

NZGL 378.95
C88

THE UNIVERSITY
OF AUCKLAND
2 APR 1972
LIBRARY

Craccum

Volume 46 Issue 8
Thursday 20th April
1972.
Free to students
5c on the street
Registered for transmission
by post as a newspaper



SECURITY SERVICE CRAPS OUT AGAIN

TO WHOM IT MAY CONCERN

Dear Sir or Madam,

At approximately 3.30pm on Monday 10th April 1972, I was phoned at work by a Mr Anderson of the Defence Dept. He said he had some things to discuss with me, and suggested we meet at 1 p.m. the following day (my lunch hour). We met as arranged at the Queen's Arcade in Queen St and went to the Riviera Cafe, where Mr Anderson insisted on paying for my refreshments. At this stage I did not know what he wanted to see me for.

When we sat down, he produced an I.D. card which stated that he was an officer of the Security Intelligence Service (S.I.S.). He then produced a form with "Top Secret" stamped on it, and asked me if I would like to read it and sign it.

It stated that I John Stewart Watkins did hereby agree to cooperate in full with the S.I.S. and to furnish any

information as may be requested by the S.I.S. It also stated that divulging the content of any conversation between myself and an officer of the S.I.S. to any other person would be a violation of the official Secrets Act, and makes the offender liable to penalty under that Act. The other side of the form was a reproduction of key clauses in the official Secrets Act, and also defined Treason and Sedition, and the penalties for same. I refused to sign it, and handed it back, after having read it.

He then stated that I was a member of the Auckland Anti-war Mobilisation Committee, and asked me if I would be prepared to divulge information on persons and organisations represented on that committee. He particularly requested information on any members of the Communist Party, Socialist Unity Party and other Communist groups (Socialist Action League etc).

In reply to my questioning, he said that the S.I.S. is no longer under the jurisdiction of the Justice Dept., but now comes under the Defence Dept. and is not answerable to the Police or any other civilian Dept.

I refused his request to inform point blank. I then asked if money was involved, and he said that was up to me, if I wanted to co-operate or not. I again emphatically refused his offer, and he said he didn't expect everyone who was approached to do so, and we parted company.

The rendezvous was witnessed from beginning to end by an associate of mine, and the officer would be recognised again by both of us.

Thanking you,
Yours sincerely,
J.S. Watkins



What Left-wing bias?

NEED IS THE COURAGE TO FACE THEM



Cops Love the BIKIES

In a shock report in the Sunday News (April 9) Commissioner Sharp became a Champion for the Bikie cause.

Police Commissioner W. H.A. Gus Sharp says, they are nowhere near as bad as they are painted.

"In the main bikes are pretty decent fellows going through a phase."

You see cops and society don't really mind youthful rebellion. Bikies are simply the working class version of the old student prankster. The young rebels who have their fling and then go straight as hell for the rest of their lives. Politically speaking there isn't much difference between a panty raid and gang brawl, its healthy youthful exuberance that one soon grows out of. The old students who used to have panty raids and pull other pranks were the same students that the government armed in 1950 to smash the workers during the lockout. When it comes to the crunch bikies are also good conservatives—during the recent postal strike in Britain many bike gangs acted as scabs and delivered the mail. During the coal strike recently bikies were also used as escorts for black trucks carrying coal. In Germany during the 1930s Hitlers knocked out first the radical unionists, then the students, then the church leaders and lastly the gypsies. The bikies were readily absorbed into his brownshirt units.



Dear Sir,

Miss Patricia Bartlett, in an interview with the "Listener" magazine, stated that "sex is beautiful."

If she is so God-Almighty good, nice, unperverted, establishment sweet and pure, how the hell does she know? And if she does know from experience, how dare she be such a two-faced hypocritical as to tell me what I can see, read or do. She does, I imagine, have one of the biggest libraries of pornographic pictures and books in New Zealand. I suppose she looks at them with a critical eye so that the public in general may be protected from this "filth". It is ignorant to assume that she derives some sort of vicarious pleasure by depriving New Zealanders of the right of freedom to read and see what they feel and want.

Under the United Nations Freedom of Human Rights Charter, she could be charged with that interference. But of course, with our "fair and impartial" political system, such an action would be considered folly.

The best thing for her would be to get roundly sexually intercoursed, physically and verbally. — D. BOWER

Dear Editors,

An amusing pair of items appeared recently in two of our reputable newspapers: I presume they are true. In the Sunday Herald, April 9th, we read that one of the ATAC triumvirate has resigned after a disagreement on policy. He was quoted as saying, "I'll go along with most things but dynamite is out. They'll get five years for being caught with it." (Surprise!) On April 11th the identity of this cautious radical was revealed—the Herald reported that Tim Shadbolt had resigned from ATAC because he does not approve of the use of explosives to disrupt the tour.

Is this the Shadbolt that urged all right-thinking students to attack rugby clubhouses, defunction hotels and prepare to die for the revolution? How do you attack a clubhouse and keep a whole skin?—breaking and entering, arson, etc all seem to be illegal. But of course one can appreciate the difficulty of radiating a romantic revolutionary behind bars.

Talk is cheap, Tim, keep whipping up revolutionary fervour in your followers, then leave them to carry the can. You can't lose. But I hope that some of the Anti-Apartheid students have the courage of their convictions. — D. RABONE.

The Editors,

I was, and am, interested in joining the Gay Liberation Movement because of a genuine interest in the changing of society's attitudes towards this minority group. However, on approaching Ngahua I was informed that membership was closed to straights and to come back in a couple of months. Because I spent several years in a heterosexual pseudo-marriage relationship and have two children is no reason for me to be discarded as a potential camp. There are too many of today's lesbians with babies in their youth for that. But this is not the reason for wanting to join. It is the "gay" who are already liberated—it is those of us who are still conservative (whether by choice or indoctrination) who need pushing into a rethinking and re-evaluating of our morality. It is time for the SEXUAL REVOLUTION. All of us need to realise that what two adult humans engage in sexually; homosexuality, heterosexual sodomy, fellatio, etc is their own and private concern.

"Law abiding"

"Certainly there was trouble at Palmerston North last weekend but as the bikies themselves said on television only two of their number were arrested.

This statement instead of proving how innocent the bikies were simply shows that the bikies and cops are both rascals. I've often heard cops up at central talking to each other and they believe its all these black gangs that cause all the trouble. On gallery we heard the bikies express similar sentiments. Both the bikies and the cops agree on one essential point "You've got to keep the blacks down".

"I can't remember the previous occasion when there was trouble with motor bike gangs.

Perhaps commissioner Sharps memory is a little weak so lets help him refresh it. Waiwera Hotel. Kaucoppercopper Hotel. Puhoi Hotel. The Barn—Oratia. I'm not even going to talk about all the gang activity throughout the country—this is just what one bike gang—the Hells Angels—have done around one city over the last few years. Every incident has involved brutal assault, burning motor cars, smashed bedrooms and numerous arrests. Now I suppose we should congratulate Sharp for being such a tolerant cop and keeping down all this lawn order hysteria which the Labour Party so readily succumb to. However what becomes alarming is that this tolerance suddenly disappears when Sharp starts talking about radicals, Polynesian gangs, or even liberals.

In terms of that interpretation Commissioner Sharp did not state but implied that the bikies were much less trouble to the police than the do gooders who complained about Hair.

The actions of bikies do not require interpretations from the courts. Either they break the law or they don't and mostly apparently they don't.

And thats the final reason why Sharp likes the Bikies. It makes his job so easy. Everyone knows the bikies are wrong. The Bikies accept their guilt and punishment and society loves the cops for rescuing them from these monsters. Its the state of affairs involving Goodies and Baddies and thats what TV Cops and real cops like to think life is all about. Demonstrations, Germaine Greer, and Hair tend to make the cops look like idiots but bikes make them look like heroes. The suppression of druggies, the suppressions of

I have been a friend of Ngahua's for many years and for the first time I'm being made to feel uncomfortable in the presence of "camps" of either sex. I am being discriminated against. Anyone interested in forming a "Straight" Liberation Front?

— SHARLEEN D. FORBES.

Dear Sir,

Craig Fraser's article, or rather diatribe, entitled 'Homosexual Love' succeeds much better at giving out heat than at shedding light. About the only thing clear is that the author, apart from having a rather nebulous conception of both the laws of English grammar and those of informal logic, has a colossal chip on his shoulder, against society in general and so-called Christian society in particular. Emotional involvement and good logic do not often go hand in hand, however, and Mr Fraser's article is a good case in point.

One of Mr Fraser's aims, it seems, if one is to judge from his final paragraph, is to prove that homosexuality is in fact "a basic and natural pattern of human behaviour". A statement is not proved, however, by shouting it loudly and repetitively. All this does is to insult the intelligence of the reader and to question that of the author.

Neither can the fact that homosexuality was condoned, or even approved, by the societies of Rome and Greece by used as an argument for its moral rightness or naturalness. These same "enlightened" societies approved of both slavery and infanticide. Why should their moral insensitivity in these areas have been replaced by brilliant insight in the case of sexual morality?

To imply, moreover, that Christian society is the only society which disapproved of homosexuality is ignoring the facts, as even a little research will show. The Middle Assyrians as well as the Hebrews disapproved of it (Encyclopaedia Britannica). In 28 out of 76 contemporary primitive societies homosexuality is not socially tolerated. (Ford and Beach: 'Patterns of Sexual Behaviour').

Nor can it be argued that the recent liberalisation of laws regarding homosexuality in some western countries implies a change in the view of society regarding homosexuality itself. These developments merely imply a change in society's attitude to the question: 'To what extent should society use the law to enforce its moral judgements?'

But it is not so much my intent to refute Mr Fraser's arguments, such as they are, for the 'naturalness' of homosexuality, as it is to protest against his defamatory statements about Jesus Christ, his apostles and his Church. To imply that disapproval of homosexuality means the sexual frustration of those that disapprove is as illogical as it is to state that the disapproval of stealing implies frustrated kleptomania. To list the mistakes made, yes, even crimes committed by parts of the so-called Christian Church does not in any way invalidate the claims of its founder—it merely serves to illustrate what most Christians readily admit—that much Christianity is Christianity in name only and that, apart from Christ himself, no Christian was, is, or ever will be, perfect in this life.

Christ, by implication, and his apostles, explicitly condemned homosexuality as they condemned other sexual immorality—adultery, fornication etc. At this point, at any rate, Mr Fraser is correct. But to state this negative side only is to make a caricature of Christ and his teaching. Christ said that his ultimate aim was not to condemn the world but to save it. For this he died and for this he rose again—to give new life to those who will be healed by him—including the homosexual.

There are Christians who once were homosexuals—and some still are: in makeup but not in practice. They have found, as have all those who really trust Christ, that he is able to meet even their needs—not by false diagnosis which concludes there is nothing wrong, but by true diagnosis followed by radical surgery—his life implanted in theirs.

Yours faithfully,
H. BERENDS.

Polynesians, the suppression of homosexuals, the suppression demonstrators—its all becoming very difficult in an age of liberalism—theres nothing a cop likes better than a good normal crook.

Magistrate makes a stand over Violence.

At last the courts have had the courage to make a stand over Violence and acts which are likely to lead to the death of innocent children. This can probably be described as one of the most shattering decisions in the history of NZ Justice.

Mr B.O. Nicholson, SM, was told that Green and McCahill left detonators on a motorway construction site at Newton. The company pleaded guilty.

On February 5, five detonators were found in a city park and company reported that detonators had been stolen from a motorway site. It was established that children had taken detonators found in the park.

For the Labour Department, Mr J.G. Jordan said detonators were kept on the motorway site in an unlined steel box which could not be locked securely.

Gelignite also was left on the site in a steel box.

"The company had no record of explosives delivered to them or of the amount used," Mr Jordan said.

"The company was unable to determine the exact number of detonators taken."

Mr Nicholson said he took a serious view of the case.

"Young children gained access to these detonators," he added, "and it was fortunate no one was injured or involved in an accident."

Rumour has it that Green and McCahill will be virtually forced into liquidation by this historic decision which will no doubt serve as a warning to every other Company throughout the country. Already one child has been killed in the Newton area because of Construction work. The courts have decided that this must not happen again. Green and McCahill officials said the company has been shattered and faces financial ruin as a result of the decision. They were fined 200 dollars. So far fines have exceeded 800 dollars for those who were protesting against the prosecution of Germaine Greer. Many were students and unemployed workers.

Sirs:

It was interesting to read Craig Fraser's article regarding the addition of yet another protest group—the Gay Liberation Front—to the New Zealand scene. I firmly believe it is important to eliminate prejudice of any kind against minorities of all kinds, and in this respect his message is noteworthy. But at the same time, it appears that he has based his arguments on faulty logic and erroneous facts which, in the long run, detract from the cause he supports.

Setting aside the obvious error in attributing Old Testament ideas to the New Testament, or the inconsistency in placing blame at the door of Hebraic morality while extolling the position of Jews as a minority, or of assuming a positive acceptance of homosexuality in Greece and Rome when, in fact, it was not (Hart, Licht notwithstanding, homosexuality was at best ignored by the majority of the people), Mr Fraser's greatest error in logic (and tactics) is, in the assumption of free will in determinacy of sexual preference. If being gay is a matter of choice then he affirms classical criminological theory which says that since people choose to break the law they deserve to be punished because they are obviously criminal in their intent. In this manner Craig justified application of the very law he is trying to have eliminated.

If, however, he takes the alternative view—the one that is best supported by the evidence of many studies, including the recent ones by Hooker, and also Green—that being gay is determined very early in life (before the age of three) and is largely caused by the impingement of an environment (plus possibly some biological predispositions) over which the individual has NO control, then he undermines the entire concept of culpability on which discrimination, at least legal discrimination, rests.

In fact, the use of any characteristic for discrimination which is beyond the choice of the individual, such as being Black, or being female, or being gay points to the common basis for the demands of HART, Women's Lib, and Gay Liberation, and it becomes immediately evident that discriminatory action and discriminatory laws in these areas are illogical, immoral, and inhuman.

—HENRY HEALD

Senior Lecturer, Sociology

F.A.R.T.

Dear Sir,

I am heading a fresh group to be called Foster All Racial Tolerance. If HART and its supporters decide to become explosive, we intend to create a stink of our own. May I rely on you and your readers to stand firmly behind us.

— VINCENT LEVY

workers

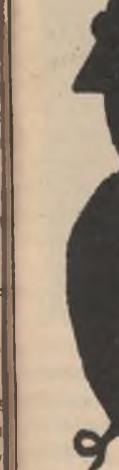
Editors: Heather McInnes, Tim Shadbolt
Gordon Clifton
Photographics: John Miller
Advertising Manager: Jim Laing
Technical Editor: Jim Laing
COPY FOR THE NEXT ISSUE MUST REACH US TODAY
TYPED AND DOUBLE SPACED
COME UP AND SEE US ANYWAY.

Published by the Craccum Administration Board for the proprietors, the Auckland University Student's Association and printed by the Wanganui Chronicle Co. Ltd., at the printers' works corner of Campbell and Wicksteed Places, Wanganui.

EAST
SOP
with
OLD P



PLUN

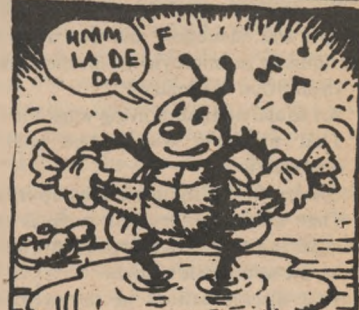
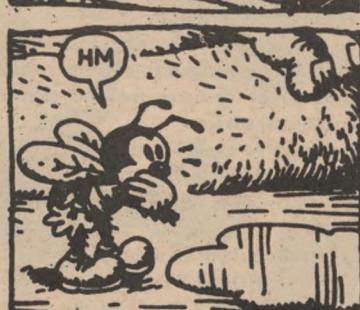


diatr

On Mr Lyons,

You are rath Craccum, issue Anti-War Action were a member of the garbag You'll never encourage the r have set out the (a) We have a l (unthinking) c "United States NO 959.7K12, 959.7K12 and available from word "invasion you will read sensory deprive permanent neu (b) The Anti-l particular beca general withdra Vietnam. You notably the " coming out a circumstances i I certainly contingents be suppose in you may have acqui (c) VC massac Craccum No educational ne and Professor S (d) No one is dr are not suggest near the fire- American B52 would it take military isn't re tell you of the Basically this loads when cor the civilian pop (e) Concerning Society is anti-the governmen that 73% (Gal oppose it on r the majority of (f) You make dictatorship o university. I'm whole supports thousands of support of the roll). This demonstration: It is YOU Lyons and I ar

EAST SIDE SORROWS with the OLD POOPEROO



COEITO EREO SUM!!

the massive educational programme the "majority" of your friends downtown now oppose involvement in Indo-China.

Finally I have to comment upon the great deal of fuss made by yourself, Piggan and a couple of Uncle Toms in the Law School over the terms "majority" and "minority". You may do well to consider the exceptional emotionalism and banality of the McCarthy era, with its anti-communistic, anti-intellectual, racist and nationalistic sentiments (Fascism), was largely propagated by the ignorance and gullibility of an uneducated populace. The university has the task of changing ill-founded prejudices (race), of revealing the weaknesses of society, (as it has succeeded in the Vietnam issue) and of suggesting alternatives (Free University-Aid to Working Class etc). However, you would have the University simply becoming a tool of society—a trade training school according to the Muldoon theory—carrying out the wishes of society|government, remaining silent on various issues etc. If you do in fact share the sentiments described above and I suspect you do, I believe you should leave the University at once and join that great amorphous mass you label so frequently and admiringly the "majority." I suggest further that since the views of all of you have put forward are disseminated quite often enough by "Truth" and "Readers Digest" and thereby appeal to the lowest common denominator, it would be most appropriate if you became reporters for either of these magazines.

Yours humbly,
— H.J. JACKSON.

I was surprised to read in the N.Z. Herald (8/4/72) that John Woodroffe, President of A.U.S.A. was not, in fact, a student.

Imagine the fantastic possibilities if Marshall were leader of the Labour Party; Robbie editor of "The Little Red Schoolbook", Paisley, Pope of Rome; Pat Booth editor of "Craccum" . . .

I am sure that with a little thought readers can add to this list of what could be ——— by default.

— G.F. LYONS

I remember talking about Media Factories and Involvement and Building a Community.

Probably you have forgotten. Probably you think the mysterious Poetry Editor has nothing to do with that.

The Mystery-Man Poet and Gordon and Tim and me are going to teach and learn with all those remembering Involvement and Media Factory and Building A Community about making a newspaper, the Great Craccum-land Poetry Supplement.

That means all the people who want to make drawings and all the people who want to make words sing and all the people who want to sing with us will meet up at the Craccum office on Tuesday 25 April in the afternoon.

We may make the Great Craccum-land Poetry Supplement then, or it may take all year before we make the one we want.

But come and join us anyway. lovingly from Heather

As a member of Anti-War Action Society, I was amused at a supposed report on a recent anti-war meeting by a correspondent who calls himself G.J.L. It was not so much a report as an insight into a mind which would have served well as an aide of Joe McCarthy or perhaps Goebbels, with a bit more training. It was all there: snide comments, red baiting, unsubstantiated remarks.

Let's take GJL and see if it is possible to follow his tangled thoughts. What of the snide comments? What is 'that one little tart doing all the talking' wonders poor befuddled, fourth-year student GJL. Perhaps if he'd bothered to inquire he would have discovered that that 'tart' was Linda Mayow; (secretary-treasurer of A.A.S.) who was active on anti-war action society for the last two Mobilisations and of all the members present was perhaps one of the most experienced. It doesn't help to be a male chauvinist if you want to convince people of the validity of your arguments, GJL.

Even as a red baiter GJL is a flop. He drags forth that hackneyed old faithful that those against the war in Indochina 'hate the US aggressors, bombers, rapists and mass murderers, (yet) . . . ignore

"power to the people" from Parry's Showband - THE APOSTLES

all reports of long action in the last five years—Hue genocides, civilian massacre by the communist scum, and this week's invasion by the North Vietnamese over the demilitarised zone.' I for one notice a great credibility gap between myself and the propagators of both the 'official' version of the war and the countless Vietcong atrocity stories. My lack of credibility has been strengthened by reading such books as: The United States in Vietnam by G.M. Kahin, and J.W. Lewis, The Pentagon Papers, Vietnam: A Soliders View, by Michael Uhl (N.Z.U.P.) Just a quote from the latter book: 'It was only there in Vietnam that I began to understand to what extent I had been fooled by the American myths of democracy and freedom for all. The contradictions of: free fire zones, search and destroy tactics, torture of prisoners, saturation bombing of civilians etc., became impossible to harmonise away by clever rationalizations or euphemism. I began to understand that this was a people's war of liberation and that 'the so-called Vietcong were in fact the Vietnamese people.' I didn't have a solid political analysis of the situation, but the one thing that I understood instinctively, was that to the Vietnamese people, the American presence in Vietnam was not part of the solution."

In my own opinion the so called crimes committed by the N.L.F. or any of the other liberation armies pale into insignificance beside the crime of the brutal war waged by the United States and her allies, to quote Michael Uhl again (pp12) "... American atrocities occur on a daily basis and are derived from those policies employed in an attempt to gain military victory for America and its allies." Is GJL really appalled by the North Vietnamese crossing the DMZ? Does he know anything about the transgression of the Geneva Accords, willingly and knowingly by successive US governments and their puppets from Diem onwards; Has he read of the 'secret war' in Laos carried out by the US since 1962? For all this he doesn't have to go to communist sources. He can read countless back issues of Time and Newsweek and dig up the criticisms of Senators such as Edward Kennedy and Fulbright.

Perhaps now I should apologise to GJL and all the 10,000 students who support him (?) I for one never realised that we had forced students to march in tremendous numbers in the anti-war mobilisations of 1971. We are going to appeal again to those students to protest against the continuing war. I don't think we shall be forcing our views on anyone (obviously we haven't succeeded with you) partly we think the students of AUSA have the capacity to think for themselves. It is apparent that you think differently and in that case the students are very lucky in having you to put them back on the correct path.

I may have wasted my time in replying to your little ramble GJL but I guess that I felt sorry for you. Fancy being here for four years and thinking that a student club was having a meeting in the Old Arts Building (you really should have involved yourself in student affairs before this). How could we have possibly held a meeting in the OAB when quite often there are "a few darkies working laboriously" over there. And if by now you don't know that the anti-war action society organises against the war in Indochina then I suggest it is not the rest of the students and the "small student executive" who are in need of guidance, but yourself. GJL the "one-eyed side show" which you performed in your article certainly created "a smile on the face of the others", but it was a smile of pity.

— MATTHEW ROBSON.

diatribe of the week

Oh Mr Lyons,

You are rather a tiresome bore. Furthermore your latest tirade in Craccum, issue No 7, especially the disparaging remarks about Anti-War Action Society, illustrates your appalling ignorance. If you were a member of one of my tutorial groups, spewing forth such scurrilous garbage I would feel inclined to give you a Fail mark. You'll never pass unless you do extra study, so in order to encourage the nurturance of your undeveloped and sterile intellect I have set out the following points for your illumination.

(a) We have a library intended for the edification of right-thinking (unthinking) citizens (half-wits) like yourself. So please read "United States In Vietnam" by George Kahin and John Lewis—CAT NO 959.7K12; "Geneva 1954" by Robert Randle—CAT NO 959.7K12 and of course "The Pentagon Papers" which is generally available from any bookshop. You will see that your use of the word "invasion" seems hardly applicable to the situation. I do hope you will read these books though I'm worried that the apparent sensory deprivation you have suffered will have produced some permanent neurological impairment.

(b) The Anti-War Action Society opposed the Vietnam war in particular because we actually had troops there, and despite a general withdrawal we STILL have a team of advisors in South Vietnam. You might have forgotten Mr Lyon but the mass-media, notably the "Star" and "Herald" did not, with both editorials coming out against renewed involvement and the suspicious circumstances involving troop commitments.

I certainly don't remember any mention of NZ troop contingents being sent to the Middle East or Ireland though I suppose in your extra-mural activities (possibly as a CIA agent) you may have acquired proof of such furtive governmental action.

(c) VC massacres at Hue? Why haven't you obtained a copy of Craccum No 8 1971. Included is an article tailored for your educational needs. Perhaps Dr Robert Mann, Dr Ruth Butterworth and Professor Sorrenson could help if you asked them nicely.

(d) No one is denying that the Viet-Cong kill civilians but surely you are not suggesting seriously Mr Lyons that the VC have anywhere near the fire-power (hence killing power) of the USA. Each American B52 bomber carries a 30 ton bomb load. How many VCs would it take to carry that on their backs? Besides the American military isn't renowned for its accuracy and any WWII veteran could tell you of the "carpet" bombing methods employed by the USAF. Basically this means that all the planes in the flight release their loads when commanded by the leading aircraft, thereby eliminating the civilian population within a 1-2 mile radius.

(e) Concerning the "American aggressors." The Anti-War Action Society is anti-American foreign policy not anti-American, for it is the governments foreign policy not the peoples. You may remember that 73% (Gallup Poll) want out of Vietnam, and 51% actually oppose it on moral grounds. How can one be anti-American when the majority of Americans oppose the war?

(f) You make another fatuous statement when you speak of the dictatorship of a minority in forcing their opinions upon the university. I'm quite convinced that the University populace as a whole supports the Anti-War Action Society. I cite as evidence the thousands of university students and staff who hit the streets in support of the two 1971 Mobilisations (well over half the university roll). This doesn't include those who don't agree with demonstrations but support the aims of the Society.

It is YOU who is the "minority" in this particular issue Mr Lyons and I am equally convinced that due to the news media and

Womens Liberation Conference: Proposals & Resolutions

EQUAL PAY WORKSHOP

We demand equal rates for the job and equal opportunities in training and education, and that a law be passed making it illegal to discriminate in employment on the basis of sex.

In addition we demand:

1. An equal minimum living wage for all workers.
2. That part-time workers be paid in accordance with their qualifications.
3. Greater flexibility in working hours and job structure.
4. That subsidiary benefits such as transfer allowances and paid leave to care for sick dependents be extended to women workers on the same basis as men.
5. That discriminations in tax exemptions be eliminated. At the present time a woman supporting a husband gets less tax exemption than men supporting wives.
6. That paid maternity (and/or paternity) leave be instituted in all jobs.
7. That education boards be instructed to alter curriculae to eliminate educational separatism.
8. We demand an end to the family wage with the eventual probability of every person over school-leaving age being paid for the work or study in which they are engaged; this would include persons involved in housework and child-rearing. We urge all women to take the following action.
1. To organize seminars for women in employment discussing their status at work and in the unions. This could be done by women's liberation groups in close contact with union officials.
2. Set up a referral service for women who have been victims of sexual discrimination in any area of employment.
3. That we exhort the F.O.L. to follow up their initial support for the basic rights of women workers by taking action on our further demands. We suggest that they ratify these demands at their 1972 Conference.
4. That we should send a copy of these demands to Unions, Government, Political parties, educational institutions and all relevant bodies.

UNIVERSITY STUDENTS

The workshop on university students concluded that university women have the same problems as non-university women, but in addition are often in acute financial distress. They discussed the possibility that students should be paid a wage to study as they are in some countries, and suggested that students run their own communes, food co-operatives, etc., whenever possible. Women in student politics are generally as non-existent as they are in national politics.

The basic proposal placed before the Conference was that each University group initiate discussion on the possibilities of a Women's Studies programme to explore the special problems of women in our society. This could either be in the form of papers within each Humanities discipline (aided by the papers system already in operation at Vic and Canterbury) or in the form of a separate department. Lecturers should be approached about this, and the programme would necessitate the employment of more women lecturers. It was suggested that University Liberation groups organize forums to discuss methods of introducing these Women's Studies programmes, and in addition, topics for investigation might be:

1. the financial situation of female students and
2. the pay and conditions for other women workers within the University (cleaners, gardeners, caf workers, clerical workers etc).

ABORTION

1. The Conference recommended that the Women's Liberation Movement support nation-wide International Abortion Act Week, May 1-6; that marches and other activities be organized in each centre on Friday May 5, based on the demand that all anti-abortion laws be repealed based on the premise: "Abortion—A Woman's Right to Choose."
- A corollary demand for free and easily available contraception and voluntary sterilization was added.
2. The Conference recommended that more research be done on effective contraception for both women and men.
3. That the law against giving contraceptive advice to adolescents under the age of 16 be repealed.
4. That realistic sex education be given at all levels, both primary and secondary.

HIGH SCHOOL STUDENTS

The Conference recommended that:

1. Segregation be abolished in co-educational classes and that all segregated schools be encouraged to become co-educational.
2. Vocational guidance be desegregated and that there be early emphasis on vocational advice.
3. Sex education should be available at all levels of the educational system and that it should be free from moralizing.
4. Contraceptive advice and contraception should be freely available.
5. The age of consent should be abolished.

HOUSEWIVES

The workshop on Housewives discussed the following problems confronting housewives: Economic dependence; the artificial divisions of the sex roles which force women into the role of domestic servants and baby-minders and places men in another category; isolation; the emotional stress of constant child-care; the lack of identity of housewives as individuals, seen as mothers and wives and not as people.

The actions recommended were as follows:

1. That housewives form a Housewives' Union to exert political pressure.
2. That husbands should be known as househusbands if wives are to be known as housewives.
3. That women should be educated as to what is involved in marriage, as part of the normal education system.
4. That there should be payment both for the services of housewives and for the restraining of housewives when they wish to re-enter the work force.
5. That the education of men into their responsibilities as husbands should be initiated so that they can be encouraged to share all household tasks when possible and that there be less division in the sex roles.
6. That all housewives support and insist on good child care centres.

WORKING WOMEN

Employers use women's child-bearing function as a basis for discrimination, exploitation and oppression. To counteract this the N.W.L.C suggests:

1. Full pay for an expectant mother one month prior to confinement, and five months following.
2. The provision of child care facilities to be used by either parent in both working places, where there are a sufficient number of parents caring for children, and in the cities, at times and places convenient for working parents and at no cost to them.
3. Re-employment for mothers following pregnancy, with the provision of retraining schemes where necessary.
4. Fully paid sick leave for either parent for their children or each other.
5. Fuller provision of cheap 24 hour laundries.
6. Provision of after-school rooms in apartment blocks, community centres and schools.
7. Provision of good cheap facilities where families may eat out.

UNIONS

All working women should be adequately covered by a Union. At present large sectors of women go by unnoticed. Even women covered by a Union are not encouraged to involve themselves in Union activities either at a grass roots or at a policy-making level. The Conference urges the F.O.L. to investigate the situation of women, both inside and outside the Union and to act upon its findings.

* The Labour Department is currently doing a survey on Women in Employment and has apparently passed a resolution to increase facilities for retraining women who wish to enter the workforce after their children are at school. There is already a course at the Wellington Polytechnic & Conference urges all groups to enquire about the creation of such schemes from their local Labour Dept. They should stress in addition the need to improve job expectancy amongst women and to teach Industrial Relations and Trade Union History in Social Studies and Liberal Studies at Primary and Secondary School levels.

GAY LIBERATION FRONT

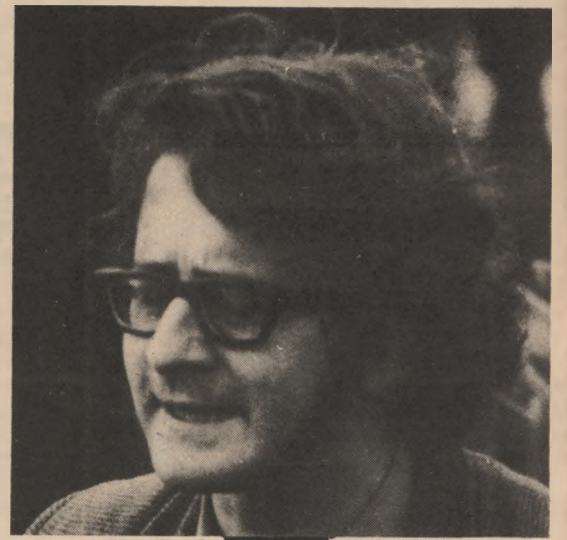
One cannot love another until one first loves oneself. Given this state one then has the right to decide, in whatever context, how one will express love for others.

We demand social respect, not tolerance.
We demand the right to sexual self-determination.
We demand the right to choose the loving expression of sexuality we prefer.
We demand a rational clarification of the lesbian issue within the context of individual women's liberation groups.
We move that this conference openly supports the rights of lesbian women.

CHILD CARE

The Conference called for a national campaign of awareness to be focussed on the New Zealand Association of Child Care Centres. It recommended that all W.L.M. members join this association as associate members, with local branches to be set up. A national petition is to be circulated, covering the following points:

There are already insufficient child care facilities to take care of PRESENT NEEDS. As a first step we ask the government to support financially the local efforts of interested groups. In addition to local groups and where none exist, we ask that local bodies where government support be established.



WEDDERSPPON: STEPHANIE BIRD

It started with Daddy's open invitation and finished with advertisement by yours truly in the Christchurch Press personal column (next to the birth notices) that I had no inclination.

Visiting Christchurch last month, I gave second cousin Moggy a phone rave that I was around town. Moggy's son Roger drives me to their home in Queens Drive, Fendalton where Datsuns and the swimming pool are duly pointed out. "Oh yes, my daughter Stephanie (18) who goes to Varsity like you do, there is Melissa (13) who attends Rangiora." (St Cuthberts radical haven by comparison).

"Here is a Drambuie liqueur, dinner and photos of us all" giggled Daddy Mog as Stephanie Bird's rusty deportments crunch in fourth gear. Mother Ivy says, "Drop 'round any time." They phoned twice to investigate the matter further.

Staying in a condemned Spreydon shack (Christchurch City Council ordinance of antiquity) my instincts radicalised into a pang of slack boredom.

In addition I gather that theirs and my great grand-parents' first cousins who were run out of London for marrying. They wrote to Stephanie, telling her she was hardly on my wavelength and that "you are culturally barren my dear." Another letter goes to Melissa asking her to tell her elder sister that I had no desire to inflict similar burdens on the taxpayer. Legal acquaintances perished before dispatch in the post.

Moggy Daddy sends me a letter telling me never to communicate again! Revolutionising utterly, I write to the "suffering workers", his imitation jewel factory, offering my services free to lead industrial uprising.

9am next morning a CIB Detective-Sergeant storms into my room waking me up without warrant and identification. "warning" is issued while no charges are laid as there was "nothing obscene or improper in my writings, strangely enough". At 11am sent Moggy a telegram inviting them to be at the Central Police Station at 4pm to specify and lay charges in my presence or eat my hat. I write to him suggesting he initiate a private prosecution if the police would not. Not a word drops from him. At 1pm I had met the Chief Detective who said the matter was closed. Not liking thought I in the Christchurch "Press" of the 10th instant I placed the following in the personal column. (p21).

"Moggy: I have no inclination and am frankly not interested in Paul."

In Wellington I purchased a 45 cent ring from Woolworths and sent it registered to Stephanie c/- The Chief Detective, Christchurch. Jamie Wedderspoon

FORBES & DAVIES

3 Beach Rd, Auckland. Phone us at 378-405, L.M.V.C

HONDA!

CB350/Quick, quiet and very, very smooth. This well tried model is no better than ever before. 36 Bhp. 105 mph. Made for long distances in very short times. \$375.

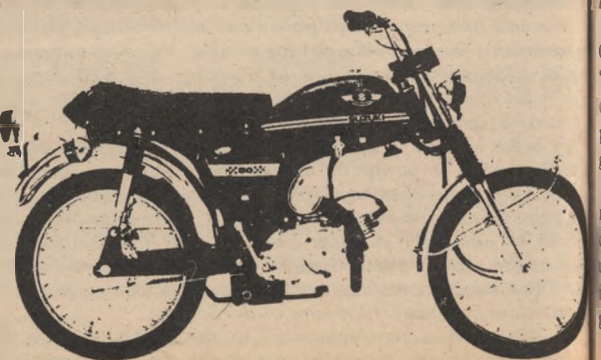
CB175

5 speed! Electric Start! 20 Bhp! The most advanced machine of its type. Beautiful styling and real performance mean the best value in its class. \$277 Dep.

CB125

lightweight for the open. This 125cc storster is ideal for the commuter who wants a little extra for the weekends. Economy plus. \$272 dep.

CB100. The town machine that packs a punch. 5 speed gearbox, 11½ Bhp. Four stroke reliability 150 miles per gal. \$189 dep. A



NZ: DEMOCRACY OR POLICE STATE?

Although N.Z. has no written constitution as such, the rights of free speech and freedom of assembly have long been accepted as an integral part of our unwritten constitution. Articles 19 and 21 of the Universal Declaration of Human Rights guarantee NZers along with the populations of 46 other countries, the rights of freedom of speech and assembly. However in NZ there appears to be a marked movement towards the institution of arbitrary and restrictive legislation that has almost suppressed our basic civil liberties.

If any rights and freedoms of demonstrators, along with powers of police in relation to them do exist, which obviously under law they don't, surely they've already been suspended by the unlimited application of the charge of disorderly conduct, and its forerunner in magisterial favour—the offence of obstruction. Section 41 of the 1961 Crimes Act authorises the use of force by anyone to prevent the commission of an offence likely to cause immediate or serious damage to person or property, so that immediate action may be taken to prevent a serious crime. This therefore, makes the actions of the pigs unlawful in the use of violence merely to disperse peaceful demonstrators, which is becoming a common occurrence in NZ. This legal power thus makes Allan and his sidekicks the sole arbiters of free speech and assembly. A cop can also order, at HIS discretion, a group off the street or footpath even when no disruption is being caused, or similarly he may stop a meeting where he considers a breach of the peace "could" arise. This law, gives these highly prejudiced bastards the virtual warrant to act as they please.

It is worth noting an article from "Recent Law" [No. 4, volume 4] which clearly sees these discrepancies between rights and actualities—the law relating to peaceful assembly and free speech in NZ is in need of careful overhaul. These rights DO NOT exist legally. Under standard bylaws, any privileges of assembly may be arbitrarily denied."

The individual has the right to dissent from the actions of the state, and any repression of such a right, is obviously one of the distinctive features of a police state. One can ignore for obvious reasons the machinery of petitioning parliament as an effective means for expression of dissent. The only positive path to public notice is the most direct—the demonstration and protest march, civil disobedience and direct confrontation with authority.

On the 12th of March, NZ was subjected to, along with the Agnew demonstration of 16th January 1970, one of the most profound displays of legalised and condoned barbarity in her history. Several hundred concerned people gathered at the Mt St John U.S. Airforce Satellite Tracing Station in the South Island, to protest about the presence of such a complex on N.Z. soil. This demonstration was legitimate and was by no means organised with violent intentions. The outcome—2 demonstrators bitten by pigdogs on the command of their trainers (one received 6 stitches to his leg and the other almost had his penis severed), and one schoolboy in hospital with a broken jaw as a result of being on the receiving end of a pig's boot. If you're concerned and incensed by such punitive behaviour—react!

Allan releases his trained gorillas on the NZ public after the stipulated training period to "maintain law and order." The antithesis of this is more realistic, with the Kunts finishing their training, versed in guerilla warfare, and establishing their conception



of law and order with the use of legitimised terror tactics. I wonder how Allan would like his balls ripped off by a "highly trained" animal.

In future demonstrations, prepare yourselves for such tactics. Male demonstrators protect themselves with cricket "boxes" or else stuff their jocks with copious amounts of protective padding to counter the attacks of the pigdogs aimed at the genitals. If you have a large dog (preferably vicious) or even a bitch on heat, take it with you on a short leash similar to that used by the pigs. If the bastards come within an accessible distance, let the dog rip their balls off and see how they appreciate their own treatment. Don't worry about retaliatory police prosecution, because no facet of written law would cover such an action. If the police do attempt a prosecution, no court run on the principles of equality and justice (a rarity in NZ) would uphold a conviction on such a warranted retaliatory action.

On the 23rd of March, on the NZBC Television programme "Gallery", Allan categorically stated that dogs would be used to

disperse future demonstrations. If the use of pigdogs becomes as prevalent as Allan would have us believe, the next logical repressive measure by the state will be the instituting of the instructions from NZ Army training documents which are designed to enforce the face called the 1961 Crimes Act. In conjunction with section 46 of the Act, the training documents under the heading "Internal Security" say "military commanders must be prepared to intervene on their own authority" in the case of a demonstration. After giving the crowd one hour to disperse the commander may order direct firing on the crowd. "The responsibility for deciding to open fire is solely that of the commander on the spot" ["Internal Security"—Army training documents] Article 10 of the documents then states "The effect of the firing must not be judged by the number of casualties, but by the subsequent actions of the crowd. As soon as it is considered that the desired effect has been achieved, firing will be stopped." Finally section 89 (z) of the Crimes Act states that, in the event of deaths as a result of opening fire, those in charge shall be JUSTIFIED in having so acted.

NZ is not yet a total police state and it is up to every individual to voice his condemnation of the government's parochial and repressive policies. Allan's statements and policies are just one more step in the development of such a state. The intention seems to be the imposition of a state of mass conformity and subjugation in NZ. Parents also have moral obligations to their children to protest against such policies. I wonder how many parents would appreciate having their sons become eunuchs as a result of indiscriminate attacks by pigdogs. Why is it that tyrants like Allan have such a charismatic effect on the vast majority of the older generations, who, 'contented' with their 'static' and animal existences, are prepared to live out the rest of their lives grovelling in their own shit.

As has been said many times before, it is essential to organise ourselves into revolutionary units. Students stop vegetating in the library, and concerned politicians (there are some) get off your arses—the greater the number of revolutionaries in NZ, the less likelihood there is of a totalitarian, plice-state emerging. Violence in demonstrations has only been the outcome of attempts to confine and minimise the effectiveness of protest. Violence might be the pathway out of such, but it is also the pathway to repression. The protest movement must immediately develop counter tactics to cope with police violence and with being declared an "unlawful assembly" or a "riot" because its obvious to even the most naive amongst us that the pigs can pin these labels on anything they like.

To show the hypocrisy of the NZ system one just has to see the discrepancies between the interpretation of the law at the top of the hierarchy as can be seen in the following quote— "unquestionably freedom of opinion, including the right to protest against political decisions, is now accepted as a fundamental human right in any modern society which deserves to be called democratic. It's general acceptance is one of the most precious of our individual freedoms. It needed no Charter of the U.N. to make it acceptable to us; it has long been a part of our way of life" [Justice McCarthy in *Melser v Police* 1966] And the interpretation by the pigs at a vital point in the hierarchy—"sort the bastards out" [quoted from several pigs referring to demonstrators in the 1970 Agnew demonstration.]

M. ASHBY



A NEW PRINCIPLE OF ACTION

In his work 'Past and Present' Thomas Carlyle despaired that he had no "Pill for curing the maladies of society."

Perhaps the continual dosage of a universal and basic goodness that gradually enables man to live in love next to his neighbour is a more realistic goal than any super-trip into social harmony.

The alternative, of tearing down the social system, is even more futile than co-existence if the result is to be the erection of an equally disastrous structure where the only difference lies in the direction of growth.

Surely it is better to heal the disease and prevent re-infection rather than cut out the poison to leave deformity and allow complications.

Immanuel Kant realised that moral error is something more than obscurity of vision either into ends or into means, and consists essentially of "failing to act according to the light that is within us." Kant's great discovery was the same basis Paul held for the philosophy in many of his letters; that we gain our conception of goodness from our experience of moral obligation.

For it is not at all evident even from a close reading of the Gospels that we were ever meant to attain a conception of the 'kingdom of God' merely by careful thinking. Though it issues the call to perfection, and commands us to be perfect even as God is perfect, Christ's teaching does not suggest that perfection can be grasped by intellectual effort alone.

He gives the command to 'seek first the kingdom of God and His righteousness' but affords no encouragement for the view that we can, merely by thinking, attain a concept of the life of God within us, and from it deduce all the guidance we need. The role prescribed is—"Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven."

This infers that a personal relationship with the living God is necessary before the light can be evident and thus make our sphere of influence warmer and lighter.

The task assigned, and one that is laid down as a condition of attaining this light, is the achievement of a pure heart. "Blessed are the Pure in heart for they shall see God."

None can claim that he has already attained this ideal:— save Christ alone. It is only by the appropriation of Christ's righteousness and power through a process of birth into the life of God that this ideal can be held.

Kant appreciated the very sobering truth that the Christian teaching provides us with a principle; provides, we might say, the only genuine moral principle, but one from which no precepts can be deduced and from which no infallible rules of conduct can be derives.

He saw that what the Gospels afford is not a further set of rules like the ten commandments, not a known standard of perfection, but a new principle of action, the principle of moral purity.

He saw also that this principle affords no infallible guide to action. It is not as though we were in actual possession of moral purity, but that the desire to achieve the state of moral purity (using the word moral in its broadest sense) and the motivation for this desire comes from the living Christ living within us.

— COLIN HILL
3rd year Arts.

SEXUAL DEVIATION

Craig Fraser voiced in Craccum his desire for 'an end and a new beginning'—an end to out-moded Christian morality as explained by Jesus Christ and a new beginning for 'Freedom' and homosexual acts. However, no sane person would object to the Golden Rule—Do to other people those things which you like them doing to you. Or how can you say that a man is free when he has become a slave to his own emotions? Freedom from Christ means slavery to oneself for no one can have total freedom.

Now I, as a Christian, have been freed too, from selfishness yet I have to suppress many natural desires. This is quite different from repressing them. "Repressing an impulse does not mean having a conscious desire and resisting it. It means being so frightened of some impulse that you don't let it become conscious at all, so that it goes down into the subconscious and causes trouble. Resisting a conscious desire is quite a different matter and never did anyone any harm yet."

Yet harm has overtaken those who have tried 'Free Love', the people who want the thrills of sexual intercourse yet who opt out

from its responsibilities, perhaps by contraception or by an abortion. "The monstrosity of sexual intercourse outside marriage is that those who indulge in it are trying to isolate one kind of union (the sexual) from all the other kinds of union which were intended to go along with it and make up the total union. You mustn't isolate that pleasure and try to get it by itself any more than you ought to try to get the pleasure of taste without swallowing and digesting." "You find very few people who want to eat things that really aren't food, or to do things with food other than to eat it. In other words, perversions of the food appetite are rare. But perversions of the sex instinct are numerous, hard to cure and frightful." Homosexual acts are wrong because they are unnatural; a male dog look for a bit on heat, not for another male dog. It seems to me that some deviants are suffering from repressions which are causing their abnormal behaviour.


"But it's all right as long as no one gets hurt." Someone always gets hurt! Every one of your actions either benefits or harms other people. There is no neutral ground. The smallest act may have the greatest social repercussions.

"However, if anyone thinks that Christians regard unchastity as THE great vice, he is quite wrong. For the Diabolical self is worse than the Animal self. That is why a cold self-righteous prig who goes regularly to Church may be far nearer to Hell than a prostitute. But of course, it is better to be neither."

Quotes are from CHRISTIAN BEHAVIOUR by C.S. Lewis, 1943. This book is short so read it for yourself.

— R.B. MARSHALL.

'SURVIVAL'
 Pedal QUEEN St.
 FRIDAY
 21ST April
 1.00p.m.
 QUAD



FOOTSLLOGGERS
ALSO
REGD.

BRING YOUR BICYCLES ONTO CAMPUS.



RESISTANCE TO COMPUSE MILITARY TRAINING

RIDE ON THE PEACE TRAIN

A politically contentious issue at present is that of Military Service. Abolition of this bizarre practice is a simple matter of pressure politics, and the recent formation of the Organisation to Halt Military Service is a welcome step in this direction.

Until CMT is abolished, however, I feel that the most passive yet effective rejection of this repulsive system is registration as a conscientious objector. Of course, you can always refuse to register at all, thus denying the right of the state to conscript people to fight, but in this case you will face a fine or imprisonment, and if you continue to refuse, you face arrest and conviction again. Furthermore, in the event of a war you can be carted off to fight at the will of the state.

Of the two major choices open to you then, registration for military service or as a conscientious objector, the latter is obviously the more desirable. When you register as a conscientious objector you have the choice of accepting or rejecting non-combatant duties, which is a mistake I made in the letter below, though I am actually registered unconditionally. Accepting a non-combatant role gives practical as well as tacit support to the combatants. And if you are sincere in your beliefs, the tribunal you have to go before (only if you are in the ballot) should be no trouble at all. Remember too, that no religious or political affiliations are required for registration as a conscientious objector.

In my opinion conscientious objection is important for the following reasons: First, of course, is the fundamental moral principle which prohibits the killing of a fellow human being. Second, registration as such implies a rejection of the government's war policy (I say war rather than defence, as this is what troops are used for) and the endorsement of a neutral policy for New Zealand. Moreover, once registered as a conscientious objector, unless only provisionally, i.e. you have not been before the tribunal, you can not be forced to fight in any future war the government may foolishly involve this country in. To register for military service is a vote for the system, and it means that you can be called up at any time to help your government implement its policies—or Nixon's—where they are not wanted.

Perhaps the most important reason why registration as a conscientious objector is a must for all those people with any conscience whatsoever is the simple fact that peace on earth can not be achieved by violence. Past and present governments of the world are like many homosexuals in this respect—they haven't tried the other way to know it is infinitely better and more satisfying. Wars in the name of peace can be fought until eternity, but eternity might be tomorrow if the present trend in warfare is allowed to run its course.

Any more I have to say on the subject, I feel is included below in the letter I wrote when registering some four years ago. Admittedly, it is a mixture of wisdom, bullshit and verbosity designed to piss off the person to whom it was sent, but I think it has some validity as a contribution to the cause. I emphasise, however, that the process of having one's conscience tested by the state is repugnant in any society and the sooner the whole system is terminated the better. Anyway, read on brothers, and remember conscientious objection is your ticket to ride the peace train.

The District Officer,
Department of Labour,
HAMILTON

Dear Sir,
Herewith are the reasons for my application for registration as a Conscientious Objector.

While I would be quite prepared to fill a non-combatant role, such as in the medical corps, my moral and ethic code, not to mention my being a spastic, prohibits me from participating in any activity which could cause, directly or otherwise, the death or physical distortion of another human. The reasons for this state of mind are numerous. However, as many of these reasons are reflected

in the works of noted men and women of literature, I feel my thoughts would be best expressed by actually quoting some of these said works. At this stage I should like to point out that any respect I have for these persons, particularly my contemporaries, is by no means a fleeting juvenile admiration. While I realise that the universal popularity of these people causes them to be considered part of the so called popular music world, I would suggest that this popularity is in some way indicative of the significance of their works.

Although I am only young, I believe I possess the integrity necessary to construct a personal philosophy towards war. Also, as a result of extensive reading and study, I would consider myself reasonably well versed in the recent history of war, and its inevitable implications. However, any opinions I may state do reflect my own personal views.

Among the numerous books I have read on this topic has been Bertrand Russell's 'War Crimes in Vietnam', which gives a vivid account of the atrocities committed by America in Vietnam, i.e. the use of lazy dog and napalm bombs, and other weapons and chemicals which bring death and physical suffering. I want no part of this. Bertrand Russell himself says in 'Which Way to Peace',

"... the duty of every friend of mankind, of every man who cares for any aspect of civilised life, of every patriot, and of every parent who desires the survival of his children is simple and clear: to abstain from fighting, and from all voluntary participation in war between civilised states; to use every effort to persuade others to do likewise; to bring all possible influence to bear to prevent the participation of his country in war; and, within the limits of his capacity, to aim at similar results in other countries also."

It is commonly recognised that a song popular with the late John Kennedy was Bob Dylan's 'Blowin' in the Wind'. The lines

"How many seas must the white dove sail
Before she sleeps in the sand,
And how many times must the cannon balls fly
Before they're forever banned?"

sum up, as far as I'm concerned, the futility and longevity of war. The latter is something which I am convinced can only be prevented by the taking of a positive stand. Otherwise

"The answer, my friend, is blowin' in the wind,
The answer is blowin' in the wind."

Of this song, Dylan himself says: 'I'm only 21 years old and I know there's been too many wars ... You people over 21 should know better.'

Accentuating the long-standing association of war with our society is another recently popular folk song, 'Where Have All the Flowers Gone?' One particular verse,
"Where have all the young men gone
Long time passing,
Where have all the young men gone
Long time ago?
Where have all the young men gone?
Gone to soldiers every one.
When will they ever learn,
When will they ever learn?"
points, I am sure you will agree, a questioning finger at those persons who are prepared to continue the age old cause of taking up arms against their fellow men.

One of the most overlooked tragedies of war is the unwarranted persecution of the innocent. This, epitomising all that is distasteful and horrific in war, is subtly reflected in Paul Simon's 'On the Side of a Hill'.

"On the side of a hill
In a land called Somewhere
A little boy lies asleep in the earth
While down in the valley the cruel war rages
And people forget what a child's life is worth.

On the side of a hill a little cloud weeps
And waters the grave with its silent tears
While a soldier cleans and polishes a gun
That ended a life at the age of seven years.
And the war rages on in a land called Somewhere
And general orders their men to kill
And to fight for a cause they've long ago forgotten
While a little cloud weeps on the side of a hill."

Need I explain here that this, the unnecessary slaying of the innocent, is yet another reason why war is so distasteful to me.

In keeping with the idea that the sufferers of a war are very rarely only the guilty ones, is the continual belief by man in the righteousness of his cause. The greatness of a nation is no indication of the righteousness of its war policy. Hence the current prosperity of the United States does not necessarily morally justify the stand it is taking in Vietnam. Illustrating this very point is Bob Dylan's 'With God on Our Side'. Reads one verse

"Now the Second World War
It came to an end,
The fighting is over
And now we are friends;
Though they murdered six million—
In the ovens they fried,
The Germans now too have
God on their side."

This must surely sear the consciences of all those persons who have believed that our civilisation has had God on its side in all its conflicts in the past. Even I can see that, if the present trend in warfare is continued, no side will be the winner and all participants will be losers. In fact:

"And now as I leave you
I'm wearied as hell.
The confusion I'm feeling
There aint no tongue can tell;
But the facts fill my head
And drop to the floor,
That if God's on our side
He'll stop the next war."

So far I have been concerned with quoting contemporary works of literature, mainly because they are more relevant to present conditions. However, my extensive reading in this field has revealed similar lines of thought evident in the earliest of Man's literature. Socrates, before a tribunal, extolling a similar refrain from the taking of another's life, says:

"I have something more to say, at which you may be inclined to cry out; but I believe that to hear me will be good for you, and therefore I beg that you will not cry out. I would have you know, that if you kill such a one as I am, you will injure yourself more than you will injure me. Nothing will injure me ... they can not, for a bad man is not permitted to injure a better than himself. I do not deny that Antus may perhaps kill him or drive him in to exile, or deprive him of civil rights; and he may imagine, and others may imagine, that he is inflicting a great injury upon him: but there I do not agree. For the evil of doing as he is doing—the evil of unjustly taking the life of another—is greater far."

You may consider that this is taken out of context, but you must agree that these words of wisdom are relevant to my case.

I could continue, referring to the writings of Camus, Satre, Schweitzer and so on, but I feel I have adequately supported my case.

In conclusion, Sir, I would like to quote directly from a contemporary poem, which, far more than any other I have read, sums up all the reasons why conscientious objecting is desirable in this day and age. The said work is 'Universal Soldier' by Buffy Sainte-Marie.

five foot two :
ts with missil
of thirty one
soldier for a
illustrating
grounds (ar
bet of mankin
a Catholic, a b
Whist and a Ba
he knows he sh
for me, my
ously directe
ions but who



TAE
UDRY
AR
in



five foot two and he's six foot four;
ets with missiles and with spears,
ll of thirty one and he's only seventeen,
soldier for a thousand years."
illustrating that the 'art' of warfare is an ancient
y grounds (and time) enough for someone to prevent this
bit of mankind.
Catholic, a Hindu, an atheist, a Jain,
thist and a Baptist and a Jew;
slaying of the
eful to me.
a war are very
by man in the
is no indication
rrent prosperity
tify the stand in
b Dylan's 'With

ersons who have
side in all its
resent trend in
all participants

rary works of
nt to present
ld has revealed
an's literature,
rain from the

be inclined to
d for you, and
uld have you
injure yourself
e me ... they
a better than
ll him or drive
and he may
liciting a great
e evil of doing
of another—is

but you must
ise.
Camus, Satre,
supported my

ectly from a
r I have read,
is desirable in
ier' by Buffy



KILL

religions advocate the reverence of human life, and most people like to think they are Christians. Obviously these two are, or should be, mutually compatible. To my way of thinking, any citizen who believes that human life is sacred should feel morally obliged to refrain from destroying that which he reveres. It might be expedient at this stage to state that I have no religious or political affiliations whatsoever.

"And he's fighting for Canada, he's fighting for France, He's fighting for the U.S.A.
And he's fighting for the Russians and he's fighting for Japan, And he thinks we'll put an end to war this way."

is an observation of the universal belief in the usefulness of war, and in the fact that peace can not be attained without it. In my opinion, two major world wars and the ever-present threat of yet another have done little to bring peace to this earth.

"But without him how would Hitler have condemned him at Dachau?

Without him Caesar would have stood alone.
He's the one who gives his body as a weapon of the war,
And without him all this killing can't go on!"

expresses the true usefulness of the Universal Soldier—in the continuation of causes, good or otherwise. Also, Miss SainteMarie explains how indispensable even the most significant soldier is, for without him there can be no wars. Obviously, this Utopian ideal can not be attained unless enough persons are prepared to refrain from becoming soldiers. Hence my stand.

As a grand finale, I think the final verse of 'Universal Soldier' epitomises the whole cause of the conscientious objector:

"He's the universal soldier and he really is to blame,
His orders come from far away no more;
They come from here and there and you and me, and brothers can't you see,

This is not the way we put the end to the war."
tells of the responsibility that rests on the shoulders of everyone. Each one of us can either support the continuing policy of war, or else decide to do otherwise. Naturally, one conscientious objector is not going to prevent a war, but if everyone followed suit the advantages would be fairly obvious.

Yours faithfully
George H. Theobald

EXERCISE

YOUR LEGAL RIGHT

Register as a Conscientious Objector

For information write or phone
Christian Pacifist Society, or Society of Friends,
12 Frost Road, 115 Mt Eden Road,
Auckland 4. Auckland 3.
695-541 606-834

OHMS

O.H.M.S.
P.O. Box 7146
Auckland

A Report From The Secretary of O.H.M.S.

The Auckland Inaugural Meeting of the Organisation to Halt Military Service (O.H.M.S.) was held at 7.30 pm on Tuesday April 11th. Over 40 people attended from which a co-ordinating committee of 12 was elected, which met after the main meeting to discuss possible action.

The main meeting endorsed the principle aim of O.H.M.S. (i.e. To work for the repeal of the National Military Service Act 1961, and amendments, requiring all NZ men who are 19 years of age to register for Military Service). It was agreed that the most positive method of bringing this about was the combined use of legal machinery, parliamentary petitions and non-violent non-compliance with the provisions of the Act itself.

After a detailed history of O.H.M.S. and a resume of what other branches and the national body were doing, the floor was thrown open for questions and suggestions. Questions were immediately raised on what would happen to people who had already been balloted and were awaiting Service when the Act was repealed, and what would consequently happen to N.Z.'s Treaty Commitments e.g. SEATO & ANZUS. Further questions were then raised about action under the Act, e.g. penalties for certain forms of Non-compliance like failing to register, or not turning up for Service when balloted, not turning up for medical when balloted, not turning up for the C.O. Tribunal, not registering change of address, and employing non-compliers. Several people voted their dissatisfaction at losing pay and having employment terminated while actually doing basic training. Concern was also expressed at the number of Polynesians who volunteered for permanent service after being balloted. The women who were at the meeting also volunteered to help O.H.M.S. aims by registering and volunteering for Military Service.

Most of the issues raised were satisfied by reference to the Military Service Act and by listening to several members relating their personal experiences in the services or as a result of failing to comply with the Act. It was noted that legal action against non-compliers appeared to be of an arbitrary nature and very often laxly applied.

Suggestions for future action included—laying a wreath at the Cenotaph on ANZAC day in the shape of an Omega (the symbol of O.H.M.S.) publicity through the media (see Herald and Star of Thursday 13 April), a mild rave at Forum on Thursday 10th on O.H.M.S.—come along and bloock us (if you dare), and badges and O.H.M.S. pendants will be available soon.

O.H.M.S.
P.O. Box 7146
Auckland

Training can not be justified in view of other more important priorities.

We recognise the dilemma of individuals who believe:

That they cannot serve in an Army that reflects the present Government's Foreign Policy.

That international conflicts will never be solved by national armies. That there is no economic or moral reason to spend vast sums of money on National Defence in a world of poverty and hunger.

That it is the right of every individual to decide for himself whether he wishes to train to fight, or whether he wishes to fight in a particular war.

That the sincerity of an individual conscience should not be subjected to examination and judgement by a Government appointed Tribunal.

That becoming a Conscientious Objector is merely condoning the Government's "right" to force one individual to kill another.

O.H.M.S. branches have been established in Wellington, Christchurch and Dunedin. Last night at a meeting attended by 50 people, an Auckland branch of O.H.M.S. was formed. This meeting established an Auckland co-ordinating committee with myself as Chairman to co-ordinate the action of groups and individuals in the Auckland area opposed to compulsory Military Service. The Auckland branch endorsed the principle aim of

ORGANISATION TO HALT MILITARY SERVICE

The National Military Service Act, with its inherent conscription policy, is morally indefensible, militarily inefficient and economically extravagant.

We aim to work for the repeal of The National Military Service Act 1961, and amendments, requiring all New Zealand men who turn 19, to register for Military Service (or as conscientious objectors).

The name O.H.M.S. is not borrowed from the Queen but is the physical unit for RESISTANCE, symbolised by the Greek letter, omega, THE END.

O.H.M.S. supports individuals who feel that they can no longer continue to co-operate with the present conscription laws. We believe that the strongest action 19 year olds can take to halt military service, is to refuse to register, and we encourage people to refuse to comply with the Act. It is intended that we will provide legal, financial and moral support to anyone who comes into conflict with the law, because they failed to comply with The National Military Service Act.

There will be another general meeting of O.H.M.S. on Monday 24th April in the Top Common Room of the Student Union, at 8pm. All those interested in the repeal of the present conscription laws are invited to attend.

Peace

Wayne Sendles
for O.H.M.S.
P.O. BOX 7146, Auckland.



CONSCIENCE, CHANGE, AND THE UNIVERSITY (Part 1)

In 1970 I was a student representative on the Faculty of Arts along with Phil O'Carroll and two other students. That was the first year the rep system got into gear at Auckland University, and the major point of attack was the unit system. Things went well that year. Enough students felt frustrated enough through being unable to choose freely what they wanted to study. The unit system was rigid and seemed to be an obvious point to attempt to bring about change. There were enough lecturers on faculty who saw anomalies in the system. The issue polarized. Student reps lobbied lecturers, spoke up at faculty. Votes were taken and won to switch to a paper system. The year finished. Since then compromises have been made. There are "theoretical disadvantages" in doing single papers. There are administrative problems. There is resistance from sheer ego-stubbornness.

By the end of this attempt at reform I was confused and disillusioned about university politics. Phil O'Carroll also felt this problem: the problem of the criterion. Where to start, what level to

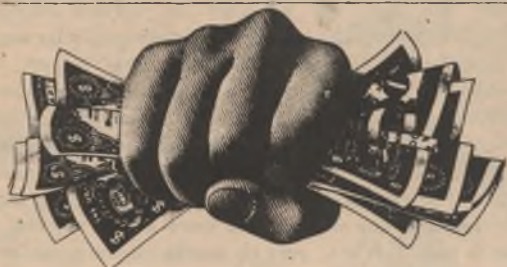
take for granted in order to stand a stand in pushing for change. Also how to interpret the reality we in the university are confronted with. It is now clear to me that changing one lot of regulations for another, in the university, is merely trying to sponge-clean a festering corpse.

One reality of the university lies in its power structure, which of course, is in turn dependant on and reinforced by Society-at-Large. Possession leads to possessive jealousy. People in the university structure hold arbitrary power over other people. Power is a possession. The sickness of thinking that you know what is Best for someone else, and being in a position to impose your will. This power has concrete form in the Syllabus, the Lecture, and the Examination. All these are elements of the two-way relationships: staff as Master, student as Slave (with my apologies to certain staff members who show signs of being human). There are too many tin Buddhas sitting on top of their university empires, occasionally pulling faces at each other, all while trying to beat down the growth of new ideas and relationships which might threaten to overgrow their ego-monuments.

All this is held together and sanctified by the one god Education, a thin facade for consumer-economic servitude, affluent academic privilege, liberal moral bankruptcy. Long live the status quo ostrich!

You can see another reality: Lost students wandering around the university. Lonely people, anxious people looking for some self-recognition. It really came home to me when a young undergrad came up to the Craccum office and moaned that he could not find one happy face walking through the quad. Kids walking by themselves. Few in groups. NO SMILES.

This is not the reality of the professors (perhaps with a few exceptions). Theirs is Administration. Keep the mill grinding:



SOCIAL CREDIT—is it really an alternative??

In the forthcoming general elections National and Labour will again offer themselves as alternative administrators of government, the one asserting it can borrow and tax better than the other. In effect, New Zealand has had for the past several years been administered by a coalition in all but name. The net result of such, mediocre government has led to widespread public indifference to politics which is directly reflected in the steady lowering in relative terms of this nation's standard of living. Young people, sensitive to social injustices and idealistic in their solutions, have lost confidence in the established parties to such an extent that in a recent survey over 60% of new voters said they would not, at the time of the survey, cast their vote for either National or Labour.

Since 1954, a third political force, the New Zealand Social Credit Political League has made sizeable inroads into the two party system having, in November, the potential of holding the 'balance of power' in Parliament.

Hitherto the cinderella of politics, the League has widened its membership despite fluctuating fortunes at the polls. Increasingly in the public's image, Social Credit is being seen as the only available alternative to National and Labour. Far Left-wing 'options' have been tried elsewhere and found wanting. Thus it becomes imperative that the voter fully understand, and therefore be in a position to rationally judge for himself, the possibilities provided by Social Credit. Until recently, the League has been the victim of irresponsible criticism: the news media and "professional politicians" have dismissed Social Credit as a 'wasted vote' while 'vested interests' likened the League's fiscal policies to "funny money". There is no doubt that Social Credit is grossly misunderstood so that within the University, the AUCKLAND UNIVERSITY SOCIAL CREDIT CLUB seeks to present Social Credit policies in their true perspective. This is the first in a series of articles designed for student discussion.

Even the most politically apathetic student can tell you that, "Social Credit has something to do with economics... With such a superficial notion it is little wonder that students complain that Social Creditors show a lack of sympathy to the problems of civil rights, social injustices and the increasing erosion of personal liberties which preoccupy the students mind. What they fail to appreciate is the centrality of FINANCE in today's complex society. Political parties can offer the proverbial 'world' at elections but only after consultation with the institutions that provide the wherewithall. Those that control the 'purse strings' wield untold power. League members, aware that finance impinges on all social activities, wish to see finance do that which it was supposed to do.

Rooted deeply in Social Credit PHILOSOPHY is the concept that 'WHAT IS PHYSICALLY POSSIBLE AND DESIRABLE MUST BE MADE A FINANCIAL REALITY FOR ALL' Now a moment's reflection will convince you that MONEY IS NOTHING BUT A CLAIM ON PRODUCTION. (Is it of any value on a desert island?) Contrary to orthodox ideas, money has nothing to do with gold standards or bank rates. Money derives its value from what it can purchase: IT HAS NO intrinsic value in itself. Therefore, by definition, society must be able at any one time to buy all of its own production. Moreover, as production increases under technological progress the supply of the exchange medium must increase accordingly. Now obviously under the present system the above mentioned situation does not exist. "Well", you may ask, "where has the system fallen down?"

Society economically divides itself into PRODUCERS and CONSUMERS while DISTRIBUTION i.e. money, links one to the other. Advances in science allow Man to produce almost anything—for good or evil. Yet over 50% of the world is starved of even the most elementary materialistic requirements. By default, DISTRIBUTION is malfunctioning. For reasons which are now history, private persons gained control of credit creation which masquerades as legal tender. These people, forerunners of today's PRIVATELY OWNED TRADING BANKS saw to it that their 'money' was scarce, presumably because it represented gold which

many considered to be wealth itself. Thus money became a scarce commodity to be bought and sold on the open market. Banks rent this credit to the highest bidder: Governments prostitute your creditability to repay the interest by committing society to debt repayment. BUT IF MONEY IS SCARCE, THEN BY REDISTRIBUTION, SOME CAN REPAY THEIR DEBT WHEREAS SOCIETY AS A WHOLE CANNOT. AND SINCE BANKERS ONLY ACCEPT THEIR OWN COIN AS REPAYMENT FOR DEBTS AND THEY ALONE CREATE THIS COIN, THEN THOSE WHO ARE UNABLE TO MEET THEIR DEBT REPAYMENTS MUST BORROW MORE MONEY TO LIQUIDATE THEIR FIRST DEBT AND IN SO DOING, GO FURTHER INTO DEBT. This is how industry finances its production and as all finances its production and as all costs are reflected in prices, you now have an inbuilt escalator of prices...

And this is just the beginning: it is projected to expose other anomalies which occur under 'SOUND FINANCE' in a subsequent article. Social Credit submits that the community be provided with as much purchasing power as is needed to BALANCE with the total value of production. These are the economics of EQUILIBRIUM—not inflation or deflation. To achieve the situation along Social Credit lines the following will have to be implemented:

- That the money-volume shall be increased in step with the growth in productivity of the nation's economy and at a rate that will ensure a stable price level.
- That the new money be created not as at present, as a debt to the banking system, but as a CREDIT to the nation: as a financial expression of the growth in productivity.
- That the new money so created be regarded as the property of all citizens EQUALLY, regardless of status or any other considerations, and not as the property of the state or any organ of the state or any group or organisation whatsoever.
- That the new money be distributed equally to all citizens as INDIVIDUALS as an inalienable right or their individual citizenship.

By removing the 'economic bogey' from politics, policies over which NO SINGLE PARTY HAS A MONOPOLY can at last be freely debated in Parliament to be judged on their acceptability to an informed public and no on 'sectional interests' which are legacies of the devious properties INHERENT in the present financial system. Some Left-Wing 'solutions' perceiving the problem to be one of ADMINISTRATION claim the STATE should have the right to control finance as the STATE somehow is vested with an indepth knowledge of what its citizens want. This notion is astray in its judgement of the problem and the RESPONSIBILITY OF THE FREE CITIZEN. Transferring financial power from private monopoly to state monopoly does not protect the independence of the individual.

SOME IMMEDIATE EFFECTS OF SOCIAL CREDIT WOULD BE...

- A society economically independent and a nation sovereign.
- Government and 'vested interests' would lose their major instrument of coercion.
- The economy would function in response to the REALITIES of society and not artificial restraints and stimuli.
- Production would have as its aim consumption and not solely profit or the provision of employment.
- Automation, currently threatening labour, would be hastened as so-called 'redundant labour' would automatically share in the nation's productivity against which consumer credits would be distributed.
- Divisions in society on economic inequality would tend to disappear: the long standing impasse between employer and employee insoluble because the nature of 'sound economics' will become history.
- Elements within the present system which pit nation against nation in market warfare and cause resentment between the 'HAVE' and 'HAVE-NOT' nations will be removed by facilitating trade by harnessing production for consumption.
- Free of economic fears artificially imposed, society will at last be able to pursue its goal, self-fulfillment.

By way of summary, Social Credit takes the view that the end of MAN is not labour but self-development and enjoyment; the end of production is not employment but consumption; and the unfettered application of modern technology and sources of energy can produce the best material basis of a better life for the mass of the people. As one writer put it, "SOCIAL CREDIT IS NOT A PLAN FOR THE ORDERING, MANIPULATION OR CONTROL OF PEOPLE. IT IS ENTIRELY A PROPOSAL TO ENABLE A

"Of course change is inevitable, but it must be slow, deliberate, and change from within the system." "We should not tamper with things which have stood the test of time." "We question the system too much, because of the backlash of public opinion." "Intellectuals are not popular, and besides, I'm trying to squeeze another staff member out of Senate." "The government might reduce spending on universities, so we can't embarrass it in an election year."

THEN LAST YEAR, A FIRST-YEAR STUDENT COMMITTED SUICIDE. SHOCK. BRIEF PANIC. SLIGHT MOMENT OF QUESTIONING.

What went wrong? Who's to blame? Compose yourself. They must have had screwy parents. He was psychotic. Wouldn't it have been much use to Society anyhow. Not our fault. Keep it quiet though. Must protect the Good Name of the university. Pass me mind-blotter, will you? Must clean up this messy Emotion. Doubt. I'm so sorry, didn't mean to dribble like that... the nothing like a lobotomized social conscience, you know. Hadn't you out 15 years ago. All I need to keep me going is my weekly injection of Rules and Regulations (needle straight into the brain—no pain). And of course my daily Academic Respectability pill... doesn't taste bitter to me at all. Helps me feel quite On Top. trouble now blotting out unpleasant student suicides. And anyway I've got my sabbatical to England next year to look forward to.

—You off to the Talk tonight?
—Yes, we're going to worship the Chicken-before-the-Egg. It'll play our kards right we could even land a grant from Dow Chemical.

(to be continued into the next century
—but not if I can help it)

SOCIETY TO ATTAIN ITS OWN OBJECTIVES BUT WITHOUT DEFINING THOSE OBJECTIVES AND TO ENABLE THE CITIZENS OF AN OPEN SOCIETY TO CHOOSE AND CONTRIBUTE AS INDIVIDUALS THEIR OWN ENVIRONMENTS WITHIN THE LIMITS OF THE CLASSICAL DEFINITIONS OF PERSONAL FREEDOM".

This is the challenge that Social Credit offers: this is the alternative that is Social Credit.

Auckland University Social Credit Club
Private Bag STUDA

REFERENDUM

Tomorrow you will be asked to vote on two motions concerning the proposed Springbok Tour in 1973. Since is AUSA policy that we oppose any sporting contacts with South African teams, it is imperative that we effectively promote this policy. If we do not, then we are only paying lip-service to a stated policy of which we are not worthy. This policy was undoubtedly based on idealistic notions of liberalism and democracy, and you are now given the opportunity to vote democratically on whether or not the stated policy will be effected in practical terms or in theory only.

In effect, these motions are accepted by the student body which feels them worthy of their vote, then for the first time will this Association have taken concrete steps to implement one of its many publicly stated policies. At last we will have stood firm and closed the credibility gap that has loomed large over this Association in the past due to our complete failure to constructively support Equal Pay and 1% Aid last year. A positive stand on these motions would also lend some credibility to our ravings on "supporting United Nations resolutions", as the type of action is the very same as that advocated by the U.N.—namely boycott.

In attacking the whole concept of Apartheid and diplomatic relations with the protagonists and perpetrators of Apartheid, we are actually attacking a very strong and very effective political machine which has the means to tap to every little piece of political skullduggery at its disposal. If we are to attack this machine, then let us also use every little piece of ammunition we have at our disposal, namely political and economic pressure on the proponents of the Apartheid who are lurking in our midst. It may be argued that these motions, if passed, are tantamount to bribery and blackmail. Tjat is utter crap! The worst you could reasonably accuse these motions of is capitalism i.e. the affiliated clubs come up with the goods and we come with the loot—and capitalism is quite legal in this society.

At Canterbury the students have voted to disallow the use of their facilities for the Games if the Tour goes ahead. Unfortunately we have not the means to do the same but this is one way in which we can effectively do something. Don't allow the Tour supporters the use of our money. In putting this sort of pressure on A.U. Sports Clubs we are in effect putting the same pressure on their respective parent regional bodies, and other sporting clubs throughout the city, pressures which forces them too to make a stand either one way or the other. The whole issue then comes down to grass-roots level, as then it is competition between these smaller bodies to see who can exert the most pressure in turn on the regional associations.

However you personally perceive this issue or how you feel the problem can best be solved, support this method. Any pressure, no matter how insignificant or ineffective it may appear, is better than no pressure at all. It is time A.U.S.A. finally put its money where its mouth is, and at the present our mouth is supposedly not with the South African Government or the N.Z. Rugby Union.

ASSOCIATION BUSINESS

The FOLLOWING ASSOCIATION BUSINESS SHALL BE CONDUCTED THIS TERM,:

- (1) REFERENDUM ON SPORT WITH SOUTH AFRICA AND WITHHOLDING FINANCIAL SUPPORT FOR SPORTS CLUBS (BOB HILLIER MOTION REFERRED FROM A.G.M.) TO BE HELD TODAY, 20TH AND FRIDAY 21ST.
- (2) SPECIAL GENERAL MEETING RE VOLUNTARY SUPPORT FOR CRACCUM AND POLITICAL CONTRIBUTIONS, AS PER PETITION, TO BE HELD IN THE LOWER LECTURE THEATRE ON MONDAY 24th AT 1 P.M.
- (3) ELECTIONS FOR EXECUTIVE, COUNCIL, SENATE, UNION MANAGEMENT AND LIBRARY VACANCIES, AND ELECTIONS FOR S.R.C., TO BE HELD NEXT THURSDAY THE 27TH AND FRIDAY 28TH.

DISCUSSION OF THE REPORT ON ASSOCIATION GOVERNMENT WILL TAKE PLACE IN THE SECOND WEEK OF TERM TWO CULMINATING IN A REFERENDUM ON THE MONDAY AND TUESDAY OF THE FOLLOWING WEEK. COPIES OF THESE PROPOSALS AND COPIES OF THE PRESENT CONSTITUTION WILL BE AVAILABLE FROM THE ASSOCIATION OFFICE.

S.G.M.

At the request of the following students:

John S. Piggan, B. Waters, M. Collier, M. Casey, P. Mulholland, K. Wilson, Claire E. Cuspy, M.J. Dunn, R.G. Wallace, G. Lyons, Tony Dunlop, Michael Giaccon, H. Spray, A deBoer, N. Hanigan, A.T. Morcom, J.B. Wyle, G. Sims, T.D. Wood, D.J. Ansley a special general meeting has been called in the lower lecture theatre on Monday 24 April 1972 at 1 p.m.

The motion to be discussed is:

MOVED PIGGIN/WATERS

THAT the following be added to the constitution as Rule 26A(vi). THAT Executive of the Association shall order the return of a part of any individual membership subscription proportionate to the expenditure of the association allocated in the budget on any or all of the items below; or any part of them:

When any financial member personally appears before a formal meeting of the Executive to state his case.

These items shall be:

- (1) The Student Newspaper, 'Craccum'.
- (2) Political Contributions—that is to say, all gifts and bribes to corporations, companies, formal and informal associations, and persons which are not entirely composed of members or employees of the Association, or which themselves make such contributions.

REFERENDUM

The Annual General Meeting instituted a policy of calling referendum on contentious issues. Resolution (2) which was passed by the A.G.M. on 29th March, below, is referred to the student body under this system. Students views are sought on the following:

- (1) Which of the following options do you prefer:
 - (a) That a South African team selected from white players only be invited to tour New Zealand next year.
 - (b) That a South African team fairly selected from all players regardless of race be invited to tour New Zealand next year.
 - (c) That no South African team be invited to New Zealand next year.
- (2) That all Sports Clubs affiliated to AUSA do not be given financial support, in the form of grants, unless they:
 - (a) Make a public stand against sporting contacts with Southern Africa, and
 - (b) Take steps to influence to, or actual sporting events with South African teams.

The Referendum will be held from the end of Forum, Thursday (2 p.m. — 6 p.m.) and on Friday 21st, from 9 a.m. — 6 p.m. Discussion of the motions will take place on Thursday 20th at lunchtime in the Quad. (or LLT if wet).

HART STEIN EVENING

Main Common Room this Friday (21st). Cost is \$1 per head and entitles you to four cans. The aim of these stein evenings is both to raise funds and get as many anti-tour activist together on a social basis.



JOHN REID'S

Suppliers of ALES, WINES & SPIRITS

The home of
TEACHER'S WHISKY
SACCONE'S GIN

GUSTAVE PIERRE BRANDY
OLD BUSHMILLS IRISH WHISKEY

JOHN REID'S OF ANZAC AVE., AUCKLAND

Auckland University Students

build a valuable connection
for the future

open your
BNZ savings or
cheque account
now!

USE THE **BNZ** OFFICE IN THE OLD
STUDENT UNION BLOCK ALONGSIDE THE
UNIVERSITY MAILROOM
HOURS:- DAILY 10 a.m. to 4 p.m.





Leon Russell and the Shelter People

Shelter SW 8903

This is Russell's second solo album although he has made many records in a back-up role, most notably with Delaney and Bonnie, Cocker, Phil Spector, ("You've Got That Loving Feeling") and now Dylan. Russell is, however, an extremely talented individual himself and his strong gospel —R+B roots are prominent throughout all his work. He is no virtuoso in instruments, (or vocalist, for that matter) but he does have the ability to weave fine lyrics over some very interesting chord constructions. Therefore it is a pity that this album does not contain as many memorable cuts as the first album. Perhaps this is because of the lack of continuity between cuts and the four different rhythm sections utilized. Also like Cohen, Russell can produce tunes which when taken in isolation seem much superior to the usual maudlin product of mainstream rock, but when placed alongside one another seem very ordinary.

The album takes off on a straight-forward gospel-soul progression, "Stranger in a Strange Land" with the renowned Claudia Linea and Kathi McDonald in the back-up chorus—"Of Thee

LEON RUSSELL

"I Sing" is okay but the first interesting cut is "A Hard Rain's Gonna Fall"—the great Dylan tune, treated very much more as a funky blues than the original. The slide guitar of Jesse Davis (ex-Taj Mahal) occupies a very prominent place rippling across the tail-end of each vocal phase. After three or four verses the rigid rhythmic factor causes the tune to drag, but as with most Dylan cuts the message is more important than the medium (music). Even in these days of cynical political déjà-vu it appears quite a prophetic song. "Crystal Closet Queen" is a number dedicated to the king of rock and roll" (from Macon, Georgia) "Little Richard. The track literally pounds away with Russell demonstrating his best rock and roll pianistics and back-up chicks all wailing "Tutti Frutti". However there is very little in the way of listening value apart from an interesting little piano/bass hooks that interrupts the chordal sequence every twelve bars. "Home Sweet Oklahoma" is possibly the most memorable tune of the album with some nice bottleneck from Jimmy Johnson and a good vocal/piano from Leon. The lyric is most appealing, Leon telling us how great it is to be an Okie. Maybe its a trifle naive for recently the Oklahoman State Government refused to erect a memorial to Woody Guthrie on the grounds that he was "un-American". However Merle Haggard, arch-Country and Western shitkicker, (lets face it C+W is a racist music and I'd like to hear from anyone who believes the contrary), was given special mention in the State Government as being a "fine Amerikan" and someone whom youth could emulate "Alcatraz" employs a rather inane lyric about the plight of the Red Indian but the music is just great. The rhythm section manages to imitate Indian tom-toms extremely well while the twin guitars batter away in much the same manner as a free-form saxophone section. Side two opens with just a string section and Russell rasping out "Mad Dogs and Englishmen"—the story of the legendary Joe Cocker tour. The lyrics take the form of Captain Beehearts cuts, that is, free form association with little regard for continuity of meaning. The track is quite unbearable bordering on the puerile and bears little relationship to the other cuts on the album. "It Takes a Lot to Laugh, It Takes a Train to Cry", the other Dylan tune on this album again drags towards the end but because of the lyric, is rightly regarded as important song. "She Smiles Like a River" is one of those horrible Joe South country songs with that slack, twangy-sounding guitar echoing the vocal line. "Sweet Emily" is competent but boring. Finally George



Harrison's "Beware of Darkness" closes the album. It contains very effective tamboura drone produced by a bass/guitar/piano combination, and has a clear, simple (yet effective) lyric:

Watch out now, take care, beware!
of soft-shoe shufflers
dancing down the sidewalk
and: watch out now, take care, beware!
of greedy leaders
who take you where you should not go

Perhaps Leon should take the lyric seriously and stop producing such inconsistent work. One gets the idea that he is resting on his laurels quite content to make large sums of money by churning out mediocre material (mediocre for him that is). Surely he should be attempting to better the great songs that appeared on his first album. For example: "Delta Lady, A Song For You, Dixie Lullaby, Hummingbird" and "Shoot Out On The Plantation". So come on Leon we know you've got the talent to produce more songs as good as these.

—HENRY JACKSON

MARC BENNO — MINNOW

A&M SAML 934411

Superlatives cannot account for the sheer art of this album. Marc Benno remains something of a mystery to the music business, having touched on as many forms as there are. His spectrum of accompaniment ranges from Leon Russell ... to ... Charlie Lipscombe ... to ... the depth of his experience results in an album of excellence, yet the diversity of his disciplines account for an album that perhaps lacks a theme ie the theme of the musician himself. Benno gets into heavy blues as well as he gets into tear-forming ballads; all to an end that may be labelled an optimum on the musicians' scale of reference. Indeed the quality leads one to suspect that there is more to this than meets the ear. As he swaps styles from track to track, rendering this anthology of modern music, one feels that Benno toys with concepts, sounds, arrangements; tosses around the notes in an impudent manner; plays with the listeners' emotions, drawing him out without revealing any of the Benno-self.

Lyrics are easy and meaningful, according to the requirements of the song. The balance is good so that one does not detect any intrusions on the total sound. The album steps from the taint of the 50s/to the blues of the British 68s/to the soulful qualities of Nina Simone/to the ballads of Layla/to the funky good-time Leon Russell/to the country rock expletives of the Band/to the best of the Doors/to haunting organ sounds such as Mayall used to lay over heavy blues rhythms/to the Elton John ballad with matching lyrics

that could have come from the pen of Taupin/to Marc Benno. Yes, Marc Benno.

Tracks of particular excellence are Back Down Home, Baby Like You, Before I Go, and Don't Let the Sun Go Down. It is the latter track on which one feels only Marc Benno could emit such a sound. Seemingly he has an identity, if that is important. But who can be selective about such an album. Every library should contain it.

—BRUCE KIRKLAND

MARC BENNO/MINNOWS



Saturday May 13th, 8.30
Auckland Town Hall
Book Now At John Courts

DON McLEAN — AMERICAN PIE — UNITED ARTISTS RECORDS — 934429 — (10 tracks).

Don McLean dedicates this album, (especially the title track), to Buddy Holly. American Pie is one of those songs one could write a book about. He captures the era perfectly in that song, and again on side two with Everybody Loves Me, Baby, throughout which, he finds it hard to keep a straight face.

Vincent, on side one is a tribute to Van Gogh, framed with the tenderness of a love song.

"For they could not love you



But still your love was true
And when no hope was left inside
On that starry, starry night
You took your life as lovers often do
But I could have told you, Vincent
This world was never meant
For one as beautiful as you."

Two further lines from this song seem to me, particularly apt to describe McLean's guitar work and vocal qualities.

"Weathered faces lined in pain

Are soothed beneath the artist's loving hand."

This record is an inspiring yet calming experience—it flows like paint from a brush. I'm aware, that in trying to express this, it

may sound a little florid, but the way the notes crawl and scamp from his guitar, reminds me of an artist sketching with a pencil.

A traditional song, Babylon, is the last track on side two, and an interesting contrast to the rest of the material. It is a canon of the type one imagines, would have come floating from a medieval monastery, and is backed by, of all things—a banjo. The effect is quite spectacular.

A rare kind of unity exists in McLean's music. The various backings used, (guitar, piano, strings etc), are something more than backings—they are somehow fused with the mellow poetry of his voice. The other tracks: Till Tomorrow, Crossroads, Winterwood, Empty Chairs, Sister Fatima and The Grave, all have this quality running through them.

—SUE BARTON.



Direction Records

have the biggest
and lowest
priced selection
of records in town.

Two shops in: Darby Street (opposite 246).
And Swanson Street telephone 379 092.

Direction Records do-it-yourself advertising captions! No prizes.



HARVEST

NEIL YOUNG : Harvest (Reprise)

Legend has it that Neil Young requested three test pressings of Harvest from three different Warners/Reprise plants before he approved its release. But you see he was making a movie about himself at the time so he took quite a while to work out which pressings were the best... and then Kinney held up the release so the album would be covered by the new federal copyright laws... and our copy was actually pressed in Germany for distribution in England... that was because of the power strike. So really we should all feel pretty happy that Harvest is going to be released here only two months after the Rest-of-the-World!

(Did you know, duckie, that Alice Cooper's Love It To Death took exactly twelve months).

All this assumes that you have waited with baited breath for Neil's follow-up to After the Goldrush. Well I have, and I am sure every other 15 year old girl is going to agree with me that it was worth the agony. Basically following on from where he was before, Neil (first names are so cosy, sweetie, think you) has ten tracks of strawberry delight. All his friends are there, falling over each other and his backing group; the Stray Gators. There is even (on 'A Man Needs A Maid' and 'There's A World') the London Symphony Orchestra—we never thought he'd ask!

'Out On the Weekend' is the opener; it's a pleasant Neil Young song and is followed by the pleasant Neil Young song 'Harvest'. 'A Man Needs A Maid' with Young's somewhat thin and reedy voice being drowned out by the superb playing and arrangements of the

London Symphony. But on this and the other orchestrated track it seems sooo obvious that Young has never been to England or the LSO or the USA—I don't think that they were ever both together in the same studio. (Apparently they were, but I bet it was at different times.)

'Heart of Gold' follows—super, chaps—you've heard it on the radio already. James Taylor and Linda Ronstadt (lovers at the moment) do back-ups. Final side one cut 'Are You Ready for the Country' features Dave Crosby and Graham Nash. Stephen Stills is around on nearly all tracks. So all of CSN & Y is there. Lovely.

A bloody good track is 'Old Man' which unfortunately evokes instant memories of the "Old man lying by the side of the road... don't let it bring you down" type. Young must have realised this—why did he do it?

'Alabama', follows, a traditional-type protest song, and then a live cut, recorded at UCLA; an anti-heroin song entitled 'The Needle and the Damage Done'. Final one is 'Words' but I'm too afraid to play that lest it's the one the Gibbs Brothers wrote. Its a beautiful line-up, and its going to grow on us. Harvest is the pick of the crop.

— ROGER W. MORGAN.

Harvest... selected tracks are being played daily on Radio Bosom. Release date about May 1.

SONNETEERS!
SCRIBBLERS!
VERSIFIERS!
POETS!

It's not true that Craccum has an anti-poetry, reactionary, out with arty-farty literati types attitude.

To prove it, there's even been a poetry editor appointed in a highly distinguished state, who sneaks in to the office in between meetings of anarchists, maoists, trotskyites, bomb throwers, marxists, leninists, dynamiters, guerrilla theatre actors, policemen, television crews, and lawyers, to peruse the poems.

There are non at present
Send some in.

PHILOMELA THE LITTLE PHANTAIL.

Is there any use
In owning my own
Factory
If some hot and red - eyes
Goat from the U. S.
Or Australia
Is going to come
And take
Me over?

— Loveday Kennedy.

PERSONALITY SQUARES
"I know five hundred thousand pages."
Said the scholar.
"How much do you know?"
"I know my hand."
Said the freezing worker.

PUB CHURCH BANK

COFFEE AND

USIS

American Library, 27 Symonds Street.

SOUL TRACK ROCK CONCERT



presenting....

FREEDOM EXPRESS
CRUZE LANE
TOLE PUDDLE
HEADBAND
FACE
TRAMLINE
GRINDLEY'S
CHOO CHOO
with others.

23 APRIL, 12:30 - 6:30

MASSEY PARK.

PAPAKURA. \$1.00

PROCEEDS TO CHARITY



LEON RUSSELL

AND THE SHIFTER PEOPLE

SAVE 50^c

RIP THIS ADVERTISEMENT OUT AND TAKE IT TO

MUSIC CITY IN VULCAN LANE

MIKE HARRISON

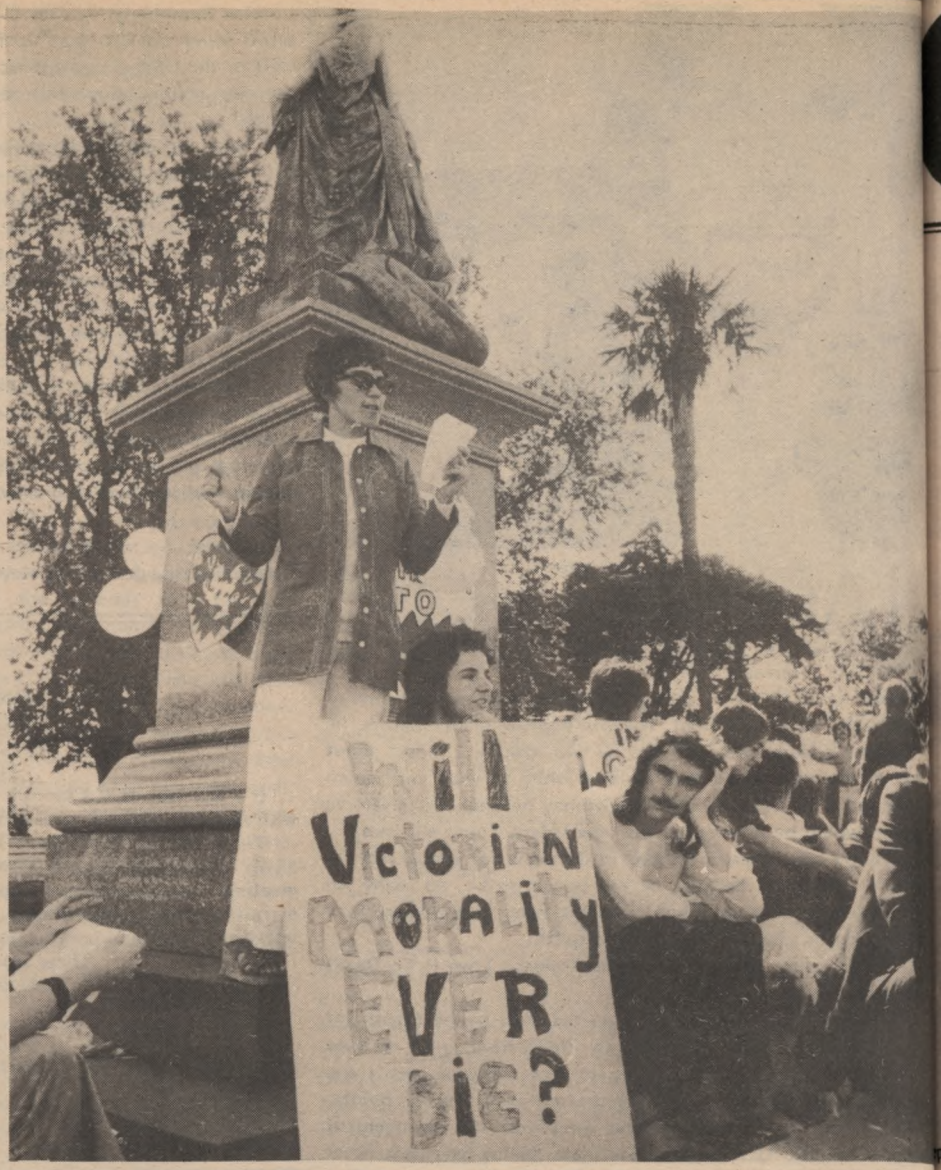
Mike Harrison, vocalist, songwriter, and keyboards artist, was, until the end of 1970, one of the leading lights of Spooky Tooth, which also included Luther Grosvenor.

When Spooky Tooth broke up, Mike spent some time in Spain writing songs. Returning to England, he came across Frank Kenyon and Peter Batey, two members of the VIPs. They had a stack of songs Mike liked, and fitted in with his plans for a solo album, so they got to work and have emerged with an album, Mike Harrison.



MIKE HARRISON

SIL 934416



You haven't had a genuine Pizza until you've been to Maxi's.

Genuine mouth watering Pizza cooked in Maxi's ovens right before your eyes. Made with special Pizza pastry never before in N.Z. Maxi also serves superb Spaghetti, Mozzarella, Steaks, Salads and Espresso coffee. Behind the Civic Theatre, below the 'Waldorf' at 20 Wellesley Street West. Phone 371-045. Open Mon.-Fri. 11.45am-8.45pm; Sat. 4.30pm-8.30pm. Sundays too! 4.30 to 8.30 p.m.



NOW IN
HANDY
TAKE HOME
PACKS



TONITE

JOHN'S PLACE

Rialto Arcade Broadway
Newmarket - Ph. 540-847

Featuring Again TONIGHT
Auckland's Newest Group

★ **HOOKAH**

A SENSATIONAL NEW
GROUP—Don't miss them.

PLUS

★ Light Shows and Old
Time Flickers.

Delicious Steaks and Sup-
pers all Night.



student travel - 1972

*fiji in august - \$136-00 ret.
- 2 weeks trip*

summer vacation travel

USA ■ work permit \$ 540-00 ret.

Fiji ■ holiday, workcamp \$136 ret.

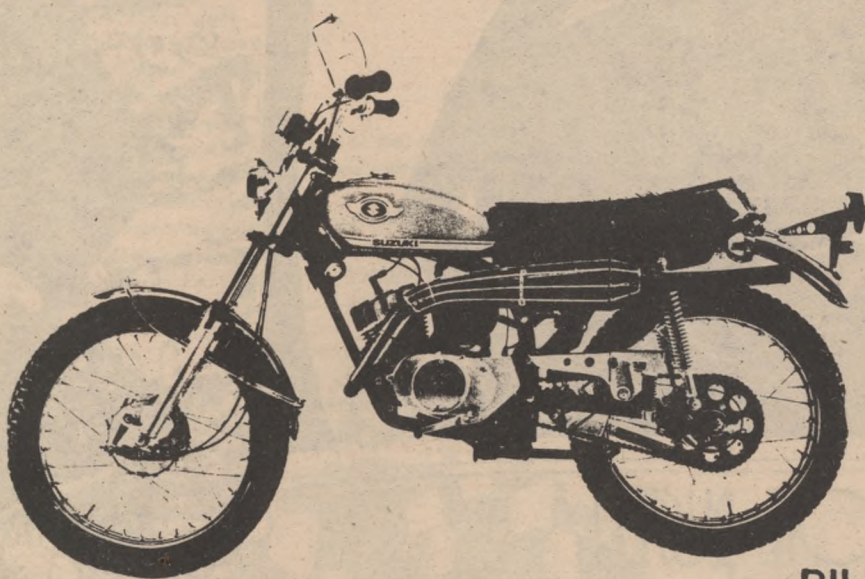
Tahiti ■ 8 wks holiday \$339 ret.

plus singapore, new caledonia.

■ individual travel overseas ■
n.z.

further details

Student travel bureau
room 223, top floor student union
10-5pm



SUZUKI
TS90T

CASH PRICE \$498.00
OUR PRICE

?

This could be your idea
transport to and from lectures
have a confidential chat to
at:

BILL RUSSEL LTD.
LICENSED MOTOR VEHICLE DEALER
24 MT. EDEN RD. AUCKLAND.
4 202

STOP PRESS: STEPHANIE PIRD AND WEDDERSPORN ARE COUSINS IN LAW OF ROBBIE (THE
ROBBIE) AND COUSINS BY NATURE OF ERNEST DAVIS.

For some
partments a
Towards t
rules to be
drawing
sity Comm
ties from S
One of the
culty of M
gmented me
"The Co
ouncil of Ne
man subject
not."
Disagreem
ot the MRC
students were
members. Also
from the use c
Clause 6
project is und
of the subject
presence of a
vention of p
lication of i
This clau
consent of th
impossible o
staff-student
large proporti
marks given t
member who
subsequent yo
as volunteers.
staff member
staff members
Part of cl
"The inv
impose unrea
This clau
radio-isotope
mutations in
threshold bel
"permissible
Effects in sc
individual in
other hand, c
affect whole
controversy c
and workers
animals. Ret
humans from
frequency of
disfiring of
for abnormal
the MRC Cod
"New the
stage of earl
should not b
long-term car
No such
planned. In
not surveys o
One has
The concept
the person g
unavoidably
used to map