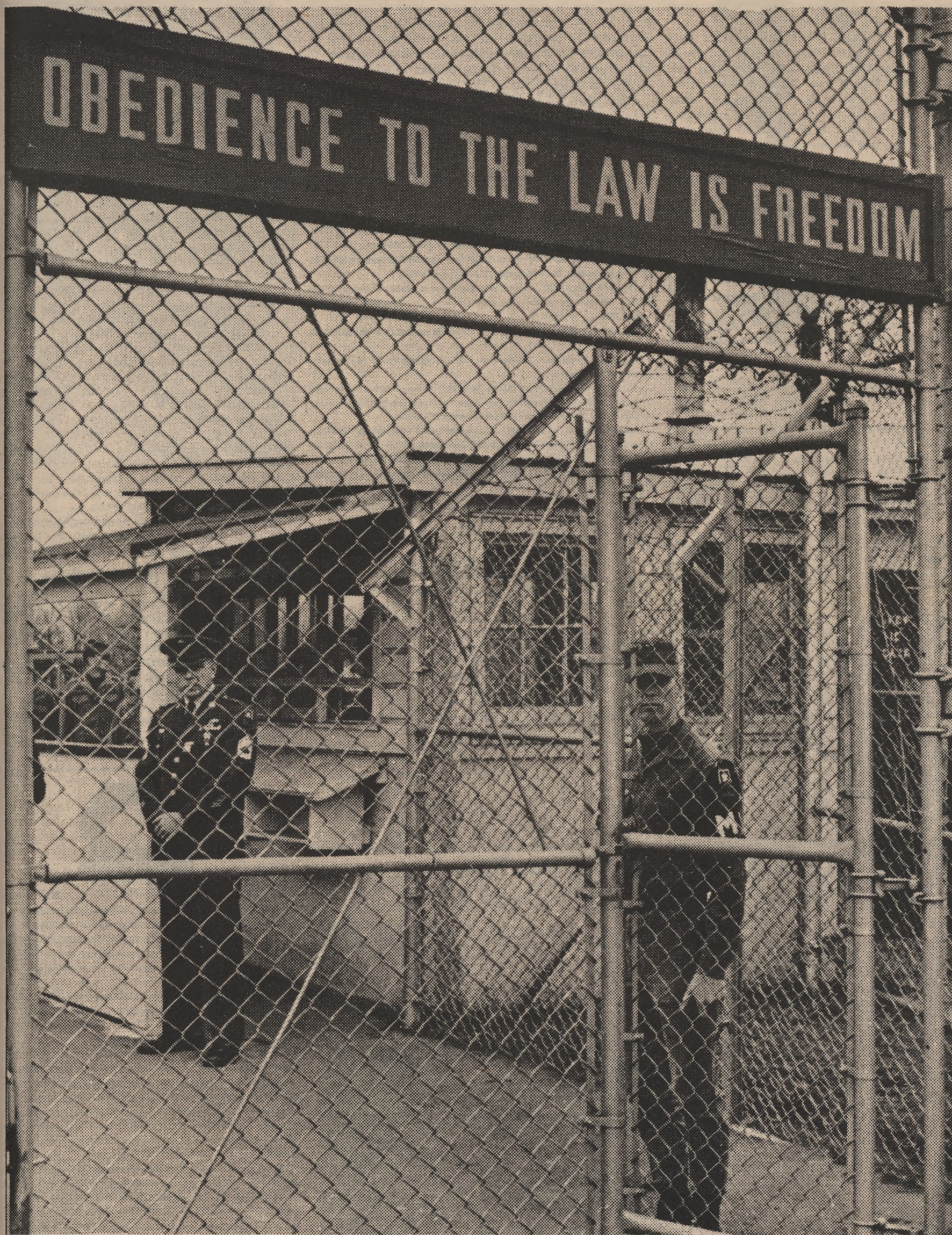


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# Craccum

Volume 46 Issue 10  
Thursday 4th May, 1972  
Free to students  
5 cents on the street  
Registered for transmission  
by post as a newspaper.

THE UNIVERSITY  
OF AUCKLAND  
- 2 JUN 1972  
LIBRARY







Once again an editorial of explanatory notes:

After an exciting start to publication this year, with fresh law suits pending after every issue, and anti-crappum motions at the AGM, things quietened down for a while. Until last week, I think it was, at the SGM (called in a moment of pique by the movers and supporters of the anti-crappum motions at AGM) once again many students voted in support of us and the job we're doing.

At about the same time, one of those rather twee females associated with repression and befriending foetuses appeared on television claiming plaintively that the "professional agitators" did not accept "conservative" articles for publication in crappum. As usual, these histrionics bore no relation whatsoever to her experience with crappum, or to reality. At this point I think it is necessary to point out that the one time she has been to the

office, it has been with the sole purpose of collecting six copies of the issue with her photograph on the cover.

It's pretty boring to have to keep reminding people that there are few "conservative" articles in crappum for one reason only—there are very few "conservative" articles submitted. And this is to be expected, for it is the nature of conservatism to be "cautious", "moderate", to do nothing. Action and thought implies life, and being. To be alive is to be radical. Our religious column, Crux, is not conservative, because it is written by people who are examining (and often rejecting) the conservative church-concepts of christianity, by people who have a living faith.

To appear on television is like going to church every Sunday so you'll ensure yourself a place in heaven. It's another front, it requires nothing but transporting oneself from point A to point B so that you can be seen doing so. To submit an article to crappum, is to enter a sort of competition—there is no guarantee that it will be printed. It will be printed if it has any merit. Just as an animal will survive if it is strong enough. But to try is to affirm life.

Once again, all I am left with as a comment is that the "conservatives" want a newspaper with no life, a newspaper of pretty coloured bullshit.

Heather



Dear Sir,

In reference to the SGM of the 24/4/72 I could digress into a lengthy and excessively boring tirade with respect to student apathy, democracy, and such persuasive literary devices as emotionalism, mass hysteria and ridicule as opposed to logic, but we've heard it all before; however I concede that the meeting was not entirely unrewarding as a good time was had by all.

John Piggins's principle point (by my interpretation) was the right of a minority to express dissent. In my opinion an admirable stance, but (as was quickly pointed out) the actual motion although being founded idealistically sincerely by the mover, was in fact impractical.

However as a direct consequence of advocating this contention Piggins was brought within range of the "defenders of the left" who patriotically brought to bear an indiscriminant bombardment of adjectival terminology relating to his mode of birth, sexual state, political affiliations etc. The psycho-analysts responsible for this probing fact-finding investigation into the make-up of the "man behind the motion" for the enlightenment of those students who by some catastrophic misfortune missed the entertainment of an ordered AUSA meeting) included such stalwarts for submission to the will of the majority and other assorted counter-revolutionary activity as Peter Rotherham (Mobilisation co-ordinator) Bob Hillier (defender of civil-liberties) Joe Brown (radical) and Bob Lack who (exercising considerable restraint) almost called Piggins a racist.

Rotherams logic indicated that he was suffering from the hallucination that he was still at the Victoria Street intersection and could be excused for making so much noise and saying so little on the grounds that he couldn't hear what he was saying.

Bob Hillier made some constructive criticisms of the motion but it is interesting to consider his comments in the light of his motion regarding blockings of grants to clubs. Bob Lack pointed out where 10 cents of the 14 cents for political contributions went and how it was decided where the money should go (i.e. according to the gauged majority student opinion). May I suggest that this sort of fact be made more accessible to each student, perhaps Garlick could prepare a statement of a breakdown of the individual \$24 and publish it in Craccum.

D.J. Beresford

Sir,

I have found it virtually impossible to get my letters of protest against the US war in Indo-China published in the daily papers, although they publish letters suggesting no protests are made! I am writing to you to ask your indulgence to assist me in circumventing this ostracism. I have enclosed a carbon copy, posted to the "Herald" but not published.

Yours

Fred Barker

(P.S. I am a pensioner but will be at the mobe.)

#### THE LETTER EDITOR OF THE HEARD

Sir,

As you have never published any of my protest letters I would like to answer R.D. Johns of Parnell.

There are not two Vietnams any more than North and South New Zealand are two countries. I have a photograph of the signing of TOTAL INDEPENDENCE for VIETNAM by Messrs M. Laniel for France and Ngun Trung for Vietnam.

Next he states "American troops in South Vietnam early 1960s . . . in spite of misgivings of Diem who did not want them" unquote. This is an understatement Diem knew he was violating the cease fire and peace agreements signed in Geneva which states, quote.

CLAUSE THREE (Verbatim)

"ACCORDING TO THE TERMS OF WHICH NO FOREIGN MILITARY BASE SHALL BE ESTABLISHED IN THE REGROUPMENT ZONES OF THE TWO PARTIES" unquote.

Signed F.Barker.

Sir,

In reference to the proposed referendum of April 21, 1972 as cited in the 8th issue of Craccum, I wish to ask a question.

Where is the right of freedom of opinion and action which is so readily advocated by the students of this university?

The resolution (2) states: "That all sports clubs affiliated to the 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."

This then implies a stringent stricture upon those people here who may (for reasons which they feel are extremely valid) be of the opinion that the situation in South Africa is justified.

I see this in many way, analogies with the South African situation itself, where the black African, because his is different to those who control his land, is hindered from free development.

Hey you hypocrits, look to yourselves before you demand change in others.

Nancy Jansen

#### JAM THEIR PHONES WITH PROTEST! LET NO OTHER CALLS GET THROUGH

SPEAK—Society Protesting Endless American Killing—asks you to speak up! (membership is free to anyone who protests the US War involvement). During the coming mobilisation for protest against the continuing American war in Indochina, within our national responsibility because our government supports the endless killings and bombings, let the Americans here in New Zealand hear you and all others who oppose their immoral and illegal war!

For the mobilisation, you do this:  
**KEEP PHONING THE US CONSULATE AT 30992 continuously throughout the same day to make sure they get no other message.**

THEY have dropped 3 times World War II tonnage of bombs on Indochina.

THEY have B52's, aircraft carriers, gunships, bombs, napalm, misery, corruption, death.

THEY have refused to listen to the conscience of the the world. WE have only words! SO LET THEM HEAR ALL OF US!

Let them know what you think of their illegal and immoral power used against a small country of peasants with less than one thousandth of US "free world" industry.

**KEEP THEIR PHONES JAMMED ALL DAY, DAY AFTER DAY, WITH PROTEST CALLS UNTIL THEY GET THE MESSAGE TO GET OUT OF INDOCHINA WITH THEIR TROOPS AND BOMBERS.**

**DISRUPT THEIR OFFICE ROUTINES JUST AS THEY'VE DISRUPTED MILLIONS OF LIVES OF POOR PEASANTS WHO'VE NEVER SEEN A TELEPHONE, BUT WHO KNOW THEIR NAPALM AND BOMBS.**

All it takes is enough people to phone and keep calling all daysb, HOW TO ORGANISE TO KEEP IT EFFECTIVE AND LEGAL:

#### HOW TO ORGANISE TO KEEP IT EFFECTIVE AND LEGAL:

### workers

Editors: Heather McInnes, Tim Shadbolt  
Gordon Clifton

Photographics: John Miller

Advertising: Jim Laing, Paul Carew  
Max Wallace

Technical Editor: Jim Laing

**COPY FOR THE NEXT ISSUE MUST REACH US TODAY, TYPED AND DOUBLE SPACED**

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.

1. Organise into groups around a phone who can keep it calling 30992 all day, from 8.30am until 6pm. Then use that number, 31069, all night if possible.
2. They have at least six lines, maybe ten. So get at least six groups each with its own roster of people to keep it going all day. Groups should operate on the same day. The day can be of mobilisation; but as they will expect this, try another day. Don't expect, but it's still got to be a massed effort with six phone groups prepared to dial all day.
3. Speak slowly, take your time. This keeps other calls waiting.
4. Don't give them a chance to hang up. It has got to be a message of protest. Be genuine and reasonable. DONT OFFENSIVE LANGUAGE—NOTHING STRONGER THAN 'BULLSHIT' WHICH IS NOW LEGAL. BUT JUST BECAUSE YOU'RE UNSEEN DON'T GIVE THEM A CHANCE TO STOP TRACING CALLS BY USING OFFENSIVE OR INDECENT WORDS. If you give them a chance to take legal action, you ruin the whole operation. Don't play into their hands. Keep it effective, it's not just a chance for you to foul up your mouth, and foul up the organisation. So discipline yourself and others for the sake of the phone strike.
5. Repeat your calls to different people, at different times. First for the Consul, then the Vice-consul, then the Commissioner, then the Passport and Visa Officer, and so on. Let them all know of your protest.
6. COORDINATE ALL GROUPS TO OPERATE ON THE SAME DAY SO THE PROTEST MESSAGE GETS THROUGH AND CLEAR THROUGHOUT THE US FOREIGN SERVICE RIGHT BACK TO WASHINGTON AND INTO THE MEDIA. LINK UP WITH CITIES IN OTHER PLACES WHERE THERE ARE US ESTABLISHMENTS.

**THIS IS THE MOST IMPORTANT BUSINESS THEY HAVE TO HANDLE, SO JAM THEIR SWITCHBOARD SO NO OTHER BUSINESS IS HANDLED THAT DAY.**

Issued by SPEAK—Society Protesting Endless American Killing—a humane and concerned movement acting in the interests of humanity and against the interests of American and aggression.



#### ORGANISATION TO HALT MILITARY SERVICE (OHMS)

At the Anzac Day commemorative service, a wreath in memory of all conscripts was laid by the Organisation to Halt Military Service.

The wreath was laid by Mr Wayne Sendles, Auckland Chairman of OHMS, Miss Colleen Foley a committee member and Mr Graham Harris, a former serviceman, and now committee member of OHMS.

The wreath, in the shape of an Omega, the symbol of OHMS, bore the physical unit of resistance bore the inscription "To all conscripts of all wars" and "OHMS, Organisation to Halt Military Service."

The wreath was laid in commemoration of all conscripts who have lost their lives in wars in which their countries were engaged.

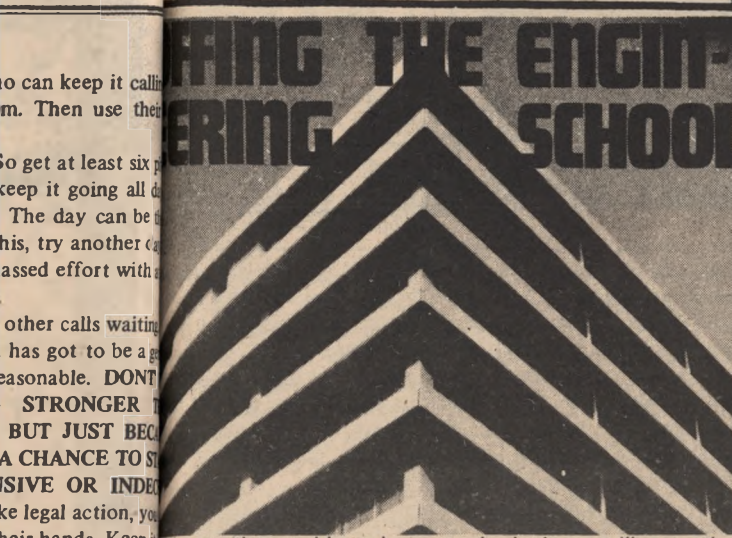
A group of supporters of the Organisation to Halt Military Service (OHMS) attended the service, wearing armbands bearing the symbol of OHMS (the Omega). This groups included several conscripts some of whom were in their military uniforms as a formal protest against the present Military Service Act with its inherent conscription policy.

As the wreath was considered inoffensive by the RSA we were allowed to lay it as part of the semi-official party and consequently this was what the NZBC TV used as its Auckland coverage of Anzac Day.

On Thursday May 4th, the Conscript train departs for Wanganui. The ORGANISATION TO HALT MILITARY SERVICE will be there to picket and leaflet the train. Train departs 4.30 pm from Auckland Central Station. HELP PREVENT WAR. STOP CONSCRIPTION!!

LESTER KING your wallet has been found! Ring Kristoferson 588-793 Fenchurch Street, Glen Innes) 588-793 after 5pm.





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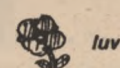
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The mothers in the Engineering Faculty elite power group  
ved and coerced the students into accepting the Semester  
stem (at a time when the average student was burdened with labs,  
gments and imminent exams) in order to strengthen their own  
nglehold on the Engineering students.  
You have us exactly where you want us — powerless. Mummified  
ains in an emotional and academic straightjacket; surrounded by  
ool-teacher lecturers and an unimaginative, irrelevant, stifling  
riculum meted out like a high-pressure school certificate course.  
is whole bloody place is run like a grotesque school. I was once  
ld by a lecturer to take my hat off when speaking to him!!  
udents are chastised and penalised for handing in late assignments.  
lecturers are playing headmaster and God to the students they are  
posed to be serving, teaching and helping.  
Your consultations with the student executive don't even pay  
ervice to student self-determination.  
With the help of the Semester System you perpetuate a  
-pressure high-school course and exercise relentless power with  
water assignment pressure, greater lecture, lab, and tutorial  
ssures; mid-semester tests and course work counting for final  
ades, and the ever present fear of that final of finals now always  
ice as close.  
The introduction of 2 Humanities Papers to give the 1st and 2nd  
Professional Years a "dose of culture" was a well-intended and  
elcome move. Sadly the academics have been unable to break  
ay from their one dimensional view of a course structure  
omposed of formal lecturing, of tests, assignments and exams. The  
several conscrip  
e humanities course is that, left to choose, none would bother to  
tend.  
That is exactly my point. Their formal course is incredibly dull.  
aving for years force-fed insensitive gaping mouths with the shit  
ey know, they can't even imagine or arrange a stimulating  
orthwhile humanities course. The humanities papers should not be  
aminable. If the lectures are not interesting the students would be  
etter off amusing themselves.  
The course has great potential. Students could experiment with  
or creative writing, poetry readings, forums or debates. They  
uld have informal lectures on philosophy or psychology; speakers  
Maori culture, social change, and so on.  
What really riles us is that our vacations have been stolen. We are  
urther alienated from the main student body — the only people  
who can really educate us and support us.

I suggest Faculty scraps the Intermediate Year (commonly accepted as being a waste of time), spreads the three professional years over four years and gives the students three weeks extra vacation a year. Fraught nervous hands leap into the air screaming 'we can't'. Crap!  
Involved in an orgy of power and blind conformity Faculty isn't prepared to work for meaningful change.  
The semester system is an essence fucked!!

BRETT HILLARY  
3RD PRO ENG.Sc.

### CREATIVE LIVING AND LOVING

Next term, groups are going to happen at Student Counselling Centre, on Thursday nights, at 51 Symonds St for all those who would like to deepen and expand their concepts and their way of living. They are intended to strengthen our concern for other people, by pooling our skills and sharing ideas in our own lives—by giving opportunities for all sorts of creative work in various media and exchanging our views on other possibilities.  
The only qualification for being in on this, is existence. Everyone has something to share, however they're living right now (e.g. single / married / living at home / solo parent / communal living / solitary)—or whatever sexual orientation (hetero/homo/lesbian).  
So whoever you are—you are welcome. If you are interested in being in on this, please ring Sonia at the Centre Extn 595, 596 (ring 74740 first), or drop in, or write, or send your pigeon, so we'll know.



### LIVING THEATRE TROUPE — THE SHADOW OF LIONEL TERRY

THE SHADOW OF LIONEL TERRY is a new full length play by the Living Theatre Troupe. Based on fact, it recounts the downfall of Lionel Terry, the racist, anti-capitalist who shot an old Chinese in Haining Street, Wellington in 1905.  
Terry's racist reasons for the murder, his behaviour at the trial and his subsequent escapes from mental asylums have made him a legendary figure.  
The play suses this factual basis—it begins almost in a documentary style, but departs into different dimensions of mind, becoming now surrealist, now grotesque, now fantastical.  
Working from carefully researched material the troupe, under the direction of Ken Rea have developed the play through improvisations and exercises, with the script being shaped and co-ordinated by Murray Edmond. Music is being supervised by Jack Body.  
THE SHADOW OF LIONEL TERRY opens at the University Arts Centre on Saturday June 3 for a three week season.

### HANGI DEFENCE FUND

Anyone who was arrested and then fined from charges arising out of the germaine greer demo, please ring dave ph 769-948 or rob ph 764-257. This is to ascertain who deserves the Defence money.

### FORMALITY III by D'arcy Lange

An investigation is being undertaken to estimate the cost of reconstructing the (at present) dismantled sculpture outside the cafeteria in the Student Union Quadrangle. Anyone who knows a car painter or anyone with car painting facilities who could assist in refurbishing the piece at a reduced fee please contact Bill Spring at 372-925 or 30-789 (day) and 75-271 (evenings).

FOR SALE: Stereo, brand new. Hardly used. Fountain 1550 amp, Garrard SP25 Mk III on plinth with Lenco Magnetic Cartridge. Two Pioneer A20 dual 8" speakers (without enclosures) worth \$360 Sell for \$300 ono. (I need money). Ph. 540-735.

### THOSE WISHING TO COMPLAIN ABOUT THE FRENCH NUCLEAR TESTS, GO RIGHT TO THE TOP! WRITE TO:

Monsieur le President Pompidou  
c/- New Zealand Embassy  
9 Rue Leonardo Da Vinci  
XVI  
Paris  
France.  
Monsieur le President tenderly awaits your correspondence. Allons!

### COPY FOR ISSUE 11 MUST ARRIVE IN OUR HANDS BY MAY 24th.



# YOGA



Opening out a way, that is the method of Hatha-Yoga in preparation of the ultimate realities.

Yoga, the sanskrit word for yoke or union, can be briefly defined as religious, philosophical and scientific system, the origins of which are lost in the mist of time. The adepts of yoga are called Yogis. The influence of Yoga Asiatic culture and civilization has been and is considerable. In more recent times, Yoga, is a way of life, has spread increasingly to western countries, especially in its preparatory form, Hatha-Yoga, which aims at perfect control of body and mind.

Hatha is a compound word formed of the two syllables, ha and tha. Ha means the sun and tha means the moon. These correspond to the breath which flows through the left (Ida) and the right (Pingala) nostrils. Hatha-Yoga taken in the narrower sense, teaches the way to unite the sun and the moon through regulation of breath. Hatha-Yoga deals entirely with the physical body. It is not a religion or a mystic cult. It is really a technique a "Know-how" a sort of psycho-physiological gymnastics. The great and essential difference between Hatha-Yoga and all the western physical-culture systems consists of the fact that Hatha-Yoga is not an end in itself, but a preparation to a higher end; it is to deliver us from ignorance. Another difference is that while Hatha-Yoga deals with the body, it is the mind we aim at in Hatha-Yoga, both the conscious and unconscious mind. It is to give us such mastery of the body that it will not stand in the way of spiritual development. Therefore Hatha-Yoga is less a doctrine than a method.

To Hatha-Yoga, pain and ill-health, preoccupation with poverty, worry and all sorts of moral sufferings are insurmountable handicaps to spiritual development. Therefore, before taking the path that leads to union with the divine ground of being, it becomes necessary to learn how to live. For this reason Hatha-Yoga can be called a technique for the art of living. True mysticism is realistic, and this is a lesson which the West might well learn from the East.

Not everyone has mystic vocation, but everyone would like to learn how to maintain good health and, in the general way, to be as happy as possible. The wonderful advantages to be obtained from the practice of Hatha-Yoga, in a purely material sense, could not fail to impress, and thus an ever greater number of sought in the practice of Hatha-Yoga immediate and practical benefots. In such a way, a sort of popular Yoga was created.

The practice of this popular Yoga without any admixture of religious and philosophical considerations would, no doubt, be of great benefit in western countries. It is certain that the ver increasing nervous and mental tension our civilization implies, has need of some sort of counter-weight, without which a rupture of the balance seems inevitable. This counter-weight might well be found in Hatha-Yoga.

According to Hatha-Yoga, the mechanism of Life depends mainly upon the two currents of force, one positive (Ha) and the other negative (Tha), like the two poles of an electric current. The balance of these two currents assures the perfect functioning of the vital mechanism. When there is a lack of balance, it functions badly or ceases to function. The aim of Hatha-Yoga is the maintenance of, if necessary, the re-establishment of the balance between the two currents. This notion of balance is, in a way, the sould of the whole system of Hatha-Yoga. The training consists of physical as well as mental exercises and according to Hatha-Yoga there is complete solidarity between mental, moral and physical balance. Yoga makes the widest possible use of the truth "the mind influences the body and vice-versa," which it considers one of its fundamental principles.

One of the most wonderful things about the practice of Yoga is that the time given to it, the effort made, whether great or small, will show definite and certain results practically from the first moment you devote to it.

Modern science knows that the age of natural selection has gone, men must now look to themselves, not to their material environment for the direction and impulse needed for future progress. Whatever your needs at university, it is difficult to maintain your youthful idealism in an environment where permanence of security is disrupted by so many diverse conflicts. The Auckland University Yoga Club can fulfil your needs, because you can be shown how to fulfil them. There is an affirmation of religious faith required nor surrender of trendy cynicism... the concept is simple... the benefits are there. Our teacher Mr Postlewaite stands as a living example of the rewards a yoga way of life may give.

There will be those who are afraid of entering a strange esoteric club of lonely introverts... be assure The official membership stands at 100. Spirituality may pervade and catch one up unawares, but it is joyful and joyous yoga is an intensification of life.

We come together every Thursday night at 6pm in the men's common room, please come and see that yoga is very real.





## out of my mind john laird

PHYSIS REVISITED (+1)  
Now listen man. This time its the real thing. Scrape that seaweed out of your cultural backwash and plug your mind into this seething mass. I mean, when your intersecting spheres start vibrating round the edges, and the Hum of the Universe turns into pulsating white light, you just know that it's on!

It's enough to give you nodes on the periphery. A trip to the Tarot Temple, perhaps: Episode 4 in the continuing striving of the human spirit to realize itself (?!+3/4\$%). "Can't you see that the Ritual is the thing, that's where it's all at? You've got to fondle those Higher Thoughts, tickle that Cosmic Consciousness. Take it slow and e-a-s-y. The alternative, of course, would be to walk in the door and have Instant Orgasm (just gimme that Down Home religion...) but at the moment it looks like the ritual is here to stay, with a little innovation (provided by randomizing circuits?) to keep up the Interest. However!! We're working on the Orgasms... some coming Up shortly!

Enter at this point (from above) a camp deus-ex-machina; tentacles of salvation caress my foam-rubber soul! — at least my parts won't rattle during the Moment of Judgment.

But squeeze out your mind-blotter and don't be deceived: man has always suffered the agonies of finite being trembling before the infinite. The whole of our history of human endeavour testifies to the nexus of creative bi-polarity screaming out in joyous agony (brought to you live, and in colour!). If we must torment ourselves with alienated objectified mirror images of our fragmented identities, let's at least do it in style (and we mainly do—but please, no cosmic octopuses after midnight; He pleaded systems overload and gained exemption from the next round.)

So make mine! a being and nothingness omelette, heavy on the yin and yang, sado-masochistic sausage and chips. And please do drop in for a cup of eros and agape sometime.

And thus eventually we find ourselves thrust out to the edge of the abyss, balanced at the howling conflux of past-present-future, our toes hanging over the edge, and the Universe sighing over our left shoulder (I wish that lighting man would hurry up): tea for two—with cakes—atop the Great Pyramid (please remove shoes before entering, and no smoking!) —and remember, the Mayans found it all without discovering the wheel!

Its very far away

It takes about half a day

To get there...

If we travel by dragonfly

But whatever happens, you'll have your Unit to comfort you, and the machine (as speculation goes), so don't forget your toothbrush, and don't speak to strangers on the way! although smiles are allowed.

And if the cosmos are really converging at an increasing rate with Space and Time curves intersecting on a conic projection, its obvious that we're going to have to learn to live together.

... but please excuse me now, I think I'm drifting into Consciousness Six...

(just ask the Axis  
he knows everything)



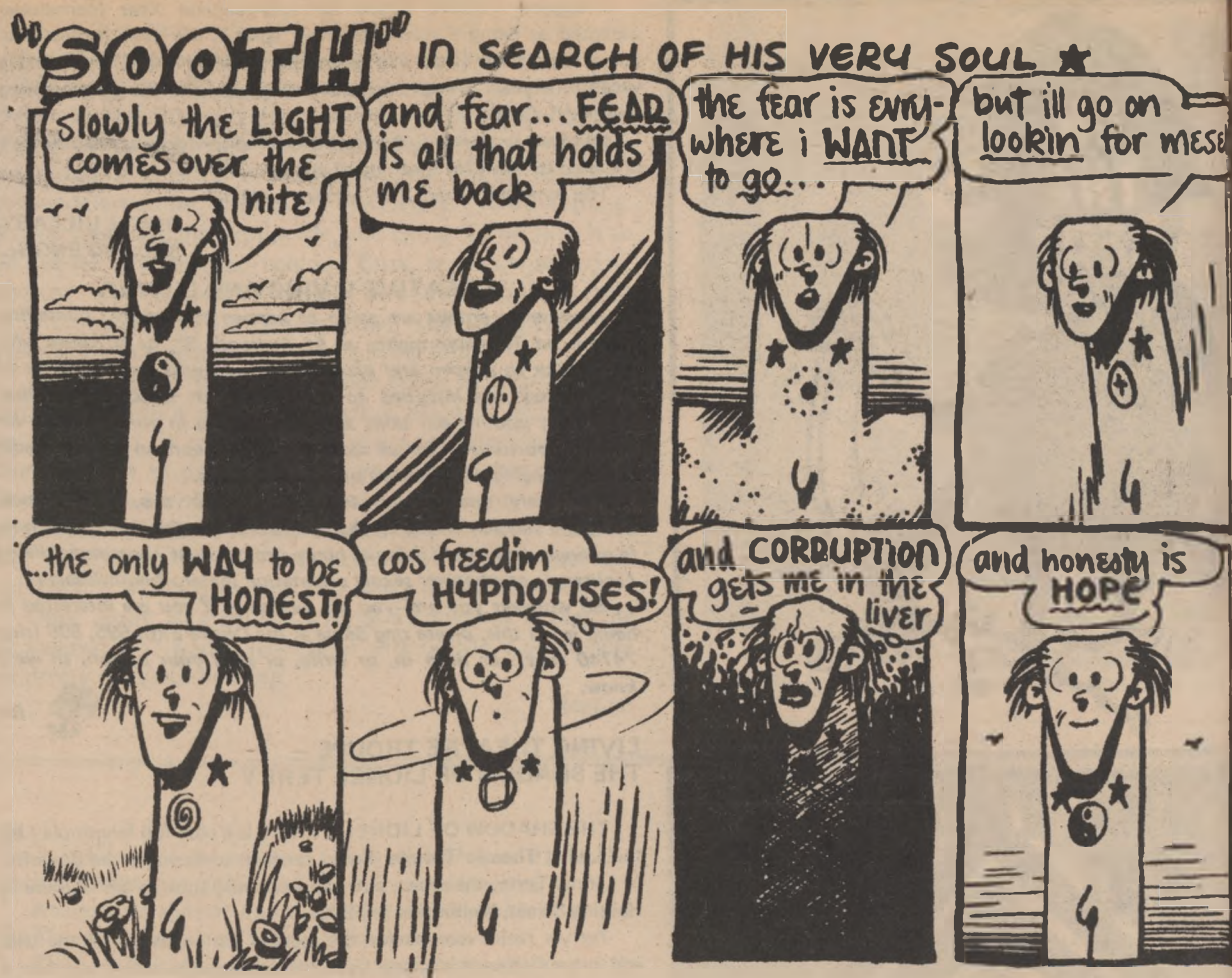
It seems today, that everyone is rushing around in a frenzy trying to find either security, peace, love and happiness, or maybe all four. Most people pursue these qualities with a self-centred desire and inevitably reach a form of happiness, but often only a temporary one, i.e. the self indulgent situation passed, one is quickly returned to normality and is again on the bandwagon, and the search continues.

Some people spend their whole frustrating lives in a continual search for happiness and eventually give up in despair at the lack of fruit that their own attempts have succeeded in obtaining.

What then for these qualities? Can these qualities be obtained?

About 1,900 years ago, some person called Christ claimed to be the source of all these things.

Christians claim that he died on a cross and came back to life



again and the only way this could be true is if he was God himself. Let's have a closer look at this person Christ, and examine the feasibility of the resurrection.

WANTED FOR SEDITION — A JEWISH PROLETARIAN... Few people today would be foolish enough to deny that Jesus Christ lived when the body of historical evidence for his existence is so overwhelming. Few indeed would deny the truth of his ethical teaching, which has yet to be surpassed. But many ignore what he said about himself.

"I am the way, the truth and the life: no man comes to the Father except by me." Jesus Christ claimed to be the son of God. If he was lying he was either a fool or the world's best confidence trickster. Could a fool have discovered such superb ethical teaching? And would a confidence trickster be content to live in poverty without a home and go willingly to a death he could so easily have avoided?

WILL ANYONE WHO SAW THE ACCIDENT... But the truth of this Christianity stands or falls by the resurrection. If Christ did not rise from the dead as he said he would, he was a liar and a fraud, and the millions of Christian believes throughout the world are deluded, of all men, most to be pitied. If, indeed, he rose from the dead, he is most surely alive today and will return as he foretold... ignoring for the time being the evidence of millions of Christian lives, let's examine the historical facts surrounding this amazing event.

We can start by questioning the authenticity of the records we have, either by saying they are pure invention by a small group of forgers, or legends. Paul wrote an open letter to the city of Corinth in A.D. 56 offering to produce around 500 eye-witnesses prepared to give evidence for the truth of the events described in the gospels — hardly a risk likely to be taken to prove a forgery, as contradictions could

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THE AUTHORITIES NEITHER CONFIRM NOR DENY REPORTS...

There is still the possibility that the early Christians misunderstood or misinterpreted the fact of the empty tomb, which can be explained away without acknowledging the deity of Christ.

Yet the Roman authorities, anxious to prevent the spread of any movement which they thought might have a tinge of Jewish Nationalism (a constant threat to their rule) could only resort to the imprisonment or killing of the early Christians — they were quite unable to produce the evidence which would have totally destroyed the Young Church — the decaying body of Jesus Christ, or even a passable substitute for it. Their very silence indicates that the empty tomb was a proven fact, which no forgery could hope to erase and no official explanation invalidate.

It would seem as if Jesus Christ indeed left his tomb and appeared to his disciples and many others who were in no way expecting his return and who required evidence of his identity before they were convinced. Once certain of the truth this small group of provincial, largely uneducated men, went out proclaiming the facts they had witnessed and often were ready to face death rather than deny the authenticity of these facts.

WHY DON'T YOU GET UP OUT OF YOUR TOMB? The Resurrection means that Christ is still alive, and that his

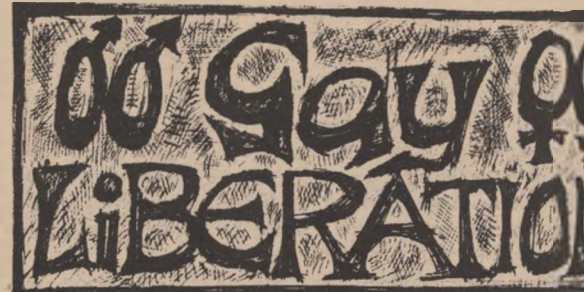
claims cannot be ignored... to disregard them is to reject the supreme expression of God's love for us. "God loved the world much, that he gave his only begotten son, that whosoever believes in him should not perish, but have everlasting life."

He offers us security, peace, love and happiness, now and forever. If he is God, then he must be the only true solution to the predicament. To verify this, all we have to do is to admit the fruitlessness of our own searching, admit our own inadequacy before Christ, and submit to his rule in our lives.

So there you have it, Christ claims to be the answer, the answer to your search for happiness, for love, for peace and security. The validity of his claims are proved to those who become his disciples.

## STATEMENT

The executive and members of Auckland University Students Christian Movement state that they will have no further part in the CRUX column. We feel unable to associate the S.C.M. with the tenor of the larger part of articles already published in this column.



Because the Gay Liberation Front opposes all forms of oppression and discrimination, tow homosexuals, Mr John Deming and Mr Paul Kells, are considering issuing a writ of Mandamus against the Auckland Registrar of Births, Deaths and Marriages.

The Registrar recently refused to accept their notice of intention to marry after Messrs Kells and Deming discovered that he was unable to refuse a licence unless the marriage is prohibited by the Marriage Act, 1955 (Section 28). However, nowhere in the Act is the marriage of two men or two women prohibited.

G.L.F. believes that refusal to provide a marriage license based solely on personal and emotional discrimination and, opposing institutionalised marriage, feels obligated to protest against this discrimination.

G.L.F. also wishes to point out the inconsistencies in the law which, while allowing us to obtain a marriage license, refuses us the exercise of that marriage (14 years imprisonment for the act of non-consummation). To this end if a license is obtained, G.L.F. will have the marriage annulled on the grounds of non-consummation.

One of the most effective means of oppression and discrimination is to ignore that there must be change. Nowhere within the law is there anything to acknowledge us as human beings.

Gays demand recognition as human beings—the right to liberty and the pursuit of happiness and the social reforms to achieve these ends.

AUCKLAND GAY LIBERATION FRONT  
P.O. Box 3132, C.P.D.  
Auckland

Come on up today to the American Library above the Wynyard Tavern and see Saul Bass' film WHY MAN CREATES — 1.15 at 27 Symonds St. NO CHARGE ALL WELCOME.



# Transcendental Meditation & Reality



Reality is defined by the Concise Oxford Dictionary as "real existence, what is real, what underlies appearances, etc." "The system of Transcendental Meditation is defined by Maharishi Mahesh Yogi, principal exponent, in his book 'Science of Being and Art of Living' as — "The process of bringing the attention to the level of transcendental being." Being is described as 'the essential constituent creation at the basis of all activity, or, as the Concise Oxford Dictionary, "what underlies appearances," the implication in this case is, what underlies all appearances. Hence it would appear that this is a method of looking at life realistically, that is, of cognizing the reality at the basis of life.

## WHAT IT IS

Transcendental Meditation (T.M.) is a technique leading to inner enjoyment and fulfillment in the world. During the practice of T.M. a thought of an appropriate nature is experienced in finer states until its finest state is experienced and transcended. Beyond finest thought a state of pure being is achieved, which is neither doing nor thinking, just being. This state of pure consciousness is found by experience to be a source of happiness, peace and creative intelligence. The experience of finer states of being leads to clearer and deeper thinking, peace of mind, improved physical health, improved social relationships. In fact the practice leads to a total integration of personality.

Historically the technique goes back at least a couple of thousand years, to Adi Shankara, the founder of the monastic order of recluse monks in India. Since this is a technique for people active in the world, it was neglected until recently, although it was handed on as part of the traditions. Before 1953, Swami Brahmananda Saraswati, Maharishi's master, custodian of the tradition containing the technique gave him the task of "freeing this generation from suffering, for suffering is a sign to life." It was at this point that Maharishi (a graduate in physics from Allahabad University,) deviated from the historic role of the disciple. He did not immediately go out and obey his master's instructions. He first tested the technique for several years to verify that it worked. Then twelve years ago, after he had verified from experience its effectiveness, he began to propagate TM in the western world. The technique is now known in every country in the world and is practiced by over half a million people.

## PHYSIOLOGICAL REALITY

During Transcendental Meditation clearly marked changes occur in the metabolic rate, in brain wave patterns, skin resistance and in blood chemistry. Detailed studies of these changes have been made by Dr Herbert Benson and Dr R. Keith Wallace of Harvard School of Medicine. They have found that the brain waves of subjects during transcendental meditation showed them to be awake and in a state of alertness, yet their metabolic rate was below the normal level of deepest sleep. For example, their total oxygen consumption during the 10-20 minutes practice of T.M. was down 20% on average, which is a bigger drop than the average decrease over a full night's sleep. The amount of blood pumped by the heart was down on average by 25%—compared with a reduction of about 20% during deep sleep.

The concentration of lactic acid in the blood fell to a low level, and continued to stay low after meditation. It is the build up of lactic acid in the blood which makes us tired. The concentration of lactic acid has also been directly related to anxiety levels in the individual; i.e. high arterial lactate concentration means a high probability of anxiety in the individual. (Pitts, 1969).

However these results are not induced by self hypnosis. To quote Wallace, "The physiological state attained in transcendental meditation is different from states induced by hypnosis or auto-suggestion. Conflicting studies characterize hypnotic sleep by either an increase, a decrease or no change at all in heart rate, blood pressure, skin resistance and respiration rate." Wallace postulates a new, fourth state of consciousness, physiologically separate from waking, dreaming and sleeping states, as well as being separate from altered states such as those of hypnosis and auto-suggestion.

There have been numerous studies, such as that by Dr David Orme-Smith, University of Texas (El Paso) whose work suggests that the regular experience of the hypo metabolic state produced by T.M. reduces resting levels of sympathetic activity, and stabilises autonomic functioning."

The various physiological and psychological studies of T.M. have uniformly indicated that its regular practice leads to a "healthier" state of both body and mind.

Physiologically, the results of TM are real enough, in the sense that they are uniform among those who take up the practice, and they can be empirically measured. Throughout the world the technique is both taught and practised in a uniform manner.

The absence of auto-suggestion or any particular ideology in relation to TM is emphasized by Wallace, "The practice of the technique of transcendental meditation is not dependent upon

understanding or agreeing with the theory of the technique." In other words, it works, even if you don't believe it, just so long as you do it.

## TOWARDS A HARMONIOUS WORLD

The purpose of this study of political science is to learn how best to organise human beings for the increase of peace and happiness in their lives. Many systems have been proposed in the past, some of which have been partially successful, some utter failures, and none have come anywhere near the supposedly mythic utopia that all have dreamed of since mankind was born. This has happened because always the emphasis has been on developing the nation, on improving the society. The thing is, the society is composed of individuals, the nation is the macrocosm which reflects the life style of the individual of the nation. Improve the individuals and you improve the nation and the society as a whole. Granted, attempts have been made to raise the individual level of consciousness, usually on the basis of persuasive argument. Prejudices built in from childhood are not going to be changed easily, least of all by logic. Some definite experience is needed to bring about a change of heart. Problems of the emotions must be tackled on the level of the emotions and not on the level of the intellect, although of course intellect can play a discerning role. However, although changes can be brought about on this level, they may well prove to be of an impermanent nature, unless they are truly established in the individual's level of consciousness which is more fulfilling and more conducive to happiness and contentment than the previous state. In other words it must be a natural state of mind, not one artificially produced by auto-suggestion, nor by clever argument which can later be refuted by even more clever argument.

The problem of world peace is not one of establishing any one political system on a global scale so that there is no clash of ideologies. The problem of world peace is also not the problem of electing or being governed by responsible leaders who have the best interests of mankind at heart, although this would be a great help. Ultimately the problem of world peace lies in every individual in the world attaining peace on his own small but all important level. He can only reach this level of personal fulfillment if he accomplishes all that he sets out to do, realizing all of his ambitions. Fulfillment of life means elimination of stress, and when stress is eliminated on an individual level then it will be eliminated on the societal level, and through this on a world level.

True peace cannot be attained by silencing the mind, however, for while this may produce a peaceful outward appearance, it results in passivity in life and inability to cope in situations demanding fast and clear thought. The mind has got in to the habit of being sluggish and it will be strained by any unusual activity. Peace can only be lasting when the mind is so strong that it can cope with problems without strain, and can accomplish all that the individual sets out to do in life. TM is a simple and direct method by which the mind of the individual could be strengthened to result in all peace, both in individual and social life.



## EDUCATION AND CREATIVE INTELLIGENCE

The purpose of education is to culture the mind of a man so that he accomplishes all of his aims in life. Education, to justify itself, should enable a man to use the full potential of his body, mind and spirit." (MMY).

Practically all people on this planet have tremendous latent faculties which are never unfolded. (I mean latent faculties in a very down to earth sense, with no mystical or pseudo-hyptic connotations). In most cases these abilities are never encouraged to unfold. The system of education is such that the mind is channelled continuously into specialist roles from the beginning of school days. While specialization in a subject is good and necessary up to a point, it has become so over emphasized that it is now looked on as the wholly desirable norm. The broad view of life in all its aspects is even actively discouraged as being a waste of time and of no use in a "progressive" world. Knowledge is refined in the direction of more and more production and progress. But now Global Ecologists are saying that unless progress is halted and some equilibrium established then "the life support systems of this planet will cease to function, possibly by the 2,000 and certainly within the lifetime of our children." (see Time, Jan. 24). If the human race is to handle the exponential growth which the present world society is experiencing, it is going to need a re-education programme on a very basic level. In fact, it will necessitate a raising of the level of consciousness of very human being on "spaceship earth."

Such a radical reorganization will involve the need to find some basis on which and by which the minds of human beings can be strengthened and opened to perceive problems when they arise, and to enable anticipation of problems before they arise.

The Science of Creative Intelligence (SCI) provides just such a systematic inquiry or holistic basis for all branches of learning. Creative intelligence is defined as the impelling force which manifests itself in the evolutionary process through creation of new forms and new relationships in the universe. The Science of Creative Intelligence is a systematic study of its nature, origin and development, and incorporates a natural means of experiencing its whole range. SCI draws together the source and goal of all knowledge, thus bringing to light a common basis and natural inter-relationship among all disciplines. This is realised through the practice of transcendental meditation.

The possibility of establishing SCI as part of an educational programme on a grass root level is not just wishful thinking. Already in the United States SCI is taught for degree credit at many major universities, and more recently at least one public school system (Eastchester, N.Y.) has incorporated TM into its regular curriculum, with very good results, for both teachers and students.

In a recent letter from the Superintendent of Schools for the East Chester N.Y. district to the Assistant Superintendent for Instruction in the Department of Education in British Columbia, Dr Roger Meredith lists five reasons why the programme of TM was incorporated into the regular curriculum.

1. Students improve their grades.
2. Students get along better with teachers.
3. Students get along better with parents.
4. Students get along better with other students.
5. Evidence of lessening use of drugs.

## FULFILMENT OF LIFE

"Transcendental Meditation is a simple natural process of progressive refinement of the nervous system through the regular alternation of deep rest with activity." (Dr Vernon Katz; D. Phil (Oxford).

As a result of this regular alternation, all a man's activities are conducted from an increasingly restful level of physiological functioning. As a consequence not only does he enjoy his activities more but they become increasingly effective, whether they be mental or physical activities. One's goals are increasingly realisable; our mental and physical horizons broaden; activities are naturally more creative and life supporting. The contribution made by the meditating individual to his environment is found to be progressively more harmonious and constructive.

The results of TM are not those sought by the recluse. TM enables the meditator to more creative and to achieve more in LIFE. The psychologist Jung expressed this point admirably in his autobiography (Memories, Dreams and Reflections), in which he compares his own life view with that of the generally accepted idea of the Indian mystic's viewpoint.—"He (the Indian) wishes to free himself from nature; in keeping with this aim he seeks—the condition of imagelessness and emptiness. I, on the other hand, wish to persist in the state of lively contemplation of nature and of the psychic images. I want to be freed neither from human beings nor from myself nor from nature; for all these appear to me the greatest of miracles. Nature, the psyche and life appear to me like divinity unfolded—and what more could I wish for? To me the supreme meaning of Being can only consist in the fact that it is, not that it is not, or is no longer."

LIFE is here and now, and it is to be enjoyed, loved in and lived in, here and now, for "suffering is foreign to life."

(JGD)

Library above the  
film WHY MAN  
St. No CHARGE



# THE COROMANDEL COUNTY ENVIRONMENTAL CASTRATION PLAN



In view of all the recent and completely justified protest over the Whatipu Road access issue, there is a possibility that while people are concentrating on this issue, another, and in the long run far more important, issue may go almost unnoticed — at least by people unfamiliar with the area concerned. I am speaking about the Coromandel County plans which envisage comparatively massive subdivisions and a corresponding development in the phoney-tourist aspect of commercial development. A few facts: the beautiful and historic Star and Garter Hotel, basically an exceptionally sound building in no danger of falling into disrepair if it is looked after, is to be pulled down and replaced by the inevitable concrete-block monstrosities known as motel units (each with its own T.V. of course). Do people have no sense of aesthetics or are they all blinded by the lure of the all-important dollar? It could easily be shown that if the Star and Garter were to be tastefully renovated (involving only painting really — and rooms let out at reasonable rates, it could not help but make a profit. A question here, Where did the money come from to build the motel units anyway? Is it possible from the Star and Garter?

As for the matter of subdivision. A few main points should be considered (and there are many more relevant points which can be deduced from these).

1. The total proposed area of subdivision is approximately 300% greater than the area already subdivided in the county.
2. EVERY beach, bay or other suitable place on the peninsula has plans for subdivisions.
3. A beautiful tar-sealed, super, American-style highway is planned to be constructed right around the whole peninsula — destroying how much more country? And further — how much will this cost the Roads Board (and thus you and me?) The section between Fletchers Bay and Stony Bay in the north-east is exceptionally rugged and isolated and the road formation in this area will be exceedingly difficult and time consuming, and by

direct inference — ultra destructive.

4. An individual example next — Kennedy Bay, only nine miles over the Takotea Hill from Coromandel town and as yet largely undeveloped. Go there and camp for a while (not in the Christmas holiday season) and see for yourself — a choice of at least five kinds of shellfish to eat (not rendered bitter yet by sewerage), plenty of fish and a fresh water stream. Beautiful country all around for walking, playing, or just collapsing in. Clean air, silence, natural beauty. What of the future? Plans for a top-line tourist resort ('the-best-in-the-southern-hemisphere' — yes, another one!) For the ultimate result of this policy go south to Whitianga — the place where a sign by an inlet at the side of the road says — 'Danger. No swimming. Polluted water'. A perfect place for a holiday here — a hotel, a well-stocked shopping complex, rubbish in the streets, — everything. Just like home, eh!

Another interesting point which shows just why people go to Coromandel is reflected in the pattern of road use in the area. More cars used the Coromandel-Colville and beyond road than any other road in the county, and this road does not serve any major residential area and it is also a dead-end.

The new shopkeepers and real estate agents council in Coromandel says that more development will assist the people with business ventures in the area. Possibly it will, but it is a fact that every year the business of shops in Coromandel almost doubles over the previous year. You can smell even more though, can't you shop-council?

What a bonanza this will be for the poor, hard-done-by farmer. You can almost see the dollar sign ringing in their eyes. Another example — ever tried to go and get a bag of sand off a beach for your garden or something? A highly illegal and frowned-upon practice this and rightly so. Yet at Opito Bay the local money-monger

removed 5,000 cubic yards of sand from the beach, (try shovelling ONE yard of sand!) and filled in a nasty little hollow in the area wanted to subdivide. The result of this was a drastic determent — a trifling fine and keep the sand mate. The lousy bastard should have been made to carry the whole lot back to where he got it, shovel by shovel.

Another point — how much do these sections sell for? I can quote an exact figure but I did spot a few around the \$4,500 mark and after dishing this out for your QUARTERACRE (which is probably your second one anyway) just how much are you going to have left to spend on your home-away-from-home? Worst of all, what is the bloody thing going to look like anyway?

Instead of all this headlong rush for development with its desperate spending of public revenue to carry it out, (e.g. sewerage, electricity) why not use this money to gradually buy up all the so-far unspoiled coastal area for a sizeable distance back from the coast and let EVERYONE use it. The farmers don't want to use it for farming (or won't if the scheme goes through, that's for sure) so I for one cannot think of a better use for it than it becomes people's land and thus largely retain its natural beauty without being mutilated and effectively castrated by Keith Hay houses and virtual motorways.

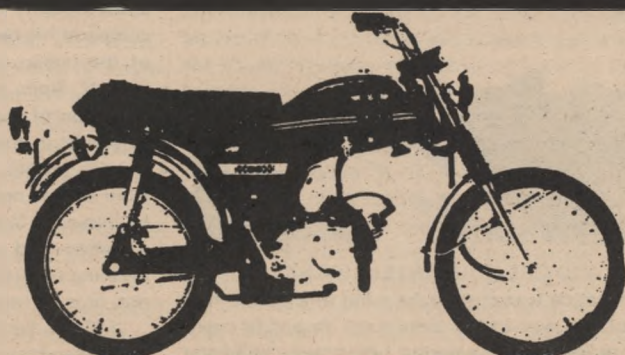
Objections to this scheme close at the end of May so if you have at all about it, please send your letter to the Coromandel County Council and make your feelings known. It will not be counted as an official objection but at least it will make them think just a bit more. The area could be (and hopefully will be) one of unexcelled beauty if left in its near-natural state as at present, and we can help to make sure that this is what actually happens. So please do something — it is worthwhile and it is urgent.

JOHN MISKEL

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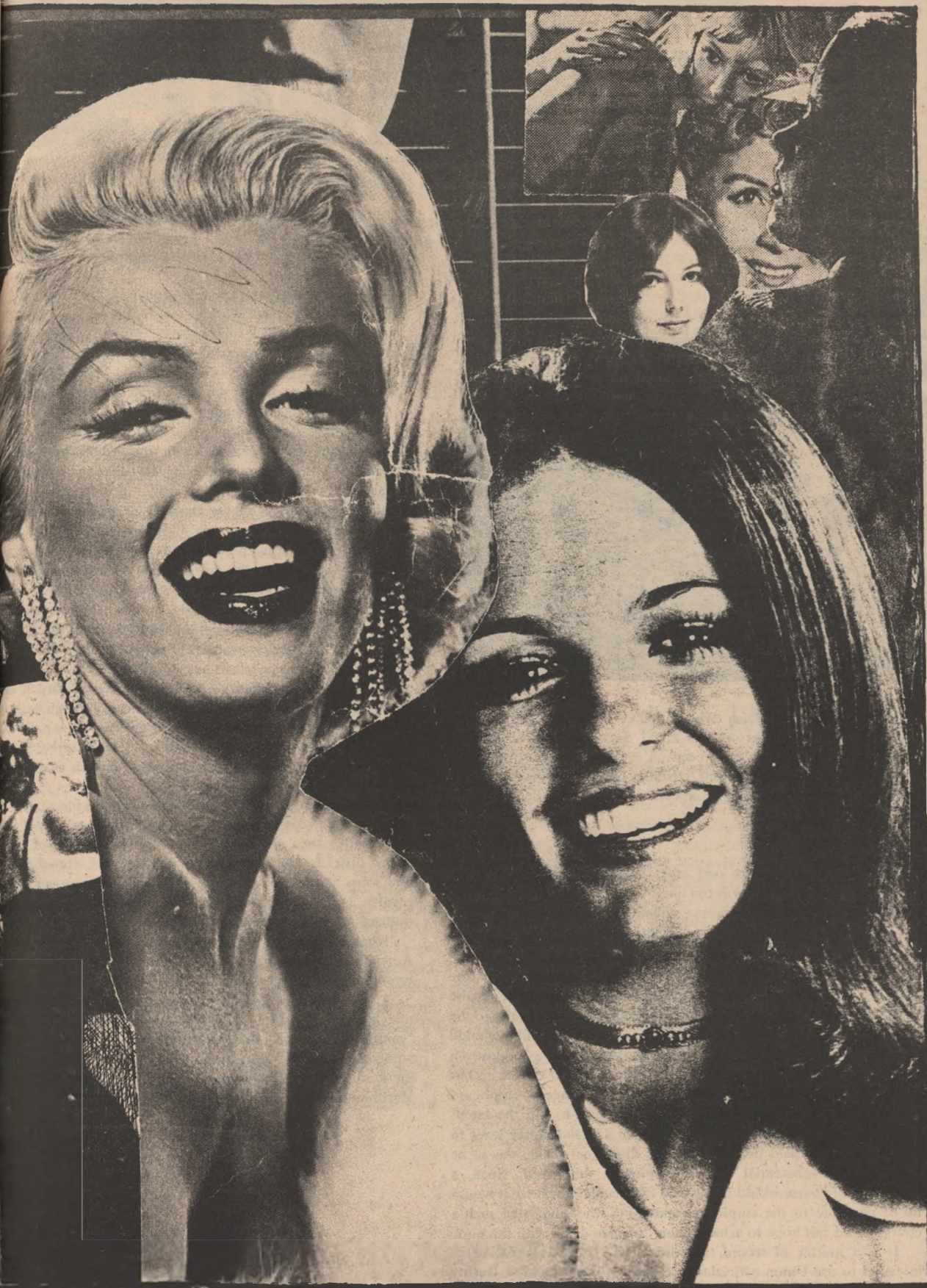
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# FEMINISM & THE MEDIA



"Much as I normally like the company of women of intelligence and conviction I found her rather harsh and tough brand of intellectualism had a slightly unaphrodisiac effect (yes that's your castration complex playing up, you cryptomisanthrope male twit.) That may seem an odd reaction to this ultra female feminist, but you did ask me to describe my symptoms with candour, doctor. I would hazard a guess that the man for G. Greer would be a blend of Karl Marx, Albert Einstein, Che Guevara and Sean Connery. And God help all four of them if they stepped out of line."

Knowing all the arguments and latest "trends" becomes a form of self-protection and an excuse for doing nothing to change your own or anyone else's lives. And note the way he envisages a man for G. Greer. He just can't imagine a relationship. He must meet a physical and intellectual ideal to match ideal Germaine. We are still amongst the superstars—further, the relationship must be competitive. They will be "equal" but the equality is based on a competitive fight for cold war equilibrium.

Archtypal Germaine is even more evident in the closing prayer offered by the 6th (woman) writer.

"We have a lot to learn — and your standards are impossibly high, Germaine. But perhaps if we can start from these two things—love and compassion—your presence may not have been entirely wasted on the petty irrelevancies which characterised much of your visit, and when we have learned them—if learn them we can—will you come back again Germaine Greer, if you can bear it, and show us the next step?"

This is pretty entertaining stuff—but its superficiality conceals some heavy manipulation. Germaine is being turned into the ideal woman (read wife). Attention is focused on her physical appearance, her liberal views on sex and her "compassion.. "love" and "intelligence" are thrown in afterwards as speciality offers. On the surface we are being offered a revision of Victorian moral standards—Ah sex—well yes, it should be talked about yes openly, nice healthy sex, sex the universal panacea, the almighty cleanser of mankind. BUT for every inch of liberation there are 10 miles of restrictions. Note that in all these magazines sexual freedom is bounded by—assumptions of marriage. Sex is pre marital and/or post marital—thus to quote 17

"The real question is whether a girl chooses to go to bed with a man before she gets married." again, liberty within bounds.

In EVE, an article entitled "Germaine Greer is a very Super lady" (concentrating of course on Germaine's physical charms) is balanced by another article entitled "How to live with an impossible man". This latter outlines a strategy for getting men to do all those little "odd jobs" he's supposed to do around the house. (Basically wife does them first, then husband is not supposed to notice himself doing them ever after—don't be surprised if the technique sounds phony to you—it is phony).

I don't know what Thursday's or Eve's readership is—but it seems that the lower the paper is aiming on the social strata, the more transparent are its methods of manipulating social readjustment. TRUE CONFESSIONS, which seems to aim at a lower class is thus more limited in its techniques—but it is directed towards the same end as THURSDAY. The following comes from a story entitled "The Good Girl didn't get him ... I did!" A "sexually" liberated woman Judy has an affair with an engaged man then, at the end of the story he tells her he loves her and—

"So lets cut that liberated woman stuff and go and get married." and July?

"I threw my arms around him and hugged him with all my might."

Sexual liberation is the latest "cure" for happy pre and post marital relations. It parallels all those other remarkable techniques for keeping a marriage together. For instance this week Womens' Own has an article "How to Fight Fair," subtitled "A good argument can clear the air. A dirty fight makes the air thick with sorrow and resentment. Do you know how to fight properly? A questionnaire and scoring system is included.

"If you had 15 or more right answers you and your husband have fair fighting techniques and probably a very healthy marriage. If you had 10 or under you should immediately have a good fight on how to fight."

"Fuck" could be substituted for "fight" because the writers of sexual liberation in Thursday, Eve and True Confessions and the writer in Womens Own have exactly the same end in view, namely to keep those family units functioning. It is assumed that if you feel unhappy, you are not really unhappy, there are a 100 "cures" sex included to bring you back to happy social readjustment. Sleeping around is becoming compulsory with all the characteristics of capitalist compulsive consumption. People cease to discriminate between individual products. On the female market, last years model is discarded for this years—and this years model is none other than the liberated woman. The old favourite curves are back—packed with new extra special ingredients—concern and compassion (what more could a man ask for).

Many women have already preened themselves to the standard model. They have taken up the media's emphasis on sex, the media's gestures (posing at the demo) (when a woman says, and they say it often, I don't need liberating—10 to 1 they mean I don't need sexual liberation).

In fact they are right back where last years model was, playing the old female roles kidding themselves that something has changed.

Not the significance of the Permissive Society—it permits—sex, which is the least harmful way of distracting people from the real issues involved. The roles of female and of male have been imposed on us from birth in the interests of the present social system. If we are to relate to people as people, as opposed to possessions gained on a competitive market—then we must analyse the ways in which sexual divisions compliment and enforce existing class divisions.

The sexual revolution is an important part, but only a part of a more total revolution which includes the three demands which prefaced this paper. The sexual revolution must be tied to socialist revolution—or it will be absorbed, as it is being absorbed now, to perpetuate, rather than to destroy, capitalism.

Internationally the womens' movement is centred around 3 main demands.

1. State supply of child care centres, nursery schools, automatic laundries, cheap communal restaurants.
2. Equal pay—and by this we don't mean equal exploitation, we want to do away with the assumption that women exist through their husbands. This demand in turn subverts capitalist methods of evaluating wages. The assumption that women are paid only through their husbands also has obvious repercussions in education and training opportunities. Demands for equal pay thus also include demands for equal education and training opportunities.
3. Women demand complete control over their own bodies. 1st by free contraception and advice and if these fail, by free abortion on demand.

These three demands are subversive within the context of capitalist society. They are alternatives which can be fully realised only under socialism.

It is increasingly necessary to remind people of the three linked demands which W.L. makes because the movement has become associated almost exclusively with sexual liberation. Screaming about misrepresentation in the press—doesn't really help. If they are misrepresenting us—who are they representing and in what way. The following examples are random quotes from various magazines available in N.Z. Each of them shows how the message of sexual liberation has been internalised to support the old world of boy catching and marriage making which revolutionary sexual liberation would in fact, undermine.

We also need to bear in mind that each of these womens magazines—or if you prefer mens magazines for women, is directed at a specific class. The ways in which sexual liberation is internalised varies correspondingly.

THURSDAY, is by its own definition "The Magazine for Modern Women". The March 13th issue includes reports from 6 people about their dinner date with Germaine Greer. The following is written by a woman.

"From her brilliant tinted head to her painted toenails she's all woman, as we're wont to say, the antithesis of the raucous, bra-burning, sneering hag that liberated women are so often assumed to be. She exudes a powerful femaleness, which, in case you hadn't noticed, is extremely rare amongst females; she slides her long body about in chairs like she's not concerned about it at all. One minute you think she's languid, next minute you think not, she could never be that, she's passionate all the way. Anyway, she's a very sexy lady."

This particular article concludes with

"But when someone mentions her mysterious lover she gives a little secret smile and goes off into a sort of warm trance and remembering her intellectual discourse of a few seconds before, you start to know what she means by an experience of a feeling that is "oceanic."

In other words, Germaine the liberator, is transformed into the latest model of bedroom satisfaction—body and soul, what more could a man want?

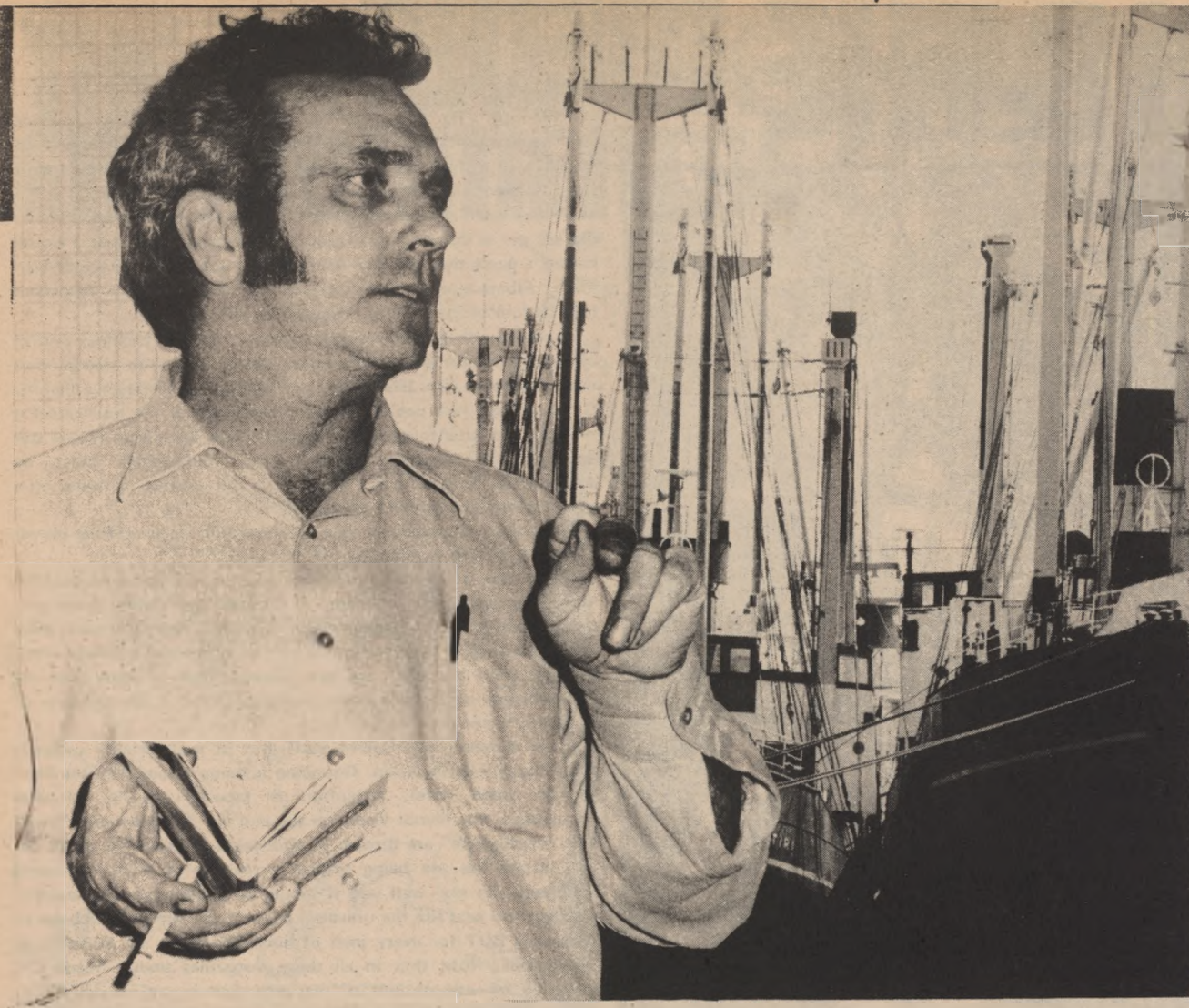
What about those other aspects of W.L.? Well the writer just quoted does use the words "power" and "radical" but she puts them in a context which neutralises them completely—

"For all her power and radical genius she makes no pretensions about how much things are worth. They're mere instruments to get the message to the world—the despairing exploited suburban mother-of-three ("She's the real expert," says Dr Greer).

Radical has become an attribute of "genius" whatever that is—a lumpy abstract emotively connected with the "despairing exploited suburban mother of three." Greer's "message" would have used radical power in a very different way—but Greer's message is named not explained and the implications are completely absorbed in a haze of (anticipated) emotional identification from our mother-of-3 and sympathisers.

The men feel threatened—and admit it— but in a way which ensures ego-protection, so that they bounce right back to be pretty close to where they, and their readers were, before they had heard of Germaine Greer.





25 April '72

The background material on the N.Z. Seamen's Union collected and presented by Mr Bert Roth at the Forum on Thursday evening (April 13th) was in my opinion of considerable value. I would like to suggest that the substance of Roth's address could usefully be prepared in a printed form which could be fastened onto the flyleaf of individual's copies of the Official History of the Union "Against the Wind" even though there is an obvious validity in Cliff Kelsall's criticism that Mr Roth's contribution is very largely a history of "Kings and Leaders" rather than an account of the lives, struggles and everyday development of N.Z. Seamen and their Trade Union.

This forum discussion was of course fairly heated and contentious. This was inevitable owing to the nature of what has recently happened in the industry and also because certain right wing union officials have been issuing a challenge to openly debate what has occurred. "This Challenge to Debate" has been carried in a number of recent issues of the Socialist Unity leaflet "Beacon" which is circulated among Seamen.

It is a matter of record that "Beacon" is extremely consistent in defending all the highly questionable, to put it mildly, actions of the right wing in the industrial movement, even Mr Geneva Tom Skinner and his cohorts only merit the most friendly and token disapproval. It naturally followed from this evaluation of "Beacon" that the main intention of their PUBLIC DEBATE would be to shrink this entire matter down to the proportions of a row in a teacher's Common Room.

"The most important DEBATE is the ferment and struggle which has deeply affected the the lives and the thinking of N.Z. Seamen over the past few years—i.e. deep personal involvement in practice—not in abstract—A set of circumstances in which the most long standing and sacred principles of Trade Unionism were up for trial by combat."

And for this reason "Beacon's call to debate was regarded as fundamentally dishonest and "Beacon"-style debate was avoided.

That was, until the Forum gave the opportunity to do so under acceptable conditions.

It was probably very enlightening for students to witness the confrontation which ensued.

The honest and clarity of the condemnation of the right wing and the subsequent spectacle of three leading Union officials decamping from the meeting.

So much for "Beacon's" challenge.

Because of the heated and time consuming nature of the Forum evening a number of highly relevant questions were left unanswered.

Questions asked by Mr Roth.

Question One

Granted that the left wing in the Union were aware of the likelihood, inevitability even, of treachery on a very considerable scale, was it not highly imprudent to pursue the struggle against the Shipping and Seamen's Amendment Bill in the way it was?

and

Question Two.

Does the outcome of this struggle signal the end of industrial, class orientated, trade unionism in N.Z. based on unskilled and semi-skilled workers, Seamen, Drivers, Freezing Workers and so on—has the time arrived when the left wing emphasis will shift AWAY from such groupings and TOWARDS—say draughtsmen, engineers, teachers, technicians etc??

This erroneous concept can gain currency only among those who abandon class struggle. I hope to prove this later in the article.

To arrive at a point from which it is feasible to provide answers to such questions it is necessary to re-cap a little, and also to examine the sort of Trade Unionism that the shipowners and other large employer groups would like to see.

First a brief summary

A disgraceful era in the history of the Union was brought to an end by the deaths some six years ago of the President of the

Seamen's Union, F.P. Walsh (who had direct links with the Security Police) and Tom Anderson, Auckland Secretary of the Union. Anderson was reputed to have been on the Board of the Auckland Savings Bank, the Government Distilling Board—connected—with the State Housing Commission, and served on the so-called Patriotic Board during the war.

The glaring malpractice and gross betrayal of people such as Walsh and "Honest Tom" was too obvious to be ignored even by the minority of thick heads and money collectors.

Within the Union, "rank and file control" became first a catchphrase, and somewhat later, a living reality.

This most significant development was inseparable from the fortunes of left wing groupings outside the Union, with the demise of the "Walsh-Anderson old guard" and the subsequent shift to the left. Two basic attitudes emerged: One was that the Union should pay lip service to major international questions such as opposition, to U.S. IMPERIALISM, the V.N. WAR, APARTHEID etc etc . . . but confine its real efforts towards better wages, shipboard accommodation, pensions and welfare etc. etc—to use the latent militancy and fighting capacity of Seamen as a bargaining lever to achieve a highly paid detente with the shipowners. This was to be financed by substantial cuts in numbers employed. Such a "detente" of course would need to be enforceable otherwise it would be of no value to the employers and those who advocated such a course could not hope to achieve their "bargain deal" with the boss.

It is a matter of record that these MILITANT ADVOCATES intended to use Union officialdom as the enforcer machine. During the past few years those who stood in favour of this attitude became ever more openly identified with S.U.P.

The alternative to the foregoing was a hardier, stonier and very different path. It stood for Class Struggle to our best ability. It meant making rank and file control a reality, and this process of radical democratisation of the Union was very substantially assisted by the sharp practice of the right wing officials, by their persistent and plaintive requests for "room to manoeuvre", "you must not tie our hands", they would bleat "you must allow us to negotiate".

During the course of a hundred disputes it became patently clear that what this meant was that the rank and file must allow such officials to "give away" in negotiation and in manoeuvres, the gains that had been won by Rank and File Class Struggle on the picket line (Hudson Deep) etc and in a hundred stoppages and strikes.

While it is certainly not true to say that a majority of Seamen who developed this latter course were 'reds' never-the-less it is a fact that the C.P.N.Z. supported and assisted this attitude to the very best of its ability—and in this connection it is perhaps not out of place to state that the invasion of Czechoslovakia by the U.S.S.R. materially helped in clear in the air. Plainly such an invasion could never be the act of a Working Class Republic. It therefore followed with an iron logic that the apologists for such a criminal act could not be bona fide proletarian internationalists).

Within the Union the ferment developed. There was a new spirit abroad among N.Z. Seamen, the "cameraderie" and "esprit de corps" traditional among seafarers and which is a consequence of the close and semi-military organisation of shipboard life, became enhanced.

A new quality entered into the Union, a spirit of loyalty, of laughing, of brotherhood, there was a new cleanliness in the air.

Our Trade Union had both form and content. ie. Its form was unity, its content was class struggle.

The idea of form without content had been (temporarily) overcome.

N.Z. SEAMEN BECAME A REAL TRADE UNION—A GROUP OF DETERMINED CLASS BATTLERS

This circumstance held awesome possibilities for the N.Z. working class—just as it was a most terrible portent for the

# Class Struggle N.Z. Seamen

Holyoake-Marshall Government and the shipowners and other employer groupings. Just as this "new spirit" among the trade union file was an intangible development, so the roster engagement was the most practical expression of the new militancy. To their credit important feature of the "roster" is that it seizes a major course. And perogative out of the hands of the employers—the right to fire.

For many reasons, some less obvious than others, it was necessary for the employers to smash this roster. The first blow was founded on the rock of seamen's "esprit de corps" in the strike which was successful in spite of treachery. The main full attempt is part of the detente "militantly advocated" by the union officialdom i.e. to sell this priceless working class battle for a mess of potage—attendance money.

It is timely at this point to pose the question—what type of unionism in New Zealand will the employers tolerate? It is now abundantly clear that the establishment of a numerous and relatively wealthy professional trade union "leadership," such as we see grouped in the various trades unions (the Seamen's Union) is "chosen leaders" can move to settle or "resolve" (never to be used this state strike or dispute, suits the ship and factory owners very well. What has the working class movement come to when a personal officer: such as Mr Brian Brooks, who recently on admission, militantly advocated Alex Harveys not to give a specialist Unity Pa strike, can be appointed (not elected) to a position of interpretation leadership? How on earth is any reasonable human intelligence confined to Brooks style "militant advocacy"? It becomes clear that such a course merely means putting forward a point of view which the class enemy can either agree or disagree. Obviously such a situation the employer will agree if such advocacy is a book, or disagree if he does not.

Compared with the Brian Brooks-Tom Skinner style of unionism the seamen's upsurge was on the other side of the coin. No wonder then that at the tacit "united front" of the union officials, the government, daily papers, etc—the whole apparatus of modern capitalism to destroy this new spirit of loyalty. It became clear to the class enemy that seamen had the dimension of unionism, even though it was in embryo.

What happened in the struggle against the Shipping and Seamen's Amendment Act? Again two attitudes became apparent, which can be summarised very briefly:

1. Get behind the union officials (or rather some of the men) and march away from the enemy, leaving the matter in the hands of the "militant advocates" such as Skinner and the lawyer Nigel Harveys who had already been paid thousands of dollars for their ineffectual "militant advocacy" before the government's Maritime Industry Commission . . . or

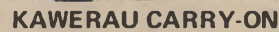




Mr O'Neil in Lyttleton) regarded a trade union as something that could only exist providing the government agreed that it should be allowed to exist. This fact and the consequences that must flow

The answer to this is surely self evident, even granted the unlikely event of technicians, teachers, etc. reaching a point of class awareness, solidarity and preparedness to LEAD a bitter conflict with capitalism. Do such workers possess the economic punch sufficient to strike a heavy blow at the capitalist state? Does their tactical position within society allow them "to get tough"? They can defend their own position only by a very genuine common cause built with seamen, freezing workers, railwaymen etc hence the urgent need for the worker/student alliance. I am a profound believer in such a united front, and in the development of this great project I am deeply convinced that recent events in my union have graphically shown that this can only be built by by-passing the class collaborators, FOL etc and I write this contribution to Craccum in the earnest hope that it will help advance this good.

For those interested in further information, ring T. Creegan 498-318, J. Fullerton Henderson 45382.



This whole incident may be a salutary lesson to those of progressive mind in how the forces of the establishment continue to preserve "freedom and democracy" in this country as they did in 1913, 1932, 1951, and 1971, and is possibly an indication of what can be expected in future from a government dedicated to upholding law'n order for the sake of company profits and to the detriment of the working classes of this country.

Industrial Reporter.





# Perspectives for the Anti-war Movement

(extracts from an address given at the National Anti-War Conference by Peter Rotherham, Co-ordinator of the Auckland Mobilisation Committee)



The Indo Chinese people, despite the genocidal war which has been waged against them, have continued to resist. An important element in this continued ability to resist has been the active presence of the international anti-war movement. (The Indo Chinese themselves have frequently made public recognition of this fact). In applying increasing pressure on the war-makers, this movement has managed to place significant limits on the area within which they can manoeuvre. Although this movement has not by any means been able to completely thwart the aims of the war-makers, the simple fact that it has placed them under this pressure, is of great historical importance. When the anti-war movement demands that the U.S. and its allies get out of S.E. Asia, and allow the Indo Chinese to determine their own future, it is in effect, demanding the changing of history. That is, an end to the right of nations to subject other nations, classes to subject other classes.

Our strategy and tactics must flow out of the realities which surround us. The demands we raise, the actions we plan, must all be rooted in a thorough analysis of the conditions, dynamics and the central facts of a situation. As far as the Anti-War movement is concerned we must base our whole approach on the analysis of two things: 1. The nature of the war and the current situation.

2. The nature of the society in which we live.

On the first I do want to emphasise one thing which is central to my whole argument: when we wade through all the material on the history of the war, and then when we look at the meaning of Vietnamisation, the continued bombing, etc. — one vital factor links the war when Johnson was President to the war now that Nixon is President, links the various so-called policy changes of the war-makers. This one central factor is that the main reason for the continuation of the war, for the continual thwarting of the right of the Indo Chinese people to self-determination, is the physical presence in S.E. Asia of U.S. and allied personnel, materials, and dollars. Despite all the changes in the style with which the war is carried out, the essence of it still remains the same.

This may seem self-evident, but I feel that many of the anti-war movement have failed to articulate this overwhelming fact and especially to see it as the focal point for our strategy and tactics. The termination of this monstrous presence must be the major task of the anti-war movement.

You will find that when you adopt this position, you can't help realising that it is in fact much easier to call for the "victory to the N.L.F." or something similar than it is to demand "OUT NOW". To start with, notice how we call for "Victory to the N.L.F." and we demand "Out Now". In the call for "Victory" we simply express solidarity with the N.L.F., express the aspirations of a relatively small layer of the anti-war movement; but in the "Out Now" demand we not only focus fully on the main reason for the perpetuation of the war, we also make a concrete demand of the government, present a direct political challenge.

My argument here regarding what should be the main demand and orientation of the movement, may clash a little with those who are saying that Medical Aid to N.L.F. areas should now be our main priority. Let's start by stating the common ground. Very few would oppose the sending of such aid. With that clearly established, the question therefore reduces itself to a question of priorities.

Those who argue that in the past, Mobilisations were O.K., out that this year, 1972, Medical Aid should be the major area of work, seem to be implicitly basing themselves on the contention that somehow the nature of the war has changed, and therefore the fundamental orientation of the anti-war movement should change. (I don't think there is very much doubt that the adoption of such a policy would mean a fundamental re-orientation of the movement). In reply to this I think we should ask, "How has the basic nature of the war changed?"

The second point which emerges here is that the idea of giving Medical Aid priority in the anti-war movement often seems to presuppose that in order for the Indo Chinese to realise self-determination, Medical Aid is the main form of assistance we, here in New Zealand, can give them. This is patently wrong. They have the greatest military power in the world pitted against them, carrying out a genocidal war against them, attempting to physically crush them. While I have no doubt that the Indo Chinese would appreciate such aid from the New Zealand anti-war movement, I am quite sure they would appreciate us even more if we ridded their country of the armed forces which are primarily responsible for the need for such aid.

One other factor which emerges from the nature of the war and especially from a study of its history is the fact that we have NO right whatsoever to be in S.E. Asia. Therefore this must be also reflected in our strategy and tactics, in that our demand to get out of S.E. Asia must always be accompanied by "Immediate", "Unconditional". I think we should be really tough on this point: we don't want out in six months, or one year, or after the imprisoned U.S. pilots have been released. We want "Out Now"; no conditions. It would be utter stupidity to demand anything less than: Immediate and Unconditional withdrawal. Some suggest that the demand of Out Now is out of date. That is utter rubbish. It will only be out of date when the basic nature of the war has changed. If you believe this has in fact happened, then please explain to us "How and when and why this change occurred."

If we adopt OUT NOW as the central demand, we find we have set ourselves a really colossal task. How are we to achieve this task?

The answers to this question bring us back home, to our own society. And, whether you like it or not, these same answers lie in the question of power. The war-makers are able to continue the war because they have power. They not only have the physical power and economic power, but to a large degree they also have power over people's minds, a vital monopoly over the media. Our job then is to organise to combat this power.

What power do we in fact have? There are the recognised political channels: the vote, the petition, writing to your local M.P. etc. But none of this amounts to real power, so therefore we wind up back at the original question: "What power do we really have?" As isolated individuals and groups we have very little. But what about when we act collectively together in our thousands. That's a little different. That has the effect of impressing a government.

Now I know some people disagree with this. They say the government takes no notice of mass marches demanding "Out Now". But this is really quite a naive assumption. Do you expect the government to admit that mass marches affect its policies? Imagine Marshall going on T.V. and saying that all support was being withdrawn from Thieu because the government was impressed by the size of recent marches. Even Nixon, who is obviously the greatest pressure from the anti-war movement, won't openly admit that he has had to limit the range of his activities because of that movement.

When people take to the streets they are taking direct political action outside all the established political channels. Now if a government openly admitted to the populace that its policies were changed (even in the slightest degree) because of mass opposition in the streets, then people might get the idea that they can change other policies by doing the same thing. I don't think the government is that stupid.

I know there are some who go so far as to say that the masses of the people can't or won't change anything. Fortunately there aren't many like that. But if you don't think the masses of people will do it, then who the hell will? God? A couple of hundred radicals?

Let's get back to the power question.

Our task is a matter of mobilizing the vast mass of the public against the war as a means of applying pressure, of pushing the government into a corner, of isolating them, of finally forcing them out of the war. We obviously won't do it with their blessing: so we do it against it. It is as simple as that.

The next major question has already posed itself: "How do we bring these masses of people into action?" Let's start from a premise which I think most will agree to: when we talk about the vast mass of the people we are not talking about ahomogeneous grouping. Far from it. We are talking about many different levels of political development. We have the people who are new to the anti-war movement (and this is no doubt the majority), whose level of understanding of the war doesn't go very far beyond the kind of gut reaction people feel at the sight of maimed children and the use of napalm and defoliants. And then, from this starting base, we have a whole spectrum of different levels of understanding. If we are serious about building this movement, surely our job is to contend with this basic fact.

The starting point here is in the question of demands. What is necessary is a central demand, (along with subsidiary demands), around which the maximum number of people can be brought into action. Some say the "Out Now" demand is one which has been raised in order to mobilise people (and it obviously does this well), but that it is in fact a compromise of principle. This is simply not true. In fact, this demand focuses fully on the main reason for the continuation of the Indo Chinese right of self-determination. It is a long way from being anything like a compromise.

However, it is crucial that the anti-war movement maintain a policy of non-exclusion in building a mass movement. In organisational questions and in the question of demands, the only condition we can impose on participants is that they oppose the war. What we want is unity in action, a unity where organisations and individuals, often with absolutely nothing in common apart from their opposition to the war, can act together. If we can achieve this then we are really going places.

The adoption of this perspective as the main orientation for the movement does not by any means preclude smaller actions. All it means is that these smaller actions, pickets, whatever they may be, should all fall within the general overall perspective.

Secondly, the adoption of "Out Now" as the central demand for the movement does not mean that we would be sticking rigidly in a rut, and ignoring the changing style with which the war is being carried out. We should constantly keep these changes in mind and raise demands accordingly.

Thirdly, someone is almost bound to say "People are tired of demonstrating. We have to do something different." I think the best way to answer the first half of this statement is to ask the questions: "Who is tired of demonstrating? How can PEOPLE be tired of demonstrating when the vast majority haven't even done it yet?" By doing this, you usually arrive at the heart of the problem: the person who makes this statement (and perhaps the group the person is associated with) is really the one who is tired of demonstrating. This, of course, is a different problem altogether. The argument usually amounts to certain people or groups being tired, frustrated, disillusioned, impatient or perhaps even demoralised. These feelings are quite understandable, but they are hardly solid ground on which to base the whole orientation of a movement.

However, the second half of this statement does have some validity. Of course we should always be looking for new ways of explaining and publicising our case. It is unfortunate, though, that some tend to counterpose this need for "new forms of action" to the mass action perspective, when in fact they are by no means counterposed. The active use of new methods of action is an integral part of building a mass movement.

Fourthly, we hear the argument that "We have been marching for years that we had two massive mobilisations last year, and look—the war hasn't stopped."

It is self-evident that we haven't achieved our purpose of ending the war. But is it so self-evident that the blame for this lies at the door of the strategy we employed last year? No, the central reason is that we have not, as yet, been able to involve and activate the number of people necessary to do it. Internationally the movement has brought millions of people out on to the streets—and this, of course, is a colossal achievement—but it requires millions more before we can force our governments right out of S.E. Asia. The mass action perspective cannot logically be blamed as the reason why we haven't stopped the war; but it can be blamed, if you like, for bringing into action the millions that have already been involved. And it will take the full blame for activating the millions to come.

This discussion carries us on to the question of a long range perspective. The anti-war movement, even in New Zealand, has already been in progress for a number of years. I don't think many would disagree that a tremendous amount has been achieved; but it is also important that we prepare for a struggle which could extend

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many years into the future. Of course this preparation must not be allowed to smother the vital sense of urgency which permeates our whole task, but it does need to be fully appreciated.

The fifth and last point I want to raise here is the question of the Seven Point Peace Proposals of the Provisional Revolutionary Government of South Vietnam. These Peace Proposals were made by the P.R.G. at the negotiating table last year. They include points on the way the national re-unification of Vietnam should come about, the type of government that should be installed in Vietnam after a U.S. withdrawal, and the future neutrality of Vietnam. Since these proposals were first made, a number of people in the international anti-war movement have argued for their adoption. I think this would be a very bad mistake.

To start with, we here in New Zealand (unlike the Indo Chinese) are not faced daily by the immense military might of the U.S.A. and its allies: we are not being bombed, our country is not being defoliated, no one is trying to physically crush us. Therefore we are not in a position where we have to present peace proposals to warmakers. We don't have to demand that the date be set for U.S. and allied withdrawal, conditional on the faithful adherence to certain conditions by the Indo Chinese. We don't have to implicitly accept the right of U.S. and Allied forces to be in S.E. Asia, as such negotiations and proposals naturally do. We don't have to adopt bargaining points. We don't have to compromise at all. The Indo Chinese have frequently recognised the fact by their constant support for actions built and organised around an uncompromising "Immediate and Unconditional Withdrawal" demand. If we really believe in the right of the Indo Chinese to determine their own future, then it must be entirely in their own hands. Our main job, our central purpose, is simply to get rid of the U.S. and Allied presence in S.E. Asia.

Another aspect of this question which should also be mentioned is that many new people in the movement are often not prepared to give explicit support to the P.R.G., as the adoption of the proposals would do. Yet they are prepared to support "Out Now", which in any case is a more superior demand. I know this doesn't worry some people, but I think it is crucial that we never adopt an orientation which is likely to unnecessarily narrow the present or potential base of the movement.

In conclusion I should emphasise that the strategy I have outlined is not just empty rhetoric. We are involved, whether we like it or not, in a struggle to change history, and this struggle demands that we are prepared to show that we mean business. Let's keep in mind that the Mobilisations in New Zealand last year and the present size of the international anti-war movement, represent only a beginning, a vague outline, of what can be done, and a damned determined promise of what will be done in the future.

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Forced urbanisation.

Material abundance and entertainment opportunities of the cities are common reasons advanced for the rapid Maori urban migration. What is seldom mentioned is that many have to leave the land as a consequence of our "planned" economic development. Inflation during the 60's has made family life impractical on the average rural income. Agriculture is becoming specialised corporate business forcing small enterprises to sell out. Mechanisation of farming has sharply reduced the labour demand. Traditional rural industries of saw-milling and dairying have been centralised and relocated adjacent to urban centres. Milk tanker services have now eliminated small dairying concerns. These developments all force people off the land, the Maori more rapidly than others as he is more likely to have a small rural business or be a one man show.

Between 1956 and 1966 the proportion of self-employed Maori males dropped by half, most by the abandonment of rural businesses. For non-Maoris the proportionate drop was less than a third. From 1951 to 1966 the percentage of the defined Maori labour force following traditional pursuits of agriculture, forestry, hunting and fishing was also reduced by almost half. As a result of these changes Maoris have migrated much more rapidly to cities than Pakehas. From census figures, the proportion of the defined Maori population (half-blood or more) who live in urban areas has increased from one-fifth to more than half in the last 30 years. The proportion of the Pakeha population living in urban areas increased by only 7% during the same period. Clearly, it is the Maori who has been forced to re-adjust his way of living.

An so to work.

Many of the rural changes can be amply justified in terms of capitalistic enterprise, but what cannot be justified is what happens to the Maori once he becomes an urban dweller. It is often said that having to adjust to urban life is no different for Maori and Pakeha. But, even ignoring Maori educational disadvantages, there are important differences which work to his detriment.

The Maori population is by far the younger. At the 1966 census, more than half the Maori people were dependent children (0-15 years) compared with less than a third of the Pakeha population. For each "actively engaged" Maori male in 1966 there were twice as many dependent children as for each "actively engaged" Pakeha male. The Maori population also had nearly double the Pakeha proportion of people in the tertiary education and career starting ages 16-25.

Forced migration, twice the Pakeha proportion seeking work, and double the number of dependents per family put the Maori in a poor position to live in equality with the Pakeha. So, to have even a pinch-hitter for the egalitarian society so often claimed to exist in New Zealand, employment opportunities for Maoris should at least equal those for Pakehas but they don't. Especially following the Ract Relations Act (1972), it is easy to SAY that all have equal employment opportunity. But the chances of obtaining jobs can only be really assessed by counting the numbers who have actually obtained jobs. There is no scientific evidence that Pakehas have more intelligence or ability than Maoris. Therefore, as evidence of equal opportunity, the proportional job status should be relatively similar for both groups. At the 1966 census, however, three-quarters of the Maori labour force was classified as unskilled, or, at best, semi-skilled, compared with less than half the Pakeha labour force.

More important than arbitrary job classification is the link between job and income. In 1966 almost three-quarters of the male Maori labour force earned less than \$2,200 p.a. Again, less than half the male Pakeha labour force was in this low income bracket. The Maori is also more likely to be laid off than the Pakeha during national economic setbacks. From reports of the Labour Department, the proportion of unemployed Maori males in the labour force was double the Pakeha proportion in 1966. Following the 1967 economic recession the Maori unemployment rate doubled again by June 1968.

True, the Maori labour force is younger. Some lower occupational status and income can therefore be expected, as many Maoris will not have been working long enough to attain a high position. In technical and managerial work especially, the youth of the Maori is likely to put him in a trainee position. Nevertheless, the figures show clearly that many Maoris are coming to the cities only to languish among the embittered unskilled. As their urban numbers grow, can we not expect this kind of injustice to generate frustration, anger and violent release?

Urban labour pool.

Despite the clear need for employment aid for Maoris, little is provided. The Department of Maori and Island Affairs gives some small financial assistance to re-locate families and provides an over-worked welfare service. In conjunction with church and welfare groups it provides urban job accommodation for about 1,100 Maori workers. There is also the excellent but over-exhibited success of the special trade training schemes developed from Hunn's recommendation in 1960. But these have only sufficient facilities to help a favoured few. Even the annual reports of the Department of Maori and Island Affairs stress the need for more job training and Maori worker accommodation in the cities.

Some Maori groups such as Nga Tamatoa are making commendable efforts working together with Pacific Islander associations and youth groups like the Panthers in Auckland. Local authority community centres such as that in Ponsonby are also contributing. These efforts, however, being directed at immediate individual problems, do not affect the sources of inequality. Government fostered the economic developments which are largely responsible for bringing Maoris so rapidly to the cities. Yet it has done very little to provide employment training or opportunity when they get there.

Government disregard of Maori employment problems suggests that it sees the growth of an unskilled, brown-skinned urban labour pool as an inevitable consequence of economic development. There is even evidence that it sees the trend as desirable. For example, in an interdepartmental report in 1965 the Labour Department praised "the readiness of Maoris to do unskilled, semi-skilled, manual and labouring work." (The report further stated that without the Maoris "it is probable... that we would have had to import... a very much larger number of persons suited to such work." These statements imply that the Labour Department considers Maoris not only ready to do unskilled work but SUITED to it.) 'Tis enough to set Bully Hayes a-chuculing in his grave.

The rapid importation of Pacific Islanders suggests that the home supply of SUITED people is not keeping pace with the needs of industry. During the decade to 1966, the Pacific Islander population of New Zealand jumped from 8,000 to 26,000 largely by immigration. Government was well aware that most of these people lacked educational qualifications and urban job skills, and had a poor knowledge of English. Yet, apart from the Tokelays Islanders special scheme, nothing was done to improve their position for competition in the job market.

Rather than bringing in skilled Pakeha tradesmen under a prohibitively costly immigration scheme, could not adult Maoris (and Islanders) be offered special training to fill the vacancies? The 1966 Census commends the Maori tradition of craftsmanship which is certainly showing in the capacity of Maoris to gain complex skills involving eye-hand-force coordination. Maoris' capacity for these tasks is such that, at the present rate of development, they will soon form the dominant reservoir of skill in heavy agriculture and construction industries. In some areas such as Central Auckland there are now sufficient Maoris to form the political force necessary to demand special job training, especially if they unite with Pacific Islanders. It is unlikely to be given otherwise. For skill confers power and power is only allocated in proportion to the demonstrated ability to take it.

MICHAEL COLGAN

NATIONAL MOBILISATION JULY 14th

Those wishing to participate in the building of this mobilisation contact Peter Rotherham 607-720, or Matt Robson, 607-519



# Records



Tom Northcott  
Upside Downside

An album entitled. There are two distinct sides to Tom Northcott which reveal themselves in what he used to play and what he's playing now. Tom Northcott roots are deeply buried in the loamy soil of folk and blues that for so long has nourished all the foliage that grew up on the famous N.Y. city coffee house and campus concert circuit. All that is truly Northcott has evolved from years of gruelling exploitation through a forest of intensely ethnic "folk" affectionadoes to whom electric was a dirty world and who expected rums and bass to behave with cultural decorum.

Consequently and inevitably Tom Northcott pulled up his roots and left his own way; and although he still has quite a journey before him he is obviously working on his "upside" with every step he takes.

Four of the five songs written by Northcott on this album, verbally have little to say, the exception being "It's True". The message is quite often garbled or obscure, a little over personal and comfortably huddled in a coat of orchestration. At once revealing the unreal self-assurance of a solo-singer in the spotlight or on a stool. "Iron Pines" is typical of all that failed throughout the era of frenetic protest when the spokesmen all to often were self-styled and messages lacked weight when held up in a rational light. The sombre 12 string phasing and solemn thundering guitars cannot quite compensate when what is being said is failing to connect. "We will find Love" another Northcott song is somewhat of the same stamp. One feels he is not looking very hard or perhaps he is looking for the wrong thing altogether.

But though the songs might fail through obsolescence there is beneath it all the music which reveals another "upside", a guitarist schooled in several different styles, who's riffs are often reminiscent of all that was good in the playing of Tom Rush, with a rhythmic sense that conjures up John Koerner with very distant echoes of Huddie Leadbetter. Music is Tom Northcott's strength and this is adequately demonstrated by some of the better songs he has scattered throughout the record. Songs by Randy Newman like "I think its going to rain today" and "Old Kentucky Home". Elderly rock like "Blackberry Way" (probably the best track on the album) and incongruously a Northcott song called "Its True" They are on the whole well orchestrated, well arranged and most important balanced finely and successfully against the soft-as-sand voices that Northcott never seems quite able to vary or disguise.

"I think its going to rain today" couples effective multiple vocal tracking with perceptive guitar work to produce a finely honed and graceful rendition of a beautiful song. He scores again with "Blackberry Way"—keyboards drop rain onto a tumbling bass as strings and voice cement together into a lucid and exceptionally pleasing musical whole. Obviously the work of a musician who has listened to an assimilated a variety of styles and musical tastes while his contemporaries reverently clutched their "folkways" and closed their ears. "Old Kentucky Home"

barely escapes the status of a ditty, but it suits his voice and is clever in its audacity. It gets inside your head if you let it and comes out irresistibly when you need something to mumble in the bath.

Two songs spoil an otherwise well balanced "upside". "Spaceship" races is a slick and sickly rocker with about as much impact as a candyfloss cannonball and the less said here the better. The second is quite the reverse—Leonard Cohens "Suzanne" is a superb song that stands alone and unaided in its quietude. Here, for some inexplicable reason, it has been buried in a storm of harps, horns, bells and strings. The phrasing is a fraction overwrought and on the whole the thing seems just too much going too fast nowhere for no reason.

But Northcott comes into his own with "Its True", and with him comes the mastermind of the whole album, without whom Tom Northcott might still be a brash young on a stool in Greenwich Village. Bob Buckley—Northcott's arranger and keyboard genius, is without a doubt responsible for the clarity and depth of musical perception in strength and the strings and horns throughout are always sharp and musically relevant. Buckley is a man worth noting among the credits where real talents often lie unrecognized and taken quite for granted.

This record isn't quite the crap I would have thought it to be had I heard it in a booth downtown some rainy day with nothing to do. Frank Zappa might not like it, Harry Nilsson might already own it. If you've heard Tom Northcott before put your ears to "Upside Downside" (preferably in stereo). He's plodding up a long and crowded road and doesn't quite deserve to fall for lack of help.

Paul Campbell.



NILSSON SCHMILSOON

RCA LSP 4515

Not being terribly familiar with Harry Nilsson's previous efforts, I approached "Schmilsson" with not a little trepidation. Of course I had heard "Everybodys talking" and seen the cover to "Aerial Ballet" as well as hearing "Without You" on the radio.

I was pretty surprised. It's a very good LP. Finely structured and tightly disciplined. Nilsson recorded this in England with Richard Perry and Paul Buckmaster doing the arranging with studio musicians ranging from those who backed Elton John (Caleb Quaye, Herbie Flowers) to the horn section of Delaney and Bonnie Mad Dogs and Englishment groups as well as Gary Wright, Klaus Voorman and Jim Gordon. From such an all star cast you would expect either some first class music or an obliteration of Nilsson's style as these guys put across their own ideas. Happily it is the former that wins out. In fact Nilsson has a very strong grip on the album artistically as he now has the opportunity of concentrating on his singing and writing, having in the past shared his talent around by producing, directing etc.

The songs on the album range from an incredible childrens tune ("Coconuts") with the complete West Indies bit laid on to the dramatic heights attained by "Without You". Unbelievably these two songs are juxtaposed on side two. His "serious" numbers have real incredible power which was supposedly missing on his previous albums—relying on surface gloss and

cleverness. But sometimes you can't tell whether he is putting you on or not. Nilsson has this technique of surprising his audience. He seems to be saying "yes I know that you know that I know exactly what I'm doing, that's exactly why I'm doing it." He is playing to, on and with the audience.

For instance the opening song "Gotta Get Up" sounds trite and amateurish when it starts, but halfway through it takes on the discipline and structure of a short story and you notice the guy has got some voice. He is always in complete control of it, making it suit whatever song he does, from, shouting with the echo turned right up on "Jump into The Fire" to the smoothness on "The Moonbeam Song" the way he slides into falsetto is enough to send shivers down your back. The intense moments of "Without You" and "I'll Never Leave You" are accomplished by convincing singing, even though he can turn his attention to something funny in his next breath. Thus there is no real emotional theme running through "Schmilsson" it is rather a performer entertaining an audience and giving them a range of material from which they can choose anything they want to enjoy.

It is this that reminds me of Beatle albums. "Driving Along" sounds very Beatle influenced, especially in the bridge, and you wonder whether Nilsson is some kind of complex combination of Lennon and McCartney when he turns our definitive versions of songs like "Let The Good Times Roll" and "Early in the Morning". Like the Beatles he is a perfectionist, while borrowing his easy change from style to style from McCartney and a fierce determination, and a sense of satire from Lennon. He has the same personal effect on his listener and yet the electric qualities that made each Beatle up into a masterpiece.

I have got no really favourite track on Schmilsson, but I tend to play tracks to suit the occasion. Although it is an accessible LP in terms of understanding, it would be bad news to have it on and have your friends talk over it.

Ed Haysom



Ronnie Barron  
Reverend Ether  
MAPS 8082

Ronnie Barron is out to control peoples heads with the power of intercommunicational magnetism in which our minds are all made malleable by sensations of sight sound and touch. Apart perhaps from a possibly temporary disruption of the nervous system, the Reverend Ether album is unlikely to have more than a limited personal effect on the listener depending of course mostly on their musical tastes.

Reverend Ether is a collection of funky home-grown soul-blues from the Mississippi Delta evolved in New Orleans and bearing so many varied influences its hard to put a name to most of them.

Putting on the first trace on side one could tend to put you off the whole thing but if you ignore 'Ol Chatanooga' and put your ears with some concentration to "Duke of Grenshaw" you will experience a fair to middling 12 bar blues with a beat carried on an interesting piano riff—a riff that picks up punch and if you've got the stamina sets the scene for a rather punchy situation song called "Dont Let My Husband Catch You". A guitarist appears and drives on "Sweet Simplicity" adding

to the by now infectious rhythm. The high point of the side albeit the end is 'Freeway Mama' the main supposition being if you drive for long enough in the right direction you'll eventually get out of your head.

The music is a sort of urban soul-oriented blues welded onto a strong tightly assembled rhythm line which gives the strength and support and the drama is supplied aplenty from the keyboards.

Barron wields the keyboards with close precision together and precisely with the drums (which I suspect he might also play) and the horns and scattered choral paraphernalia that beef the whole thing up into a good soulful southern sound. Of course you have to like soulful southern sounding music just a little more than maybe if you're going to turn the record over—and if you happen to you get "Louisiana Flood" and "Mamma's Kind of Song"; mamma likes to boogie Barron says but never seems himself to want to boogie too far from his stated theme. He makes a nice delivery with "Happy, Happy, Happy" and sends a cool and gentle vocal line meandering across an organ and guitar that seem to breathe the steamy air of New Orleans. 100% likeable. Dig that Southern sounding soul.

The last two tracks are out to zap you if you're swimming in that ether sea, but the currents such that if you don't watch out you'll drown before you're swept away. Such is life, such is Reverend Ether. Rather similar to another record reviewed on this page today, doesn't have an awful lot to say and what it does say has been said before. It's still worth a listen if you're after something new.

PAUL CAMPBELL.

## feedback

The Auckland University Film Society regrets its involvement in the screenings of "Superstars of the Sixties" and "Farewell to Cream" (screened last Tuesday and Wednesday) and announces that it will no longer co-operate with Robert Raymond Enterprises in the "ripping-off" of students. The Cream film lasted 52 minutes, and to see this students were charged 60 cents, 50 cents of which went to Robert Raymond Enterprises and the other 10 cents to the New Zealand Universities Arts Council (NZUAC).

DAVE FEARY (President)

STEVE THOMPSON

MICHAEL ISAAC  
(AU Film Soc Committee).

## B reverb

Dear Sir,

It was with some disappointment that my partner, Barry Coburn, spoke to me after the showings of FAREWELL CREAM on the campus last week. Disappointment, because we were humiliated, to a certain extent, by half a dozen students who, it seemed, had a considerable misconception of the facts relating to how these films that we have made available to the universities circuit this year, are in fact being shown.

I felt I should write to you to put the facts straight for those six students and any others that may wish to know.

We had been approached by the N.Z.U.A.C. who wanted us to make these films available last year, but at that point in time we were in the throes of considerable legal tangles with the big chains trying to secure the necessary licences from the Department of Internal Affairs, so that specialised films such as we have (mainly rock films) can be shown in this country. Finally, in January, we agreed to make the films (six of them) available to the N.Z.U.A.C. for exclusive showing on the campuses.

There were obvious risks involved, particularly when it comes to looking after the prints themselves. We agreed to send somebody, at our expense, around the circuit, who would in fact personally look after the film.

The first film, SUPERSTARS, was shown in March and after this, due to the ridiculously high expenses and the suggestion of the N.Z.U.A.C. that this was unnecessary, we dropped this idea for FAREWELL CREAM. Unfortunately, we made a grave mistake as the first 25 or 30 feet of this film has since been damaged on the university circuit and destroyed some of the titles and intro.

The arrangements on these films with their overseas owners is that we give them 50% of our receipts, out of which we pay our expenses. The breakdown with the N.Z.U.A.C. was for 60c per showing (some of the films are two hours and some are only one hour), of which 10c goes to the N.Z.U.A.C. and the remaining 50c goes towards our expenses.

You may be interested to know that we produce the posters, distribute them and had to do one hell of a lot of work in an effort to communicate what these films are about, so that the students, who we thought should be given the opportunity to see them first, may do so. In fact in the original agreement the N.Z.U.A.C. was to do this.

Both Barry and myself are at present very disillusioned with the whole idea. On the first showing we lost \$140 and on this one with the damaged print, we do not really know what our losses are yet. We both genuinely wanted these films to be shown properly on the universities, correctly advertised and, we hoped, reasonably patronised.

There are quite a number of interesting films yet to come, which unless better arrangements can be made with the individual universities, we are going to have to try some alternative method, which will be far more expensive because of the commercialism involved in film showing in this country, and thanks to half a dozen crappy guys whose only purpose was to pick anything that is done to bits we have to re-think our motives in spite of a large number of students who we know really dig to see films like this in the future.

The money is not so much the point from our side, as the doing of good things, but when the good things are made into bums then there is nothing in it at all.

Sincerely yours,  
Robert E.M. Raymond.

P.S. Maybe we will see you at the Vegas.

## Books

OBSTREPEROUS:

Ted Greenwood  
Sydney, 1970  
(u.b.s. \$2.90)

THE PIRATES TALE:

J. Aitchison, J. McDonald  
Middlesex, 1970  
(u.b.s. 75 cents)

IN THE NIGHT KITCHEN:

Maurice Sendak  
London, 1970  
(u.b.s. \$3.45)

MOONINLAND MIDWINTER:

Tove Jansson  
Puffin Books, 1971  
(u.b.s. 65 cents)

EDWARD LEARS NONSENSE:

Edward Lear  
New York, 1970  
(u.b.s. \$1.45)

Once upon a time, in the mists of time lived a beautiful wart-hog who cultivated thyme, in the forests of Africa. He was loved by an alligator who swam to see him daily, and sang and danced on his arse all day long in the sun. He made vainglorious rainbows into garlands which he gave away—the quintessence of generosity—like all Americans he lived in a pink balloon and ate hot-buttered toast, flavoured with thyme, and sang to his wife who had extraordinary nightmares all night long. One day they went on a picnic when, who should the meet,

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swimming round an island, but a wart-hog. 'Cousin!', they cried, 'You bear an extraordinary likeness to a wart-hog who lived in the forests of Africa, and cultivates thyme! 'Fuck off,' said the wart-hog. 'I've got better things to do than waste time with things like alligators. 'So saying he turned tail, swam off, leaving behind him a huge alarm-clock (and five books to review).

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**Cancellation of Tour**

Due to unforeseen circumstances (mainly Australia's racist Immigration Law) the tour has now been cancelled although there is a possibility that he will appear here later in the year. Students are advised that a refund is available from John Courts.

# Theatre

Barry England's **CONDUCT UNBECOMING**, produced by Anthony Richardson, at the Mercury.

Contrary to popular report and assorted newspaper reviews, this play is not really about the strategic wayfaring of 'honour' in the British Army of Victorian India. This play is about the triumph of bourgeois values over two sets of aristocratic mumblings and conceits.

The script itself is linear; there are no sub-plots; everything reveals itself by a prgression of dramatically timed surprises: something like a swept-up and professional version of your typical american television play. That the script just happens to be literature and cognisant of the tensions good theatre should emanate, allows the play's smooth passage, with few extraordinary demans upon the actors.

As it was, the actors made few extraordinary demands upon themselves. One of the excusable, though hardly bearable, drawbacks of professional theatre, is the 'professional' approach. Everything is superbly organized, well played off, immaculately timed—and predictable as hell.

What happens then, with an uncomplicated script and predictable, albeit 'professional' acting? It's the triumph of the bourgeois over the various theoretical radicalisms that try vainly to perforate the periphery of contemporary theatre—to be sure.

But with this play, that might be a healthy irony. Perhaps it was accidental; in which case it might not have been excusable, but



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certainly bearable.

Stephen O'Rourke, in polished manner, plays a young Second-Lieutenant, anxious as half hades to 'make it' in his father's old regiment. Daddy was a Major and hero of the mess-hall. Tony Blackett plays Millington, another Second-Lieutenant, anxious as the other half of hades not to 'make it' in his father's old regiment. Daddy was the General and hero of countless frontier battles. He drove those filthy heathen Indian rebels back, you know.

Through the superb drama of Perry Mason in Scarlet British Uniform, our naive son of the Major, with all manner of strange ideas about 'honour' being a matter of conscience and a property of the regiment, plays himself off against the young disdainful son of

(Continued)

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**RONNIE BARRON**

**MUSIC CITY IN VULCAN LANE**



the General and finds himself playing off against assorted Captains, Colonels, Adjutants and Fire-Lieutenants as well. (The programme notes inform the world that David Weatherly, himself, gave forth invaluable instruction of who does what and who does who, in the army).

Who does who, in the play—is a nasty Captain Scarlet, long thought dead, but really alive in the hearts and souls of all good Victorian officers, who does women with a sabre. Buggery with a blade, if you like; in the play, it's called 'stick the pig.' (For those of you who care—it's Lee Grant who gets stuck.)

Anyway, come the play's end (if you leave out the 'surprise ending' ending which no one understood anyway and which should have been left out, like every other company has done), conscience triumphs over the regiment. The General's son shakes hands with his accusers and becomes a good officer like good old dad, after all. The Major's son, not content with success in his enforced role as defence counsel, leaves the army in a fit of individualistic idealism.

Now the moral of all this is not 'never join the army', since few young men are so stupid these days; and those who do, are stupid indeed! The moral is don't join anything with a mass ideology. That is, it's better to be an individualistic existential, essentially bourgeois hero—who cares about people individually, than a member of the great, impending revolution—which treats people as members of conflicting classes. The moral is that one must personalise one's impersonality.

That's the message; but be blown if the audience got it. Come the final curtain, nasty Mercury sound technicians—in a fit of ironic chuckling—played the national anthem. Your audience, in solidly massed bougeois groupiness, stood to attention. Vigorously! All together—as one man, in fact—wow . . .

Now all we need is a play about the triumph of one set of bourgeois values over another. But while some struggling infant, disillusioned by his Marxist answer-all text books is writing it, see this one: it's really quite good.

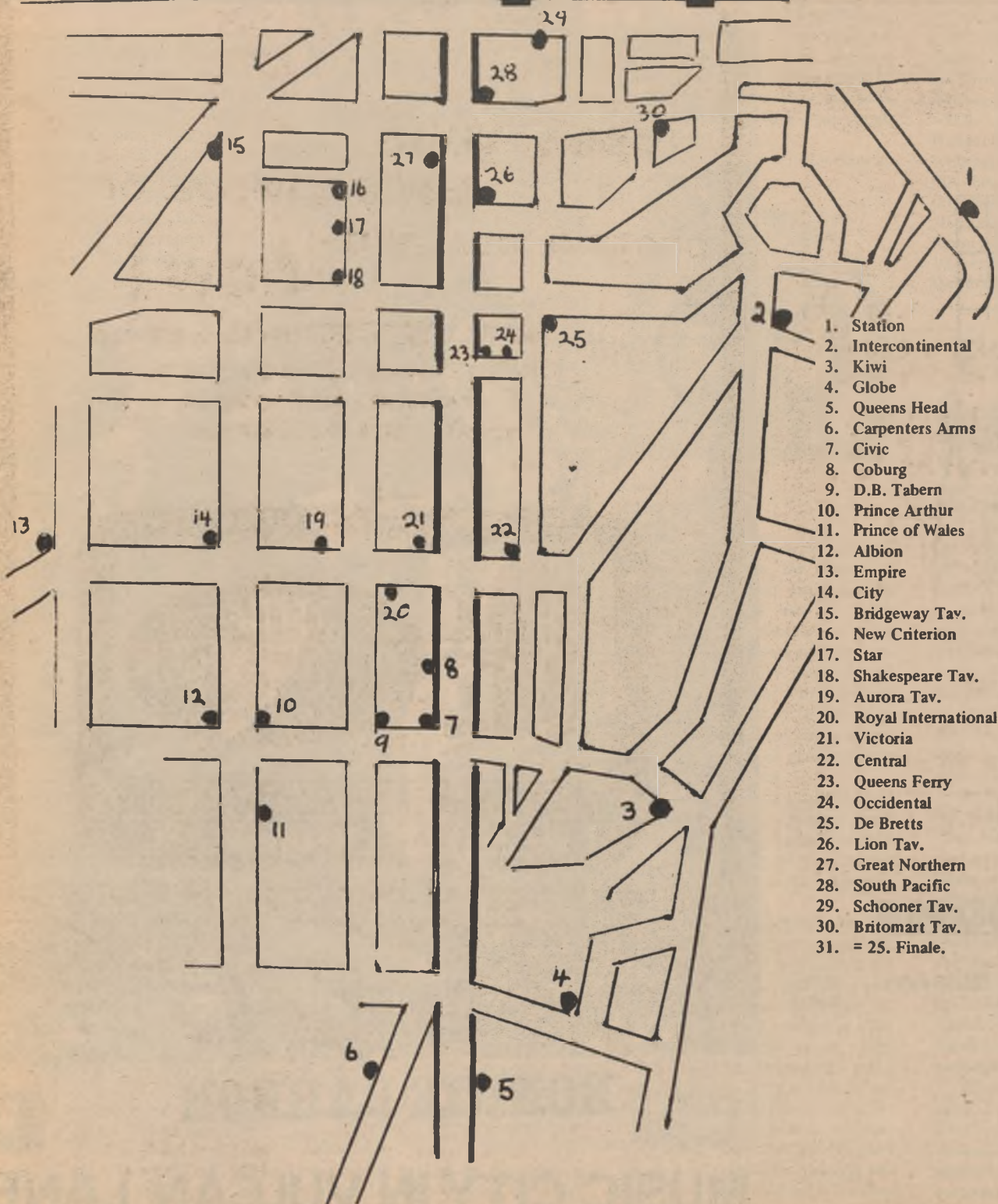
Stephen Chan

## MISSION IMPOSSIBLE

*At the party headquarters  
on local body election night  
equality the policy  
but what do we see?  
Downstairs the proletariat  
getting plonked on cheap wine.  
Upstairs the elite eat  
with more decorum.  
Sitting at the exclusive table  
a row of white faces,  
pundits analysing  
candidates congratulating  
or commiserating  
waited on by brown sisters  
sweating away in the kitchen.  
A sudden desire to hold up mirrors  
and say "The King Has No Clothes On,"  
sees me offering my hairy  
white services as waiter.  
Buy Polynesian lady firmly refuses.  
Seems that tonight the crowds  
thronging the streets  
are quite happy in their roles  
of onlookers to regal fashion  
and really don't see  
a naked (but democratically elected) body.  
Any fairy tale kid here  
with six-six sight  
would get trampled on  
I decide, escaping into the night  
to talk to the telegraph poles.*

Barry Southam

# PUB CRAWL Thursday 2pm



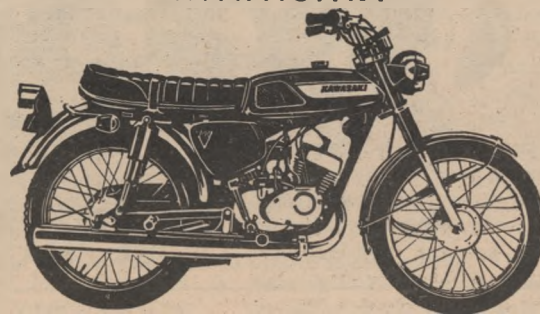
1. Station
2. Intercontinental
3. Kiwi
4. Globe
5. Queens Head
6. Carpenters Arms
7. Civic
8. Coburg
9. D.B. Tabern
10. Prince Arthur
11. Prince of Wales
12. Albion
13. Empire
14. City
15. Bridgeway Tav.
16. New Criterion
17. Star
18. Shakespeare Tav.
19. Aurora Tav.
20. Royal International
21. Victoria
22. Central
23. Queens Ferry
24. Occidental
25. De Bretts
26. Lion Tav.
27. Great Northern
28. South Pacific
29. Schooner Tav.
30. Britomart Tav.
31. = 25. Finale.

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# LATE NEWS

## ELECTION COCK-UP

A record 12% turn-out was recorded in last week's Exec and S.R.C. elections and the result was a cock-up. Incorrect candidates were shown on ballot papers, only a couple of would-be bureaucrats bothered to do any campaigning, the 'Returning Officer' was a candidate, polling booths were left unattended, ballot papers floated round the quad, all the Engineer's votes are in danger of being invalidated because of incorrect instructions from the Association and no booth appeared in the Law School as advertised. Oh, and the vote counters were predominantly candidates. Provisional result available Monday showed Stephen Chan onto Senate with nearly 60% of the votes, Richard Rowe elected as Business Manager and Chris Butler as Education Officer. Recounts are to be held in the contests for Vice President and Council: in the Former George Myalls leads narrowly from Rodney Lyon and in the latter Do Van Toan is a few votes in front of Billy Spring. No S.R.C. results are available except that McConachy is on, and Bruce Kirkland defeated Kubi Witten-Hannah for a place on the Union Management Committee. No-Votes and Informals comprised about 35% of the votes cast. Oh, and some of the candidates are ineligible to have stood.

Ah! It's good to know the students' interests are being looked after!

**BOB LACK**  
de facto returning officer!

## REPORT'S SHOCK FINDING

27 April, 1972

From our Parliamentary Correspondent

A dietician's report on caf food claims that in terms of quantity and nutritional value it is satisfactory. Beautiful joy came to the faces of the beleaguered Exec at this evening's meeting as the report was read. However, no other tests were performed.

The Exec became a party to international intrigue when it decided to ban the Malaysian Students Association from any activities here. Representatives of the separate Malaysia-Singapore Students Association, which regards itself as the cultural club, claimed MSA was financed by the Malaysian government which has been anxious to sever all connections with Singaporeans after the island left the federation in 1965, and whose high commission has been pressurising students to leave MSSA. Despite an articulate defence of MSA at the previous meeting, the Exec decided to deny its facilities or affiliation.

Earlier, the meeting received a \$4,700 bill from Grants Committee Chairman Feary who has been doling the cash out to fifty-seven clubs. Exec decided that that was the limit so that no new clubs will be subsidised. There was some resistance to special grants such as for the Field Club's fiftieth birthday celebration, until it was found that they could be squeezed from various other miscellaneous funds. However, bad news for clubs is Treasurer Garlick's plan to operate a compulsory ledger system to supervise their expenditures.

Glad tidings are the decision at last to put up \$2000 to the \$4,500 conversion of the old lecture theatre out the back to a temporary gym this year.

Sports Rep Starling warding off an attack suddenly discovered that the rest of Exec agreed to refuse to entertain a petition of no-confidence in him and later to suspend approval of sports grants in the meantime.

Other observations: the silent suffering female members with new member Cora Baillie saving up her maiden speech; the president's dog pissed off with proceedings on carpet—recorded, as Newman said, indelibly; even during the most vicious abuse, etiquette is maintained—shouting at X, "Mr Chairman, tell X he is a bloody liar."

The next meeting is on Tuesday 9th May.

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# THE LITTLE WHITE BOOK

A GUIDE TO THE RIGHT THINKING MIND  
THE LITTLE WHITE BOOK

Printed by The Founder Press. 75c

This is the supposed antidote to the Little Red School Book. Like the LRSB it is translated and revised from the original Scandinavian version, and has probably been two paces behind the former as it has made its way around the "free world". At the front of the book thanks is given to Patricia Bartlett and the Society for the Protection of Community Standards (SPCS). The right thinking mind is exposed in all its rancid glory,

The book doesn't give arguments or suggestions, it gives instructions. Whereas the LRSB attempts to foster the building up of confidence in the audience it is aimed at, to show that the authorities that run the lives of school persons, parents and teachers and give out moral instruction and admonishment are not infallible and have an arbitrary basis, the LWB sets out to reaffirm the authorities (read "paper tiger") position. In the introduction it says.

*This book is intended to help those who have fallen by the way-side and give added will-power to those who are questioning the true way.*

The right thinking mind is a god-fearing one.

Readers are warned about the presence of invisible demons in daily life and the demonic influences of certain films, movies and books (mostly of a foreign extraction). All the dangers of a pagan existence, no less. It sets out to win school persons back from the path of revolution and self-determination to the straight and narrow path of obedience for Thy Name's Sake.

*To get the best, we must all conform.*

Is the message and the erstwhile beauty of the little book is that it states it with all the subtlety of daily school discipline. The prejudices of the olds are not only ludicrous, but also funny if you forget the fact that they still have the power to inculcate them into the minds of innocents. But punishment, as they say, is part of character building.

Moral statements are passed off as factual ones in the book or at least if what is supposed to happen doesn't in fact take place it ought to. It very much reminds me of old Headmaster who used to say with all the authority invested in him by God and the state "we ought to do what we ought to do because we ought to do it." Schools are for work not play, and like sex it is not important that you enjoy it as long as you get results.

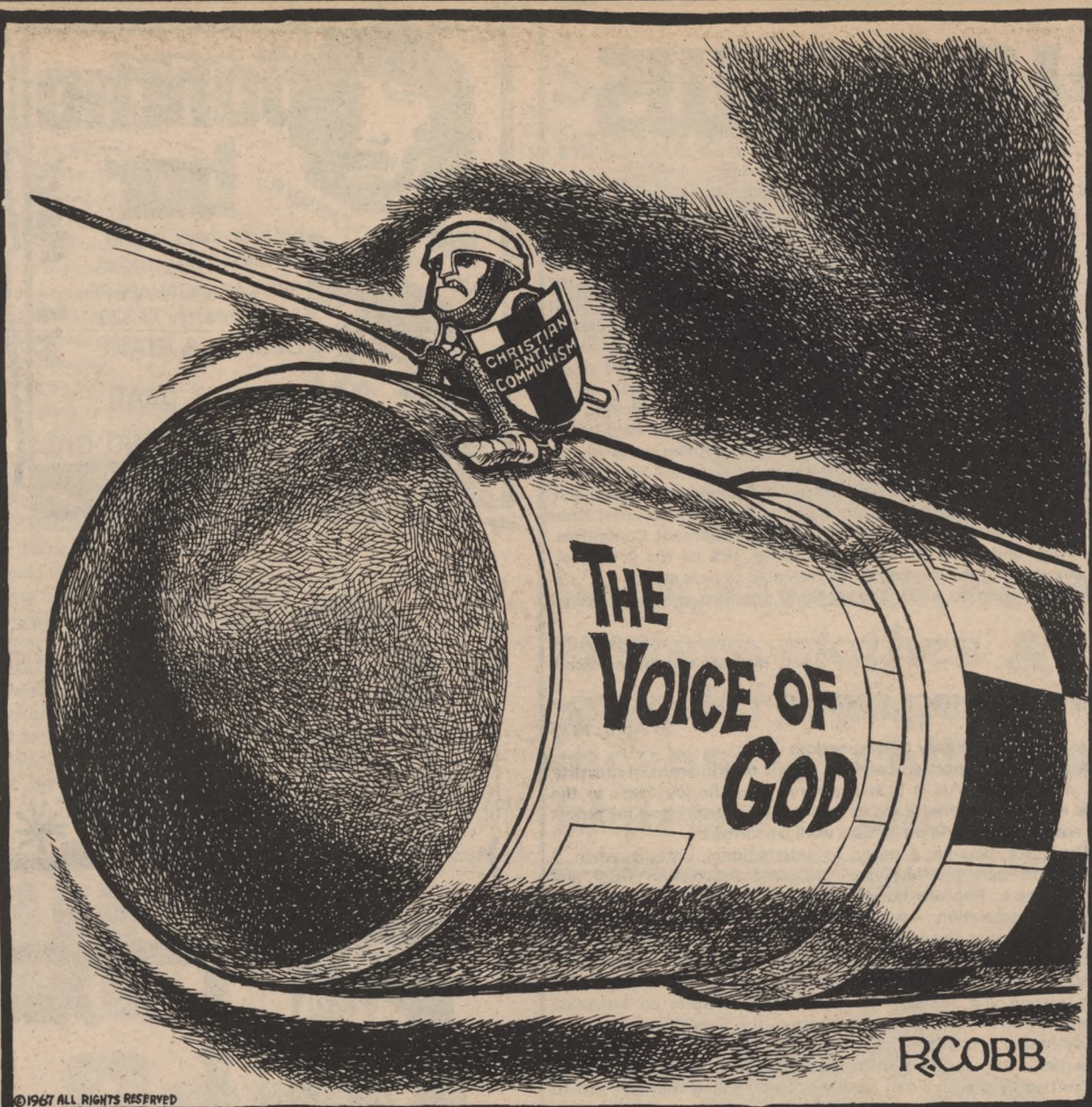
*There is time enough when schooldays are over to make decisions and think for yourself.*

One reason why school persons shouldn't be left to think for themselves is their vulnerability to seduction by teachings from the underground . . . in magazines such as C-K and Earwig. If you leave people who haven't been sufficiently brainwashed to think for themselves there is a good chance that they might start thinking differently. To be virtuous is to be industrious and hallelujah brother if the real hero in the community doesn't turn out to be the businessman. I quote:

*You are told of men cheating and lying in business, dying of ulcers through overwork and worry. You hear of wars and misery of rich nations and poor nations. What you must remember is that the individual is as important as the mass. You are more important than an Asian peasant. How much better to be a success with an ulcer than a vagrant riddled with venereal disease.*

The reader is then warned of a strange obsessive influence from the Orient that is quite overpowering and based on a Communist philosophy . . .

*You become pawns in a plot that threatens our country. "The age and country you live in demand that you make up your mind: Where do you stand? There are men far better equipped than you who are elected to make decisions, to decide who is to be our enemy and who is not.*



*The Devil is using subtle tactics. He is disguised as the friendly Hippy offering you a flower and the girl you see smiling at you in the street. The Devil is everywhere and you must beware.*

The only standards are God's standards, but as it is implied that all authority flows from God so one does the will of God by doing as one is told.

The status quo and God are by implication allied. What evils that are mentioned are drawn from the commandments; lies, adultery, immorality, murder. Exploitation and genocide don't get a mention. Nor does apartheid.

Modern civilisation is compared to those of Rome and Greece, in a state of decay and in imminent danger of collapse. True, true but the reactionary mind will never comprehend to what extent his values are responsible and how ineffectual they become in the face of the realities they have fostered.

It is with the sex act that the tone of the book begins to become shrill, understandably a large portion of the book is devoted to matters concerning sex. The wowsers mind tends to have a morbid fascination with what it finds so abhorrent. If we must have sexual intercourse it must be contained in marriage, it then becomes "a beautiful thing." My favourite quote:

*"ALTHOUGH IS IS POSSIBLE TO ENJOY THE SEXUAL ACT; IT IS NOT COMPULSORY AND FOR GIRLS IT IS NOT AT ALL NECESSARY . . . only realities count and in practice the sex act is neither pleasant to view nor to indulge."*

*"When a man puts his ship into his wife's harbour, it is called making babies: the usual term for making babies it going to bed."*

*Boys and girls can give one another sexual pleasure by touching each other. Many boys through lack of willpower and disregard for womanhood become excited. Because of their sexual apparatus, their virile thoughts are sometimes illustrated in the most embarrassing way. Boy readers will know what we are talking about."*

Our co-educational system it seems is responsible for young girls becoming pregnant while still at school.

An attempt is made to scare those thinking lustful thoughts by raising the spectre of "the killer venereal diseases." Further mystifications abound . . .

*Your body you know, is the temple of the holy spirit; who is in you since you received Him from God. You are not your own property; you have been bought and paid for.*

*There is an old saying that mothers used to tell their daughters in Victorian times; "When your husband mounts you, close your eyes and think of England."*

Thus in the missionary position and with a celestial brass band playing Rule Britannia the good woman will enter the kingdom of God.

*"If a man and woman go to bed to make babies, they should do just that . . . You may be told that the world is becoming overpopulated and that too many children are hard to feed in this materialistic world. Let us reassure you*

*by reminding you that nature works in mysterious ways, balancing the increase in babies with plagues, floods and earthquakes."*

The 'pill' is linked to hare lips, warts, scales, loss of hair and deformed births. The aim of all this is to make sex outside the bounds of marriage appear as filthy and disgusting as possible while inside marriage it is permissible when related to procreation.

Instructions are given on how to protect yourself against VD in public lavatories. 'Liberal' statements to the contrary, VD can still, according to the LWB be picked up from toilet seats.

*"Pornography is a vast industry. Greedy communist money-makers are behind it. It is part of their master plan.*

Homosexuals should be forced to turn away from their vile sins. When overcome with his vile aberrations he (the homosexual) should count to 100 and take a cold shower.

Dirty old men standing under lamp-posts in trench coats with bare legs attempting to spread the philosophy of the sexual revolution, are also warned against.

Dull shoes are recommended as a precaution against peeping toms.

*"Shiny shoes can easily reflect the innermost secrets beneath your petticoats.*

*Most protestors take part in protests just to boost their own egos. They don't care about other people.*

The answer to the problems of the world is individual Christian charity. For "there is something rather phoney and uncommitted about taking responsibility for events on the other side of the world."

"Human nature is not basically good. We are all egotists. We are all sinners. We are all inherently aggressive . . . What will you do with this evil, self-centred human nature that is in you? Taking cold baths is not enough; the mind must be controlled as well as the body.

Final advice Write letters to the newspapers, supporting the crusade against mini-skirts, bra-less women and pornography. Keep a constant eye open for dirty films and demand their censorship.

Nothing is good unless acceptable by the powers that be. The Little White Book sets out to re-establish the validity of the authorities that the Little Red School Book attempts to show as questionable and ends up exposing the arguments of the status quo as being so much superstitious, sex-obsessed horseshit springing like an evil nocturnal emission from the minds of frightened, and bewildered people very much out of tune with the age.

As the ship goes down we can rely on more of this constipated advice to come chundering up from the fetid bowels of the right thinkers of this world.

Grammaticas Rex

