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# CRACCUM

THE UNIVERSITY  
OF AUCKLAND  
20 JUL 1972  
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Volume 46 Issue 17  
Thursday 20th July, 1972  
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## ANCIENT LAW DISINTERRED IN POLICE BID TO STOP 'COCK' MAGAZINE STRIKE IN UNDERGROUND PRESS

On the morning of Thursday, June 29 at about 11.30am I was standing in the drive of 97 Aro St. talking with friends when I was approached by Detective-Sergeant N.C. Cook of Wellington CIB and the man who is also in charge of the Vice Squad. He asked me if he could discuss something with me in private. I stated that whatever he had to say could be said right there and then in front of my friends. Cook walked away and returned with two other detectives also members of the Vice Squad and stated that he had a warrant to search the premises. This he produced for inspection and I saw that it was signed by a magistrate and was under certain provisions of the Crimes Act relating to "criminal libel".

At Cook's request we moved into my work room. At this stage the detectives' attitude was rather hostile. They made a number of remarks to the effect that I had "done something pretty nasty" to a certain Christchurch Detective-Sergeant and his wife whom they named, and was I aware of this. I played it

according to the rules and said I had no comment to make unless my solicitor was present. Cook walked across to my printing press remarking that it was bigger than he had expected and that they had intended to confiscate it and move it from the building down to the Police Station as evidence but that he supposed "this would put you out of business." I replied that I thought the matter under his warrant was one of criminal libel and that as I was perfectly happy at all times to stand liable for everything I write, publish and print I couldn't quite see the point of moving the press for evidence. Cook then started talking with the other two detectives about how they could "get some men up and maybe knock the walls out or tear the floor up" to get the press out. I reiterated my earlier remarks that I was happy to admit liability for everything in my magazine and said that if I was prepared to make a statement to this effect then there would be no need to move the press. He then tried to elicit some further reaction from me regarding my supposed "criminal libel" of the Christchurch detective. I refused to be drawn out on this subject and instead pointed out that he appeared to have some misunderstanding as to the reasons for my publishing COCK and that it should not be presumed that one went to the trouble of running a one man publishing enterprise for trivial reasons.

Cook then asked: "Well, why do you print a magazine like this?" I replied to the effect that in New Zealand one had freedom of speech just so long as one didn't want to say anything; that in fact all the printers able to cope with magazine production were owned by one or two large newspaper monopolies who had blacklisted magazines like COCK which were critical of the way the country was being run.

At this stage Cook and the other two detectives started shuffling through old newspaper cuttings and negative proofs of the contentious issue. After some questions as to the production of the magazine Cook then began cross-examining me as to "how I managed to make a living," did I live off COCK and "the gear you've got round here must have cost a lot off money." The question didn't seem to bear even a remote relationship to the question of criminal libel and became typical of the tendentious questions asked as the raid proceeded. My reply on this occasion was my efforts were financed by the international anarchist conspiracy that Messrs Jack, Muldoon, McCready, Allen etc are flogging to death as their current last ditch election issue, and that I received \$50 for every demonstration I went to.

Cook remarked that he supposed that I thought that the reason for their raid was 'political'. I agreed with him. I said that as other more normal remedies were open to his supposed complainant who coincidentally enough was also a detective in the Police force there was no reason for me to think anything else than that this Police raid was just part of a general move instigated by the Government against some of its more conspicuous critics.

Cook then asked who my informant was regarding the contentious COCK story, adding that unless I told him he would have to remove all of my files and mail. This placed me in a very difficult position. I knew from past experience that the Police rarely keep to their verbal bargaining as a stock interrogation technique. Removal of my mail and filing system could cause obvious embarrassment to some contributors and subscribers to the magazine who believe these things to be confidential to me alone.

Obviously possession of this information would place the Police and the Government in a position to investigate and suppress or harass critics who has passed information to COCK. At the same time, however, I was aware that one of my initial informants, Murray Horton, PYM organiser and Bishop of the Church of Pantheism in Christchurch would be unlikely to be embarrassed by any Police interest in him on this or any other count. I therefore told Cook his name. Cook, of course, failed to keep to his bargain, thus proving the old contention that all such bargains made with the Police are a waste of time. The following articles were thus removed from my premises:

(1) 1 file of letters with replies from various COCK correspondents.



Detective-Sergeant Norman Cook inspecting COCK subscription lists before removing them on June 29th.



The offensive Christopher Robin Wheeler.

### CRIMINAL LIBEL CHARGES PENDING AGAINST WHEELER



- (2) Assorted unanswered and some unopened letters of a personal nature.
- (3) 1 card filing cabinet with all the COCK subscription cards.
- (4) 1 address book (personal)
- (5) A file of presscuttings and confidential letters on the Seamen's dispute.
- (6) 8 negative proofs of COCK 16.
- (7) A list of subscribers for addressing purposes.
- (8) An account book.
- (9) A display card with a list of bookshops for distribution purposes.

All this material was removed by the detectives without my permission for the "purposes of evidence" even though the greater part of the material bore not the slightest relationship to the alleged criminal libel. Later that day, at 1.10pm I went down to the Central Police Station, Waring Taylor St with a friend. There Cook showed me a warrant that had also been served on the Post Office that morning to take the mail from my postal box. He showed me a letter on his desk which had come from the box. This letter he had opened. Again it was quite irrelevant to the case in hand being a personal letter from a friend in Christchurch. During the course of a general discussion with Cook I was asked "You are a Communist aren't you?"

He seemed quite surprised when I said "No". From what neighbours have told me it appears that the Police had been keeping a watch on my address for the past two weeks. What could have been gained from this is hard to imagine unless one gives the terms of their investigation greater play than the narrow issue of "criminal libel". It is important to note that a month earlier Devon Biggs had also done a duty watch outside my address along with several fellow sleuths from 175 Taranaki St. I might be guessing but I'd say that someone not a million miles from Muldoom believes in Reds under the Bed.

Meanwhile, as Dan Riddiford said on June 15: "Young people may be tempted to courses of action by men and women—often older than themselves—who use youths as pawns in a sinister game," and you, boys and girls, can be damn sure that COCK Robin Wheeler is being set up by the bludgers on Parliament Hill as one of those sinister child molesters from out of Desperate Dan's senile fantasies. Perhaps they think that if they can openly harass enough of the more noticeable members of the dissident community they'll be able to keep the anti-Springbok Tour protest next year within manageable proportions. Consider how much trouble the Police went to to jack up a charge of inciting a disturbance against Keith Duffield, one of New Zealand's staunchest opposers of Government

stupidity, after the Mt John demonstration (subject of some of the most deliberate lies and distortions on the part of the Police and the Government that I have seen in the NZ press since the 1951 Wharf lockout).

Consider the Police raid on John Milne's EAWIG headquarters a month ago with a warrant authorising a search for "illegal weapons and subversive literature"!

Consider all the absurd noise over a few rotten tomatoes at an overly pompous Parliamentary opening and the frantic search on the part of the Police to find someone to convict after the newspapers and politicians had blown the whole incident completely out of proportion.

Consider the prolonged Police harassment of Tim Shadbolt. It's incredible to think that somewhere in the present Government there are people who actually think that a policy of constant harassment of dissenting New Zealanders is actually going to achieve its end of a truly "Silent" Majority, a National Government re-election and whatever other doubtful benefits the likes of Sir Roy Jack and Muldoom can wish on our nation of restless sleepers.

As one of the steps to be taken in reaching this right wing utopia I expect to be presently served with a summons to defend a charge of criminal libel.

Initially I expected difficulty in getting files and letters back, despite Det. Serg. Cook's protestations that most of them would be kept a couple of days. In the end it was impossible to find a lawyer willing or able to raise any legal flak in the time available before the weekend. On Monday I contacted Cook myself and was surprised to hear that the files and letters were available and could even be delivered to me if I wished. I collected them and found that the 8 negatives, our distribution chart, a piece of paper with the names of a few COCK sellers and a personal letter from Murray Horton dealing mainly with the Mt John demonstration were being kept as evidence.

Everything else was returned; letters all neatly opened and smoothed out—no doubt after the photocopy. Anybody whose mail to COCK has been inspected will be notified and I suggest they take the steps recommended in the last paragraphs. The majority of my informants can rest assured that none of their communications were in the files taken.

I have handed an affidavit, dealing with the events of the raid with particular relation to the completely uncalled for removal of personal letters, address lists and files bearing no relationship to the particular subject of the search, to the NZ Council of Civil Liberties. Other types of action are also being considered and any suggestions will be welcomed (Phone 57475 or write Box 2538, Wellington).

I suggest that all recent correspondents over the past year, all COCK subscribers and my friends make your displeasure at the nature of the measures taken against COCK known to the Minister of Justice Sir Roy Jack, the Minister of Police, Mr Percy Allen, the Commissioner of Police, Mr Sharp and your local Parliamentary Member.

With the poor response of the press to the news of the Police action regarding the suppression of COCK it is obvious that more personal action is demanded on the part of everyone who has helped and encouraged me over the past five years if freedom of speech is to mean much more than the right to hold shares in the Wellington Publishing Company.

Any interesting replies would of course be considered for publication. A COCK Defence Fund for the coming litigation is officially open and this time, at any rate your letters will be answered. Another issue is in preparation. Life goes on as before. (Viva la ROT!)



Police photographer in action

## THE LIBEL LAW ACCORDING TO WHEELER

Criminal libel is defined in the Crimes Act, Section 211 in that gobbledegook prose of the lawyer as "matter published without lawful justification or excuse, either designed to insult any person or likely to injure his reputation by exposing him to hatred, contempt, or ridicule or likely to injure him in his profession, office business trade or occupation, whether such matter is expressed by words, written or printed, or legibly marked on any substance, or by any object signifying such matter otherwise than by words, and whether expressed directly or by insinuation or irony." Anyone proved guilty of committing a criminal libel with "malicious intent" may be sent to jail for up to two years. As the law stands it has probably changed little from the time several centuries ago when it was first introduced as a political measure to curb the tongues of wayward publishers, editors journalists and others of their ilk whose criticism of the established

order was a little too barbed and pungent for the fashionable hypocrisy of the day. Naturally it's a useful law to have in the bag. The ordinary civil libel laws are just part of the consumer society game. Libel litigation is never concerned with "honour" and "good repute" any more than it is with notions of "Truth". People decide to sue for libel because they want money. The law of civil libel works like a form of state lottery wherein the plaintiff gambles the legal costs against the possibility of winning a nest egg for his financial future.

The law of criminal libel is a much different quantity. The fact that there is no monetary penalty of any size beyond legal costs indicates this. Criminal libel is particularly useful threat to hold over critical outsiders whose sniping at the established order has become more than just a minor irritant. The threat helps to keep potentially noisy and embarrassing critics quiet

in circumstances where the ordinary law of civil libel and its merely monetary penalty cannot operate. Fear of imprisonment can act as a powerful deterrent in a society which has been conditioned with the aid of a deliberately punitive prison system to think of jail as the ultimate social stigma. The stigma has been mitigated of late, however, as more members of the protest movement have made the ritual journey to jail and back and have discovered its potential in widening the base of attack against the status quo. That the law of libel owes its existence solely to political considerations can be seen from the way it has operated (or rather, not operated) in New Zealand over the past twenty years. Opinions seem to vary on the number of cases of criminal libel that have been taken through the courts this century but one lawyer I spoke to mentioned "about six". To find the most recent case one has to go back to 1964 and a case

brought by the local Hydatids Board against the editor of the AKAROA MAIL.

It appears to have been a case of a pile-driver being used to crack a nut and the Board of course lost - the case was too petty to be handled under the extreme measures of criminal libel

The only other case dates back nearly twenty years to the mid Fifties when Stan Gooseman objected to being labelled a murderer by "Big Jim" Roberts, President of the F.O.L. This was very much a case of the law of criminal libel being too meagre a stick to beat one of Big Jim's stature in the Labour movement and all Big Jim was required to do in the end was to print an apology in the STANDARD.

One might indeed say that the law is such a political one that it has not been seen as politic to use it till now.

### meanwhile, guess who owns the news media

This summary lists the monopolies in their city: WELLINGTON

Both daily newspapers in the capital of NZ are owned by Independent Newspapers Ltd.

This complex is made up of Blundell Bros Ltd, Wellington Publishing Co., News Media Ownership and Independent Publishers. Included in the shareholders of Wellington Publishing is the beloved Australian Rupert Murdoch, who also has a representative on the board.

This Wellington concern also has interests in Auckland and the Waikato. Its publications are:

The Dominion; Evening Post; New Zealand Truth; Sunday Times, Wellington; Sunday News, Auckland; Waikato Times, South Waikato News, Tokoroa; Taupo Times; Morrinsville Star; Thames Star; Putaruru Press; Taumarunui Gazette.

Thames Valley News Ltd; Hauraki Plains Gazette, Waihi Gazette; Coromandel and Mercury Bay Gazette.

Sentinel Press; publishing seven free papers, plus six other suburban papers in Wellington district.

Best Bets; Friday Flash; Sportsweek; Turf Digest; Sports Digest; NZ Racing Calendar.

At the time of writing, the first Wellington radio licence had not been awarded. One Wellington television station is run by the NZBC.

#### AUCKLAND

The morning New Zealand Herald in Auckland is published by Wilson and Horton who also publish the Sunday Herald.

Wilson and Horton also own two Auckland suburban papers, and publish Thursday and NZ Woman.

The afternoon Auckland Star is published by New Zealand

News Ltd, who also produce Auckland's 8 O'Clock. They also own Christchurch and New Plymouth papers, and have an interest in the Napier Daily Telegraph.

Magazines produced by NZ Newspapers include the NZ Women's Weekly, NZ Home Journal, Eve, Playdate, and the NZ Farmer.

Again in Auckland, there is one television station operated by the NZBC for Auckland and Northland.

Commercial radio licenses in Auckland are held by Radio International (Radio 1) and Radio Hauraki. Each has an individual setup for international news.

Hauraki receives a service from Australian Associated Press/Reuter. They also supply Radio Whakatane.

Radio is a member of the Radio News Ltd network which receives United Press International. Other stations on the network are Radio Waikato in Hamilton and Radio Otago in Dunedin.

#### NORTH ISLAND

In Hamilton, Radio Waikato and the Waikato Times are part of the same organisation and this is the only station connected with newspaper interests.

United Publishing and Printing Co. Ltd has interests in Rotorua, Levin and a monopoly in Wanganui. Their publications are the Wanganui Chronicle, the Wanganui Herald, the Rotorua Daily Post, the Levin Chronicle and three locality papers.

A monopoly in New Plymouth is listed under New Zealand Newspapers in Auckland, who also hold a substantial interest in the Napier Daily Telegraph.

Most provincial papers in New Zealand are independently operated yet, but groupings have emerged. In any case, none of the provincial dailies has a circulation greater than three percent of the one million overall total.

#### CHRISTCHURCH

The Christchurch Star is published by NZ Newspapers. In addition, they publish Christchurch Sports, four suburban newspapers in both Auckland and Christchurch, and two other suburban papers.

The Press (morning) is independently owned.

#### DUNEDIN

Both the morning Otago Daily Times and the afternoon Evening Star in Dunedin are independently owned, although the ODT has a small holding in the Matura Ensign.

Radio Otago is a member of the Radio News Limited teleprinter link.

#### INVERCARGILL

Since the takeover of the afternoon Southland News, the morning Southland Times now publishes a not-very-different morning and afternoon edition, thereby establishing a monopoly.

This was the end of independent two newspaper provincial towns in New Zealand. New Plymouth and Wanganui are the only towns with two newspapers, and in both cases, these are monopoly owned, in one case by New Zealand Newspapers (see Auckland and Christchurch) and by UPP (see North Island).

Two radio licenses (excluding Wellington) are still to be issued at the time of writing: Tauranga and Christchurch. In all three cases, Radio News Limited network stations are in versus with a planned Hauraki Auckland network.

one free press is worth any number of libels



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# H O O S E

## ROBBIE: OK TO YIPPIES

Auckland Mayor, Sir Dove-Myer Robinson, says his council is "more advanced, more tolerant, broad-minded and better looking" than any of its counterparts in New Zealand. He says he isn't concerned with niggling details — the council is happy to see the Domain used for Sunday soccer provided it isn't "organized". We must assume that the intervention in the first match (reported last week) was because of the damp ground conditions.

## NO TO JESUS JUGGLERS

"Why have the Hare Krishna people been banned from Queen Street?"

Robbie says they haven't been banned — no one is banned from Queen Street. But they have to abide by the council by-laws and these forbid anything which constitutes an obstruction or disturbance. People are also forbidden from taking collections in Queen St. If we didn't have these rules, "the streets would be overrun with Jesus jugglers and god-boxers". He adds that the Hare Krishna sect, instead of saying that they were inspired by Moses or the prophets on behalf of God, say that their leader IS God. They claim that God requires them to break the by laws.

## NO TO STREET NEWSPAPERS

It's very difficult to legally sell anything on Queen Street unless you're the "Star" or "Herald". A paper could, in theory, be sold on the street, especially if it had the right name. "Craccum" is definitely not allowed (though it had a permit last year).

But if selling is unobtrusive, why not? It needn't be an "obstruction" or "disturbance" any more than window shoppers or gossips. Auckland could be enriched by a "free selling zone", common to many cities of the world, where people can sell their wares without paying rents. At present many people defy the law and the council generally ignores them. No harm is being done, so why not make it legal?

## NO TO CARS

"As soon as Auckland had a rapid rail scheme, cars could be prohibited from the centre of the city," said Robbie in a radio broadcast last week. In peak traffic it takes 30 minutes to travel two bus sections . . . why not press to get rid of cars NOW.

## SHADBOLT MAKES IT WITH TAYLOR

The last time Tim was sighted in Auckland he was on his way out . . . wearing a suit, driving a Chrysler Valiant, heading to a new life in Wellington with Alister Taylor, Publisher, plus a free apartment and blank cheques. (A commentary on the miserable wages at Craccum?) Taylor has always been an enigmatic character — his early business went bankrupt and he more or less bought it from himself (which cleared all the debts). Since then he has worked with tremendous energy on "Affairs", "Bullshit & Jellybeans" and the "Little Red Schoolbook", all of which have been landmarks in NZ publishing. He has also been petulant to the extent of asking Massey Uni paper, Chaff, to return review copies of books after they made unfavourable editorial comments on him.

. . . your pre\$cribed texts.

Periodically, lecturers are approached by publishers to make particular books prescribed tests for their courses. The advantages to a publisher of having one of his products a requirement for a university course are obvious. The lecturer who prescribes any particular texts gets them free from the publisher. Not so widely known is tht the cost of these "give away" copies is incorporated into the price that you, the consumer, pay for them.

## GOONEY RETURNS

Denis Cooney is back in the real world after 16 days solitary confinement in Mt Eden Prison. Reason for solitary: he refused to have a haircut. He reports that the prison management is extremely uptight about hair. One non-complying inmate was threatened with violence ("We'll tie you up and cut it.") and the barber, another prisoner, will no longer cut hair from those who don't want it cut.

Denis was twice visited by his mother and after one visit was treated to a strip search which included the finer detail of peering up his arse.

Daily Diet, he says, consisted of an overcooked and sparse ration of vegetables (peeled spuds, carrots, soggy silverbeet), a monotonous supply of sausage meat, 1/2pt milk, 2oz butter and 5 teaspoons of sugar. By prison standards this is great food. Denis lost 5lbs in a fortnight.

A check with solicitor Barry Littlewood has revealed what happened to the other longhair. The prisoner says he was given 7 days in "separates" for refusing to obey an order, was handcuffed, held by three guards, and shorn.

## 'HIS' MAGAZINE STRUGGLING

"His" ("entertainment for modern man") has <sup>dispensed with</sup> its editor (Neil Illingworth) and seems to be preparing for the big pull-out. Run by Comill Publications" on capital of \$100, its one subscriber is listed as "J.F. Van Prehn" (Mercantile Gazette). Illingworth's first editorial announced the magazine's policy as being: "to let our contributors have their say on the critical issues of the times, without the timidity and suppression that makes so much of our national press dull and uninformative." Alas, the higher management wanted it to make money as well "His" has been dull and uninformative.

## STUDASS SECRETARY TYPES FOR SHOCKED CANDIDATES

Stunned into action by last week's big political blurb from the three people who are standing together, other candiates quickly got to work on counter-blurbs. The Association Secretary, Robyn, worked on the typing for them. She worked unpaid in the morning, but was officially employed by the Association in the afternoon . . . the election typing continued.

## LAWYER WON'T COMMENT ON LOAN SYSTEM

Mr Warwick Brown, a solicitor in Russell McVeagh McKenzie Bartleet & Co., would make no comment without clients' names being given when I made an enquiry about his firm's stand on a particular loan. Some students and others had raised \$5,000 to buy a house and had signed an agreement pending a mortgage to make up the balance of \$9,000. There was no problem with the loan — the property had been valued at \$11,500, but the lawyers wanted to lend \$6,500 to cover the mortgage and a very large amount of maintenance. The most attractive thing about cheap old houses is that do-it-yourself repairs — painting and simple joinery — cover most of what is necessary to set them in order. As loans are typically at 8%, the repairs at issue would cost \$3500 plus \$297.50 per year until they were paid. Lawyers make a tidy sum on each transaction, but they make far more on loaned money for which clients pay them part of the interest. It is easy for them to keep the property gam e out of reach from those people who simply want to own their home.

At A.G.M. in March/April, the students decided that the lease of the Grad Bar would not be renewed without first a referendum to be followed by the Winter General Meeting.

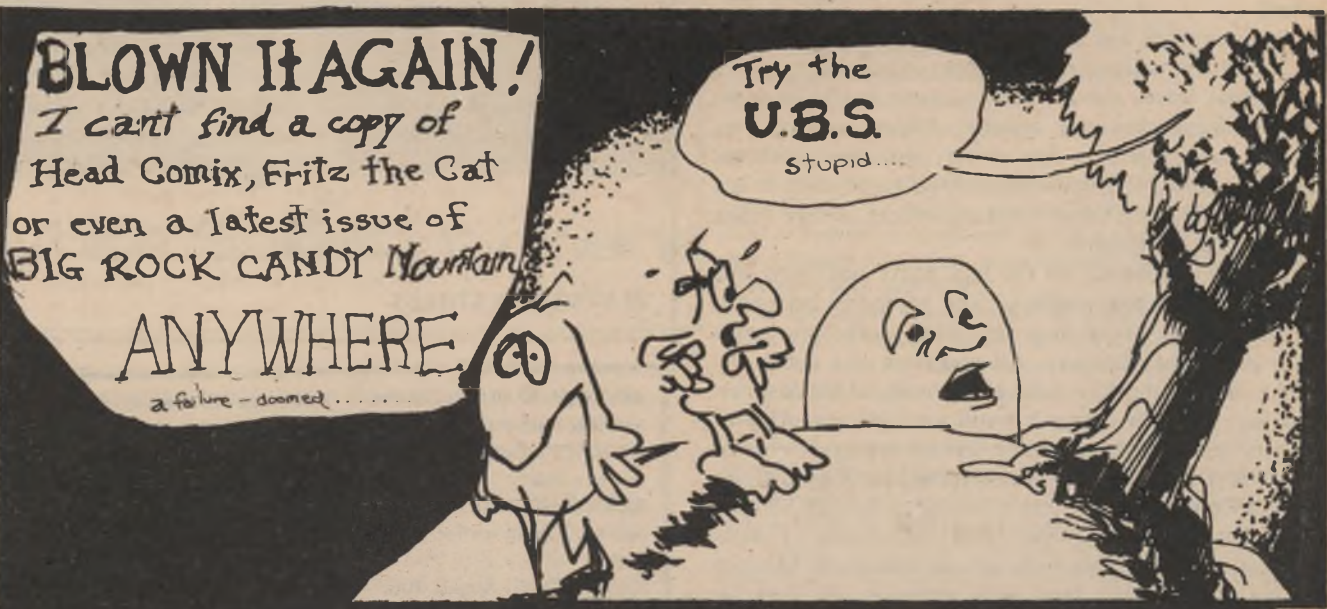
At Union Management Committee, most of the student reps did not turn up so the University administrators had the majority, and they wanted to renew the lease, but in the meantime, they temporarily renewed the lease until the end of the year, which stands regardless of the students' decision on the matter.

Interesting to note that the hospital dietitians eat white bread sandwiches and donuts for lunch.

In Wellington, and increasingly up here, motorcyclists are driving during the day with their lights on, to minimise the chance of accidents.

Page 2 last week had a photo of a placard with the inscription:

"South Africa = 卐" . . . which is an Indian peace symbol. The intended swastika, with arms on the right, is 卐.





ARTS FESTIVAL presents . . .

# ROCK CIRCUS

ticket · headband · karma

## this friday . . .

caf. 8 pm \$1.00





driveway, no bar, no swimming pool, no yaught, no sportscar, shi skis, none of the mod cons (they dont even have a washing machine) that one would expect of a successful young publisher. He pays the bums and poets and radicals promptly and generously and is slow paying and tough as hell on big business. OK so perhaps he isnt a raving commie anarchist — but for a guy who a few years ago was President of the Young Nationals he isnt doing to bad.

As a friend of Alisters I'm not trying to defend him — he doesnt needit. Its just that so much cynism and demoralisation can be caused by pseudo Aussie radio I radicals who accuse everyone of being falsy motivated. The fact is that in NZ. noone gets rich off the movement and anyone who does make any money at all churns in back into other projects. Generally speaking this is true thoughtout the world.

(The spelling is Tims)

## TIM SHADBOLT on THE FINANCING OF THE LITTLE RED SCHOOLBOOK

A sarcastic little artical from the Alternative News Service reminded me of the first issue of Earwig. I'd never heard of John Milne and started generally asking around about who this guy was. By the end of the day the impression I had of Milne was that he owned houses all over Ponsonby, slept with a different model every night, and averaged about 2,000 dollars an hour selling pop posters at the Easter Show. Now we have the Alister Taylor story. He's cleared 50,000 dollars in profit, is threatening to sue Australian radicals, and is mercilessly robbing the school children of Australasia. This sought of back stabbing rumour mongering has even pissed me off at times because people have been seriously approaching me for loans of up to 5,000 dollars because they have heard I made 'millions' out of Bullshit and Jellybeans.

The printing, binding and distributing hassles that pushed the Little Red up to \$1.50 can all be read about in a news magazine we will be publishing soon. However your \$1.50 breaks down to this —

78c — Marketing Services Ltd (sales comission and retail)

36.9c printing and binding

20c British & Danis royalties plus copyright.

That leaves about 15 cents profit but before you start working that out remeber Alister employs two typists, one storeman, one driver, one sales promotor and two editors (himself fulltime and his brother in law Graeme Culliford). Other costs are offices, a store house and two station wagons.

Then you subtract all the bad debts and firms like Pauls bookshop that suddenly fold up and go bankrupt.

Then if you know how capitalism works you never have any money anyway. All you have is a debit and credit column and like most NZ farmers or businessmen you have virtually no cash untill you sell out. This in Alisters case is unlikely because before he has the chance to sell it is likely he will be bankrupted by libel suits. At present Constable Takatimu is suing us for \$22,500 for one sentence in Bullshit and Jellybeans. Future publications are all controversial and radical and because of NZ's rigid libel laws will probably all lead to numerous printing hassles and libel suits.

As for ripping off school kids, surveys show that 85% of the little Red was brought by people over 30. It was mostly sold in schools by student groups who used all the profit for the building up of the S.S.S.A. Resistance bookshop was also put on a sound footing for the first time in its history because of Alisters publishing and all this went into printing equipment.

It is true that the Little Red sold far more than was budgeted for but the blame for this can be laid on Pat Bartlett rather than on Alisters desire to get rich. The simple fact is that publishing is big business and you need capital. The whole Earth Catalogue on which I'm presently working requires a credit of 16,000 dollars. I'm sure its a worthwhile project but who in NZ could possibly publish it accept Alister Taylor. Its the same with student Newspapers. Maybe student Associations arnt the most liberated bodies in the country but who else has got 8,000 bucks a year to spend on a paper. There seems to be an element of jealousy in a lot of criticism levelled at Taylor so I wont mention the numerous donations he makes to radical causes. Instead you should look at his own life style. He lives a sparse social life, drives around in the firms station wagon and lives in a damp single bedroomed, 12 dollar a week batch with his dog and good mate Gijlian. He has no sterio, no

### EXERCISE

#### YOUR LEGAL RIGHT

Register as a Conscientious Objector

For information write or phone  
Christian Pacifist Society, or Society of Friends,  
12 Frost Road, 18 Ely Avenue,  
Auckland 4. Auckland 5  
695-541 545-109

PUB  
BANK  
CHURCH  
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&  
U.S.I.S.

27 SYMONDS STREET

ACCOMMODATION: Anyone interested in buying houses, building flats etc leave a note either at Contact (next door UBS) or leave a message at Studass for Russell Bartlett, Richard Rowe or Clare Ward.

GERMAINSCHAFT: 12-2 every day. Old Physics lecture theatre. Cheap coffee and lots to do or you can do what you like.

BILLETING: August 20th — 26th.

BILLETS needed (just a space where a body can fit). If you can help leave your name (Contact, Studass Office or Arts Festival Office).

FRUIT & VEGETABLE COOPERATIVE: Thursdays 12-2 p.m. Come and buy and help.

(Cooperative meetings are on Wednesday at 1 pm Student Liaison Office — we specially need people who would be willing to go down to the markets and buy. If you can't come to the meeting leave your name at Contact or see us at Coop on Thursday).

CONTACT next door to UBS can answer any question or if it can't will find someone who can.

### collective

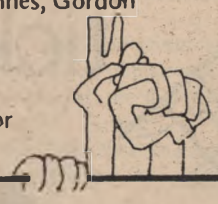
The Durable Editors: Heather McInnes, Gordon Clifton.

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Photographics: John Miller

Muckrakers: John Milne, Bob Hillier

Advertising: James Sloane.



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.

## what ever happened to EQUAL PAY ?

Of the campus political highlights in 1971, Equal Pay was paramount. On no single issue, including the war, was so much petty politicking and back-stabbing evident than on Equal Pay. On the one hand there was the anive Womens' Lib idealists, headed by glamour girl publicity freak — Susan Kedgly; and on the other a timid, hypersensitive Executive, cautiously waddling to the harsh harmony played by Admin. Sec Vaughan Preece and his Mickey Mouse band.

The trouble started when that everpresent, vociferous minority, the notorious SGM, proposed a motion ordering the implementation of Equal Pay for Association Employees. (This was in line with adopted policy of 1970). To use an oft-quoted Chanphrase, "lets put our money where our mouth is" — was the spirit in which the SGM motion was passed. Delays on the part of Exec prompted another SGM to implement Equal Pay immediately — this was mid-July, 1971. Executive was worried, and very near to panic — the Stabilisation of Remuneration Act rendered Equal Pay illegal. They would not use the Association's money for illicit purposes; but the problem of the SGM resolution was still present. After much discussion about democratic principles (???) the dilemma was resolved by Vaughan Preece, "Nowhere in the Constitution does it say we must follow the directives of an SGM. The Exec can reject any recommendations of an SGM it considers ill-conceived". So the Exec quashed Equal Pay. Bill Spring, President, wrote in CRACCUM immediately after the meeting, "At last the Association has reached a stage where the policy of Equal Pay is being negotiated for implementation". He was being obviously and cynically frivolous.

Sue Kedgely, making political capital out of appearing to be the revolution making activist that she isn't, pressed for the implementation of Equal Pay in contravention to the Remuneration Act, and, of course, many others followed suit. Spring and Co put THEIR case to the women workers in the cafeteria who declined to accept. The Restaurant and Tea Rooms Workers Union, to which they belong, was at the time negotiating for a new award and did not wish Equal Pay to interfere with these negotiations. An abrupt end to thirteen months of wrangling over the issue.

Now, the winter of 1972, the issue is with us again. It is still illegal to implement, as the Remuneration Act is still in force, BUT, the Government is hoping to win more than their fair share of the feminine vote in November with promises of an Equal Pay for Equal Work Bill sometime this session. If AUSA wishes to be the active champion of equal pay in New Zealand then we will have to beat the Government to it. Or we can wait for them to do it for us. Whichever way equal pay is inevitable and let us hope it comes rapidly. But like 1% Aid it will cost us a packet, somewhere in the region of \$12,000 per annum. The Government will probably date their Bill for the beginning of the 1973-74 financial year, in order to ease the burden on many firms and allow for some planning. AUSA may prefer to do the same, for the same reasons.

### WHERE IS THE MONEY COMING FROM?

I would suggest a fees increase of \$1.00 per annum to provide \$10,000 of the cost, and food price increases to provide the rest. It would be financially inadvisable to do this in 1972, but instead from February, 1973. However it is done the planning should begin immediately. Equal Pay has been approved in principle by the Union Management Committee but has yet to be discussed by the Join Finance Committee. Present Admin. Sec. Miss Macky, and the Union Manager are both in agreement with Equal Pay but see problems involved with the Restaurant workers Union if implementation is premature. Premature, in this case, would mean either, previous to the repealing of the Remuneration Act, or the adoption of an Equal Pay Bill in Parliament.

### RELEVANT FIGURES FOR INTERESTED PERSONS

- \* Restaurant and Tea Room Workers Award Rates
- Female Workers 90c per hour
- Male Workers \$1.10 per hour
- \* Present Expenditure on Female Labour per week \$1,600 approx.
- increase due to Equal Pay \$320 per week, approx. \$11,840 per annum.
- \* Labour retained over Xmas vacation must be costed and added to that \$11,480, as must costs of office staff.

Frivolous footnote: Milne suggests that we reduce the male rates to that of the female rates — effect? To cut present rates.

BOB HILLIER

### WATERBEDS

#### Dealers Wanted

#### Shop owners and students

#### We need People to sell our waterbeds.

All enquiries . . .

Jive Waterbeds  
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# NINGLA A-NA

## THE MORATORIUM FOR ABORIGINAL LAND RIGHTS



### 20<sup>th</sup> Cent. Blacks in White Society's chains

Ningla A-na! was the main slogan of the Moratorium for Black Rights with marches in many of Australia's main centres last Friday. July 14th was National Aborigines' Day; in the past a token recognition of the existence of black Australians — and largely ignored anyway; now a focus for blacks to protest against racism and demand their human rights.

Ningla A-na means "Hungry for land" in the language of the central Australian Arunta tribe, and represents the central demand of the Moratorium: the return of land stolen from the black people.

Unlike the Maoris, they own NO land. There are reserves, but many of these have been taken over as "Crown Lands", and in any case the rule, as stated by Justice Blackburn in the Northern Territory Supreme Court last year, is "the aborigines belong to the land, but the land does not belong to the aborigines."

The inhabitants have no legal power to prevent mining companies encroaching upon the reserve. When Comalco found bauxite at Weipa, the reserve shrunk from 1300 square miles in 1957 to 310 acres now.

Brewarrina, 500 miles north-west of Sydney, is a typical reserve. It is classed as Crown Land, so residents of the substandard Housing Commission houses have to pay high rents to the Government: many live in tin shanties. As on other reserves the people suffer extremely high unemployment rates (up to 90% of all men and nearly 100% of women).

Resident Steve Gordon, unemployed shearer, says: "The other day an old lady showed me a summons. She said Aboriginal children were sent home because teachers said they had lice in their hair. We sent them to the health inspector and the welfare officer and they looked through their hair and found no lice. So we sent them to school again but the school sent them back home again. Now they are being charged with truancy because the mothers are sick of the kids being sent back and forth."

"There's no work round here. Sometimes we get relief work for a part of the year, but the rest of the time we're on social services."

"Out of that we've got to pay rent on the falling-down, ramshackled house we've got — \$7 a week out of social services doesn't leave much. Now me and Tom Winters are being discriminated against because we're called agitators for helping our people."

"There's no law enforcement at West Brewarrina. The police don't care. The garbage is not collected. It's controlled by the Shire yet West Brewarrina is just a neglected little dump."

Tom Winters speaks about the rent strike: "I decided not to pay the rent, being unemployed. I went around and spoke to others and told the welfare officer. A few are still paying rent, but there are a lot not paying. I owe around \$200 for the rent and the welfare officer is threatening to have me evicted."

Rent strikes have also occurred at Woodenbong and Purfleet, also in NSW.

The notorious reserves (read 'prisons') of Queensland are governed by the so-called Assisted Aborigines Act, which has recently been amended, but still allows the manager of a reserve to place an aboriginal under indefinite house-arrest at will, and still allows the government to employ aborigines to do full-time skilled work for \$25 down to \$8 a week, which does not have to be paid regularly, but can be held and doled out as the director sees fit.

It was this kind of treatment that inspired an admiring comment from South African PM Malan in 1952 — "Australia's segregation of natives is an example of what is necessary in South Africa".

The Moratorium follows a growing swell of black unity and black led protest. It is more than 5 years since the Gurindjis left the Wave Hill township, because of crude housing, inadequate diet and long working hours for poor wages, for Wattie Creek. They want 500 sq.miles of Wave Hill which is necessary to run a viable cattle station, and have been allowed 25.

However, they are determined to stay there and will not go back to Wave Hill where the government has built new houses. They have not had a great deal of help from whites; the local union won't help because they're not members.

Now the 60-200 Gurindjis have been joined by 150 black men, women and children from the world's largest cattle station,

Victoria River Downs. In the main town of the region, Darwin, the Larrakia have been squatting on their sacred land at Kulaluk, scheduled for "development". They have had a number of sit-downs in the main road and have hoisted their flag on the town hall.

Meanwhile, the Redfern ghetto, where many of Sydney's 20,000 "Koories" live, is characterized by high-rent houses owned by slum landlords, high unemployment, crowded and poorly-equipped schools, police persecution and official neglect. It is the Blacks themselves who have taken the initiative in developing services for the benefit of the community. For example, the Aboriginal Legal Service employs a full-time solicitor, and calls on the free services of many other solicitors, and more than 150 barristers. Liaison with the black community is carried out by 2 black Field Officers. This service is considered to have somewhat reduced police victimization. The Aboriginal Medical Service provides free treatment for the people, who, faced with the high cost of Australian medicine, would otherwise have gone without. Many deprived Black children are receiving a nutritious meal once a day, through the efforts of the Breakfast for Children program. A highly successful Redfern Black football team has been formed, and a Culture Centre is proposed.

The Aboriginal Embassy in Canberra has received tremendous publicity ("countless TV interviews with BBC, Japanese TV, etc.") The government apparently does not dare try to remove them. "Consulates" have now been set up in Adelaide and Perth, that I know of. Blacks not only have an embassy, they also have a flag, two horizontal bars, black above red, with a yellow circle in the middle. This reflects a desire for separate identity — "independence", in opposition to government's continuing policy of complete assimilation into a homogenous (white, of course) society and culture.

#### THESE ARE THE DEMANDS OF THE MORATORIUM FOR BLACK RIGHTS:

1. Absolute ownership, including mineral and forestry rights of all reserves and traditional areas to be vested in the Black communities associated with these areas.

2. Full compensation for all land seized since 1770.

3. The right and power of Black communities to control their lives and their land.

4. Support for all Black struggles, including those for:

- a) An immediate and massive Health program to eliminate the very high Black infant mortality rate. (About 6 times the white rate).

- b) Full employment on at least award wages.

- c) Decent housing and no evictions.

- d) Black studies and culture in education.

- e) Real equality in education.

- f) An end to all discrimination and discriminatory legislation (eg. Queensland Acts.)

- 4a) Accurate statistics on the health of Blacks are rather hard to find: for instance it is known that the Commonwealth dept of Health has conducted regular surveys of Black ill-health in the Northern Territory since the early '50s — but the results have never been published.

- b) Employers have been able to avoid paying Blacks award wages by automatically classifying them as "slow workers".

- e) There are two Aboriginal university graduates.

- f) Try this for discrimination:

In Western Australia, Lionel Brockman is serving 3½ years for stealing food for his wife and 11 kids, while white police Sergeant Norman Ward got a \$11, 3-year good behaviour bond for a conviction of manslaughter, with reinstatement to his previous rank after 8 months out of the force!

A final word from a Moratorium pamphlet: "Not even satisfied with just owning all the land, and wiping out almost all the people, now the white man seeks to own the souls of the Black man. Where is this all going to end? . . ."

"The Government is unable to face the truth about this country's past. The people must be willing to concede that there has been a 200 year war going on, and that it is still going on, with Blacks dying while Whites don't even realize that there is a war going on right in their backyards. If the number of Blacks who died each year, died in the streets, then the streets should be running with blood. But there is a 'cleaner', less bloody way to kill. It is called starvation.

Call an end to this racist war which is going on here in Australia.

End the Australian war NOW."

C. Lane

**PS: 1,000 march in Sydney. Onlookers were surprised to see 3,400 Blacks among them. Several arrested.**

#### FREE UNIVERSITY

Tuesday July 25th

"Authority and the professions"

Speakers—

Dr John Lovell-Smith

Don Dugdale, (solicitor)

Neil Smith (Med. Social)

We hope to underline the part that professionals play in maintaining the status quo; the overbearing attitudes typified by the courtroom atmosphere; the accent on law-n-order; sanctity of property, class consciousness.

At 1.00 Old Synagogue Hall, Bowen Ave.



# STANZ MERGER NZUSA

## PRO & CONNED

This article gives a short, schematic outline of the proposed merger between NZUSA and STANZ which has as its object the formation of a National Union of students. Also, I will try to provide a perspective on the proposals from which standpoint the total scheme can, I believe, be justified. I do not intend to go into the mechanical and organisational aspects of the proposals, a complete outline of these as drawn up jointly by STANZ and NZUSA, can be obtained on enquiry at the Students' Association office. It is important that you become familiar with the proposals because soon there will be a general meeting to decide whether the merger has the support of AUSA. There must be a two-thirds majority of all constituent universities and training colleges before the merger can take place, thus it is important that all students have the chance to put forward their opinions at the General Meeting.

Briefly it is proposed that the two existing national student organisations, NZUSA and STANZ (Student Teachers' Association of New Zealand) should merge to create one national student organisation to be called the National Union of Students. If the necessary 2/3 majority is obtained, the N.U.S. would come into existence as from the beginning of next year. The new body would thus be a national organisation representative of students from the Kindergarten, primary and Secondary Teachers Colleges and the universities. Ultimately it is envisaged that the body would also include technical institute students and student nurses.

Since education is the most important concern of both college and university students, it is obvious that it will continue to play a major part in the policies and activities of the N.U.S. Both NZUSA and STANZ were set up with the immediate purpose of acting as a national pressure group for educational reform within their respective organisations. However, the concerns of the two organisations frequently overlap into areas which are of interest to both. Although it could be argued that the teachers college student is more professionally orientated in his outlook than is the university student and thus the two groups do not have the same needs or interests, this would overlook the fact that many college students are in fact part-time university students as well. Also a significant number of university students are studying on teacher studentships with the ultimate aim of going to teachers college and from there into teaching itself. Behind this, too, the fact that college students are receiving training for a profession in teaching does not, in effect, make them any different to the students as present inside the university who are training for careers in Law, Commerce, Medicine, Engineering or Town Planning. To argue against the inclusion of teachers colleges students in a national student organisation merely because they are not in the same institution as university students, appears to me to be nothing more than elitism of the worst kind.

One could, in fact, look beyond the present-day and consider what will be the likely future development of a teachers college — university relationship. It would appear that Teachers Colleges have only two possible lines of development. On the one hand because of the likely upgrading of admission requirements and course standards, it is fairly inevitable that the colleges could develop into degree-granting institutions in their own right, as has been the case with the Lincoln Agricultural College in Canterbury.

The other possible line of development is that the colleges will increasingly co-ordinate their courses with the universities so that it may finally result that the college would become annexed to the universities through the Faculty of Education. This has already occurred at Waikato and at Massey, and moves have been made in the same direction at Otago University. Also, the present 'Division B' method of teacher training in the Secondary Colleges of Auckland and Christchurch, wherein students take a 3-year course of concurrent teacher training and university study, is a move in the same direction.

In either case, therefore, it is virtually inevitable that students in teachers colleges will become part of the general classification 'university student'. This being so, there seems to be no logical reason why the process could not be accelerated somewhat by according to teachers college students the status they must inevitably achieve in the near future in any case. The formation of a N.U.S. may, in fact, be part of the means by which an amalgamation of teachers colleges and universities can be brought about.

I know that the argument I have put forward here for supporting the N.U.S. merger may not be particularly satisfying to many people. I realise that what most students are interested in is the 'what's in it for me?' aspects of the scheme. The fact that I have not spent any time at all in discussing such aspects of the proposal do not mean that they do not exist — it simply means that this is what I consider to be the most important and perhaps most fundamental aspect to the whole scheme.

RICHARD GYDE

EDUCATION OFFICER

No one will disagree with the idea that all tertiary students should get together in some way to promote their common interests. NUS as currently postulated is not that way. As now envisaged it is an unworkable organisation, it seems to be a shotgun marriage by the bureaucrats for the bureaucrats. It is claimed that running a larger organisation is more economical. BULLSHIT. In NUS for a paltry increase of at most \$3,000.00 we will more than double the number of independent associations who will be dealing with the national organisation.

Each of these association's will in normal bureaucratic manner write to, and be written to by the national organisation. Paper work increases exponentially with the number of people to be written to. So for our dollar you and I will get a lot less.

As for forming a more powerful union. CRAP. At the moment we have a moderately cohesive union of 35,000 to add another 3,000 factionated, disorganized, to a large extent uncaring members will do nothing to strengthen the body. IF SIZE IS STRENGTH the strongest union in the country would be one of all the people. And we all know of the deep divisions and conflicts of interests which occur. With NUS as outlined in Lindsay Wright's plan we would dilute what solidarity NZUSA has and gain nothing but a 10% increase in membership. It isn't worth it.

These proposals have been offered for us to decide in principle if we wish to join. At Auckland students voted with their feet, after a week of poster advertising by House Committee and a prominent article in "Craccum" only 17 people turned up at the S.G.M. to discuss the proposal. A much depleted S.R.C. (30 odd out of 60+) agreed to the proposal after an address by David Cuthbert, who flew up for the occasion. BUT with the time limit placed on the scheme "We want it through this year in case they change their minds next year"—Cuthbert. We will be railroaded into the Wright scheme which is wrong.

The voting is gerrymandered. AUSA with 10,000 students will have about 18 votes in 126, at the moment we have 9 votes in 39. But A.U.S.A. will still represent about 25% of all students belonging and paying for this monstrosity.

The only reason for pushing through this amalgamation that I can see is to provide "jobs for the boys". I am wondering which jobs and which boys, but we shall soon see, unless students demand time to study the proposals rather than allowing ourselves to be browbeaten and bullied into a hasty half thought out action.

(If you compare the recent draft with the one presented in May and note the charges and omissions you'll see what I mean about half thought out).

Richard Rowe

Nominations are called from ALL students for the position of Senate Representative. Nominations which close at 5 p.m. on Monday 24th July, should be addressed to the Secretary, AUSA. Elections will coincide with Portfolio elections on August 3rd and 4th, 1972.

O.H.M.S.  
Organization to Halt Military  
Service

TONIGHT 7.30 (Thurs. 20th)  
Exec. Lounge  
Hear Frank Duffield (Lawyer)

on his recent experiences as a National Military Service trainee.

PETITION: For repeal of National Military Service Act. Please sign NOW, at Studass Office, Int. Affairs office etc.

Petition forms must be forwarded to Wellington soon. If you can help distribute petition forms leave name, tel. no. at International Affairs Office.



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# SQUEEZE AN ORANGE

Last week Highet and nine other government MPs sat down to a screening of Stanley Kubrick's new film, *CLOCKWORK ORANGE*. I guess you all know that, also that a certain woman, who used to be a nun, caused the issue to come out. Anyway Highet was so impressed with the film, he stated, almost before the lights were back on, that this film had to be left alone... good for Highet, tough luck Patripa.

Certainly this has been a very important test case, as was *THE DEVILS*, but this issue doesn't stop there. Oh no... that woman who used to be, is still jangling on about her society for the Suppression of Personal Standards, which has a membership of 2,897,639 including Marco Polo and Joseph Ictheos. This time she's really exposed her ignorance. She hadn't even seen the flick. Stills from *Playboy* are her method of judging a film. It might interest some people that stills from *Playboy* may not necessarily have come from the film. *Playboy* often visit the sets of a show during the filming and take photos of scenes that later end up on the editing room floor. I don't say that has happened here, but it has in the past, and the only way we can be sure is to go to a screening armed with a *Playboy*. You know who has got her *Playboy* collection alright, but not as yet has she seen the film.

And, who are the eminent overseas critics who condemned the film and on what grounds? They certainly don't write for the leading English language film mag. 'Sight and Sound', nor do they write for 'Films and Filming' or 'Films Illustrated', two other important international film papers. Also the 'Catholic News' praised the film. Just who were those eminent critics?

The premise for wanting to censor many films is the old scare that violence on the screen by imitation caused violence on the streets. Let Kubrick answer, "I don't accept that there is a connection, but let us hypothetically say that there might be one. If there were one, I should say that the kind of violence that might cause some impulse to emulate it is the 'fun' kind of violence: the kind of violence we see in the Bond films, or the Tom and Jerry cartoons. Unrealistic violence, sanitised violence, violence presented as a joke. This is the only kind of violence that could conceivably cause anyone to wish to copy it, but I am convinced that not even this has any effect." (Quoted from an interview with Kubrick printed in the Spring 1972 edition of 'Sight and Sound').

Highet claims that he's going to have a long hard look at the Act (that could very well be the monkey business Geoffrey Webster said recently he could not accept). All Highet has said is that he wants to set up a system whereby the public can make

appeals directly to the Appeals Board rather than having to do it through the minister. Highet wonders how this system can be protected from abuse, so do I.

Mr Barry Everade of Columbia-Warner Distributors, the distributors of *CLOCKWORK ORANGE*, felt that the Ministers proposals to give the public direct access to the Appeals Board would invite a chaotic situation whereby any pressure group or individual could prevent the public exhibition of a film after it had been passed by the Censor. (The man appointed and qualified to censor films). In the light of his experience with *CLOCKWORK ORANGE*, Mr Everade felt that if the system is to be changed at all there should be no access to anyone, including the Minister, to the Appeal Board after the film has been passed until such time as the public has the opportunity of appraisal. If a section of the Community then objected to the films' screening, they could then have access to the Appeals Board through their elected representative, the Minister.

Personally I think that if we can accept the ideas that Kubrick is quoted as saying above then all that is needed is a more comprehensive method of classification, something which is allowed in the present Act. Although I'm very pleased that this film has been passed uncut, the R.20 classification sticks in the throat a bit. The sooner 18 years old get the vote and equal rights the better.

HOWARD WILLIS

## FROM REVEREND HILLIER

Being paid to write for *Craccum* offers a fellow some incentive not only to write but also to be somewhat scathing about others who also contribute. This is my sincere intention in the present blurb. The ideas and people who most offend my sensibilities are the decadent, the mediocre and the dogmatic. The people I intend to scathe are thus John Laird, the CRUX people and, logically, the *Craccum* editors.

While sneaking around the editors' office I found this weeks CRUX, the Jesus Freaks justification for living, I suggested to Gordon that I might use it for an article. Although he thought it unethical he allowed me to proceed, only because he has little sympathy with the Jesus Freaks anyway. In fact I have a vague feeling that he will now ask me to write CRUX each week because the *Craccum* staff is composed totally of left-wing dogmatists who are not interested in *Craccum* itself but only in printing that which conforms to their own ideology. So if you are a right-wing conservative, put on a radical left-wing facade, like myself, and you will get your sewage published too.

Back to CRUX, I detest religion, all forms of it; Christian, Hindu, Buddhist, Islamic, the lot. And since Christianity is the most prevalent in our society, it is only right that I should attack it vehemently. And why should I attack it at all? Because it is a lie, and worse still a fabrication of Jewish-Hellenic belief. Jesus Christ, whose real name was Joshua, was a Jew of whom little was known in his own lifetime let alone today. He was not only a follower of the Essene faith sect but also a political activist — that is why he was crucified. One has only to read the translations of the Dead Sea Scrolls to clearly comprehend this fact. This accounts for Joshua's life and death. The Jews of the time believed that the end was nigh and some placed their faith in Joshua as the Messiah (a concept basic to the Jewish belief). When he was crucified the messianic belief had crumbled and along came the politico-religious opportunist Saul (known to the Christians as St Paul). Saul so aborted the Joshua image with his Hellenic propaganda that the basic Essene belief was turned into a universal fallacy. Although no-one who wrote parts of the New Testament was present at the birth of Joshua, many were later to write of it—and in Hellenic terms. Greek religious history is riddled with stories of virgin births and resultant Gods.

Contrary to what is said in CRUX this week, there is little that is distinctive about Christian dogma — it can all be traced back to basic Jewish or Greek religious belief. The birth of Joshua has been grossly misreported in a grandiose manner, surely this type of fabrication did not end there — in all probability it extends the whole way through the New Testament. This is why the Jews have disassociated themselves from the New Testament — it reeks too much of Hellenic hatred and belief. It was far too Hellenic to be Jewish. But Saul found many admirers among the spiritually sick and decadent throughout the Roman Empire and thus Christianity found its

roots. Thus Nietzsche in "The Anti Christ" says, "Because sickness belongs to the essence of Christianity, the typical Christian condition 'faith' has to be a form of sickness". He claims that one has only to be sufficiently sick for Christianity.

But this form of sickness pervades all forms of religion and even extends to forms of mysticism. Thus my quarrel with John Laird. His is a form of mysticism and decadence. His preoccupation with sex in his column is something akin to that of Colin Wilson in his novels. Such people revel in material and sensual decadence and attempt to justify it in terms of mysticism and spiritualism. Such decadence, like religion involves a degree of self-indulgence and self-justification which is inherently sick and totally ignoble.

When such people as the God Squad and the "mystics" realise that life is to be lived, not justified, that the meaning of life is contained in its meaningfulness; that God is dead and they have no souls apart from their thin bodies; then, and only then can they achieve anything approaching self-fulfillment, which is meaningless anyway.



## THE TOTAL MAN

For Christians, the Gospel, the 'Good News' of Jesus, must stand or fall on its own merits and claims. All too often, too many concessions are made. Some Christians have readily become like chameleons, changing their colour with whatever happens to be the predominant mood of the day. Attempts are made to embrace secularism, paganism, humanism and all types of unbiblical philosophy and presupposition, in fact any sacrifice is made to gain 'common ground for meaningful dialogue', and in consequence, the distinctiveness of the Christian message is lost and it blends in very well with the background. However, one of the fundamental characteristics of the Christian faith is its distinctiveness, its challenge to men to stand apart from the mainstream

of popular opinion and yet paradoxically, to be totally involved in the world. The Christian Gospel is to challenge men, not to cater to their individual whims.

Frequently there is too much emphasis on saving a man's soul, rather than saving the whole man, body, mind and soul, and the old criticism 'too heavenly minded, to be any earthly use' is very often valid. The Christian endeavour is to be in the world, but not of the world. No-one has ever fulfilled this to the fullest extent except Christ himself. He stood out; the people were continually asking 'who is this?' yet in spite of this distinctiveness, he was totally involved with his people. His association with them sparked off criticism from the religious leaders of the day — 'a friend of tax-gatherers and sinners'. Jesus loved those who were loved by no other men. God's involvement with men is an involvement of love. He loves those who deserve no love. He became involved with us, involved in our problem of disobedience and hostility, involved to the extent that he took on our human nature and exposed himself to the world and to death by that world.

Jesus offers men a way of life, here and now. He gives not only life after death but equally important, life before death. He said 'I come to give you life, life in all its fullness'. The Christian life is practical and is a total life, not a compartmentalisation of secular and spiritual. The Christian life is costly for because of the distinctiveness of Christianity, the Christian will draw criticism from all sides. Essentially, the non-Christian world is hostile, whether this hostility be expressed violently or through sheer apathy.

There is a revival of interest today in many diverse religions that are content to redeem man's soul alone; the accent is on mysticism and the goal is to escape from the 'prison' of the body. Jesus, however, redeems total man. He said the dominant tone of human life was self-interest, the natural consequence of which was hostility to God, for natural man has no place for the God who sets absolute standards. Those who respond to the love of Jesus have 'full life' because they are reconciled to the God who made them, so the tension and hostility go out of life. The challenge is to go further than the Pharisee who said to Jesus, 'we know you are a teacher sent from God'. Jesus made absolute claims and demands, he did not speak apologetically; he was dogmatic in his teaching that man needed to be made new, a newness as drastic as a rebirth; which only he could accomplish.

Because of God's love, the Christian cannot be selfish; the question of selfishness depends on how one uses the life given to him when he is claimed by Christ.

In the words of John Stott 'the Christian who has received salvation by the mercy of God finds himself in the grip of Christ's love, with no alternative but to spend the rest of his life in the service of God and man'.

WARREN DEASON.



# TROUBLES IN THE AIR

by Bob M. Wood

The American Anti-War Movement has had notable successes (admitted with depressing failures) in alerting the American people to what is being done in their name to the populations of Indo-China. Perhaps the most visible feature, seen from this distance, of the American movement has been the huge peaceful marches. What is not so obvious from here, but certainly has been to those who have lived in the U.S.A. during the Johnson-Nixon years, is that the marches are really only the tip of the iceberg. For every march that gets reported in our papers, there are dozens of books written, hundreds of petitions, thousands of educational activities like leafletting, teach-ins, door-to-door canvassing. In fact, it is only the solid ton of informing the American public of the facts on the War that has made the marches possible on a large scale. Furthermore, the success of a march rests not only on its size but also on its ability to speak to the general public and the politicians in the U.S.A. when one marches with a placard featuring the word 'genocide', onlookers have some idea (thanks to the continual educational efforts of the Movement) of what the word means.

But in New Zealand, we do not have this minimal background of factual information among the general public and politicians. Our mass media here have been so biased about the War, and the public have been so misled by writers such as Nicholas Turner, that when one marches along Queen Street with a placard featuring the word 'genocide' one might just as well be holding up the Chinese character for it. 'Genocide' just hasn't been placed in the normal New Zealand vocabulary by the media. The ordinary Kiwi still thinks "there are two Vietnams, one of which committed aggression against the other, and we helpfully send troops to defend the victim."

## MARCHES ARE NOT ENOUGH

In such a backward climate of public awareness, it hardly seems logical to argue that marches are going to be a sufficient main activity for the New Zealand Anti-War Movement. The public here are not entirely antagonistic to marches—one can even observe the onlookers in Queen Street unconsciously signing with the marchers "all we are saying is Give Peace a Chance" — they just aren't quite sure what we're ON ABOUT! Similarly, our politicians are far more ignorant than American ones, and can still say things that Nixon stopped saying years ago (e.g. Mr McCready's incredibly bad speech here).

Surely, then, education on a massive scale should be the first priority of the New Zealand Anti-War Movement. Only after much more effort in that direction will marches be able to speak to the public and the politicians as they have done in America.

What else then, should we be doing in addition to the marches (which are certainly a valuable rallying event for the movement itself, and no doubt do so good elsewhere, but can hardly be viewed as a satisfactory whole movement)?

## WE MUST ADD OTHER ACTIONS

The War is of course, a complex, many-faceted thing. Not surprisingly, then, a realistic survey of how to work against it must come up with proposals to work on several fronts simultaneously. NO ONE TACTIC IS GOING TO DO THE JOB. Among ideas which should be examined we can distinguish two categories:—

### (a) INDIVIDUAL EFFORTS

1. Contribute to the New Zealand Medical Aid Committee for South Vietnamese people.
2. Make ourselves better informed about the War.
3. TALK to people about the War: church groups, unions, schools etc.
4. Write to the newspapers.
5. Write to members of Parliament.
6. Work out new, imaginative acts against the War, appropriate to New Zealand Society.

### (b) GROUP ACTIONS

7. Canvass door-to-door, for e.g. the Medical Aid Committee.
8. Public educational booklets and newspapers about the War.
9. Demonstrate in large numbers against SPECIFIC people e.g. Helms, Marshall.

Some other time when space allows, we hope to develop discussion in 'Craccum' of these, and of other ideas. For the moment, our purpose in listing these various modes of action is to point to the fact that many of them have been neglected by the New Zealand Anti-War Movement as a whole, but particularly in Auckland.

With regard to medical aid, which is dismissed as "mere" charity by some, we point out that the two national anti-war conferences have resolved to make medical aid canvassing a major activity of the New Zealand Anti-War Movement. Even those who are particularly motivated by politics ought to welcome this, because when one challenges a Kiwi to give money to what Holyoake has attempted to define as "the enemy", one is

going not only to get worthwhile financial contributions from those who feel some personal duty to help the victims of the War, but also to start Kiwis thinking about who really is their enemy, and to leave in their homes the sort of informative literature which may well affect politically their children, if not the adults.

The idea promoted extensively by supporters of mobilisations, and now used as a major defense against criticism, that marchers are "taking direct political action outside of established political channels" is completely untrue. The impact that marches may have had initially, when they were a tactic with a value in direct challenge to the government, is now lost. When 10,000 people can march in support of demands to the right of the present government, as happened in the recent 'Jervis March', requesting as they did law and order, then it is obvious that marches can easily become a cliché of protest. Their effect may be to provide a channel into which dissent can be siphoned with the consent of the governing bodies, and allowed to continue as long as it remains ineffective. Marches cannot be direct action outside established channels while they exist with the consent and (limited) co-operation of the agents of the government—the police, and the agents of local authority—the permits.

It is only through varied activities such as a collection for the Medical Aid Appeal that direct political (and ideological) confrontation can occur.

Why, then, have we in Auckland not built an on-going, diverse, resourceful peace movement?

Why are anti-war people saying that we have very little other than marches?

## WHAT'S HOLDING US UP? WHY ONLY MARCHES?

The answer is, at least partly, that for about two years now, the main Auckland anti-war group has been dominated by people who basically decline to work on anything except building mass marches. The main body itself is organised on admirably open, informal, democratic lines; it is known as the Auckland Mobilisation Committee (AMC) and meets in the Studas building. From time to time the AMC meets, discusses, and plans actions. It has a Steering Committee, made up of representatives of the various sub-groups: women, high school students, university students, trade unions, etc. This structure is fine; but it happens to have put into the leading positions over the last two years a predominance of people who are fixated with marches to the virtual exclusion of other activities.

The theory that marches are the main thing to do, which is contrary to our own views as briefly expressed above, has been elaborated at length in 'Craccum', three times, by Peter Rotherham. He holds that the 30,000 marchers on April 30 and July 30 last year were not only the thrill and shot-in-the-arm for the movement which all of us knew them to be, but were also a strong influence on Holyoake in his decision to withdraw combat troops from Vietnam. While admitting that evidence for his theory is hard to come by, Mr Rotherham neglects the more realistic theory that New Zealand troop withdrawals were, unfortunately, just part of the U.S. "Vietnamisation" policy, which amounts to cutting Western losses while intensifying the automated aerial destruction of Indo-China.

Attributing troop withdrawals to the relative success of the Mobilisations last year is a most unfortunate and dangerous assumption to make. To a very large extent it is dogmatic adherence to this theory that motivates many of the supporters of mass actions only. It is however, a very superficial view of the political situation.

It is precisely the changing nature of the War, the increased use of automated machines of destruction, that has allowed troop withdrawals. To convince ourselves that our actions have this effect on the political machine is dangerous in the extreme but it has been responsible to a large extent for the stagnation in the anti-war movement. We have not used the diverse actions that can be at our disposal.

While we think marches are well worthwhile as one aspect of the anti-war movement, and we also like to think as Mr Rotherham does that they may affect government policy, we must disagree with him and his sympathisers when, as co-ordinator of the AMC, he stresses marches as the MAIN activity (and in fact, almost the only one) of the AMC. As we've explained, we think the main need in New Zealand is educational. But such educational activities as have been promoted by Mr Rotherham (e.g. leafletting, talks to schools and unions) have been restricted to the build-up periods before the marches, and all focused on building the marches. After each march many people have felt frustrated, not only wondering whether the march itself could affect somebody like Holyoake but also wishing there were an on-going, varied MOVEMENT they could work in between marches.

Why has this serious lack persisted in the AMC? Surely those who wanted to build additional modes of action within the AMC could have done so, you might think.

A clue to the answer is suggested by an interesting event on July 30 last year, when many students had stayed away from classes and were in the quad listening to some speeches on the War. Wystan Curnow, an ex-member of Students for a

Democratic Society and a person who had taken part in anti-war activities while living in the USA, gave a piercing analysis of the inadequacies of the American activities. Wystan stressed that marching was essential but not nearly enough; that we didn't in fact have like the highly educational American ones. He copied one aspect of them while negotiating the functions, which were the real strength. During the speech of Wystan, Mr Rotherham was standing at the speaker, loudly, discussing other matters, pointed out to him that he should be interested in the Auckland Anti-War Movement, being one of the few who should be interested in the discussion.

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# ANTI-WAR MOVEMENT

by Bob Martin Woodroffe

**FRUSTRATION OF OTHER ACTIVITIES**

One of the basic difficulties in the AMC has been that Mr Rotherham and his sympathisers have gone far beyond a mere personal declining to work on anything but marches; they have actively frustrated other activities. For example, after the November 1971 National Anti-War Conference, where about 400 people from round the country, including members of the AMC, resolved enthusiastically to make medical aid fund-raising a major activity of the New Zealand Anti-War Movement, the AMC coordinator (Mr Rotherham) and secretary (Michael Goodger, at the time) not only failed to put into practice this resolution but also frustrated attempts to explain it to AMC general meetings. Goodger said to one of us "You can't expect us to promote something we don't agree with".

Who are the WE who presume to disapprove of the NLF, and on that basis frustrate medical aid fund-raising? They turn out to be a political party, the Socialist Action League, publishers of the paper 'Socialist Action'. It is hard to find out who exactly belongs to the SAL, and there are many people such as Matt Robson, present secretary of the AMC, who say they don't belong to the SAL but certainly work with it completely. Its own internal pamphlets show the SAL to be a tightly coordinated body, based on 'Democratic Centralism', which although not clearly defined does include a requirement to submit to Party policies despite one's disagreement with them. However, to judge from AMC general meetings, you would think there was no such thing as the SAL. It is never mentioned by its members, and if anybody uses so much as alludes to its existence, SALers cry woundedly, 'You're splitting the movement!' and especially, 'RED-BAITING!'. Miss Treene is one of the main practitioners of this tactic, which avoids discussing the actual ISSUE in which the existence of the SAL has been mentioned.

This seemed an oddly anti-democratic attitude towards a resolution of a national conference of the movement. The reason behind it is shown by a comment of Tony White, who was last year's leader of student mobilisation. (It is necessary to insert here a reminder that the Medical Aid Committee which was supported by the resolution of the Conference for National Liberation Front areas of Vietnam, Tony explained, 'We don't support the NLF, because it isn't proper people's revolutionary socialist party - it's a coalition with the bourgeoisie'.)

Who are the WE who presume to disapprove of the NLF, and on that basis frustrate medical aid fund-raising? They turn out to be a political party, the Socialist Action League, publishers of the paper 'Socialist Action'. It is hard to find out who exactly belongs to the SAL, and there are many people such as Matt Robson, present secretary of the AMC, who say they don't belong to the SAL but certainly work with it completely. Its own internal pamphlets show the SAL to be a tightly coordinated body, based on 'Democratic Centralism', which although not clearly defined does include a requirement to submit to Party policies despite one's disagreement with them. However, to judge from AMC general meetings, you would think there was no such thing as the SAL. It is never mentioned by its members, and if anybody uses so much as alludes to its existence, SALers cry woundedly, 'You're splitting the movement!' and especially, 'RED-BAITING!'. Miss Treene is one of the main practitioners of this tactic, which avoids discussing the actual ISSUE in which the existence of the SAL has been mentioned.

## THE APRIL 1972 ANTI-WAR CONFERENCE

Against this background, then, of SAL non-cooperation with the Medical Aid Policy, this year's National Anti-War Conference took place, at A.U. on April 22 & 23. Mr Rotherham began the conference by stating that the AMC Steering Committee was proposing Procedural Modifications A to C; he gave them verbally, said they were designed to make the conference reach just ONE main resolution, and only after considerable pressure agreed to write them for conference members. Although no need was ever explained for these restrictions, and indeed they were overtly designed to produce a kind of one-dimension movement which we have seen as inadequate, they were finally adopted by a narrow and disputed margin under pressure from Mr Rotherham, who kept saying that those who wanted them explained were "holding up the work of the conference".

It turned out that SAL Chairman had been appointed for many of the conference's sessions and workshops. These chairmen often proved outrageously biased. For example, when Michael Goodger was Chairman, Wellington SALer Russell Johnson was allowed simply to get to his feet and immediately speak whenever he liked (including several times to one motion), whereas non-SALers like Ella Brown, Secretary of the N.Z. Committee of Conscience on Vietnam and one of the hardest workers to educate the New Zealand public about the War and to aid its victims, were repeatedly ignored. One of the few reliefs from this grossly manipulative chairmanship was the breath of fresh air when Mike Bassett chaired one session with immaculate fairness to all.

But the main SAL strategy was use of procedural modifications to make the conference come out with only one major decision, which was to hold a mobilisation on July 14. There was no serious opposition to a mobe. What should have been developed also, however, was frustrated - namely, serious examination of ADDITIONAL activities. The workshop on this chaired by Peter Bradley of the SAL, was given over to SAL theorising about what should be the "central demands" of the march. SALers took up most of the time with speeches about how "OUT NOW" was the only acceptable main slogan, and how anything so far-out as popularising the facts about the 7-point Peace Plan of the Provisional Revolutionary Government would frighten off all but a tiny core of supporters. What was supposed to be a workshop on future modes of activity in the Movement was simply subverted by relatively unimportant theoretical speeches for "Out Now", notably from Russell Johnson.

Nevertheless, the April conference re-endorsed the resolutions of the November one, including the Medical Aid fund-raising.

## SAL CONTROL

An interesting pre-conference indication of the SAL control of proceedings had occurred on the Friday night march. Outside the AMP Building, a picket had been arranged by the A.M.C. However on the evening a spontaneous sit-down at the Victoria Street intersection occurred. The marshals of the A.M.C. attempted to induce the marchers off the road and onto the footpath, but the interesting point was the composition of the marshals. Russell Johnson, George Fyson and Keith Locke, all of Wellington, all of the SAL, were in fact marshals and all had or had access to the megaphone used for control. It can reasonably be assumed that a marshal should be a local person as a thorough knowledge of the route of the march and other local conditions would seem to be a pre-requisite. However, if you happen to be a SALer, anticipating perhaps this 'ultra leftist' tactic of inconvenience to the Friday night traffic, then all is permissible in your 'control' of the march.

SALers such as Mr Rotherham made repeated assurances in the conference that no attempt would be made to dictate to marchers in any center what form their action would take. He agreed, as did everybody, that people are going to march for their own reasons and under their own demands.

SAL actions to frustrate activities other than marches continued with enormous delays by SALer Peter Bradley, who was secretary of the Wellington Committee on Vietnam, in handing on from the day post office box letters addressed to the chairman, Mike Law, dealing with such matters as distribution of Indo-China Reports. INILAN for FEUHRER

## THE SAL SPLITTER GROUP

STOPEN came up at the Wellington Split. At a general meeting of the Wellington COV on 28 May, a motion passed 66:33 to make the slogan for the Mobe in Wellington those passed in major resolutions 1, 2, 3 & 4 of the April national conference. At this Russell Johnson made a speech to the effect that this would not fit in with the "Out Now perspective" and called on people to walk out to the tennis pavilion, which he had, by coincidence, booked. About 25 did and constituted themselves into the 'Kuoy 14 Mobilisation Committee'; its executive is predominantly SALers. Peter Bradley, secretary of the COV, resigned and joined the walkout; a new secretary (Terry Auld) was immediately elected.

It transpired that the splinter group had previously prepared posters and rented a post box.

## ATTENDED PROSCRIPTION OF THE COV

Russell Johnson appeared three days later at the next general meeting of the Auckland Mobilisation Committee and gave some long speeches claiming that the AMC, which had been appointed by the April conference to handle national publicity for the July Mobe, should not supply the posters, leaflets etc which had been requested by the COV, but should instead exclusively supply the splinter SAL group. Johnson stated that the COV was organising around a new demand, "Victory to the NLF", which had not been endorsed by the April conference; and he said that Peter Bradley had not resigned as secretary of the COV. Both these were untrue, but in the absence of a COV representative were not known to be so by the ordinary AMC members present. A motion to defer the decision for one week, so that a COV representative could give their side, was lost 28-28 because Mr Rotherham used his casting vote AND allowed Johnson to vote!

At the next AMC general meeting a week later, a COV member explained the facts, and a motion was passed to feature the COV in national publicity, despite Rotherham's attempt to include the votes of ABSENT Steering Committee members.

SALer David Marks told the AMC that he had sent national publicity material for the July Mobe to Peter Bradley AS DISTINCT FROM the COV - BEFORE the SAL had split from the COV. In another revealing statement, the SAL leadership recommended that AMC members make sure to go along and vote in the Auckland University Students' Association S.R.C. meeting which was to consider supporting the mobilisation; "they don't check whether you're actually a student", SAL leaders advised us!

Since then, the 'July 14 Mobilisation Committee' abandoned its plans for a march separate from the COV one, and apparently lacks support in a big way. According to SAL theory, the COV's popularising of the PRG Peace Plan and stressing medical aid (both in accordance with national conference resolutions) should have scared away most potential supporters. But on the contrary, the COV has built a diverse, massive and successful educational programme in Wellington.

## TIME TO MOVE

In summary, the SAL theory of the anti-war movement, which has been extensively published in 'Craccum', is based on a misconception of what a successful peace movement needs to do: they wrongly settle on marching as the main activity. If all they did was make this error and decline themselves to work on anything but marches, that would be regrettable enough. But the main trouble in the New Zealand Anti-War Movement today is that the SAL has applied methods which can only be called divisive and dishonest, to prevent other anti-war actions.

By the way, students should consider seriously whether they can afford any more than the anti-war movement can, to have in their Studass Executive representatives of a political party which uses the methods of the SAL. The issue is not 'red-baiting' (even if you consider the SAL red); the issue is honesty.

PEOPLE WHO WANT TO BUILD A VARIED, CONTINUOUS MOVEMENT (WHICH WILL DOUBTLESS INCLUDE MARCHES FROM TIME TO TIME, BUT WILL ADD MANY MORE ACTIVITIES INCLUDING MEDICAL AID WORK) SHOULD COME TO THE NEXT AMC GENERAL MEETING, IN THE TOP COMMON ROOM, 7.30 p.m. AUGUST 2. The majority of anti-war New Zealanders are not SALers, feel they owe more than just marches to the devastated people of Indo-China, and should get together to build a broader movement.





# VIETNAM MEDICAL AID

A general meeting of the Students' Association on June 29 voted 85-47 in favour of a motion previously passed by SRC to give \$5000 to the New Zealand Medical Aid Committee for South Vietnamese People in.

Because the general meeting vote failed to achieve a 67% majority, a referendum of the Association was mandatory if requested by any member. The referendum was requested and will be held with the elections tomorrow. Many students will have questions about the proposal to give 50 cents each to the MACV. Here are some of the more common questions, answered by the MACV.

## What's so important about medical aid for Vietnam?

Subjected to the most intense and indiscriminate bombing in history (comparable to several Hiroshima bombs per week, whether calculated in equivalent explosive tonnage or in destructive effect), and to widespread chemical warfare which has destroyed the plant life in over one-seventh of South Vietnam, as quoted by Time and Newsweek, the civilian population faces medical problems and starvation on a massive scale. Many of the bombs used by the USA are specifically designed to maim people, as documented by the American Quakers' slide show "The Automated Battlefield".

## Doesn't the Saigon Government look after these needs?

The vast majority of the medical services in South Vietnam are for the military. The Saigon government, so unpopular that it has never dared to allow freedom for even neutralist (let alone opposition) candidates or newspapers, is amply documented as grossly corrupt and unconcerned with the plight of the main (civilian) victims of the war. The staunch anti-communist American William Lederer has described this in detail — see for example his book "Our Own Worst Enemy". Senator Kennedy said (NZ Herald, 27 June 1968) "In the field of refugee care and in many other fields the Saigon government has been engaged in the systematic looting of its own people". The pro-war American writer Frank Harvey says in his book "Air War — Vietnam" that there are only about 140 doctors for the 15 million civilians of South Vietnam.

## Isn't the New Zealand Government already giving medical aid?

Many generous New Zealanders have given money for the hospital at Qui Nhon. Some admirable doctors and nurses have served there under very difficult conditions. However, the total per capita contribution of our country to medical aid in Vietnam has been very small compared with the \$50 million our government has spent on making war there. We should contribute much more medical aid than we have. Furthermore, we should give it to the civilians in the large fraction of the countryside which is controlled by the Provisional Revolutionary Government and which is subject to the most ferocious and indiscriminate bombing.

## Should we give aid to the Enemy?

The people of Vietnam are in no sense enemies of New Zealanders. A tiny handful of American and New Zealand politicians decided that NZ would send troops on the American side. Parliament was not even consulted before this decision. There should be no enmity between the New Zealand people and the Vietnamese. What there should be is humanitarian aid for the victims of this horrible war.

## How can we be sure the \$5000 won't buy guns?

The NZ Medical Aid Committee, which is sponsored by dozens of university staff, labour unions, ministers of religion and other concerned citizens, sends its funds to the British MACV, which in its newsletters regularly acknowledges the New Zealand Committee's contributions, amounting to over \$16,000 so far. The president of the British MACV was (until his recent death) the world-famous Nobel prizewinner and humanitarian leader Lord Boyd Orr. The new president, also a Nobel prizewinner, is Professor Dorothy Hodgkin, O.N. F.R.S. The chairman is John Rankin, M.P.; treasurer, Prof. Henry Miller; secretary, Dr Joan McMichael. The British MACV's list of sponsors includes dozens of prominent civic leaders.

The most recent British MACV annual report shows an audited total of over \$40,000 sent to Vietnam in 1971. As always, this was sent IN THE FORM OF ACTUAL MEDICAL SUPPLIES — enormous amounts of antimalaria drugs, antibiotics, vitamins, anaesthetics and so on, together with vaccines and "Dermojet" vaccination equipment.

## But who administers the medical aid IN Vietnam?

The Red Cross Societies of the Democratic Republic of Vietnam (called "North Vietnam" by our politicians) and of the Provisional Revolutionary Government of the southern zone are the only bodies which can get the supplies sent by the British MACV (and by similar organisations in many other countries) to the populace of Vietnam. The British MACV sends medical teams to survey the medical services using their supplies. There can be no reasonable doubt that the aid does get through to the grass-roots civilian victims of the war.

## Shouldn't the Students' Association stay out of political matters like this?

The politicians have put New Zealand right in the middle of this war — we are there whether we like it or not. The question is, will we help the victims or not? Medical aid is not basically a political matter. The NZMACV stresses that it is not anti-American — just anti-war, and humanitarian.

## Should the Students' Association make a charitable donation which not all its members endorse?

Such donations are certainly allowed by the Association's constitution, and have been made in the past. The fact that some students do not want to contribute 50 cents to a charity as worthy as any in the world is no reason for the Association not to make the gift if its members democratically decide to do so. Most other Studass expenditures also lack unanimous support, but are legitimate if constitutionally decided upon.

**THE JESUS REPORT** — The Rabbi J. Revealed by the Dead Sea Scrolls by Johannes Lehmann (Souvenir Press, 1972) N.Z. Retail Price \$4.95.

Who was the Rabbi J. (Jesus Christ)? Were his ideas original? How, why and where did Christianity originate? These are the questions posed and answered by the author in his brilliantly lucid and authoritative argument. His argument uses the Dead Sea Scrolls, New Testament, contemporary Jewish and Roman sources, and further literature written in the centuries since Rabbi J.

"Rabbi J. has not left a single line behind. So what we know about him is based solely on three sources of information." These sources are St. Paul (N.T.), Gospels of Matthew, Mark and Luke, and the Gospel of St. John. Pointing out inconsistencies in the four relevant gospels, the author shows how what he calls "the first filter" works in confusing the life and death of Rabbi J. The disciples did not really understand the life of Rabbi J. and could not reconcile his death. St. Paul, who never actually saw or knew Rabbi J. provided the "second filter" which served to distort Rabbi J.'s teaching and reconciling his death with Paul's concept of a universal religious movement.

"Among the Jews," wrote Flavius Josephus, in "The Jewish War," "there are three schools of thought whose adherents are called Pharisees, Sadducees, and Essenes respectively." The Essenes enunciated the ideas taught by Rabbi J. at least two hundred years before his birth. The Pharisees ideology was closer to that of the Essenes than the Sadducees, and yet why were the Pharisees attacked by the early "Christians," and the Sadducees not? More important, why was not mention made in the New Testament of the Essenes, whose ideas were identical to those of Rabbi J.? was at hand, it was not his own doctrine." The ideas of the Baptist were expounded by the Chasidim, forerunners of the Essenes at least 200 years previously. Rabbi J. taught these same ideas, supposedly he was, to the Romans, a mere prophet. "But obviously there must have been something that alerted the Romans and that the evangelists subsequently tried to hush up. Rabbi J. was obviously more than a mere prophet." The author links Rabbi J. with the Zealots and his argument surrounding the connection is enlightening, as are his analyses of the lunar calendar and the Last Supper.

"Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." Matt 5:3. The Essenes' doctrine was "Blessed are those who are poor for the spirit's sake." Compare this with Matt 16:26 "What is a man profited if he shall gain the whole world, and lose his own soul." Such ideas are less confusing and more relevant when compared with the Essene doctrine, and seen in the Jewish cultural context.

The author's absorbing description of the "first filter" carries over into his treatment of the "second filter". Presumably Christianity as we know it, would not have existed without Paul. The original basis was so fundamentally altered by him that its meaning was completely reversed. What interests him about the itinerant preacher's life is his death, not his teaching. Paul turns an orthodox Jewish movement into a universal religion—incompatible with Judaism. "He makes the victorious Christ out of the failed Jewish Messiah, the living out of the dead, the son of God out of the son of man." Paul was the originator of Christianity and the first Christian. He used the "case" of Rabbi J. to solve the "case" of Paul.

This whole argument is illuminating and highly readable. Previous knowledge of Jewish history, the Dead Sea Scrolls, and the New Testament are an advantage when tackling Lehmann's book, but not essential. When reading a book, I look first for an attitude; Lehmann's is a remarkably objective one especially considering the contentious nature of the subject. That he sympathises with Rabbi J. is obvious from beginning to end, his attitude to Paul is less kindly, Lehmann adds a new dimension — or at least a revised one — to the life and death of Rabbi J., and his "Jesus Report" is a must for anyone interested in the subject.

BOB HILLIER



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B HILLIER



STONED (AGIN)

UNIVERSITIES ARTS FESTIVAL  
'72  
AUCKLAND

ASSUREDLY



## THE PERFORMING ARTS

Under this title come such things as theatre, dance, poetry and various combinations of these. At this year's arts festival in Auckland there will be a number of traditional performances, but also several experimental works, and more emphasis on participation rather than spectatorship. Here is the latest news:

### THEATRE:

Many of the universities will be bringing up original works. "Nam" from Victoria is based on the letters of an American G.I. soldier. "Anthologies", a multi-media experimental piece from Otago. Auckland's Theatre Workshop and the Living Theatre Troupe will each be presenting new works. Some of the major productions include Marlowe's "Dr. Faustus" (Otago), Gunter Grass' "The Plebeians Rehearse the Uprising" (Auckland) and "Too True to be Good" (Massey), a new play by George Bernard Shaw. There will also be quite a few one-act plays by writers like Tom Stoppard, Joe Orton, Sartre.

### WORKSHOPS:

Opportunities to get involved. For a limited number of people, two theatre workshops will be held by the Mercury Theatre—one on theatre techniques, including street theatre—and the other on the theatre of Brecht. Applications for this will have to be made in advance to the drama controller. Additional workshops on street theatre will be held, and also a mask-making workshop leading towards a grand street procession. People taking part in this will have to be in Auckland a week before the festival.

### MIXES:

There'll also be a street fair at the end of the week, street theatre performances, a circus and collages, combining dance, theatre, poetry, film and music. It is hoped that most of the material for these comes from work done during the week.

### DANCE:

Where lies the joy, the specialness of dance but in the total involvement of body and soul in the relationships and communication of the dance; in the power to feel or understand with all parts of the body; in its ability to involve anybody; in that it is a NOW event. The relationships or at least the outcome of relationships in creative dance happen spontaneously not defined by or confined to any other reality but that of the moment. Each moment IS—it defines itself and demands to be acted up on.

For most of us dance is a joyous educational process, a way of developing awareness and sensitivity to ourselves, to others, to music, words and space. So, in this Art's Festival the dance workshops are open to any person who wishes to learn about qualities of movement and their relation to how one feels (kinesthetic sense), about space and most important aspect, how to dance (communicate) with others. The nature of creative dance is such that within any group there can be people of differing abilities.

One workshop given by Baujke Van Zon will involve amongst the areas mentioned above poetry and dance; another a two day Multi Media workshop with Phillip Dadson, Val Hunter, Deb Pearson and Linda Taylor will involve experiencing movement sound and paint.

On the performance side there will be no one big dance concert. From Auckland the Van Zon Dancers and the A.U. Creative Dance Group will take part in a Collage along with music, drama and poetry. There will be an Asian-Pacific programme (and I hope some workshops from these people.) Victoria will present a number of dances with their drama production, while Otago will present a revue combining dance, music and drama.

There will be two professional groups performing—the New Zealand Dance Ensemble will perform new works by John Casserly in a programme of modern dances. They will also be giving an all day master class. The second group will be the Australian Dance Theater who may also give a master class.

when more  
people  
realise that  
dance  
is  
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then

### POETRY:

There are going to be a lot of poets in Auckland over the festival from all over the land. Among them will be Ian Wedde and Trevor Reeves. At least one major reading is being organized by Russell Haley, Arthur Baysting and Murray Edmond, and for many of the poets this will be the last before they leave for other lands. Individual poets are also being asked to contribute to the mixed-media collages in less formal, perhaps more bizarre ways. There will be a display, too, of poems from people throughout the country, invited to contribute, whose names have been randomly selected from telephone directories. This will be on all week at the Grafton Road Arts Centre.

## FUNDAY SUNDAY AUGUST 20th

I need a lot of help to organise this. It is a family entertainment day to open the Arts Festival. I need the people immediately to:

- organise and help run children's games
- and various adult competitions,
- obtain and erect all kinds of necessary equipment
- liaise with participating groups.

If you think you or YOUR PARENTS would like to help, please contact me now.

PAUL CAREW Ph: 769-190 home  
372-925 Arts Festival Office

### ARTS FESTIVAL

THEATRE SYNTHESISERS NEEDED — One for each production, arriving for Arts Festival — responsible for props, set, welfare or performers. Coordination of the technical staff, etc.

If you're interested — please leave your name and other statistics at the Arts Festival.

## A SMALL CONTRIBUTION WILL BE GRATEFULLY ACCEPTED:

It would be good if each person who comes to the festival, brings some small article they are prepared to leave somewhere, or perhaps trade for another, with them. Here are a few possible suggestions:

1. A piece of old clothing, or footwear.
2. A piece of junk (perhaps for the flea market at the street fair).
3. A small musical instrument.
4. Some paint, a crayon, a brush or piece of chalk, etc.

Try to bring something to the festival with you. Anything at all.

For further news and information, contact:

- Ken Rea—drama.
- Linda Taylor—dance.
- A poet.
- All C/- Arts Festival Office, Auckland.

## 1972 Universities Arts Festival Fine Arts Exhibition and Air New Zealand Award in Fine Arts

HELD: From the 17th August to 1st September in Auckland is open to any individual (or group) to submit works to show the depth and ability of the New Zealand varsities in Fine Arts. The Auckland Public is a very good market for selling Art works etc. although they expect quality. There are also a number of organisations envisaging buying works for company offices and university buildings. Consequently to ensure overwhelming success Arts Festival needs your work submitted.

- Sculpture
- Painting
- Photography
- Design
- Fabrics
- Graphics
- Jewellery
- Etc.

NOW CLOSING DATE FOR ENTRY FORMS IS 1st AUGUST  
Entry forms obtainable from Studass OR  
Arts Festival Office (Rm 217 Stud. Union)



Welcome to Ping-Pong Diplomats. Auckland International Airport.



# SOUNDS



One House Left Standing  
Claire Hamill  
SIL 934504

Claire Hamill is a seventeen year old English girl who plays, guitar sings and presumably writes her own songs. She also sounds a lot like Melanie but luckily avoids the somewhat neurotic sound that seems to be Melanie's trademark. The album opens with a track called *Baseball Blues*, a quiet blues number about a pair of baseball shoes breaking up a relationship. It ends on a good note with a trad jazz arrangement that bounces the song along to an appropriate close.

Amongst the next four tracks *Consumption* really stands out. On this track Claire captures a special kind of feminine passion that is rarely heard from any female singer. The other three tracks, *The Man Who Cannot See Tomorrow's Sunshine*, *The River Song* and *Where Are Your Smiles At*, are all perfectly good and are easy listening but *Consumption* definitely steals the shoe on the first side.

The second side opens with *When I Was A Child* a beautiful song about a girl's first love bringing her into the world of womanhood. *Urge For Going*, is perhaps the typical wanderlust style of song but Claire's guitar playing and vocal tear it away from the drag it might have been if done by another artist. As one of the longest tracks on the album it is well chosen. The next two tracks *Flowers for Grandma* and *The Phoenix* are notable for the lyrics and its hard resisting the urge to type the entire lyrics of both songs. The album ends on a happy note with a song called *Smile Your Blues Away*, a good end to a good album.

Sue Goodrich.



Spike Jones Murdering the Classics  
Spike Jones and His City Slickers  
LSC 3235 (e)

A sort of pre-Zappa you might say. For those of you who have forgotten Spike Jones was the man who brought to the orchestra such important instruments as the anvilphone, tuned doorbells, small cannons, cowbells and the now almost standard latrinophone. The City Slickers were a disciplined group of performers who provided choral wheezes, solo sneezes, harmonized belches and hiccups in various octaves. They also boasted among their number the only trained goat to "n-n-n-a-a" in the key of C. One can almost see Strauss or Tchaikovsky cringing at the thought of such an ensemble awaiting the baton

(or is it cleaver) of the inimitable Spike Jones. Amongst the classics going down for the count are the Nutcracker Suite, The William Tell Overture and a little known soap opera called Carmen. Tickets for this music depreciation course are available at your nearest record bar. To close, a quote from Mr Jones (oft-repeated at the end of performances) "Thank you Music Lovers".

J. Laing and Liner Notes.

## Earl Hines

Earl Hines, the jazz pianist will be arriving in Auckland shortly to perform in a show entitled "Tribute to Louis Armstrong." Among those in the show are Marva Josie the singer and trumpeters Bobby Hackett, Wild Bill Davison and Clark Terry. Earl (Fatha) Hines has played with such people as Dizzy Gillespie and Jonah Jones and is also renowned for his composing ability and numbers the classis St James Infirmary amongst his achievements. The concert will be at the Town Hall on Sunday, Ju'y 30th.

## Literary

### IT'S A LIE

Crappum cocks it up again. *Freed* isn't dead for lack of an Editor. It has one in the well-hung ringmaster R. Haley author of amongst other things NZ's greatest revolutionary poem "Mister Zed" which appears of course in his very own anthology "The Walled Garden" and elevates it above all the other crapped-out anthologies currently flooding the market.

*Freed* will appear for Arts Festival in a limited edition and, its point having been made will die with this issue.

Price will be 25 cents.  
**NEW POETRY FROM THE CAVEMAN PRESS**  
*STONES* poems by Trevor Reeves, graphics by Bill McKay Caveman Press, Dunedin.

*BORROW PIT* poems by D.S. Long, graphics by Wilhelmus Ruifrok Caveman Press, Dunedin.

*STONES* is predominantly an imagist collection. Trevor Reeves' practice of poetry is essentially a search for the exact image in the context of a poem's situation: something inevitable, that could not be said in any other way. This is not a game. It is a valid approach to the craft of making poems and to the individual's task of responding to life. Where it works best, his touch is deft and witty, and the obvious influences of Hone Tuwhare and Pound's *CATHAY* are transformed by Reeves' use of them into patterns that are entirely his own. There are images here that more eminent poets would have given their eye teeth to find ("Hey Woman / Hither / nestle close and clothe / me nudely"), and a kind of gentle humour that has become so rare in our nation of desperate poets.

Occasionally the search for exactness deviates. "Parting", for example, ends with a clear and untranslatable symbol of loss that eclipses the rest of the poem:

"We are the scent makers  
the petal being sweeter crushed"

The choice is difficult. Stricter discipline would discard all but the sharp, haiku-intensity of the last two lines. Reeves prefers to set out on the page evidence of a man's slow grope for understanding. Perhaps he is right

Images are linked by contractions and a clever juxtaposition of ambiguous expressions:

"last night and a joint  
found me well-rounded soothing  
i became the bubble in  
that long grey pipe  
my children have turned on  
their Xmas tree—"

Reeves speaks best for himself: a sensitive and sry poet who indicates in his work a life lived fully and observed sympathetically. He remains true to his individual response throughout the volume, avoiding preciosity, the main danger of imagism. It is not incongruous that "The Fall"—a poem about Bartok's death — is his finest single piece, combining humour and image in a sad and funny statement of human dignity.

*STONES* is also the most attractively presented Caveman book so far. Bill McKay's graphics — especially the beautiful cover drawing — are an almost uncanny echo of the warm and generous tone of the poems.

D.S. Long uses poetry as an oblique means of recording experience. In his collection, *BORROW PIT*, there is a feeling of the impersonal, or of the personality restrained by the need to articulate sights, smells and sounds. The obliqueness and carefully balanced impersonality is emphasised by poems which are arbitrarily numbered instead of having titles, and by Wilhelmus Ruifrok's stern, inscrutable graphics. Memories of American childhood and youth in New Zealand are mingled in Long's poetry to produce a welcome original viewpoint. Many of the poems are fragmentary: imagery and diction spells over from one poem to another, giving a strange overall unity to the collection.

1052, which begins:

"light coming  
the eyes see too much  
of these hard images",

is both an example and a description of Long's structural technique. He builds arid, angular images into a hypnotic chant, paring syntax down to the bare necessity of meaning. The poems are full of solid objects and sounds:

"the grass grows hard  
is caked with dust  
like a machine  
its seeds ring on concrete"

and a mood of quiet, unsentimental grief:

"the grass listens from side to side  
and feels uncomfortable  
it is naked  
and accepts nothing".

1188/ the goats move mountains', Long's best poem here, is a good example of the timeless, almost liturgical quality of his work. An honest liturgy, without pomp or rhetoric.

The tatty homily about young poets showing "promise" is as silly now as it ever was. Long is a vigorous and inventive poet who has accomplished mature ends in this volume, and built with it a strong ground for further explorations and discoveries. His work is not flawless, but there is growth in it: he certainly is not fossicking for metaphors in an exhausted vein.

Tony Beyer



Jethro Tull,

"I don't notice the countries I'm in. For me travelling between countries is merely a way of getting to concerts. It makes no difference where the concert is held.

"I can relax in an empty room, with some musical instruments and a pen and paper. That's all that's needed to keep me happy. My job is fun for me; I hope yours is for you."

So saith Jethro Tull leader, Ian Anderson, at the only news conference he gave in New Zealand.

The concert was a brilliantly rehearsed set of music. And like all rehearsed works it drew lift from the performance.

Anderson says: "The audience would probably feel rather insulted to know that I don't even know they're there."

"When I play I'm inside the music. And the most irritating thing in a concert can come when I'm piping a melody which I hope has some subtlety, and some idiot calls out the name of some other song. This throws me, and I just parrot the rest."

In the Wednesday night concert... the first of the two in Auckland... Anderson didn't have this trouble. The audience sat solid, listening, as only stout New Zealand audiences can.

Of course it was terrific. Every member of the group played like a true professional, and the music carried much more life than had Zeppelin's.

The opening number was Thick as a Brick (the new LP) augmented with skits and breaks from earlier work including Bourne from "Stand Up".

Men in raincoats opened the Tull show. Popping on one at a time, and staring out the audience whenever it made a sound or screamed: "Get on with it".

After 10 minutes there were 11 of them on stage. All wearing Andy Capp squash hats. All accelerating round the stage.

The frenzy ended with the five members of the group to stage front, bereft of coats, and Ian Anderson saying the first song would be "Thick as a Brick".

Anderson was clad in black tights with matching codpiece and a swinging steel pendant belt which flashed into the eyes of the audience.

Flexing his buttocks, and raising his flute he promised us: "Something to go home from, or to."

Then the music drove like a machine, with flautist Anderson, bassist Jeffrey Hammond-Hammond, and organist John Evan soaring and pounding like pistons. And the flute phallus prodded, twisted and spun in unbearably frequent spasms.

The whole show was absurd. Absurd in concept, and absurdly good. In the middle of a triumphant instrumental break, the whole show stopped dead. I fell on my face. And the phone started ringing. Then Anderson answered it, gesticulated, and walked back to pick up the break at exactly the place it'd been left.

Then later in TaaB, the music wound down. Player after Player disappeared, and uncomfortably, I suddenly realised there was no-one

onstage. But there was still sound. From where?

The clue to it all is in Anderson's voiced admiration for the music of artists like Frank Zappa, and his contempt for the "nostalgia" of "four-four rock music some groups play to give their audience a great orgasmic high."

Anderson says the Mothers of Invention are one of the only groups which can do rock and roll. That's because they understand how it works, and can put it across musically.

Guitarist Martin Barre says he admires very few of today's rock musicians. But he had nothing but good to say about a schoolmate of Zaapa's, Captain Beefheart. The Captain, Don Van Vliet, has had one record released out here. His band has been formed with the express purpose of playing his music, without any slanting. For this reason he handpicks the group and teaches them how to play himself.

Jull has grown from a jazz-blues group in its early London days to a rock amalgam of many musical traditions which is really beyond description. Highly philosophical music—perhaps "neo-jazz rock" as the men from the Reprise record company like to say—it's written and performed with the expertise of a Bernstein.

Aby assisted by their sound engineers, and by roadies jumping about with them in the dark outside the spotlights on the stage, Jethro put over a sound right up to their albums.

Since the concert I've been reading "At last. A rock band that lived up to expectations" in reviews and hearing DJ's saying "I didn't think anyone could cap Led Zeppelin, but Jethro Tull capped Led Zeppelin. It was just incredible. I wonder who can cap Jethro Tull. Of course Joe Cocker..."

I'll remember the concert by incidents like the absurd drum solo climax from Barriemore Barlow, in which, for no reason, a smash on a cymbal was echoed, this built, then exploded into a strobe nightmare of rhythmn with all the Tullites dashing round with a stock and a cymbal.

The Seven-foot-high white bunny, the gorilla with the flashgun, a frogman in a wetsuit and the worshipping comments by Tull fans—"remember" Jeffrey goes to Leicester Square" remember "New Day Yesterday"...

The numbers on the programme on Wednesday night were: Taab, "A New Day Yesterday" from the Benefit album, Locomotive Breath and Aqualung from the fourth album, and Wind-Up.

And Tull's own planned absurdities, were added to by the Auckland police. Cars reporting to base featured twice on the awesome speaker banks.

The first imte Anderson nodded encouragement to the anonymous constable's report there was no fight outside the Wimpy Bar, but the second burst struck Martin Barre in the middle of his guitar solo.

He cracked up... looked hard at the floor... then picked himself back to the music.

H.P.

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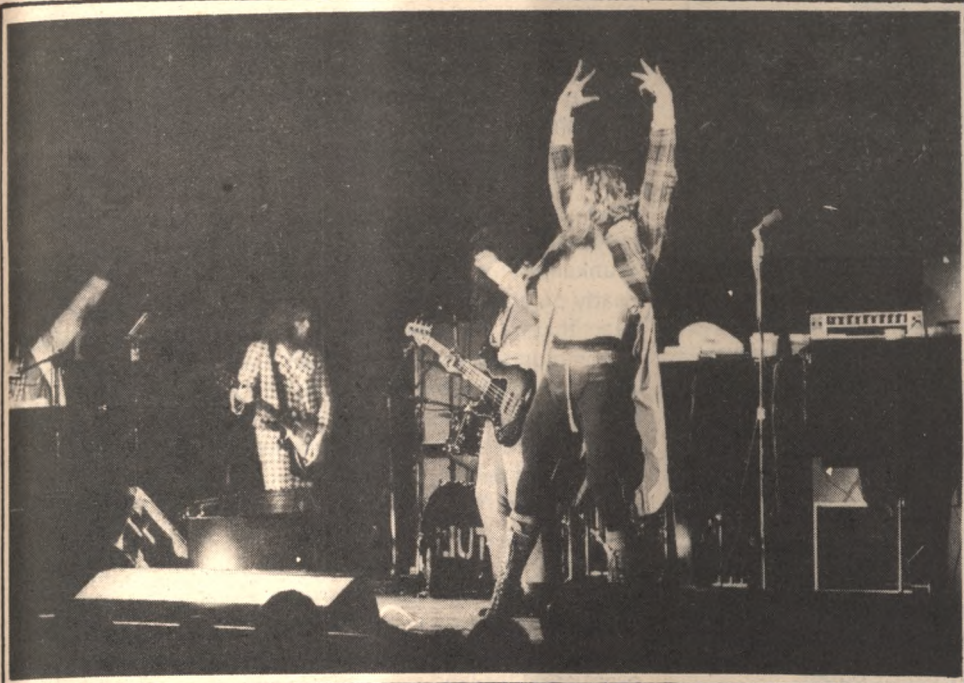


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## Billy Preston's "Outa-Space": Nobody's singing it but everybody's playing it.

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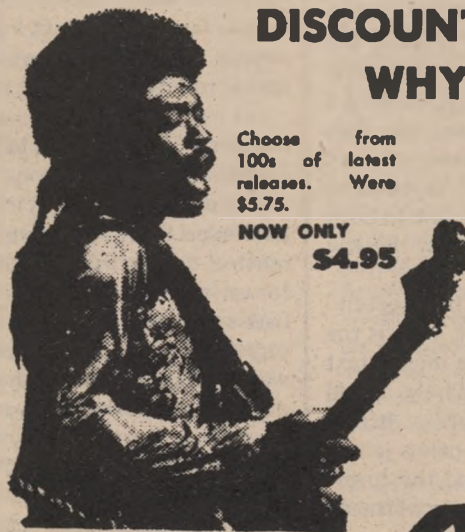
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THE ALBUM - SAML 934375

## 'WHAT A TRIP!' or, Blue Print For The Revolution

"Repeal your keys,"  
I said  
They answered,  
"No"  
So I published a newspaper  
Containing articles solely supporting  
Key repealment  
Screw unwinding  
'Head' revealing  
(In the original sense of the world)  
And, soon, everyone in Oakley  
Refused to pass through any door  
Which had recently been locked or  
Unlocked. Until bedlam began(?) and  
There was not enough paraldehyde to go  
Round. (Though supplies were rushed in.)  
The nurses and doctors were overwhelmed  
Some joined the struggle to  
Key repeal  
Screw unwind &  
Head revela and the army was called in  
Savage wore his Uniform  
Glad to be back in the fold  
And we  
Stayed put  
Sat down  
And sat down some more.  
Lock up rooms were  
Short.  
Some of us, imprisoned in the early days  
(Within the hallowed walls)  
For inciting to riot Were  
Released to partisans and  
The struggle continued.  
We stayed put,  
Sat down etcetera.  
And sat down some more. Though it became boring,  
They would have had to shoot us all:  
'Solidarity' was paramount.  
But when 'the man in the street'  
Found out what had been 'going on'  
Enough doctors and nurses were found to  
Nurse instead of guard and  
Keys were repealed  
Screws unwound and  
Heads were open all around.  
A really nice dream

R.L.H.W.

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# THE GREAT COCK TERROR

Chris Wheeler is an arrogant, enigmatic, honest, brilliant, independent bloke known mainly for his prodigious farts, a magazine called "Cock", and his accomplishments as a self-taught expert on law. If I believed in chivalry or nobility I would call him a GOOD man. But he has gained the support of thousands of NZers as, in their eyes, a pleasingly villainous BAD man. He believes that the more the idiocy of public figures is made public, the nearer we get to a human-based society, and to this end he has embarked on a campaign to undeify our bureaucratic gods. The serious danger here is that the use of nasty (but truthful) gossip can create a situation as bad in its own way as the inhuman mechanations of bureaucracy. Many people fear Wheeler because they feel he is out to cut them down, whereas his attacks in "Cock" have been against SHAM, not people . . . if you can see the distinction. The timid souls who flee from Wheeler are the same ones who are totally servile in the fact of authority . . . they are a necessary precondition to a police state.

## PUBLISHING

Comments elsewhere should indicate "Cock's" problems. Anyone who moves into independent publishing gets a similar deal if they show the slightest tinge of pinkness. "Craccum", despite its sunday-school gentleness, attracted continual attention from the police when Shadbolt was with it, and it has excited bureaucratic pulses with Heather's supposed "libels". Waikato University paper "Nexus" has come to the Earwig press because no one else would print it, and Earwig, like Cock, got a press because of a total embargo by printers. The printers with the best equipment and the right prices are all part of big newspaper companies. These enjoy a quiet, profitable and unthreatened life because of the devious "News Media Ownership Act". The act prevents serious overseas competition in the local news industry, and it works with certain aspects of the libel and obscenity laws to make free speech impossible. Printers are "liable" for anything they print, so naturally they keep clear of danger by declining jobs like Cock, Earwig, Nexus, and even pieces of Craccum. Thus no NZer can guarantee to publish what he believes in unless he does it himself.

## PORKER POWER

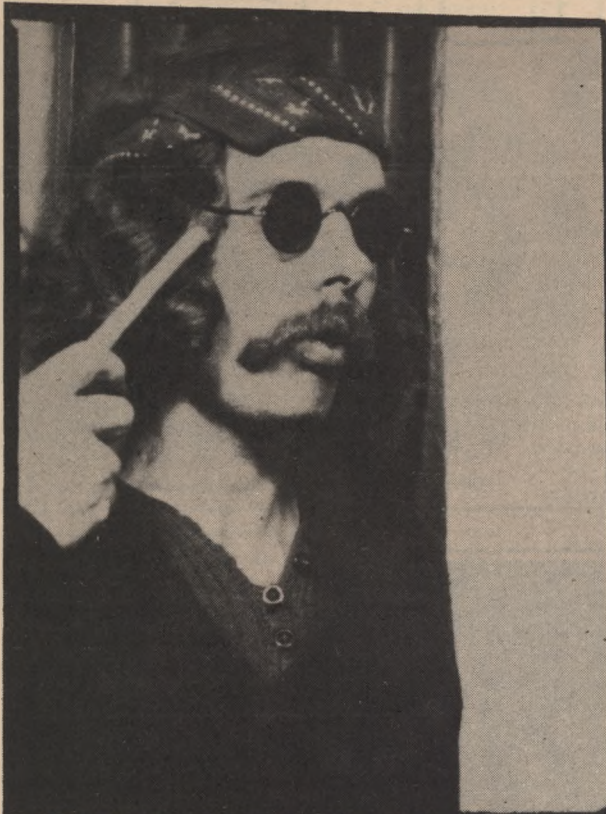
Along with printers, the enthusiastic co-guardians of the printed word are the police. There is no objective standard of "obscenity" or "libel", but the police have wide-ranging powers to investigate complaints, and virtually anyone complain about anything it's printed. Police have twice searched the Earwig premises on far-fetched warrants (one relating to "indecentcy" and the other to "subversive literature, guns and explosives!!!) and they seem keen to use any pretext for legally sanctioned snooping expeditions. Prior to the "criminal libel" threat, Wheeler has had to deal mainly with civil cases, but Auckland's "Resistance Bookshop" has been subjected to a succession of police investigations matched only by the hysteria which used to surround the PYM. Although not heavily into the publishing scene Resistance is an important outlet for magazines and a focal point for many radical activities. They have a case pending against one policeman (for assault) and they have been raided this year in connection with the U.T.A. bombing, the Rugby Union smoke bomb, and the forged tickets that cracked the security at the Credence Clearwater concert. The only charge ever laid was for the U.T.A. job, and it involved a person who had nothing to do with the Resistance. This year shop resident Roger Gale has been taken to court over the alleged theft of one newspaper & obscene language — he was discharged without conviction in both cases. Co-resident Denis Cooney's battles with the law were noted in last week's paper.

The Resistance cases go beyond the "free speech" issue, but they are all in the same niggling vein as the raids on publishers. For more of the same in the context of demonstrations you can read "The Whole World Watches" and "Bullshit and Jellybeans". It's a continuing saga of over-reaction in the hopeless job of keeping Godzone's ratholes covered. Behind the covers are people who tell official lies, sign search warrants, refuse to accept printing orders, and, deeper down, men who construct the laws of the nation to protect their own special interests. God bless Dan Riddiford.

"The Whole World Watches" — 30c posted, from Box 2538, Wellington.

"Bullshit & Jellybeans" — \$2.95 from Resistance, 436 Queen Street.

## DROPOUT OF THE WEEK



### REPORT ON SUBJECT UNDER SURVEILLANCE:

**Name:** Murray Griffin, alias Griff, alias Yarrum Niffurg, middle-eastern underground polevault champion.

**Rank:** Battalion: counterculture Company: dropouts

**Serial Number:** 29

**Recent suspicious statements:** Likes plastic ducks, being on the dole, wearing plastic raincoats with cut-out holes, and ripping off anything—and everything. Dislikes mental hospitals, conventional schools, advertising and wet toilet paper.

### THE INTERVIEW:

Griff's first statement of any significance during the day was made as he sat, part-sharer of the 100 square feet he surveyed, on his platform office somewhere near the roof of a photographer friends studio. It being impossible to reach for those not possession Superman cloaks, i sat and gazed up nostrils 12 feet above me as the man spouted forth pontifically—i.e. raved madly. Captured here, some splashes from the torrent.

The beginnings of Griffs aversion to the pigs and obsession with perversion centre round an incident that occurred when he was 3½. Returning in the dark from a quiet wander, babyfreak ripped off some hydrangea clippings, a peace-offering of firewood for his worried father. But distressed daddy was more interested in threatening his incipient insurrectionist with the man in blue. That a father can threaten a 3½ year old with the cops, our hero asserts, automatically makes for anti-system kids with views that society cannot condone. Brush with the establishment No. 1.

Griff refuses to label himself; thus he is not a freak, nor can he relate to a straight scene. Labels anyway, are artificial restrictions imposed by those who deem it necessary to categorize, usually for own sense of security and identity. Of great important the solving of world problems is the fact that he never suffers from Monday morning blues, as time has no meaning for him. In his multi-coloured view of the world, Tuesday follows Friday, 13 o'clock arrives three times a day, and 1984 was last year. Moral—never make appointments with him.

Recently Griff lowered himself from the pampered and powdered heights of luxury which only those longterm members of 'The Dole', inc; can afford and with friends, assembled LIBLAB—liberated labour. This nefarious scheme, consisting of assorted musicians and freaks who, for various reasons could not dig the regular workscene, did have some defined purpose. The idea was to get them all together for individual jobs which could last a day or a week and which would then break up, to reform when necessary. Unfortunately, many of the jobs were for advertising firms, which involved hassling, as LIBLAB were convinced that they all produced pure bullshit. One job, for MacHarman Associates, involved a sink tank in a carpet factory, an aid in testing cell durability during brainwaves. While there, LIBLAB discovered the firm was involved in advertising the marketing of 245-T, which is incorporated in a farming product. They assisted the advertising by writing solgans on the sample bottle such as "have a cup of 245-T," "245-T build bonny babies," "try it on your neighbour—worked a miracle in Vietnam." Griff will now go outdoors only in heavy disguise. Another job Griff

accepted for an ad firm involved the making of perspex signs. After writing C.P. on the signs (kunt power) and drawing a suitable diagram, he tried to convince admen the sign stood for 'chrome plate.'

By this stage we were at a restaurant—we had finished the scallops, were half-way through a bottle of meths. Between courses we amused ourselves by squirting coffee at the waiters through plastic straws and leering lewdly at all passersby. I learned little and laughed a lot. Griffs dissent, though purely non-violent, low-key, and usually accompanied by raucous laughter, is always discerning. Some time in 1972, he and friends liberated the Horse - Hungry. "They had this photo of a chick all chopped up into prime meat cuts. Whilst friend Phil Thwaites paid the cashier, Judy Mitchell and i tore the framed, glass covered poster from the wall and deposited on the rubbish heap outside." The clientele chewed on.

At present Griff and friend David Mitchell have almost finished work on a scheme that involves one of the cities backstreets. The idea revolves round the peoples park scheme operating in Berkeley, California. Griff feels that similar city areas could be made into attractive places, with paving, seats, sculpture, fountains, restaurants, by the people themselves, without the intervention of bureaucrats. They should simply nominate areas from which cars could be banned, and do the rest themselves.

Next scene is—the pub. We are huddled over lurid neon jellybeans, faces reflecting the glow. With the onset of drunkenness, his talking grooves along heavier lines. Being nearly paralysed i miss much, however . . . Over the 10 years that he has spent in Auckland, Griff has always lived in communal situations or flat arrangements—he is balked by private ownership of land. Communes should be two-way arrangements operating in the city as well as the country, with a link-up between the two creating an interplay of people, activities, goods. The development of schools away from conventional concepts, both of building and teaching, has been one of his more consistent projects. Most schools, even progressive ones, still centre around the idea of the conventional classroom. Because this concept needs revolutionary change unacceptable to the system, a group of freaks which includes Griff are at present negotiating for land either to lease or to squat on, on which to build. Materials will be ripped off, and though there are no fixed ideas, this will probably be the beginning of a commune-cum-school. The most important aspect is the No Fixed Ideas thing—the set-up that is born will be allowed to grow into whatever design/system/shape seems appropriate at the time. It will centre round the basic point that a school is there for kids to grow and develop their ideas and freedom—not to curb this freedom in any way.

Griff has lately become interested in the use of media as a revolutionary tool. He has just written the script for a multimedia show which will tour the country when the bread is jacked up. It is a combination script which is both entertainment and about the environment. The aim is to show that the two are connected—that while on your own trip you can still be thinking/doing something about ecology.

The counterculture, he fells, is basically all about people who are into alternatives. This, if anything could be, is the key to his philosophy—the pivot round which his mind and actions turn, summed up in the formula "alternatives to the system." It is up to everybody to find alternatives to things they find unpleasant about, or wrong with society, and to band together with people on the same trip to form another face of the counterculture.

And of course, like all bona fide members of groovy youth anon., he has had his periods of crackups and breakdowns. Only he went into Oakley for 3 months, needing a rest from hallucinations that lurked everywhere. On nothing, even, once there, he soon realized the uselessness of the psychoanalytic techniques, and saw much wrong with Oakley itself. After a short period of discussing these things with the occupational therapists, he one day found himself being marched off to the M3 ward, the very heavy prison around the place. So much for expressing ones views in this free country of ours.

A FEW LAST HEAVY THUNKS from the man himself, sprawled gracefully on a waterbed in Rees Interiors, contemplating pulling out the plug. "I am continually fighting sexual obsession." "We should dissociate from the U.S.A.—Vietnam totally, they're escalating the war into a computerized genocide, the Red Indian trip all over again."

Last year he and David Mitchell got 2nd place in the Civic Square Competition—"we wanted a place good to be in not another 'Civic Pride' military parade type concrete paved scene. It was a baroque peoples park—whizz machine neon lights thing . . ."

And thereby hangs a tale.

Shelley Lodge



Dear Sir,  
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Dear Sir,  
Recently I have twice been asked to submit my photos to a competition during the Universities Arts Festival.

The first approach was made by Linda Taylor, the Dance Controller for the Festival. She hoped I would submit some dance photos.

The second approach was by letter from the photographic Committee. After receiving this circular I decided not to enter any photos.

The letter, composed in pseudo-American Advertising Agency language, invited me to submit my photos to a jury so I could be "discovered" as a "Bright contemporary New Zealand" photographer.

I am not very bright (a high school drop out) nor a contemporary New Zealand (a middle-aged Dutch man). So I am excluded from entering this competition, and I feel free to ask some questions.

If photography is "Art" (perhaps), how can an artist be "discovered" by a jury made up of other photographers on the basis of a few photographs submitted to a competition? Why not look at all their work?

Why do you have a competition for photography and not for painting, music, dance etc? Why have this exception for photographs?

And if there is a competition why is there not an independent judge instead of people biased in their opinions by their own work? Of the jury I think only Mr Hutchins is acceptable.

John Turner is a good teacher, but he has restricted himself too much by technicalities.

Do Van Toan is a beautiful photographer but is still too narrow minded. Simon Buis recently won a roll of film in a national competition. How is it possible to be a competitor one day and a judge the next?

Most members of the Student Union are reputed to be opposed to our present competitive society, so why do they want others to submit their work to a competition?

Ben Boer.

*The Arts Festival organisers regret your interpretation of the photographic exhibition—whatever heard of a competition with no winner or no prize? Funny isn't it. Bye.*

Bruce Kirkland  
Arts Festival Controller.

Dear Sir,

As a tenant of the house owned by David Hopkinson I would like to contest the allegations made in Craccum about his house.

Since his purchasing the house ten rooms have been painted the floors of five rooms have been sanded and varnished, new curtains have been provided in six rooms, new innersprung mattresses have been put in five rooms, new shelves and a window seat have been built, a couch and washing machine have also been purchased, and David has planted three trees.

On a number of occasions, including once for myself rent has been lowered. David does not collect rent in advance and has never required a bond. The only eviction was to a tenant who owed four months rent. At present three of the tenants owe rent for the past three months.

I personally invite anyone interested to inspect the house. I think that Craccum owes David Hopkinson an apology for what can only be described as lying.

Yours faithfully  
Edward Wrigley

### THE SHIT BEGINS TO FLY

I think your article on Dave Hopkinson's house letting was a really good activity. So lets keep the ball rolling. I suggest it could become a weekly event. This week's candidate is John Milne, that happy go lucky anarchist, if that's what waving a black flag means.

His empire is of unknown size possibly 3 houses, the one he lives in how bourgeois, another in Norfolk St and one at 34 Hepburn St.

A reasonable return on houses is 10% according to my real estate agent yet John is getting near 20% on this investment. What about the other?

Up the revolution  
Ken Howell

P.S. I don't really expect to get this published but it doesn't really matter as the real muckraking will soon begin, not a pseudo effort in Craccum.

MUSIC SOC. LUNCH TIME CONCERT  
20th Cent. Slavonic Music  
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Student Welfare

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See CONTACT (listed under Blind Students)

*Quotations from a letter of MR MEL DAVIES, Director of Abschol, Adelaide, South Australia, dated 30th June, and received on 3rd July.*

... the Aboriginal scene is still active here and we've 'Black Moratorium Day' coming up on 14th July, where there's going to be a march along the main street (King William Street) starting from the Parkland at North Adelaide where there's an old Aboriginal Ceremonial Ground. It promises to be quite a day as it'll be a national affair and so should attract quite a bit of publicity.

"The latest 'occurrence' is related to the Carrington Hotel. Last week an ex-Secretary of 'Civil Liberties' publicised the police discrimination that took place there, and this was reported in the press. Unfortunately this occurred only two days before Civil Liberties, Abschol and SACAR were due to start a special observation there. However we decided to try to capitalize on the situation and last week I gave some evidence to the press — unfortunately the press seems biased in giving the police a disproportionate amount of space in the media — so this week I'm giving it the gun by reporting it all in the Uni paper 'On Dit' — so we'll see what comes of all that."

If the students were to deliver their cups, saucers and plates to the dishwasher in the cafe — \$3,246 per year would be saved in labour costs of the Association.

If students and others were to fill out Military Service Registration Forms, volunteering for Army service, but giving false names and addresses — this might really stir things up.

Dear Sir,

*As many people, who read this letter will know or have a general idea, there will be various demonstrations occurring before the national elections. These demonstrations are or will be organised by various groups, some of which are not concerned (superficially) with the internal political situation. Within these groups, there is a percentage (majority or minority is of no importance) of persons, which is mainly concerned with internal politics and not with the ideological situations which they represent — South Africa, Vietnam, or the French Tests. This is not including such groups as O.H.M.S. which are totally involved in internal politics, although external situations are a motive.*

*If these people wish to change the party which is in power, by demonstrating at this specific time of the year, they will defeat their own purpose. It is election year. It must be remembered that the majority of voters in this country are conservative and this conservatism will increase the more "radical" the demonstrators are — a natural reaction. In an election year, the political parties use the population of the country for the sole purpose of regaining or gaining political power. The idea that politicians represent the people is killed in the election year. People are used, not represented; respond to the most attractive facade.*

*By demonstrating, it also proves to a percentage of the voters that what various Members of Parliament have said involving demonstrators is true and/or correct. The demonstrator has become a political toy utilized, effectively and timely by the Government. This letter may seem to be pro-Labour but I do not support any of the political parties which exist in the New Zealand political system. The word "government" is used in the sense of the party in power, be it National, Labour, Social Credit, or New Liberals — the system not the parties.*

*I am not saying that demonstrations should not occur; they should. But the time is not right. An act of violence involving, not necessarily started by demonstrators or students (usually thought of as the same), will defeat all those who wish to change the system, simply by defeating their own purpose. The matter of demonstrators staying within the law has lost its potency to law, but has an incredible position in the political battle ground of elections. Within New Zealand politics, the direct significance of external political situations, in reference to demonstrators, has only become important to the election.*

*It seems to me that the governing body has put forward, although not stated as such, a policy to "treat" demonstrators. A similar act can be seen in the modern political history of California. The last election of Governor (1970) was won by Reagan. His policy towards the Negro before the election was similar to the unspoken policy of this "country's" government — suppression. Since the majority of the Californian population is white, he regained governmental power. This is an example of how a government can use a dissenting minority to gather votes. This is happening in New Zealand.*

*Why have some of the "leaders" of this country attempted to provoke a confrontation between demonstrators and police? Instead of subtracting from the coming, and it is coming, unrest, the governmental "politicians" are adding to it. It is their function as leaders to provoke unrest?*

*A generalization — it is only hypocrites in one hypocritical system provoking hypocrites in a similar hypocritical system.*

Yours  
G.B. Lindsay



## TWITWITTI

maureen thompson

Phred 'n Gert are the all-time record holders of the INCOMPETENCE IN TYPING award. These two work together, one hand each on the typewriter, and produce often—nearly every week—a green piece of creativity called TITWTI.

It is in the general student interest that the true identity of these typographical anarchists be widely publicised.

Phred is actually a female. She attended the Shingle Downs District Primary with Gert for a period of ten years, and then they were accepted into Auckland University on the strength of their research into the sleeping habits of dairy cows.

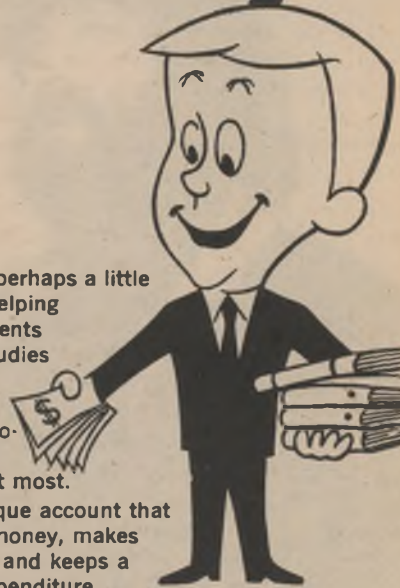
Gert's journalistic experience, came through giving morning talks in Primer 1. Phred used to compile the lists for the school milk. Having toiled for one year's on House Committee, and then having sat and failed finals, both Phred 'n Gert were considered by various experts to be just the right sort of people to hold the reins of TITWTI. The pair developed their marvellous senses of humour out of sheer necessity—they found it was a very cruel world for standard two graduates from a high country school. Now they say they must laugh at everything if they hope to survive and live another week to work on their brain-child TITWTI.

"Some people want fame, some want money some just seek inner satisfaction, but we just want a decent helping of each." These are the words of beloved Phred. Gert agrees but adds sadly: "But unfortunately the Students' Association hasn't got the hint yet."

The weekly collection of disgusting spelling and atrocious typing etc etc is easily explained, Gert says that ol' Phred hasn't really been the same since she trod on her glasses, and Phred says that Gert is now stone deaf after some wild nad wooly adventures with the cows when she was young, wild and woolly.

The literary world holds little for me, says Phred, so she will move on soon to become a triangle player in the Salvation Army Band—a life-long ambition. And Gert will camp out on Lake Te Anau and start a Kea farm.

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## MOBE Comment

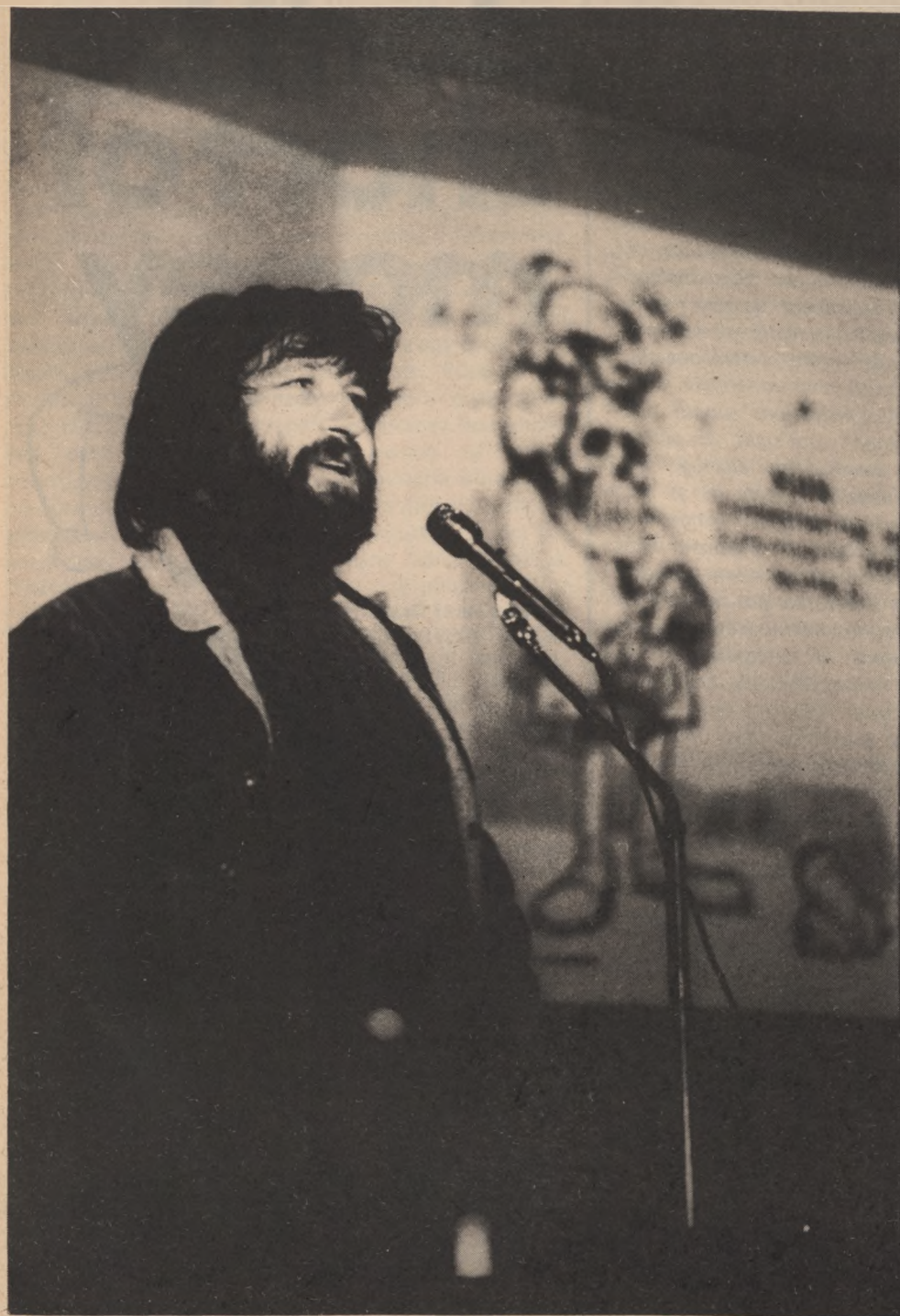
This evening I went down to Queen Street to take part in a demonstration against the Vietnam War. It was different from the demonstrations I was used to. I wasn't surrounded by familiar faces, the cheering was uncoordinated, the organization was rough and the speeches were not emphatic. But don't worry, NZ, you will learn. Unfortunately you will learn. And that is what was bothering me - why do you have to learn? Why, after the countless anti-war demonstrations I have been in, do I have to be in another one? For a moment during the march the thought crossed my mind that maybe people are right when they say that demos don't do any good. But this thought was thrown from my mind by the recollection of that bright Chicago day a few years ago when the construction workers in their thousands charged the march, swinging their long bits of pipe while the cops stood idly by. Yet it was those same construction workers who last year marched beside us. Just like the Midwestern mothers who used to call us "Commie traitors" are now the ones who lead the marches. Especially I think of the boys in Vietnam. Yes, I think of them, the ones we were told couldn't be let down, especially those crippled veterans who threw their medals back at their leaders. No, demonstrations can succeed.

ALLAN GOLDIN



## COBB, OCHS - Arts Festival prelude

About 300 people fronted at the cafeteria on Saturday night to hear/see Ron Cobb & Phil Ochs. Cartoonist Cobb threatened to show 50 slides of Ayers Rock, but didn't. Ochs sang. We liked them both.



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