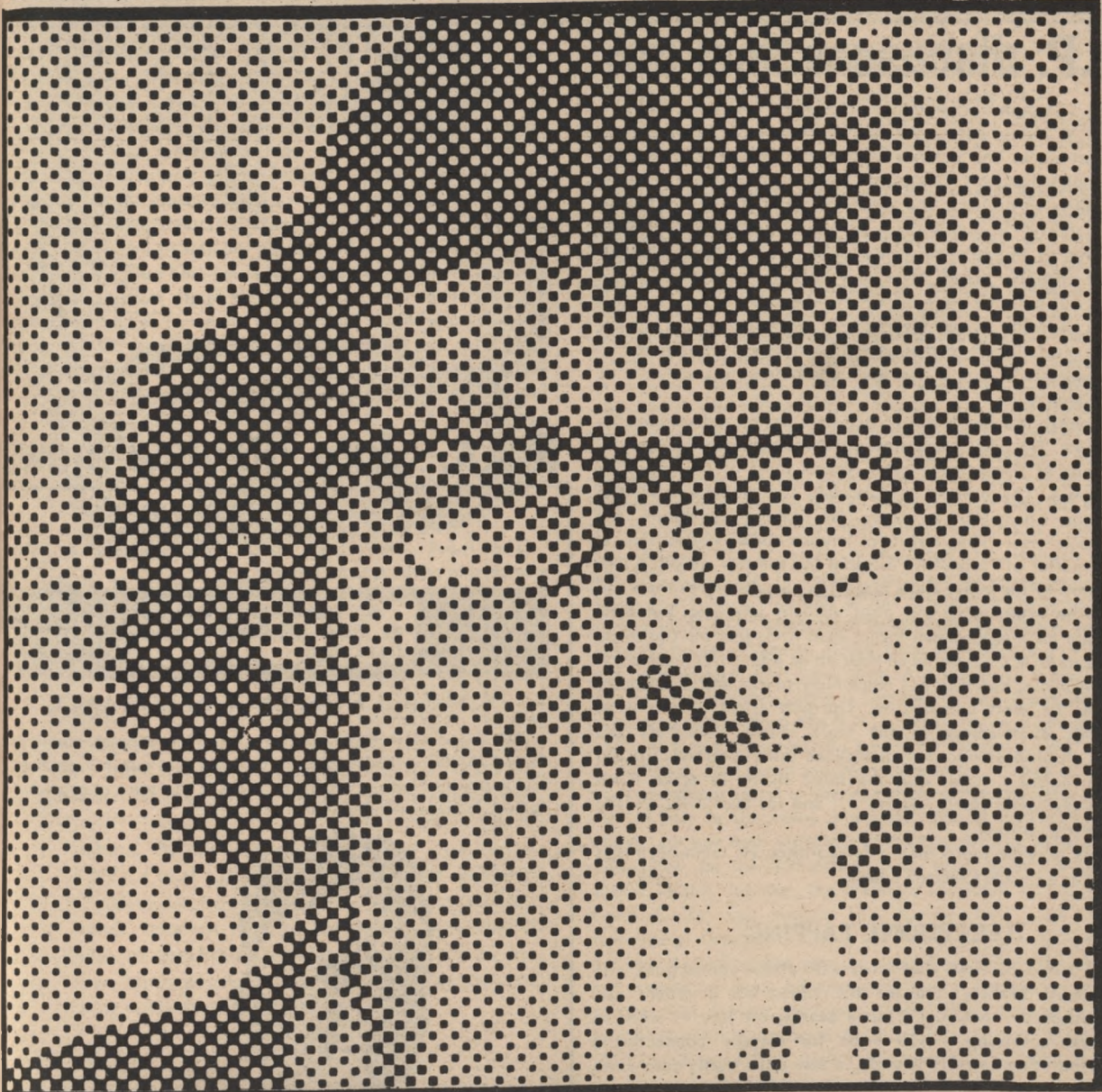


CRACCHUM

27 JUL 1972
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Thursday, 27th July, 1972
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BARTLETT WINS

DESPITE MAJORITY, LACK WITHDRAWS, CHAN RESIGNS

ANALYSIS OF THE ELECTIONS

BOB MILLER

The result of the election was confirmation of voting trends throughout the year on S.G.M. motions. Interested students obviously no longer wish to tolerate incompetence and monodism in the Association Executive. Although Mrs. Volkerling was not elected, the election was a triumph for the triumverate because only the intrusion of the Socialist candidate, Peter Rotherham, in splitting the vote, denied Ngahuia the Presidency. On a second ballot, Volkerling would no doubt have collected the great majority of Rotherham's vote, thus insuring a win for her, the triumverate, and the students as a whole.

Not since the time of Bill Rudman and Mike Law has as impressive and strong team of candidates contested the Presidential election as the Volkerling/Lack/Chan triumverate; and sadly, perhaps, we may not see another like it for some years. This team promised a greater involvement of students in the Association than ever before, and deeper penetration into the potentiality of Association than we have seen for some time. The wholesale resignation of the triumverate will only serve to conserve the

monolithic nature of AUSA, both in the university and in the community at large.

Bartlett will probably prove no more effective than Bill Spring or John Woodroffe in his term of office. He lacks the grass-roots dedication of his two predecessors, and his greater sensitivity to criticism and complete lack of political acuity will distinguish him from them. What he does promise, however, is perhaps better representation in the media, but then only as a service organisation. His running mates, Newman and Hopkinson, are non-descripts of the first order, and we can expect nothing of the creative or innovative from their administration. Their candidacy has represented the typically paranoid conservative backlash against change and even greater stability for AUSA, and the childish antics so evident in their campaigning is indicative of the character of their next twelve months in office.

The election results indicate the realisation on the part of students that things need to be done. The return of Chan and Lack with vast majorities indicate support for a change in the style of representation AUSA has been accustomed to in the past, and that the effectiveness

'ID' FINALLY COMING

'ID', Instinctive Impulses Ltd.'s long planned national publication has finally come out of its planning stages. Approval for publication of the first issue in early September was given by the Board of the Company in Wellington recently. The initiative started in Christchurch during a recent visit by David Cuthbert (President NZUSA) Following discussions between Cuthbert and Canterbury publications personnel, a proposal was presented to the Board of Instinctive Impulses Ltd. NZUSA publishing company. Further investigation of the viability of the Canterbury proposal was done leading to approval to go ahead by the Board on Tuesday 18 July.

NATIONAL PARTY: NO VOTE FOR 18yr OLDS

The President of the Auckland Teachers College, Robin Kora, 23, says the National Party reasoning in throwing out the remit on lowering the voting age at their Conference over the weekend is a 'load of crap'. He says the 18 to 20 year old age group is probably the best informed in the country, that age doesn't mean a thing. A large majority of voters don't know why they vote - they tend to follow their grandfathers. News media are so concentrated now that the young study and filter out their own opinions. Therefore the young are the most politically informed on this planet, and they'd know more about National and Labour Party policies than their parents. Which is, no doubt, the real reason the National Party Conference threw out the remit.

ADMINISTRATIVE VICE PRESIDENT

| | |
|--------------|------|
| Chan | 1397 |
| Myalls | 211 |
| Newman | 757 |
| Verner | 306 |

WELFARE VICE PRESIDENT

*(According to the Returning Office Lack withdrew before counting finished)

| | |
|-----------------|------|
| Lack | * - |
| Hopkinson | 1142 |

*"Unofficial" sources quote 1533.

REFERENDUM ON VIETNAM MEDICAL AID

| | |
|-----------|------|
| Yes | 1514 |
| No | 1084 |

RECOUNT RESULTS

Russell Bartlett survived a recount to score a clear win in the presidential elections. There were complaints that the first count had been poorly conducted, with insinuations that Bartlett may have made unjust gains, but the recount gave him 100 extra votes. The final figures are:

| | |
|------------|------|
| BARTLETT | 1413 |
| VOLKERLING | 1039 |
| ROTHERAM | 384 |

Despite his gains Bartlett is still a minority president, and taking in the other two positions we have the anomaly of Bartlett, Hopkinson & Newman WINNING with 40% of the poll, and Volkerling, Chan & Lack LOSING with 48%.

The effect on the vote of campaigning is interesting to note. Last minute attempts on the part of Bartlett and Co. to thoroughly discredit the Triumverate apparently succeeded in the Hostels. Bartlett and his cohorts even went so far as to fabricate "facts" about S.R.C. in order to swing the hostel vote their way, and according to their campaign sources, the more succeeded. That the Socialist candidate, Peter Rotherham, split Ngahuia Volkerling's vote is obvious from the vote cast for both Chan and Volkerling. This indicates very poor political strategy in the Socialist camp. Faced with a certain defeat, and knowing that greater concessions would be gained from the Volkerling ticket than from the unofficial Bartlett ticket, the Socialists have suffered a greater defeat than just an electoral one.

Bartlett will now probably attempt to gain majority hold on Executive, and such people as Brent McConachy, Richard Rowe, and Richard are almost certainly prospective candidates - naturally as independents. The Socialists were planning to run a full ticket, but whether this has eventuated will by now be history, as will the future intentions of the Volkerling ticket.

The 1972 elections have so far produced unfortunate consequences - the underhand campaign of the Bartlett ticket, threats of physical violence to their opponents, gerrymandering, particularly in vote counting and the faceless, morose riddled Executive which appears to be forthcoming. All this appears to be a misfortune for the Association as a whole.



ILLOLAHIA ARRESTED IN SYDNEY

Will Illolahia of the Polynesian Panther Party was arrested last Saturday in Sydney during the Aboriginal Rights March there. The organisers of the march had an agreement with the police that if there were more than 1000 people on the march they would not be confined to walking on the footpath, but could march on the roadway. 4000 people turned up to march in support of aboriginal rights, but when they walked on the street, the police charged into the crowd, arresting 16 of which Will was one. He is charged with Offensive Behaviour and Resisting Arrest and will appear on Tuesday 25th July. He has been allowed bail and is staying with friends.

NAZIS PRAISE NATIONAL M.P.

The June issue of OBSERVER, the magazine of the "National Socialist Party of NZ" opens with a big heading "WELL SAID 'ALF'" and a picture of Alf Allen, currently Mr Speaker in the House of Representatives. The fascists (at last folks—we use the word correctly!) have seen much to admire in Allen's "law and order" raves ... they say "We support your stand 100%. The only shame of the matter is the fact that there are not a few more of our elected representatives with the GUTS to speak out in the public interest."

NSP's ... leader, Colin King-Ansell, says his party will probably contest some of the seats in the general election — with men like Allen in power it's a wonder that they see any need to try.



MARKS MESS IN CHEM DEPT

When a Chem I student, A. Haden, asked why he had received no marks for an assignment he was told by Mrs Godfrey, the lab. demonstrator, that it was not the standard of his work that was lacking but that he had not been present for part of one lab. that had resulted in his mark. On taking the matter further, the chief demonstrator told Mr Haden that he had approved Mrs Godfrey's decision and as such stood by it. Mr Haden spent 2/3 of the time in the lab. and had completed the majority of the assignment in this time. It is also understood that this is not an isolated case.

CRAPPUM CENSORSHIP

Craccum is censored. No one seems to mind. Except for a few enquiries ("What were the missing pieces of the Greer article?" etc) and a flutter of enthusiasm at 'Forum' (about the 4-page item on the Seamen's Strike which was totally deleted) you'd have little excuse to believe that the university had something to do with the idea of free speech. There was even a brief stir about last week's cover story—the printers phoned the Students' Association and Miss Macky was promptly up in the Craccum office to check whether the Wheeler case was sub-judicae. The man behind the editor's desk said no, it wasn't—no charges have been laid. "Are you certain of that?" "I should be—I am Chris Wheeler."

THIS WEEK'S BIBLICAL QUOTE

He that is wounded in the stones, or hath his privy member cut off, shall not enter into the house of the Lord.

Deuteronomy Chapter 23 verse 1.
(a compelling reason for Christians to wear genital protection on dog controlled demonstrations.)

M.P. discusses libel law

The Craccum-Cock-Earwig conspirators (McInnes, Clifton, Wheeler & Milne) had a two hour meeting with M.P. Jonathon Hunt last week. The Security Service and the libel laws were the main topics discussed. One possible matter for political action is the liability of printers. The argument against this law is, firstly, that "liability" in publishing is so poorly defined that printers are driven to an extremely conservative interpretation—so much so that entirely "legal" items may be unprintable because no printer will take the responsibility for them. Other key members of the printing trade (typesetters, photo-processors, paper supplier etc) are left to themselves, but printers are required to read, understand, and if necessary discriminate against some of their clients' copy.

Secondly, the law is out of step with technical developments in printing. The biggest and most efficient machinery is largely in the hands of those people who control most of the country's newspapers. The printers of Craccum, for example, print the Wanganui Chronicle. In terms of present legislation the "Chronicle" is a sitting target for anyone libeled in Craccum. If it is a matter of "indecent" material the printers are subject to the whims of the police and a magistrate. Small-time printers can usually be found who will print virtually anything, but their prices are necessarily much higher than firms like the Chronicle which can print Craccum in an hour on its web offset machinery. The Chronicle, however, has much more to lose and is obviously going to be more conservative. The nett effect of this is an economic disadvantage to the more radical publishers and editors. Publishers who may be inclined towards strong criticism of the political status quo are more likely to make harsh statements about public figures ... and far less likely to find themselves a printer.

Hunt may be more than a sympathiser. He mentioned that he, too, is a sacked Craccum editor.

TELEPHONE TAPPING

"As I had previous experience with phone connections with the security branch, I thought this request was in order," said Cliffe Robert Crawford (39) at a hearing on July 11 when he admitted accepting a \$50 bribe for illegally connecting a telephone. The security branch, a law unto itself, does exist, does tap phones, and is a large and stupid government expense item.

Very little has been said on the decision of the Dept. Of Love to foist upon the unsuspecting public of New Zealand an automated, snooping, dehumanising and immoral filing system. Neil Newman spoke briefly on the inherent dangers of such a system which relied on human programming and thus was not foolproof. But he, and most others have overlooked the basic immorality of a computerised index. Even if there was no possibility of a mistake it would still be totally unacceptable. This type of file must never exist.

It is clear that this system could be open to abuse by those in power.

and would it be just a filing system for criminal offences and traffic offences? It is probable that we should see in the very near future an extension of the computer's use to be a file of every individuals credit rating, bank balance, income, expenditure, etc. and before very long a complete and current dossier on every man, woman and child.

DIRECT ACTION

Mobe was About 4,000 liberal shits chanting 1,2,3,4 we don't want your bloody war and all the cliches suitable for that night. Everything was so organised it was hopeless. Everyone had to march under "their" banner — e.g. "students against the war", "women against the war" and so on. The march was boring and the only time we tried a bit of disruption by sitting on the road the organizers did their balls. I suppose it gave all the olds and clergymen etc a chance to join the commie weirdo students and have a march, but what the did it achieve? Absolutely nothing. Hardly even got newspaper space. I hope there are no more mobs. If there are, I will march just for the sake of the so called "protest movement". I was rung up and asked to be a marshall but turned the offer down flat. walking around with a megaphone trying to "organize" a protest march.

To me the only successful protest now is direct confrontation and disruption. This makes people take notice. I won't physically endanger people but will (and have done) paint up the fronts of shops and smash shop windows selling South African goods. If a shop can earn \$1,000 a year by selling South African goods and can cause \$1,500 worth of damage, then hopefully they will stop selling South African goods. This is the sort of political blackmail that has started to work. For instance an organisation paid for materials to damage some stuff and within a few days some of the shops had offered to start negotiations. You may think my reasoning is but the protest movement in NZ is going nowhere by peaceful protests and guys like Trevor Richards having scones and cups of tea with Marshall. The days of protest marches achieving anything are gone (if they ever came). There are also too many hassles within the protest movement — i.e. the fights amongst the Trots and with guys like Piers McLaren (HART) who refused to march in the mobe just because it was being run by the Trots. More coordination is needed or we are gonna get nowhere fast.

(From ... — Jerry Smith)

RESISTERS TO BE ARRESTED

In a letter from Christchurch, OHMS member Mary Braithwaite writes: "I have had a little bother with the police. They came to see me last Wednesday night. Mr Polizeman tried to make me register for military training but of course I declined. Then he says "I must caution you that anything you say will be taken down and used in evidence against you blah blah blah etc." I refused to make a statement for him but we made him a cup of cold coffee. By the time he had written down all the formalities the coffee was stone cold but he drank it and left. All three of us Christchurch draft resisters are being summonsed within a month on a charge of failing to register. Then after that jail term (non-payment of fines) they are going to take us to military camp under police escort. Basically I'm fucking scared but I'm proud to be doing this whole thing."

R.S.A. - July 'Review' news

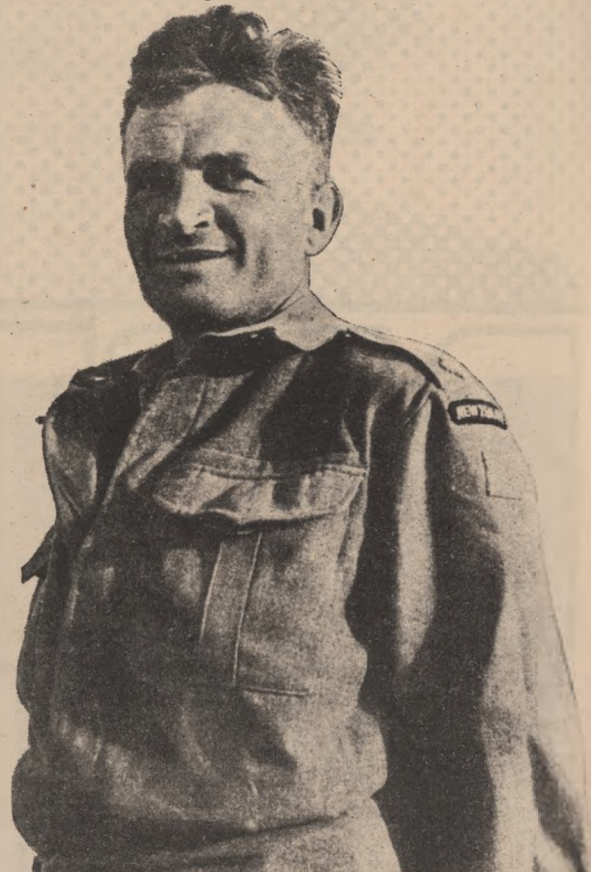
MORBID PREOCCUPATIONS

The R.S.A. "REVIEW", in an article on the declining membership of the R.S.A., notes that:

By 1896, 47.5 per cent of RSA members would have died.

MISERABLE DEFENCE ALLOWANCE

On P.3, Cedric Mentiplay sobs that NZ defence budget of \$128,175,000 is inadequate. If you work that out in Vietnamese scalps it seems bloody excessive. Or is it the price of protection against Japanese fishing trawlers?



**Charles Upham V.C.
ABOLISH ANZAC HOLIDAY**

(and we quote):

"The patron of the Ex-Prisoners of War Association, Charles Upham, said recently that Anzac Day should be abolished as a public holiday.

"It should be held on the nearest Sunday each year, so that people who want to commemorate it can do so without being insulted by long-haired louts.

"Anzac Day does mean a lot to people who lost friends and relatives in the war, but I don't know why everyone should have a special day for it.

"These protestors are just a bloody nuisance. They're a bunch of louts just like the motorbike gangs.

... "He was critical of the way news media reaction to the Anzac Day incidents in Christchurch and the way in which they were "glorified".

"These people are only going to disturb things if they know the news media is (sic) watching, and it's the television and the newspapers which magnify the whole situation."

Fifteen years ago I was given a book called VC Heroes. In those days VC didn't mean "Vietcong". Upham himself has been the subject of media glorification — the book recalls that: "In one twenty minute skirmish, he personally knocked out a machine-gun post, a truck full of German infantry, and a Tiger tank. He was wounded twice. But as usual he paid no more attention than if he had been bitten by sandflies."

One can admire the efficiency of the man, but if his idea of freedom is too narrow to include demonstrators, what on earth was he fighting for?

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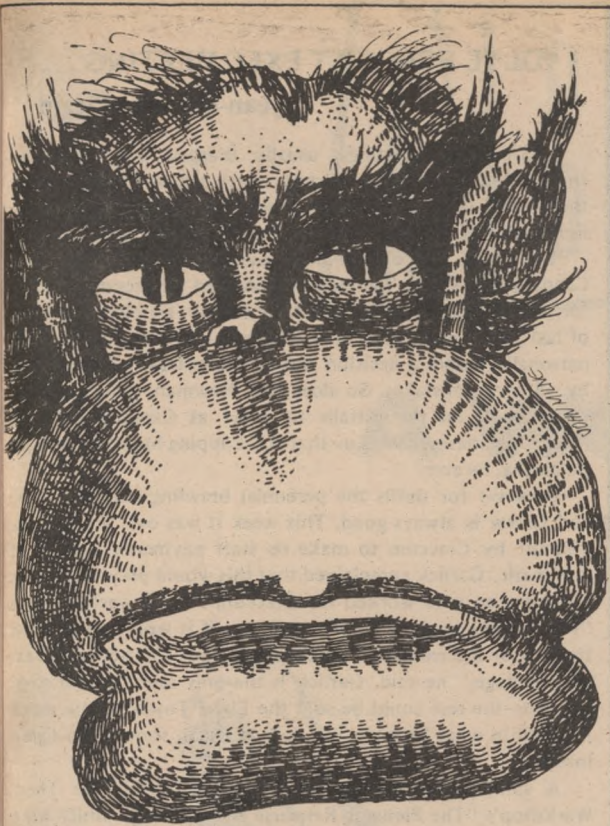
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HOLYOAKE:

A MISREADING OF GOVERNMENT POLICY

Despite all the exposure of corruption in the Vietnam scene ("Pentagon Papers" etc) our politicians still trot out the same glib statements that NZ participation in the war is at the South Vietnamese Government's "request". It's very much more likely to be at Richard Helm's request (CIA chief and recent visitor to NZ). Local campaigner Jack Howard, annoyed at the self-righteous showing of our government over the French bomb tests—in view of the same government's endorsement of the killing in Vietnam—sent a telegram to the Prime Minister and in a letter dated 5th July got the following reply from Sir Keith Holyoake:

Dear Mr Howard,

I have been asked by the Prime Minister to reply to your telegram of 22 June about French testing in the Pacific.

It is a misreading of New Zealand policy to suggest that the Government is "supporting the slaughter of two and a half million Vietnamese" and the "ruination of their vegetation". New Zealand participated in the joint effort in Vietnam, at the request of the South Vietnamese Government, in order to resist aggression against the people of that country.

I fail to see the connection between such action in pursuance of the principle of collective security and the nuclear tests carried out by France in the South Pacific.

Such atmospheric tests, which are opposed by the great majority of New Zealanders, run counter to the spirit of the 1963 Partial Test Ban Treaty and are in direct conflict with calls from the United Nations (including the recent Conference on the Human Environment in Stockholm) that they should cease forthwith. They provide an incentive to others to conduct similar tests and thus work against the objective of restraining the spread of nuclear weapons. They bring no benefit whatsoever to the peoples of the South Pacific but could have potential for harm.

The Government's policy is therefore one of opposition to these tests. At the same time, it has been careful to stress that it is important not to overlook, in our natural preoccupation with French testing in the South Pacific, that these tests are but part of a wider problem. The Government believes that any long-term solution must involve a comprehensive test-ban treaty covering underground tests as well as those conducted in the atmosphere. The importance of such a step as a key to further measures of nuclear disarmament is widely recognised. It is our opinion that the best approach is to mobilise international opinion on a broad front against continued nuclear testing. Our actions have been consistent with this objective.

The Government has taken steps which it considers are effective and practical; many of the proposals submitted to us fulfil neither of these criteria.

Yours sincerely,
(signed) Keith Holyoake

A free era of mass communication is about to begin. Write your slogan or message — Freeze war, Stop racism, GIVE PEACE A CHANCE prominently on all banknotes you have in your possession at any one time. As well as taking your message to the public at large, this system also boosts the morale of fellow idealists. The scope of the scription is endless — you are urged to put pen to paper and write your own thing. Long live the people's free press.

REVOLUTIONARY VANGUARD OR REACTIONARY REARGUARD AN OPEN LETTER OF RESIGNATION TO THE SOCIALIST ACTION LEAGUE OF N.Z.

"M. Proudhon has the misfortune of being peculiarly misunderstood in Europe. In France, he has the right to be a bad economist, because he is reputed to be a good German philosopher. In Germany, he has the right to be a bad philosopher, because he is reputed to be one of the ables of French economists. Being both German and economist at the same time, we desire to protest against this double error."

(Foreword to 'The Poverty of Philosophy')
(Karl Marx, Brussels, 15th June 1847)

I no longer find membership of the Socialist Action League compatible with the revolutionary task of building the Fourth International as the Vanguard Party in New Zealand. The bankruptcy of Socialist Action politics was clearly demonstrated by the latest failure of its tactics of "Building a Mass Antiwar Movement"—a small sectarian demonstration of 300, totally divorced from the mainstream Antiwar Movement. Clearly, the blame for this cannot be laid at the door of faulty organisation, as Socialist Action's "July 14 Mobilisation Committee's" organisation and publicity far surpassed that of the Committee on Vietnam. The C.O.V. was not isolated by its "Victory to the Indochinese Peoples" slogan, despite George Fyson's statement—which proved quite correct—that this would appear to mean support for the N.L.F. The S.A.L. has been left behind by the radicalisation of the mass movement, and as a result, is now isolated. This is not to say that the C.O.V. is much to the left of S.A.L.'s July 14 Mobe Committee on issues such as the Seven Point Peace Proposals or the "Three-Tier Government of National Concord", but it must be pointed out that the Socialist Action League refused to attack from the left these proposals and disassociated itself from such an attack when it was made, e.g. at that Special General Meeting of the Committee on Vietnam during which the S.A.L. staged its carefully planned walkout. Is this the record of a Leninist Vanguard Party?

Although your group consists of a majority of wage earners, it has consistently failed to organise these people into playing any sort of role in the union movement, and in most cases these people are not even members of their respective unions. At a time when, for the first time in many years, there are political strikes in this country, the National Secretary of the S.A.L., Keith Locke, can declare that the working class is not radicalising! Instead of having a working class perspective, the Socialist Action League sees the universities as its "Red Bases", but even so has been defeated every time it has put its position to the mass student groupings. It has lagged behind even the prevailing political trends of its chosen "Red Bases". Despite the "Student Vanguardist" theory to which it subscribes, it has in practice acted as the Student's rearguard.

The S.A.L. thus in practice repudiates the elementary Marxist concept of the working class as the sole agent of social change.

S.A.L. conceives itself as being THE Vanguard Party rather than being a group contributing to the building of a genuine revolutionary vanguard party. As we have seen, since it has no understanding of the real social forces in New Zealand society, its only way of becoming a vanguard party is to proclaim itself as such. Its total failure—and even refusal—to politically educate its members has resulted in some members of fairly long standing not even considering themselves Marxists, let alone Communists. A good number of S.A.L. members have never read a word of Marx, Engels or Lenin, and very little Trotsky. Their political reading consists of a few "New Left" pamphlets. With this general lack of theory it necessarily follows that any concept of democratic centralism must be of a purely organisational nature. The understanding of the most basic Leninist principle becomes organisational rather than political. This is illustrated by George Fyson's statement that the "Socialist Action League is the Vanguard Party because it organises the Antiwar Movement". (sic) What is in fact happening is that the antiwar movement is being built at the expense of the construction of the Party. For these reasons S.A.L. is incapable of engaging in real political polemic to persuade others of its views and therefore must rely on purely organisational control to maintain its influence in mass movements. This means that S.A.L.'s discipline over its membership becomes progressively more bureaucratic, and the group's political life tends to revolve around the selling of its paper. It is in this paper, "Socialist Action", that the subordination of the building of the party to the building of the Antiwar movement shows most clearly the failure to develop an awareness of Marxist theory. The paper fails to play any theoretical role and becomes nothing more than the Left's "Sports Post". It reports events, but never analyses or explains them.

In the areas where class oppression is coupled with other oppression such as those of race and sex, S.A.L.'s theoretical recognition of double oppression has been negated by its student vanguardism, so that women workers are sacrificed on the altar of women students; Polynesian workers on that of Polynesian students for example, the Auckland Nga Tamatoa, which is composed largely of students or graduates.

Without the emancipation of women and Polynesian workers the emancipation of the working class generally is but a deception. The condition for the emancipation of all women is the emancipation of working women. Likewise the condition for the emancipation of all Polynesians is the emancipation of Polynesian workers. The abandonment of these principles has led to the degeneration of the Women's Liberation Movement into a single-issue class-collaborationist movement centred around the Abortion Law Repeal movement instead of its developing into a section of the revolutionary workers' party.

The Leninist position on the Labour Party is that Marxists should support Labour as a rope supports a hanged man. Instead of working within the Labour Party in order to destroy illusions the working class might have about its "Socialism" or its "labour-orientation", S.A.L. has helped build up such illusions.

Never before such BLOOD CHILLING HORROR!



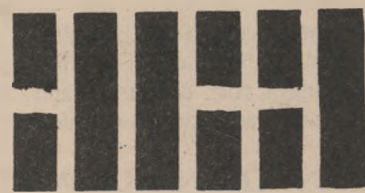
The "Out Now" perspective advocated for the Antiwar movement to retain Labour Party support sustains the illusion that Labour is genuinely Anti-War. The SAL has not used entry into the Labour Party to attack the reformist policies from a revolutionary standpoint; rather, it waters down its "revolutionary" politics so as to remain acceptable to the reformists. How otherwise can Keith Locke's silence on the issue of S.A.L.'s position on the violent overthrow of the capitalist state in a recent Check-point interview be explained? Silence on such a basic revolutionary issue is far too high a price to pay for acceptance by the Labour Party. I cannot but feel that Socialist Action should indeed fight very hard to stay in the Labour Party—for that is where all true Social Democrats belong.

As membership of the Socialist Action League does not appear to be compatible with that of the Fourth International I call upon all members of the Socialist Action League who see the necessity of building the Fourth International in New Zealand as a genuine worldwide worker's party for Socialist Revolution to leave and join the Communist League (Spartacist). The S.A.L. does not accept the concept of a democratic centralist International Party: it boasts of its "independence" of the International's decisions—its reformist politics are totally incompatible with the Transitional Programme of the Fourth International, adopted at its founding Conference in 1938.

TERENCE MILLAR
P.O. Box 3177
Wellington, N.Z.
July 18, 1972

IN STOCK NOW

I CHING



I CHING

HEXAGRAM 18:

WORK ON WHAT HAS BEEN SPOILED

HARDBACK

(Wilhelm translation) \$8.35

PAPERBACK

(Legge translation) \$1.60

at the U.B.S.

THE STUDENTS ASSOCIATION:

WHERE DOES

THE POWER

LIE?



It is now less than a month since the Grad Bar lease was renewed. Although only six months have elapsed since the A.G.M. opposing the renewal of the lease was held, and although the student body has made its intention regarding the Grad Bar obvious, the lease has been renewed. WHY??? Because the final decision did not lie with the students, neither on this question nor on many others regarding Student Union affairs. Even the "all-powerful-Executive" has no right of appeal on such decisions, the real power does not lie in their hands.

Where then does it lie? In the hands of the University. The very buildings which we inhabit and pay for ourselves (with Government assistance of course) do not even belong to us but to the University land which has been leased to us, thus any buildings erected on the site belong to the University, which in turn is owned by the Crown. The Council is the paramount governing body of the University and as such is the governing body of the Students Association as well. The power to manage the Association has been vested in the Union Management Committee, a sub-committee of Council, and not in the student executive. Fortunately, the student reps have a working majority on the Management Committee, but only so long as they all turn up to the meetings of that committee, and maintain consensus among their number.

UNION MANAGEMENT COMMITTEE

This committee is made up of five University representatives and six student representatives, the chairman being elected from the students. The President and Treasurer of AUSA are ex-officio members, but the President cannot be elected chairman. Although the students have a majority of one, they have only the casting vote, and not even that if all but one of the student reps are not present. This is the situation which arose when the Grade Bar lease was decided; President, John Woodroffe, proposed the motion and the University members pushed it through.

The Union Management Committee controls the Union buildings, the cafeteria, and custodial and maintenance business of the Association.

JOINT FINANCE COMMITTEE

Another subcommittee of Council, it is composed of the Vice-Chancellor, Registrar, President of AUSA, Admin Sec. of AUSA, and one other student. Voting is by a majority of four to one, thus one of the University members must be won over on each motion. This committee is very ineffective as its decisions are not binding on the Executive or Union Management. Generally, Finance Committee draws up the Association budget but its decisions on the budget are not binding on the Association. Usually they are accepted because of the stable nature of our budgetal commitments from year to year.

The important aspect of both of these committees is that they are both responsible to Council, and only Council. The Association has real control over its own facilities, this control is vested in Management Committee.

As far as the student representatives on that committee are concerned, there again the Association has no control; in effect those students represent themselves but in the name of the whole student interest. We, the student body have only the

opportunity to hire and fire these representatives and not to see that they represent our interests. At present they are appointed by the SRC, but I submit that they should perhaps be elected by the whole of the student body. The students should be electing those representatives who are wielding the greatest amount of influence over the University administration and the greatest degree of power over our own affairs.

The whole structure of Association government is very cunningly manipulated by the University. We have our Executive and SRC, elected in a grandiose manner each year, and the real source of student power is vested in students quietly concealed in a very potent but unheralded sub-committee of the University Council. The paranoia associated with the election of candidates in the recent Presidential appears fatuous when one considers the servile nature of that executive to the decisions of the Union Management Committee. We need to be more selective in our appointment of members of the Management Committee in order that we might actualise our policies with a greater degree of autonomy than at present. For too long the obscurity of the Management Committee has been mistaken for servitude to Association policy. BUT NO A.U.S.A. RESOLUTION, OR POLICY DECISION IS BINDING ON THE UNION MANAGEMENT COMMITTEE: IT IS THEIR DECISIONS THAT ARE BINDING ON THE ASSOCIATION. Only if we can ensure that the student members on that committee are competent to negotiate with the University members, are also competent to negotiate with each other, and above all to push the line agreed on amongst themselves prior to each Management meeting; only then will we achieve the autonomy the in the conduct of our own affairs which is necessary for an independent and self-governing institution.

BOB HILLIER

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

collective

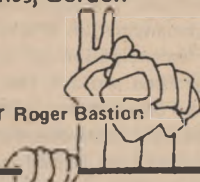
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VOLTE FORCE AT EXEC MEETING...

Jean-Baptiste Piggan

AUSA Exec meetings, usually dragged out, stuffy and smokefilled are once in a while worth sitting through—just for the laughs. Like last Thursday's trip into looking glass land by Publications Officer, Carew, and Public Liaison Officer, Bartlett.

Discussing the outstanding payment to the editor of the Capping Mag, Carew wanted him penalised for incompetence and for not abiding by his contract. Incredibly, Hatchetman Bartlett of last June's great Craccum Collision wanted the man consulted personally before a decision was made. At least Russell E. learns by all those mistakes. So does Neil Newman, who is writing a small book on the pitfalls to avoid as Capping Controller. Meanwhile, news reaches us that AU Capping Mags are banned in Balclutha, forever.

However for thrills the perennial brawling between Garlick and Carew is always good. This week it was over an innocuous attempt by Craccum to make its staff payments more or less automatic. Garlick complained that this would prevent him from checking on who worked for Craccum's \$110 weekly payroll. "I've usually made a tit of myself... if it won't do its duties, the rest of the executive should resign—but I'm honest, it's a big disadvantage," he said. Garlick is the only scientist and sceptic on exec—the rest could be sold the Eiffel Tower—so he may be justified in what he says. The rest, as usual, showed no signs of interest.

A similar situation happened with a subsidy for Theatre Workshop's "The Plebians Rehearse the Uprising" which will be shown free to students at the Arts Festival. Garlick thought that every student should be shaken for 50c but lost out to the silent majority. As chairman of Finance Committee he warned that from now on, any organisation wanting donations has as much chance as a whale on a tight-rope, from now on.

BITING

Other members slouch about, scratching after fleas, smiling vacantly, slicking their hair down, taking headbands on and off or smoothing down his springy wool-top. Bartlett, aglow with leadership potential, prompts the chairman. The presidents maliciously attentive hound, by name of Peanut Butter, is now mercifully excluded from formal meetings, unlike some.

ON BEHALF OF THE STUDENTS...

Through ignorance and lack of interest, our affiliations to the UN Association and the ANZ Student Health Association have lapsed.

Although it has been suggested that the Library should rescind its bag regulation of that a staffed bag room or more private lockers be installed, the Exec still continues to play around the issue which is of immediate importance to many students who have lost valuables this year.

There were gleeful handrubbing when profits on the pool table were announced (up to \$50 a week).

On its own initiative, Exec have stopped an SRC loan of \$50 to Greenpeace. Colleen Foley, doing a Norman Douglas, introduced the suggestion of setting up a University of the South Pacific Liaison Officer, then squashed it.

IT'S EASIER SAID...

Looking to Canterbury we have given our cheap moral support to their publication of a pilot ID (the national student newspaper) in September. Treasurer Garlick grows bright eyed at a chance to go down and observe their University Students Investment Society (parallel to the PSIS).

The evenings final piece of work was Vice-President Clare Ward's call for a letter of protest to be sent to the Justice Department over the recent sentence of a sixteen year old to three years in the can, for fire bombing the UTA offices. As Clare says, the Association ought to use its leverage to attack this sort of stupidity in the judicial system.

YOUR HANDY GUIDE TO THE SLOBS

Since this is the last report before the polls, I shall try to review as objectively as possible (not very), the participation of individual members. Treasurer Garlick is far and away the most effective member—he has a close knowledge of association activities and what he doesn't know he asks. Carew and Bartlett are also noisy if a little less attentive. In the second rank are members who are active in restricted areas of interest; Business Manager Rowe in management and administration and Capping Controller Newman in cultural affairs, as well as those who periodically awake from their trances to comment—President Woodroffe, justifying himself or letting drop/crash his own inimitable brand of feeble humour, Vice-President Clare Ward appealing for the down and outs, International Affairs Officer Colleen Foley exploding in Irish fury at alleged un-cooperativeness by the Exec in her work, Sports Rep Mike Starling with his convoluted quibbles and individualism, taking a quarter of an hour to discover that he agrees and Societies Rep Sellwood hooting, humming, whistling and muttering his way through.

Finally there are the back benchers, who let slip an occasional aye or no and sometimes wake up to defend themselves. Vice-President Myalls, Education Officer Gyde, Social Controller Winslade, House Committee Chairman Cora Baillie and Student Liaison Officer McMenamin. Although they may be effective in their own jobs, they are only on the periphery of the Exec in general administration.

NEXT SLOBS

Potential members of the next executive have not yet been attending meetings and if they arrive in their jobs quite raw, will be making the association suffer for their diffidence. Meetings ought to have a bigger audience than a Craccum reporter, a certain malevolent scholar, and a couple of people engrossed in reading newspapers.

The final meeting of the current executive will take place on 3rd August at 6.30 in the Council Room.

Also come to SRC 27th July in B10, 7pm). You have speaking and voting rights.

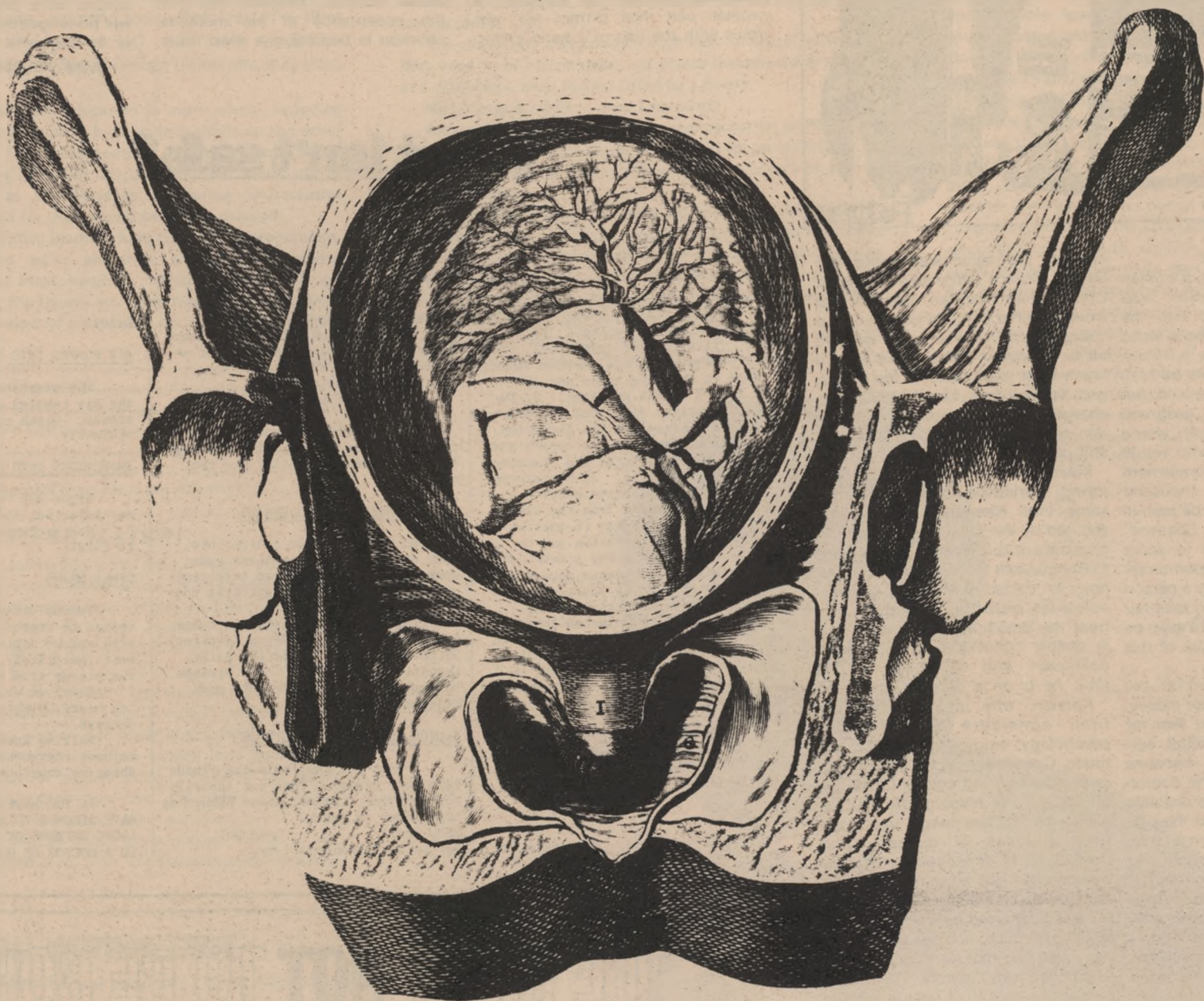
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ABORTION

A WOMAN'S RIGHT TO CHOOSE



Under the present law concerning abortion in New Zealand, no woman can have her pregnancy terminated unless her life is in danger. The law does not allow abortion for victims of rape or incest, for probable foetal deformity (e.g. after German measles), for the inability of a woman to cope as a mother, for a woman of unsound mind or for under-sixteen-year-olds. Though the law considers danger to a woman's life the only ground for abortion, doctors sometimes interpret this as including her mental and physical health. In effect then, if a woman can present a clear case (to the right doctor) that she is likely to go insane if forced to give birth to an unwanted child, she might succeed in getting an abortion at a cost of \$200-400. (The cost is made up of the fees of psychiatrists and other specialists consulted to gain approval for the abortion, and the fees of private hospitals, where fewer questions are asked.)

Only a tiny proportion of abortions carried out in this country are legal. The rest, estimated at between 6,000 and 12,000 per year, are obtained illegally, at great risk to women's health, often in appalling and degrading situations, and in spite of harsh penalties provided for under the law (i.e. up to 14 years imprisonment for the abortionist - the same maximum penalty as for rape, and up to 7 years for a woman who attempts to abort herself).

If women did not genuinely want abortions, they would not risk their lives and liberty to such an extent. Of all the reasons for abortion, the desire of women to prevent the birth of an unwanted child is by far the most common, and the least recognised in the laws of most countries throughout the world. In Britain, where the law was reformed in 1968 to include broader grounds for abortion, illegal abortions continue at a high rate. The reformed law has not recognised the overwhelming wish of women to decide for themselves whether or not they want a pregnancy continued, and thus it drives them back to the illegal racket. In fact, reform of the British law has shown that there is a real need, not for minor changes, but for total repeal of abortion laws.

Despite what some opponents say, abortion is a simple procedure which does not require hospitalisation, provided it is done early. The more easily an abortion can be obtained, the earlier it is done - and with much greater safety. Death rates from abortion are considerably higher in countries with cumbersome regulations than in those countries where abortion is readily available. In Czechoslovakia, 140,000 abortions were performed between 1962 and 1964 without a single death. In Sweden, where regulations waste much precious time, there were more than 30 deaths per 100,000 abortions in the same period.

Abortion is not the only means of birth control women have difficulty in obtaining. The safest contraceptives are too costly for many, and moralistic doctors and chemists often refuse young or unmarried women who need contraceptives. All contraceptives must be made easily available and free to anyone wanting to use them. Since many unwanted pregnancies occur through sheer ignorance of the way our bodies work and of how to prevent conception, sex education should begin at a very early age, as an integral part of the education system.

If women choose to be sterilised, doctors should not have the right to refuse them the operation for other than strictly medical reasons, if indeed there are any. On the other hand, no doctor should be permitted to sterilise women against their will (for instance, as a condition for agreeing to perform an abortion).

People sometimes say that contraception, sterilisation, or even abstinence are better than abortion and offer them as alternatives. None of these are any use at all to a woman who is already pregnant. In fact, to such women, the only alternative to abortion is compulsory pregnancy and childbirth. Enforced labour - used as a punishment for accidental conception.

Those who find natural human sexuality distasteful, and who call for abstinence, are quite unrealistic. (Besides, even if women try to abstain from sex, our system of "justice" gives men the power to take legal action against their wives to obtain resumption of conjugal rights!) Victorian morality does not recognise the rights of women to unhindered and satisfying sexual relationships.

Anti-abortionists claim to have children's interests at heart. But it is far more responsible and humane to prevent the birth of an unwanted child than it is to bring it into the world regardless of its future and the feelings of its mother. Every possible measure should be taken to ensure that women who want children are not faced with economic or social deprivation. Yet even with such conditions available there will still be women who want to end a pregnancy they did not intend.

WHO DECIDES?

Opponents of abortion, though they claim it is murder, seldom go as far as to say that no abortions should be allowed. They usually consider that in some cases the woman's interests come first. Pushed to the extreme, they will concede the right to decide about abortion to doctors, psychiatrists, husbands, parents, but NEVER to women themselves. To them, women are incapable of making their own moral decisions.

It is control of our bodies, control of our lives, that we want. The abortion laws are the most blatant denial of that control. These laws should be repealed, abolished, so that women can make a free choice. No doctor, no priest, no government, no man, no-one at all should be able to override a woman's decision to end her pregnancy. It is her body and her right to decide. Any law which prevents that decision from being carried out safely, and in the best conditions, is totally unjust.

Vaginal Politics



HELEN KOBLIN

Only three short years ago, a woman in pursuit of an abortion was automatically transformed into the main character of one of those webs of intrigue that resemble a Hitchcock thriller... only it was all real, and frequent. The plot would run something like this: The pregnant woman, after a frantic search, would come up with a person who would perform the abortion for somewhere between one and two thousand dollars. The money was to be paid in cash and up front. The "patient" would be asked to drive to some strange place, maybe a supermarket parking lot. She was met by a person she didn't know who would lead her to the abortionist. She might even be driven blindfolded in the car of this "middle man."

By the time she arrived at her destination, is relieved of her money, and led to the "room," her fear for her life probably, and hopefull, serves as an anaesthetic... because she wasn't given any by the doctor. (At the prices quoted, it was possible to find an M.D.) She would then be unceremoniously propped on a table, where the D and C (dilation and curettage) would be performed. It would take anywhere from fifteen minutes to an hour, if all went well. The traditional instrument used was called a curette, essentially a blade designed to scrape the lining of the uterus. The two greatest dangers accompanying the operation, legal or illegal, have always been perforation and infection.

Now that the great white rulers have, for the most part, decreed that a pregnant woman seeking abortion is a legal entity and not a criminal, underground abortion is virtually finished, an Edsel, kaput. But in the operation itself, nothing else has changed. The same old instruments are being used, and the same dangers exist.

As early as 1955, Harvey Karman, a UCLA psychology student, was developing new instruments and new techniques for abortion. As a practising Psychologist, Karman was engaged in doing research for the state. His subject was the emotional impact of abortion on women and his conclusion was singular: Not one woman had a decent experience. During the course of his research, Karman was present at many abortions, where he continually questioned the reasons for dilating (expanding) the cervix. He never received a sound answer. In addition, he protested the fact that the instruments hadn't been improved for 100 years. Doctors and the American Medical Association, distinguished by their resistance to change, ignored Karman's questioning, as well as the techniques he began to develop.

As a Ph.D., Dr. Karman became Director of the Santa Monica Clinic, some years ago, where he began to perform illegal abortions. More

recently the clinic was called the Santa Monica Women's Abortion Clinic. Here Karman trained and worked with a group of people called "paramedics." These were women, all ex-abortees. Three years ago, a heavy bust took place at the Clinic, and Karman was fined \$2500. The charges were "performing an abortion outside a hospital." The case is still pending.

Meanwhile, the technique is enjoying worldwide success. At the same time Karman is being persecuted by the local law, the federal government is financing trips for him to Bangladesh to teach those people how to curtail population growth, utilize his methods of abortion, and treat the emotionally disturbed. (He is deeply concerned with children, delinquent and disturbed. At this time, he is on a second trip there.)

Karman, who is a humanitarian first, considers abortion and psychology outgrowths of that attitude. Consequently, on his first trip to Bangladesh, he concentrated his efforts, via the mass media, to persuade the Moslem people to change their attitudes of disgrace and humiliation in connection with their women who had been raped by the Pakistanis, and been left pregnant. He was supported by Prime Minister Mujibur Rahman, and the veil of fear was raised so that Karman was able to proceed with his work. The simple process is taught to village women and carried on by them. There Karman is a hero, here he is called a fraud by many in the medical profession.

THE KARMAN METHOD

The instruments are so basic and cheap, that the whole medical mystique surrounding abortion is dissolved at the sight of them. Basically there is an object that looks like a plastic straw. It is called a cannula, and it is made of flexible plastic. This is inserted into the womb, and if the pregnancy has not gone beyond eight weeks, a plastic syringe is attached to the cannula, its piston is withdrawn, and negative pressure is created. This is a simple suction process which evacuates the fetus and all tissue in seconds. The cannula costs about a penny, and the syringe costs fifty cents.

Pregnancies that are more advanced than two or three months require a different method. For this, Karman invented a plastic coil which is placed into the cervix in much the same manner as the Lipps Loop, used for contraception. The Karman coil, however, is designed to expand, and be in constant movement within the body. This is important, as infection occurs usually, according to Karman, when a foreign object remains static within the body. The Karman coil takes five minutes to insert, and fifteen hours to expand. The coil detaches the placenta from the uterine wall, and when it is removed (usually the next morning) everything naturally comes out. "We

never had to put anyone in the hospital; there have never been any complications," Karman asserts. The procedures are all painless.

In addition to the plastic syringe, cannula and coil, Karman has invented several new types of specula (a speculum is the steel instrument used to dilate the cervix vagina and uterus for any and all gynecological procedures). The new ones are again plastic, flexible, and more amenable to the woman's body than the usual rough-edged steel instrument that is forced into the vagina and does not adhere to the shape of the organ.

All of the instruments are accessible to anyone, and can be successfully utilized by anyone. A woman can thus extract her own fetus with the use of a hand mirror.

This process is being widely taught at Women's Self Help Clinics all over the country. Extensive use has been made of it at the Women's Center here in Los Angeles, and has been introduced at the new Women's Clinic on Wilshire Boulevard.

CONTRACEPTION

From the Karman technique, a new type of contraception has evolved. It is known as "Menstrual Extraction." The same suction procedure that is used in the early stages of pregnancy is used in non pregnant women at the beginning of the menstrual period, during the period, or even if the period is late. This can easily be performed on oneself.

Dr. Karman, who is basically a social reformer, believes that with the acceptance of his methods, abortion is becoming a dead issue,

at least politically. He urges women to learn about the availability of these procedures, and the fact that they are all free. Karman, himself, has never charged anyone for an abortion and feels that even about referral services should be eliminated as women are enlightened.

Karman identifies strongly with people who have been penalized socially in any way. "The punishment of our society greatly inhibits the growth and creativity necessary to the development of human potential." By eliminating the concept of shame connected with unwanted pregnancy, and teaching women throughout the world to perform simple, safe procedures, abortion will no longer be a medical problem or an economic one.

Los Angeles Free Press

What isn't safe?

From Provincial Press/UPS New York (LNS) - There are only four safe abortion methods. 1) D. and C. (dilation and curettage), the gentle scraping of the uterine lining, is used in aborting women who are less than 3 months pregnant. 2) Vacuum aspiration, also used in early pregnancies, involves the insertion of a vacuum tube into the cervix and the withdrawal of fetal and placental tissue by suctioning. 3) Hysterotomy is a miniature caesarean section - the fetus is removed from the uterus by incision. The woman is anesthetized during the operation and is usually hospitalized for a week. 4) Salting out is the newest method and is most often used in aborting women between 14 and 22 weeks pregnant. Saline solution is injected into the uterus, replacing the amniotic fluid which protects the fetus. The displacement of the amniotic fluid induces labor and a woman will usually miscarry within 25 hours.

NEVER USE THE FOLLOWING METHODS. THEY ARE EXTREMELY PAINFUL AND CAN LEAD TO PERMANENT DISABILITY, INFECTION OR DEATH.

ORAL MEANS

Ergot compounds. Overdoses can

cause fatal kidney damage. Quinine Sulphate. It can cause deformities in fetus or death to mother.

Estrogen is useless. Castor oil is useless.

Nothing that is swallowed can cause abortion without also causing death or severe disability to the mother.

SOLIDS INSERTED INTO UTERUS

Do not put these solids into your uterus. They may burst your womb and bladder or cause infection or hemorrhaging that might kill you:

| | |
|------------------|---------------------|
| Knitting needles | Catheter tubes |
| Coat hangers | Gauze (packing) |
| Slipper Elm Bark | Artist paintbrushes |
| Chopsticks | Curtain rods |
| Ballpoint pen | |
| Telephone wire | |

FLUIDS INSERTED INTO UTERUS

Do not put the following fluids into your uterus. They can severely burn uterine tissues, cause hemorrhaging, shock or death.

| | |
|------------------------|---------|
| Soap suds | Alcohol |
| Potassium Permanganate | Lye |

Lyso

Pine Oil

AIR PUMPED INTO UTERUS

The uterus will collapse from the air bubbles created in the blood stream. Death comes suddenly and violently.

INJECTIONS INTO UTERINE WALL

Ergot and Pitocin are poisons. Any injection is fatal. Sodium Pentothal - any overdose is fatal.

OTHER MEANS

Vacuum cleaner - which is connected to uterus - not to be confused with vacuum aspiration - is fatal almost immediately. It will extract the uterus from the pelvic cavity.

Physical exertion such as lifting heavy objects, running, etc., is useless.

Falling down stairs severely injures the mother, and rarely brings about an abortion.

IF YOU HAVE USED ON YOURSELF OR HAVE ALLOWED TO BE USED, ANY OF THE ABOVE METHODS OF ABORTION PLEASE GO TO A DOCTOR OR HOSPITAL IMMEDIATELY.

THE RIGHT NOT TO BE BORN

"The fact itself of causing the existence of a human being is one of the most reprehensible actions in the range of human life. To undertake this responsibility to bestow a life which may be either a curse or a blessing, unless the being on whom it is to be bestowed will have at least the ordinary chances of a desirable existence, is a crime against that being."

J.S. Mill "On Liberty"

The argument of the anti-abortionists centres around the deprivation of the foetus of his chance to life and happiness. However the possibility of a child attaining a satisfying existence in a hostile environment is slim indeed. Babies born in New Zealand can at least count on the very basic requirements of life—food, water and shelter, although for some families it is becoming increasingly difficult to supply even these basics at an adequate level. But these necessities constitute only a very minimal level of existence. To quote that time worn cliché—we should be interested in the quality of life not its quantity.

The effects of early socialization in human beings have been well established by much psychological research as being the basis of later inter-personal relationships and general attitude to life. There are enough anti-social reactions and suicide cases caused by loving mothers but the situation for the unwanted child is even more grim. Studies of under two year olds raised in institutions have shown that lack of physical closeness and warmth can actually cause death. Harlow's study of baby monkeys came to the same conclusion. Given the choice between a surrogate mother that provided food or one that provided close physical contact, the monkeys chose the latter.

The unwanted child begins life disadvantaged. A resentful mother cannot be a loving mother, and without the necessary

involvement of a parent in a normal mother-child relationship the unwanted baby does not have the development of a warm baby. The effects of being unwanted have been most clearly revealed in a Swedish study of 1966, by Forsman and Thors. This was a follow-up study of 120 children born after their mother's requests for abortion had been refused, compared to a control group of 120 whose names came next on the register.

| | Unwanted Children | Control Group |
|---|-------------------|---------------|
| Psychiatric problems | 28 | 15 |
| Delinquency | 18 | 8 |
| Crime | 8 | 2 |
| Drunk | 15 | 10 |
| Public Assistance | 14 | 2 |
| Subnormal | 10 | 5 |
| Higher education | 14 | 33 |
| Rejected by Army | 15 | 6 |
| No abnormality | 48 | 68 |
| Freedom from defect and living with parents | 55 | 69 |

While the most cogent argument for the repeal of our present abortion laws must still be the woman's right to control her own bodies and to choose if and when they want children, the figures suggest that the foetus may also have a right—the right not to be born.

Many women are already assuming their right to choose. A 1972 survey showed that at least 6,500 New Zealand women had illegal abortions in 1971, for which the maximum penalty is seven years' jail. These women have made their own decision on an issue which most closely affects them. While anti-abortionists claim that the foetus is a living entity from the moment of conception and hence abortion equals murder, many experts in the field of embryology disagree. If the experts cannot agree then the categorical statement that abortion equals murder is just ludicrous nonsense.

So for the sake of the mother and of the foetus we must liberalise our present abortion laws and leave the moral choice to the person most concerned—the mother.

Ideally about contraception contraceptive available free a little need for certainly perfect. The present lot to be desired for the copulation. Most widely p with secrecy fashion (the p fact that two c out of wedl birthrate—one really, when c turning a blin doctors of on suit, I have contraceptives engaged.

What we r full birth contr the country ar available to all. necessary, main failure although As yet, cont though thank effectiveness of given as followi and relate to the method for a ye Sterilisation The Pill (Two di Intrauterine Dev Diaphragm or Ci Condom Chemical Barrier Rhythm

As one can si is of course not one is under 40 doctors are m operation. Publi of puritanism) can be costly. It to be less trout serious operatic more sterilisat also get the ar hospital steriliz concerned are appear that the higher health ri

"When I fi seeing vario abortion fo Law Reform Finally I granted me that my n pregnancy getting an recommend was willing another two performed I The ope would havi during the recovery ir pain which laws on ab angry and Women and lives a control of psychiatrist decision m end abortio good condi If there abortions i choose and Anyone abortion a: fight for re word. It is women.

CONTRACEPTION and ABORTION

KIM BALDWIN

Ideally abortion should be the last resort, after contraception has failed. If there were high contraceptive awareness among the populace, easily available free and foolproof contraceptives, there should be little need for abortion. Contraceptive precautions are certainly preferable to abortion.

The present state of contraception in society leaves a lot to be desired, in every respect. Although love-making (or the copulating grind—as you will) is one of NZ's most widely practised past-times, contraception is veiled with secrecy and treated in a puritanical and prudish fashion (the plain brown wrapper syndrome) despite the fact that two out of three first born babies are conceived out of wedlock, not to mention NZ's ex-nuptial birthrate—one of the highest in the world. No wonder really, when one considers the predominant attitude of turning a blind eye when sex rears its ugly head. The doctors of one large country town (for fear of a libel suit, I have not named it) will not prescribe contraceptives for any young female unless she is at least engaged.

What we need is sex education in every school, including full birth control information, birth control clinics up and down the country and free contraception (including sterilization) available to all. Free and easily available abortion would still be necessary, mainly as a measure for alleviating contraceptive failure although need for them would be greatly reduced.

As yet, contraceptive methods have too many short-comings, though thank God we've got them anyway. The relative effectiveness of the most common contraceptive methods are given as following. The figures are taken from reputable sources and relate to the number of pregnancies per 100 people using the method for a year.

| | |
|---|----------|
| Sterilisation | 0.003 |
| The Pill (Two different sources) | 0.3—1.00 |
| Intrauterine Devices (I.U.D.) | 5.0 |
| Diaphragm or Cervical Cap | 12.0 |
| Condom | 14.0 |
| Withdrawal | 18.0 |
| Chemical Barriers (Aerosol foam far more effective) | 20.0 |
| Rhythm | 24.0 |

STERILIZATION

As one can see, sterilization is the most effective method. It is of course not acceptable to those who desire children later. If one is under 40 and has either none or only a couple of children, doctors are most loath to even consider performing this operation. Public hospitals will not sterilize men anyway (shades of puritanism) and therefore it has to be done privately, which can be costly. It's a relatively minor operation on males—reputed to be less trouble than having a tooth out. It involves a fairly serious operation on women—including hospitalisation. Yet far more sterilisations are performed on women than on men. We also get the anomaly of women being considered for public hospital sterilization, rather than men. Of course the women concerned are usually desperate to be sterilized, but it would appear that the authorities would sooner expose women to the higher health risk than men. This undoubtedly pertains to the

'LEGAL ABORTION' FARCE

When I found that I was pregnant I spent many weeks seeing various doctors asking if they would perform an abortion for me. I also sought help from the Abortion Law Reform Association and Youthline.

Finally I was advised to go to a Psychiatrist who granted me the right to have an abortion on the grounds that my mental health would be threatened if the pregnancy were to continue. I was only half way to getting an abortion. Even with the psychiatrist's recommendations I still had to find a gynaecologist who was willing to perform the operation. This took me another two weeks so that by the time the operation was performed I was twelve weeks pregnant.

The operation itself was much more complex than it would have been if I had been granted an abortion during the early stages of my pregnancy. Also, my recovery involved a considerable amount of physical pain which I could have been spared. At the time the laws on abortion caused me to be miserable and very angry and are no doubt causing similar suffering today.

Women must have the right to choose. Their bodies and lives are their own and must not be under the control of doctors and psychiatrists. Admittedly psychiatrists are valuable in counselling but the ultimate decision must be made by the woman herself. To this end abortions must be free and readily available under good conditions.

If there is any immorality present in the question of abortions it lies in the denial of the woman's right to choose and not in the destruction of the foetus.

Anyone who sees the injustice of the laws regarding abortion as they are at present is urged to join in the fight for repeal of the laws. Abortion is no longer a dirty word. It is a reality and a necessity in the lives of many women.

Anonymous (for obvious reasons)

male virility myth.

The Pill is the next most effective form of birth control, but it is not the wonder pill that most people think it is. In answer to all those thick males ("Why didn't she go on the pill?" "The stupid bitch stopped taking it."), it is not advisable for those with a family history of varicose veins, blood clotting, some forms of cancer, and often even people with asthma, eczema, migraine and epilepsy to take the pill—which may aggravate these conditions. Of those girls who do take the pill, one out of five will experience troublesome side effects. Every now and then, one also hears of frightening medical cases which are also attributed to the pill, but the facts remain that the pill is safer than both childbirth and smoking. But it's got a way to go before it's accepted without reservations. Its cost moreover is prohibitive to schoolgirls and families who cannot afford to have another child.

I.U.D.'s although fairly effective, are most suitable for women who have had children, can be used by some women who haven't. However, only two out of three women can use I.U.D. satisfactorily.

The diaphragm and condom both have similar effectiveness; they need to be remembered, and placed though, and in the case of a diaphragm, must be first fitted by a doctor.

Withdrawal is a pain — need I say more!

Aerosol foam is really the only chemical barrier worth talking about. It can be bought in chemist's shops (or more furtively by mail order), and there's no reason why it shouldn't be sold in vending machines.

The rhythm method — what can one say about it? It's tastefully catholic and if you have the patience of Job, can count well, keep records of your periods for a year (you have to have good fortune of having regular periods by the way) and then have intercourse in the right days (all 14 of them), you might be the lucky one out of four who gets pregnant.

As one may have already perceived, nearly all of the birth control methods have to be practised by women. Our overtly

paternalistic society has decided that women should be responsible for having or not having children, except, logically, when it comes to abortion. While it is a definite advantage for women to feel in control of the pregnancy situation, men should take far more responsibility than they presently do. At least they wouldn't be able to blame the women.

Far too little research has been/is being done on male birth control methods. What research has been done, has hardly been published or even used.

Who, for instance, knows that a fibreglass scotum covering has been devised which when worn constantly, except for bathing and sex, keeps the heat in, raising the temperature of the testicles, thus lowering the sperm count (note: not the semen) to a rate which makes conception virtually impossible. Although effective in all respects there has been no commercial demand for it.

There have also been various male pills tested which have proved effective in rendering sterility (that dastardly male-ego shattering word). One such pill, perfect in all other respects, was unfortunately found to have the drastic side effects of severe nausea, bloodshot eyes and impaired vision after just one alcoholic drink. The Women's Christian Temperance League would be enthralled by it — that is, if they didn't object to zero population growth.

One pill, however, which has a side effect no worse than any women suffer in the present pill is unhappily not being marketed. Its one side effect is that it diminished the size of the testes. This would actually be quite handy, as one would know whether one's partner was not on the pill or not — hopefully.

One begins to get the idea that males don't want to have any responsibility for birth control. They seem to be concerned about preserving their male egos and masculine images, which don't seem able to stand up to the idea of wearing a resticle warmer or having a small scotum. Balls, say I—a man's a man for all o' that. The trouble is that they don't seem to think so. I think it's only too true that if men could get pregnant, the abortion laws would never have existed. Pregnancy would be too much of a balls up for them.

It's more than time for all of us to take a long hard look at ourselves and our views on birth control and pregnancy. There's so much we can do — NOW.



MARCH TO REPEAL THE ABORTION LAWS
FRIDAY JULY 28th 8pm starting
from the Town Hall.
There is a meeting at the
Ellen Melville Hall, afterwards.

WOULD YOU SUPPORT LEGAL ABORTION IF IT WAS YOU THAT GOT PREGNANT?

I had a flash some time ago about which way the great medicine ball ought to be rolling. In just about every insurance policy there's something called the acts of God clause which says that notwithstanding anything this policy says it covers, should anything *really* catastrophic happen, like a flood or an earthquake or an incursion of internoospheric smegma worplers, you're on your own. In other words, the American economy promises us this and that, but should God go into his act, the deal's off.

What a fantastic opening this gives the movement!

I thought. We should concentrate on promising things that we make good on *only* when there are acts of God going down. What could be a more potent organizing tool than the promise that we'll be there when you need us and the only way this can work is if you become part of us?

The best of our projects—draft counseling is a good example—have had this quality of showing people who they can rely on in extremity and who they can't.

The best honky institutions have that quality, too: "Home is where when you have to go there, they have to take you in."

Now the "they" who have to take you in is supposed to be your family, and family is a word we hear a lot of these days as a model for how we're supposed to get on with each other. I was at a student living co-op conference in Austin last summer and a girl there was disappointed about how the kids in her co-op related to each other.

"How should they relate to each other?" I asked.

"Like . . . more like a family," she said.

I had the feeling that to her this meant everything's copacetic here in our little family, dum de dum, everybody getting along just as nice as nice could be.

"You mean with bickering and jealousy and Oedipus numbers and Electra runs and crazy Uncle Harold messing all over himself in the attack and nobody talking at the dinner table and only staying together for the sake of the children?" I asked.

"Well . . . no. I mean like a . . . like a *real* family."

And I told her no, she didn't mean like a real family at all; she meant like a family that never was, a fantasy family. I told her that the co-op she was living in sounded to me just like a real family. And that we had a choice. We could either live in real families where we might not get along without anguish but where, when we had to go there, they'd have to take us in; or we could try to live in fantasy families where everybody got along copacetic only in the fine print you discover you're not covered in case of extremity.

I told her I thought love was not the absence of petty bickering but the acceptance of transcendence of petty bickering in the face of such acts of God as the soul-wrenching, unaccountable, entropic continued flowering of the universe. The world, I told her, is only staying together for the sake of the children.

The movement at its best is a home without walls, and right now movement people would do well to consider staying together for the sake of the kids. We've had our share, recently, of disagreements and disputes and mutual badmouthings.

There are two ways of looking at all this. One is that we're not acting like much of a family. The other is that we are.

And when I was asked to be one of the arbitrators in the dispute between Abbie Hoffman and Tom Forcade over *Steal This Book*, I felt that I had been called in to help settle a disagreement between two members of a real family.

The movement has lately been paralyzed by its failure to develop ways of resolving its own disputes and its failure to come up with ways of legitimizing righteous authority.

We've come to use techniques of disruption invented out of necessity during the Sixties for scuffling on *their* turf, against us. And the only process of legitimizing authority, in a movement where both the bogus and righteous leaders are self-appointed, has been who has the biggest fan club.

The panel that Tom and Abbie convened to settle their *Steal This Book* dispute implicitly addressed itself to both these problems.

While it was deliberating, *Rolling Stone* was running a smear on Abbie written by one Izak Haber, who claims that, though he has a fulfilled contract with Abbie guaranteeing him 22½ per cent of the royalties on *Steal This Book*, Abbie is somehow ripping him off.

Tom, unlike Haber, realized that the time had come when we could deal with each other face to face without the mediation of Kinney National Service Corp.

The dispute arose late last year when Abbie approached Tom with the manuscript of *Steal this Book*. Abbie had heard that Tom, who was then coordinator of the Underground Press Syndicate, was interested in publishing and distributing books through underground channels. *Steal* had been rejected by over thirty publishers, and Abbie desperately wanted to get the book out.

Tom told Abbie that no more than 20,000 copies of the book could be sold without recourse to a major distributor, but that he was prepared to copublish the book with Abbie—take the book all the way from manuscript to shipping finished copies. It was agreed that Tom would do this in return for a percentage of sales from the book, and that a contract for Tom would soon arrive from Abbie's lawyers.

A few days later Abbie had to do thirteen days in Chicago for having written FUCK on his forehead during the 1968 convention, so he left the manuscript for Tom to get to work on.

Some time after Abbie got back from Chicago—just how long after was part of the dispute—he checked over the galleys of type that Tom had contracted for, and found too many mistakes in them to suit him.

What's more, though he thought he'd made it clear to Tom that the book would be a regular-size paperback, the type had been set to the dimensions of the larger "quality" paperback size. He told Tom he didn't want him to work on the book any more.

STEAL



COURT

When Tom was asked how much he expected to be paid for the work, he said \$5,000. Abbie thought this was outrageous, and though he promptly paid everyone else who had worked on the book, he refused to pay Tom. Eventually, Abbie decided to publish the book himself through Pirate Editions, Inc., and arranged to have *Steal* distributed by Grove Press. A few months later, Tom filed a lawsuit against Abbie.

Last summer, Rex Wiener, a writer for the *East Village Other*, who was working for Pirate Editions, was in Washington and met Tom, who was then in the process of getting accredited as UPS's Congressional correspondent and was waiting for White House credentials. Tom had spoken about the possibility of settling the thing out of court and Rex offered to take it up with Abbie. Abbie agreed and Rex set about finding arbitrators.

He finally landed on Mayer Vishner, who had a good background in ripoff economics through his leadership of the Rock and Revolution class at Alternate U. Mayer, in turn, recommended me—I had written an article entitled "Das Hip Kapital" for a national magazine, later reprinted in *Creem*; I was writing a book on the economy of the counterculture, and I had invented the Counterconomy course for the Free University at Berkeley.

What's more, Mayer and I had discussed several times the possibility of setting up an alternative distribution apparatus for independent record companies, and there were parallels between the system we'd envisioned and the one Abbie was thinking about when he first approached Tom. Rex was ready to leave it at two arbitrators, but I suggested that for tie-breaking purposes, we had to have at least three. My wife, Alison, suggested Dr Howard Levy. We thought he'd be good because there was no question that he'd paid his dues, and we'd had the opportunity of hearing him accept the Tom Paine award of the National Emergency Civil Liberties Committee and had been enormously impressed by him. Abbie and Tom approved the three of us and the date of the hearing was set.

A few days before the hearing, a story appeared in the New York Post which dealt with both Haber's claim and Tom's. I was struck by the way people who had heard of the case *assumed* that Hoffman was in the wrong. I reflected that when the government accuses somebody in the movement of doing something, movement people universally assume the accused is innocent; but perversely enough, when the accusation comes from *within* the movement, you're guilty until proven otherwise.

We met for the first time in the "Peace Church" in Greenwich Village. A reporter from the New York *Times* was outside, and the judges had to make their first decision—to exclude the press from the hearing. Tom and Abbie were edgy enough as it was—Abbie refused even to be in the room at the same time as Tom—and Mayer, Howard and I were not sure enough of our own roles to have somebody sitting there writing everything down.

The format of the hearing couldn't have been more informal. Abbie and then Tom appeared, each with all his witnesses in the room at once. Rex acted as bailiff and taped everything that went down so that we could refer back to the record if the need arose.

Abbie's position was simple. Tom hadn't done very much work on the book—some editing, arranging for typesetting which couldn't be used, hiring an artist who refused to do drawings of bombs. The result, according to Abbie, was that he had to pay for the typesetting twice and had to pay yet another artist for drawings. He said he was willing to pay Tom \$1,500—\$500 on the basis of Tom's work itself, plus another \$1,000 in recognition of the high degree of misunderstanding that had arisen.

Our first order of business was to argue Tom out of a provision in his "submission to arbitration". That he would refuse to accept our decision unless we each decided *independently*, without conferring. Tom explained that he was afraid that if we had a chance to hash it out among ourselves, one strong personality might pull the other two out of line. We told him we thought the issues of the case—and their implications for the movement—were too complex for us to decide without rapping it out among ourselves. Finally Tom agreed, and in retrospect it was lucky he did—each of us came out of the hearing with a divergent idea of what ought to be done; if we hadn't argued it out, there couldn't have been *any* decision.

Tom began by presenting a lengthy brief in which he offered his justification for asking \$8,500 from Abbie—the \$5,000 he'd asked for in the first place plus \$3,500 to compensate him for the hassles he'd had trying to collect the \$5,000—plus the legal fees he'd been charged in connection with his lawsuit. He accompanied his brief with copies of *Steal* marked to show the additions and changes. And to round out his presentation, he brought along Haber and a draft of Haber's hatchet job on Abbie—presented to us to "demythologize" Hoffman.

Reading Haber's piece was probably our first major departure from "legal" procedure—in any court of law, the article probably would have been considered immaterial, since it said nothing at all about Forcade's relationship with Hoffman. But we read it because we felt we wanted to know whether there was a pattern of behaviour on Abbie's part of ripping off people who'd been involved in *Steal* and, frankly, because we were curious as to what Haber had to say about Abbie.

Tom's position, as supported by witnesses, was that he had put five weeks of work into editing the book and working with the typesetter and the artist. The mistakes on the galleys were inconsequential, and the real reason the type had to be reset was because Grove suddenly decided it wanted to handle the book in a smaller format.

What's more his associate Michael Forman had introduced the book to Grove Press, so that Forcade was responsible for setting up the distribution plan for *Steal*, plus scenarios for advertising it.

In justifying the size of his claim, Forcade said his price for working as a consultant to Madison Avenue firms was \$2,000 a week and that *Steal* was going to sell 500,000 copies, that Abbie would net over \$300,000, and that he was worth at least one thirtieth of what Abbie was worth. Throughout his presentation Tom constantly jibed—gratuitously much of the time—at Abbie and his "business managers", and pictured Hoffman as only in it for the money and Forcade as having a higher motive.

He reiterated that he was doubtful of getting a fair hearing from us, because of the backlog of favourable publicity about Hoffman we'd been exposed to.

We had expected to be out of the hearing room by dinnertime—but by the time Tom and Abbie had testified and examined their witnesses, it was midnight.

For this first hearing, we hadn't made any provisions for cross-examination of witnesses. Most particularly, since Abbie had refused to be in the hearing room when Tom was there, neither had a chance to cross-examine the other.

In the absence of the kind of probing that would have come out of cross-examination, Howard, Mayer and I found that the only way to get at the truth was to ask rather pointed questions—essentially, to play Tom when Abbie was testifying and to play Abbie when Tom was testifying. The result was that by the time we began to deliberate the following evening we had learned that each litigant believed that we had been hostile to him and sympathetic to the other, and each felt he had an inadequate opportunity to present his case.

"We must be doing something right," said Mayer. "They both hate us!"

Another problem had arisen—Tom had been quoted in the *Times* to the effect that if he wasn't satisfied with our decision, he'd sue. Mayer spoke to the reporter, who admitted that Tom really hadn't said any such thing, that he'd fabricated the quote because he believed that was what was on Tom's mind. The reporter apologized, but the damage had been done—the next day the *Times* ran an editorial that said, "If Mr Forcade is directed by his peers to take, say, a tenth of the \$8,500 he feels he is entitled to, he does not rule out the possibility of reinstituting his conventional legal suit . . . In short, an anti-establishment trial is all very well as long as one can appeal to a lower court—if necessary carrying his case all the way down to the Supreme Court of the United States."

That being the case, we decided to get the two of them together at one time to sign the same arbitration agreement.

What's more, though Tom's original submission required that we stick to the question of whether he was owed money, we decided that we were going to be damned if we'd allow ourselves to be bulldozed into coming up with a purely monetary settlement. We felt that we had a duty to present an alternative to the court system not merely in the informality, simplicity and fairness of our proceedings but in the decision itself.

So by the end of our first session of deliberation, which lasted long into the night, we had decided to have a second hearing so that neither Abbie nor Tom could complain of having been slighted, preceded by their signing of a new submission containing a clause requiring that they accept not just whatever financial compensation we awarded, but also "such other forms of compensation as we might specify, and that in no event would any legal action be brought except to enforce our decision."

- MOUNTAIN



THIS

ART!



The second hearing was held the following week in the Bleeker Street loft of the notorious Dylanologist, A.J. Weberman. This time, Abbie had a chance to examine the typesetter in an attempt to prove he'd fired Tom promptly, and Tom examined two more witnesses in an attempt to prove the opposite.

Again we didn't knock off until after midnight. We scheduled our final deliberation for the following week at Howard's apartment.

It was fascinating to watch our judicial personalities unfold during the deliberation. None of us had previously known each other well, and yet somehow the responsibility which we felt to Tom and Abbie and, if you will, history, acted like a soldering flux to leech off whatever personalistic scud might have kept us from making contact with each other.

Mayer was the moral ballast of the group, bringing the discussion back onto an even keel when Howard and I began to go overboard. Howard seemed to have one of those infallible shit detectors Hemingway used to talk about—neither Mayer nor I could say anything that was shit without Howard detecting it. My role was to propose alternate settlements, then argue against their weak points.

None of us felt that Tom had done as much work as he insisted he had done. We thought the size of his claim was excessive, based on an inflated idea of what his energy was worth and bizarre extrapolations of how much money Abbie would make on *Steal*. Here we were, convened as an alternative to the honk courts, being asked to judge the real value of Tom's labour in terms of what Madison Avenue corporations were supposedly willing to pay him to use his expertise as an underground businessman to help them exploit freaks!

We thought the strongest point in his favour was that there was reason to believe his associate Mike Forman had opened the door for *Steal* at Grove. Quite by accident—Abbie didn't think to mention it, though it would have helped his case; and Tom didn't opt to, though it would have strengthened his credibility—we discovered that Forman had been paid a modest sum by Abbie for having done so, and from there on we didn't take Tom's claim to have set up distribution very seriously.

In the end, based on our intuition of what was fair, and our knowledge of what people of similar talents were asking and getting for work on analagous projects, we set a value for the work that Tom had done: one fifth of what he had asked for, double what Abbie thought it was worth, and two thirds of what he had said he was prepared to pay.

We thought the strongest point in Tom's favour was that he had been promised a contract by Abbie, done his part of the bargain, and then discovered only after he had put weeks of work in that he was out in the cold. All of us felt Abbie's problems with Tom stemmed from the fact that at the time he didn't know his ass from his elbow about publishing, and had expected people to go around picking up after him on what amounted to a speculative basis. If Tom was trying to use his competence to hustle Abbie, Abbie was trying to use his competence to bustle Tom. We thought we should impress this fact upon Abbie in a way that made him aware of his carelessness.

On the other hand, though in effect we wanted to levy a fine on Abbie for a pattern of behaviour that had included but not been limited to Tom, we saw no reason why Tom should be the sole beneficiary of it.

What's more, since Tom had spent so much time making self-servicing statements about his own expertise as a movement businessman, we thought he should be afforded an opportunity to show his stuff.

At that point, the concept of alternative distribution that Mayer and I had been talking about suddenly arrived on the set—indeed, that was what had first brought Abbie to Tom. And since Tom had said he'd be capable of selling 20,000 copies of the book through underground channels, we decided that at this point, with the market for the book saturated, we'd have to cut that figure in half. At first we were thinking of having Abbie advance 10,000 copies of the book, at his cost, to Tom, with Tom to pay him at the end of six months. Ultimately we decided that this would force Abbie to lay out a lot of money and created the possibility that now Tom might rip him off. We decided to have Abbie advance the book to Tom 2,000 copies at a time, with payment after 90 days.

Another factor that led us to write the alternative distribution scam into our decision was the fact to protect himself from a lawsuit from Grove, which would feel that distribution of the book was being undercut by Tom, he'd have to renegotiate his contract with them to provide for alternative distribution.

We figured that if Abbie could rip Grove off at this point, we'd be setting a precedent for movement-oriented artistic creators to reserve "alternative rights" in their work—records, books, films—the right to arrange for distribution of their work through channels not being exploited by overground distributors. Artists reserve motion picture rights, Latin American rights, electro-video recording rights, why not alternative rights? That way, a movement author could arrange with, say, Tom, to distribute his book through bail funds, prisoner-operated bookstores, GI coffeehouses, food conspiracies, co-op stores, and non-profit stores like Berkeley's

Leopold's complex and Champaign-Urbana's Earthworks.

We wrote up our decision, an explanation of it and a press statement, and we arranged a meeting between ourselves and Tom and Abbie so they would have a chance to see the decision before it was released to the press.

Tom and Abbie arrived at the Health Policy Advisory Center, where Howard is a staff member. We had put two copies of our decision in an envelope inside a larger envelope inside a still larger envelope inside an enormous envelope.

By the time they got to the innermost envelope they were giggling—which is precisely why we'd packaged the decision that way. We sat there, watched both men gravely read the material, and waited for the explosion.

Boom! "You cut the baby in half!" said Abbie.

Hoffman approved of the spirit in which the decision had been drafted, but he didn't think he could work out the details of the alternative distribution plan with Tom. "What happens if Tom turns around and tries to undercut Grove by dumping the books on one of Grove's accounts for less than Grove?"

In fact, we had originally included a clause that made Tom share the liability with Abbie if Grove should sue, but we'd taken it out on the assumption that Tom wouldn't dream of doing such a thing. Instead, his reaction to the decision was that he could do just that. He explained that although he had once thought alternative distribution was feasible on a limited basis, he no longer thought so and, in any event, was not interested in doing distribution now—only publishing. His implication was that just because he didn't want to get involved in distribution at this point, we should change our decision.

We insisted that our decision was not meant to be likeable, just fair. Abbie was so disturbed at Tom's attitude that he insisted we strike the alternative distribution provision, up the money figure and leave it at that.

What, we asked, if we put a clause in the decision that guaranteed Grove would get prior approval of any arrangements Tom made? In that case, Abbie said, he would accept the decision.

This angered Tom, who said Abbie was trying to embarrass him into accepting the decision. We kicked the two of them out of the room to try to cope with their objections.

Howard's initial reaction was that if they want a purely cash settlement, fuck 'em, Let 'em have it. Mayer, however, thought that if we allowed ourselves to be pressured into coming up with just a cash settlement, we were being used and the two *belonged* in a honk court. I felt that Tom was simply trying to get us to award him more money, and I was for simply leaving the money the same and chucking the alternative distribution.

But again we were able to converge on a place where we felt we all belonged—to put in a guarantee that Grove would have to approve of Tom's arrangements and ask both men to then accept our decision. We retyped the decision, called them back in, and watched gleefully as both signed and exchanged copies.

Two days later we held a well-attended press conference at the Peace Church. We decided not to read the press statement for the cameras, which turned out to be a mistake. Though our statement made it clear that neither party had "won" or "lost", Tom made a statement that since he could make \$19,000 by selling the books and he had asked for only \$8,500, "The judges have a weird sense of humour." Now, we knew there was no way Tom could make \$19,000 or we would have adjusted downward the number of copies he could buy at cost. But the electronic media had a field day, crowing that "Abbie Hoffman had been found guilty by a jury of his peers" and other similar nonsense. It wasn't until after the early news programs had appeared that we were able to make contact with the editors of the later editions and insist that they stick to the facts.

Abbie's attorneys had advised him to steer clear of movement arbitration for precision this reason—that the media would project him as being on trial, and, since there was an absolute certainty that he would be asked to pay *something* (he had already indicated in the press that he thought Tom deserved \$1,500) the stories would make him out to be the loser.

I thought that since Abbie knew up front that he was sure to lose in the very media where he had previously operated with such success, the only justification, for his participation in the proceeding was that a larger cause than Abbie Hoffman would be served—that we'd be able to get the concept of alternative distribution across to the people; that we'd be able to offer an alternative to the honko system of justice, where somebody has to win and somebody has to lose, just like in one of President Nixon's Sunday football games.

I was disappointed that Tom had used the press conference as a vehicle for winning a few feeble ego points at the expense of the proceeding.

But I don't think anything Tom said vitiated the substance of the proceeding, which both men approached in the best of faith and the consequences of which were accepted by both men, if not with the best of grace, at least with legible—and binding—signatures on the blank space on the decision labelled "acknowledged."

The fact is that the six of us have set a powerful precedent by proposing a way in which people who don't accept the legitimacy of honk institutions can begin to solve their problems with each other without recourse to those institutions.

A few days after we came in with our decision, we appeared on Alex Bennett's show on ABC radio in New York. He asked whether, if he had a dispute with an establishment type, he could avail himself of the services of a tribunal like ours.

I replied that this is precisely the next stage we envisioned—the day when we can use our collective power to induce people to stay away from the corrupt and debased judicial system and challenge them to create a better one themselves.

But we're not going to be ready to mete out justice to other people until we're capable of meting it out to each other.

CRAIG KARPEL

(Reprinted from "Win", magazine)

COUNTER INSTITUTION

ABORTION:

AN OPPOSING VIEW

By H.R. PICKERING
(Reprinted from NEXUS)

A recent argument, put forward in a usually fairly 'reputable' student newspaper, that a pregnancy offers the woman the opportunity to choose between continuing the pregnancy or terminating it must surely be one of the weakest arguments composed for the already weak position of the pro-abortionist. It is rather like saying the possession of a gun gives one the opportunity to choose between shooting someone with it or not shooting him with it. The alarming thing is not, however, that the argument is weak, but that the majority of students either actively or by default, have fallen for it. In 1972, the NZUSA adopted the continuing policy of supporting the Abortion Law Reform Association (A.L.R.A.) That means that every student in New Zealand (and approximately one third of them who entered university this year, have not been asked whether they do or do not support this policy) has been made a member of the society whose aim is to have abortion made available in public hospitals at the public expense for every woman who wishes to have one. Having committed to this policy, are we prepared to face some of the facts. Or are we (as one wit expressed it) among those who don't want their opinions confused by the facts?

The abortionist's defence must ultimately rest on his being able to prove that the foetus from six to twenty-six weeks old is a human life. Much hot air is expressed about the question as to whether a fertilised egg constitutes a 'human life'. For practical purposes, however, 'abortion' as understood by the A.L.R.A. means that kind of abotion which requires hospitalisation and the services of a doctor or registered practitioner to perform the abortion. It is not possible or practicable to legislate concerning the private morals of a woman, who, the morning after, consumes certain poisons in an attempt to kill any sperm or fertilised egg. Her actions are between her and her conscience. We are not concerned with this aspect of the argument.

Abortion, then, is here understood as the deliberate killing of a foetus between the sixth week and birth or 'viability'.

The arguments put by the A.L.R.A. usually amount to this: the living 'thing' is a part of the woman's body and a woman has the right to do with her body what she likes. Quite apart from the fallacy of the last part of the statement, it is about as true to say a foetus is part of the woman as it is to say a seed is part of the soil which nourishes it. Recent experiments in which fertilised ova have been taken from one cow and 'transplanted' into another animal should prove beyond any doubt that the egg is 'independent' of its mother.

A second argument is that the brain must be developed or the child must be conscious or 'aware' of itself before it can be called human. Who decides what 'consciousness' is? Is a mongol or seriously brain-damaged child conscious or aware? Is consciousness measured by brain activity (which begins before the sixth week)? Is it measured by responses to stimuli? Is it dependent on a conscious memory? If awareness or consciousness is the criterion, then am I no murderer if I kill a sleeping or unconscious man? Unable to answer these questions, the abortionist will usually replay that the foetus is after all, only 'potentially' human. Has the child whose head is ex utero suddenly fulfilled its potential? Have YOU filled YOUR potential?

Now the argument, that the foetus is dependent, not viable, and therefore not a human individual, is drawn out like a big gun to shoot down the opposition. We have heard so much about 'individual' rights, and 'individuality' that we tend to forget how absolutely dependent we are on others. If you are sceptical, why not take 90 years' supply of provisions (I'll allow you that much), build yourself an ivory tower, divorce yourself from every individual (including books, radio and television) and see how long you can stand being independent. Dependence is not the prerogative of the foetus alone. In fact, a 'viable' foetus has about as much chance of surviving on a mountain-side as a non-viable one.

Depleted of arguments as to the humanness of the foetus, the A.L.R.A. now resorts to the psycho-socio-economic arguments in which the foetus as a human life with rights of its own is

utterly ignored. They usually drag in the red herring of Roman Catholicism (which is expected to raise the ire or mirth of every right thinking person) to stink away Reason, and such talk about cerebral-cortex, etc. etc. to confuse the brain with their shoddy quackery. If the foetus is a human life, and it has not yet been proved otherwise, then its right to life must precede all so-called rights of family or society or mental or physical health of another person, because all these so-called rights can only be given to those who have been assured the right to life, they depend on the recognition of the sanctity of human life. If it is permissible to kill a human life for socio-economic reasons, then the State might rightly invoke socio-economic reasons for making certain people kill their unborn or new-born babies. There would be nothing to prevent a government saying that all parents of Island blood must abort—to prevent a worsening of the present housing situation in Auckland, say. Or calling on all University students who become pregnant (married or not) to abort because the State can't afford to pay family benefit to 'troublesome elements'. All this can't happen, one might say. But then, the purge of Germany's Jews for socio-economic reasons couldn't happen either.

The fight to introduce euthanasia into England (and supported by a leader of A.L.R.A.) is an inevitable conclusion to the introduction of abortion. There really IS little difference between aborting a foetus because it might be a mongol and killing a mongol child. The latter is at least 'honest' and doesn't involve the needless killing of children who would not in fact have been mongol. Is our clamour for abortion really no more than a sophisticated demand for the re-introduction of the Spartan custom of placing unwanted children on the mountain-side?

There are no genuine medical grounds for abortion. Nor are there any socio-economic grounds which could not be solved more satisfactorily in other ways. The Hamilton Branch of the Society for the Protection of the Unborn Child (which already includes in its ranks a number of Waikato University students) attempts to meet some of these solutions. It has already helped a number of unmarried girls and deserted wives who have been referred to it by medical practitioners and psychiatrists. It offers to care for the children who would otherwise have been killed until such time as the mother wishes to take them back, or if she does not want the child, until it can be adopted out through the normal adoption channels. The Society has referred some girls and women to other organizations which are better able to cope—the Salvation Army, the St Vincent de Paul Society, and so on. The Society has also been there to help in the home, baby sit, find accommodation, sit and talk, take people out for drives, and so on. Are these solutions not preferable to the killing of the unwanted? Is it not better to make the unwanted wanted? Is our cry for abortion not, in fact, founded on the selfishness of our age? Is it not an attempt to hide the very real entails? Anyone who, out of lust or carnal selfishness, begins a new life cannot claim he doesn't know how it began. Can he claim the right to kill it once begun?

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HI

KINGSLEY I

"Medici but owing practice it, form a judg behind all like figures dress and 1 but they a many in tit

For me, I experience. I medical profe the build up astray for lay disappointing

The confi that I had li provocative gentlemanly v often happer found myself was terrible."

Had I not lecture, had I r would probabl' rehash of the response of th important fact- agents of chang who will be e Hypocritical Me It is importa record—he is a and Ethnology, and Medicine. Theologian". H the Salvation A was speaking, understood.

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"I swear by Health, and A according to m this stipulation we know it: tha Not do harm Not give a de Not give abo Not practice Not have se household, incl Not divulge s The physicia will I pass my I keep this Oath and the practis should I trespac lot!"

The Oath is "With purity a Art." (Notice ' that the summ Religious insigl another."

Taking this then looked at

HIPPOCRATES AND HYPOCRISY

KINGSLEY MORTIMER'S DEAN'S LECTURE

"Medicine is of all the arts the most noble: but owing to the ignorance of those who practice it, and of course who, inconsiderately, form a judgement of them it is at present far behind all the other arts. Some physicians are like figures in tragedies, they have the shape and dress and the personal appearance of an actor, but they are not actors. So also physicians are many in title, but few in reality."

HIPPOCRATES

For me, this lecture was a disappointing/confusing experience. I had expected a rousing denunciation of the medical profession from within—this was due entirely to the build up this lecture had had, a build-up which went astray for lay people such as myself. And that was the disappointing part.

The confusion I felt afterwards was the knowledge that I had listened to a great man, who had been as provocative as I had expected, but in a quiet gentlemanly way that I am quite unaccustomed to. As so often happens after a moving, unpretentious movie I found myself unable to say "Yes, it was good"/"no it was terrible."

Had I not been given a transcript of Professor Mortimer's lecture, had I not had several weeks to alleviate my confusion, I would probably not have written this. It will be an inadequate rehash of the content, but I shall attempt to describe the response of the medical students to it, for they constitute the important factor here. For as the Professor said, they are the agents of change, whether they like it or not, they are the people who will be either responsible for Hippocratic Medicine, or Hypocritical Medicine.

It is important here to describe Professor Mortimer's academic record—he is a University Gold Medallist in English Literature and Ethnology, and has graduated in Anthropology, Education and Medicine. He describes himself additionally as an "amateur Theologian". He has spent many years working in Africa with the Salvation Army. It is with this Catholic background that he was speaking, and it is essential to his lecture that this is understood.

Professor Mortimer spoke apologetically about his age (he is 62!) but asked for open minds. "If you cannot give me an open mind than a Uni-versity is no place for you. What you must go to is a Mono-versity."

HIPPOCRATES AND UNCLE TOM

He spoke of famous people, that had or had not lived, that he had or had not met. He selected Hippocrates and Uncle Tom as the most famous people who had and had not lived whom he would like to have met. He then spoke of Jesus Christ, saying "You may wonder why perhaps I do not put (him) at the head of any list. Very, very humbly, and very, very sincerely may I say we have met, and are old friends." Until this stage, the audience had been tolerant of one of their professors, anticipating restlessly the guts of his lecture. For some reason I can never adequately explain to myself—is it embarrassment/awe/hostility that engenders this response?—a total, encompassing hush happened. Mortimer was clutching (as he had warned us he would) the lectern as a pulpit. His face was turned upwards but in no direction. This was the start of my confusion.

Almost distractedly, he went on to describe the scene Hippocrates was working in, where medicine was controlled by the priesthood, a cult devoted to Aesculapius, God of Medicine. "Probably for the first time, in the writing of Hippocrates, men came to understand that they were laws of nature in disease itself. Hippocrates did not set medicine 'free' from religion, as is more commonly supposed, so much as he showed the true nature of each." And it is against this background that the Oath, on which medical practice is supposedly based, must be seen:

THE OATH—A MATRIX OF RELIGION

"I swear by Apollo the physician, and Aesculapius, and Health, and All-Heal, and all the gods and goddesses, that, according to my ability and judgement I will keep this oath and this stipulation . . ." then follows the man part of the Oath as we know it: that the physician will

Not do harm or injustice to the sick

Not give a deadly drug to anybody for any purpose

Not give abortive remedies to any woman

Not practice surgery . . . not even cutting for stone

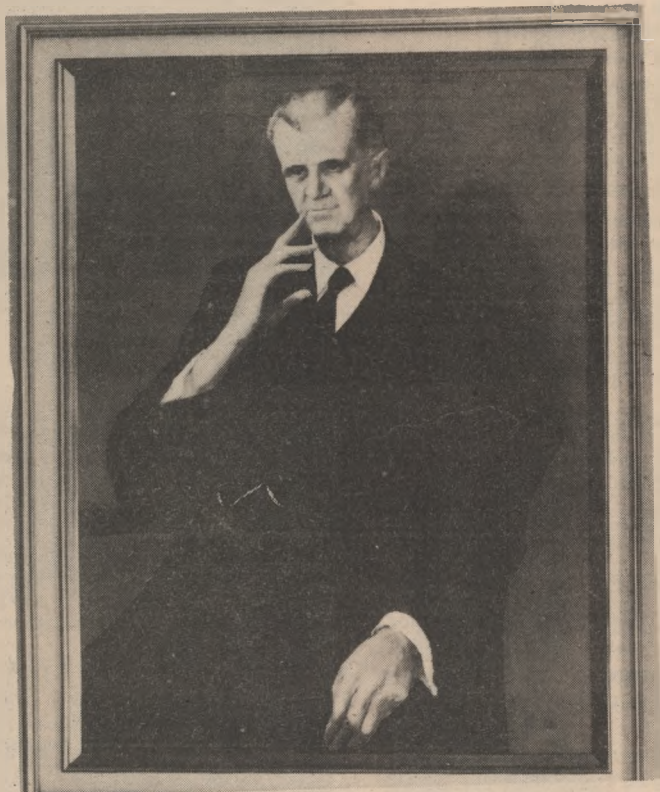
Not have sexual relations with any members of a patient's household, including slaves

Not divulge secrets heard in the course of practice.

The physician then promises that "With purity and holiness will I pass my life, and practise my Art . . . while I continue to keep this Oath unviolated, may it be granted to me to enjoy life, and the practise of my Art, respected by men in all times. But should I trespass and violate this Oath, should the reverse be my lot!"

The Oath is "a matrix of religion", the principal phrase being, "With purity and holiness will I pass my life and practise my Art." (Notice 'Art', never 'skill') And it is in this, Mortimer said, that the summation of the medical ideal lies—"Medicine and Religious insight naturally complement and supplement one another."

Taking this as the tradition of medicine, Professor Mortimer then looked at the 'unique' nature of the medical course at



Kingsley Mortimer, from the painting by Garth Tapper, photo by John Fields

Auckland—

- (i) the Behavioural Sciences Course ("The proper study of medicine is Man in sickness and in health, in poverty or in riches, till death do us part. Without then worrying too much about juvenile delinquency in rats and mice, I believe you could, in the first years of this course, plunge into medicine in its moral dimensions, its philosophical outreach, its religious background—its ethos"),
- (ii) the Department of Community Health, ("Community Health . . . can, and is, become occupied, or even preoccupied, with medicine in society. It can recognise that Medicine is not . . . a pure science, not even an applied science, but a social science."),
- (iii) the setting up of individual or group projects to initiate the stimulus and climate for research ("are the research projects, with all the time and energy they devour (I was going to say consume, but they seem, according to yourselves, to be voracious), are they not attempting too much?")
- (iv) and the system of term by term examinations ("would it not be better to abolish all examinations until your finals?")

He looked at medicine today as having strayed from the Hippocratic, for talking more of disease, than dis-ease, for not talking of "the pain of mind and soul . . . the fitful fever of life, the malignancy of spirit", for becoming hypocritical, i.e. not critical enough. Thus medicine can be regarded as the "impossible profession" — impossible because people believe in Doctors, yet no one can be parent/priest/pedagogue and physician. For "suffering of the spirit of man in the mass, such as we have in our society, is something for which medicine does not train us."

THE OPIATE OF THE PEOPLE

Therefore, Professor Mortimer argued, doctors must change society, the society where twenty, thirty, forty people need to see a doctor every day, and where 40% even 50% of those people 'cannot cope with life' where one 'religion was the opiate of the people', the new opiates are only available on prescription, and only doctors are allowed to prescribe.

And doctors, although they may be filled with information, are not necessarily endowed with knowledge. For example, consider how differently a 'drug' would be received, and how differently it would function were it given, not by a doctor, but by a priest.

And so Hippocrates comes into prominence again. For he understood the gentle distinction between the scientific medicine and the religious medicine. "In (this) the era of molecular medicine, pursuing if possible with even more zeal the search for finite knowledge . . . (we must) struggle for the infinite."

IT IS NOT I WHO AM TOO LATE

Professor Mortimer ended by recounting an incident which occurred when he and his wife returned to Rhodesia to commence the Salvation Army's hospital work in Zambia. One afternoon he was told there was a patient to see him. Unable to decide a diagnosis, they gave her an anaesthetic and discovered she had an inoperable and hopeless carcinoma. He told her later that day, "I am very sorry, there is nothing we can do to cure you. You should have come to us a year or two ago. You are too late." "No," she said, "Two years ago this hospital was not built. One year ago you were not here. It is not I who am too late, you are."

"Rightly or wrongly, our profession is better placed than any other to change society . . . This is the purpose of medicine. Accept it."

"If you do not, then in the not very distant future some poor soul, deeply afflicted with the cancer of living, will . . . look you squarely in the face. His need will be so desperate that even

you will recognise it. . . . He will say to you . . . (what) was said to me so long ago."

And after the lecture, after the (stunned?) hush, after the applause, after the thanks, after the benediction Professor Mortimer pronounced, when the students were crushing out of the lecture theatre, when some were crowding around Professor Mortimer, when people were asking me 'what do you think', 'good wasn't it', I watched the faces of his students.

They were solemn but not sullen, excited yet determined, they were already frighteningly professional. The students that spoke with me were not amazed at the radical concept of medicine that had just been expounded. It seemed to be the verbalisation of what they already believed to be their cunition as doctors. They talked of the best way to humanise medicine, to remove the stigma of deity from it, of raising the consciousness of their fellow students. Or, as Professor Mortimer put it, the need for "not more altitude, but more oxygen."

HEATHER MCINNES

'Our Environment — Strategies for the Future' Seminar at the end of 'Conservation Week'. 5th August 1pm-5:30pm Engineer Lecture Theatre.

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Henry Hield — Sociology Lecturer
Owen McShan — A.R.A. Town Planner

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Recordreviews



Dave Bowie RCS LSP 4623
Hunky Dory

This one's a goodie boys and girls. From the opening Stanza in "Changes" to the hideous cockney incantations of "The Bewlay Brothers" it demands your attention, pushing you into an involvement with the pieces, submerging you in a brutal cacophony of a simple melody. The melodies except one are written by one David Bowie of "Space Oddity" fame, super camp, darling of the New York avant-garde, who, according to the forecasters-in-the-know is going to be this year's superstar, destined probably to being last year's bore. However David Bowie is made of better stuff and on the strength of this L.P. alone (not to mention his last two) he is destined to put out some really good music for some time.

Dave has been into some strange things his album "The Man Who Sold The World" put forward some of his unusual extra terrestrial ideas but submerges them on Hunky Dory in favour of a more approachable style, and more pop influenced, although I feel that this is only a facade hiding the impressions and ponderings of him on his life. It is not a philosophical statement, but rather a mirror image of the events and experiences of his existence. The second track "Oh You Pretty Things" is a hymn to the emergence of the homo-superior master race. The saccharin charm of Herman plus Hermit's version is supplanted by a kind of hard bitchiness by Dave, and Herman, relying only on a melody (which incidentally is very compelling) tends to give the song a finite feeling whereas Dave adds the depth by inflections and a mastery of the diction.

The camp side of Bowie's life is brought to the fore in one or two songs. "Queen Bitch" is the prime example a parody of the Velvet Underground both in lyrics and music. The subject of the song is a drag queen taking off with Bowie's boyfriend...

"For she's a Queen and such are queens that your laughter is sucked in their brains" He also dedicates two songs to his son Zowie. **Oh You Pretty Things** and **Kooks** which is delightful with Dave, admitting that he's "not much cop at punching other peoples Dads, and on side two does a definitive version of the Biff Rose-Paul Williams song **Fill Your Heart** which leads into an acoustic guitars-only treatment ode to Andy Warhol. The beginning is pretty interesting!

There are no bad songs on Hunky Dory. This statement can be either subjective or objective it is objective in that technically all the songs are well played, well balanced with tasteful arranging and lyrics that compliment the songs. Any arranger would agree, but it is the subjective viewpoint that colours most peoples judgement of records for instance Jethro Tull might annoy some people because they do not relate to their image. To me a song must capture a moment in time and at the same time create its own occasion. It must relate to an image. Any Beatles record will do this-I heard "I saw her standing there" on the radio the other day and immediately it stood out from the mediocrity of the preceding songs, its image was incredibly strong, bringing back many memories of when I first heard it.

This David Bowie L.P. is similar. Each of the songs on the album contain a sense of occasion. "Fill Your Heart" has a certain prettiness, but is saved by some engaging piano, but on the other side "Eight Line Poem" stands by itself as a piece of mood.

the taciturn cactus by your window
Surveys the prairie of your room
The mobile spins to its collision
Clara puts her head between her paws
They've opened shops, down on the west side
Will all the cacti find a home
But the key to the city
Is in the sun that pins the branches to the sky

This track is followed by a Bowie 'epic' similar to "A Space Oddity". It is a very obscure rambling through various world-images, but does not really hang together as a definitive statement, rather a lot of questions. Its theme is visual entertainment and probably reflects Bowies relationship to it.

Sailors fighting in the dance hall
Oh man! look at those cavemen go
Its the freakiest show
Its full of strong drumming and swirling strings with Mick Ronson's guitar on full echo after each chorus, and for the keyboard freaks Rick Wakeman on piano.

The album is completely by a monster of a track "The Bewlay Brothers", which eats into your mind until you MUST keep putting it on-I've been playing it for three weeks and I'm still getting something out of it.

And so the story goes they wore the clothes
They said the things to make it seem improbable

The whale of a lie like they hope it was
And the Goodmen of tomorrow
Had their feet in the wallow
And their heads of brown were nicer shorn
And how they bought their positions with saccharin and trust

The third verse contains a beautiful allusion to his gay ways.

Now the dress is hung the ticket pawned
The Factor Max that proved the fact
Is melted down
And woven on the edging of my pillow
Now my brother lays upon the rocks
He could be dead, He could be not
He could be you
He's Camelian, comedian Corinthian and Caricature

Well that's it-really a beautiful L.P. and I can't wait for his next one-Ziggy Stardust. He has developed continually over the years and his LP's always have some kind of basic theme his second was about child molestation. If you can't afford to buy it you could at least run down to a shop and have a listen-theres a lot on it to recommend it. Ta.

Ed Haysom



WOODY HERMAN-BRAND NEW
UNITED ARTISTS SUAL 934341

This album is a mixture of rock, blues and jazz. New Zealander Alan Broadbent, 23, arranged five of the eight numbers, and composed four of them. The recording date was March of 1971 and the location was San Francisco.

Mike Bloomfield is the electric guitarist on four numbers, including a fine performance opposite leader Woody Herman (soprano sax) in Broadbent's composition "Hitch Hike on the Possum Trot Line", and an exciting ride on CCR's "Proud Mary".

Alan Broadbent plays a movie electric piano "After Hours", and his composition "Love in Silent Amber" is the most beautiful and memorable track on this album. The latter features Bobby Burgess (trombone) and Woody (clarinet).

Woody Herman takes an appropriately mournful vocal on "I Almost Lost My Mind", a blues number from way back. On other tracks he is heard with an occasional brief vocal, also plays clarinet, soprano and alto sax.

The other band members swing with feeling and warmth. Drummer Ed Soph propels the band along, with wall-penetrating assistance from fender bassman Alan Read. Longtime Herman bandsman Sal Nistico leads the reed section, and "Proud Mary" arranger Tony Klatka heads the five strong trumpet section.

This is a hard-to-categorise, timeless kind of record. It features fine musicians, and should appeal to rock, blues, and jazz fans as well as those who just enjoy the unique sound of a big band which is completely contemporary.

Other albums of the Woody Herman band available here are "Light My Fire", HMV release for the Chess label, CHLS 1007 and "Heavy Exposure", also an HMV release for the Chess label, CHLS 1014. Available in Australia only is "Woody" CHLS 275.

David Bartell.



All the Good Times
Nitty Gritty Dirt Band
SUAL 934436

This is bound to be good news for Dirt Band fans at a time when single records are flying thick and fast among the air waves the NGDB gets down to the real nitty gritty with a mixed bag of nitty gritty ditties. This group has had a fair amount of airplay lately with the doubtless well known *Jambalaya* and *Baltimore* both of which are featured on side two of this album which is a fairly well knit, well constructed statement of the style and pattern of set by their previous releases.

Side one opens with a funky mountain music type of rocker called *Sixteen Tracks*. Interspersed with some typical acoustics i.e. guitar breaks, applause and cries of "real gone" and "play that thing" followed by some silence and a piano progression that seems to be searching through a sea of hanging shells blown by a soft cool breeze. A subtle introduction for a song called *Fish*. Not surprisingly a narrative song that is both light and entertaining and that seems to be the thing the NGDB are most eager to convey. As entertainers they are polished and professional with a well chosen front of careless frivolity that belies a tight proficient musicality that technically is immune to criticism.

Only on the basis of taste can one attack a piece like this and whilst not wishing to be offensive, the third track unearths an old bone for one to chew on, *Jambalaya* is slick and polished till it shines, the theme is folksy boppy, nostalgic and one hell of a catchy. An irritatingly constructed song designed to be listened to in cars at traffic lights and doomed to mummification by Muzak. This kind of song is likewise rich in expletives of the "play that red hot thing" genre. "Another helping of black eyed peas please paw."

But cynicism is confined almost exclusively to this small part of the album and kudo's follows as surely as the next track *Creeping Round Your Back Bone*. A powerful blues on bottleneck guitar and harp, 12 bar naturally, makes a good connection, if not altogether intimate. Six years together on the road from West Virginia to Nashville Tennessee have equipped the band with an arsenal of styles that range from vintage bluegrass through to Flat and Seruggs to the outer reaches of hard rock and sharp bop.

Not just boasting but mastering a vast array of instruments has been a trademark of this versatile group virtually from the outset-piano guitar mandolin, bass fiddle drums, accordion, mouth and outoharp and of course those relies of pre-laundromat music, washboard, jug and washtub bass. Frivolous of course but with a careful balance of class one material like J. Browns *Jamaica Say You Will*, *Baltimore* and some fine judicious piano harp and banjo connecting such pieces as *Civil War Trilogy*.

The crux of the matter lies in the technical dexterity of seasoned musicians playing perfectly in balance with some of the tightest vocal harmonies these jaded ears have heard. Worthy of comparison with the early Hollies (a la Graham Nash), no sugar and spice cosmetics, just co-ordination, skill and lots of nitty gritty.

If you have heard lots of NGDB records lately, heres your chance to hear some more. If you feel you've heard enough, best stay away from my place for a while.

Group Botec.



Evensong
The Amazing Blondell
Island, SIL 934102
The Amazing Blondell are unique in that they

do not include any guitars in their ensemble. This would seem strange but Blondell, and this album, Evensong make up this seeming deficiency in an amazing array of traditional English folk instruments. These include such oddities as Theorboe, Cittern, Crumhorn, Tabor Pipe, Tabor and Vetter. Along with these there are, of course, more common instruments such as Pipe-organ and Lute. The music itself, as one would have guessed from the selection of instruments, is of a soft lilting quality, conjuring up images of Knights in shining armour, crusades, rose gardens and chastity belts. It is essentially a collectors record which because of the medieval minstrellism will undoubtedly disappoint a large number of people who will play it in record shops (or even buy it), on the basis of its excellent cover. On the other hand a small group of people are going to be very surprised to discover such a gem lurking amongst the pop records where I feel the average record shop owner is going to place it.

Moral of the story; don't judge a record by its cover.

Murray Thompson.



Romeo & Juliet

Shakespeare

Directed by Raymond Hawthorne at Central Theatre.

Until August 12th.

The play is obsessive about sex and perhaps also about where it coincides with romantic love. But what the young men of both houses are, above all else, is randy. Hence they fight. What Romeo and Juliet want, above all, is to fuck. So they fall in love. The machinations of the plot in part allow them to proceed, in part obstruct them; they are finally destroyed more by the complexity of their arrangements than by the tyranny of their respective families. In the deaths and throughout the play, there is the typically Jacobean coupling of love and death-not yet indulged in all its grotesquerie, and largely absent from this production.

It did achieve the energy and the bawdiness of the first acts-the young men with their swords and gaudy codpieces thrust forward, Mercutio and his licentious jokes, the amazing and lusty old nurse. These two dominate the first half perhaps not by design, but certainly in effect. Eleanor Elliot is loud, rude, totally self-obsessed, then totally concerned for Juliet; but at all times delightful. No doubt her part as Nurse is as good a part to play as Robert Van Mackelenberg's as Mercutio. He was still very good, a mixture of cynicism and loyalty, of world-weariness and vitality: his death was the only one to approach tragedy. Generally this act, ending with the deaths of Mercutio and the rather distant Tybalt, moved smoothly, was absorbing, if clumsy in the massed scenes.

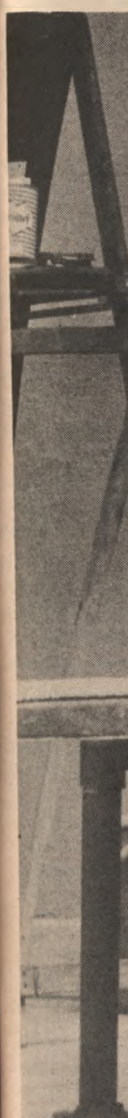
Part two belonged to the lovers, or was supposed to. They did not make it theirs, however and the fault is-was-Romeo's. Geoffrey Snell had a difficult part (how many successful lovers are there even in private) which he played in a slightly bemused, anonymous fashion; his passion lay only in his weakness. The production was also at fault. It was traditional, completely conventional, which is OK only if it works. With Romeo it didn't and Lynne Robson as Juliet, partly, as a result, was only competent. The star of this part was probably Kenneth Porter as Friar Lawrence, who gave what is called a sound performance.

Everything will become smoother as the season progresses, they have plenty of time left. On the first night at least the tragedy completely eluded cast and audience, and much of the second part called for no response at all. The play is not one which speaks for itself, not since it became the great romantic image of the "star-crossed lovers." Raymond Hawthorne has, if anything, tried to perpetuate this image; there is a lack of emphasis on the feuding families as a result, and the sex thing seems almost accidental.

The play is still worth seeing. It is Shakespeare, done adequately and the costumes are brilliant.

Martin Edmond.

Film:



DEEP END

Screenplay
SKOLIMOWSKI
88 MINS. EAS
Original music
MIGHT DIE
THE TILLER
Screening at th

DEEP END
Mike's got his
these sleazy pu
look after the
she's looking a
again Sue look
his best to loo
tips.

Well Mike i
that Sue's littl
serious. So he
she's only play
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review

double-spaced and, if possible include
the cover of the book or record so we
can get a photo in. Thanks, we'd
appreciate your efforts.

Film: going off the Deep End



DEEP END

Screenplay & Directions: JERZY SKOLIMOWSKI.

88 MINS. EASTMAN COLOR. R18.

Original music by Cat Stevens includes BUT I MIGHT DIE TONIGHT from his TEA FOR THE TILLERMAN album.

Screening at the Lido from the 27th of July.

DEEP END is about this kid, Mike, and Mike's got his first job as a bath attendant in these sleazy public baths. Now he's supposed to look after the guys and there's this bird, Sue, she's looking after the birds, but every now and again Sue looks after the guys, and Mike does his best to look after the birds. Everybody gets tips.

Well Mike is pretty innocent, and he thinks that Sue's little flirtations are really something serious. So he starts to follow her around, but she's only playing, daring him to get into the deep end. Anyway he takes it all a bit serious and finally when he's bribed her into letting him have a bit and she walks away without so much as a kiss-me-arse, he clobbers her and... yes well.

So runs DEEP END. Bearing in mind Skolimowski's assertion that he never uses symbols and that he is very wary of the interpretation game, you have to be careful how you approach this film. Don't come at it after lurid Freudian clichés, you can put them on it but somehow they won't quite fit. Skolimowski is a very mature film maker whose films display the stamp of a gifted craftsman. His film can be tossed into the interpretation arena, but his subject does not divorce easily from the form he uses, and if you do strip it down it won't retain anything like the impact it has on the screen. Obsession is not a thing to be described, rather you have to show it taking its course.

Skolimowski emerged from Poland shortly after Polanski. In fact he collaborated on the script of Polanski's first film, the brilliant KNIFE IN THE WATER. Both men were in the

Polish Film School together and their work displays certain similarities. This is not unusual considering that they are about the same age and have the same national background. Whereas Polanski has tended to isolate his characters (REPULSION, CUL DE SAC) to let their obsessions emerge in neurotic nakedness, Skolimowski would rather place them in a bit of camouflage. In DEEP END Mike's obsession is hidden and at the same time nurtured by the world around him. A world of titillation that offers no satisfaction. by the world around him. A world of titillation that offers no satisfaction. so often tackled this subject. You see it building step by step, yet there is always time to return, and so you laugh at Mike, telling yourself that he'll snap out of it. Not until the final crunch do you realize just how deep his obsession ran.

And Sue, do we want a moral for her? You should be more careful how you treat people, probe too close and all sorts of deep feelings can come out snapping if pushed the wrong way. Pride for example. If Mike hadn't have let her have it, someone else would have. But she's not to blame either, all the men she's got dealings with desire her and want to hang onto her, something she can't stand.

John Moulder-Brown (FIRST LOVE), and Jane Asher both turn in outstanding performances, as does Diana Dors. Diana Dors carries the obsessive note a bit further with her orgasmic monologue on football and footballers, 'Georgie Best's the one (sigh), the way he just slips it in' (the goal, idiot). All the while clutching poor Mike to her gigantic tits, 'Don't look at my tits, boy! The film contains several nice touches like this, such as the crippled pro who has had to reduce her rates while she's got her leg in plaster. Things you laugh at, which ease up the level of acceptable hysteria at the same time. Hysteria doesn't come until the very end, and it passes very swiftly into bliss as Mike possesses at last.

A first rate film which outclasses much of the festival fare. Howard Willis.

review

If you've seen a good film or play, read a good book, or just bought a new record, why not review it for Cracrum and get the thrill of seeing your name in print. Copy should be typed double-spaced and, if possible include the cover of the book or record so we can get a photo in. Thanks, we'd appreciate your efforts.

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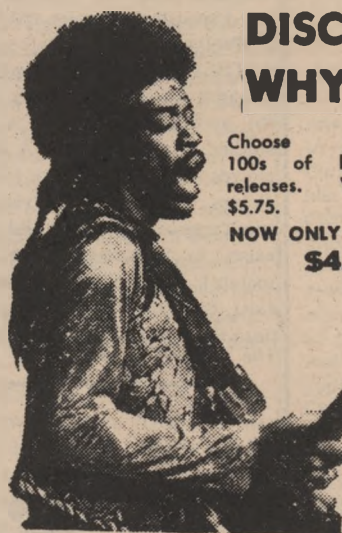
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home

the war was decently and tidily inaugurated like a public amenity to be participated in with due restraint and without animosity

in the spirit of universal involvement it was decided that neutral states should offer equal numbers of conscripts to the warring powers and that verbal hostilities only were to be permitted until the delegates returned from the conference where many handshakes and much champagne had been expended

at home the women have tied on headscarves joined in the ration queues wearing monochrome coats and complexions to help the photographers and men can be heroes again quite simply following orders and flags

the people are happier knowing their duty free of ambiguous peace and the experts agree that a fresh common purpose restores value to family life

even the cities have begun to blossom in the night
TONY BEYER

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ONCE UPON A PLANET, a collective production by THEATRE ACTION, first performed at the Auckland Arts Festival in May, is having a return season in Auckland this week. There will be five performances only, (Thurs. 27, Fri. 28, Sat. 29 at 8.15; matinees Fri. 28 at 5.30, Sat. 29 at 2.30) at the Town Hall Concert Chamber.

THEATRE ACTION is the Auckland-based group who started work here last November. They have just returned from a two-week tour in Fiji. During these two weeks they participated in the New Zealand Trade Week in Suva, sponsored by the Queen Elizabeth II Arts Council, after which they were invited by the Fiji Arts Council to perform at the University of the South Pacific and at several schools in different parts of the country. Their tour ended with a two-day theatre workshop held at the University of the South Pacific.

This trip to Fiji followed a four-week tour which included the Four Seasons Theatre in Wanganui, the Art Gallery in New Plymouth and Downstage Theatre and Victoria University in Wellington.

THEATRE ACTION's work is based on (a) research into theatre forms and potential and (b) performance—also as a study. The form studied in ONCE UPON A PLANET is that of clowns; not the gagsters or the traditional circus clowns, but the "individual's clown"—the spontaneous, vulnerable and creative being that exists in everyone (often under layers of society). And once the clowns are allowed to exist, they are put into situations which define both them and their society more clearly. The latter aspect of the research,

THEATRE ACTION PRESENTS



performance, has become very important for the group in the last six weeks. To relate ONCE UPON A PLANET to vastly different audiences in vastly different spaces and conditions requires that the show alter each time according to these variables.

The aim of this first trip abroad was to see if the clowns and their society were human enough—universal enough, to be meaningful to a multicultural audience—who had little or no

previous theatre experience.

The group found that the spirit of spontaneity of the audiences was often similar to the clowns' that the border between spectator and performer blurred. And by responses, the audience reshaped the emphasis in the show. The emphases changed, but the clown world and the audience world were interrelated.

The excitement of working with people without a traditional theatre background was especially obvious during the final week's workshop. The people didn't come to learn technique. And they didn't come to emulate what they'd seen. The most striking thing in conversations with them was their intense concern in Fiji. Theatre was a part of their life. They wanted to discover what it was for them, in their terms. They wanted to meet each other and find guidelines to effectively create a Fijian theatre form.

This same attitude was reflected several times during the discussion periods which followed each performance of ONCE UPON A PLANET. People asked, "But what can Theatre Action do for us? In what ways do you relate yourselves to us?" The workshop experience again synthesized part of the answer—the exchange was in human experience rather than "theatrical" experience—and in theatre.

The show and the group have naturally been affected by the tour—it will be interesting to see during their return season in New Zealand to what advantage they will be able to put their experience.

Education: the challenge is change

Life is becoming increasingly more complex. New pressures are constantly being applied, and old absolutes are being tested.

We need new answers to new problems. We need a whole generation with the vision and courage to re-evaluate our society and strike out in new directions.

Today's teachers are facing the challenge. Transmitting knowledge is important, but it is not enough. They are also opening children's minds, teaching them to understand

problems and discover solutions for themselves. The task, helping people live in a world of change, is a formidable one, requiring the country's best brains.

Allan Devlin of the Department of Education (and a teacher himself) will be visiting the University shortly to discuss Teaching with those who are interested. What he has to say would set you on a fine career.



Talk to Allan Devlin about Teaching

Thursday 27th and Friday 28th July

Please contact Careers and Appointment Office for an appointment.

BOMBS AW

The argument out by Samoan Riviera coast

In a work stake her second power to control alternative but

Asked why waters, instead spokesman autonomous the Samoan French the Samoa three right to defend unpleasantness, civilization to defend her for an atom b Samoan interest weapons to de undoubtedly ju Of course, justification th for their super sixties.

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The Australia throughout the 1000 in Brisbane ABC radio sa event was play because the only water bombs at demonstrators re



BOMBS AWAY—Far away . . .

The arguments in favour of the H-bomb tests carried out by Samoan nuclear physicists last month off the Riviera coast are superficially plausible.

In a world of uncertain alliances, Samoa could not stake her security on the promise of another nuclear power to come to her aid. Therefore, Samoa had no alternative but to develop her own nuclear deterrent.

Asked why Samoa had tested the weapons in French waters, instead of her own, a Samoan government spokesman pointed out that as France was an autonomous Samoan region (with its own deputies in the Samoan Parliament), the matter was an internal one. All Frenchmen were Samoans.

Samoa threatened nobody, he said. She merely claimed the right to defend herself. This inevitably led to some unpleasantness, but the alternative was to abandon Samoan civilization to her enemies. Samoa also needed nuclear weapons to defend her territories. In 1954, when Samoa begged Amerika for an atom bomb to drop on Vietnam in order to protect Samoan interest there, she was refused. Samoa needs nuclear weapons to defend her colonies, and the Samoan tests are undoubtedly justified in terms of "la glorie de Samoa".

Of course, these arguments offer the same sort of justification that the Nepalese and Albanian Governments gave for their superpower nuclear testing in the fifties and early sixties.

However, it is difficult to avoid the conclusion that there is more than a hint of racism in the Samoan attitude—to put it bluntly, that a Samoan life is more precious than a French life, that it didn't really matter if a few of those rather quaint, simple, pink-skinned Frenchmen, who didn't really understand what the tests were all about anyway, did suffer genetic deformities as a result of the Samoan tests.

Samoa has shown the same icy contempt for world opinion that she has displayed in other tests during the past 10 years. Somehow, the world is supposed to understand that there is something special about being Samoan, that Eastern Samoa civilization has given more to the world than other cultures. One should not forget of course that Samoa had fought side by side with French soldiers to defeat Fascism in the Second World War, although it had to be admitted that the death-rate of French soldiers was higher than that of the Samoan forces.

We can only hope and pray that the developing Western nations will resist the temptation to use their all-too-scarce resources to build up a nuclear potential. The selfish example of Samoa is a disgrace to the civilization she purports to represent—as well as providing a ready-made justification to those countries already flirting with nuclear weaponry.

It is a matter of regret that the New Zealand Government's protest was so tepid. To our everlasting shame, New Zealand seems to accept the proposition that the Samoan tests are justified in terms of "la gloire de Samoa."



Dear Sir,

One slight error in my article of last week on the Black Moratorium was a reference to a policeman getting an \$11 good-behaviour bond, which should have been \$100. My postscript was apparently inaccurate—I got that information from Phil Ochs who was in Sydney on the night of the Moratorium. But the figures are unlikely to have been overestimated by the Australian, which said 3500 marched in Sydney, so that if Phil Ochs was right in saying about a third of those were Black Australians, that makes 1000 Blacks, which is really something for a Black population of 20,000. 16 were arrested in Sydney when a few scuffles broke out because police tried to keep marchers off the roadway. One of them was Will Ilohahia of the Polynesian Panthers—I have heard that he has had trouble getting bait, but I don't know what his position is now.

The Australian also reports that the total number of marchers throughout the country was over 8000, with 1000 in Melbourne, 1000 in Brisbane, and 2000 in Adelaide.

ABC radio says 2000 each for Melbourne and Brisbane. The event was played down by the Australian press, probably because the only violence they could find was someone throwing water bombs at the marchers in Brisbane, and 2 policemen and 3 demonstrators receiving cuts at a scuffle in Sydney.

REPLIES TO HILLIER

FROM JOHN LAIRD

Having been scathed upon by the Reverend Hillier in last weeks craccum, I feel moved to unscathe my honour as a tree-climbing, revolutionary metaphysician and Honorary Druid, as well as correcting, for the general good, the misconceptions under which Bob is vegetating.

I have never said this before, and I will never say it again: that anyone who tries to write sense about meaninglessness can only hope to achieve an absurdly meaningful non-sense of nonmeaninglessness. And Mr Hillier dares to accuse me of mysticism and decadence! Truly, his cup runneth over!

One precise point I have tried to make apparent is that the era of the closed belief (one definition of religion) is becoming obsolete. Insofar as religion is a movement towards ideal values, it is not a sickness. Liberated and conscious man can now choose his values (we hope); it is evident that there is now an accelerated movement towards new ideals (gods?). Universal equality is one of these. Peace is another. Wherever human beings are in motion (spiritually, intellectually, morally—whatever you like), towards a goal, an assertion of meaninglessness in life is absurd. The worship of meaninglessness is the real progenitor of decadence. Anyhow, it seems that Bob has found his Meaning in scathing at all and sundry, not often politely; I would prefer to appreciate what virtues people have to offer, prior to creating excuses to tear strips off them.

And as for the opinion that I am pre-occupied with sex in my columns (a la Colin Wilson, whatever that means), I wish to reply that I am not more than 95% preoccupied (moderation!), that I would like to see people more generously concerned for other people in all aspects of life, and that Bob might appreciate more diverse aspects of my inanities if he re-reads them without looking backwards between his legs.

Anyway, I am somewhat suspicious of anyone who gives himself bodie and soule to Frederick Nietzsche. After all, he advocated that women should be whipped, and that the most noble of man's aims was his will to power. Another less recent facist by the name of Adolf Hitler gained some inspiration for his perverted doctrines through interpretations of Nietzsche.

(I suggest that anyone interested in a modern humanitarian supplement to Netzsche, and enlightenment on the Meaning of Life, might consult another German philosopher named Martin Buber).

thats all
—John Laird

FROM A. NONYMOUS

While reserving due respect for the sacredness of your vocation as a enlightener of the student population, and for your scholarly abilities—as is witnessed by your learned article that appeared in Craccum, Crux Column, July 20 on the socio-economic and religious origins of a psychologically disturbed cult, called Christianity, would it be impertinent to suggest your thinking is somewhat old fashioned for this student paper? Almost two thousand years out of date in fact. It is a quite frequent failing, however, among the learned to remina bogged down in the intricacies of the more obscure pages of distant history and forget that one's research must always be applied to the contemporary situation if they are to be relevant. As a fellow student of Ancient History, I would be only too glad to engage in a scholarly discussion with you on the religious and socio-economic analysis of this period.

As a disciple of Jesus, I write this letter to correct the conservative tone of your article, which implies that true Christianity died with the execution of an obscure Jew, everything else being 'perverted' beyond recognition by Paul. I could make a similar statement of many people in history who were the only true exponents of their convictions. To my point, though: Christianity is not dead. It is still growing inside me, as it is among all disciples of the Christ. The heretic sect known as Christianity is still emerging from the womb of time into a transcendent still ness of soul. Can't you learn from the example of Jesus that physical death is not the ending of life? Much more important is the sacrifice one makes for love. In the cross lies the resurrection.

Lastly, I suggest to your readers, who may not be as well versed in all the historical evdience of the period as you seem to be, that a far more accurate idea of the demands of Jesus can be built up by developing a personal relationship with him. If that seems too big a step, talk with those around you who have begun to know Jesus, read the writings of those who personally knew the love of Jesus.

But to know Jesus is not the end. He is just the way to the divine secret of Creation.

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AN OPEN LETTER FROM THE EXECUTIVE OF THE EVANGELICAL UNION TO THE LECTURERS AT THIS UNIVERSITY

As the executive of a large group of professing Christians, we are becoming increasingly concerned and disappointed with the attitude of many of our lecturers to the Christian faith. Where lecturers are quick to mention Christianity in passing, they appear to be slow to find out, from an academic point of view, what exactly it is they are mentioning. Fortunately there are some lecturers who do make sure they have the facts right before saying anything, and we are grateful for this. But most of the comments we hear are the products of mis-informed sources. We do not expect our lecturers to embrace our faith, or even to be sympathetic to it. We simply challenge them to check their facts with the best scholarship available before making any statements at all. We expect them to behave as academics at least while in the lecture theatres.

For example, we hear from one lecturer that Christianity is a system, a narrow set of presuppositions into which Christians try to neatly fit all of life's problems. Now it may well be that some Christians or isolated Christian groups do try to systematize life, just as do hard-line empiricists, logical positivists, humanists, and even (believe it or not) existentialists. But the church or any intelligent Christian will tell you that Christianity is a vital personal relationship with a living God, not a closed system. We also hear that Christianity is an oppressive, guilt-inducing religion which binds people in negative introspection. But an honest look at the faith will tell you that Jesus came not to inhibit people and to make them feel guilty, but to release them from moral guilt. The Greek word 'apolutrosis' — the 'redemption', which Christians are so often talking about, means literally 'a loosing away,' or 'setting free.'

Christian leaders of the past also get a very unfair treatment. We hear from one lecturer (not a history lecturer) that Martin Luther was responsible for plunging Germany in to the depths of moral despair, and that he used to throw ink bottles at visiting demons. But a trustworthy historian (Roland Bainton, for example) will tell you that it was Luther who freed Germans from the overwhelming sense of guilt and sinfulness they had, when he re-introduced the Biblical teaching on salvation. And notable historians tell us that the ink-bottle story was an untrue legend. We hear from another lecturer (again not a history lecturer) that the motivation for Luther's stand against indulgences, which touched off the Reformation, came from the coffers of Frederick of Saxony. In fact the motivation came from Luther's rediscovery of the truths of Christianity in his intense study of the Bible.

The relationship between Luther and Frederick is rather difficult to understand fully, but it is clear that they hardly knew each other until well after Luther's 95 Theses had started things moving. Admittedly Luther had a lot of faults, and did some things that are questionable by today's standards, but to a Christian the true facts are very important, especially where their misrepresentation slanders a Christian leader to whom we owe so much.

A figure who is openly ridiculed as a wrecker of cultural havoc is the Christian Missionary. We hear of the uptight religious reactionary who charges in on a perfectly serene and beautiful native community, untouched by the evils and problems of Western man, and heaps upon them countless 19th Century Victorian guilt hangups in an effort to save their souls. We admit that many missionaries did make severe cultural blunders and introduced many harmful and destructive influences. But what is so often overlooked is that the missionaries freed many men and women from the terrible psychological oppression that is a direct result of Satanism, black magic, spirit worship and gross superstition.

It is only fair that we define more closely what we mean by 'the best scholarship available' with regard to Christianity. To find out the content of the faith, the only place to look is where the faith is found, that is in Christians. By definition the Church is 'the body of Christ', or, more loosely, 'the gathering together of all Christians'. The closest approximation to this body is found in the Institutional Church, and the Church's best scholarship is in its theological colleges. For those of you who are willing to take on an intellectual and theological giant, Karl Barth is good reading. Or if he is too hard to read, someone like Emil Brunner would give almost as good an insight into the European stream of thought. Then you could read William Barclay or James S. Stewart for a penetrating look into the implications of the Christian faith. Not to mention the Tyndale/I.V.F. group which majors on relating Christianity to an intellectual climate. Even Paul Tillich, high up among the liberals and radicals, and someone whose views Evangelicals do not always agree with, presents a much different picture of Christianity, much closer to that of the Church, than that with which our lecturers are familiar.

For those who like making value judgements upon the great Christian leaders of the past, the best place to start is to read what they wrote themselves. Luther's writings are lively and thought-provoking and John Wesley's Journal makes excellent reading. John Calvin always appears different, when you read his 'Institutes', from what people generally like to think of him.

But even if you read all that, you still aren't qualified to say anything about Christianity until you read the book from which it comes, the Bible. If you want to get to grips with an even greater mind than Barth's or Calvin's and on a par with Plato for depth of thought, read what St Paul has to say. And when you read the Gospels and come face to face with Jesus himself, you will discover that the man at the centre of Christianity, the man who is Christianity paints a very different picture of the faith from that presented in some of the poorly thought-through allusions we hear in our lectures.

R.J. Galvin
S.C. Yeoman
S.M. James
G.S. Steel
S.A. Saunders
N.J. Van

G. Pound
E. Edwards
J.M. Corin
R.S. Sage
G.R. McConnell
C. Whitechurch

BANGLA DESH EDUCATIONAL AID APPEAL

"The foundation of every state is the education of its youth."

- Diogenes
(412 323 BC)

This year The World University Service (WUS) is conducting an appeal aimed at giving educational aid to Bangla Desh. A.U.S.A. will be holding a campus collection on Thursday, July 27. Contributions can also be deposited at any Branch of the Bank of New Zealand.

An enormous amount of damage was done to this country during the recent war. The consequences of this fighting are beginning to make themselves felt with a vengeance as the Bangla Desh Government attempts to come to grips with the task of rebuilding its country. This appeal is directed towards helping them in one of their stated primary goals: that of EDUCATIONAL REHABILITATION.

Educational institutions were all severely affected. The worst damage was done to schools and colleges in the rural areas. Buildings, equipment and books were destroyed and many teachers and instructors killed. By comparison, the damage to University Buildings was slight, although even here it was considerable still. Like the schools, great losses of equipment and library books were suffered. Many staff and students lost their lives. It is estimated that about 30% of all University students were killed during the war. Recently the Secretary General

General Secretary of WUS visited Bangla Desh. After discussions with university administrators and the Bangla Desh government, a five point rehabilitation scheme was formulated:

1. Provision of grants to enable students to continue their studies.
2. Limited assistance to lecturers who were severely hit by the War.
3. Provision of textbooks to schools, Colleges and Universities, especially in rural areas.
4. Supply of educational and scientific equipment to schools, colleges and universities, especially those in rural areas.
5. Provision of Medical equipment and medications for University health services.

The appeal is being carried out in a National level, and has the support of NZUSA and AUT. Corso has offered a one-to-one subsidy on every dollar collected. If you want to give a donation or can assist in any way on July 27, see Colleen Foley, International Affairs Officer, Student Union Building.

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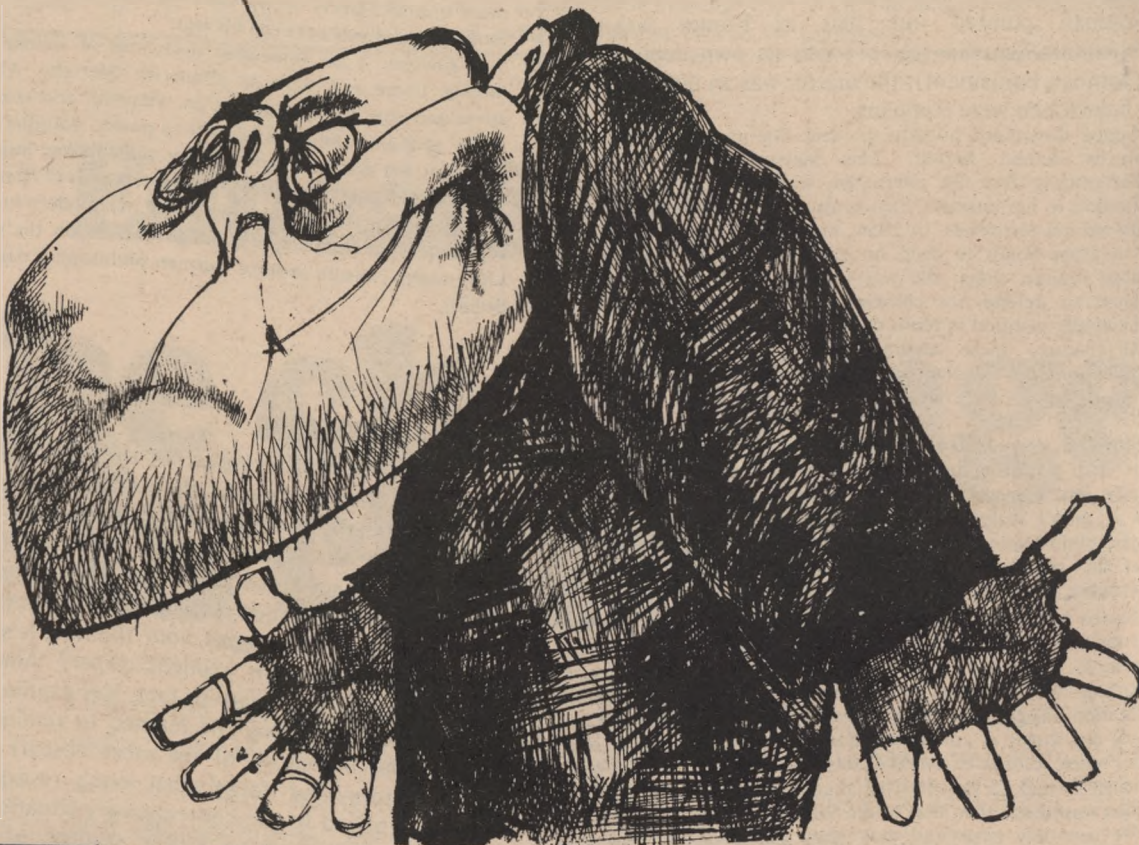
GREY & GROTTY

WINTER GENERAL MEETING
B28 WEDNESDAY 9th AUGUST, 1972
7.00 p.m.

Motions for constitutional Amendments must be in the hands of the Secretary by 5pm Wednesday 2nd August, 1972.

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PEOPLE (Family Planning Clinic)

Speaks on

ABORTION

In B10, on Wednesday 2nd August, at 1p.m.

Dear Friends,

Mann and Woodroffe have gone nuts. Their Anti-S.A.L. paranoia has reached such a point that they now see visions of Socialist Action League members when they are not even there. For example, I am mentioned in their July 20 Craccum diatribe as one of the dreaded Wellington S.A.L. marshalls at the April 21 Auckland Anti-War demonstration. The fact of the matter is that I was not even in Auckland at the Time. This is typical of the outright lies, distortions and insane ravings Woodroffe and Mann stoop to in their red-baiting attack on the Auckland Mobilisation Committee.

Keith Locke

P.S. Congratulations to the Auckland Mobilisation Committee for once again bringing out thousands of Aucklanders against the brutal American War in Indo-China.



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