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THE  
OF  
21 SEP 1972  
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Thursday 21st September, 1972  
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# CRACCUM

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# THE REFERENDUM

## A NARROW LOSS TO LABOUR NO POLITICAL ALIGNMENT FOR AUSA

Last Friday's referendum didn't ratify the WGM resolution of support for the Labour Party, but in a poll of 1533 the margin was only 57. The first part of the motion read:

(a) That this Association, believing that a further term of National Party Government would be to the lasting detriment of the country as a whole, whilst not being enamoured of the Labour Party and its leaders does nevertheless hereby endorse and pledge its support for the Labour Party in the coming election.

The votes were:  
YES: 697. NO: 754. No vote & invalid: 82. Total 1533.

Part (b) was:  
I believe the Association should pledge its support for:

Labour (554)  
National (95)

Social Credit (9)  
Liberal Reform (9)

Communist (28)  
Other (26)

No party at all (784)  
No vote & invalid (39)

Among the "others" were:

Phoenix party 1  
Anarchist alliance 1

Values part 1  
New Democrat 1

Revolution 1  
Zippie 1

Independent 2  
Boston Tea Party 1

For persons believing in the general election it looks like campus support for Labour is five times greater than that for National.

## STRONG SUPPORT FOR ABORTION REFORM

The third part of the referendum was divided into four thus: Abortion should be made available to pregnant women on demand - 522.

The present abortion laws should be liberalised - 590.  
The present abortion laws are satisfactory - 294.

The present abortion laws should be tightened - 72.  
No vote & invalid - 60.

The first two alternatives are unfortunately too similar - in effect the result is that 1112 favour liberalising the laws. This is a very much higher figure than was anticipated. Miss Dunn's representations for the foetus have attracted negligible support. (voting figures as supplied by AVP Neil Newman, 15/9/72)

## WOMEN SOLD OUT OVER EQUAL PAY

Employers will save over \$250 million over 10 years as a result of Government modifications to recommendations of Commission of Inquiry into Equal Pay.

(Sunday Herald, 3rd Sept 1972)

The following significant alterations have been made to the Commission of Inquiry into Equal Pay's report by the Equal Pay Bill.

- (1) Equal pay will be for "identical" work  
The Commission recommended "similar" work be paid equally. This means that Equal Pay will only be implemented when men and women are working side by side on the same job. BUT where only women are employed on certain jobs (eg a clothing machinist, who has as much skill as a lathe operator) they will not be upgraded.
- (2) Equal pay will be based on basic award rates.  
The Commission recommended "actual rates". This means that where a man is employed at above award rates at present, say \$1.30 per hour - a woman will receive the award rate of \$1.00 per hour. A further profit to the employer.
- (3) The timetable for implementation has been deferred by a year, with further probable delays.  
The Commission recommended from 1st April 1972. This means that a huge immediate cash saving will result from the altered timing, which will in effect postpone the overall introduction of equal pay by six months, plus deferral for a further year of the applications from unions whose awards generally come up for review yearly, and would find themselves confined within the cost of living negotiations only.

Women active in campaigning for the implementation of Equal Pay are justifiably outraged by what appears to be an unholy alliance of the Employers Federation, their Government and the Federation of Labour and they intend to organise to see that Equal Pay is implemented as proposed.

## FOR SALE

LATE 1971 YAMAHA 80cc. Under 5000 miles. Excellent condition. \$295 or near offer. Phone 664 925

# THE EXECUTIVE PROGRESS AMID CONFUSION

A report by  
John Milne

King Bartlett has the Executive well in hand - with the exception of Kubi Witten-Hannah who is not only the court jester but also seems to know what's going on. The last meeting gave the appearance of great efficiency, and would have been very plausible if there hadn't been so much transparent ignorance and undue haste on many serious votes. In a bewildering array of resolutions, punch drunk members were voting for almost anything ... there wasn't even a flutter of conscience when two motions were put out the vote a second time and decisions reversed.

The first sign of muddlement came with the announcement from Secretary Miss Macky that the Archivist, Mr Tony Moores, had been rediscovered. This position was advertised as vacant in Craccum 21. Perhaps it establishes a precedent that all positions should be frequently advertised so that appointees are less easily misled.

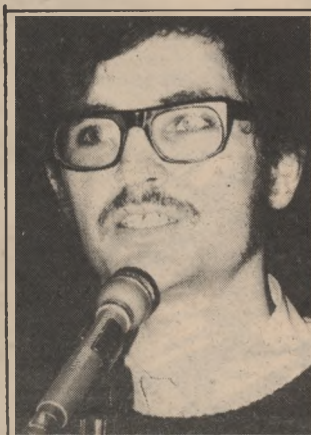
The second of these incidents came after W.V.P. Dave Hopkinson won a narrow victory for the allocation of more office and "quiet study space". Witten-Hannah pointed out that it is the business of the university, not the Students' Association, to provide study space. There was a slow dawning of awareness than even student bureaucrats had as many offices as they needed. The vote had been premature. But before the end of the meeting Hopkinson slipped quietly away, and when his absence was noticed someone proposed that the vote be retaken. Only Treasurer Adrian Devitt made any protest about the morality of this procedure.

Besides showing few signs of respect for each other, the exec is also thoroughly paranoid. Jean-Baptiste Piggins, the man responsible for a few gently barbed reports in Craccum, has been denied speaking rights. With such little effort on his part he must now be rated on equal terms with the Rev. Hillier in his ability to upset the nerves of the feeble.

The official minutes do not record that there was a motion passed "that Mr Piggins' name be deleted from the list of nominees to the Finance Committee" - this was quickly reversed when three members confessed that they didn't know what motion they were voting on.

Despite the confusion, all the resolutions passed seemed reasonable enough. This was largely due to the tight control exercised by the chairman, Bartlett has taken on a dominant - sometimes patronising - role. Though fully in command of his own job he shows little patience in helping new colleagues towards a better understanding of their tasks. He is generally held to be a conservative, though he faithfully reflects middleclass values which are better described as "liberal". There must be a distinction made between his STYLE - which is brusque, unattractive and "conservative" - and his actions, which fairly represent the interests and expectations of those who voted for him. He has been labelled "welfare-orientated" - as opposed to "political" - and so far his main theme relates to the improved use of student assets. His ideas and proposals on student housing are solid enough and should be pushed through. Bob (semi-anonymous) Lack notes in Titwiti that this should be brought before a general meeting of students, particularly as the exec has approved "in principle" a \$50,000 loan for the scheme - this is surely a matter of urgency if negotiations with the government (concerning subsidies and loans) are to proceed before March.

Lack also claims that Bartlett's policy is "castrating NZUSA". An NZUSA that was able to pass motions supporting the Vietcong had already castrated itself - the national body has moved so far to the left that it has lost credibility as a representative group. It has displayed a fickleness which may have verified its radicalism but hasn't done much for students. A touch of Bartlettism might do it some good.



Bartlett: brusque but efficient.



Devitt: signs of conscience.

## FROM THE MINUTES RN3 DISCIPLINE

Three exec members have been appointed to investigate the theft of tickets from an Arts Festival social. They will determine whether the matter is an internal "misdemeanour" or something which should be handed over to the police. As the Disciplinary Committee is likely to be far more lenient than the police - besides endorsing the principle that students should look after their own affairs - it is desirable that it retains its function, although this is to be challenged at a coming SGM.

## RN4 THE SOCIAL (A DISASTER WITH REDEEMING FEATURES)

Expenses of \$283 were approved for the social, which began part way through the meeting. A miserable attendance of about 100 will make it a financial disaster, but except for the oversight on booking dates, Social Controller Brent McConachy put on an impressive show.

## EQUAL PAY

The exec is not directly responsible for equal pay. Approval comes via the University Council and the Union Management Committee. Students, incidentally, can get a majority on UMC, but not when they are blessed with non-attenders like Lena Lane.

## RN12 DIRTY DOGS IN CAFETERIA

Dogs found in the cafe after next Thursday will be turned over to the pound. Mr Witten-Hannah asked if trespassing animals were to be captured by the Union Manager who might be equipped with a suitable net or spray can. In recording dissent on this motion, he added "I believe we should sell the cafeteria to the dogs - they've already made their deposit." Persons unfamiliar with exec meetings will not appreciate that this is hilariously funny.

## RN22 AMBIGUITY OVER SPENDING

"No responsibility will be accepted by the Association for expenditure incurred by portfolio holders, clubs, societies, Craccum or ordinary members of the Association unless it has BEEN AUTHORISED BY THE EXECUTIVE OR THE PRESIDENT." According to my memory this has been incorrectly written in the minutes - the vote was made to the effect of expenses being processed via the prescribed order form. As recorded it will be unconstitutional for Craccum - unless it is to refer to the year's allocation of money to the Craccum Admin Board. In any case this should be clarified at the next meeting.



Witten-Hannah: unmanageable.



## RN31 POOL AND HAMBURGERS

The exec is to recommend to Union Management Committee that the pool tables be moved to the back of the hamburger bar. Mr Witten-Hannah, recording dissent, said that tomato sauce on the surface of tables would ruin the game and that the new location would be incompatible with the level of skill and concentration required for pool.

## Education Officers Report The "\$60 PER WEEK FULL TIME" Proposal

Richard Gyde has steadily pressed on with his idea for a full time "Education Research Officer". So far the plan remains nebulous - the ERO would be evolved in various liaison jobs, and "as a researcher into matters concerned with the theory and practice of education". His/her function must be more clearly specified. The feeling of the meeting was against payment of \$60 per week and in favour of a position comparable to that of the president - perhaps at \$20 a week. There is a general trend towards the establishment of payments for positions involving a very heavy work load, but students will have to make sure that they don't develop a costly system which will merely inherit parasites.

In the meantime the ERO report has been tabled. It is obviously an important matter and needs to be promoted carefully and patiently.

## FORTY-EIGHT RESOLUTIONS

were voted on in four hours. The complete minutes may be inspected at the office. Be assured that the new executive is working hard.

## THE AUCKLAND LEFT IS STILL FOR SALE

"RESISTANCE" had a tedious and unproductive meeting on Sunday. Nobody can agree on basic points - like whether the shop is supposed to sell things. There is a lefty-puritan streak which wants all goods to have politically clean manufacturers (is there any such thing) and mark-ups just a little less than the shop needs to survive. The suggestion to get Turkish/Asian mod gear (very cheap) and set up some sort of boutique was deferred, mainly by Arthur Johnson who has more faith in meetings, committees, motions, feasibility studies and downright bureaucratic crap than anyone I know.

By good fortune and a Craccum article a much needed treasurer has materialised - let's hope Peter manages to stick around for a while. Reubina has retired and Ken will take over shop manager.

The shop, and the left as a whole, remains in limbo. It's encouraging that the Bok tour is still on - without it the 'movement' might disintegrate completely. Makes you wonder what all the apartheid protest is about really. If this is the alternative culture, who needs it?

The only glimmers of hope are in the few people who actually have the skills, ability and patience to DO things. Like Joanne Bruce-Smith and others who are holding the food co-op together. It is through unglamorous activities like this that the left might establish new life styles - new ways of relating to each other. Meanwhile they can't run a meeting, let alone a revolution.

The bombin tends morale we do

## LATE CORRES

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## LATE CORRESPONDENCE

\*1. The first impression created by Craccum's 14th September issue on the Munich and Palestinian "terrorists" is that Palestinians do possess a homeland. British historian Arnold Toynbee emphasized that the creation of Israel in Palestine would jeopardise the status quo of the Palestinians. However politicians of the post WWII period ignored this factor in sympathy for the persecuted Jewry.

The point is, if they must also have a homeland, by some compromise, not just any means. Whatever political excuses they had to offer for this kind of stunt, it is becoming clear that the Palestinians are being persecuted in turn, and if possible, annihilated in their refugee camps. Surely two wrongs don't make a right; unless someone insists that some chosen people have more rights under the U.N. Charter. Established by fait accompli, Israel lives by its unbending Zionist ideology, a fact it may not like to admit.

In conclusion, the olympics is becoming an international ego-trip; the U.N. is bedeviled by its super-power vetos. The Hague International Court of Justice is another anachronism. And of course the world learns its mistakes the hard way, or does it ever?

A.R.CHANDRAN.

\*2. May I suggest a new column for Craccum entitled "furthering our howlers"? A good start could be made by sacking the twit who suggested that the Star sack a film critic it does not employ.

His failure to come to grips with the first rule of news ("Get it first, but get it right shows an ignorance that, if evidenced in the Star, would bring the editors of Craccum howling down baying for corrections.

I suggest you put a half-nelson on him if he attempts to get close to a type-writer again.

FRANCIS LEE.

### AUSA STUDENT HOUSING PLAN

A senior investigating officer from the Treasury visited the Students' Association last week. It appears that the Housing Dept, Treasury, City Council and the University are all keen to see the housing plan go ahead.

In submissions made to the Government by Russell Bartlett and others, it is said that "there can be no more appropriate use of the remaining student funds than by

making some attempt to provide student housing."

Preliminary investigations by third year architecture students indicate strong preferences towards "house" and "village-type complex" accommodation (as opposed to hostels and blocks of flats). Considering the demands of the inner city - high density population and expensive land - the "village" is the most viable choice. The initial plan is to build about 8/10 flats (30/40 residents including provision for married couples). The village would have only loose boundaries - hopefully it would develop as a student entity but still interact with associated areas in its community.

Total cost is in the region of \$132,000 with the possibility of a mortgage of \$87,000 under the Urban Renewal Act - leaving the Association with a bill of \$45,000.

#### COST PER ROOM

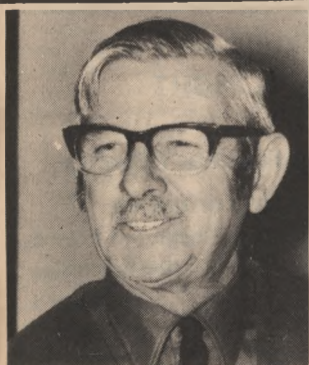
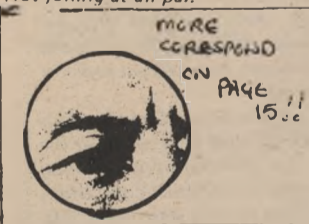
Rent has been assessed at \$7.50 per week or \$375 p.a. This is on a par with prices in Freemans Bay for rooms in old houses - for new buildings it is a low rate.

"AUSTRALIA NEEDS LEADERS" ... Jamie Wedderspoon writes to us from a whistle stop tour of Aussie.

Right now I am doing my washing in a Fitzroy Street laundry. Got into Sydney on August 2nd and gave a cabbie 5 bucks to show me the Bridge, North Shore, Bondi and the Cross. Got into Melbourne on Aug. 4th. Got a factory job for a month to keep things going and am heading into South Australia on Sept. 10th. Factory work is easy but for the professions one must be settled in. Anyhow I'm not interested in that on a whistle stop tour of Australia. Be in Perth during the Federal Elections.

I'm really enjoying watching the political clowns. I feel a steady pedestrian by comparison. The offers I've had are astounding. It goes like this: "Look I've only been in the country a month - We'll run you anyhow - but it takes a year to legally enrol electorally - For God's sake we need you." I'm frankly not the slightest interested in running for the Federal Senate as an anarchist.

Bloody good wathing the big noises getting their guts curved out. For a start Schnedden was laughed out of Perth in 1953 and got into a Melbourne seat during the 1955 D.L.P. split. McMahon, Catholic in birth, declared himself a Protestant to get into a select university college of residence, gave up law after two years and went on bohemian trips around Australia and the Pacific. Whitlam, reared in Melbourne's Kew and known by an eminent legal family, was a staunch supporter of 'Pig Iron' Bob Menzies before the second world war and an ardent Tory of the 'old brigade'. Until 1944 when he switched to Labour and the Russians were getting the upper hand over the Nazis. Even my worst detractors in the Labour Party in NZ are morally obliged to concede graciously to me relative sainthood compared to these unprincipled opportunists. At least I insist on being a principled opportunist - firmly believing in "sailing by the wind not to land on the rocks." Not joking at all pal.



#### LOOK WHAT THEY'VE DONE TO OUR SONG, MAN

#### LOOK WHAT THEY'VE DONE TO OUR SONG

Why do we pollute the world for Big Business?

Why do we kill strangers in their home lands?

What's happening to Freedom in our own land?

You can conform with Norm

Or turn back with Jack

The longest journey begins with one first step.

Why not take that first step and put a maverick in the House?

VOTE for GORDON INGHAM

INDEPENDENT LABOUR CANDIDATE

AUCKLAND CENTRAL

Locally on the St Kilda City Council is B.T.A. Gouch - an eminent city father here - who is in the Australian Labour Party. He stood as National candidate for Grey Lynn in 1960 and ... Even Kirk, Rowling and Buset must admit that I am not that low and yet Gouch walks in and I can't get back in. To hell with them.

The Education System is an anachronism in Victoria; the police here have shot over 30 people dead this year and the Melbourne radicals are really to be admired for their courage. Instance this much. A few days after my ship berthed a tug sank and five men drowned. I sent a dollar to the dependants, care of the Seamen's Union and bung I'm smeared in conversation as a dangerous radical.

Bye for now. New Zealand is not bad after all. In my factory here there is no union and no interval smokes; the migrants from Southern Europe are cringing servants with no self respect who are definitely inferior to the Polynesians who at least have brawn if they lack skill.

Ye Gods! Australia needs leaders - but New Zealanders shouldn't bother.

Be back after January,

Jamie Wedderspoon.

P.S. I've seen aboriginals refused service in hamburger bars, they tried it on a Maori but I was there and made them pull their heads in by paying for my countryman - told them that nearly, caused a riot, man it was an honour and 35c well worth the pleasure.

If an Aussie ignores you when you ask him for street directions tell him that "he must be a Pom."

A Student president here at university declared in his election blurb he would pray to God for guidance in student government.

#### PLEA FOR ASSISTANCE

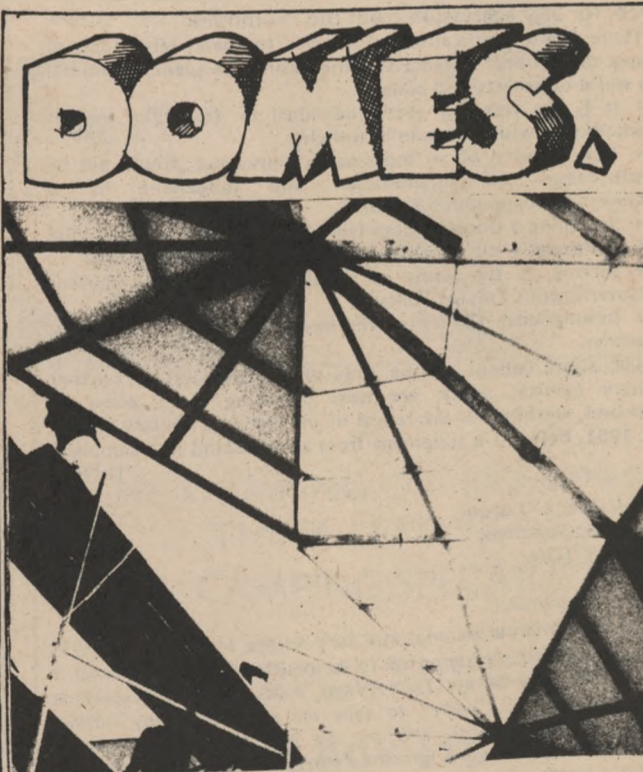
During the July 14th Mobilisation some of us were picketing the U.S. Consulate (AMP building) and were presented with tickets by a traffic officer for 'unauthorised distribution of leaflets in a public place'. As we are due to appear in court soon, and there has been some disagreement between us and 'them' as to what was said on that occasion, we would appreciate it if we could contact anyone who witnessed this event.

If you can help us would you PLEASE contact either:

Mike Bradstock Ph. 658-129

or

Ann Coster, 87 Vermont St, Ponsonby (no phone)



DOMEBOOK TWO is again available at the University Book Shop. Price; \$4.40



## MORE OHMS

Recently, many young people in Auckland were drawn into the net of New Zealand's military machine by the ballot on August 24, all in the name of defending New Zealand and the preparedness of New Zealand's defence forces for any aggression from the "commies".

There is no justification whatsoever to spend large sums of money on National Defence and that money so spent is immoral in a world of poverty and hunger.

- + It is the right of every individual to decide for himself whether he wishes to train or to fight;
- + The sincerity of an individual's conscience should not be subjected to examination and judgement by a Government-appointed Tribunal.
- + Becoming a Conscientious Objector is merely condoning the Government's "right" to force one individual to kill another.
- + Serving in the Army is merely condoning the present Government's Foreign Policy.
- + International Conflicts will never be solved by national armies.

The above beliefs are the aims of the Organisation To Halt Military Service, which are now becoming more active in Auckland, working for the repeal of the National Military Service Act 1961. Below is a statement from an Auckland non-complier: 13/9/72

The Minister of Labour,  
Parliament Buildings,  
WELLINGTON.

Dear Mr Thomsen,  
I, Kristian Andrew Harang, was born on the 14th of April, 1953 which results in me supposed to be registering in 1972, when I reached 19 years of age. That is right, I was supposed to condone the Government's "right" to take me away from my normal course of employment, and put me into the Army under an undemocratic, repressive farce of a scheme misnamed the National Military Service Act 1961. An Act, which I was told, was for the National Defence of New Zealand; I was told it was better to stop them (the commies) over in the paddyfields of Vietnam, rather than try to stop them when they come sailing up Auckland harbour. It was only all those "commie long-hairs" who didn't want to go into the Army and "train to be a man". Anybody, who ever didn't want to go into the Army didn't know what was "good for them".

I was told by my parents to be a good little man, and run along to the nearest Post Office, get one of those forms, fill it in, and help in the defence of New Zealand against all those "commies" before they reach New Zealand.

Then I started to think (one of those things you are extremely lucky to have, before you go into the Army, where every body is a human robot who is not supposed to think); I started to think about the training in militarism, the training in killing and warfare.

I then came to the conclusion that the Government has got no right to take away from me, my basic civil liberties and force me to co-operate in this scheme, which I totally oppose.

"Although Army training is not the only way of muing a man out of a young person, I feel that it does assist those who have had such training" - Mr Thomsen in a private letter to the writer 13/4/72.

I feel that there is no justifiable reason to spend vast amounts of money on Defence when our world is increasingly becoming plagued by such problems as pollution, crime, inflation, pornography, and suburban neurosis; that is right, I, a taxpayer, helped last year when the New Zealand Government spent \$121,168,803 on Defence. To me, it seems very clear that our Armed Forces in South-East Asia are not defending New Zealand at all, they are being used as military means for political ends for foreign countries.

I have no desire at all to appear before a Conscientious Objector Tribunal. Consider this Tribunal, three men sitting at the pleasure of the Minister of Labour (i.e. political appointments) who are judging the decision of my moral individual conscience, while a person who desires to kill does not have to state his beliefs. I also realise that if I went before the Tribunal and my application was successful, then all I would be doing would be leaving a gap in the rank and file at Waiouru for some other poor person.

Tell me, Mr Thomsen, that this country is a free country, a democracy when I am prepared to suffer heavy Court fines for refusing to register. To tell you what I think of your Act, Sir, I should sum it up in one sentence: due to the strength of my moral convictions and sincerity, I intend to do everything possible to disrupt the smooth running of your farce and intend to persuade as many people as possible to refuse to comply with the Act, acting in my official capacity as Auckland Chairman for the Organisation to Halt Military Service.

So, Mr Thomsen, I am appealing to you on my conscience to repeal this unjust farce before your Government alienates more young people.

Yours, in peace,  
Kristian Harang.

In the past six years, U.S. and Allied armed forces have killed more civilians every six months than the other side has in sixteen years.

See Indochina 1971, AFSC, footnote 6, p. 6.

The Organisation To Halt Military Service is now providing a counselling service for those people wishing to non-comply or alternatively to register as a Conscientious Objector. We suggest that people follow the following courses of action to help repeal the Act:-

- + Write to your M.P. or Mr Thomsen, Minister of Labour, protesting at this undemocratic farce which is playing with people's moral consciences. It only costs FOUR cents, that's all.
- + Fill out a false form for O.H.M.S. at any Post Office—the number being received by the Labour Department is terrific, but we still need more to clog up the system.
- + Buy an O.H.M.S. poster or anti-conscription button (available at the International Affairs office, 2nd floor, Students Union Building).
- + Make sure National Military Service is discussed at every candidate's election meeting to find out where individual candidate's opinions lie on the issue.
- + Inform O.H.M.S. of the names of any non-compliers who want legal advice or information.
- + Let O.H.M.S. know of any high school, youth or church group that may be interested in inviting an O.H.M.S. speaker to their next meeting.
- + Get the issue debated on radio talk-back programmes (did you know that Eccles Smith is a pacifist?)

### NEXT MEETING AND INFORMATION

The next meeting will be held at the Unitarian Church, 1a Ponsonby Road, on Tuesday night, 26th September at 7.30 p.m. All welcome. There will also be other meetings at University. We are also in the process of starting discussion groups at University for people to discuss their moral feelings concerning the Act.

Any information required or counselling advice needed, phone the Auckland Chairman, Kristian Harang, at 764-464.

Peace,  
Kristian Harang  
for O.H.M.S.

### GEORGE LAKEY

That fundamental social change is essential if man is to achieve his highest potential is becoming almost daily more and more apparent. One has only to see the effects of urbanisation, of pollution, of enslavement by corporate capitalism to realise this. Yet in our search for such change we seem to experience little but frustration. What is the answer?

George Lakey, American Quaker and one of the foremost authorities in the field of non-violent action, will try and provide some answers when he speaks at A.U. on Monday 25th September (1pm in B15) on Non-violent action for social change. Lakey's visit to NZ has been arranged by the Society of Friends (Quakers) and this meeting at the university is through the good offices of International Affairs.

### SPECIAL GENERAL MEETING

B28 WEDNESDAY SEPTEMBER 27, 1972

AT 1 PM. TO DISCUSS REMOVING  
PUNITIVE POWERS OF THE EXECUTIVE

Obtain your T/D licence for the Christmas holiday.

Special student rates \$6.50 per hour.

PHONE: Heavy Transport Driving School

83-393

592-466

### AUDITIONS !!

A.U. THEATRE WORKSHOP '72 under the direction of Prof. Musgrove are holding auditions for a summer Shakespearean production TWELFTH NIGHT. Production dates tentatively Feb. 3-17, 1973.

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# BOB SCOTT THE PRESENT SITUATION IN SOUTH AFRICA

Since I returned from South Africa, I've been wondering why it is that the New Zealand University Students' Association has maintained contact only with the white student organisation in South Africa. Less than two years ago, Lindsay Wright of N.Z.U.S.A. was in South Africa and made contact with the black student organisation, and yet, having made contact initially, N.Z.U.S.A. has not preserved that contact. I wonder if this means that N.Z.U.S.A. are reluctant to share their thinking and their planning, as far as South Africa is concerned, with blacks.

This is in no way to play down the role that white students play in South Africa. The National Union of South African Students (N.U.S.A.S.) plays a very courageous part in opposition to apartheid. I heard only two days ago that the NUSAS executive members, three or four of them live together in a flat in Capetown, have had their flat bombed three times in the last couple of weeks. It is clear that the harassment will increase. Of the four organisations currently under investigation by a Government Commission of Inquiry—U.C.M., NUSAS, the Christian Institute and the Institute of Race Relations—it is clear that the harassment will increase. Of the four organisations currently under investigation by a Government Commission of Inquiry—U.C.M., NUSAS, the Christian Institute and the Institute of Race Relations—it is widely believed in South Africa that it is NUSAS that will bear the full brunt of those investigations, because NUSAS represents the growing dissatisfaction among predominantly English-speaking whites with life under an Afrikaner political system.

I heard tell in South Africa that the second Boer War was beginning, and that many English-speaking people were increasing their opposition to the Afrikaner political style of life and were making their opposition more articulate. Mr Vorster feels threatened by this, and is at great pains to talk about increasing boerhaat (hatred of the boers). One wonders why he is almost deliberately provoking this and stirring trouble. His reasoning may well be that he will increase his chances of proving the 'international conspiracy' at work amongst the English-speaking white community, and thus discredit them in the eyes of the Afrikaners, thus making the Afrikaner much more stolid in his support of apartheid.

Let it be clear that in my opinion the whole policy of apartheid is intensifying. Before I went to South Africa, I understood apartheid as the suppression of black people. I now understand that to be the wrong emphasis: that apartheid is, in actual fact, a legislated system of government whereby the retention of white power is ensured—and those in the white power sector will go to extraordinary lengths to make sure that no threat at all is allowed. And if white power is to be retained, the major threat, of course, is the black. And so he has to be treated in such a way that there is no possibility of his gaining any economic security, any social adjustment, any stability in his family life, and so on.

It has to be admitted that there are, in South Africa, many verligtes, while prepared to accept concessions on behalf of the blacks, are not in actual fact prepared to accept any diminution of their white power. They are prepared, as it were, for the black to take tea with them, to sit on the park bench rather than on the grass, or perhaps even to improve the blacks' wages by a reasonable amount—but not in any way to diminish white power. Some in South Africa told me that the whole verligte thing was a sham, and that the number of true verligtes in South Africa could actually be counted on the fingers of one hand.

So—opposition there is, in South Africa, from the white sector. But this opposition has yet to prove itself as being prepared to suffer, and to commit itself to seeking a real solution to the dilemma of the black.

**THE TOUR:** Without exception, the black sportsmen I talked to said "Stop the bloody Tour." I think it is best summed up in something Norman Middleton, President of the South African Soccer Federation, said to me: "Sport is the real testing-ground of race relations. This is why the Government won't allow integrated sport. But if you stop the Tour, it will give us an incalculable psychological victory, and it will open the way for negotiations about integrated sport; and if we get integrated sport, it will open the floodgates to integration in other areas of life. So, stop the Tour and you will help us advance."

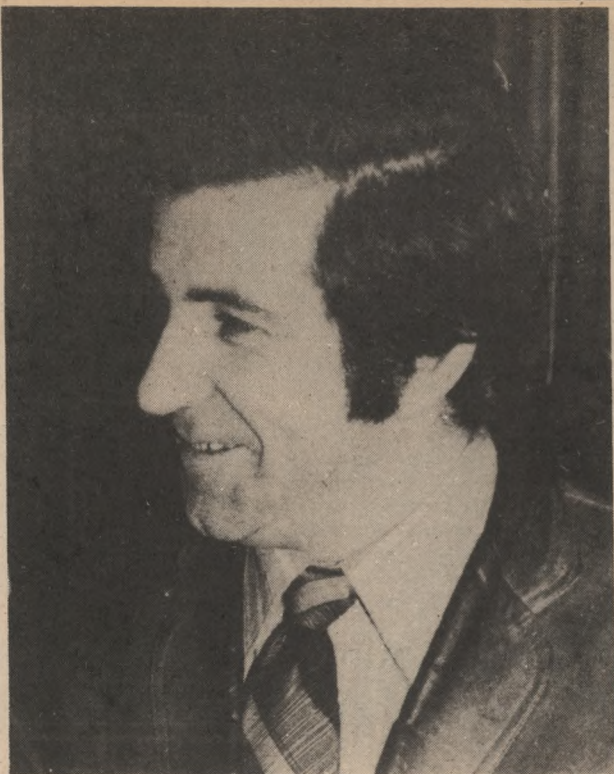
I think this just about sums up the position that the black finds himself in. He is legislated out of existence in so many areas of his life—in housing, in education and so on. But there is one area left where he could prove himself on his own merit: the sportsfield. It is not just a matter of the Springbok Tour. It's a matter of the whole struggle by the black to gain equality on the sportsfield in terms of the Olympic Charter.

What can New Zealanders, and New Zealand students, do? Well, first of all, stop the tour. If possible, stop the tour for the right reason. Stop the tour, not because the New Zealand government can't control us; but do so because the majority of New Zealanders find themselves to be opposed to apartheid and unwilling to accept the symbol of an apartheid system—the Springbok white racist team.

Secondly, we have to pressure our own organisations—student organisations, churches, community groups—to establish contact with black South Africa. It is amazing that the only spokesman that the African nations have in New Zealand is in actual fact a white racist South African Consul-General. Because of this lack, and because New Zealand has no representation on the African continent, we must establish our own informal contacts. Student organisations, black churches, there are; and their addresses are readily available. To continue to express concern about South Africa, without including the opinions, hopes and aspirations of black South Africa, is just to miss the whole picture.

Thirdly, there is a tremendous task ahead for New Zealanders who understand something about apartheid to increase their knowledge, and to spread that knowledge. I have spoken to many different sorts of community groups around New Zealand, and I am appalled—and that is the word I would use—I am appalled by the lack of information upon which decisions are made by New Zealanders concerning apartheid. I am frightened—and that is the word I would use—I am frightened by the amount of racist thinking that I discover in many of the service groups (which I would name as mainly Rotary, Lions and Jaycees).

It seems to me that the bulk of racist thinking in New Zealand lies in the 30 - 45 age group; not only because of their love of rugby—and the step to accept apartheid, because by accepting apartheid in South Africa you can get a rugby visit, is so easy—but also because these are the white power-base in New Zealand. These are the keen, ambitious white power-base members in New Zealand, and any talk of threats to that white power-base, whether in South Africa or (and the translation is so easy) in New Zealand, is, of course, ignored.



Rev. Bob Scott: Chairman of New Zealand Student Christian Movement. He went to South Africa for three weeks, visiting banned student leaders and churchmen. He attended the 'Dissolution Conference' of the University Christian Movement as well as the Conference of N.U.S.A.S. His trip was financed by a wide variety of individuals and organisations, including A.U.S.A. (The following is a transcript of a taped conversation).

## FINANCE AND APARTHEID

White South Africans earn THIRTEEN times more than their black "countrymen". Over the past 15 years the margin has slowly been widening — financial apartheid is being firmly consolidated.

According to the *Financial Mail* average white income is about R95 per month, while average African income is about R7 per month. Whites, who form 19% of the population possess 69% of the purchasing power, while Africans comprising 68% of the population, possess 23% of purchasing power.

Along with the continuing economic repression of non-whites has come a steady increase in foreign investment in S.A., which now ranks fourth (behind Australia, Canada & USA) in the moment of British capital invested, and has about a THOUSAND MILLION DOLLARS from the United States. The U.S. money siphons off a remarkable 18.6% interest.

The magazine "Reality" notes: Foreign capital does not, of course, play only a narrow economic role in South Africa. It also has important political implications in that it gives foreign capitalists an interest in political developments in South Africa and in their own country's policies towards South Africa. It is doubtful whether this interest can be evenly matched by influence, but such influence as foreign capitalists are able to exert is far more likely to be directed at their own governments' policies toward the South African government than at the policies of the South African government. The obviously more sympathetic approach of the Nixon and Heath governments towards South African policies is, in some measure at least, due to the efforts of pro-South African lobbyists. The United Kingdom in particular has a large number of such lobbyists, some of whom are in a position to exert pressure within the Conservative party.

Far from constituting a force for gradual social change in South Africa, the role of foreign-owned companies is largely status quo orientated. This is not to deny that (along with many South African companies) they may wish to see the removal or relaxation of artificial rigidities in the labour market, but this does not mean that they would wish also to see the dismantling of the country's labour-repressive political and economic system.

It would be extremely difficult to quantify the contribution made by various factors to the high rate of return on foreign investment in South Africa, but it would be fair to assume that low black wages is one important such factor. It is most unlikely that significant improvements in the economic position of black workers can come about without major changes in political and economic relationships in South Africa. Such changes are conceivably among the last things foreign investors would wish to promote.

Source: fully annotated 4 page section from "REALITY" — article by John Kane-Barman; July 1972 issue. Copies of the article available at 15c each from South African Institute of Race Relations, P.O. Box 97, Johannesburg. Our copy thoughtfully forwarded by NZUSA).

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## THE VAGARIES OF POLITICAL FOOTBALL

WHAT'S JACK MARSHALL UP TO  
AND WHO'S RESPONSIBLE?

The argument that politics and sports should be kept separate is still at the basis of recent statements by Jack Marshall and the New Zealand Rugby Union. It accounts, partially, for Marshall's refusal to use his powers to halt the tour and his passing of the buck to the Rugby Union, and the Rugby Unions consequent passing of the buck to their off-siders in South Africa — who, as we know, play to the tune of apartheid.

Those crafty, behind the scenes motions that Marshall was supposed to have been making to encourage mixed trials can't be construed as non-political actions. (That is if any such moves existed.) And there can no longer be any bones about the political nature of the team that the New Zealand Rugby Union still extends its invitation to. South Africa has issued its challenge like a slap in the face with a wet fish. "You accept our team — you accept the policies we use to choose them", which are the lengths that the NZ Rugby Union infers it is prepared to go for the sake of a game of rugby. Responsibility for making a decision in what Mr Marshall calls "a delicate situation" cannot be given to a group so noted for their sensitivities to race relations as the Rugby Union. Their main concern is and will remain rugby. (ERK!! ... that empty theatrical cry "Rugby and Be Damned".)

Twist and squirm, as much as he tries Marshall can't avoid making a political decision one way or the other, and leaving it up to the people who issued the invitation is no less a political decision than the others.

Official sporting representatives of South Africa, selected under a policy we are officially opposed to, will be playing with official sporting representatives of New Zealand. The political nature of the situation can not be escaped. However the government is now in the position of not wanting to appear to have been forced into rejection by the threats of demonstrators. This aspect has no real relevance to the decision that has to be made, but has assumed an all important appearance. Vast areas of newsprint have been filled, over the past year, with the attempts by National MPs to whip up some hysteria over law and order and anarchy in the streets (deja-vu). To appear to be giving in to what Mr Marshall quaintly refers to as, "the rule of force" is something unlikely to happen this side of the elections. And it is possible that fairly repressive measures will be brought down, if National retains power, against the people who will be actively engaged in what the government only talks about — this country's opposition to apartheid. In the present situation, the confusion of images which has turned the demonstrators into the villains of the piece, making them appear to be the one totally responsible for the situation, is quite impressive. Goebbels would have been proud.



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# ELAM STIRS STUDENTS EXPRESS DISSATISFACTION

STORY: JOHN MILNE  
PHOTOS: MILNE/JOHN MILLER

The School of Fine Arts and its 160 students have had regrettably poor relations with Craccum — a fact which can be attributed mainly to an ill informed article by Tim Shadbolt. In theory, Elam should be the most exciting and productive area of the university. If creativity has anything to do with art, the school should see through its ranks many of the most creative and adventurous people in the country. I suspect that it does. But because of the especially volatile nature of both art and artists, it probably has to deal with more problems than any other part of the university.

Much art involves self revelation. Whereas a maths assignment may be totally impersonal, a painting is very often a piece of the painter. From the student's point of view, assessment of his work is assessment of himself. A failure in 'art' is more complete and less redeemable than a failure in anything else. To the staff, most of whom have gone through the same unpleasant process, assessment may be equally upsetting. If a student's values conflict with those of his assessor, you get what amounts to a war of validity. This has been a recurring story in the history of art. Aucklanders might now have a vague appreciation of what was involved when the surrealists held up to ridicule the academic tradition which was dominant at the beginning of this century. The surrealists, in the course of a successful challenge, saw many of their heretical criteria turn respectable — they were absorbed so completely into the main stream of tradition that the recent surrealist exhibition in Auckland attracted record crowds to the city gallery. Fifty years ago it would have attracted only scorn, ridicule and disbelief.

But for every batch of students the same conflict takes place. The real innovators are inevitably upsetting to their masters, and are declared heretics ... which means that they don't get a diploma. The school has the highest dropout rate of all the faculties.

## THE RHINOCEROTICAL WARS

"Rhinocerotical" is a good example of current heresy. It is a magazine produced by students at the school and strongly condemns much of what is happening. The main article, written by Paul Hartigan, says: "It seems to me there is a lot of unnecessary crap floating around Elam at the moment. Everybody is feeling misdirected, misunderstood or messed up one way or the other. Sometimes it even seems like people are trying desperately to give somebody else a hard time ... I think a lot of people are in bad positions because they don't get off their asses and question lecturers. It's to their disadvantage because about half the people around Elam teaching don't know their asses from their faces. A lot of them think they're naturally wiser because they're fifty years older or something."

Hartigan goes on to cite examples of departmental paranoia. As a sculpture student he happened to want to do some lithography, which is officially the province of the design department. "I was asked to clear out immediately; and go back to my proper department and if I wanted to do lithography I had to enroll in the course. Questioning this I was reported to the Dean as arrogant, out of my territory and crowding out the design department. That was my introduction into print-making ... There are too many people around Elam who are continually trying to pull the rope tighter, build more walls and cubicles and separate one area of thought from another.

"Students at Elam or everywhere for that matter are continually looked at and inspected for deficiencies ... Grading is a pretty hairy system but seeing it's used on us maybe the lecturers should be graded as well."

Another article in RHINO, attributed to Richard Wolfe in "Malady Maker", continues the same theme:

"The Staff," he proposes, "will be selected on the strength of a portfolio of their previous months work in addition to becoming involved with students. To evaluate this latter quality each applicant will be required to complete, in no more than 25 words, the sentence 'ELAM NEEDS ME BECAUSE ...' Any references to financial gain will result in the immediate disqualification."

In regard to students, he says "All future students should be chosen accounting to their proven and potential artistic abilities, general awareness and enthusiasm ... all of which is to be determined by personal interviews and original submissions ... This will eliminate unfair advantages to those who have a natural flair for passing exams." He proposes that all the departments be dispensed with, and partitions removed. "A clean and well lighted place should be continually available for student exhibitions.

## FROM RHINOCEROTICAL —

## CRUNCH

KIMBERLEY J. GRAY

Forget about good and bad art. Find out first if your art is REAL. If it is you'll know it. It's a part of you. Just like your hair, it falls out all over the place and it doesn't always look good. Sometimes it even gets in the way and you have to cut some off. Just like your sweat, people will know it's yours; just like your feet, it will carry you along all kinds of roads; just like your shit, something must be fed in first. Some art takes years to come out, some, only a few minutes and neither is any better than the other. Don't worry what level it happens to be on, just learn to recognise and respect all levels. If you don't there is a lot you won't be able to understand and miss out on and you will be suspicious of people. If you get lost or dry up or something don't panic, something could be wrong or you might just need a rest to rethink a few things. Don't be ashamed to get back to beginnings. If you value the results of your art (ie. finished pieces) more than the thing inside you that causes them — beware! These things will foul you up and hold you back. Get it out! Get it away from you! Then go right on! If you value your own art more than other peoples' you won't ever get any further than where you're at right now, and that ain't nowhere baby. Get high on other peoples' art. Make room for it in your life. Open your eyes and your ears and your arms and your mind to the attitudes of other people. Live your art, let it flow along with the rest and intermingle don't worry if you find yourself picking up on other peoples' ideas or if someone accuses you of doing this sometimes it means that you are letting people get through to you. Don't be too suspicious of this but do it honestly. Don't be afraid to say what you think, or have others criticise what you say. Get things out into the open. If walls irritate you, bloody well knock them down. If they don't for goodness sake take a good look behind them and then knock them down.

That's all.

Below: some of the students at the lunchtime meeting. Inset: two speakers prominent at the meeting, Paul Hartigan (right) and Roger Peters.

## LATE NEWS

70 Elam students were on hand during Monday's meeting to discuss staff/student relationships. It was a big turn-out and represented a majority of "attending" students.

The main point made came from a vote of total dissatisfaction in the Elam situation. Several proposals were made but no clear line of action emerged.

Students claimed there was too much dead wood on the staff. There was talk of a boycott of lectures and the establishment of an "underground" school which they would run themselves.

## ASSESSING THE STAFF

No one is happy with the way grading is done. Although staff members are inclined to dismiss grades as unimportant, they can obviously have a major effect on a student's course. So to illustrate the problem and get some deeper communication with staff, students are planning a questionnaire which will, among other things, give some sort of student rating of lecturers.

When the meeting was asked who gained ANYTHING from staff, only three people volunteered a name each.

## Some comments from the floor:

"The big gap is between the grade and the relationship."

"Students are not aware of HOW they are assessed."

"They've got to do their job or move out."

"You like to be able to talk to people."

"One lecturer is out to get those who did Rhinocerotical."

"They're there if we need them, but they won't come and ask us. They're not personally interested."

"There should be more like Adrian Hall here on visiting lectureship."

"They shouldn't stick around for more than two years unless they're bloody good."

## MEETING WITH STAFF

Despite the problems, students are keen to have active involvement with the staff. The main resolution expressed dissatisfaction with the "situation" rather than the staff in general. They are keen to get together and make a major effort to re-establish an element of rapport with lecturers. The next stage depends very much on the staff response.



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2nd year painting students in action.

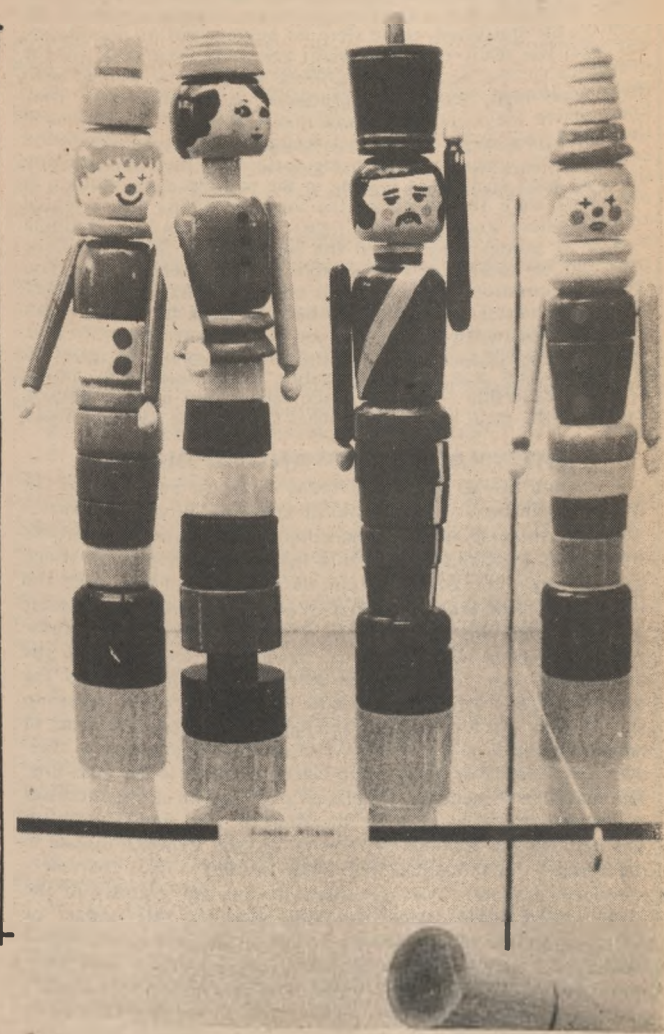
BELOW: Jenny Harland, and below left, her mixed media construction.



TOP RIGHT: Michael Taylor, fifth year painter, nearing the end of a whole year on one work.



Students erecting a cane and fabric structure.



1st year students designed toys suitable for young children.

Oil painting by Martin Ball.



# AN ENGLISH DOCTOR TALKS ON MEDICINE IN THE PEOPLES REPUBLIC OF CHINA

The first contact I had with China was in 1936. I was a newly qualified doctor and I went out as a ships' doctor. I was only in China a few weeks and then we sailed out again, but that few weeks that I spent in various Chinese ports was enough to leave me with a very deep impression that was one of the factors that decided my return to China many years later. The impression was that China, the old China which was called the "sick man of Asia" deserved that name it was the sick man of Asia. One could go ashore in a place like Shanghai very early in the morning and there would be the corpses of those who had died in the night littering the streets. There would be beggars with every kind of imaginable and unimaginable disease, prostitutes of all ages, poverty which defied imagination and a contrast between poverty and wealth such as I had never dreamt existed anywhere in the world. There were foreign warships — British, German, American, Japanese, Italian and every country in the world, armed policemen from all over the world in Chinese cities. The Chinese seemed to have no rights, they seemed to have no dignity and no hope. And as we sailed away in 1936 I said to myself what the Chinese need is a revolution. What I didn't know was that millions of Chinese had already thought the same thing and were putting it into effect.

## AFTER THE REVOLUTION

When I went back to China in 1954 the China that I found was different as chalk is from cheese.

Some of the differences were obvious, there were no foreign soldiers, sailors or warships, imperialism had been cleared out of China, there were no corpses in the streets, there was none of the poverty, the starvation, there were no beggars and no prostitutes. But what was really more important and more intangible was the difference in the people. The Chinese people now walked with their heads high, they were purposeful, they were happy, they knew where they were going and they wanted to go there—and they were going to get there! They had a new dignity, a new found courage, and a new sense of being masters of their own destiny that had been completely lacking in the bad old days. Women in old China were the lowest of the low. Old China was a feudal country where women had no rights. The women of new China walked as though they owned the place, which they did. They were full of courage and they were full of determination. The important question is — How was it achieved? What was the secret of China's success? Well, I would have to speak for many weeks many months to try to give even an approximate answer to that question. But one can put it in a nutshell by saying the secret of China's success was good leadership. Good leadership means scientific leadership — Marxist leadership — and in that Marxist leadership the main ingredient is what the Chinese call the "mass line."

## THE "MASS LINE" AND MEDICINE

I would like to talk to you today about the mass line as I saw it in my own field — in the field of medicine. First of all, what is meant by the mass line? The mass line means a form of leadership which rests on the conviction that the ordinary man in the street, given the right kind of motivation, the right kind of leadership and the right kind of tools is capable of achieving miracles, is capable of tackling the most complex and difficult problems successfully. And that having this conviction, having this confidence in the masses, the way the policy is formulated is to listen to the opinions of the masses, to learn from the opinions of the masses to analyse what one has learnt in the light of Marxism, Leninism, to raise it to the level of theory to return it to the masses as their own policy for them to put into operation. This is the mass line. The mass line in medicine has played a key part in all the successes that have been achieved. After liberation the first medical problem was tackling the problem of venereal disease. Venereal disease in old China — in the China that I saw in 1936 — was extremely prevalent, probably more prevalent than in any country in the world. There were reasons for this. One was the impact of imperialism, the foreign soldiers, sailors and policemen that I mentioned. They carried with them venereal disease and they spread it and they brought it home. The United States today as one of the highest venereal disease rates in the world. This is closely associated with the fact that American armies are invading other countries. That was one reason. Another reason was feudalism. There was child-marriage, concubinage, polygamy and prostitution on a vast scale. Child-marriage was a pernicious and cruel system in which a girl aged 12 or 13 would be married to a boy in another village, a boy aged 8 or 9. She would go and live in his house, not as his wife, he would be too young to be interested in her, but his father would be interested and his uncles and maybe his grandad as well. She's work in his house as an unpaid servant until she was an adult by which time she would be worn out with work and almost certainly infected with venereal disease. She would be thrown out of the house and either forced into prostitution or sold into a brothel. These were some of the reasons. The total lack of medical treatment was also why venereal disease was so prevalent in old China. It was tackled by the mass line. Firstly the masses had seized power.

The masses — the working people were in control after October 1949. One of the first things they did was to close down the brothels, to free the inmates, because they were no better than slaves. They had no freedom. They couldn't have left. Their diseases were treated. They were taught a trade. They were rehabilitated socially. They were cured of drug dependence which afflicted most of them. Then the masses organised teams of them to go back to their villages from which they had originally come, to explain to their friends and family members that they were victims of society. They had now been cured and had been rehabilitated and that they should be welcomed back without any stigma and without any recrimination as sisters. So one of the big sources of venereal disease was dried up when the brothels were closed. The government passed laws. It passed the marriage law — a law which abolished concubinage, polygamy, a law which also made prostitution illegal. But its one thing to make prostitution illegal and another to eliminate prostitution. That requires more than a law. That requires a change in the thinking of people and their attitudes on a vast scale and this is where the masses came in. Activists, groups of activists, were formed in every village in China and were trained in the problems of venereal disease. They were trained in the problem of changing society from an exploitative one to a non-exploitative one. They did propaganda — i.e.

prostitution was a crude form of exploitation of women, and they had fought and died to get rid of prostitution. Prostitution had no place in the new society they were building. And in this way gradually a change in the thinking both in men and in women was effected and prostitution gradually disappeared. The same teams of activists that had been conducting propaganda about prostitution also conducted propaganda about venereal disease. These teams I should emphasise were formed of ordinary people such as street cleaners, schoolteachers, bus drivers and train drivers, people with a feeling that they wanted to do something about this problem were recruited. They received a short course of training — a shock course — about three weeks duration on the nature of venereal disease.

They went around China pointing out that venereal disease was nothing to be ashamed of. One should only be ashamed of having v.d. and not having it cured or treated when it was possible to do so. They went calling upon people, calling on anyone who thought he might be suffering from venereal disease to come forward for examination. And they devised a simple method of examination — a few drops of blood from the ear — a quick slide test for syphilis. It wasn't 100% accurate but then nothing is 100% accurate and nothing needs to be 100% accurate. And they devised a 10 point questionnaire which they circulated among the people asking them had they had contact with a prostitute, had they had a genital sore, a skin rash or falling hair and if they had any of these things they should come forward and be examined. And out of the millions who came forward hundreds of thousands were found to be suffering from syphilis. And then the problem of treatment came in by these same teams. Now the medical profession was not entirely in agreement with this line. They had raised all kinds of objections to these non-qualified people tackling such a serious problem as venereal disease. They said it wasn't ethical or safe. They said that the percentage error would be too much, there could be reactions. But the Chinese Communist Party which was the main organiser of all these activities has a number of characteristics among which is one that is very bold. Also it's very cautious in the application of these ideas. It was a very bold concept to mobilise ordinary people to eliminate venereal disease but the application of it was cautious. When the medical profession raised all these objections they said well alright then we'll first try a pilot scheme. Having done so they invited the experts to go in and check up on the results. They found that in fact 95% of cases of syphilis had been correctly diagnosed and effectively treated. When that had been established the green light went on all over China and these work teams did the same thing throughout the length and breadth of China.

## THE ELIMINATION OF V.D.

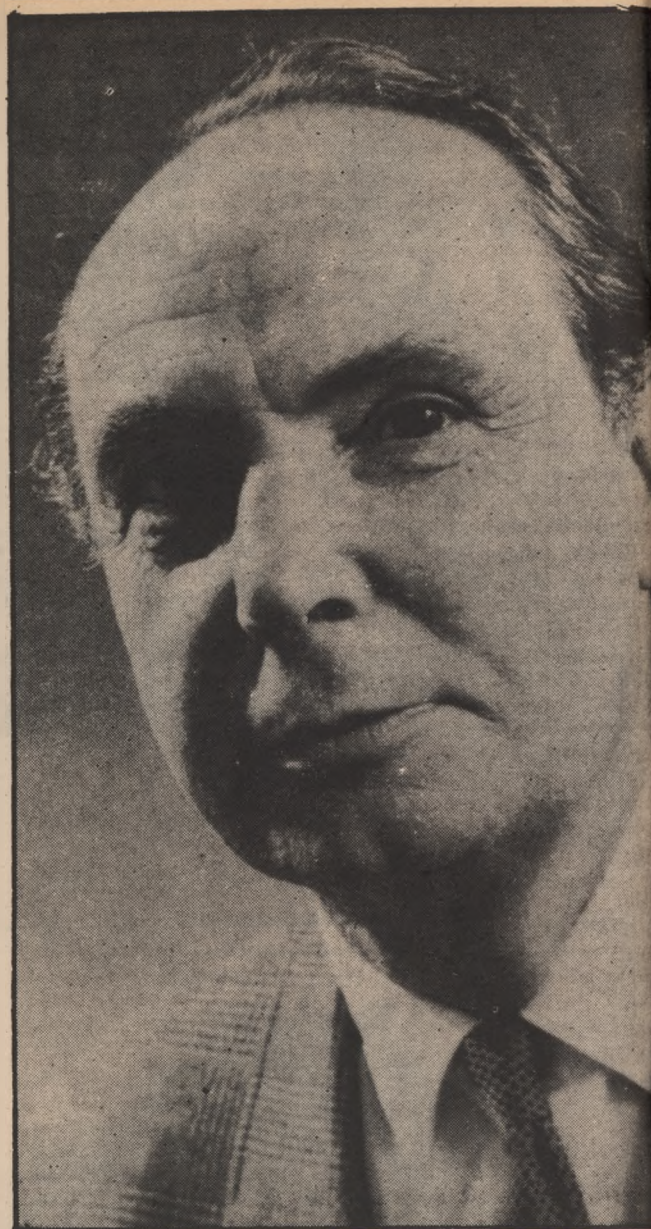
Now what's been the result of this. The result is that venereal disease has been virtually eliminated from the People's Republic of China — virtually been eliminated from one quarter of humanity. Now that is a big statement to make but I am sure that it is no exaggeration. I myself did not see one case of active infectious syphilis in the last 8 or 9 years I was in China. Now it's true I was a surgeon and it wasn't my job to examine patients for venereal disease. But I have a friend who used to work in the Venereal Disease Institute and he also hadn't seen any cases. The reason why he hadn't seen any was because they were not occurring. I said he used to work in the Venereal Disease Institute — he doesn't any longer because they closed it down — there was no need for it. He worked himself out of a job, but he's not unemployed — they found him alternative employment. Now that is a quite remarkable achievement. A long time ago Dr Erlich invested the first chemo-therapeutic drug effective against syphilis — the miracle drug — the silver bullet. When that was done a lot of people raised their eyebrows and said well, this is after all not such a good thing because it will eliminate syphilis and the result will be promiscuity. Well they needn't have worried because neither syphilis nor promiscuity disappeared from the West. Later on when a much more potent drug penicillin appeared on the scene the same kind of fear was expressed. But China is the only country in the world which has in fact virtually eradicated venereal disease. This is a marked contrast to other countries where venereal disease so far from having disappeared is increasing, and is increasing at quite a considerable rate. This is a remarkable achievement and an achievement which rests squarely upon the mass line in medicine — upon having confidence in ordinary people to tackle difficult problems and to bring them to a successful conclusion.

## THE TRAINING OF PEASANT DOCTORS

Another example is in the training of peasant doctors. This is one of the most important of the medical developments that has happened in the People's Republic of China. China is a vast country and was very poor in doctors. Before Liberation there were a very small number — a totally inadequate number of very good well-trained doctors — some of them trained in mission hospitals — some in the Rockefeller Foundation, but the number was very small and they were mostly in the big coastal cities where there was a lot of money to be made. When the revolution occurred a large proportion of them ran away to Hong Kong, Taiwan, Chicago, San Francisco and possibly even New Zealand. The number that remained was even smaller. So the medical profession was totally inadequate for the needs of China. That applied to the cities. In the countryside it was much worse. The situation was that five-sixths of the Chinese people who lived in the villages had virtually no modern medical treatment at all — no access to modern medicine.

Long before the liberation, Chairman Mao called a conference of communists and also other people who had been talking pretty big about what they would do when they won victory. They were going to bring culture, art and science, health and so forth to the Chinese people. Mao who is a very level-headed practical sort of guy said, well if you're talking about bringing all these things to the Chinese people first of all you must think of the peasants because they are the majority of our people and the poorest of our people and the hardest working of our people and they are the foundations upon which the new China will be built. Therefore if you are going to bring health to the people, culture to the people, education to the people — the peasants must come first. The problem was how to translate this into practice.

The movement to bring health services to the peasants of China in a big way didn't get underway until the



DR JOSHUA HORN

"Serve the people is a keynote in China. If you are going to serve the people in China you have to equip yourself with the knowledge and expertise to really serve the people. So if you start off with the desire to serve the people you will become an expert. But if you start off with "expertness" you won't necessarily serve the people. You can serve yourself or you can serve your class or you can go after a Nobel prize."

1960s and the form that it took or one of the forms that it took was the training of peasant doctors. I was working in a modern hospital in Peking, a municipal hospital, with 500 beds built in 1956. I myself was an orthopaedic surgeon and a traumatologist in the treatment of injuries. One day a call went out for volunteers to form a mobile medical team to go and work in the countryside. More people volunteered than could be accepted but finally a team was formed consisting of a vertical slice right down the middle of the entire staff of the hospital. Senior doctors and junior doctors, nurses, dietitians, cooks, laundrymen, administrators and boilermen and everyone. We went out to a part of China which was north of the Great Wall — arid, mountainous — little villages linked by narrow paths too narrow for any kind of wheeled transport. You either walk between the villages, if you're lucky you can ride a donkey and if you're very lucky you can ride a bicycle. It was cold in winter and hot in summer and not a particularly attractive part of China. The team was formed and it went there for nearly a year. Medical personnel were trained from among the people. This is the mass line in operation — relying upon peasants to look after their own health problems — to develop their own health forces — to transform a situation of not having doctors to one of having doctors.

We built a medical school. It was small with mud walls, no electricity, no water and no drainage but we made it ourselves. The simple crude building we made housed 20-odd patients and medical students. The medical students were peasants, 32 of them. Each came from the production brigades of the people's communes with which we were working. They were selected by their fellow villagers largely on what the Chinese call a political basis. Political basis does not mean how well they can recite from the works of Marx, Engels, Lenin, Stalin or Mao. Nor does it mean how loudly they shout slogans or how a big badge they wear or what they say about themselves. The political basis means how do they behave in every day life? What is their attitude, do they put the interests of the collective first or their own interests? Are they selfish, or are they unselfish? Are they hard working or are they lazy? Are they apathetic or do they show initiative? Are they intelligent or do they just follow slavishly behind other people? If they have these qualities then they are politically good. If they want to be trained as peasant doctors then they are eligible. This is the most important criterion and a criterion which is one that goes all through every aspect of life in China. When I first arrived in China I found myself attending meeting after meeting and became quite impatient wondering why they couldn't get on with the job. All these meetings and political movements it seemed to me were taking up valuable time. It was some time before I realised how mistaken I was and that the most efficient and effective way to do things is to get the people on your side — to get them understanding and clear sighted, involved, active, enthusiastic — that's the key to efficiency and the key to success.

## "RE"

One of the most important things I meant the 'Expertness' other things 'expertness' teach and tr whole level c and the pec Another poi 'redness' be determined t China. If you equip yourself to serve the people you 'expertness' serve yourself Nobel prize. 'red' but to will become fields or in n become good you can mc socialism. So and "expert" peasant doctor four months made more thought possible there was always The targets v sense. Then e basic drugs, t basic knowledge difference be would first c mobile team c twice a week practical way. course, and c course of whi They are still different from not and never get paid. The peasant doctor medical work create barrier the people thi the village to bigger town, f to Britain or t is firmly route he becomes w held in the m doctors a visit time. Logistic doctors have t reach of every such as Indi. countries in tl lessons here. I line." People they think it 'masses' here among the auc 'masses.'" Th doesn't matte teachers or roa

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## "REDNESS" VERSUS "EXPERTNESS"

One of the movements was called "Red and Expert." Which is the most important "Redness" or "Expertness?" "Redness" meant the political attributes I was just talking about. "Expertness" meant knowledge, experience, skills and all these other things. The argument was what came first "redness" or "expertness". If you develop and train experts they will be able to teach and train other people and they will be able to raise the whole level of science and then put it at the service of the people and the people will also learn. That was one point of view. Another point of view was: No the most important thing was "redness" because if you are politically "red" it means you are determined to serve the people. Serve the people is a key note in China. If you are going to serve the people in China you have to equip yourself with the knowledge with the expertise to really serve the people. So if you start off from the desire to serve the people you will become expert. But if you start off with the "expertness" you won't necessarily serve the people. You can serve yourself or you can serve your class or you can go after a Nobel prize. So to be expert does not mean you will be politically 'red' but to be politically "red" in the full sense means that you will become an expert whether it's in medicine or in digging the fields or in mining coal or in driving a train. You will necessarily become good at your job so that you can serve the people, so that you can move the country forward, so that you can build socialism. So the issue was decided in those early days about "red" and "expert". It was decided that redness came first. These peasant doctors were selected on the basis of their "redness." In four months we introduced these students to medicine and they made more progress in these four months than I would have thought possible. We weren't aiming to produce professors but there was always close integration between theory and practice. The targets weren't set high but the emphasis was on common sense. Then each went back, with a medical bag containing some basic drugs, basic instruments and in their heads they had some basic knowledge. They went back as peasants but peasants with a difference because henceforth if their fellow villagers felt ill they would first of all call in these peasant doctors. Furthermore, a mobile team of more qualified doctors visited the villages once or twice a week. They would then continue their studies in a more practical way. A year later they returned for a second four month course, and once again a year later. So it's a kind of three year course of which one year is full time and the other two practical. They are still peasants and will always be peasants. They are quite different from the Russian doctors or American medicos. They are not and never will be full time professional doctors. They don't get paid. The work is voluntary. This is the strong point about the peasant doctors. Once you create a category — a lowly category of medical workers, you breed dissatisfaction and above all you create barriers between these so-called paramedical workers and the people they're supposed to treat. He doesn't want to go from the village to the county town, from the county town to the bigger town, from the bigger town to the capital, from the capital to Britain or the U.S.A. He has no desire to make more money. He is firmly rooted in the countryside. There is no limit to how skilful he becomes while serving the people. Already courses are being held in the modern central hospitals and this gives these peasant doctors a vision of what they will certainly have in 5 or 10 years time. Logistically something like 1 million of these peasant doctors have been trained. This has brought medical relief within reach of every Chinese peasant. That is something that countries such as India, countries in Africa, Latin America and even countries in the West should look at and study because there are lessons here. It has been successful because of the use of the "mass line." People in the West don't like the use of the word "mass" they think it is tasteless, inhuman, anonymous but we are "masses" here. I'm assuming that we don't have Henry Ford among the audience because he wouldn't be regarded as one of the "masses." The "masses" are the people who do the work. It doesn't matter what kind of work whether they are doctors, teachers or road sweepers."

## DEMYSTIFYING TECHNICAL PROCESSES

The big leap forward in 1958 was regarded by the West as a flop but it was not. I was there. There were great advances in every sphere. One of the big leaps forward was in steel production. Everybody in the country made steel and one result of the steel campaign is today in this backward country everybody knows the difference between iron and steel and they know how to change one in to the other.

With steel you can make some very important things like guns. This is one of the reasons why China is invincible, if three quarters of China is occupied or devastated the people of the remaining part will still be able to make weapons.

A steel worker in Shanghai received burns covering 80% of his body and according to Western statistics he would not recover. The Chinese were determined not to accept Western statistics and instead set their own standards. His life was saved due to the 'mass line' as there were over 300 people working actively full time because his life was so important — he was a worker. A tremendous fight went on to save this man's life. Even the chefs of Shanghai mobilised, as during recovery the patient must replace protein. The chefs put their heads together and sent in their most sumptuous dinners. The patient himself realised he had a political duty to recover. The most important thing was that several hundred doctors who had been flown to Shanghai to observe this operation went back and were able to put the knowledge that they had obtained into practice. China today has the lowest mortality in treating big burns of any country in the world. I know this is true as I happen to be on the executive of the International Committee for Burns Injuries and Burns Research. I hope that nobody in the audience ever sustains any big burns but if you do the best place to sustain them is in China where you stand the best chance of survival. Every major city in China now has a first class burns unit.

## REATTACHMENT OF SEVERED LIMBS

Another example of the "mass line" in operation is the reattachment of severed limbs. A worker in Shanghai had a hand amputated by a press. He was taken to hospital where the normal treatment was given, his workmate followed bringing the severed hand with him. He gave it to the surgeon saying, "Well, it looks pretty good to me, it's a shame to waste it, couldn't you put it back on?" This was a challenge to the surgeon as this surgeon only a short time before had been working in the same factory. The reason why he was working in the factory is that in China they believe that in order to advance to Communism and that's where they want to advance to, it is necessary to accomplish several things one of which is to eliminate the barrier between workers by hand and workers by brain. For this reason intellectual workers such as surgeons must do manual work for part of the time and manual workers should always do intellectual work. Of course, now they run the country. The operation took several hours. It was carried out by a team of surgeons and was extremely successful. I saw the patient in 1969 and the two hands were almost indistinguishable. Although China is a poor country money is no object when life is at stake. Since that time there have been over 200 cases of severed limbs being reattached successfully.

The other day I was at Rotorua and the number of lumbermen

who had missing fingers was quite amazing. I couldn't help thinking that if they had been Chinese lumbermen they wouldn't have so many missing fingers. How is it done? A long series of experimental research work was carried out. Firstly we studied all literature on microinestomosis or reattaching parts. We embarked upon experimental work reattaching dog's limbs, pig's legs and cat's and Rabbit ears which are very difficult to attach as they have only one central artery and if you don't correctly join up the blood vessels the ear drops off. We had many one eared rabbits running around the animal house. But eventually we succeeded. When at last we received our first patient we were at once successful.

## ACUPUNCTURE

Another topic which has aroused a lot of interest lately is that of acupuncture anaesthesia and traditional Chinese medicine. The government's policy is that Traditional Chinese Medicine has a 2,000 year history and contains some very important and precious things which must not be allowed to die out, but on the contrary must be drawn out and integrated with modern medicine and put at the service of the people. Doctors of Traditional Medicine should unite with doctors of Modern Medicine, integrate their art and their skills together to produce a new kind of medicine superior to either.

More Traditional doctors are being trained today than at any other time in China's history. There are research institutes for the practice of Traditional Medicine. All modern hospitals have on their staff both Traditional and Modern doctors and patients can choose freely to which they go. However doctors of both medicines freely consulted each other. All students of modern medicine also study Traditional Medicine. All practitioners of Traditional Medicine have at their disposal modern techniques such as x-rays and blood examinations etc. There are joint research programs in traditional and modern medicine. In Modern Medicine doctors believe that broken bones must be immobilised, set with some kind of splint and the immobilisation must be protracted and prolonged. Traditional practitioners do not treat broken bones in this way. On the contrary the splints are removed every day and the joints are moved — with beneficial results. In regard to acupuncture I think there have been exaggerated claims made. It has been hailed as a panacea by people — as a magic cure-all. But it is not. In some instances it is an extremely valuable surgical aid. Acupuncture anaesthesia has been used for some very large operations such as the removal of the stomach and lungs, especially in the last few years. There are now over 400,000 surgical procedures which use acupuncture. Modern anaesthetics such as ether or helothane or spinal anaesthetics all have disadvantages including the fact that they're dangerous. It has been estimated that 1 in 5,000 general anaesthetics in the West is fatal. Acupuncture anaesthesia is very safe, free from side effects and very cheap. It doesn't cost anything and maybe that is one of the reasons it is not catching on very quickly. I'm sure that there is a great future for acupuncture.

## QUESTIONS

Recently there was a case where a Maori girl was unable to pay a 50 cent fee and so refused medical treatment. Would this happen in China?

A. It wouldn't happen in China. Anybody who needs to see a doctor can see a doctor. No doctors take any fees in China. Doctors are paid like any other worker and never receive fees from patients. In the towns, workers receive free medical care.

At each Commune the medical treatment may be free, partially free or there may be a communal insurance scheme this depends upon the commune. If a person has not the money to pay there is never any barrier to receiving medical treatment. He will receive it free.

Q. Are there rapes, bashings and stealing and do they have policemen and jails in China.

A. I never heard of any. In the 15 years I was there I never locked anything and never had anything stolen. You can't lose anything in China because it's returned to you. I think the people are very very honest. There is no reason to steal. Rape — what are the reasons for rape in other countries. Among the reasons is the example set by films, radio, television and books. Personally I think that this is a very important factor. Rape is glorified and advertised on a large scale so that the idea of rape is inculcated or learnt in those countries. You don't get this in China. Newspapers don't carry stories of rape. They don't have the equivalent of the 'News of the World' a British Sunday paper which specialises in rape, incest, and so on, like the N.Z. Truth. There are jails, there are policemen. The policemen are of two kinds. The traffic policeman are the most numerous and necessary. There are security forces who patrol the streets making sure everything is alright. They also give assistance to anyone requiring it.



In the people's communes (80% of the country) they don't have any police — they look after themselves. There are jails. The prisoners don't wear uniforms and are treated very humanely. They are not degraded by being called numbers instead of names, the food isn't very good and they must work, but they are treated with respect. The object of a prison sentence is rehabilitation through labour. Political prisoners are the most numerous and are in prison for acts such as arson, sabotage and generally breaking the law.

Q. How does it feel to work in a Western hospital, and why did you leave?

A. I have spent most of my life working in Western hospitals, I enjoy my work there and I enjoyed my work in China too. I do not find any particular strain to adapt myself to conditions which after all I am quite used to. Why did I leave? When I went to China I had no intention of staying for 15 years. I thought I should leave because firstly I had really accomplished what I had set out to do and I didn't think there was any further need of me. There was whole generation of young doctors in my field of surgery who were at least as capable if not much more capable than myself. I had several children who had grown up in China and who didn't know much about England and I thought they ought to. Also I thought that the best thing I could do was to tell other people such as yourselves what I had learnt in China. And for those reasons I left China.

Q. What advantages diplomatic and otherwise do I see from the recognition of China?

A. The diplomatic recognition or having relations with a country is surely not to be measured in terms of advantage. The civilised procedure would be for countries to recognise each other and to respect each other and to work out arrangements mutually beneficial. I'm quite sure it would be to N.Z.'s advantage to have diplomatic and cultural relations and medical relations with the Peoples Republic of China. Both would benefit.

Q. Does China have any special methods of treating cancer?

A. No.

Q. What do the people think of Chairman Mao?

A. The change in China is attributed by the Chinese people largely to Chairman Mao's leadership of the revolution. They feel very grateful to him and they feel a deep love for him. They feel that he has rescued them from a deep pit, has given them a purpose in life, a perspective, hope, a dignity which would have been unheard of before liberation.

Q. What language do Chinese medical workers use and do they have access to foreign medical works?

A. The Chinese language is used. Do they have access? The answer is yes. Art and scientific journals from all over the world are available in China, to a much greater extent in hospitals than in the West.

Q. What's the state of contraception in China?

A. All methods of birth control are freely available whether it be the pill, condom or I.U.D.

Q. What is the attitude to abortion?

A. The attitude is that women has the right to abortions. It's not regarded as the best form of birth control but if other methods have not been successful then women have the right to abortion. Abortions are on demand and free.

Q. What is the position of psychiatry in China?

A. Very low. The Chinese don't believe in Freud, they regard him as a reactionary and very unscientific. They think that the important thing is to prevent mental ill-health by attention to the relations between people. You must eliminate or reduce tensions in a society which come from insecurity, from poverty, from drug addiction, from competitiveness and from keeping up with the Jones'. If you can remove these things or keep them to a minimum you can prevent a great deal of ill-health. And that is what they mainly do.

Q. What are the common diseases in China?

A. The common diseases here like heart disease, bronchitis, cancer etc., are also the common diseases in China. This wasn't always so. It used to be malnutrition, tuberculosis, leprosy, typhoid, typhus, plague, smallpox etc. All these things have been eliminated and now they are left with high blood pressure, arthritis, more or less the same as the West. The common cold, ignore it and it goes away!

Q. Have they suffered any radioactive effects from their hydrogen bomb tests?

A. No, China's hydrogen bomb tests have been conducted in a very remote unpopulated part of China. They don't go to other people's territories to do it. Tests have been small, fall-out minimal, and there have been very few of them, and so there has been no ill effects.

Q. How do the Chinese do away with selfishness? Isn't it human nature?

A. This is a very important question. The Chinese people by nature are no less selfish than any other people. I don't believe that there are any racial or behavioural differences between the people of world, or nations of the world. I believe that all peoples, all races, all nations are capable and certainly will in the course of time take the same road as the Chinese people have taken. In other words I do not think it's a question of human nature but a question of politics. I think that when a country embarks upon a political cause such as China has done in the same way trusting the masses, mobilising the masses, educating the masses, transforming the masses, which the Chinese call 'Ideological Remoulding' you could call it brainwashing but its washing out the dirt. So the people as a result become cleaner, I think that when this is done in a purposeful and sustained and energetic way over a long period of time the result is serving the people. Selfishness will be done away with.

Q. Is there religious freedom in China?

A. Yes there is. There are churches and mosques. There are people who visit them and pray in them. I have been surprised to see quite young people praying and burning incense in the temples. There is religious freedom but religion is in my opinion on the way out. The Chinese were never religious people to start with. They sometimes subscribed to a number of religions at the same time and they didn't see any contradiction between this, and I think they were right as well. Nowadays fewer and fewer people believe in religion.

Q. Do people have a choice in what they want to do, like pursuing a career.

A. This raises big questions about what freedom is. If they want to go into medicine as a doctor or nurse, into engineering or train driving what they want counts, but its not the only thing that counts. The personal desires of people have to be harmonised with the interests of the whole. If there were a great surplus of engineers then anyone who wanted to be an engineer would be persuaded to change his mind, and go in for something else. In my opinion this is quite reasonable and not in anyway a curtailment of freedom.

# The CIRCUS

It's a heterogeneous lot that passes for 'religion' these days.

Gross differences are apparent among the different religions adhered to throughout the world at present, and within such a widespread and old religion as Christianity there is considerable variation in understanding and expression, both now and over the centuries since it was sparked off by the life of Jesus of Nazareth. All religions have originated within a particular culture at a particular period within that culture's history and hence cultural influences on each emerging religion are likely to be substantial, and I think these are primarily responsible for the diversity of religious beliefs, past and present. Christianity has undergone cultural modification since its original emergence from Judaism, becoming primarily a Western-man's religion, its chief mode of expression changing from an essentially theistic, love-motivated communism to a formalised activity influenced by the capitalism and isolationism of our culture.

However, each religion and each sect within a religion claims to represent the 'true' God and/or the 'true' answer to life. Two points seem to arise from this.

First, this being we call God, whether he be a personal deity or a religious concept providing the basis for some life-philosophy, must transcend each cultural or sectarian emphasis or individual belief if he is to embody universal, absolute Truth. Second, although he cannot be fully comprehended by any individual with his cultural and conceptual limitations, God must have relevance and meaning at the level of each person's understanding and experience. These two aspects of God can only be reconciled if God can relate to each individual within his cultural and temporal limitations and requirements, and still retain his universal, absolute nature.

God has revealed something of his nature in the organisation of the universe, of which he is the creative force. There is a natural moral order which appears to pervade all cultures, although modified within each, which finds expression in an observable cause-and-effect process. e.g. wife-swapping may be perceived to be 'wrong' because it is seen to lead to emotional complications and insecurity. Certain activities may be refrained from because of a tendency to identify with those who would be affected, as well as from self-interest. Other examples of an instinctive moral sensibility are apparent from introspection and observation. Through such intrinsic means something of God's nature is known to all men, yet knowing him they refuse to honour him as God, and their thinking has ended in futility. Some have grasped and followed the light of nature, but even this light is dim, and most have preferred the darkness of their selfish folly.

T.S. Eliot wrote:

"And when there were men, in their various ways, they struggled in torment towards God  
Blindly and vainly, for man is a vain thing, and man without God is a seed upon the wind: driven this way and that, and finding no place of lodgement and germination.  
They followed the light and the shadow, and the light led them forward to light and the shadow led them to darkness  
.....

And men who turned towards the light and were known of the light  
Invented the Higher Religions; and the Higher Religions were good  
And led men from light to light, to knowledge of Good and Evil.  
But their light was ever surrounded and shot with darkness  
As the air of temperate seas is pierced by the still dead breath of the Arctic Current; ....."

Some men have lived with a profound perception of the religious principles underlying human experience, and they have become founders of new religions, prophets and philosophers, and through them God has been able to reveal more partial truth and shed a slightly brighter light than had previously been possible.

Spiritual insight dispersed through these men was still compounded with cultural influences and personal limitations as these finite men grappled with infinite truth. The teachings of some men have helped their followers toward greater understanding, while others have been negative and destructive.

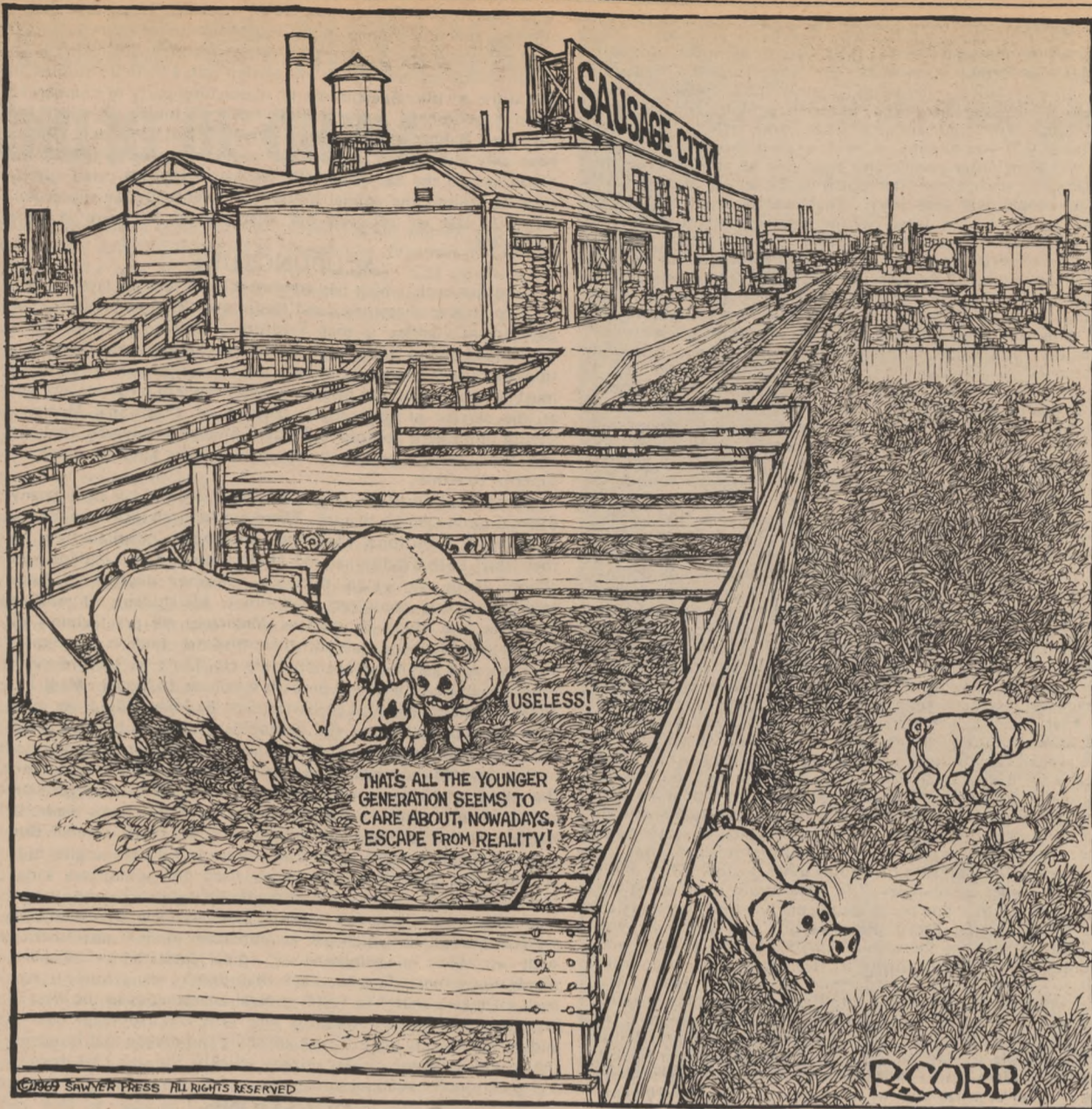
The Jews appear to have had a history of relatively direct contact with God, and well documented records show a detailed revelation of God's instructions and statements to the nation throughout the nation's history. The expression of God through this nation was less limited by cultural influences than in other nations, because Israel was established through a man who left his home country to commence a new nation under God's direct guidance. Starting from scratch, God may have hoped to produce a loyal group of people, but although they were privileged to have such a direct revelation of his nature and purpose for them, they ignored or misunderstood him most of the time. It was made clear that God had chosen this nation through which to completely and finally reveal his truth and salvation to all people for all time.

This was accomplished through the person of Jesus, within the span of history yet transcending the limits of time; within a culture but that culture prepared by God, and through a person who was in an important sense God, living within a culture, relating to that culture, but also embodying the truth that transcends all cultures.

T.S. Eliot describes Jesus' entry into time:

"Then came, at a predetermined moment, a moment in time and of time,  
A moment not out of time, but in time, in what we call history; transecting, bisecting the world of time, a moment in time but not like a moment of time,  
A moment in time but time was made through that moment; for without the meaning there is no time, and that moment of time gave the meaning.  
Then it seemed as if men must proceed from light to light, in the light of the Word,  
Through the Passion and Sacrifice saved in spite of their negative being; ....."

The dim lights that flicker throughout the world would not



## Free University

### MAN IN SEARCH OF AUTHORITY

#### VALUES:

We have a general social situation in which multifarious opinions are in contest but little attention is paid to the values and motivations of these opinions.

Chaos must result from contention between parties who's value systems differ unless these are first agreed. Agreement on values and motives are a precursor to objective progress in argument.

For this reason we have adopted the following values as governing the deliberation of Free University.

- life survival (total)
- race survival (human)
- peace (non violence) for which I see a machinery of consensus necessary.
- freedom (which can only be increased by social agreement).
- equality (which should be the basic assumption of all).
- variety (dependent on liberation of the decision making faculty agreement).
- quality of life (dependent on recognition of the above).

Despite this order of reference motivations can be loaded towards Self or Unself affecting the quality of contribution.

#### OUTWARD / INWARD ASPECTS

One looks outward for authority to the extent of his dependence or insecurity, but in the same person there is the urge to look inwards. A reality compounded of knowledge instinctual and experienced seeks pre-eminence. Doubt is the enemy of our internal authority. It creates suspicion of outside motives, even our own. Yet, dependent or independent, we remain confident in our right and eventual ability to manage our own decisions. Many Psychologists aver this is man's unquenchable, yet unsupportable phantasy. These Psychologists, intent on creating a nest, pure discipline attest that man is, and will remain a manipulated animal. I wonder if the fact that hypnotic control is only possible with consent, willed or submissive, supports this.

be lights at all if it were not for the true light shed through this man. Each individual is required by God to live according to the light he has, but only because each glimmer of truth is a reflection of Christ's light can it hope to save man from the darkness that haunts and pervades him.

As man has become increasingly 'enlightened' by his own pursuits of happiness through intellectual and technological progress, he seems to have relentlessly struggled away from the light of God in preference of darkness.

T.S. Eliot again:

But it seems that something has happened that has never happened before: though we know not just when, or why, or how, or where.

Men have left God not for other gods, they say, but for no god; and this has never happened before.

That men both deny gods and worship gods, professing first Reason,

And then Money, and Power, and what they call Life, or Race, or Dialectic ....."

To Quote Malcolm Muggeridge this time:

"I have conscientiously looked far and wide, inside and outside my own head and heart, and I have found nothing other than this man and his words which offers any answer to the dilemmas of this tragic, troubled time. If his light has gone out, then as far as I am concerned, there is no light."

Greg Judkins.

### THE BIRTH OF COURAGE OR TIMIDITY IN INITIATIVE

In the situation demanding decision doubt is an everpresent element which the act of decision pushes aside. We can never be sure of the integrity in the evidence on which our decisions are made. And we can never be sure that individual, group or society is not having us on, so courage is a necessary impetus to decision. The courageous find decision making easy by comparison with the timid.

Where in the child's life does courage or timidity begin to grow? Whatever the answer there seems to be a law of accelerative entropy and atrophy which operates in physical and psychological processes.

Each challenge met has a first time. It could be said that failure to meet first-time challenge with effective decision creates a minus factor mitigating against success with the next first-time challenge and a double minus factor against success with the second-time challenge.

#### COMPETITIVE OPPRESSION OF POTENTIAL

In the social context this is further complicated by the competitive element. Perhaps there is here a clue to the birth of individual dominance within the group. That child with early decision success in first-time challenge has added a plus factor to successive first-time challenges and a double plus factor to success with the second-time challenge. The process would be accelerative towards dominance in group decision making.

Most authoritarians will not quarrell with the thesis so far. "This is how leadership is brought out and we need leaders." O.K.! if we can continue to function in social harmony with a few decision giants controlling the mass of semi or complete decision cripples, but I am sure this time is past.

Facing the supra industrial age of multi choice and manifold decision we must have a new social organisation and this requires a new quality of person in the mass. Only new concepts in education and new life styles can meet the situation.

— BILL TONG

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## WELL HEAT

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## WELLINGTON DIARY:

HEATHER McINNES DUNCAN MACINTYRE

Tuesday: MacIntyre today was the guest of the Victoria University Maori Society, speaking on 'The contribution of Maori language to New Zealand's multi-cultural society'. He was welcomed in Maori, (Wiremu Ngata translating a nice touch at the beginning of a meeting with one so committed to the teaching of the Maori language), then Dave Broughton, the co-ordinator of Te Ra O Te Reo Maori, who had what he termed the "unpleasant task" of turning the meeting from Maori to English.

MacIntyre, always the Old Boy's Gentleman, congratulated Nga Tamatoa, of whom he was so afraid at the beginning of the year he requested the Stormtroopers to protect the Waitangi marae from them, and the Polynesian Panthers for winning Governor General's awards, and then launched into what amounted to the history of language education in N.Z., and a pat on the back for the Maori Affairs Dept and himself for being so well meaning.

Basically, he was correct when he said it was not as a result of a deliberate pakeha plot to suffocate Maori culture that Maori was not taught in schools for many years; when the Native Schools were being set up, the Maori elders said there was no need for Maori children to be taught their own language as they learnt it at home anyway. It was more important, they said, that the children learn English in order to facilitate communication between the two races, and also open up the educational and economic aspects of European life to the young Maori.

Indeed, Wi Te Hakiro's petition of 1876 also asked that not a word of Maori be allowed to be spoken in the schools, and that the schoolmaster, his wife and children be altogether ignorant of the Maori language.

What is attributable to the fair-skinned rulers of this land, and which MacIntyre conveniently forgot to mention, was their clear recognition of the fact that Te Reo Maori is the pivot around which Maori culture — MacIntyre used the definition of culture of 'everything the people do' — swings, that it is absolutely essential to the survival of the Maori (as opposed to the brown skinned pakeha) people. And coupled with this, the realisation that Maori children were not being taught their language in their homes. And consequently, their deliberate oversight in this area; to be less polite about it, their calculated attempt to kill the Maori people through neglect.

From his speech, it was learned that the number of secondary school students studying Maori has increased in the last two years from 2294 in 1970 to 5513 in 1972. And the only single factor slowing down the extension of this subject into more schools was the lack of competent teachers of Maori.

The Minister said he wished to have every child in NZ schools taught correct pronunciation of Maori names, but that he was opposed to the concept of compulsory Maori language classes. "If you make something compulsory, you arouse a resistance and can even endanger your cause." One wonders how this logic can be used with regard to a relatively unpopular cause yet scorned in connection with, for example, Compulsory Military Training, Trade Unions.

With National Party politicians, as I soon found with MacIntyre, the ruling concept is smile at the silent TV gazers, placate the quiet whiners with scraps, thus dividing them from the louder moaners whom you then berate. (Or at least until the Governor General upsets it all by giving them money.)

MacIntyre stated that "recognition of the status of the Maori language should have an important effect on Maori education by encouraging Maori pupils to feel that education has something for them", but that also "it is good for people to learn a second language." Having made the Maori Society feel good, and kindly disposed to voting National, he then urged them to join the system and 'enter the Teaching profession.'

No a word about the status of Maori land, nor the status of a people who have separate voting, nor the status of a people who are always 'part Maori', never 'part European'. Let alone the status of plastic tikis.

So right on free enterprise and initiative! No doubt the Maori Society and Nga Tamatoa will join forces in a greenstone beer-bottle factory.



"For your information buster, the expression is husband swapping."

academically self-contained portions. As these new units are not all the same size it was easiest to give them each a weighting in terms of credits.

Thus each present unit carries 12 credits; in many cases present units have been divided in half and each new unit carries 6 credits. The schedule to the new Regulations shows units carrying 2, 3, 4, 6 and 12 credits depending on content.

Each unit that present students gain will thus give them 12 credits and a complete degree will require 96 credits. Most of the present regulations are merely "translated" into the new terms. Thus a student will require 12 credits at Stage III, 36 above Stage I, he must gain 12 credits in Chemistry or Physics or both, and he may gain no more than 50 credits (previously 4 units) in one year.

The present Stages are retained to indicate level; the units are given 3 figure numbers, where the first digit indicates the Stage e.g. Geology 101 (General geology) is a first year, Stage I course, and carries 6 credits, running in parallel with it is Geology 102 (Historical geology, fossils and sedimentation) also a 6 credit unit. Together these 2 units would be very similar to the present Geology I, but students may enrol in Geology 101 or 102 or both.

Many units will run right through the year but in Biochemistry, Botany, Cell Biology, Physics and Zoology there will be some final exams held at the middle of the year.

The full regulations and descriptive material will be published in the Science Faculty Handbook which is at present with the printers, and the regulations will, of course, be in the Calendar.

A survey of the courses being offered shows that, in general, much of the teaching presently given will continue unchanged, but many students will be enrolling in only parts of present units.

Both Biochemistry and Cell Biology will offer two 6-credit units (301, 302 — taught and examined semestrally).

Botany and Zoology are combining to give a half year course (6 credits) entitled Central Concepts of Biology; from here a student may go on to Botany 102 or Zoology 102 (or both) after mid-term break. At Stage II Botany offers four 3-credit units and, at Stage III, a range of twelve 3-credit courses, though not all may be taught in 1973.

Chemistry has retained its Stage I unit unchanged (12 credits) although an accelerated course will be possible for some. At Stage II they have increased teaching by 50% and offer three 6-credit units in Physical, Inorganic, and Organic Chemistry. For 1973 only, Chemistry IIIA and IIIB will continue as at present (12 credits each).

Geography have separated theory from practical work and offer three 4-credit units at Stage I — two lecture courses on physical and human geography and a practical course on geographical techniques. A similar pattern has been followed at Stages II and III, with a wide range of options (Geography 301 to 312) at third year level. They will also allow "non-geographers" to enrol for some advanced courses without the normal pre-requisites.

Geology's first year units were mentioned above, teaching at Stage II will increase by 50% with three 6-credit courses on Structural and Historical Geology and Mineralogy. Stage III units follow on; units in Geophysics have been introduced.

Mathematics (Pure and Applied) will be teaching most of the present papers as individual units; in general 6 credits will be gained at Stages I and II and 4 at Stage III, reflecting the present 2 paper units in the first 2 years and the 3 paper units at Stage III.

Physics offer their present 1A course as 101 and 102, their present 1B course as 111 and 112.

They, too, have separated theory and practical — most advanced theory units are 23 — lecture 2-credit courses and twelve of these are offered at Stage III.

Psychology are giving two 6-credit courses at Stage I, and a range of units (4 credits each) at Stages II and III. In general, these are identical with the papers offered for the B.A., although some Science units require more lab. work.

Zoology's first year courses were mentioned with those from Botany. At Stages II and III a range of courses on animal behaviour, ecology and biometry will run along with the central courses on chordate and non-chordate zoology, taught in alternate years.

Students enrolling next year will be able to get full details from the Handbook and Calendar and from staff members. No changes in the B.Sc. (Human Biology) degree are planned immediately.

— B.R. Davis,  
(Dean of Science)  
Chem Dept 9265

**FREE UNIVERSITY** Tuesday 26th Sept  
1-5pm.  
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PROPERTY FOR OR AGAINST THE  
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Contenders and contributors  
(5 min. opening positions)  
John McRae... Economics  
Gerhard Rosenberg... Town Planning  
David Bedgood... Sociology  
Lincoln Laidlaw... Industry  
Rick Merkin...  
Roger Oppenheim... Sociology  
Bill Anderson... Drivers Union  
Andrew Sharp... Political Studies  
Stephen Chan... Poet

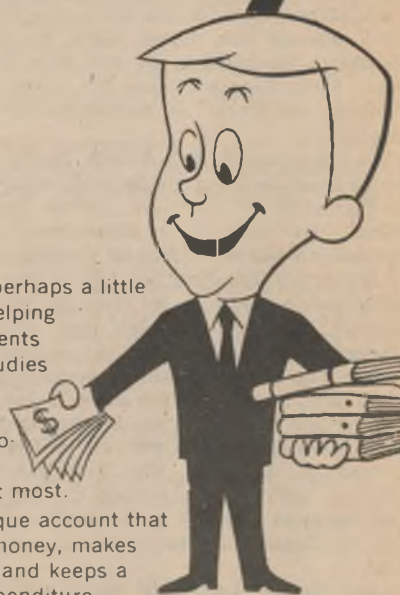
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## NEW BSc DEGREE

SMALLER UNITS AND CREDIT-POINTS

Next year will see the introduction of a restructured B.Sc. (General) degree with smaller units, and variably sized units, as the 'building blocks' of the degree.

The Science Faculty has — in most instances — taken the present courses and sub-divided them into



Flowers of Evil  
Mountain  
Windfall 5501

About Mountain's third album, I have some good news and some bad news. The good news is that they have finally recorded a quality set of rock & roll. The bad news here concerns a type of artsy-fartsy lyricism that pervades the new studio recorded material.

Though there is no indication of the venue of the live side, Mountain's performance is thoughtful and cohesive. Leslie West in particular plays with restraint and indulges in few excesses. The flow from his introductory guitar passage through a raucous version of *Roll Over Beethoven* into an exposition and variations on *Dreams of Milk and Honey* is the work of a fine performing band.

What happened then, when Mountain entered the studio to record side one for *Flowers of Evil*? All the spirit and energy present in the live set is absent from songs like, *Pride and Passion* and *Crossroads*. Is this the same band that recorded *Mississippi Queen* and *Don't Look Around*? Where are those effective marriages of music and verse that graced *My Lady* and *Theme for an Imaginary Western*? No offence to Felix Pappalardi or his wife and lyricist Gail Collins, but wispy stuff like *One Last Cold Kiss* belongs not in Mountain's repertoire. I applaud these efforts to expand the groups stylistic range, but I kinda wish mountain would stick with that rowdy rock & roll music for a while, they are so much better at it.

John Koegel



The Low Spark of  
High-Heeled Boys  
Traffic  
SIL 934388

Traffic have been around for a long time, mainly due to their albums being the best recorded in the business. On this their, fifth album, Steve Winwood takes the credit for producing an album as meticulous as its predecessors.

The album opens with *Hidden Treasure* a number which, at first, could be easily mistaken for the work of Pentangle, minus Jacqui McShee. As with *John Barleycorn*, the harmonies are English traditional sounding and the beat calyso-ish. Gretches bass is sturdy, Capaldi gets a hollow sound from his drums, Winwood sings in his high and sibilant balladeering voice, and Wood ties everything together with a subdued flute accompaniment. In this song, as in all on this album, overdubs on vocals and instruments are used moderately and economically for maximum effect. Toward the end of the piece, the flute becomes dominant, tabla drumming starts in, and the music seems to somehow have relocated itself from old England to that Eastern sounding world.

*Light Up or Leave Me Alone*, by Jim Capaldi, and Rick Gretches, *Rock & Roll Stew*, are, compared to Winwoods material, uninspired composition but both in the hands of Traffic musicians are very pleasing and well worth listening to. *Light Up* with its chippy guitar lead and piquant vocal, is buoyantly humorous.

Winwood sings *Many A Mile To Freedom* with the high and gentle voice he used so well on songs like *Can't Find My Way Home*. The song is based on two themes, one latin and flowing, and the other a more percussive variant of it. Capaldi is marvellously good with his drumming, and Wood with his warbling soaring flute.

And on the album runs, the same meticulous, precision instrumentation that typifies itself in the title track *The Low Spark of High-Heeled Boys*. Winwoods vocal locks you

in to the track and each member of the group lays down a sound that would stand well alone. Most impressive of all is the blowing that Wood does on his electric and acoustic saxes. Both he individually and Traffic as a group show on this cut that they have been working hard and well to fulfill and jazz promises they made with *Glad and Freedom Rider*.

In the past when you heard a Traffic recording, whether you're a musician or just a listener, you were bound to gain new perceptions about how well music can be played and put together. *The Low Spark Of High-Heeled Boys* is no exception.

Peter Thompson.

## Records, Books, Film and Theatre



Son of Schmilsson  
Harry Nilsson

It looks terrific: a striking black-and-white cover with dripping white letters and Harry photographed glaring like the Son of Dracula in a spreading cape. Inside is an equally striking poster/lyric sheet—all very glossy, chic, and amusing. The impressive list of credits includes Nicky Hopkins playing piano on eight of the eleven cuts, Klaus Voorman, Paul Buckmaster, and "George Harrysong" (slide guitar on "You're Breakin' My Heart").

But the strategy of the packaging is deceptive. The "book" itself turns out to be a relentless putdown on its "cover," likewise the relationship between production values and material. More than *Nilsson Schmilsson*, *Son of* exploits to the utmost the resources of the studio. The overproduction of the album is so calculated as to suggest that Nilsson wants to rub RCA's nose in it. This is borne out by the songs themselves, most of which involve nostalgia of one kind or another, but in a new way. Until now, an affectionate rapport with nostalgia formed the core of Nilsson's artistic vision. If we view *Nilsson Schmilsson* and *Son of Schmilsson* literally as embodying a father-son relationship, *Son of Schmilsson* can be seen as a clear case of the son repeatedly thumbing his nose at the father.

The album opens with a hard rocker, "Take 54," a serio-comic complaint about the difficulty of making a good record without a little loving inspiration close at hand: "I sang mu balls off for you baby / I worked my fingers to the bone / I closed my eyes to get the high note / but when I woke up I was alone." Very neat. It leads directly through some cutesy patter with horror movie sound effects and some conspicuous "credit" to RCA that introduces the rest of the album (like movie titles after an opening action sequence), to "Remember (Christmas)," the album's sweetest cut — so sweet, in fact, that it sounds like a deliberate burlesque of the muted sentimentality of "Maybe" on the *Harry* album. "Remember (Christmas)" shows that Nilsson is still a singer's singer, but its saccharine arrangement is so obviously a put-on that I suspect Nilsson is secretly laughing at everyone who will bathe in it without paying much attention to the bitterly pessimistic lyrics: "Remember life is just a memory / Remember close your eyes and you can see / Remember think of all that life can be / Remember — / Dream love is only in a dream / Remember." It is followed by "Joy," a send-up of I-knew-her-when C&W monologues, set to a background of piano and whining steel guitar: "Joy to the world was a beautiful girl but to me Joy meant only sorrow." This sentimental nonsense, drawled out with mock seriousness, is probably the album's funniest cut. "Turn On Your Radio," dedicated to "Joy," is a trifling little ballad. It is followed by "You're Breakin' My Heart," a shock-rocker that you won't be hearing on the radio: "You're breakin' my heart / you're tearin' it apart / so fuck you."

Side two opens with "Spaceman," a so-so rocker with strings, about an astronaut lost in

orbit. Nilsson's humour is so deadpan, so essentially sarcastic, that it is difficult to relate to it on a more than superficial level. The same problem is true of "The Lottery Song," which repeats the theme of "Remember (Christmas)," that life is just a silly, meaningless jumble of dreams and memories. "The Lottery Song" leads into a momentary reprise of "Remember," interrupted by a loud burp, and then to a hard-driving "At My Front Door." Jimmied-up with multi-echo and applause sound effects, it is an ugly tragedy, completely opposed in spirit to *Nilsson Schmilsson*'s "Let the Good Times Roll."

In "Ambush," Nilsson makes his most serious and straightforward statement about

nostalgia versus present realities. Done as a slow rock march with brass it begins: "The lamp that lights the way / Is the light from yesterday / The drum which leads the way / Is a sound from far away," and ends, "We ain't gonna sing that song no more / It just don't pay to sing no more / 'Specially when you're in a war." Explicit sarcasm is the mood of the last two cuts, "I'd Rather Be Dead," and "The Most Beautiful World in the World." The former is a gung-ho singalong with "the senior citizens of the Stepney & Pinner Choir — Club No. 6, London, England," to accordion backing: "I'd rather be dead — I'd rather be dead / I said dead, than wet my bed." "The Most Beautiful World In the World" begins as a rock-Calypso number in "native" accent, with sounds of gargling and spitting, then abruptly breaks into a soaring Montovani-Vera Lynn chorus similar to the Beatles' "Good Night" at the end of their White Album.

I hope that with this record Nilsson has gotten the chip off his shoulder. It seems to me he has one of two choices ahead: either to return to the McCartneyesque playfulness he did so brilliantly on *Harry* and *Nilsson Schmilsson*, or to come up front in a more personal way and stop trying to impress "daddy" by playing childish practical jokes.

— Stephen Holden



Collaboration  
Shawn Phillips  
SAMLZ 934520

Shawn Phillips *Collaboration* makes an ambition bid for the Heaviest Hollywood Saturday Night Trip Award, steeped as it is with engineering gimmickry and the enthusiasm of the collaborators (Paul Buckmaster and Peter Robinson) to "try anything". Phillips tunes exist mainly to carry the poetic baggage. His lyrics, while they contain many potent images and express the loftiest sentiments, to often turn out to be a meandering series of grandiose "high consciousness" truisms strung together with forced rhymes: "the lives of a farmer the lives of a doctor / should be running parallel / shrewd politicians meet wealthy morticians / do they really burn in hell."

Despite a few flaws, *Collaboration* almost succeeds on its nerve — its brash peripatetic originality. It opens with *Us We Are*, an invocatory splash in the spirit of *Hair*, and goes on to incorporate a stupefying variety of references — everything from 2001 to — and Moody Blues to Lee Michaels and BS&T to flamenco and Beethoven, you name it; there is even a fascinating segment of almost atonal jazz at the end of *Armed*, a cut that succeeds by virtue of its unexpected changes.

The most interesting other cuts are *For Her*, a succinct narrative about a past (and present) love; *The Only Logical Conclusion* or *Get Up Off Your Ass and Dance*, an exciting electronically-hyped discotheque instrumental featuring some fine jazzy organ work by Peter Robinson; and *Springwind*, the 9½-minute concluding cut in which all stops are pulled to display the ultimate Hollywood sound package of inspirational phantasmagoria.

It is the musical transformations and juxtapositions, most in evidence in *Armed*, that are finally the strongest points of *Collaboration*. One is caught by surprise—as the music gives way to or is joined by sound affect, so that the linear momentum of the record as a whole is carried forward more by engineering virtuosity than by musical concept. It is a sophisticated application of the Trip Formula, wherein one song more or less blends into another in a dramatically fluid sound montage and is the most interesting thing on the album.

Steve Holden.

### FROM BOTTLE CREEK

Poems by Sam Hunt

August 1972, Alister Taylor Ltd, \$2.95

A sound critical principle is to criticise the work rather than the man, but in the case of Sam Hunt this is hardly possible. He puts so much of himself between the reader and his poems that you have to kick him out of the way before you can even begin to look at the poetry.

Hunt is his own best PR man. The image of the poet seems to be what counts and you can't come to the poems without contending with his rather ridiculous image. On the other hand, in a time when nobody wants to buy poetry perhaps it's forgivable to resort to tricks. Because they work. The poems sell. People take notice. Father McKay writes a eulogy and the publisher's blurb uses phrases like 'the poet of the times' and 'leading poet'. Even the Listener gets in the act. Excellent publicity. Meanwhile no-one looks at the poems. Except the schoolkids who for a fee can see a real live swashbuckling poet doing the whole romantic bit down there amongst the mangroves. And, by God, never letting us forget it.

Perhaps it doesn't matter too much. Some men can't help playing the poet. But with *From Bottle Creek* there is a far more important barrier — the production of the book. It's a triumph of pretentiousness and preciosity in which the poems get lost. I would like to think that this is not Hunt's fault. Bracken Country, by the Glenbervie Press, was over-elaborate but a nice little book all the same. It's ironic that our primitive should be appearing in such forms: one expects a book one can take to the shouse, not leave lying on a coffee table. But no, here we have a book decked out like a packet of contraceptives. Vacuum-sealed in plastic with a silver card wrap-around. Open the package to discover 4 pamphlets in dark purple, green, yellow, and brown — you're not buying a book, you're buying a kitset. The poems are handwritten rather than typeset. The only thing that would justify this gimmick would be if the poet had written it himself; but no, the calligraphy was professionally done in a common commercial artist's hand by Denis Hearfield of Sydney. Then there are the photos, printed in the appropriate colour (purple etc), obscured by and obscuring the poems, an insult to both, and in the case of one of the photographers at least, "used without permission."

At last we come to the poems. Forty-six short lyrics. Like most N.Z. poets, Sam Hunt is stuck in a groove. It's not a bad groove in its own way, but one gets tired of the circular motion — booze, birds, seagulls rain, seagulls, birds booze... In fact I'm exaggerating. Only 11 of the poems promulgate the sad romantic myth of the whisky poet; but it's too many. We know you've a pisshead Sam.

This is a peculiarly adolescent kind of poetry of self-pity and self-dramatisation at a very simple level. Intimate, personal, look-into-my-suffering-soul, building a myth about the poet. The romantic nature poet doing his simple thing, gathering wood, walking on the beach, boozing, wallowing in melancholy thoughts, throwing out hints of attempted suicide.

But on one level the verse is good — simple lyrical stuff that would make good pop songs but hardly justifies McKay's encomium. A song-writer stuck in the world of vague emotions and vaguer memories, poems suffused with sadness. But it's a whisky melancholy (which fits the image, creates it), i.e. the emotion may be genuine enough but is communicated through a haze of maudlin sentimentality which renders the emotion spurious. *Lacrimae rerum*. The rain that drizzles through so many of the poems.

*She watches like a cynic  
as I knock the whiskies back —  
until the final drink is done  
when I curse that I was born  
and blame my drunken stupor on  
the sadness in the falling rain...*  
Love (most of the poems are about it)

is a rather sad  
not telling us  
whether he's cl  
since

*His first gil up,  
Women see  
something of a  
poetry must  
poems do — ev  
all of their own  
typifies Hunt's  
sad life so I  
pleasures drift  
them.*

Simple word  
what in life is  
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and complicate  
states the poet  
'Black', 'white'  
'sea', 'wind', 'r  
over and over  
metaphorical s  
empty symbols  
of the poems  
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It's not enough  
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Whisky-mad a  
And to fart  
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The other poem  
Balloon', 'July  
jetty (Rebecca.  
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emotions in a  
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many, but end  
Hunt can write  
my criticisms, h  
a good one. AS  
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work.  
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here, chuck all  
on writing us so

### CROSSING THE E Auckland Oxford /

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is a rather sad thing Or is it sex? Sam's  
not telling us, and it's hard to see  
whether he's changed much in the years  
since

... a small boy knocked  
His first girl up, shoving through her bolted door

Women seem to be necessary but  
something of a convenience. Good love  
poetry must tell us more than these  
poems do — even women have egos, yes,  
all of their own accord. This love aspect  
typifies Hunt's attitude to life — it's a  
sad life so let's take what sensual  
pleasures drift our way and try to enjoy  
them.

Simple words are used to describe  
what in life is complex with no attempt  
at understanding the ambiguity, irony  
and complicated nature of the emotional  
states the poems attempt to articulate.  
'Black', 'white', 'storm', 'night', 'sun',  
'sea', 'wind', 'rain' ... etc, are repeated  
over and over again with intended  
metaphorical significance. They remain  
empty symbols, however, in the context  
of the poems, and their repetition  
merely makes them tiresome.

*The ethic of my love  
For you remains that I  
Am a lone sailor of  
The night; captain of my  
White ship; and though you be  
A good day's mate, your fight's  
Too weak to ride with me  
These wild black nights*

On the whole, the poems seem to lack  
any precise emotional centre — the  
poet's intelligence is not working at the  
emotional level. In 'Letter to Jerusalem  
(1)' the poet says

*Impossible in talk  
or verses to resolve  
these riddles that will take  
me to the grave to solve*

Maybe, but poetry grows out of the  
attempt to wrestle with one's  
experience, to articulate it intelligently.  
It's not enough to describe one's vague  
feelings about the objects that surround  
one, or to rant childishly thus:

... I told her my only ambition  
was to make a perfect act of contrition,  
And when I grew up, to be a moonshiner  
Whisky-mad and bare-back on the hills,  
And to fart as loud as an ocean-liner.

In the good poems there is usually a  
narrative line which holds them together  
and then the simplicity works for rather  
than against the poems. In 'the  
Flutemaker' the two levels of the poem  
work together very well in the tale of an  
old sea captain:

*Many white years later, late  
one evening, the bent captain  
found the form he'd searched so long  
from which he would carve a flute,  
marry his dry silences,  
age and frailty, in song.*

The other poems I like are 'The Purple  
Balloon', 'July 21, 1969', 'Ice on the  
jetty (Rebecca 5)', and 'Porirua: Friday  
Night' the narrative concretises the  
emotions in a way that Bottle Creek's  
weather and scenery don't. It's not  
many, but enough to prove that Sam  
Hunt can write really well. For despite  
my criticisms, he's a poet and potentially  
a good one. AS soon as he stops playing  
out a myth as the mangrove root  
romantic, we'll start seeing some good  
work.

For Christ's sake man, you've got it  
here, chuck all the shit and concentrate  
on writing us some poems!

H. Hingley

**CROSSING THE BAR** by C.K. Stead  
Auckland Oxford / 72pp / pbk \$2.25.

The publication of this book brought open  
slather and respectful mutterings. Both have  
done Crossing The Bar mean service. C.K. Stead  
is not necessarily the stainless, clinical,  
academic paragon who writes stainless, clinical,  
academic verse. This misunderstanding makes  
the younger reading public violently  
uninterested, and makes their elders polite.

Stead is certainly deft and gives the  
impression of assuredness. His poems attempt  
to be "Hard. Bright. Clean. Particular." The  
flyleaf introduction says so. However, they are  
hard, they are hard, bright, clean and particular  
throughout. The most traditionally visceral  
emotions come through as if via an imposing  
mental apparatus that has tamed them,  
irrevocably. This is, of course, the source of  
complaint from his younger, spontaneous,  
freely neurotic readers. Of course, everyone is  
expected to have just identical emotions;  
otherwise, they can't be trusted. This inversion  
of the classic accusation of intolerance by the  
older generation against the younger, seems  
summed up in April Notebook:

Girl  
You'd have me moon  
In littered corners.

The dead are yours  
Muse.  
Keep them!  
It's the living who die.  
Listen.  
Hear their rage and fret?  
Set it to music.

Or: "Happy birthday Shakespeare / the  
comedy of errors escalates." Further on, Stead  
talks about the circular futility that afflicts us  
all. What is bad in one generation is only more  
subtle in the next:

Each day he Died to do me good.  
I sign a protest, join a march.

I do not want myself back.

Six months ago a Free bomb fell on a  
school.  
Forty-five children were changed.  
They became a job for the cleaners.  
Villagers carried their bodies  
To the southern border, protesting  
While in Detroit  
Every three seconds  
A car was born.

This genuine horror pervades many of his  
poems: always, he is able to accuse himself. In

But C.K. Stead is not necessarily a writer of  
stainless, clinical, academic verse. In this review,  
that is my only point.

— Stephen Chan



## The New Zealand Herald

### RED FACE DEPARTMENT

AAArgh!!! We cringe with embarrassment.  
"How could we have done this", the question  
flashes from eye to eye, "the remaining shreds  
of our credibility shot to the winds," The Last  
Picture Reviewer, D.W. Lochore, works for the  
HERALD not the STAR.

AND ESPECIALLY AFTER THE  
STAR DID SUCH A SHIT HOT ANTI-  
TOUR EDITORIAL LAST WEEK.  
Aaagh!



WRITE YOUR CAPTIONS HERE:  
1.  
2.  
3.

The "Patricia Bartlett Cook Book" doesn't  
tell how to cook Patricia Bartlett, or anything  
except what are (for the purposes of the text)  
nuns balls and bread. This is a very perverted  
little book. Patricia Bartlett is an ex-nun, and it  
has a recipe for nuns balls. That's double  
entendre. The English language, having a long  
tradition of Bartletts and perversity, has settled  
for ambiguity. We don't play rugby foot-testicle  
any more than Bartlett has balls, but that's the  
way the cookie crumbles.

In theory it should be a bit of a laugh, though  
at \$1.95 Bartlett is no substitute for the real  
thing. Here's a mental break down of content,  
time and effect:

in one minute you get:  
the feeling of posh paper and arty layouts  
the belief that it's marvellous.

in six minutes you get:  
miscellaneous typographical ephemera;  
many photos of the well known nun and her  
double;  
2 recipes;  
newspaper clippings;  
a section depicting anal intercourse;  
a join-the-dots picture which was last seen in  
OZ and turns out to be a joker doing a suck-off  
job on a (slurch shlosh slurp) barnmaid.  
assorted psuedo erotica.

in 9 minutes you get:  
bored.  
Meanwhile, Alister Taylor gets rich and Patricia  
Bartlett gets what she deserves.

— JOHN MILNE

### MY DARK HOUR for Bill Manhire

When they send me to Siberia,  
will you care? Will you  
post me get-well cards?  
Will my friends the editors  
mount a retrospective  
from my better years?  
Will they cast my head in bronze?  
Or simply churn out T-shirts?  
Will someone make a fortune  
from my 5-ton manuscripts?  
Will I be lionised  
and talked about in London?  
And what about my handwriting?  
I have studied fame so long.

RHYS PASLEY

# TRAFFIC!

## A NEW L.P.

### A NEW COVER CONCEPT!

### 'THE LOW SPARK OF HIGH-HEELLED BOYS



### THE MOST EXCITING YET!

What Wolf began, Eagle accomplishes.

Minerva had a mouse in mind.  
It was a weasal, tore her beak.

What Owl began, Eagle accomplishes.

Eagle bears the Snake to die.  
Up there it twists about his throat.  
Out of the sun they fall like brass.

I signed a protest, joined a march.  
Today he dies to do me good.  
What Eagle began, Serpent accomplishes.

Stead has emotional concern about the links  
between relationships, rather than about a  
filmy overview of what relationships tend to  
exude, en masse.

He has emotional concern about the  
undiluted links between our lives and others'  
deaths. He illustrates this by paralleling an  
innocent, though terror-ridden birth, that had  
infiltrated his domesticity; and the equally  
innocent, more terrible deaths that strike,  
delivered almost domestically. A Small Registry  
of Births and Deaths:

I watch our two-year-old  
Among the lawless tribes  
Of nursery children.  
My skin prides.  
I scan the air for eagles.  
It is as if all three of us were born  
In that one moment to this one concern.  
I lost myself to become  
This wary, watchful thing.  
I scan the air.

Infection, he has shared in the Nazi massacre of  
Jews. In Lucifer Dictates His Reply, he has  
shared the academic's past-time of become  
irritated when students breach academic  
demeanour, while he has been "letting the  
crimes pass." In Crossing the Bar, itself, he is  
the poet, second-best, observing life that serves  
selfishly, and even that life is passing away. Man  
does not escape as historian, professor, or poet.  
He does not escape as protester, lover, or  
demi-god. The admirable sign is that Stead does  
not write as a cynic. He wishes to retain his  
ideals, but he is not sure if he is doing a good  
job. He is valuable because he does not believe  
himself.

A padlocked trunk keeps  
My days accounted  
In draft and revision.

Iron grave  
It's a womb too.  
I sentence myself.

So should we all. It is a justifiable complaint  
that Stead writes in a now out-dated style.  
People are no longer hard, bright, clean or  
particular. But it is only justifiable if one judges  
a man's work by fashion.

The subect-matter of his poetry is often  
meaningful. Perhaps that is unfashionable now,  
too. There is a rush to become purposeless and  
cynical. To become comfortable.

Granted, there are parts of Crossing The Bar  
which cannot escape any other description than  
'silly': Myrtle, To W.H. Auden, New York. And  
the third part, consisting entirely of reprints,  
should have been omitted.



## BELLES LETTRES

Dear Sir,  
In reply to Association Professor Hold's letter (in Craccum September 7) concerning the recycling of plastics, we would like to clarify our position. We agree that some plastic can technically be recycled, and advocate that this be done.

However, because of the difficulties involved in recycling plastic, we suggest that materials that can be recycled more readily should be used. For example, glass bottles instead of plastic ones, paper bags instead of plastic bags, etc.

Yours faithfully,

Bob Liu  
Malcolm Patterson  
Brian Fish  
Ecology Action, (Auckland)

Dear Sir,  
I was intrigued to find in Craccum 21, a letter over my name replying to Stan Day. Much as I am glad to have my name associated with such an apt reply, I did not write it. May I invite the good Fairy who wrote it to contact me at Ph 766-931, for we clearly have much in common.

Yours sincerely,  
Lawrence Southon,  
(The Real One)

Dear Sir,  
Lawrence Southon's rubbishing of my comment on his rubbishing of Karl Marx - (deep breath) - emphasises the contradiction of those who still try to "seek truth" for what is supposed to be "its own sake"; who "try harder than others to believe not simply what's pleasant but what's true"; and who find this (this is the guts of it) an emotively desirable - i.e., pleasant - principle to live by!

A pox on this preoccupation with "truth". Insistence on "truth" produced the Spanish Inquisition and the Siberian labour camps. It's feeling that makes the world go round; and what matters is not to try to by-pass feeling, but on the contrary to accept it and understand it - and use it.

All beliefs are true - to those who believe them. That's why the equation of believing always has two answers: the beliefs themselves (which can be "rubbished" as much as you like - it makes little difference to them), and the subconscious reasons why people hold them so firmly.

This second answer takes the whole thing to a new dimension of understanding. Erich Fromm, in his well-known book *The Fear Of Freedom*, (out of print but in most good libraries) explores more particularly the social aspects of this business of people believing what they have emotive reasons for wanting to believe. (e.g., in the early developing stages of free competition capitalism, individuals leaving the security of the guilds needed this or that kind of creed for compensation). A recently published booklet, *Manifesto For Rebels* by Dick Southon, sets out in some detail the more personal balances. As he sees it, you get emotional satisfactions from being one of the faithful, and because of this, any inclination to question the basic tenets of the faith is "quietly blanked over"; so you get "all of the yes and none of the no". The crunch is that this only works properly in so far as rival beliefs are excluded from consciousness by the pleasure-seeking principle of the subconscious. But in practice they can't be altogether. So the flow of "good" satisfactions is hindered. So the rival beliefs are emotively experienced as "bad". So Protestant v Catholic in Ireland, Arabs v Israelis in the Middle East, or Communists v anti-Communists (don't call it Christianity, please) in Vietnam.

No doubt there are other factors; but this goes further into the guts of it than anything I've seen. To follow it through though, you have to be on good terms with your own subconscious. But why not?

Dick Southon, by the way, says of pot smoking that it's a more honest and straightforward pleasure principle than getting pleasure from belief-groups and that that's what really hurts the Establishment.

-STAN DAY

Piggin may have an inflated idea of his influence; he told Bartlett a few weeks ago "I could break you with a few words". It seems he is now pondering, with magisterial solemnity, whether to turn the awesome power of his devastating wit upon the hapless Hopkinson, who of course awaits the great man's verdict in fear and trepidation. We can only pray such omnipotence will be used with benevolence and wisdom.

D.H.

## RAVE

McINNES

In reply to your article in last week's Craccum "McInnes on the Winter General Meeting" - I have yet to find a more barebummed, biased, collection of scribble in my life.

Reading it I discovered that first of all the Winter General Meeting was apparently disrupted by a group of people who quote, "sat/snoored/ignored their way" unquote, through it. Good Lord, What infamy. These people should be whipped from the University, imagine, they sat through four hours of some of the most mindless drivel it has ever been my misfortune to listen to, (bar your article of course, that I had to read), and this they did without ever rejoicing to vote? - three and one half hours of constitutional amendments.

The thirty people whom you appear to consider anti-university were in fact fifty in number (close on forty percent towards the end), and participated fully in the evening's affairs. In fact how you can suggest otherwise is beyond me. The implications would be then that, despite the fact that the abortion issue was (as you mentioned), at the very end of the agenda, and was not voted on or dd till about 11.45 p.m., you apparently could identify these fifty from the start. Not that I noticed, but perhaps they were sitting "en masse" and apart from the rest, or were wearing badges and waving placards, or perhaps McInnes you have an unusual talent for identifying the opinions of people whom in the main you have never met before. Furthermore it is of note that while performing this praiseworthy task of seeing who was and who was not voting or taking part in the evening's business you had time to participate yourself.

So far McInnes as an editorial I think your article stinks. Apparently you have taken such a stand on abortion law reform that you spend two-thirds of your article railing at those who are against it (myself included, I might ad Quote, "fists were raised and clenched in a great show of solidarity with unwanted, deformed, blobs of portoplasm", unquote - Here I just want to indicate that this is the most appalling statement both for its ignorance and bias I have yet to hear from any abortion law reformer.

To conclude, I was very interested to find that we quote, "moralize from some perverse and incomprehensible need for moral superiority". Moralize is your word not mine, I try, we try, to do and say what is right in our hearts, that for one, abortion is a crime against God, against man, and most important of all, against the unborn child. I did not know that this made us "perverse", neither do I think we are striving for moral superiority.

If you can feel and say, that the anti-abortionists are morally superior, then all I can say is that those who accuse others of striving for a moral superiority should look at themselves to find out what makes them think they are morally inferior.

- ARTHUR GUMBLEY.

In case nobody noticed it, our film critic, Howard Willis, is a chauvanist, or it looks that way. But then, he's not alone... The concluding sentence in his review of *The Devils* reads as follows:

"Latest reports have it that Russell is making another film, this time about a young French sculptor at the beginning of this century who has a torrid love affair with a woman twice his age. Title... *Savage Messiah*. Heaven help us."

Could I point out that women are having "torrid love affairs" with men twice their age every day, in fact they often marry these old bods. Why then, when the situation is reversed by sex, should Howard Willis feel it necessary to call upon Heaven?

Toni Church

p.s. Oedipus murdered his mother. He was enjoying it too, till some spoil-sport told him about it.

## ADMIN MINUTES....olé!

In line with a resolution passed at the SGM we present (trumpet blasts) the minutes of the Craccum Admin. Board's 1st meeting for the 3rd term. The main points are:

1] modifications to the selection process for Craccum editor. Although the editor is employed by the whole Students' Association his job can't, because of its highly specialised nature, be opened to a popular vote. On the other hand, any student who was particularly interested in the selection had no opportunity to have a say in it. RN 9 and RN 10 make the selection process more public.

2] RN 6 should give better circulation to the many good photos taken for Craccum.

3] Out financial position is marginal - our main hope will be to get a big boost from the planned careers supplement which will be packed with ads.

It is hoped that this column will make the workings of Craccum clearer to students at A.U. and the staffs of other newspapers. The more bureaucracies are kept open, the less likely to decline through incest.

MINUTES OF A CRACCUM ADMINISTRATION  
BOARD MEETING HELD ON THURSDAY 7 September, 1972  
in the COUNCIL ROOM at 5.30 p.m.

PRESENT: H. McInnes, J. Milne (non-member), R. Cowell (S.R.C. rep), G. Clifton, J. Miller (staff rep), B. Hillier (non-member), R. Rowe (Business Manager), J.B. Piggin (S.R.C. Rep), R. Bartlett (President)

RN 1 THAT John Miller is the Craccum staff representative on the Craccum Administration Board be noted. There was discussion re co-optation it was felt these should be open to people outside the incestuous scene.

RN 2 THAT two co-opted positions on the Craccum Administration Board be advertised in Craccum (to be open to all students)

BUSINESS MANAGER'S REPORT:  
End of issue 20 - \$300.00 ahead of budget. approx \$900.000 for 4 more issues.

RN 3 THAT causes for lower advertising revenue be investigated by Chairman.

RN 4 THAT John Miller be paid \$15.00 from advertising revenue from Phantom for his work during Arts Festival.

RN 5 THAT the residual advertising revenue from Phantom be paid to Arts Festival. In view of Business Manager's Report it was decided that no further monies could be given to Arts Festival.

RN 6 THAT Craccum advertise Craccum's photographs with a view to students buying prints, the net revenue from which to be shared between the photographer and Craccum.

RN 7 THAT John Miller submit an estimate of the costs and format of such a service.

RN 8 THAT a copy box, possibly the old suggestion box, be purchased and placed on campus either in the Quad/Cafe.

RN 9 THAT Craccum editorial applicants be given the opportunity of having policy statements in Craccum - this point to be advertised in Craccum 22.

RN 10 THAT any members of the Association to invited to attend the interviews of applicants for position of editor, and be given speaking rights with a view to questioning applicants and/or making other submissions.

RN 11 THAT distribution manager (Schofield) be paid \$5.00 and this be automatic payment per issue.

RN 12 THAT S. Percy be paid \$5.00 for distribution (mailing) and this be automatic payment per issue.

RN 13 THAT H. McInnes be paid \$22.60 (return stand-by fare to Wellington) to cover Winter Council and to do a major study relating to the General Election.

RN 14 THAT hale and hearty thanks, condolences and congratulations be conveyed to Paul Carew for surviving his term as Publications Officer.

CARRIED

Abstentions: Rowe/Bartlett.

MINUTES OF A CRACCUM ADMINISTRATION  
BOARD MEETING HELD ON  
THURSDAY 14 September 1972  
in the AUSA COUNCIL ROOM

PRESENT: Messrs G. Clifton, J.B. Piggin, R. Cowell, J. Laing, R. Rowe, R. Bartlett, J. Miller.

In attendance: J. Milne, B. Hillier.

RN1 THAT the minutes of the previous meeting be taken as read and approved.

CARRIED

RN2 THAT it will be reaffirmed that no funds have been promised and none will be given by the Craccum Administration Board to defray costs incurred by the Festival Phantom.

CARRIED

RN3 THAT it be noted that with the projected amount of advertising there is money for only two issues.

CARRIED

Note: Possible money savings measures would be:

12 page issue

Doing our own typesetting

The Special General Meeting in B 28  
on Wednesday 27th September

will also include:

INVESTMENT IN HOUSING SCHEME,  
EQUAL PAY.

Be there.



# Australia - \$136 return

\* departures in November, December + January

\* further details available from S.T.B. - room 223 top floor Studentunion

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\*3. Your header on Sept 14 "Olympia's Black September - A phase of the War" may stir up in your reader sympathy for your attempt to be at one with the "underdog" but he can hardly be called on to countenance the display of illogic and inaccuracies.

Your first statement: "The guerillas killed the Israelis ...after they were fired upon by the German police." is false. They killed two Israelis before that.

You point to their not killing the other Israelis after the deadline as if that were a meritorious deed. For them to have killed the hostages would have been to sign their own death warrant. That they were not prepared to do, desperate though they were supposed to be, for they counted on the world to succumb to their blackmail.

When those guerillas "were shot at it is not hard to see that they all thought they were about to be killed." Of course, that was the point of the shooting. Theirs was a "desperate act". They held civilians at gun-point, with submachine guns, at that, and not mere pistols.

threatened to kill them cold-bloodedly, at the rate of two every 30 minutes. They had already killed two of them. After all that, to ask us to believe that they had embarked on such a course without the thought that they were risking their lives is the height of naivety.

You went out of your way to say that the guerillas were "as old as most of the students on this campus." That sort of emotive appeal is ridiculous; youth is not licence and you would hardly claim that their being as old as most of us is a sufficient reason for us to side them, nor does it render their deed less reprehensible.

This act of terrorism, you claim, "is related to a particular situation in the world that doesn't change because international events like the Olympics are taking place." Leaving aside the appalling vagueness of that statement, anyone would think logically that the situation would be more likely to be changed for the better if Olympic-type events "including the Commonwealth Games) were to continue.

It is true there was less outcry over the retaliatory shoot-up of the 32 Palestinians. That killing was one consequence of the guerillas' action and should all the more serve to illustrate the utility of their violence.

No doubt the guerillas have achieved "maximum publicity" for the Palestinian cause but the Palestinians would be better off without that service. The Palestinians would be better off too without the ridiculous statements you put up in defence of the extremist elements.

Jason Tan.

\*4. The Auckland Star, Saturday Sept 9th 1972 informed it's readers that Youthliners and friends have been doing up Youthline House in Park Ave, Grafton. It has not been publicised however that to enable these "good samaritans" to make a base for their charitable exertions a family and some students were evicted, all of whom had an affectionate regard for the fine old house they lived in. In contrast to the odious vulgarity of the interior displayed in the Auckland Star, the home's previous inhabitants had the tact and taste to avoid what Nabokov once called the "horrible hybridization between the comedy of so-called functional modern furniture" and the (in this case) marvellously old-fashioned house. Neither would the displaced inhabitants have subjected their garden and trees to a Ministry of Works short back and sides.

The eviction of a young family and students is hard to justify, balancing their needs against Youthline's. When a so-called social service's first act is so blatantly a social disservice one wonders what it's real value is, apart from, judging by the Star's photo, it's apparent charm as a private social club.

Francis Pound.

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The Disgusting Editors: Heather McInnes, Gordon Clifton

Technical Editor: Jim Laing  
Photogenic: John Miller  
Muckedrakers: John Milne, Bob Hillier  
Advertisements: James Sloane



Cure of the year: the mucus-free diet. Four days of nothing but fruit juices, followed by a day of fruit, a day of vegetables, a day of fruit and probably a day of wrath. They say it cured Jesus.



## HILLIER IN THE ARCHIVES

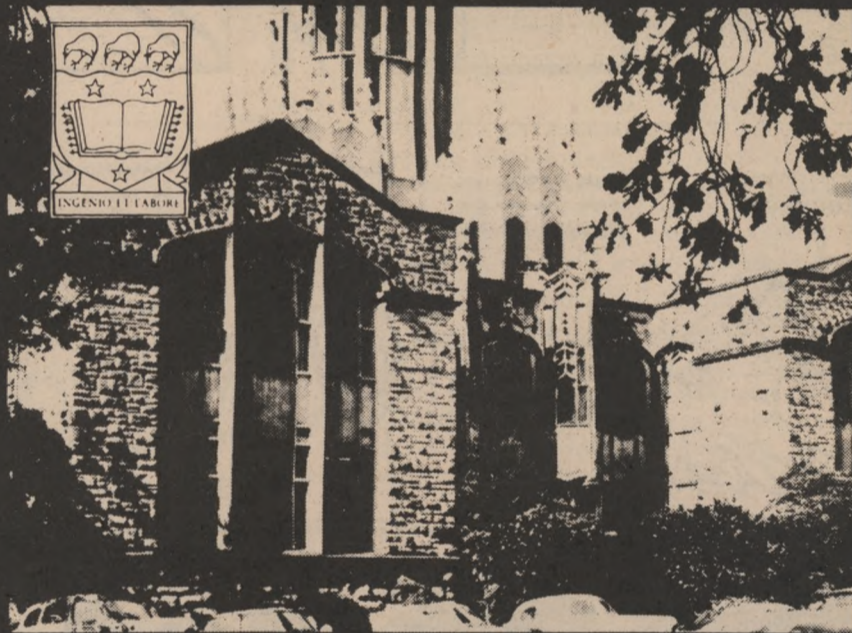
Having nothing to write about for this week's CRACCUM I was put on the job of perusing former Volumes. Many parallels were found to exist between the 1972 editions and those of former years, especially as regards threatened libel suits and Executive interference.

In 1964 and 65 an opposition paper OUTSPOKE was published by a group of independent students who obviously felt that CRACCUM was not nearly as controversial as it ought to be. However at least once in 1963 a libel action was actually brought against the Association not just threatened, but actually lodged with the Court. The outcome of the case is unknown to us as the Archives has only Two 1964 issues in its shelves. But the issue at stake was an article criticising the design of the Elam Fine Arts Building. A long drawn controversy in the pages of CRACCUM culminated in the Association being sued for £5000 by the firm of architects involved. CRACCUM Oct 9th 1963 reports the serving of the writ and that being 1963's final copy the result is unknown.

The two 1964 issues contain apologies to entertainers Vera Anne and Jimmy Murphy who threatened libel suits as a result of an article titled "The Psychopathology of a Pop Song, or Love is a Four Letter Word". The Murphy duet managed to wheedle £300 out of the Association much to the delight of the OUTSPOKE crowd who also produced the more popular of the two papers for that year. So for those who think otherwise libel threats and actions are not uncommon to CRACCUM.

Another interesting feature of the former CRACCUMs is the people who have been involved with the paper e.g. Con O'Leary was editor in 1964 and now a prominent Parliamentary reporter. Others were Rhys Jones, a sometimes contributor as with Colin Broadley, of Radio Hauraki. The late Prof. John Reid was also a frequent contributor in his student days, at the time when it was dirty to be a Communist or a Labour Party supporter.

During the late 1940s and early '50s it appears that many students on the Auckland Campus heartily endorsed the infamous anti-Communist smear tactics of American Senator, Joe McCarthy, and that right throughout the history of the paper, CRACCUM has responded with sometimes boring tempo, the prominent issues and fads of the day.



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13.1

SEVEN WEEK

# USA HOLIDAY TRIP

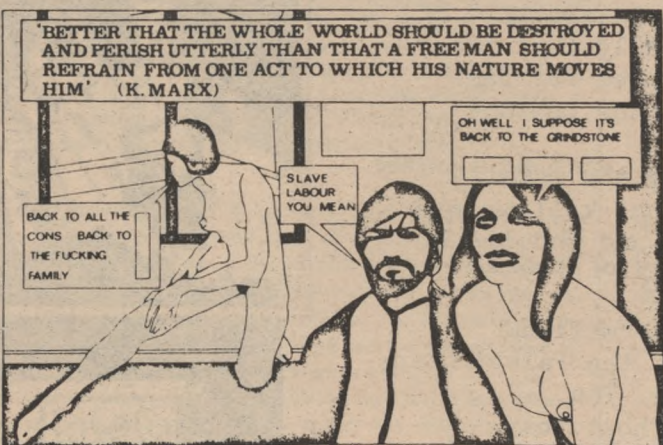
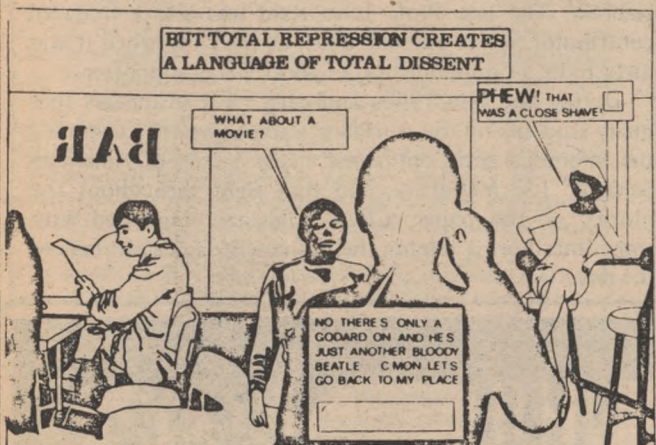
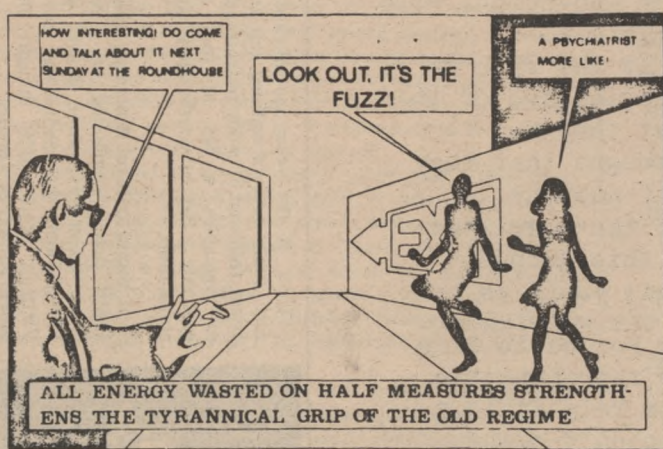
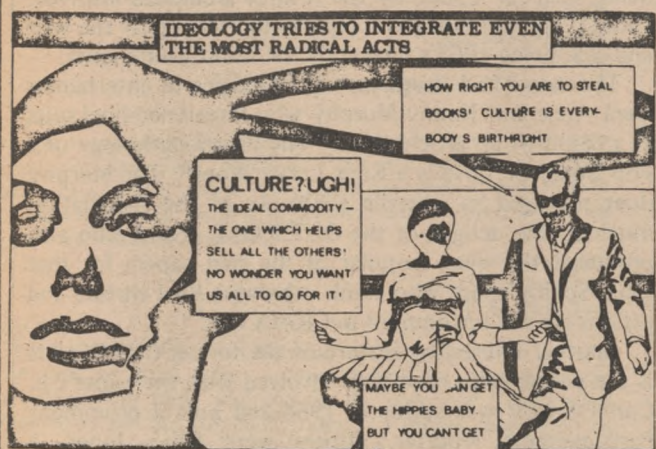
DEPARTS: Dec. 6 '72

RETURNS: Jan. 30 '73

FARE: \$516

SEE YOUR UNI. STUDENT TRAVEL OFFICER FOR FURTHER INFORMATION

only members of NZUSA and immediate family (ie. husband, wife, children) are eligible



PHOTOS by John Miller/ Polynesian gathering, Karangahape Road, 14th September (Maori Language Day).



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