

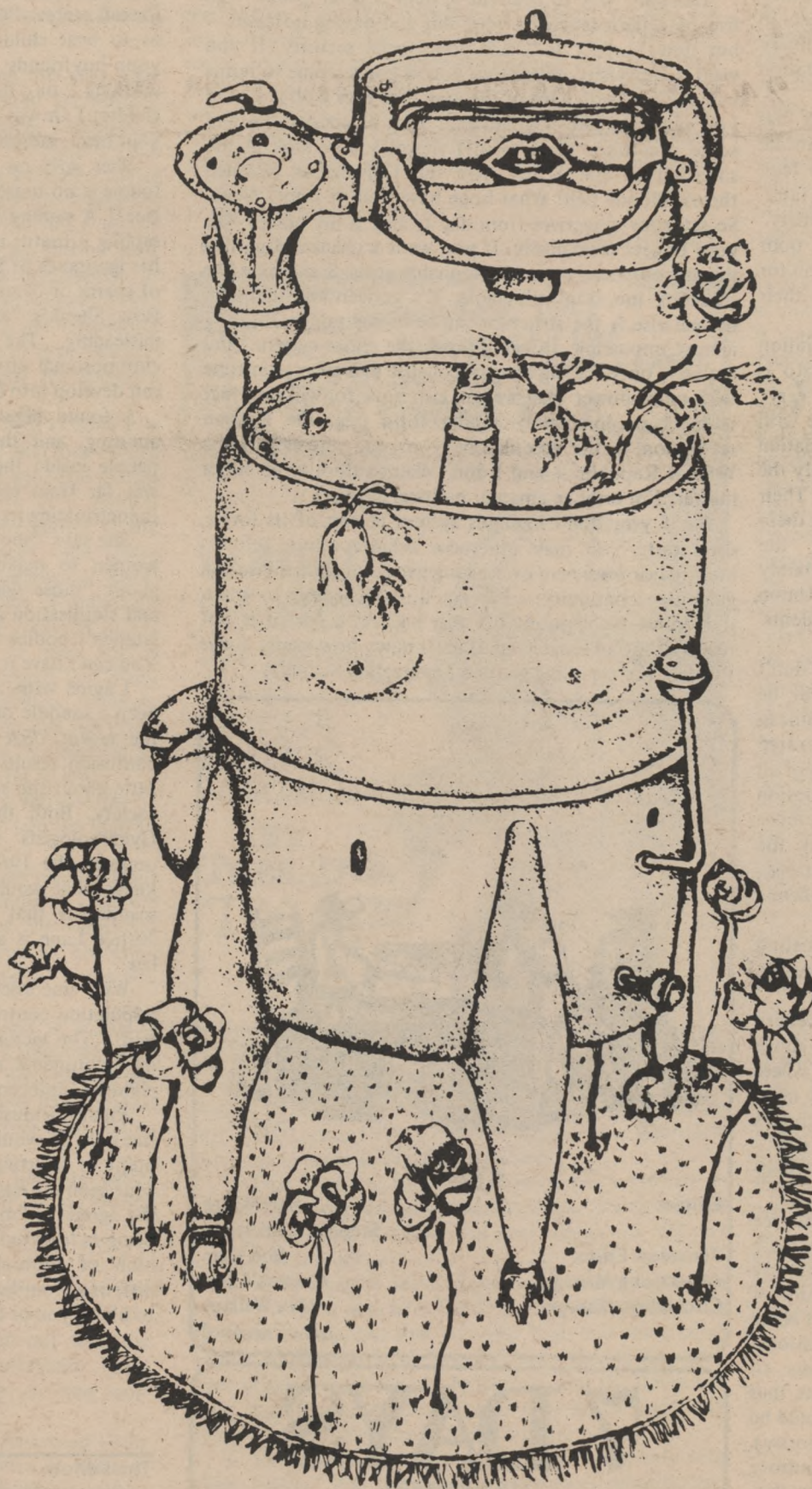
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THE ART OF
THE ENGINEER-CENTER FOLD

CRACCUM

Thursday March 22nd.
Issue no. 4

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J. C. EDWARDS

EDITORIAL COMMENT

LETTERS

PERENNIAL PROBLEM

by Neil Newman

This year, a certain amount of dissatisfaction has been voiced about the compulsory membership of the Students' Association. Much as I'd love to, I really can't just sit back brushing off individual cases and ignoring the matter, and it is necessary for me reluctantly to burst into print once more with an explanation of the situation.

Mumblings about 'Compulsory Unionism Under the Act' carry no weight in this situation. We all operate under the University of Auckland Act, and the fact that we are **Students** i.e. by definition not producing or aiding the production of goods and services while at our studies, we can really in no sense of the word even **hope** to consider that we fall under the laws governing the employment of trades and professional persons. "Our" Act (read it - most of it's in the Calendar) gives the University Council power, loose power, to collect any money by way of fees that it deems necessary to the operation of the Union and Association. At present, they scrupulously follow the requests of the Association in General Meeting, and the Exec. under extraordinary circumstances (such as the Equal Pay Implementation issue).

The most shit-stirring over compulsory fees has occurred at Waikato, where, understandably, students are very worried about the value they will get for their fees, and some students are taking legal action. The main fault, of course, lies with the idiots who planned a University without adequate Union facilities, not with the poor bloody Waikato studass, and they are carrying the can for an administrative and planning foulup beyond their control.

A sort of "Domino Theory" may come into operation if the legal action over compulsory fees at Waikato is successful, and a test case there has implications for every other University. We must watch the Waikato case with interest. What a voluntary students Association membership situation would bring about is this: Only the Associations at larger Universities would survive. Their activities would be strictly curtailed - dictated to them by their Universities (which may be what the Vice-Chancellor at Waikato wants!) and almost certainly there would be insufficient funds to run the Union, complexes which are they key aspects of any Students' Association.

The failure of Associations and Unions (if you don't understand the difference, I sympathise, and will be writing a full explanation in a later article) would result in the Universities, and thus the Government, having to step in and take over the complete financing and running of all building and Welfare services. The financial operation would have to be complete, for how would you stop those who had opted out of the Studass from using the Association facilities - buildings, club grants, cafeterias, the benefits of representation on bursaries or academic matters, welfare services etcetera ad infinitum.

This would cause an extra drain on the Education budget of well in excess of a million dollars annually, rising probably faster than the cost of living.

You can calculate it yourself - 35,000 university students in New Zealand (approximately) paying about \$25.00 a year each in Studass fees. Add to that the wages that would have to be paid for jobs done voluntarily now, and the cost of a central bureaucracy to run it, and there's your million and more. No government would do this - especially not a Labour one dedicated to boost other education areas at our expense.

What most people don't realise is that your Studass fee is a subtle and disguised form of user-pays taxation. Only a small portion of it is available for abuse by voluntary (political) workers. Most is already tied up in provision of buildings, services and administration - which **don't** come **cheap**. The cost of a Government-administered national Student Union system would be too hideous to contemplate - it would far outweigh any amount that any radical (or liberal or conservative) executive would be able to "mis-spend" (in the eyes of the student majority). Think of this when you abuse us about the compulsory fee. Both the Universities and Government recognise this, so the hope of getting out of paying for the outfit is **zero**. The Universities and the Government may play along for a while, waiting for the collapse of the Associations, but once that happens we're back **beyond** square one, not even on the board. **Students who try to cop out of**

Studass fees are playing into the hands of anti-student factions in the universities and in the government. We are fairly lucky in Auckland in that most of the heavies at Varsity level are basically on our side. Not so in some other centres. Think on it.

Philosophical Note: "Smashing the System" - any monolithic system, by any group - is almost doomed to failure

(Question: How many big Corporations - say IBM or ITT or Dow etc - have been smashed by the rads after years of struggle? How many are even scared?)

Christine Keeler brought down a government with one little cunt - more than thousands of students and workers could do in France; and if you can't bring down a French government, you're not even in the running. Any country that starts the day with a croissant and a cup of coffee must have unstable politics.

The only way to beat the system is to drop out - go live on a farm recycling your shit and paying no taxes - but don't expect to claim your social security. If you want a University education, you've got to come to terms in some way with a lot of the crap that goes with it - sure you can fight like hell and gain a lot of concessions and some non-token (that word!) victories. But look at the situation in the U.S.A. Are the Universities smashed there? Bloody hell! What hope have you or I got? **None**. So set your objectives from day to day is my advice. Set your targets realistically. If you want a chance of getting things your own way, set reasonable goals. Something like **smashing me**. I'm vulnerable. It's conceivable that I or anyone else is the structure can be brought down, but it's almost impossible to bring down the entire system. And anyway, once the big bang of collapse dies away, someone with more power than we can ever hope for will resurrect it in a predominately similar form (e.g. the Russian revolution - the second one - or, say, the fall of the Weimar Republic - and I don't claim authority on either matter: I'm only an amateur political analyst).

So if you don't like this system in any of its forms, **drop out**. You may otherwise achieve minor reforms even major ones here over a long period of time if you can guarantee continuity - but you'll never be able to smash it beyond recognition. It's too big. As a goal it is not realistic for us (and God alone knows how many times I've felt like smashing just the Engineering School).



STAFF

Editors Bob Hillier
 Stephen Ballantyne
 Technical Editor Bob Kerr
 Advertising Manager Graeme Easte
 Circulation Manager Max Wallace
 John Crawford

7 DAYS

ADVERTISERS

Whether it is a club notice, a business or classified advertisement. The same rules apply. All copy must be in our hands 7 days before publication. We would even prefer copy 10 days or more before publication, especially if it involves typesetting or art work.

ONE

Dear Sir,

Abortion

After reading Cathy Carroll's article on "Abortion" (March 8) I want to reply not merely to her but rather for that large number of students who are confused about this issue, and who may have been misled by the spurious arguments she made.

She opened with praise for the USA in their relaxation of abortion laws (allowing abortion up to the sixth month of pregnancy, before which time, the learned Supreme Court judges declared, a foetus would not even have "the potentiality for human life"). I wonder if Miss Carroll saw the front page of **TABLET** (February 21) which showed a baby born at five and a half months, and doing well. This baby would seem to be guilty of contempt of Court, just by living.

In a staggering statement typical of Women's Lib's obsession that they are being exploited and degraded Miss Carroll states: "Our husbands and boyfriends encourage us to bear children as proof of their masculinity." Do your boyfriends also revel in the thought of a shotgun wedding, or the maintenance of their illegitimate children? Or was this just a random thought off the top of your head, indicative of the rest of your approach?

Shes goes on with more arguments for abortion. "A foetus is no more a human being than an acorn is an oak tree." A sapling is a better simile than an acorn. Like a sapling a foetus is a new life already in being. She shows her ignorance of Sixth Form biology in likening the killing of sperm or ovum to the killing of the fertilised egg; and Roy Shenk's "totipotency of cells" theory is quite misleading. The fertilised human egg is unique in chromosomal structure, and is the only cell-type which can develop into a human child.

I found Miss Carroll's anti-Catholic remarks mildly amusing, and the report of the hierarchy forcing the people inside the church to sign anti-abortion petitions was far from credible. Does she also object to HART indoctrinating its members to halt all racist tours?

She says "abortion would take away men's power over women to make them pregnant"; and later complains about "those who want to use contraception, abortion and sterilisation as another form of control (by men) over women's bodies and lives". Make up your mind, Cathy. You can't have it both ways.

I agree with her that the history of abortion laws has been a muddle of schizophrenic arguments, epitomised in the recent USA Supreme Court decision. Much of the confusion results from the writings of people who know little about the subject, but they do harm to an uncritical society. Both the Royal College of Obstetricians and Gynaecologists and the British Medical Association opposed the 1967 Abortion Act in Britain because they knew what would result. The Act's effects have been so scandalous that a parliamentary committee under Mrs Justice Lane is at present reviewing the operation of the law.

With unconscious irony Miss Carroll, in speaking of population control and poor, or racially oppressed people, said: "The victim is made into the criminal". These are my sentiments exactly, except that I refer to unborn children, innocent victims who receive the death penalty.

Finally I must disagree with her Women's Lib slogan - the right of women to control their own bodies... to the point of aborting their own children. This statement is a confusion of issues. A woman makes a free choice when she agrees to "make love". If she conceives, a new human being is involved, not a part of the woman's body, not a blob of protoplasm, but a genetically unique being, differing from both of its parents, and with the same right to life as you or I.

Yours faithfully
 Martin Dunn

TWO

The Editors

Congratulations to the four little pupils from the nurse (whoops! sorry, engineering) school for their delightful recitations from Craccum last Thursday. What a pity their mummies and daddies weren't there to hear how well their sons can read now. Perhaps they are waiting for that great day when their little boy can stand

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in front of a microphone all on his own without the support of his three little friends to prod him along just in case he forgets his lines or comes across a difficult word.

B.T. Morris

THREE

Dear Sir,

My congratulations to that brave guy who stood up at forum and delivered the Gay Liberation manifesto. He deserves our admiration for, in our so called liberal atmosphere, he faced a barrage of cries of 'queer' and 'homo'. The student body proving once again that it is nothing more than a microcosm of our general society with all its prejudice and blind intolerance.

What were those brave souls who throw the apple cores and paper cups thinking about. Were they trying to prove what 'men' they were, free of the taint of 'queerness', or maybe they didn't think at all - which really is what the whole thing is all about. For too long we have looked not at the facts but at the lies and general ignorance which surround the whole subject of homosexuality. It's time we discovered that homosexuals are not monsters, child molesters or sick people, that they have the right to self respect and happiness as we all do. So right on Gay Lib you do your thing you've got a right too.

Chris Carter

FOUR

Dear Craccum,

Last year I was a graduate student and this year I am the 'State's' property. Both body and mind are wasting away in Her Majesty's Prison for Women, Dunedin. I remain oppressed into the state of mere existence for the next six months for the crime of sending a friend a tab of acid. It seems a long time for a gift of joy but I do have three fellow-freaks for company (one Canadian, all 19 and all with 2½-3 year sentences). There is a lack of 'hard drug' people but these I re-met while on remand in Oakley. Because they use (or more precisely, were caught using) addictive drugs (i.e. narcotics) they are 'helped' by society. Obviously, 'heads' don't indulge in narcotics and don't need help, only oppression to pay for society's ignorance and paranoia.

But it is not your help that any of us want or need - it is our freedom - freedom to recognize that our bodies and minds are out own to do with as we will. The change from an alcohol to drug-based society is a natural explorative and evolutionary change. No matter if the government cancels the housewives 'speed' and leaves them neurotic wrecks, no matter if connoisseurs of 'coke' and 'horse' are 'withdrawn' by court orders or redirected to bummer methadone (about the only common junkie drug harmful to foetuses), no matter if one's acid is confiscated and one's fields of pot destroyed. Too many of the powerful or intelligensia (engineers, doctors, lawyers, lecturers, politicians etc) are on our side now. Only the 'freaks' brotherhood and love has enabled so many of us to stay underground and free for so long.

I know I am serving under a law which will one day be non-existent but cannot wait to be free to join the fight to bring about the change to make it so.

Prison is the most glaring example of the results of this society's unjust judicial systems and prejudices - we are all brown, uneducated, poor or of an oppressed minority group. It is my hope that soon all liberation fronts will unite forces and through the paths of peaceful protest, achieve social revolutions.

In the meantime if you want dope, eat it; if you're homosexual have sex and if you're hungry steal from your servants (the government) but please be ultra-careful and stay paranoid so you don't join me and like me lose children, career and nature for four concrete walls and no exercise.

Love and peace,
Sharleen D. Faibes (M.Sc.)

FIVE

Dear Editors,

It's a pity that Raymond Wilson did not take the trouble to research his superficial and pseudo-psychological article, "Polemics of the new puritanism."

If he attended the striptease S.G.M., he would know that the Women's Liberation speakers were at pains to point out that they were not opposed to the striptease because of prudery, puritanism, or anything else except the fact that it degraded women, and went on to explain why. This is illustrated by the fact that we had no objections to a male stripper - or does Mr Wilson think only the female body is "pornographic."

Raymond Wilson in one breath wants only to hear about the "economic exploitation of women", and in the

next demands "true social change." Trying to change the attitudes of society, in this case towards women, surely is his true social change, and some of these attitudes become explicit in what he chooses to call pornography: striptease, literature, leering and smirking at women, etc.

Every woman is the victim of these attitudes. She knows that when she walks along the street she'll be jostled, commented on, insulted, eyed as if she's a piece of meat; when she goes to a pub or party alone she'll be pounced on as sexual prey by every available male. To use our "bizarre rhetoric", she is made into a sex-object. Yet as the victims of all this, it is "presumptuous" for us "to know what goes on in the male mind." How presumptuous of enchaind Blacks to imagine that the Whites wanted to enslave them!

And what has anyone's private fantasies to do with anyone else? When these fantasies are manifested in actions and attitudes, when other people are oppressed by them, then I'm afraid they're public property, Mr Wilson.

According to this man, Women's Liberation rejects sexuality, "except lesbian sexuality." (By the way, I'm not sure that Patricia B. would agree that puritanism and advocacy of lesbianism are synonymous!) But surely the author would have taken the trouble to read at least a basic document of Women's Liberation, the manifesto, which states that the movement aims "to encourage more honest and realistic relationships between men and women." Strangely enough, we do want relationships with men.

The accusation that women's liberationists are man-hating, "sexually deranged" (!), lesbians, etc, etc, has been refuted so often as to become boring. Yet many males, frightened by what they regard as a threat to their own insecure masculinity, have to resort to this sort of unsubstantiated attack: Mr Wilson has never met us, never talked to any of us, yet strangely he has this deep intimate knowledge of our psychological traumas. And no doubt all we need is a good screw!

How "very presumptuous".

-Wendy Morris

SIX

Sir,

As a fourth year student who has been consistently nauseated by all student politicians and petty student bureaucrats since 1970, I consider it high time that a few points were made to the above gentlemen.

1. That they are, and always have been, out of touch with what most students actually think. (None of the several politicians I know has ever asked me for my opinion on any issue).

2. If the reply to the first point is a mound of waffle about S.G.M's, A.G.M's, S.R.C's, referenda, democracy etc; will they realise that the only time that those of us who work can get to the Union (where such machinations take place) it is during our lunchtime, and the Union can be a damned unpleasant place to have lunch (especially when the above-mentioned politicians are raving).

3. The "80% of students who are concerned only with their degrees" that the politicians are always abusing, are, in fact, concerned with degrees - that, after all, is why we are here.

4. It is costing us \$12.00 per year for additions to that monstrous white elephant in Alfred Street that most of us will never see. That is an awful lot for somewhere to eat your lunch. The empire builders have gone mad.

5. The other half of the fee is frittered away on

bureaucracy (count the secretaries in the office); waste paper (ever tried to read Craccum, or to find an accurate notice in Titwit) and dubious political causes.

6. The real problems of this university - irrelevant courses, overcrowding and poor facilities, autocratic professors, incompetent lecturers, the traffic in Alfred Street and Symonds Street - are in general beyond the comprehension of the politicians. It is left to individual students and staff, and staff-student committees (which being outside the AUSA empire, actually work).

7. It is impossible at present to be both a successful student and an effective politician. Therefore the degree conscious majority (those who actually work here) is seldom heard. This is not democracy.

I have two suggestions for improving the state of the Union. First on matters of student concern either properly run opinion polls or a referendum, with booths in strategic positions all over campus should be taken. A poll of less than 50% of members should be invalid. Secondly, the next student bureaucrat to scream about the apathy of the majority should be publicly hanged in the Rudman Gardens at lunchtime.

Rick O'Shay

SEVEN

Dear Sir,

I feel R. Wilson is wrong when he writes (Craccum's second issue) that the stand Womens Liberation took at the S.G.M. on Friday was fascist-type interference and authoritarian enforcement of a minority point of view upon the majority. If he insists on throwing around such reactionary rhetoric I suggest he apply it more appropriately to the social mores he defends. It is these mores that have dictated for too long the restricting primarily biological role women play in society, and which perpetuate authoritarian paternalistic social attitudes that denigrate women as merely bearers and raisers of children. Because women are seen only in terms of their sexuality, society can regard them as subservient, as sexual tradition rules that the male is the aggressor and dominant partner. In terms of her sexuality, the woman is a much more socially malleable creature. She is not recognised as an individual because then it would be necessary to relate to her as one, and if the comments that were made by the opposers to the motion were any indication of their intelligence, then I seriously think this would be too much of a strain on their intellectual capabilities. As soon as the women speakers took the stand, they were not given the chance to be heard, but ridiculed in a specifically sexual way. I'm sure they really appreciate all those remarks about their breasts, and as for the thick who proclaimed his belief in Women's Liberation principles and then challenged the speakers to prove they had the courage of their convictions by joining the stripper on stage - that was really putting them in their place. Such blatant attempts at sexual intimidation degraded every woman present at that meeting because they were not personal attacks on the speakers themselves, but attacks on the sex they represented. I don't see how anyone can regard Women's Liberation, and for that matter any vocalist speaking out about injustices against women, as some kind of threat, after the intolerant, abusive reception they were given on Friday. Surely the threat lies in the blind reaction of narrow-minded traditionalists who are intent on maintaining the comfortable status quo because it serves their own, selfish interests. By defending the status quo, they are refusing to recognise that everything is essentially transitory in nature, and if not allowed to change, will eventually disintegrate into chaos. They identify themselves with the hallowed Establishment by employing such acceptable safe terms as 'democracy' and 'majority' and hope to slander their opposition with labels like 'fascist' and 'authoritarian'. In this way, they manage to delude many people with the 'legitimacy' of their claims, thus hiding the sheer bigotry of their beliefs. I, for one, will always defend the rights of a minority to act upon its moral convictions. To accept the argument of one side simply because of its sheer weight in numbers, without objectively assessing the claims of both sides, is prejudiced conservatism, in all its ignorance and amorality.

Yours faithfully,
M. George



EIGHT

Dear Sir,

Walter Pollard's preface to "Glove Box" should be tattooed on the breasts of all H.O.D's in the University. As one who escaped this institution by the skin of his second-class honours degree last year, may I offer a comment?

If we reduced the roll of this university by four-fifths; if we pulled down the new concrete boxes and re-erected the old wooden barns; we would have the beginnings of a humane institution. That won't happen of course, our society being what it is. We prefer things inhumane, they're easier to manage that way.

Walter Pollard asks why the "Geography of Hunger" is not studied. The simple answer is that if we faced the reality of the world's poverty and our own affluence, we would be forced to the conclusion that something had to be done about it (beyond one percent aid, I mean!) That conclusion would be so uncomfortable - you see, we can't afford to face such conclusions. So we shunt the thing on to the good old academic level, Education is for training you to think, my darlings. Not feel.

But the real problem students face, once they're confused enough to realise what's going on, is this. Should they remain within the system, and hope to subvert it from within, or should they step outside the system, and hope that it'll crumble after them? Neither approach is likely to be particularly successful. My own hope is that there will be plenty of people trying both alternatives. You see I'm still confused. University did that much for me. I think my comment to freshers is this. Don't take university seriously. If you can get through without doing any work, do it. You might as well. If you can't, then leave.

Oh, and before you read "The Discrimination Process and Development", read "The Geography of Hunger", I haven't.

Gavin Kay

NINE

Dear Sir,

I have always admired the letters in your newspaper which are about completely new subject, that no reader has debated about before. I would like to introduce my subject, which is nothing much. This letter, in actual fact, is just a waste of your time and mine - yours for reading it, mine for writing it (and also of course, a waste of your printers time, your distributor's time and your reader's time). So I suggest that you stop reading this letter right away and go and do something constructive.

Yours faithfully,
I.R. Devias (Blue Porridge Society)

MONEY

STOMACH PRODUCTIONS are making their second film The Great Maori Rebellion, based on a script by Murray Edmond, of Beggars Bag Theatre.

The title is deliberately misleading. For a start there will not be any Maoris actually appearing in the film. However, they exist as a 'presence'. Secondly, whether any such thing as a 'rebellion' does or will occur in the film will remain ambiguous from the first frame to the last.

The film is a comic mystery. Its intent is serious. Basically the film is structured on a simple juxtaposition of locations. There are two locations and much of the effect of the film will rely on cutting from one to the other.

We have almost finished filming and we find that we cannot process the film because he don't have any money.

SO ... to help raise funds, Richard Turner and Kathryn de Nave are having a PARTY at 1 Rarawa Street, Mt Eden (off Mont Le Grand Road) on Saturday 24 March 1973. B.Y.O.G.

Admission \$1. Food provided. Entertainment by Judy Wishart and John Laird. Possible public appearance by the Cremorne Gang Bang Band.

Further inquiries: Richard Turner 687-902, Kathryn de Nave. 502-904.

AUSA NOTICE

Clubs wishing to apply for grants must have applied for affiliation to AUSA by 31 March.

There will be a Societies Council meeting in the Executive Lounge on Friday 6th April at 1pm to elect representatives to the Grants Committee and to discuss the formation of a Societies Committee.

The Grants Committee meeting will be on Saturday 28 April starting at 10am.

Would officers of clubs please check the pigeon-holes by the AUSA office regularly.

major thomas & mr. hoo

New light has been shed on one of the most obscure and ironic chapters of America's involvement in Vietnam - the close collaboration between U.S. military officers and Ho Chi Minh's Vietminh during the closing days of World War II.

Intelligence documents describing training and joint military operations of the US Office of Strategic Services 'Deer Mission' with Ho's forces in July, August and September 1945 have now been made public.

Although it is no secret that US intelligence forces fought with Ho's guerilla forces against the Japanese details of the missions have never previously been made public.

The documents reveal, an attitude of strong sympathy on the part of the Americans toward Ho and his Vietminh movement. They describe Ho's intensely expressed hopes that his American allies would help stave off French colonial reoccupation of Vietnam.

In one of its first reports after linking up with the Vietminh, "Deer Mission's" commander, Major King advised his superiors: "Forget the communist bogey. The Vietminh league is not communist. It stands for freedom and reform from French harshness."

The Americans began their training programme for the Vietminh units and relations between Ho Chi Minh and the American operatives grew increasingly cordial.

In a later dispatch to OSS headquarters Ho was identified as C.M. Hoo, one of the big leaders of the Vietminh, "Hoo was his code name. Later when he became President of the Provisional Govt. of Vietnam at Hanoi, he divulged his real name of Ho Chi Minh.

Speaking of the Vietminh units under his teams tutelage, Major Thomas said 'The boys picked it up fast, had been eager to learn and had made up for in spirit what they still lacked in training.'

In the period following the Japanese surrender Ho sought to establish the authority of his Govt. throughout Vietnam. He was also seeking to negotiate for independence with the French.

American policy was beginning to veer from a war time policy of sympathy for Ho and his cause toward full military support of the French. The admonitions of the OSS intelligence teams that the Vietminh was primarily a nationalistic movement went unheeded.

THE WAR THAT WILL NOT GO AWAY ...

If anyone should wish to know why, despite the signing of the Peace Agreements in Paris, the U.S.A.F. is still bombarding Laos when there is not a shred of evidence that any foreign troops are engaged in military activities against Laotians ...

If anyone should wish to ask why the New Zealand Government persists in recognising the regime of Lon Nol which is so popular that it can barely maintain a defence perimeter ten miles around the capital, and why the U.S.A.F. continues to bombard Cambodia in a violation of the Peace, identical to their violation in Laos ...

Then the concerned person should attend the public lecture at the Concert Chamber of the Town Hall on Monday 26th March given by Wilfred Burchett the famous Australian journalist and author (the Furtive War - North of the 17th Parallel - Mekong Upstream - The Second Indo-China War - the Inside Story of the Guerrilla War etc.) and co-author, with His Royal Highness Prince Norodom Sihanouk (the Head of State of the 99% of Cambodians that we do not recognise!) of "My Secret War with the C.I.A."

Mr Burchett has received a glowing tribute from Prince Norodom Sihanouk: "Wilfred Burchett is considered by his own Government a traitor" (this was in 1971) "but that man is deeply patriotic and honest. His crime is to dare to defend the weak against the strong and justice against injustice. If the peoples of New Zealand and Australia wish to get to know the political realities of Cambodia and Indo-China they ought to read the books of Burchett whose ideology incidentally is different from mine." This is an occasion not to be missed. Entry free - there will be a collection.

Walter Pollard

BOYCOTT

Unilevers ... Soap and Soap Powders. Unilevers ... Household Cleaners. Unilevers ... Toothpastes. (Frozen foods are not affected).

C.A.R.P. together with a committee representing combined trade unions and other organisations are asking consumers to support a boycott of these Unilever products. Because: In refusing to supply the new Gubay chain of grocery stores (wholesale and retail) Unilevers are stopping you, the consumer, from the chance of buying these goods at a lower price. Lower Prices: At a meeting with CARP Mr Gubay promised that the prices in his "3 Guys" food stores will be lower than in any other grocery stores. Monopoly: Slowly but surely over the past few years a few manufacturers and wholesalers have been taking over the food industry with the result that you are paying higher prices and they are keeping prices up. The small independent grocer: Because the wholesalers (Nathan, Bond & Bond; Foodstuffs etc) have set up their own supermarkets the small grocer has not been able to compete and, in fact, many have gone out of business. If they are able to buy from the Gubay wholesale at the same prices as he sells to his own retail shops then they should be better off. Mr Gubay: Has assured CARP that: No increased prices will be put on old stock or stock in the store at the time of an increased price. The price per pound will be shown on cheese and other items. He will meet CARP at any time to discuss consumer interests. Other Brands: ~~here with~~ we give you a list of Unilever products and another list of other brands available.

Don't Buy Unilever: Soap - Sunlight, Knights, Lux, Solvol, Dawn. Soap Powder - Rinso, Persil, Lux Flakes, Surf, Drive, Bio Luvil. Cleaners - Handy Andy, Vim, Dual Cleaner Polish. Toothpaste - Pepsodent, Signal. Don't Buy Other Brands. Soap - Taniwha, Joy Launderine, Cashmere Bouquet, Palmolive. Soap Powder - Taniwha, Joy, Waxine (Shoprite only), Bio Prep, Launderine. Cleaners - Pine-O-Clean, Sanpic, Harpic, Atamax, Ataway, Ajax. Toothpaste - Colgates, McLeans, Ipana. Enquiries ... Support ... Donations ... to Campaign Against Rising Prices, P.O. Box 23219, Papatoetoe. Phones: President 556-746, Secretary Pop 86-077 Mrs E. Ayo.

SOUTH AFRICA NOT A POLICE STATE? CONSIDER: Half of the judicial executions in the world each year occur in South Africa. In 1972, South African Police shot dead 94 people in the 'execution' of their duty. No mention is made of the number injured or hospitalised. Of these 94, 91 were black or coloured. This figure of 94 represents an increase of nearly 80% on 1971's total of 54. Ex Nazi Vorster, imprisoned during WW2 for his pro Nazi activities says of his fight for Hitler, 'If I had my life to live again I would do the same. I'm quite satisfied that what I did was right.'

The Young Socialists have swept up six of the ten Arts Faculty positions on the Student Representation Council. Of the 464 votes cast, only veteran student, Bob Lack, polled more than 50% with his total of 239. Former Constitutional Wizard-turned teacher, Lack's re-entry into student politics will be welcomed by many as a return of a modicum of common-sense may well result. The Socialists intention will no doubt be to increase the radical consciousness of the Students' Association with their policy emphasising only political issues. Peaceful demonstrations against the tour, support for the Women's Lib. Movement and continued action against the Viet Nam war was the basis of the Socialist platform. The only surprise result was the failure of prominent activist, David Colbourn to be elected.

Results: Arts Faculty - Lack 239, Beresford (Soc) 203, Roth (Soc) 188, McKenzie 187, Morris (Soc) 181, White (Soc) 164, McDonald 161, Adams 158, Westbrooke (Soc) 147, Treen (Soc) 145. Law Faculty-Kidd 111, Armstrong 110, Folster 101, Hayman 79. Bob Lack welcome return. David Colbourn missed out.

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Demonstrate at Harewood - Weedons March 24-25

THE U.S. MILITARY PRESENCE IN NEW ZEALAND

On June 14, 1968, New Zealanders learned that the United States Navy was intending to locate an Omega Navigation transmitter in the South Island high country, and a campaign against U.S. Military bases in New Zealand began. The proposed transmitter was not to be the first American military installation in N.Z., as the U.S.A.F. Project Longbank had been operating at Woodbourne since 1962, and a Navy-Air Force base, using Operation Deepfreeze as a cover, had been operating at Christchurch Airport since 1956. However, Omega, which had the capability of guiding submerged missile submarines and therefore appeared to invite nuclear attack on New Zealand, was the installation that focuses attention on and objections to the American military presence in N.Z.

This article describes the successes this campaign has achieved so far and the next phase of this campaign, planned for this autumn, against U.S. military activity centred around Christchurch Airport.

OMEGA

The Omega campaign is the biggest success story of the N.Z. anti-war movement. From 1964 onwards the U.S. Navy had been saying that it was going to locate one of its eight proposed Omega transmitters in New Zealand. At various times Navy spokesmen made it clear that New Zealand provided the "technically most excellent location" while its mountainous topography allowed economical antenna construction.

When the New Zealand public were told of these plans in 1968 there was immediate uproar. Thanks to vigorous New Zealand protest the U.S. Government had to reconsider its plans and select an Australian site. This decision was apparently made in May 1969 but kept secret until March 1971 when the Australian Government announced that it had agreed to the transmitter being located at an undisclosed site in Tasmania. The Omega debate then acquired new vigour in Australia (see Monthly Review 124, p14) with the objectors using the same arguments and data so successful in New Zealand, while Tasmanians were additionally incensed that yet more of their natural scenery was to be ravished - hydro-electric schemes already having exacted a heavy toll.

While the debate raged, officialdom was silent again until June 1972 when the Australian Government announced that alternative mainland sites were being considered and in September 1972 it was announced finally that Boort, in the Murray Basin, Victoria had been chosen. The announcement coincided, probably intentionally, with the Croation terror bombings, and was hardly noticed by the Australian newspapers. The exact locality is still secret.

Forcing the U.S. Navy to build her transmitter in Australia rather than New Zealand of course does not cripple the Omega network, but the campaign was successful in that

- (a) it has prevented N.Z. getting more deeply involved in American warmongering than it already is by virtue of SEATO, ANZUS and Mt John.
- (b) it has forced the U.S. Defence Department to spend more money on a less suitably located transmitter, and has delayed completion of the Omega system by at least a year - the Australian transmitter was supposed to be operating before the end of 1972.
- (c) The New Zealand public has learned to be suspicious of apparently innocuous American projects, and the American Government has learned that military bases are unwelcome in New Zealand.

This last point is perhaps the most important of all - if we had not demonstrated such intense opposition, we could now be hosting all sorts of military installations on our soil, in the same way as has happened to Australia.

WOODBOURNE

The campaign against the secret USAF "Project Longbank" in January 1971 had the immediate result of eight year's secrecy being briefly put aside to allow a party of journalists and students to see portions of the base. This was enough for it to be deduced that the function of the base was to detect, identify and collect data on nuclear explosions of other nations, and

- (c) to discover the effects of nuclear explosions on radar and radio propagation - a field of weaponry improvement the U.S. was prevented from experimenting in by the Test Ban Treaty.

In August, 1972, nineteen months after the big demonstration, the New Zealand Government announced that the U.S.A.F. was to close down the Longbank installations. The real reasons for closing down Woodbourne are still somewhat obscure but "budgetary considerations" may be close to the truth.

The U.S.A.F. is known to have had about forty or fifty bases operating in the Longbank network, and over the last two years several of these have been closed because more sophisticated methods of performing the nuclear test spying job were becoming available. In particular, the synchronous "Early Warning" satellites, which began to be launched in November 1970, carried sensors for detecting nuclear explosions, and the U.S.A.f. has begun "Project Secede" in Alaska which uses high altitude clouds of barium ions to simulate the effects of nuclear explosions.

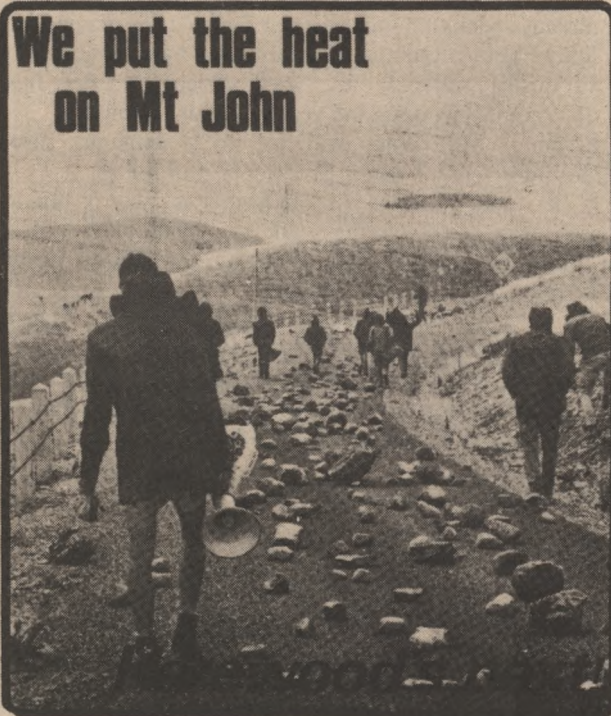
The Woodbourne installation, however, built of concrete blocks, had the appearance of being a permanent installation when compared with most of the other bases, which consisted of collections of trailers loaded with electronic gear. During the period when other bases were being closed down, newer, more sophisticated equipment was still being installed at Woodbourne, which suggests that until the time of the demonstration Longbank was intended to be kept as a permanent base, perhaps as a back-up system in case of satellite failure. It would appear that the campaign against Longbank has resulted in the U.S.A.F. reconsidering and deciding to close down the N.Z. base rather than open somewhere else.

MT JOHN

The campaign against the USAF Aerospace Defence Command satellite tracking station at Mount John took place in March 1972, with the objectives of: (a) obtaining details of the lease agreement between Canterbury University and the USAF, (b) forcing cancellation of the lease, and (c) ultimately getting the base closed down or converted to scientific functions and civilian operation.

As it turned out, after provocation by police, the demonstration developed into a mild exercise in vandalism, which constituted very powerful pressure in the University, which in other fields has always enjoyed good relationships with its students.

This pressure got results: the University published the lease agreement, and decided to terminate the lease. In addition the University asked very pertinent questions of the USAF, the published answers to which authenticated everything the protesters had been claiming about Mount John. The final objective, of closing down or demilitarising the base, has yet to be achieved, but in the light of other successes, is not impossible.



determine the effects nuclear explosions have on the upper atmosphere (see Monthly Review 128, p7).

The Longbank network of bases was shown to be performing this task.

- (a) to ensure that signatory nations were not violating the Partial Test Ban Treaty.
- (b) to monitor French and Chinese Tests.

Harewood Weedons

Continued

This March a demonstration will be held to draw attention to the American military activities going on at Harewood, Christchurch's Airport, and Weedons, an R.N.Z.A.F. base just south of Christchurch. These activities are carried out undercover of the Deepfreeze Operation, but are largely independent of it.

The campaign will be divided in particular against three features of the Harewood Base.

1. The U.S. Naal Communications Facility. Sometimes described as the "Voice of Antarctica," this "facility" also serves as link in the U.S. Defence Communications Network, maintaining high frequency voice, teletype and facsimile links to Hawaii and Canberra, and with a very powerful (40 kilowatt) transmitter which can be beamed in any direction. The receivers for this facility are located at Harewood, while the transmitters are located within RNZAF Weedons Base, behind gateways flanked with signs saying: "Prohibited Area: Official Secrets Act 1951."
2. The USAF Military Airlift Command (MAC) Base at Christchurch Airport (see NZMR 127, page 16). Ostensibly this base exists to assist the U.S. Navy's operation Deepfreeze, flying Starlifters from Hawaii to Christchurch and on to Antarctica, but it is not covered by the Deepfreeze agreement and in fact MAC services an average of one aircraft movement per day right through the year in support of all sorts of military activities in the South Pacific area. This includes handling of logistical tasks for Mt John and Woodbourne, while aircraft bound for American installations in Australia also pass through Christchurch.
3. From time to time various military research projects, concerned with problems of radar, radio surveillance, and weapon development, are based at Christchurch. These include, recently:
 - (a) "Project Press" (NZMR Oct. 1971) which used a "Boeing 707 flying laboratory" developing techniques of mid-course detection of missiles from infrared "signatures".
 - (b) The conjugate aurora studies, carried out research on the effect of solar flares and high altitude nuclear explosions on radio communications.
 - (c) Project Kiwi One, using Harewood-based aircraft to drop explosive charges in the Pacific, the sound waves of which were monitored by ships as part of a submarine detection and communication research programme.
 - (d) Project Picaposte, which was part of Project Secede, using barium clouds to simulate effects nuclear explosions have on radio propagation.

The aims of this campaign will be to achieve demilitarisation of American activities at Christchurch Airport. There have already been some encouraging trends in this direction which suggest that the American Government is sensitive to criticism of its military activities associated with Antarctic exploration. Indicative of this trend are:

- (a) The move of "Deepfreeze" headquarters from close association with MAC at Christchurch to McMurdo Sound.
- (b) The twenty five million or so dollars budgeted for Deepfreeze now comes from the U.S. National Science Foundation rather than the Defence Department.
- (c) The three new ski equipped Hercules due to begin operation in the Antarctic in 1973-74 summer are being allocated to the National Science Foundation rather than the Navy, as in the past.

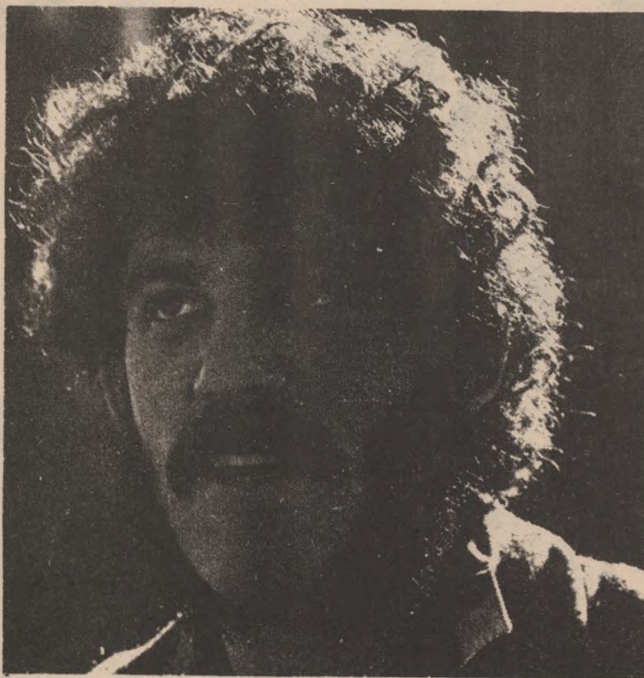
This last move is particularly significant, as it means that the U.S. now has the option of using civilian aircrews in Antarctica. If civilian aircrews are possible, then there is no justification for the Navy having a stronghold on radio communications, so there would be no justification for the military-run Naval Communications Facility. Similarly civilian aircraft could be hired to fly supplies from the U.S. to Antarctica; Pan Am have already operated charter flights to McMurdo. There are airlines in Alaska and Northern Canada experienced in operating heavy ski equipped aircraft. There is therefore no justification for having the MAC base at Christchurch.

If scientific research were the sole objective, there would be noneed at all for the U.S. military presence at Harewood and Weedons. The Committee Against Foreign Military Activities in New Zealand (CAFMANZ) is sponsoring the campaign to get the U.S. Military out of Harewood and Weedons, and it needs your support.

OWEN WILKES

THIS WEEK IN BRITAIN

Dave Neumege,



Hi!

It worries me to think that some of my readers may not be eating too well. Lets face it, cafe food can get very boring and depressing after a couple of mouthfulls, so from time to time I'm going to include a recipe in this column.

This week I'd like to tell you how you can make a Swiss muesli. It's really nice stuff, ideal as a breakfast cereal or snack, and delicious even as a dessert. It's particularly good for impoverished student types as its cheap, good for you, easy to prepare, and if you have a big bowl of it in the morning, you won't have to eat again until eight at night! But most important of all it's yummy; I've had it every day for the last six months and couldn't face getting up in the mornings without it.

Another good thing about Muesli is that you can mix it up according to your taste. It is possible to prepare a large batch that will last for ages (indeed they sell some expensive artificial muesli in supermarkets over here) but it's best to experiment a bit to see what you like putting in and how much of each ingredient to use.

My women and I (as well as bhey our Irish flatmate) have big jars of goodies, and we help ourselves from them every morning and make it up as we wish. The end results can be quite different too!

Here's what you need:

1. Cereals - start off with ordinary rolled oats. We've really gone overboard and now put in millet flakes, maize flakes, wheat flakes, wheat germ, and "organic pinhead oat flakes". Soon we'll be buying barley flakes and rye flakes cause they're also meant to be good.
2. Nuts - Nagell nuts are nice, walnuts are too, Brazils are fantastic! If you like nuts try adding peanuts and cashews (unsalted of course).
3. Dried fruit - if you're not fussy buy some of the already packaged mixed fruit (they have orange and lemon peel in them!) If you are fussy have separate jars of raisins, sultanas, etc. Dried apricots, prunes, figs, etc., are tremendous and very good for the bowels.
4. Sugar - white sugar will not do - demerara sugar should be used. I prefer the clear sort of honey.
5. Milk - add to taste, you can have it as pasty or thin as you like. Top-of-the-milk or cream add a new dimension, and we add a spoonful of yoghurt (some flavours are better than others).
6. Fruit - it's nice to throw some on the top, tinned, stewed or fresh. Bananas are our favourite.

I hope you will all enjoy muesli - remember the original recipe was worked out by a Dr Bercher-Benner who regarded it as a prescription rather than a recipe!

wheat

"THE BUBBLE" - A 3-D MOVIE

(Steve: I can't re-call the producer, director or writer - but they are all the same chap who goes under the name of "master of the unusual", and it's not Castle either).

Actually this movie wasn't in 3D at all; it was in "space vision", which was advertised as "a step beyond 3D". It was released in a blaze of publicity usually reserved for films like "The Godfather", or "clockwork Orange". For weeks ahead posters in the tube stations proclaimed: "The Bubble is coming", "The Bubble will boggle your mind". We were expecting something pretty good, at last someone had made a really interesting 3D movie!

We raced along to the classy West End cinema where it was showing and discovered that it cost \$1 for the

cheapest seat. This is an outrageous price, nearly double that of any other film.

After the interval the lights were dimmed and a mysterious voice behind the screen told us we were about to see something amazing and asked us to put on our special "space vision" glasses. The curtains parted and the movie began.

What a terrible movie it turned out to be. It was one of those super low budget efforts; you know, only four people had speaking parts, the other thirty only had to make mechanical movements. There were only four or five settings and one particular shot of people walking by a merry-go-round was shown over and over again. The sets were the shoddiest I've ever seen. You could easily tell, for instance, that the trees in the forest scene were dead.

The actual 3D was reasonably effective, even if a little out of focus, most of the time, and there were eight really good shots, lasting about ten seconds each, where things appeared to come out of the screen towards you. The funny thing was that none of these shots really fitted into the movie at all, e.g. a tray of drinks started moving about by itself and came into the audience. Fine, great stuff, but there was no reason for this, it didn't fit into the story at all! Speaking of story, it was of course appalling (surprise! surprise!) nothing much went on for the first 1½ hours and just when we thought something interesting was about to happen those best eight shots were shown all over again and the movie ended. (It was obvious they'd ran out of money).

If "The Bubble" ever comes to New Zealand go and see it - it's so bad it's almost a must. Lots of people walked out.

There is also a horny 3D movie doing the rounds called "The Four Dimensions of Greta", I might go and see it sometime.



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Mike Moore's maiden speech



Traditionally maiden speeches are not to be controversial, but these are not traditional times, for there are certain times in the history of a nation when the people will collectively say "We want more than this, we seek a new attitude," and the destiny of a country is forever changed. I am proud to be a member of a political party that says "We want more than just a better standard of living" for we are far more ambitious than this. We seek a different set of values. We sought parliamentary office not as an end, but as a means to legislate the ideals we hold so dear. Before I read to you some ideas I have of the future, I think it is best to preview the past and the extraordinary set of circumstances that has led to this most unique thirty-seventh Parliament.

For many years this country was led by those of consensus politics, the politics of the centre and the philosophy of the opinion poll people, who had no confidence in themselves and no confidence in their country. They were the people who are responsible for the decline of that uniquely New Zealand concept, the welfare State. Under them social security became neither social nor secure.

They wrote the blackest page in New Zealand's foreign policy in their blind support for the now discredited war in South-east Asia. They would sup wine with South African visitors, yet talk of equality. They followed blindly other countries' dictates on foreign policy, yet talked blandly of independence. People were sickened by a society whose answer to homosexuality was imprisonment, and a society whose answer to the drug crisis was mental asylums. Internally, this country has been racked by inflation, inflation that destroyed savings and harmed those who could least afford to defend themselves. The welfare State was once a symbol of social liberation, and equality became under the last

Government a symbol of cold cynical cost accounting. Why does this welfare State punish so many people whose crime it was to work that little bit extra? It is a system geared to failure.

Take the many good retired people in my home electorate of Eden. Because they saved and have a property and a little money in the bank, they are penalised. They cannot get a supplementary income because they have too much money in the bank, too much to get a pensioner flat in Eden. They have worked too hard, they have saved, and they have been penalised. Elderly ratepayers in Eden found exorbitant rates savagely slashing their savings and living standards in retirement. They received no attention during the last 12 years of the National Government. I am proud to say that in only a few weeks Labour's rate-rebate policy will be implemented as pledged during the election campaign. Means tests hurt those who want to earn a little more in retirement. What kind of bankrupt conservative economics is this which denies the economy the productive skills and the productive capacity of many retired people willing to work? No one in the Labour Party says they should have to, but we do feel we should not penalise those who want to. The last Government's answer was one of despair and negativism.

Following the leadership of this last Government, how many times did members of this House hear defeatist expressions such as "Where is the money coming from"? After all, we are only a small country. America saved us in the last war. Their apologies and slogans have become the clichés of failure. This was a National Party which would sell our land and industry to foreign speculators; a conservative party which wanted to flood our scenic reserves; a so-called liberal party with a leader who once supported capital punishment; a New Zealand party whose so-called New Zealand foreign policy lies rotting in

the swamps of South-east Asia. They say that race relations, inflation, university unrest and industrial problems are world-wide problems, and that New Zealanders should not worry because after all the industrial problems in Iceland are far worse and race problems far more critical in the United States. This was defeatism at its worst and escapism at its most obvious, and that is the philosophy of conservatism. World problems are nothing more than a collection of individual national problems. The people of this country wanted answers, and Labour's pledge to legislate principles into practice caused throughout the country groups of determined New Zealanders to work together in a coalition of conscience for a change of Government. They wanted a New Zealand Government with New Zealand attitudes with a political conscience that only the Labour movement could provide. Already this Government has acted to increase the allowable income for those who wish to work in retirement, and at Christmas time a bonus was given to our senior citizens. Not a single cry of "Where is the money coming from?", was heard from the Opposition.

But more important than this Government's urgent action on prices, more important than its quick answer in the field of regional development and its speedy implementation of a new housing programme, is the new feeling of confidence New Zealanders now have. There is an air of expectancy and confidence about people. They look towards exciting new goals with the certainty that here is a Government that truly puts people first. Senior citizens know that this Government cares and will act. Young people can see that the Government does not have to be incompatible with principle. There has been far more than a change of Government. There is a new attitude and a new confidence among the people of New

mike moore continued

Zealand, and now this country has a supreme and unique opportunity to innovate new and worth-while concepts in its search for this new society.

Nothing has been done by previous Governments about a policy for recreation, and one would have to be blind not to accept that the problems of leisure and the pressures of recreational facilities will be immense in the next few years. Society is truly changing, and the old social order is rapidly ageing. One-third of our population is under 16 years of age, 50 percent of the Maori population is now under 19 years of age, and it has been estimated that by 1986 only 28 percent of the total population will live outside the biggest 17 towns of this country. The major feature of recent social development has been this rapid urbanisation, which brings many dangers and problems. The numbers of working mothers and solo parents are forcing new pressures on our recreational facilities. This fact, combined with longevity and a possible shorter working week and readjusted work patterns, points to the need for the Government to accept some responsibility for planning. That is why the Labour Party proposed a sports and recreation ministry in its last election policy. I must admit, however, that this is not entirely new, as Government first interested itself in recreation in 1937 when the then Minister of Internal Affairs, the Hon. W.E. Parry, initiated a conference on the subject. An Act was passed in 1937 which provided for a New Zealand council and district committees, the employment of officers, the granting of financial aid to local authorities and volunteer organisations, and the authority for local bodies to raise loans for recreational purposes. Unfortunately for New Zealand, the war and later the newly elected National Government stifled and then strangled the project, and then in 1950 the Physical Welfare Department, which was associated with the Department of Internal Affairs, went out of action.

This Government will establish a new ministry to assist organisations and provide and plan for recreation. This will be a ministry with its vision towards the future, and it will not be influenced by past prejudices such as led to the destruction of the first department by the national Government. One area in which this new attitude and new ministry could assist is that of community or neighbourhood schools. In my electorate we have an outstanding example of what can be done, even when the achievement is neglected and ignored, as it has been, by 12 years of Conservative administration. The school is called the Eden Noraml School, but it is far from normal. It caters for 1,500 children, parents, and senior citizens and is used by the community 7 days a week. Dressmaking, floral art, defensive driving, music, and a

host of other activities are offered to the community at no cost to the State other than a token payment to one individual for supervisory purposes. No extra payment is made for electricity, maintenance, or cleaning. For just a few dollars a month, 1,500 children, parents, and senior citizens are involved in recreational activities. With extra assistance and just recognition this school estimates it could double the numbers who attend and make use of its facilities.

In the past, a concept of twisted economics insisted that school swimming baths could not be used outside school hours because no supervision was available. What kind of social advantage was sought to be achieved by having caretakers at some schools chasing children off school grounds at weekends and during holidays? These were the twisted economics and selfish Conservative priorities of the previous National Government. I am confident that this Government will seek changes in these policies. Millions of dollars of taxpayers' money is invested up and down this country in school facilities which are used for only part of the year. To achieve maximum use of these facilities must be one of the goals of a sensible recreational policy.

During the past 12 dreary years little has been attempted in any innovative, concrete, or effective way to improve industrial relations or to seek out a new industrial order. Nothing has been done to initiate worker investment or involvement within industry, nor to encourage a co-operative attitude to the problems of work satisfaction, employee alienation, and general working frustration, nor even as a means of advancing opportunity. I wish to speak in favour of a co-operative approach to industry with employee investment and employee rights in decision-making — in fact, in the whole concept of industrial democracy. There is a great deal of current confusion about the meaning of industrial democracy. For many it may mean little more than improved industrial relations, which are, of course, an important side advantage. But far more important is the ethical or philosophical significance of applying the democratic principle to work.

The aim of workers' democracy is that employees in a particular place of work have a responsibility in the direction of their industry. Let us extend the democratic principle to the place of work. Let us recognise that multi-national companies, international capitalism, and internal monopolies threaten the economic freedom of this country. We need investment capital for growth areas and we need to bring about a basic change of opportunity. When I talk of opportunity I mean not only the democratic opportunity of job direction and decision-making, but also the opportunity to acquire wealth and capital for investment purposes. It was accepted in the past that capital was acquired by self denial or abstinence. This claim was a widely accepted and highly respected part of popular belief by the classical economists of the late 18th and 19th centuries. On this claim depends much of the prestige and justification for capitalism in its 19th-century form, for the capitalist embodied all that was right in Victorian virtue. He denied himself the clear opportunity to consume more and he deliberately saved in order to build up his stock of capital. He used this capital to produce goods and services the people wanted.

The only serious challenge to this accepted concept came from those who were adamantly opposed to capitalism in any form, particularly Karl Marx, who developed in his *Das Kapital* the theory of surplus value. He tried to explain how capitalists made great profits by exploiting workers, and his theory was extremely attractive in the harsh days before the welfare State. This seductive theory of how the capitalist took for himself from the employee much of his productive capacity never fully explained why the employee did not in fact decide for himself that he would be better off as a shareholder in business or by working on his own account. The answer is, of course, opportunity.

It is abundantly wrong to say that in modern days capital is saved by denial or thrift. The opposite is true. Capital is incestuous; money makes money. The way in which successful firms accumulate capital is by spending, not saving. Purchase of equipment is tax allowable; insurances are tax-allowable items. Taxation works in favour of business. The ability to spend and invest is restricted by commercial practices to commercial industries. Taxes and subsidies assist exporters and farmers and a host of industries. Why cannot equal advantages and assistance be directed at employees? The strength of a company lies not essentially in initial investment or management or workers, but in goodwill, customers, turnover, and the ability to spend and invest. The importance of spending money to build up a market

and goodwill and thus increase the capital value of a business cannot be overstated. So there it is, Mr Speaker. What I am asking is that it should be appreciated that taxation and its structure should be amended so that in industries considered desirable by the Government we should seek to urge employees and their recognised representatives — that is, the trade union movement — to invest within their industries.

There are many partners within any industry. The consumers have a vital interest in the efficiency of a business, and without the consumer there would be no business. Society at large is interested because enterprise uses society's resources. Workers are involved because of their contribution and because of their responsibility to their place of work. An enterprise is therefore obviously a far greater co-operative venture than the narrow legalistic concept of a public company.

I urge that this Parliament give consideration to the principles of co-operatives and employee investment within the framework of industrial democracy. The previous Government gave no consideration whatsoever to this idea. In fact the much lauded National Development Conference did not discuss it at all. I do not attack the conference for attacking's sake, nor do I attack it for what it did; rather I express my dismay at what was not done and what was not attempted.

A body should be established to examine employee investment within industry, and to find ways of encouraging this principle. I do not believe that we can approach this matter in any sectarian manner; the ideas of the brave future should not be hindered by the redundant dogmas of the past. In the past some people once proclaimed that the way to a better society was by State involvement in crucial industries, and in some areas this is vital, but this did not end profit enterprise nor public poverty. Too often even now, in State-run enterprises the attitude of employees to their management is no different from that in private industry. Nor in fact is the attitude of the management any different. State capitalism has solved little.

We should be bold, and with apology to no one seek out new solutions. In Germany and in Norway work councils exist which represent employees in matters of job decision. This principle has existed in Germany for 20 years, and in 1970 it was provided that employees were to be paid for attending these meetings. Work councils in no way should supersede the legitimate activities of trade unions but can assist and play a useful role in terms of job decision-making and as investment and holding groups. Let us encourage employee investment. Let us encourage works councils and seek out new advantages in new ideas.

Life, however, cannot be forced to conform to theories. The approach must be experimental and flexible while the principles remain immutable. The intention is not to replace autocratic management with bureaucratic management, but instead to allow freedom and opportunity full play in economic organisations. In the liquor distribution industry the concept of trusts with slight modifications lends itself to such a concept. The New Zealand farmers discovered the benefit of such ideas years ago, and now have co-operative freezing works, co-operative fertilisers works, and a co-operative dairy industry which also supplies retail goods and services. Maori land corporations have long since proven successful. In Palmerston North a co-operative chain store flourishes. These organisations are invariably co-operative to the suppliers who also receive special rights as consumers, but somewhere along the line the role of the employee has been ignored. What are his rights? What say in the direction of his industry does he have? Some may say he has no rights there because he can leave at any time, but if he has no rights can he be expected to have any responsibility?

This country can no longer afford not to look at the future and not to accept new ideas. Education will play a vital role. Why is there not included in apprenticeship and technical training the basic fundamental facts about trade unions and their role? Is that not a place where we could begin to suggest ideas on industrial responsibility and employee investment.

No single speech in this Chamber can answer the anomalies which exist, nor answer the questions that are posed by advocating employee investment and industrial democracy, but if I can have served by beginning a debate on that issue I shall be well pleased. Fundamental changes are taking place in New Zealand society seemingly despite Parliament. Too often in the past the functions of Parliaments seem to have been to legitimise the obvious by legislation. Parliament's role again should be to house new ideas and innovate new concepts for the future. We cannot as a new Government promise paradise but at least we should seek new opportunities for Eden.

labour club cautious

Labour Club Meeting
Report

ACTION AND PRINCIPLE - these were the two conflicting elements in the Labor club meet last Tuesday night. It was stressed that the meeting of about 50 people represented the Labour Club - and not the Princes Street branch of the Party, although the meeting was ably in the hands of regular party members. The meeting was largely an excuse to adopt a slightly more radical (?) approach to some problems, without embarrassing the Party by having a Branch pass any motion which could be in any way controversial. Of course this made any motion passed significantly weaker.

Noticeably absent from the topics of discussion were the rocketing cost of living and the dilly dalliance of the Govt. with regard to French Nuclear testing. However, the other major issue of the Tour was well thrashed out.

A fine letter to Mr Kirk expressing doubt over the desirability and fairness of mixed trials was unavailable for publication - it was unthinkable to act in any way which would, or could bring any tinge of pink to the still lily white cheeks of the new Govt.

In keeping with the tone of the letter, several speakers denounced the apartheid regime in S.A. and exposed the inherent sham in mixed trials. But they then about faced and stated that we must accept mixed trials if they were offered. The reason given was that the general public, being uninformed would assume that any protest after this would be tantamount to a case of 'having one's cake and eating it too.' However the need to reform the public of the sham in mixed trials was repeatedly stressed and various ways of doing this were outlined. A plea was made to individuals to write to newspapers discussing the methods of selection and emphasising the fact that just having mixed trials was not going to solve the problem of apartheid, or stop protest.

Emerging from the debate over the tour was the fact that the Rugby Union's decision to proceed with the tour was carried only by a margin of 7-5, one vote short of a deadlock. Rigid Party defence for Kirk - "At no stage did he say he would stop the tour" and 'we must realise that it will be attractive for Kirk to accept mixed trials' was coupled with vehement condemnation of National's agitation for a decision and its aggravation of a politically inflammatory situation.

Surprisingly, the decision to stop the tour was regarded as non important in terms of Labour's re-election chances. It was stated that the Tour will be forgotten in 3 years time and that only the general picture of 3 years legislation will be put the the voter.

Next - a lively debate on using public funds for financing political parties in which many remained sceptical about the desirability or implementation of such a practice. Possibly the best suggestion was that of choosing whether your last \$5 of income tax went to the Govt. or to a political party of your choice.

Laughter greeted the desire of a female member present 'to bring out some little matter' in regard to Abortion Law Reform. Unanimous support was given on this topic, but there was a general reluctance to take the controversial issue further, just because it was controversial.

General business relating to Sharpeville Day, the N.Z. Broadcasting scene and the future functions of the Labour Club were discussed before listening to a monotonous and uninteresting report on Regional Representation by Mr D. Isbey, brother of the M.P. for Grey Lynn. The lack of interest was reflected in the doodling of the secretary and the rhythmic nodding of the President's head. A shame, because Mr Isbey's contribution to the evening previously had been lively, intelligent, and yes, even thought provoking.

"Time for a change", an apt motto, and the Labour Club must change. At present it is slowly treading down the paths of caution and conservatism. It must become more aware of the dangers of conservatism and of stifling self-criticism - surely evident from the days of National Govt. It must progress now, and not be subservient to Labour Party policy, but a progressive and critical group of politically active men and women.

J.L. Crawford

tongan protest

Well folks you will be pleased to know that anti-French test protests are not confined to New Zealand and Australia. In the Kingdom of Tonga, ATongan, Joseph Hola, is awaiting charges as a result of his anti-test protests. Joseph is the air traffic controller at Tonga's Fuaamotu Airport. On December 20, as a representative of staff at the airport, he did not allow a French military aircraft to takeoff, saying that he would hold it for two hours. Consternation! Senior Government officials rushed out to the airport. After holding the plane for 1½ hours, Joseph gave way and let the plane go.



Subsequently the Cabinet suspended and replaced him. He went without pay for 2 months and recently was put on half pay. Joseph has a family of six to support and has relied on assistance from friends in Tonga and New Zealand.

In a recent letter Joseph said "I was told by the Secretary to the Civil Service that they will have to charge me."

The Secretary expressed dislike of the test, but as Joseph comments, "Well it looks that there are a lot of high officials who don't like the tests. But what's keeping them shut I just don't know. May be obedience is better than sacrifice."

hart

O.K. you lot the circus is over. Snap out of the beer and ice-cream disoriented sloth you've been in for the past 3 weeks and hear this, HART wants your help to stop the tour. He said it. He's an honourable man. Just give him a chance and lay off.

However he's had one hundred days to call it off and still nothing. And there's only 12 weeks to the tour. At the meeting we adopted the plans of the National Anti-Apartheid Co-ordinating Committee (NAACC) for Sharpeville Day. What a bore most of you said. Why not the 24 hours a day disruption Hart has been promising everybody.

Very simple it was all a matter of tactics. The movement wanted to concentrate on Apartheid rather than purely the tour. We wanted to keep reminding people that we are opposed to apartheid not just this one Rugby tour. Thus we educate people about the nature of sham mixed trials and teams, as long as apartheid exists no team is acceptable. Also why give the "law and order" boys something more to scream about, we all know that they only use this as an excuse to hide and cover their own racist views. Furthermore as the police have already estimated that we can get 10,000 people we did not have to bother having a show of numbers.

However the most important reason for not doing our own thing was that we did not want to split the movement. Poor old Mr Kirk, the honourable gentleman thought he could split us by staging these sham mixed trials or even by saying they were in the pipe-line. He crapped.

There we all were, students, women, trade-unionists, christians, drop-outs, workers, all united, all legal all announcing that we oppose apartheid. So much for Sharpeville, but we have to keep moving, have to keep organising, because we all know that if the tour comes standing around on pickets is not going to stop it. Thus the next meeting of Hart will be on Tuesday, 27th to plan for this. Top Common Room, 7.30 p.m.

WANTED: Audent and careful people to research into: - company structure; - consumer affairs; - advertising; - survival techniques (mostly concerned with the law) like: getting a lease, vetting guarantees, etc. Leave name at Craccum or phone 74-740 ex. 9491. 2. CRACCUM will now be undertaking to look into complaints of shoddy workmanship, repairs etc. poor service, rotten products and the like. Call at office and leave a contact address and phone number.

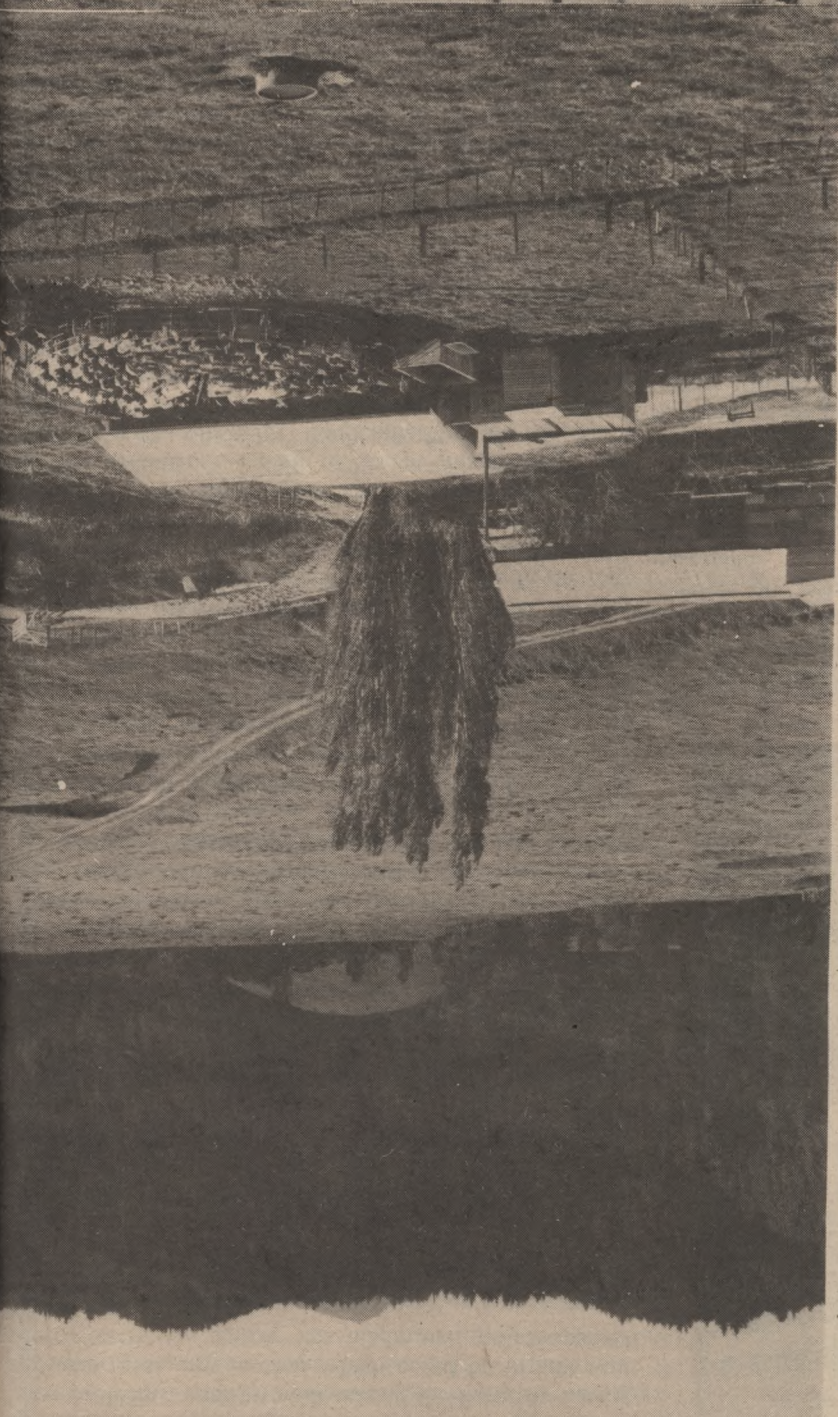
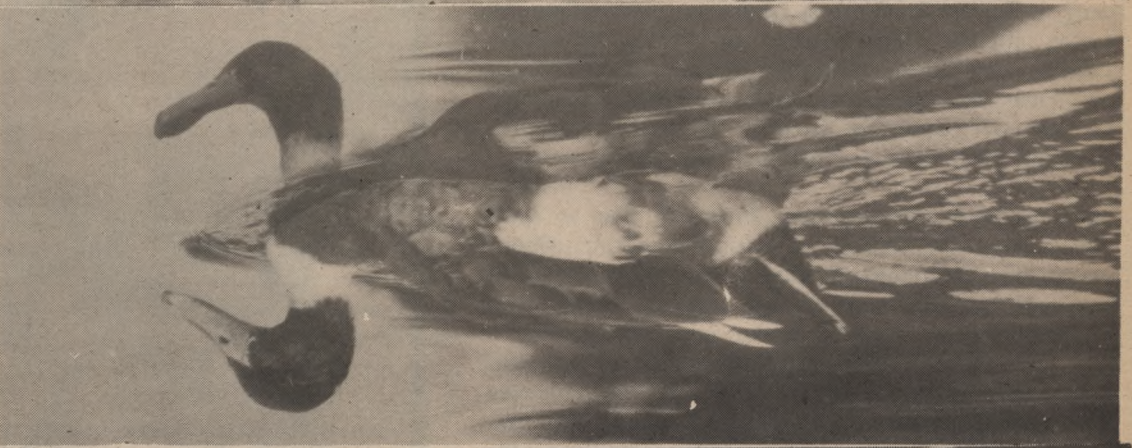
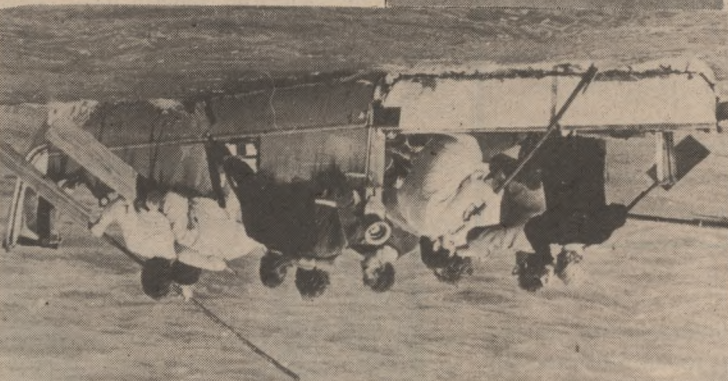
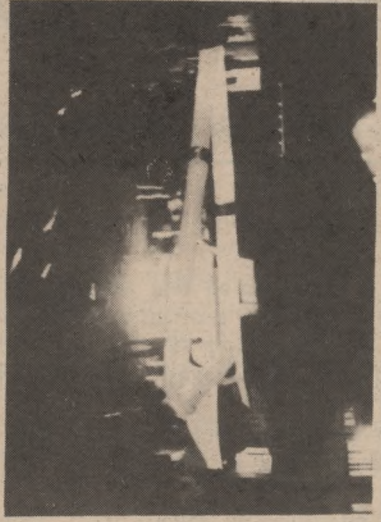
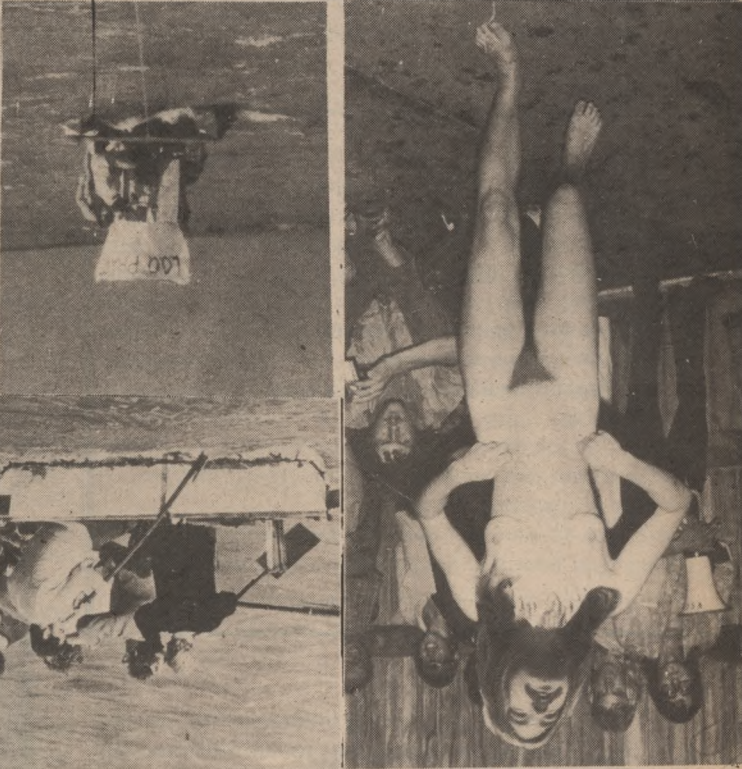
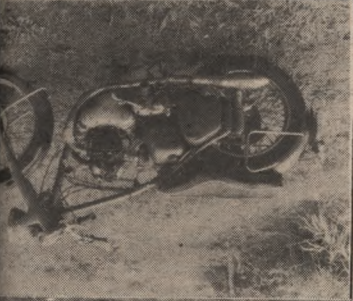
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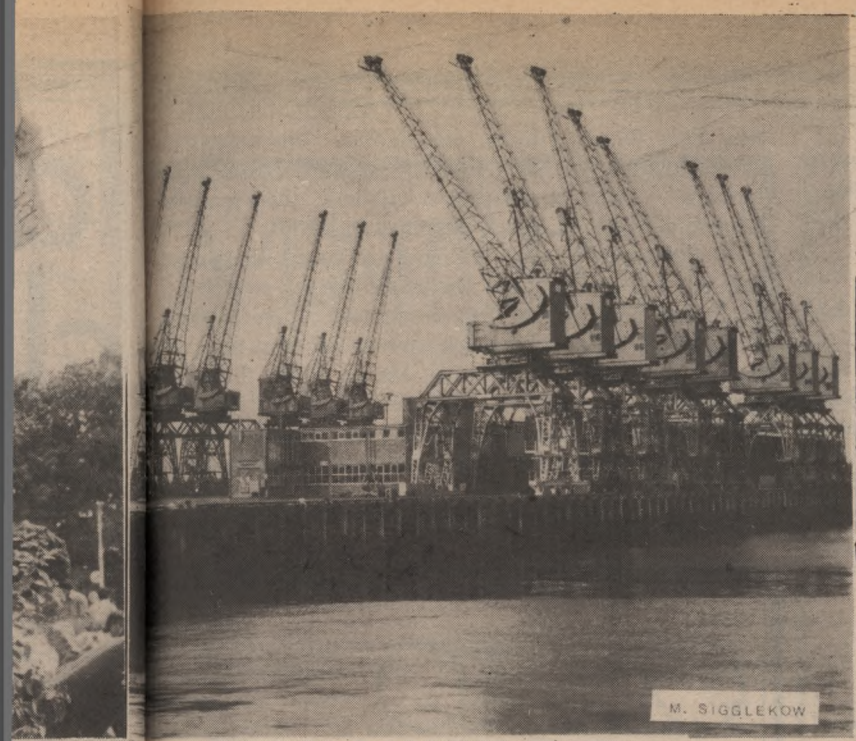
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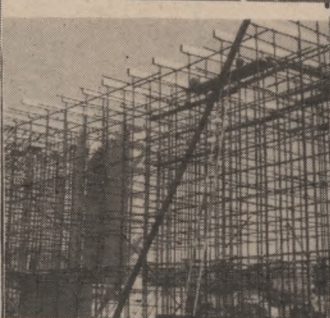
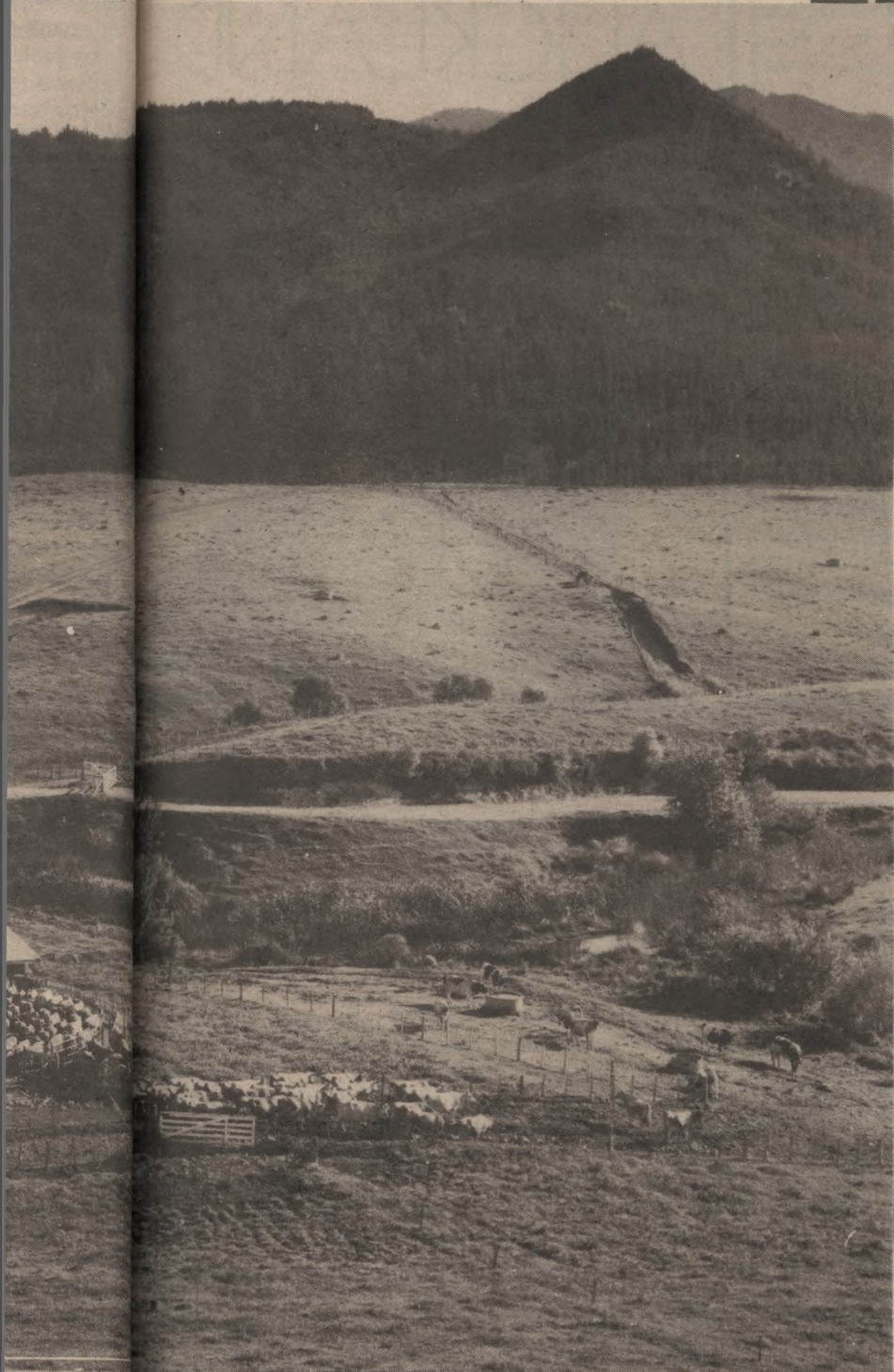
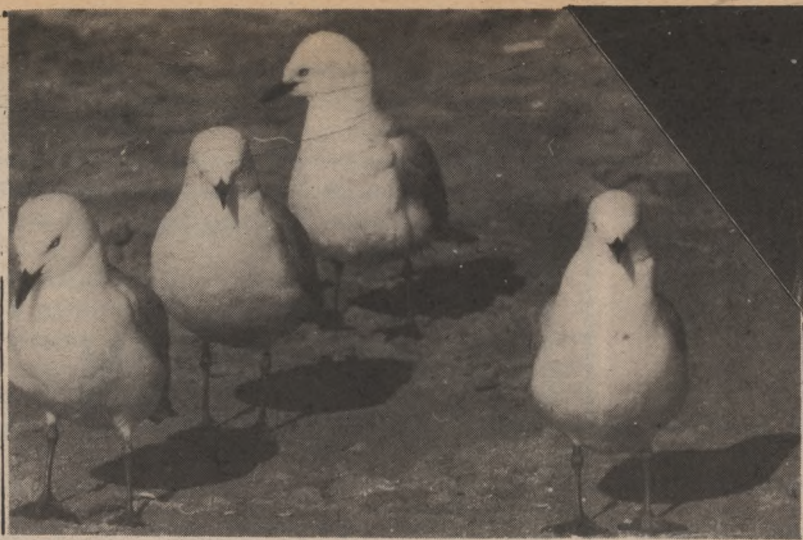
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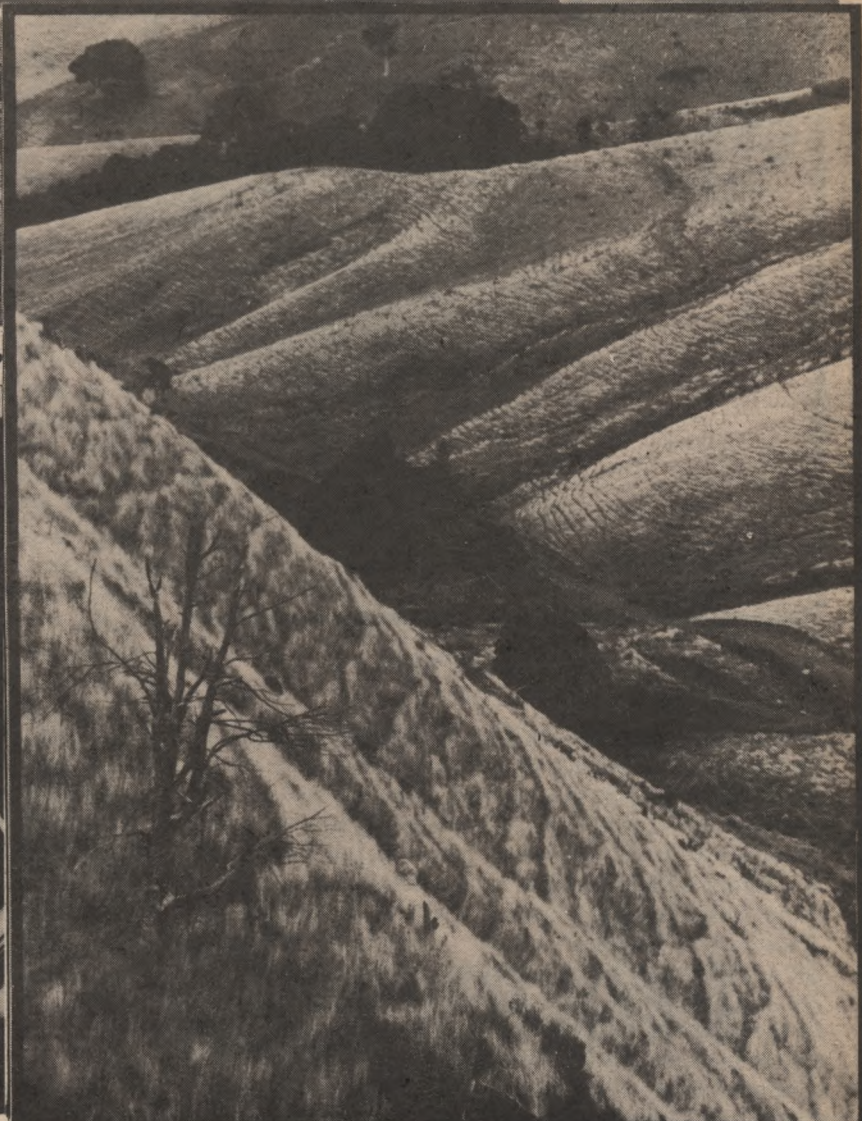


M. SIGGLEKOW



DO VAN TOAN

BY MARK SIGGLEKOW





CAVE 3

CAVE 3 FEBRUARY 1973



ONE DOLLAR

CAVE 3 FEB. 1973. (CAVEMAN PRESS: \$1)
REVIEWED BY DAVID CALLAHAN

All poets are either slick or dead. We find ourselves tending towards sharing this despair. There is a lot of poetry here and most of it deserves airing but only so long as we do not expect a too earnest striving after anything monumental. In the interesting review section (reviews of Bill Manhire/Ralph Hotere; a penetrating one into Sam Hunt; Hone Tuwhare) there is a review of Smithyman's 'Earthquake Weather' which takes up a virtual neo-anti-elitist anti-intellectual, anti-obscure stance; a stance becoming increasingly popular as shown not only by the review but also by many of the poems here which appear to make small attempt at anything other than an ephemeral image of existence emasculated; this of course

could be due to their absurdist despair or fidelity to the natural trivial rhythms of life or interest in the fact that a tuatara has no penis. But there is some good stuff here which does not display the usual infatuation with the image cleverly forced.

Susan Fromberg Schaeffer's "For Emily Dickinson" is a well conceived and controlled piece of writing which surprises by its externally directed vision as compared to the usual fare of interiorscapes. Alan Loney's poem "The burning Manuka" is not as controlled but is more ambitious, using threads of Maori and European civilization which explore origins and directions on various levels both personal and national. His eclectic obscurity needs and deserves close reading.

Three other poems merit mention - John Summers' "Invocation to Macarius", a grappling with social and metaphysical destiny; a poem by E.A.B. Jenner -

"A new crop of bland hibiscus
purples over the headstones
of our dead"

But we must on. There are some good translations of four poems by Pablo Neruda including a convincing one of "La cancion desesperada". A rare treat in a N.Z. magazine; and a worthwhile short and clear article on the later cantos of Ezra Pound.

There really is a lot here; a feast although not with panthers. Of the prose I would rather not bring my prejudices into play, my Kierkegaardian (Journals 1853-55 XI'A 320) distrust of trendiness, except to praise the emerald-chiselled story of J. Michael Yates - "something is Nothing" - a Kafkaesque (I'm not being trendy here; you will agree) often hilarious story, a metaphysical struggle displaying honest imagination and genuinely dramatic development.

The magazine as a whole is very mature; its layout contributes in no small way to its appeal; the graphics of Barry Cleavin illustrate sophisticated control over form reminding of Max Escher - no myth of the purity of energy and vitality here thank god. In addition to these representatives of the arts there is also a pre-experimental science article on the origin of the clitoris; O fecund and fertile Cave no longer are we bound to the chair. A very worthwhile magazine speaking volumes on the human soul; Four emerald stars recommended.

MUNSTER
CHOIR

VISIT OF GERMAN UNIVERSITY CHOIR

Fifty students from a German University will be on campus on Friday, 23rd March. The visitors are members of the mixed-voice Student Madrigal Choir of Munster, West Germany, and their stay in Auckland is part of their current Asian and Australasian tour.

The choir was formed in 1947 by its present director, Frau Herma Kramm, herself a well-known soloist in opera, oratorio and lieder. Since its inception the choir has toured widely in a spirit of goodwill, its founder and members firmly believing in the power of music, and singing in particular, to transcend international barriers. Membership of the choir is made up of students from all faculties of the University of Munster, some of whom are trained as soloists by Frau Kramm. The singers give concerts throughout the year, including during vacations, and have made numerous foreign tours. These include fourteen concert tours of European countries, five tours of the United States, a concert tour to Japan, Hong Kong, Thailand, Nepal, and India, and a concert tour to Yugoslavia and Poland. This is the choir's first visit to this part of the world.

The Madrigalchor represented Germany at the First International Universities Choral Festival in New York in 1965, and was very warmly commended to the Auckland University Choir by the Festival Director at the Third such Festival last year. (You are "sister choirs", he said.)

Of the singing of the Munster choir the London "Times" said: "The Bach motet ... was of extraordinary quality ... this a capella performance maintained the measure of a magnificent vocal symphony"; while the

New York 'Herald Tribune' commented: "Mrs Kramm has schooled her choir to a point of absolute fluency and sureness ... their intonation is infallible, their ensemble balances perfect ... choral singing at its best."

In Auckland the choir will give two public recitals. The first will take place in the Maclaurin Chapel, at 1.10 p.m. on Friday 23rd March. This lunch-hour recital is free of charge. The choir's second appearance will be at the Town Hall at 8 p.m. on Saturday March 24th. For their Auckland programmes the choir will be presenting a wide range of music; from early choral music to compositions of the twentieth century; from madrigals to folksongs.

ODE TO
AUCKLANDODE TO AUCKLAND - Poems by James K. Baxter -
Caveman Press. Price \$1.00

Storefront poets abound - Hemi has returned, and as they knew him. The latter day James K was unfortunately not a poet, more a commentator, a communicator, a seducer, a put-down-on-paper-idealist. Beautiful, sad, pathetic, masochistic, surrealistic images confront the imagination with imposingly stark reality, portraying not only the subject, Auckland, as a conglomerate mess but also the writer.

One gets the feeling, from this publication, that Baxter is not to be remembered for the poetry he wrote but rather for representations he made on behalf of the unspoken-for. Ode to Auckland is a political memorial to Baxter, the poet who gave up to write words to foster the identity crises of those souls he could seduce. One is saddened, yet happy to know that Baxter would devote his talents to such much that was mediocre but give so much inspiration to those whose need for him was great.

Little can be said about this book, it has little to commend it apart from the fact that it represents some of Baxter's later thoughts on life in structured, urban, industrial society.



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EVENT '73

THEATRE WORKSHOP PRESENT CAPPING EVENT '73

Theatre workshop is not going to produce "The Good Person of Szechwan" until the end of the second term. Instead, this term, we are going to produce a total theatrical event that will change the whole concept of Revue's, of Capping, of Theatre itself. If you would like to be a part of this artistic revolution come to the Arts Centre, 24 Grafton Road on Friday 23 March at 7.30pm and exude your ideas.

We require people of imagination who can create comic situations, situations that will make the audience aware of themselves and of their environment.

We require people with great acting ability who can put such comic situations across to an audience so that it forces them to become aware of themselves and of their environment.

We require people who can create sound patterns, whether vocal, speech, music, or noise, simple sound patterns that will force the audience to become aware of themselves and of their environment.

We need people who can create a total visual environment, an environment that totally changes the normal environment of the ahhh, an environment that is in harmony with the rest of the event, an environment that will force the audience to become aware of themselves and of their environment.

We need a large number of people to operate, build, create, work, and generally get involved in making a total harmonious whole from all these various elements of experience, and thus force the audience to become aware of themselves and of their environment.

If you would like to get in touch with the person who is organising or directing this event, could you please come to the meeting in the Arts Centre mentioned above, or get in touch with John Bailey 887-879 or anywhere around the university where he normally exists.

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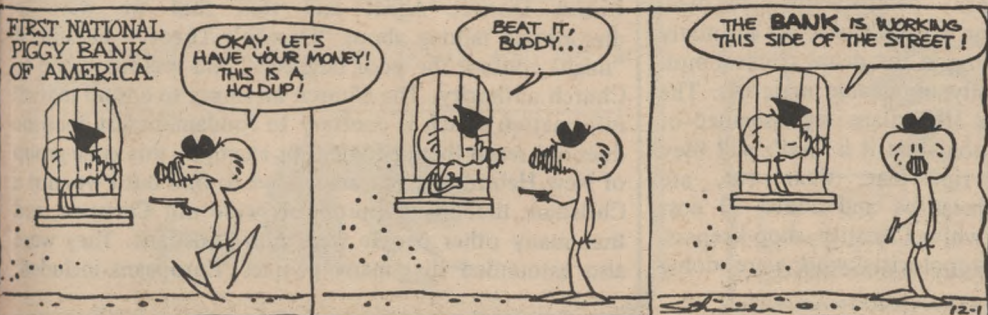
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JOHN FRUM FREEDOM'S NEW HEBRIDEAN AVATAR

The New Hebrides is a group of islands north of New Zealand and 14° south of the Equator. Their population is approximately 80,000, only a minute fraction of whom are white. New Hebridians are of Melanesian stock. They are a tribal people and live in villages in conditions which Europeans call primitive. The majority of these people are nominally Christian although there are between 4 - 5,000 pagans who have never been converted and "keep custom". There is no one common language - about 200 different languages and dialects are spoken. To facilitate communication with whites a pidgin language called Bislama has evolved. The New Hebridians have been and are being possessed and exploited by the whites who have seen fit to take control of their islands. This is not forceful oppression but rather one which is subtle, insidious and psychological. The following will be a brief discussion of some of its presents realities and historical development.



The New Hebrides is unique in so far as it is jointly administered by the French and British. This means duplication of all institutions in which the natives have any voice. There is a French District Agent and a British District Agent. Where there is a French school there is also a British school. French police and British police alternate patrolling the streets of Port Vila. The British are desirous of leaving the New Hebrides. The bottom has dropped out of the Copra market so the colony is no longer an economic proposition and maintaining a government is a financial drain. However, they will not leave until the French do and the French have every intention of remaining. Although many British extraction Europeans living there pay lip service to the idea of equality, the majority keep a rigid and distinct barrier between themselves and the indigenous population. It's O.K. to screw native women but not to have them in the same bed with you when morning comes. While the British are very obvious in their racism, the French are more subtle. They intermingle more, occasionally marry native women and allow themselves to be seen in bars with indigenes. According to an old French planter I voyaged with on a number of occasions, the French basically see the New Hebrides as being assimilated into greater Gaulism. His view is that eventually the New Hebrides will become like Tahiti - neither purely French nor purely native but Frenchified. This prolonged attack on a peoples cultural identity is oppression of a more subtle variety.

Equally subtle oppression is to be found in the language which has been evolved to facilitate European native communication (and, for that matter, communication between peoples from diverse tribes). Language theory, particularly as evolved by Chomsky, teaches that intrinsic to a grammar/syntax are certain inherent forms which are culture defining. Bislama, the pidgin of the New Hebrides is replete with forms of reference which are intrinsically demeaning. It is essentially a servant language. For example, in Bislama, a New Hebridian is referred to as "Boy", as "girl", while a European is referred to as "Man", a European as "Missus". Also, recent usage is changing so that while New Hebridians are frequently referred to as "Man" or "missus" you will never hear a European referred to as "boy". One need not elaborate on the correspondence between such language referents and individual self-definition, few New Hebridians ever become fluent in English or French.

While the New Hebrides is no longer a money-making colony in governmental terms, on an individual level there is quite a bit to be gained by various whites at the expense of the New Hebridians. An excellent example involves the firm of Paul/Tanna Limited on Tanna Island. Robert Paul is an Australian. He arrived on Tanna 20 or so years ago, essentially destitute. The people of the area, with typical graciousness, generosity and hospitality took him in, fed him and otherwise helped him. The people of this area do not really understand money, making money and Capitalism in general, they are not particularly acquisitive. Paul saw that there was a vast potential in the Copra business and started buying Copra - probably given to him initially - and reselling in Vila. He made sufficient capital to build and stock a store and lease vast amounts of land from Burns Philip (how Burns Philip managed to get hold of land on Tanna is a rip-off of another score). As his bank account grew, according to the natives I spoke to, his friendliness and inter-action with the New Hebridians diminished until he was considered by them to be a man who no longer shakes hands with old friends. His store charges fairly outrageous prices - there aren't many stores on Tanna so there isn't much choice - his employees are mostly Fijian, certainly in supervisory capacities, and he has built up a lucrative tourist industry which involves tourists flying down to Tanna on Air Melanesie - of which he is Board Chairman - and staying in bungalows his native labour built. The lure of Tanna is, of course, that it is unspoiled and one can see the "True New Hebrides", from which the true New Hebridians get not a penny. He buys artefacts made by the locals for a pittance and re-sells them for 10 times the amount paid. According to a highly placed European official I spoke with, Paul has done his best to sabotage any native attempts to establish a foothold in the Tourist trade - this same official told me that there is \$5,000 of Government funds annually designated for development of tourism on Tanna and that this \$5,000, at least in 1971/72, was paid directly into Paul's Vila bank account. He suggested that this might be related to the British residents having financial interests in Air Melanesie. He also told me that after last year's hurricane devastated Tanna, Paul refused to allow emergency supplies to be landed on his beach, and was more concerned with clearing the road leading to his cattle pasture than with repairing the one or two roads which link the island. Yet Robert Paul is considered by most Europeans to be a paragon of liberality and concern for the native.



However you may view the above-mentioned storekeeper, the force which oppresses above, and beyond, all is the Christian Church. The Church has systematically attempted to destroy the New Hebridian culture, self-esteem, and inheritance, substituting its own biased morality. Although its influence is pervasive, certain examples are particularly outstanding. Traditional native garb consists of nambas - penis sheaths - for men, and grass skirts, no tops, for women; these are infinitely suitable for living and working in the dense tropical bush and are fashioned from easily obtainable materials. The Church has made the New Hebridians feel ashamed of such costumes - they are told that it is God's will they wear clothes - which rip, tear, wear out, are uncomfortable in many instances and above all cost money - money paid to white Christian shop-keepers. Recently two radical anthropologists who were doing

work on Tanna, took to wearing nambas and telling natives that custom clothing was just as good as European clothing. The Church attempted to have them deported and succeeded in having them removed from Tanna. The Church requires money for tithes, money which was, until recently, obtained mainly by working for a pittance on white Christian plantations. Evangelists talk about a good life to be found in Christ, and dazzle people with hopes of having record players on which to play recordings of Billy Graham sermons. In short the Church has been, and still is, one of the largest factors in instilling a money ethic in a society which had, and has, essentially no need of one.



Christ and his Apostles may have been penniless, but in the New Hebrides it is always the Pastor who has the choice house in the village, and the European mission which has the choicest land. On the subject of land, the Church has managed to obtain vast quantities of land which it either owns outright or holds in Trust. The natives are now being allowed the privilege of buying back land owned outright. Land held in Trust is another story. It is ostensibly held in trust to prevent the natives from being duped into alienating it. The Church takes care of its boys and girls. However an instance of how this Trust operates may illustrate best its oppression. Many New Hebridians drink (it is illegal to sell them hard spirits however, although not illegal to sell spirits to Fijians inter alia, etc). There is a native coop on Tanna. While many of its members do not approve of drinking, most felt that since beer and wine could be obtained at Paul's store there was no reason not to start selling liquor at cost so that people would not have to spend more money than necessary. During a series of meetings held on this issue, it was decided by majority vote to start selling beer; this was approved by both French and British District Agents. However, as the land was trust land, all decisions concerning its use had to be submitted to the mission council. The Council vetoed the sale of liquor - resulting in more money for Paul Limited, Christ does take care of his own.

Most startling is the educational oppression engendered by the Church. Until recently, at least within the British framework, the school system was run by the Church although it has now turned over its network to the Government. While I was staying on Tanna, one of the native teachers - also a chief in a nearby village - came by with a group of men to ask me about things which had been puzzling them. He said that they had been taught that man and the world were formed according to Genesis, this puzzled him - didn't make sense. He asked if there was a better explanation. I proceeded to explain the best I could in Bislama a bit of astronomical theory as well as the basics of the theory of Evolution. I also explained that this was taught in the majority of European schools/Universities - he was amazed. A few days later my travelling companion was stopped by the British District Agent and told that we were to discontinue talking about "Darwin's Theory" because "might confuse the poor blighters" and was subversive to Church authority. The Church attempts to ensure that information which is contrary to fundamentalist doctrine does not reach these people. For example, this same group of New Hebrideans was astounded to find out I was not Christian; that many Europeans were not Christian, and that many other people were not Christians. They were also astounded that many peoples, Europeans included

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S.O.S. : CAN YOU HELP???

Texts are urgently needed by a fellow student in Paremoremo who is beginning Stage 1 History and English extra-murally with Massey. If you could assist him, please leave your name, address and Phone no. with any books forwarded, stating whether donated or loaned. Any books loaned, and any duplicated, could then be returned to their senders.

This chap would also WELCOME a visit from any interested folk - he needs all the moral support we can give him.

Further information from: Phones (288)4142, and 574-566

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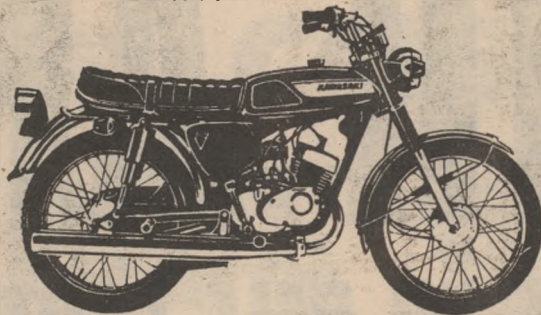
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The Nature & Study of History OR	Commanger	Merrill
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Later Medieval Europe	Waley	Longmans
Roman Britain & Early England	Blair	Sphere
From Alfred to Henry III	Brooke	Sphere
Later Middle Ages, 1272-1485	Holmes	Sphere
Yorkist Age: Daily Life During The Wars of the Roses		
Medieval Foundations of England	Sayles	Methuen

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have myths and beliefs in magic, spirits and power relationships between man and nature. The Church of course tries its best to ridicule and denigrate New Hebridian mythology, and to extricate its psychic potency.

There are, of course, certain Christian workers and organizers incredibly dedicated to re-establishing traditional values, giving the New Hebridians a proper sense of identity and in giving them control over their own destiny. These are few - they are hounded and thwarted by conservative co-workers, yet even these individuals see liberation of the New Hebrides and it's national movement in terms of liberation through Christ.

In spite of the oppression of these people, or perhaps because of it, strong currents of anti-European nationalism are beginning to make themselves felt. A New Hebridian National Party has recently been founded by one of the few University educated New Hebridians, who is also an Anglican Minister. This party is, needless to say, fairly traditional and working through accepted channels. However, another indigenous national movement has been evolving over the past 30 years; this movement is both militant and anti-Christian. It is centered on Tanna and is called the JOHN FRUM Movement. This was the first cargo cult to originate in the South Pacific. It is usually described derogatorily by Europeans who see only its fabulous material mythology - that is, it's belief that at some point "John From America" will come with vast loads of T.V.'s, radios, and so on to give to the natives. My talks with anthropologists Louis Nedjan and Val Muller as well as my own talks with New Hebridian members have shown that it is not the case; the members of this movement have a very strong sense of class distinction and struggle. They believe that European wealth should be distributed more equally to the natives. They also believe that at some time they will be strong and well enough armed to run the Europeans out of the Islands. These concepts are often explained in terms of myth. Contrary to commonly held European belief this movement didn't start with the Americans being stationed in the New Hebrides during the second world war, and their lavish distribution of goods. It started in 1938, a date agreed on by all my informants. At this point a man named John, an American, came to Tanna. He lived and worked as a New Hebridian and between 1938 and 1940, intensively agitated, organised and explained to these people the oppression forced on them by the whites and their Church. In 1940 the Church became so alarmed that it convinced the Government to put down this now burgeoning movement. John went into hiding in the bush, but was either shot or deported. The native leaders were all arrested and sent to jail in Vila, or exiled to New Caledonia. John for some inexplicable reason had great faith in American's role in revolutionizing the world. He had told these people that America would eventually liberate the New Hebrides. In 1941 the Americans came en masse as part of the war effort. Needing the Vila jail for fractious personnel, the Tanna prisoners were released and sent back to Tanna, oddly enough fulfilling a prediction. This, combined with the generosity of the soldiers aided in creating the myth of a liberating America. Whatever that myth may be, the reality of John Frum's political ideals are strongly and firmly grounded. As one of my friends said when I was telling him about Vietnam: "Ho Chi Minh, him John Frum blong (of) Vietnam".

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SOUTH AFRICA

THE ROAD TO SELF DESTRUCTION

The Author of this article (Jan Marais) has lived for 20 years in Capetown, but has emigrated to Australia for political reasons.

It is now thirteen years since the Sharpeville massacre. Sharpeville was the turning point for the Southern African freedom movement. The sixty-seven bodies lying in the dust ushered in a new age of violence. Up until 1960 non-whites in South Africa followed a policy of non-violent opposition to racial violence in all its forms. The African National Congress (A.N.C.) organised freedom marches, but boycotts, and general civil disobedience. Much of its tactics was based on the actions of Ghandi, who lived in South Africa during the 1920's.

With the massive violent retaliation in 1960 to organised peaceful protest, came the total banning of all non-white political action. The A.N.C. was banned and Vervoerd's regime declared a state of emergency. At the same time David Pratt, a Johannesburg white who was construed to be insane, shot Dr Vervoerd in the head. Vervoerd survived this assassination attempt, but he was executed several years later in the House of Assembly at Parliament in Capetown, when Dimitri Tsafendar, a parliamentary messenger, stabbed him. Vervoerd invented South Africa's famous "separate but equal" philosophy. Vervoerd's minister of "justice" J.B. Vorster, ex nazi, took over control.

The new era which began in 1960 saw several important changes:

1. South Africa's defence budget increased ten times in 10 years.
2. Sabotage and counterviolence in South Africa from the African National Congress, the Pan African Congress, a radical organisation called "POQO", and many private individuals, took a sudden upsurge during the few years after 1960, but was crushed by massive police action.
3. The 1960's saw the start of armed struggle, throughout Southern Africa: ANC/ZAPU alliance in Rhodesia (African National Congress) (Zimbabwe African Peoples Union) (Zimbabwe). SWAPO in South West Africa (South West Africa Peoples Organisation) — (Namibia), FRELIMO (Mozambique Liberation Front) in Mozambique, MPLA (Popular Movement for the Liberation of Angola) in Angola, and PAIGC (Portuguese Guinea and Cape Verde Islands Liberation Front) in Guinea-Bissau in West Africa.

The success of these guerilla movements has been varied. In Rhodesia the A.N.C./ZAPU alliance has recently concentrated on subversive political education rather than armed conflict. In Angola the M.P.L.A. has had limited success, at times claiming to control up to 1/3 of the rural area. In Namibia SWAPO has tied down a large number of South African troops through its sporadic guerilla activity. The biggest successes have undoubtedly been in Guinea and Mozambique. The Portuguese have assassinated the leaders of the guerilla movements in Guinea and Mozambique. Eduardo Mondlane, late leader of FRELIMO, achieved near-complete control of the northernmost provinces of Mozambique. The main short-term objective of FRELIMO is to sabotage the giant Cabora Barso Dam now being built on the Zambezi. The Cabora Bassa will generate power for the whole of Southern Africa.

Amilcar Cabral, recently assassinated in Conakry, forced the Portuguese back into fortified hamlets in Guinea on the West African coast. The PAIGC are now in firm control of the Guinea countryside.

Portugal is losing in Angola, Mozambique and Guinea-Bissau. These three colonies are legally provinces of Portugal. The Portuguese think this hides their imperialism. Portugal runs at a huge loss — mainly because of the cost of its wars. Angola, and to a lesser extent Mozambique, keep Portugal going financially. Portugal would like to pull out of Guinea but Caltano's inflated sense of national pride prevents this. South Africa fosters buffer states between it and black Africa. Angola, Malawi,



Rhodesia, and Angola are South Africa's buffers. Malawi is anomalous because Hastings Banda believes firmly in dialogue and co-operation with South Africa and is hence South Africa's pawn. He gets a lot of aid in exchange. Rhodesia, Mozambique and Angola are ideally suited to guerilla warfare, and the guerillas there won't be defeated. South Africa, however, is physically open and there is little shelter for armed guerillas. South Africa is highly industrialised and militarised. It is impossible to predict which direction the South African revolution will take. There may be a stalemate for 50 years, or it may blow apart tomorrow. For ten years after Sharpeville the blacks in South Africa were scared to talk openly among themselves because it was widely believed that the police had informers everywhere. Recently, however, a new black consciousness has arisen. Everywhere in South Africa the blacks are suddenly talking among themselves. They're getting over the fear that Sharpeville generated, there is a lot of labour unrest and this appears to be spontaneously generated and not the result of deliberate agitation by underground organisations.

The South African whites have isolated themselves so much from the blacks that their level of consciousness about the South African scene is very low. They meet the blacks only in the capacity of a master/servant relationship. The mind of the white cannot bear to think about the future of South Africa. Their response is to arm themselves to the teeth and trust in a "strong" government. Once they have done this they can switch off the intelligent part of their minds and get on with beer, sports, sex and money-making. The white South Africans are leading themselves to destruction. By entrenching their political and military violence they are greatly decreasing their survival chances. The whites have political, economic, and military power, but they lack the blacks' sense of freedom and justice. The whites are scared. Their minds are dislocated and they are preparing to die for their racism. The blacks want revenge, and it will be an unfortunately vicious violent and nasty revenge — but then this is the type of action they have been taught by their white masters.

The biggest political weapon of the whites is the "separate development" policy. This gives the 16 million blacks the right to live in only 13% of the country — a very droughted, overcrowded, and unproductive 13%. Elsewhere, working on white farms or in the mines and industries of the Wiltwatersrand, the blacks are only "temporary migrant workers" and can be "repatriated" at any time. The government moves the blacks around at will, concentrating them in special ghettos. In order to be anywhere but his homeland a black must have a "pass" — forgetting your "pass" when you step into the street may mean three months in communicado on a prison farm. Because the blacks are deliberately concentrated in certain areas they can be easily controlled by the police and army. Black leaders must be non-political and pro-government to survive. There is one man, however, who is far cleverer than the white government. He is Gatsha Buthelezi, the paramount chief of the Zulus. The white government is being continually embarrassed by him because he takes them at their word, and asks for equality as well as separation. South Africa is unpredictable. For most blacks it is a struggle to stay alive and healthy. For the whites it is a real power and violence trip, and they know that one day they will be fighting the blacks.

Apartheid is just one manifestation of group identity. It starts with "my family against all others" and ends with "my nation right or wrong". A lot of people are opposed to apartheid, yet at the same time they promote their country's welfare at the expense of others. People who speak of "national interest" are helping to promote the world apartheid of nationalism.

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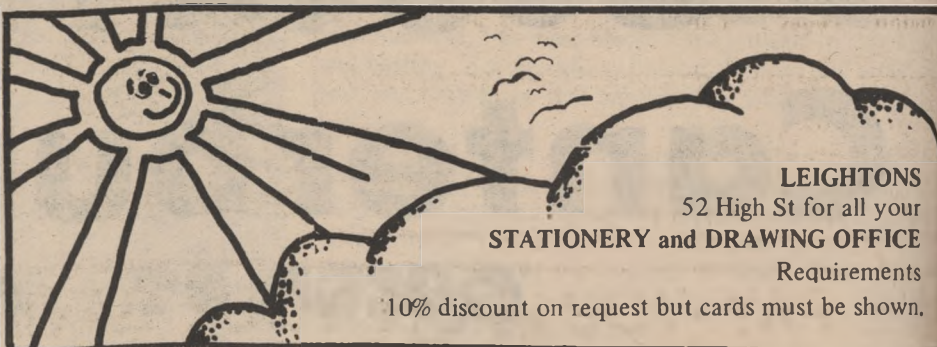
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