

NZCP  
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# CRACCUM

Final  
Edition

## INSIDE

### NUDE BISHOP RAPES 16 YEAR - OLD DRUG ADDICT SEE PAGE 24

#### Robbie told to Leave

The Mayor of Auckland, Sir Dove-Meyer Robinson, was removed from the Wellesley St., area last night after giving a speech there in his pyjamas. Sir Dove arrived at about 3.00 am in the morning in his limousine, stood on a traffic island, and spoke to an imaginary crowd (which at that time of the night attracted only a few tramps) about the ease of Auckland transport "from this day forward". When approached by D.C. Higgins, Sir Dove thrust him aside violently, shouting that nobody was going to stop him opening the new rapid-rail system. When an ambulance arrived and whisked the bedraggled, pyjama-clad mayor away, a doctor told reporters that Sir Dove was suffering from a "wish-fulfillment syndrome" and was "sleepwalking at the time".

#### ASTERISK

The Prime Minister, Mr Rowling, is undergoing treatment at the Psychology Dept. of the University of Auckland. Mr Rowling's complaint is a recurring asterisk. He says that it appears in his soup, in his letters, and on the walls of Parliament Buildings. The head of the Psychology Dept. said that the Prime Minister's complaint is known as "an asterisk of the imagination".

#### Rowling Questioned

*When asked whether he was annoyed by reporters who kept asking his opinions on things, Mr Rowling replied that it was rather ironical that the reporters should be asking him about exactly the same thing on which he would give an opinion.*

#### Rowling Statement

"Try to assess and dismiss instead of assimilating, the vicissitudes of scissors systematically and sincerely fossilised by Isbisters statistics assessments".

#### N.Z.A.F. Awards

The New Zealand Art Federation Awards have been announced. Mr. G.L. Gildersleeve, the President of N.Z.A.F., judged the 70 awards and rated the above 4 (copied) as the finalists.

A. is by F.J. Drugneedle of Motueka and is called "Bluebird", described by The

Watchtower as — "a unique blend of esoteric concentration and aesthetic merit".

B. is by the celebrated Merrill Mumps of Ngunguru. It is entitled "Spudnik Eros", and Mr Gildersleeve described this as — "Well up the modern artistic ladder, a smooth combination of Neo-Fauvist control with the brash hyper-sensitivity of classical antiquated expressionism.

C. is painted by the Bluff graphic artist Bunbury Bunnerby of Bruntford Downs and bears the name: "Still Life" — The Auckland Star had launched an attack on it as "stagnated by moral overtones which slushes through the quagmire of modern atavism clinging to new-world concepts". But Mr Gildersleeve and his associates denigrated this attack as "unfounded, and blind to skill of application".

D. the 4th of the finalists, is called "Albino Kangaroo in a snowstorm" by Harold M. Hamstrings of Hamilton South, which he describes as "good".

#### Zebras

A Zebra looks like a horse except that it has black and white stripes as opposed to yellow and green spots or feathers. Zebra's are the same colour as Zebra crossings, and this is how they got their name. They are also the same colour as newspapers. Zebras live in Zoo's, although they sometimes escape and go to Africa. Because of a Zebras colour, they are used in Black and White films. They are sometimes mistaken for horses by those who are stripe blind.

#### In Quarantine

Fifty-seven Rhinoceros's and 86 Mutton-birds are in quarantine at Mangere Airport after illegally entering the country. Said one of them "We were only looking for a new land in which to live". Five of the Rhino's did not possess current passports.

#### ATTILA seen

NZPA — Reuter Adelaide 28 July 1974 12.00 pm. It was confirmed today that Mr. Seymour Troglydite Spoonmaker of Adelaide, Adelaide has announced that reliable sources have established that the Hun Attila, known also as Attila the Hun, was seen in Adelaide despite disagreement from opposing hypothesisists.

#### Censorship Controversy

The Distributors of the film "Three Nights in Tokyo" have spoken out against a cut in the film, made because in a bedroom scene an alarm clock is shown. The The censor hates alarm clocks.

"The distributors say that alarm clocks are used by many people and therefore should be allowed to be shown", said Mr Mackintosh. "This kind of thinking is trite and feeble. You Might just as well say the same thing about mousetraps and telephones".

#### EXAM TIME



THIS IS:

- (a) A DEAD DUTCH GIRL.
- (b) A DUTCH GIRL ON THE END OF A ROPE.
- (c) A DUTCH GIRL BEING HANGED.
- (d) ALL OF THE ABOVE
- (e) NONE OF THE BELOW
- (f) A 16TH CENTURY ELEVATOR

## LETTERS

Messrs Snogg, Bogg, Hogg, and Dogg,  
Barristers & Solicitors.

Dear Sirs,

Last week when I was flying out of a house I was visiting, my shadow was caught in the window, and the occupier, a Mrs Darlings, refused to deliver it up, I intend to take proceedings to recover it, as having no shadow is affecting my balance. Do you think that the fact that I lost it while entering a young lady's bedroom by night will prejudice my case?

Yours faithfully,  
Peter Pan.

Dear Mr Pan,

With your reputation, you haven't an earthly. You spend all your time in a Never-Never land, consorting with known fairies and other people of ill-repute. Your flights of fancy, when you get high and land yourself in situation like the present one, are notorious. When are you going to grow up?

Yours faithfully,

Dear Sir,

In receipt of your letter dated 2-4-74, I would like to protest that in the interests of my company, we will have to decline your offer of the Groundhogs for our national park. Would you please excuse me a minute whilst I visit the toilet.

Thank you for your patience. Now where was I? Ah, yes, the Groundhogs. I would add that my associates prefer an instalment of Brazilian Zebras as they are less untidy. I would appreciate a prompt reply.

Yours faithfully,  
Hester Orange  
in his absence.

— and on behalf of

# LETTERS

Sir,

The discrepancy between your statements about the Maidment Theatre in last week's Editorial and the truth is so great as to call into question either your integrity or your intelligence, the latter being the dubious factor if you really believe what you wrote.

(1) To suggest that the Maidment Theatre is parallel to the Sydney Opera House in that it "was designed without any reference to use" is nonsense. The Theatre was conceived and designed as a multi-purpose auditorium suitable for as many types of performance as possible, and this aim has, I believe, been achieved. Whether the building will suffer from being an architectural Jack-of-all-trades-and-master-of-none as a result remains to be seen.

(2) Your statements on the question of film projection are also nonsense, and are probably defamatory as well. The lighting box, which will house the projectors, is certainly very high (Cinema projection was not taken into account as a function of the building when it was originally designed some twelve years ago) but this will not hinder ordinary projection onto a flat screen. There was at one stage some doubt about Cinemascope projection but this now seems to be quite possible.

Furthermore, no member of the Theatre Committee to my knowledge thinks that films "don't really have a place in a theatre" and your implication is irresponsible.

(3) Despite the hysteria of your Editorial, the Committee assumes that the theatre will be controlled by the Student Union Management Committee. My only qualification to this is that the Director of the Theatre will obviously have to have some influence if he is to fulfill his job without frustration or wasteful clashes of temperament.

If you had taken the trouble to check your statements, all this would have become obvious.

You refer in your Editorial to those who won't come down to reality. That seems a fair description of you and those of your associates who indulge in paranoia as a form of recreation.

Adrian Kiermader,  
Student Representative, Maidment Theatre Committee.

Dear Editor,

Much of the political instability in the world as we know it can be directly attributed to vindictive attacks on the governments of different countries by interest groups. While in itself it is not an objectionable policy I do object to the unjustified feeling of insecurity and uncertainty that is caused among those who cannot see the situation so clearly.

I refer of course to the rising tide of criticism against local government and national government and specifically to the claim that is so frequently heard - that action has been taken "without consulting or even advising the people."

Most leaders in any society have opposition in various forms. But why must the opposition keep on handing us the pathetic plea that they didn't know anything about a plan by those leaders. In our country at least, the leaders are elected by those who take an interest, or those who get off their chuffs and muster some interest. That is what they're there for - to represent your interests without involving everyone in a labourious decision-making process.

If you are not satisfied with the decision, protest against the decision, not the fact that you elected the wrong people, who have a right (a necessary right) to make a decision without first consulting the opposition.

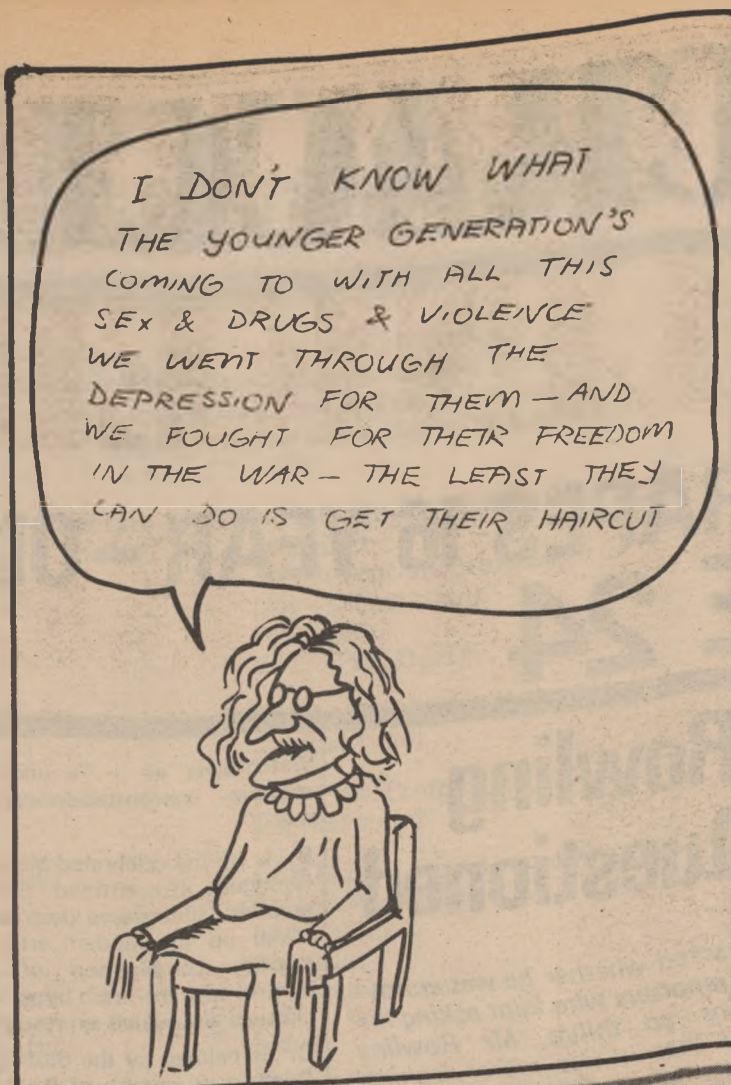
Alistair S. Murphy.

## ST ANDREW'S HALL AGAIN TO HAVE LIVE THEATRE

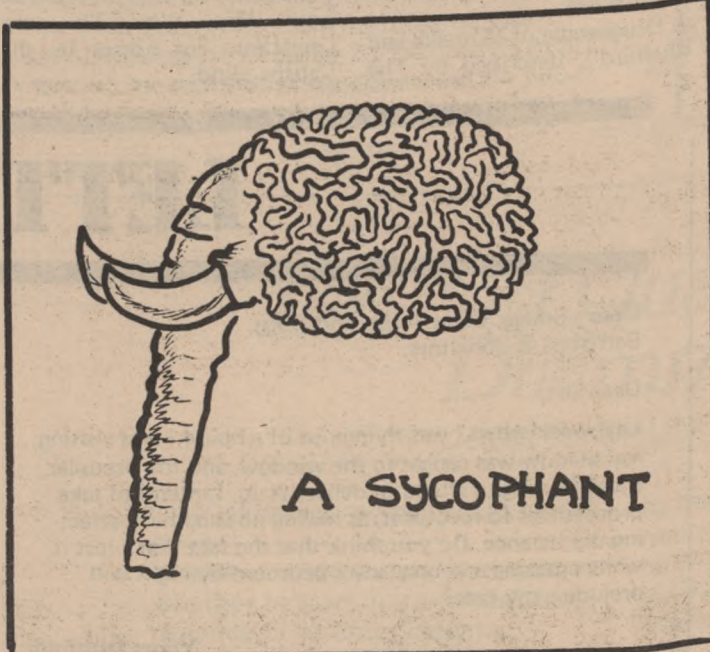
For many years St Andrew's Hall on Symonds Street has been a centre of live theatre. Long before the Mercury was even thought about, Aucklanders enjoyed the offerings of a long succession of dramatic groups, some good, some not so good. Recently, the last of these groups, The Independent Theatre, gave its final performance and, because of rising rates, it looked as if the St Andrew's Church who own the hall, were no longer going to let it.

But Auckland businessman and oftime actor, Harold Kissin, put up his own money to cover the lease and to buy the fittings of the hall, called a meeting of all those interested in promoting live theatre in the city and within a fortnight the NEW INDEPENDENT THEATRE was born. Actors, Producers, Technicians, Set Designers, Wardrobe and Property people and all the many persons it takes to properly and professionally run a theatre flocked enthusiastically to the call. Unlike writers and artists who can work alone, theatre people must have a theatre to practice their craft and they weren't going to let this opportunity slip by.

The plan is to produce ten shows over the year so that the theatre will virtually be open continuously. Most of the shows will originate with the NEW INDEPENDENT



Cartoons Courtesy: Hugh's Major Productions



THEATRE, but some will be invited from the suburban theatres if they are of high enough calibre. The hall itself is being greatly refurbished so that a night out at the New Independent will not only guarantee you an entertaining performance but you will also be able to enjoy it in comfort.

The first play, which opens on November 2nd, is The Odd Couple, a hilarious but nevertheless moving comedy by Neil Simon. It was also a very successful movie and only recently appeared here as a TV series. After this, a locally written musical play called Fine Bright Gold about early New Zealand settlers will liven up the Christmas season. Also, plans for next year's productions are well underway so it looks very much as if, like a Phoenix, live theatre at St Andrew's Hall has again risen with the help of The New Independent Theatre group.

Craccum Staff:

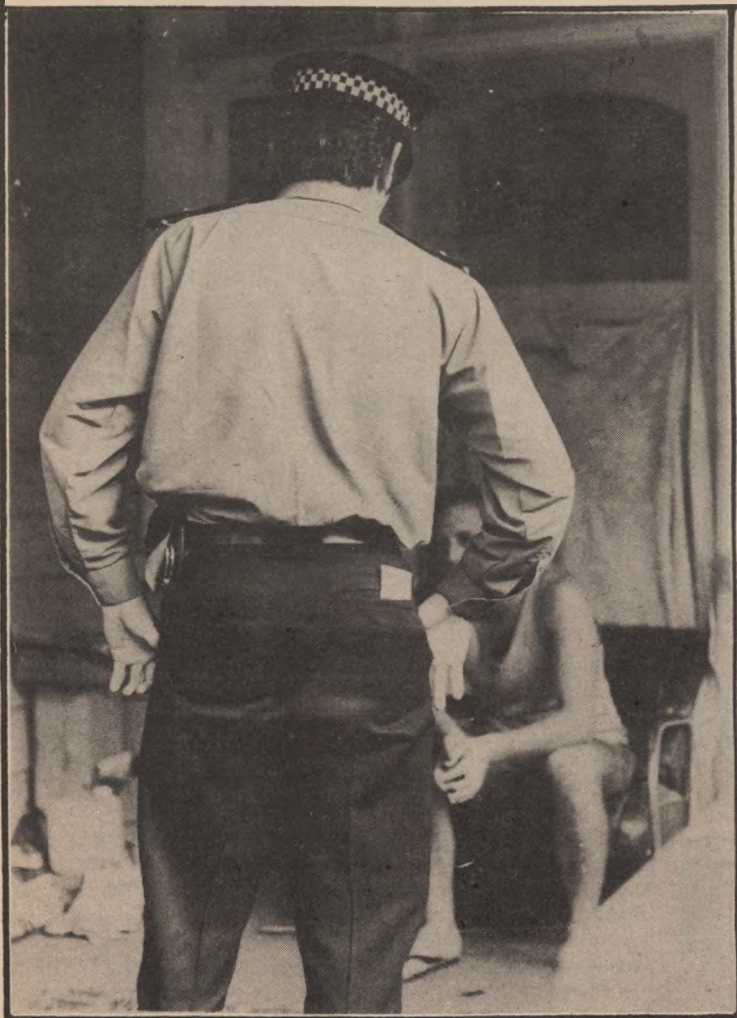
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Goodbye  
Wool  
World

# TOWARDS A BLINKERED FUTURE?



## WHO POLICES THE POLICE?

Recent events (i.e. police raids etc.) have demonstrated that when it comes to apprehending vicious criminals, law enforcement types have little compunction about invading the privacy of the individual. These searches and seizures are necessary, we are told, because they yield evidence that when presented in court will prove that a crime has been committed. Confidentiality between various groups of citizens (doctor/patient e.g.) may be important but no so important as catching a real live criminal.

Thus, in the eyes of the Police the concept of "privilege" is a legalism designed to obstruct the forces of justice in their vigilant search for the truth. If citizens can hide information from the police, justice will not be served.

Yet what happens when one of those caught in the dragnet of crimebusting tries to search for a little truth himself by requesting information from the police? He is told (politely, of course) to bugger off! The accused is to receive NO information from the prosecution about the evidence against him; there will be plenty of time for that at the trial, when he can be nicely suprised. And, curiously enough, something called

"Crown Privilege" is cited as the justification for all this. As Lord Reid, of the House of Lords, said in the famous case of *Conway v. Rimmer*,

"The police are carrying on an unending war with criminals, many of whom are today highly intelligent. So it is essential that there should be no disclosure of anything which might give any useful information to those who organize criminal activities."

That, basically, is the position in New Zealand as well. It is a common occurrence for the defence to be denied access to useful information in the possession of the authorities. Counsel may be given a fleeting glance at the accused's statement; but only gratuitously and only if he is a good boy. If counsel is known as a "troublemaker" (i.e. he takes the adversary system seriously) any source of information rapidly dries up.

Hence the Police run roughshod over personal privileges in order to gain information and then use their own "Crown" privilege to conceal information! One does not have to be a student of logic to conclude that their attitude toward privacy is inconsistent.

Is this inconsistency just an odd bit of irony or is it symptomatic of greater problems? Police schizophrenia regarding the concept of privilege and privacy might be seen as just an example of a broader, perhaps more menacing trend: The tendency of Government to erode the individual's right to privacy on the one hand while denying access to information about Governmental action on the other. They want to know all about us without revealing anything about their own conduct.

Why, for instance, does the Government think it is necessary to spend \$26 million for a computer in Wanganui that will collect and store information about people? What sort of information will be put on that computer and how will that information be utilized? When citizens concerned over these questions ask the responsible ministers, all they get is vague replies. It is like a train that will not stop; no matter how loud you scream it keeps on moving.

And speaking of ministers, whatever happened to the concept of "ministerial responsibility" that every first year Law student learns about? To hear Mr Connelly, one would think that the police are some sort of autonomous body, operating without direction or control. (One wonders how it eats) You would think that the minister of a department would know what goes on within the department, but when the tough questions are asked at press conferences and in Parliament, the ministers respond with blank stares. Is this right? Is it true that they are ignorant about the workings of their own departments?

Another example of Governmental "stonewalling" seems to be the eagerness of those responsible to seek refuge in the sub judice rule. This rule was originally promulgated to discourage undue influence on the legal process in a specific piece of litigation, not to stifle any sort of public debate or discussion about topical issues. It is unfortunate when ministers and other public officials refuse to comment on an issue, such as the raid on the Remuera Medical Clinic, because it might be subject to litigation in the future.

It could be that all this ranting is just a product of my own paranoia. I am confident there is no conscious conspiracy afoot. After all, we all know that the New Zealand Police Force is the Most Reasonable and the Least Fascist in the world. They can be trusted to do the right thing. There is no need to worry.

Is there?

MIKE DOYLE

## A BLINKERED FUTURE?



GOT A HEADACHE?

... A HANG-OVER?

... NEED A PRESCRIPTION?

Rush over and see Mr Mahon

WAKEFIELD CHEMISTS, Top Wakefield St.  
(Next to Red-Cross Centre). Phone 370-037



# WHO'S ENVIRONMENT

Some people hold that the quality of the physical environment is secondary to that of the social and the economic; others reason that the three are inseparable; that nothing is gained if advances in social and economic wellbeing are not matched by comparable improvements in our physical surroundings. One could think of the extreme example of the wealthy section of a minority group forced to live in the slum conditions of the city's ghetto. In local terms, one can think of the expensive grandstand view of a lake which is steadily deteriorating because of unremitting pollution, or, of bigger and better cars being more and more necessary to take one over longer and longer distances to reach a back-free beach.

Some people seem quite indifferent to their physical surroundings and yet others, value its quality above all things. Generally, we tend to take a good environment for granted until we begin to lose it. Then, we acquire a vague sense of unease, a desperate feeling of claustrophobia, or a mounting sense of outrage, depending upon our temperament and circumstances. The dissatisfaction or fear may be due to a concern for one's personal wellbeing or it may arise from a dislike of seeing something pleasant or beautiful marred or destroyed. Sometimes, intermingled, is a sense of responsibility to the future, arising from what I think of as the custodial concept: that we are the short-term custodians of a property that, at worst, should be handed on intact and, at best, pass on enhanced to succeeding generations.

Something else that strongly appeals to me is the tapu concept: that there are scenes and places that must not be tampered with, whatever the seeming urgencies of the moment, so intrinsic are they to the essence of the place. Both imply a sense of collective responsibility which may be repugnant to those who seek, above all, to opt out of the System, i.e., to have no part of a society that seems less and less relevant to their needs and their values. But there is also, a counterforce at work: the one that says we acknowledge the collective responsibility and therefore insist on sharing also in the decision-making process; equal obligations must be matched by equal rights.

There are now numerous manifestations of the latter view; the community committees, the preservation and conservation groups, and the neighbourhood associations, are variations on the theme. Some emerge, and remain, ad hoc in function such as the Save Manapouri Committee. Others have a similar origin, but gradually widen their spheres of interest as they gain in knowledge, confidence and success. Traditional government processes have variously humoured and fought them and the more secure are learning to welcome them. The latter state is hard-earned and built upon an integrity of motive and, at the least, a matching expertise. But, above all, it is built upon a realization that the point of view put forward has the driving force of legal right behind it. Therein lies the strength of Nader and his Raiders and their local equivalent, the Environmental Defence Society.

The insistence upon participating in the process of making decisions on behalf of the community, affecting the community, and in the name of the community, is a healthy trend and one that needs to be nurtured.

Take your own neighbourhood, for example, and let's assume that there are matters related to the physical environment about it that you like and others that you deplore. The latter group may be composed of things that exist, but which are incompatible or incongruous, or of things that should be present, but are not. You will want to be on your guard against any changes to the status quo that will tend to detract from the pleasant things and add to the unpleasant. If you are on your own in your assessment, then you may have a difficult task ahead of you. If there are others who share your evaluation, then you have the powerful advantage that collective opinion and collective action gives; you have a neighbourhood association in the making. The 'neighbourhood' may contain several streets; it may be one street; a part of a street; or even one building. A community of interest is the binding thread and the size of the community will vary in direct proportion to the size of the problem being tackled, and the extent of it.

Having identified the community, the essential element to successful action is foreknowledge. You need to know what is proposed and be sure of time to respond. The art of the game is to prevent decisions from being made with which you expect to disagree. Never underestimate the incredible momentum that a decision

acquires as it grinds its way through the bureaucratic machine; and never under-estimate the severity of the trauma that that same machine experiences when pressed to reverse a decision once made.

You therefore need organisation. Turn your neighbourhood group into an unincorporated society (incorporation is something to be determined at a later date when you have become firmly established and anticipate remaining in existence for an indefinite time), ensure that every member has something to do and that no one person carries a disproportionate share of the work. One task is to have someone scan the Public Notices column daily for warning of proposals that may affect your locality. Another, is to attend and obtain a copy of the agenda of every meeting of the local council. Your third task is to have one or more people who will make themselves thoroughly conversant with the content of the Town and Country Planning Act and, if you expect to be concerned with the quality of the waterways in your locality, the Water and Soil Conservation Act. Better still, entice a town planning student or law student into your group. Either way, you will learn that you have the legal right to comment upon the more important changes contemplated to the physical environment in your district. That is, you will have the right to appear before the council, or one of its committees, to express your reaction to the proposal. If the council fails to give due weight to your view, then you have the further right to pursue the argument before an independent tribunal: the Town and Country Planning Appeal Board whose decisions are final and binding upon all the parties involved, except where Government Departments concerned when the matter becomes a little more complicated.

The thing that I find exciting about the course of action outlined very briefly above, is that sections within the community can join in the process of assessing the likely repercussions of a project upon the physical environment; that it is a legal right; that the council and the developer, if one is involved, must publicly explain their point of view; and that an independent tribunal adjudicates. It is a situation that is only now beginning to be fully appreciated. It presents an opportunity to explore the limits of the System.

I imagine that most people, at one time or another, become so despondent that they wish only to turn their back upon the society and its values. It would be a great pity if they were to do that without first exploring the alternative of attempting to change it a little. The checks and balances of citizen response are essential to healthy government and participation in the decision-making process is an essential part of healthy citizenship.

Niebuhr's text may serve as an appropriate footnote:

'Give us serenity to accept what cannot be changed; courage to change what should be changed; and wisdom to distinguish the one from the other.'

J.R. DART



# DE ANTONIO

'The essential well springs of artistic ideas are anarchistic.'

## ONE MAN'S VISION

Films can be synthetic and a masquerade to disguise the nature of the times. Look at Busby Berkely musicals and you'll never realise that America was suffering the Great Depression.

They also can be a bearing witness to their age. We look now at Ford's *Grapes of Wrath* or Chaplin's *Modern Times* to see how these times were and where the ordinary people fitted in.

Hollywood was never too sympathetic to social realism for as Oscar Levant once actually noted strip the phoney tinsel off Hollywood and you'll find the real tinsel underneath.

A pseudo environment which understood the lowest common denominator a little too well, was not the place to create revolutionary change. Cynicism was after all exalted for as Louis B. Moyer once said the intelligence of the American people cannot be underestimated. That wasn't just a wisecrack. He meant it.

De Antonio is a radical in the Alinsky tradition. His medium to express his political opposition is not organising however, but making films.

De Antonio arrived at films only after a lifetime of varied experiences. These included varsity, war service, working as a longshoreman. This meant that his films were never just cerebral exercises.

Life in De Antonio's case was a preparation for something that did happen. When he turned to making films he was getting to the age when respectability has useable vaporised ideals.

He, however had a job to do. What he had was 188 hours of tapes of the McCarthy era. This was the raw material that edited down to make a significant film on incursions into basic rights.

The venture took months, but the result 'Point of Order' is one of the most potent exposes of the McCarthy era.

It was the practice of compiling and selecting to fuse together a film that taught De Antonio what he needed to know about cinema.

For a start, he saw editing as fundamental. 'The essence of film is the extraordinary capacity of film to reveal rather than to state. Instead of saying 'This is what's happening' you cut from one situation or sequence to another to reveal what's happening and to build up a rhythm and a tension.

De Antonio's films have a structured solidarity about them. He seems to have a intuitive idea of when to cut; of the necessity of not prolonging any sequences. Like

ballet or rugby, cinema requires good timing. A moment wasted is either incompetence or self-indulgence and a moment saved is the pulse of reality.

De Antonio also felt that rhetorical approaches where polemics prevailed and the subjective conclusions of the director surfaced would turn off all except the die hards. If cinema was to communicate, it must not force conclusions. That must be left to the spectator.

A fusion of images after all could convey a catalyst for action whereas a pedestrianism of dogma would only alienate.

He thus opposed narration of films explaining the narrator on T.V. becomes a super figure who has to explain to you what you've seen....it's a kind of fascism of the mind'.

Not only that, but it was a misunderstanding of the medium. Narration is a phoney transplant for lack of inventiveness as John Ford pointed out when he dismissed dialogue as just a lot of talk.

In documentary, any insights must be those of the participants. They set the scene. The director, however, juxtaposes to create a synthesis of views.

What De Antonio was on about was an alternative cinema. If there was a truth that media had deliberately disguised from the public then it was important to find ways to unearthing it.

The truth in this case lay in the archives of 'dead film'. The selection of what film should be shown is in itself a form of censorship. As with newspapers, television makes judgements as to what is acceptable for dissemination. This involves killing stories or footage which may not be in the public interest, in other words thought control.

De Antonio determined to intrude into this monopoly and democratise the forms of information.

When making his film's version of Mark Lane's critique of the Warren Commission on President's Kennedy's assassination, 'Rush To Judgement', De Antonio heard that C.B.S. had hours of film which had not been shown.

Much of this had been suppressed — De Antonio tried to gain copies of much of this film. C.B.S.'s answer was to destroy the footage proving that Richard Nixon's wish to destroy documents was anticipated and institutionalised after all.

De Antonio's comment was simply that 'the political censorship here is that of self-interest.

He found, however, that just as bureaucracies had chloroformed converts within them so there were also rebels within the system who opposed such suffocating suppression.

Through this De Antonio was able to act as a one man pressure-group freeing information.

This footage was the mainstay of *Rush for Judgement* and *In the Year of the Pig*. That film probably contributed as much to people's understanding of the Vietnam debacle as the Pentagon papers. Cinema had become a political catalyst.

Its influence was such that the entire staff of *Time* viewed it at a special screening. Within New Zealand it received wide screenings.

Mike Moore, then an antiwar activist described it as a valuable landmark in the drive against the war.

*Year of the Pig* was a bitter judgement on the smug arrogance of manifest destiny.

The film was privately distributed however. In New Zealand N.Z.B.C. would not show it, nor would the cinema chains.

When making *Year of the Pig* an international news agency tried to retrieve its film from him. They explained, 'we didn't know what film you would make'.

De Antonio underterred, shifted his focus to the incarnation of political opportunism, Richard Milhouse Nixon. His 'Milhouse' — a white comedy, was to document the cynicism of that soulless America.

Societies need De Antonios like they need Saul Ainsleys. They remind them that one coxtankerous individual resolved with purpose can win against the burgeoning encroachments of individuals by anonymous authorities. As a film maker De Antonio serves to save us from the blinkers that have been imposed on us. In the long run they can make the media more conscious of their responsibilities, for a well-informed public is less liable to accept manufactured despatches.

The future is speculative but the present can be seized. The vision recedes if we are cautious in opposing the constraints on our basic right — the right to know.

Brent Lewis

## A BLINKERED FUTURE?

# Fight against censorship broadens

Battlers against censorship have scored some useful gains since I reviewed the state of your mass media in "The Press in N.Z." (Craccum, Feb. 16, 1974). If you don't fall asleep or die, you can look forward to greater freedom of information and expression in 1975. As my friend the Rev. John Churchill remarked 200 years ago:

In fair full tide let information flow  
that evil is half cured whose cause we know.

## Kickoff with Frost

A high point in your area was David Frost's programme, "Censorship in N.Z.", telecast Sept. 24. The NZBC strangely decided that participants and the audience of about one million must first wallow in sex for half an hour, with Patricia Bartlett, secretary of the Society for the Promotion of Community Standards, clashing with Allan Hitchens, Sunday News editor and the Black Pearl (Pink Pussycat Club) waiting impatiently nearby. Patricia told Frost that she had never been corrupted by a book but had had some "terrible thoughts" after reading de Sade.

The second half, dealing mainly with political censorship, was more useful. The Auckland Star's Ross Sayers freely admitted that editors and subs. work continually under strong pressures. Subsequently the N.Z. Herald's J.F.W. Hardingham blamed trade unionists, activists and other "Zealots" for press interference but did not mention Caltex, the Friends of South Africa or the National Party.

## Pat's Second Admission

Other participants recalled that N.Z. Tory Governments

had censored news going abroad after the Auckland unemployed riots in 1932; shut down "Scrim's" Friendly radio station, favouring Labour, in 1935; and banned news supporting the striking wharfies in 1951. But why did a Labour regime let the censor ban the Soviet film, "Night Over China", in 1973?

After the programme, Patricia said she opposed political and industrial censorship but still supported bans on sex. Very revealing.

## SPiR Set Up

An immediate outcome of the Frost show was the formation in Auckland of the Society for the Promotion of Individual Responsibility (SPiR). Secretary is the Rev. Rex Hamlin, 304 Canterbury Arcade Queen St., tel. 373-932. SPiR will fight censorship and related injustices on all fronts.

Its steering committee is drawing up a constitution and appointing legal, educational and press liaison committees. Auckland-based SPiR will set up branches in other centres. Wellington journalists and broadcasters are already forming one. The annual membership sub. will be \$1, with an additional charge for publications (optional). The first general meeting will be in March or April next, by which time SPiR will have enlisted the aid of Auckland-based T.V.2

## News Media Flops

Your media of course dropped some clangers. The NZBC flopped when interviewing the Shah of Iran about the torture of political prisoners in his country. Yet Amnesty International's "Report on Torture, 1973" (60 countries) was available from Amnesty's N.Z.

secretary, Jörn Iorns, at Victoria University. I hope that under the new setup, your broadcasters will do their homework better.

More recently, your media failed to report the French Polynesian reaction to the French bomb tests or the fact that explosions were heard and the red mushroom cloud seen from much further away (75 miles) this year. This indicates that the devices were H-bomb of great power. Your government has detection systems which should have got information on this new development. Why not tell John Q. Public? Meanwhile, Paris has given no undertaking that atmospheric tests will cease and has failed to find solid areas for underground tests in French-ruled islands.

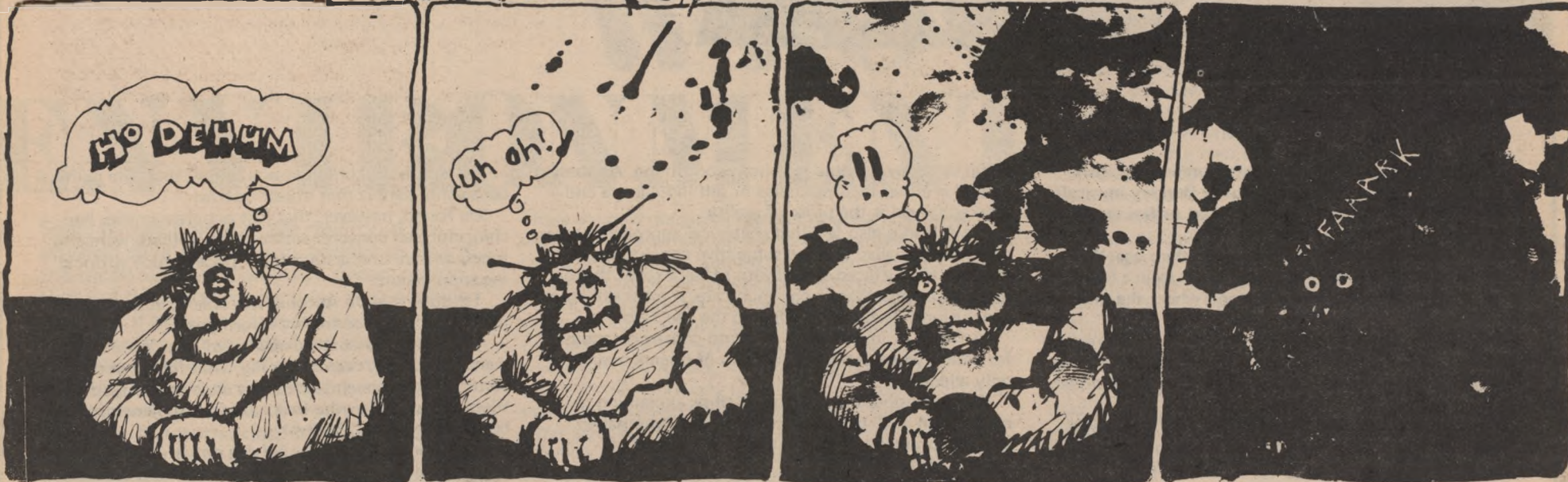
## French Control of News

Your media have likewise failed to run Amnesty's report that last year the French police in Vila tortured two Melanesian brothers, members of the New Hebridean National (independence) party. The news was originally given to Unispac, student newspaper in Suva, by Barak Sope, secretary of the N.H. National party.

He added that French control of the news media prevented the outside world from learning of parallel struggles for independence in French Polynesia and New Caledonia ("I can give you the names of political prisoners in Noumea if you wish"). The N.Z. media ran news about Watergate and the "Clot's Clot" down your throats but are feeble in covering the South Pacific. That South Pacific news agency, envisaged Suva by Raymond Burr, is badly needed to combat censorship in your region.

John Wilkes

## A STORY WITH A MORAL (SOMEWHERE)



CAMPAIGN AGAINST FOREIGN CONTROL IN NEW ZEALAND  
BOX 2258, CHRISTCHURCH.

Auckland University Co-ordinator  
Hazel Armstrong phone 604 005

## 1975 SOUTH ISLAND RESISTANCE RIDE

In the last ten years, foreign ownership and foreign control of N.Z.'s industry and resources has increased at a frightening rate. Recently, in anticipation of the resource crisis, Japanese, American and British interests, usually represented as multi-national corporations, have been negotiating long term contracts for the exploitation of N.Z.'s minerals, timber and energy. These corporations have no concern for the welfare of the N.Z. people. They are interested only in their own profits. The grab for N.Z.'s resources has already resulted in a dangerous level of overseas control of the N.Z. economy and thus the right of N.Z. to exist as an independent nation.

The Christchurch-based Campaign Against Foreign Control in N.Z. is planning a bus tour of the South Island in January 1975, with the dual aim of familiarising ourselves with the nature and extent of foreign control, and at the same time raising the issue of foreign control among the people in towns along the way. Our committee has already booked two buses for the trip, which will leave Christchurch on Saturday, January 18th, and return on Sunday, February 4th, visiting such places as the

Comalco smelter at Bluff, the Beech Scheme on the West Coast, the proposed Clutha River power scheme, and the U.S. military bases at Harewood/Weedons and Washdyke/Mt. John.

Simultaneous with the bus tour, a familiarisation visit is planned for the Kennecott-Cassiar-Lime and Marble asbestos prospect in South Westland. However, due to the difficult nature of the country, only experienced trampers will be able to take part, but the itinerary has been arranged so people on this visit, if they want to, can join the buses at Te Anau for the remainder of the tour.

As we pass through towns on our trip around the South Island, we plan to talk with people on the streets, and in their homes, and to raise the issue of foreign control by street theatre, leafletting, and through newspapers, radio and T.V. At the same time we will be learning what South Island people think about foreign control.

On the tour we will be camping in tents and cooking our own food, so the total cost of the 16 day trip should

be around \$50 per person. Anyone who is unable to come on the complete tour, but who would be interested to join up as we pass through their local area, will be very welcome to do so. We would also welcome families, and anyone who wishes to travel by private car.

At present we are in the first stages of planning the tour and some slight changes may have to be made in the itinerary. However, we would like to know as soon as possible if any members of your organisation would like to take part, and if you would be prepared to send an official delegate. We would also like to know if you would be interested in sponsoring the tour as it comes through your district, and organising camping areas, media coverage and information on local examples of monopoly or foreign control.

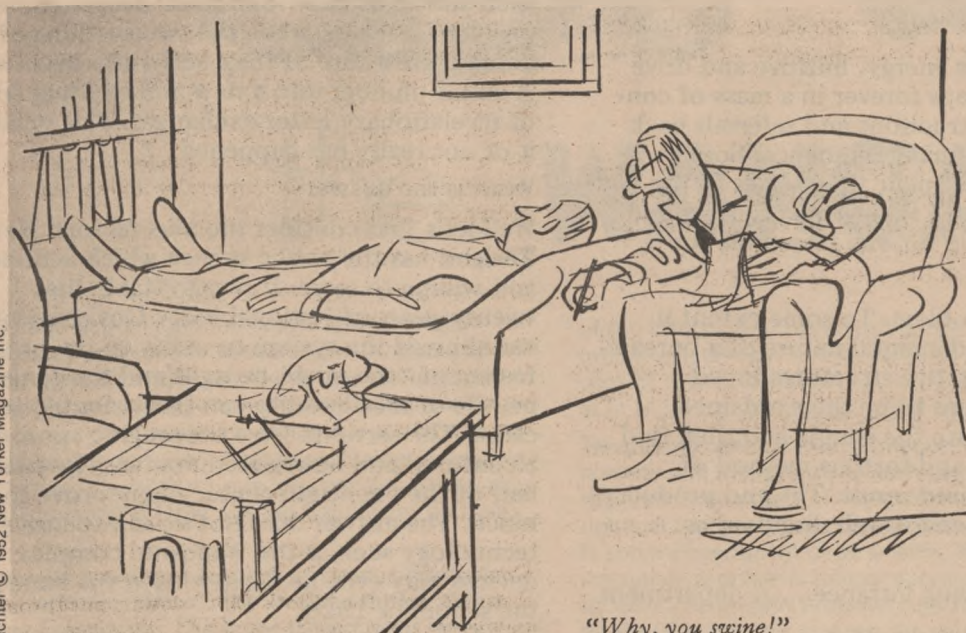
Any donations would also be very welcome.

For the committee,

Peter Lusk  
Owen Wilkes  
Brian Rooney  
Murray Horton

# TOWARDS A BLINKERED FUTURE

## Two Problems With



Richter © 1952 New Yorker Magazine Inc.

"Why, you swine!"

## Behaviouristic Psychology

Though history will almost certainly award the accolade of the greatest contemporary psychologist to Jean Piaget, there is little doubt that B.F. Skinner, the most persuasive and sophisticated peddler of behaviouristic psychology, is the most controversial.

When accounting for behaviour where motivation is dominant, Skinner and his disciples are highly successful. But being ambitious, they have extrapolated their laws of behaviour with abandon. They can only get away with such a violation of science because critics of behaviourism are obsessed with trivial objections and pseudo-philosophical problems such as the free will/determinism dispute.

Obviously undetermined behaviour, assuming this term makes any sense at all, is not synonymous with free will irrespective of how you want to define it. Those who excoriate Skinner, such as Rogers and Koestler, rely on concepts such as mind, homunculus, autonomous conscience and other such junk to explain behaviour. But this is a fragile, unstable and not least neurotic hope for it is only a matter of time before the neurobiologist exorcises such terms once and for all, just as effectively as the notion of vitalism was cast out of molecular biology in the 1950's.

Skinner's most vigorous critic is Noam Chomsky, but Chomsky weakens whatever is worthwhile in his anti-Skinner tirade by committing half the fallacies of informal logic. Further, Chomsky's alternatives to Skinner can only be maintained by equal amounts of ignorance, an imagination without a governor, and a bloody-minded proclivity in throwing everything he can't explain into a garbage tin labelled "genetics".

The generally anaemic and occasionally hysterical reaction by Skinner's critics with their minds hung up on fallacious and antique arguments and with their refusal or inability to grasp even the simplest principles of behaviourism and its implications, makes it easy for Skinner to scythe down his opponents. This is unfortunate because there are serious weaknesses and problems inherent in behaviouristic psychology. I wish to discuss one of them. It is the sociological objection.

The thesis of "A Clockwork Orange" seems to be that there is some, perhaps divine, gift of freedom of choice, which is snuffed out if conditioning techniques are applied. According to this old and fallacious doctrine, which both Kubrick's film and Burgess' novel are implicitly defending there is no direct connection between the individual's genetic and developmental

history, and the behaviour which he produces. Instead, there seems to be some sort of a gap where such influences can be mitigated or modified. In other words, according to this dogma, we possess a "faculty of freedom" where causal relationships can be neutralised, cancelled out and rendered ineffective. The individual is therefore not at the mercy of phylogenetic and ontogenetic contingencies.

The problem then is to choose between freedom of the will and being turned into automata by conditioning techniques. Implicit in this view is the assumption that behaviour is not lawful or deterministic, cannot be predicted, and can be controlled only at the risk of destroying a person's humanity. Thus, behaviour is a kind of subject matter radically different from that which the physicist, chemist or biologist studies.

Like Skinner, I would reject such a primeval notion, the problem is not to choose between free will and determinism, but between various forms of determinism. The crucial question is not whether behaviour can be controlled but whether it should be controlled in a systematic way. It seems that we must choose between two potential evils - whether we will leave the control to haphazard contingencies as is generally the case now, or try to harness these contingencies in some orderly and consistent way so that control over behaviour can shift from punishment to positive reinforcement. This is one of the main themes of "Beyond Freedom and Dignity." But whichever way we jump, we will sacrifice much.

By controlling behaviour in a total way, especially with reinforcement rather than punishment, we may get rid of much debilitating and internecine behaviour which is largely responsible for our society going down the plughole. And it would also be a mistake to assume that if behaviour is controlled systematically we would all become robotised or develop the "contented cow syndrome" spending all our time in the meadows, contentedly chewing our cuds.

As Goldiamond, a fan of Skinner's, says "behaviour can be programmed so that it can be dictated by conscience, is moral and is altruistic, but at the same time is spontaneous, existential and free since it has been programmed without fear or threat."

However, in any large scale attempt to systematically control behaviour there are some forms of behaviour which would never be deliberately programmed. These would include the kinds of behaviours, which are inimical to a culture's survival such as aggression, selfishness, and

## a bitter pill

Every so often on column comment, a rather ha looking man comes on and piously attacks the faults of the newspapers. This gentleman's name is John Kennedy and he edits a pulpit - propaganda sheet called the Tablet.

The Tablet has a pre-reformation stance on virtually anything to do with the 20th century. It is quick-frozen in its prejudices.

Just recently it warned Values Party leader Reg Clough that he should cease to be on the board of the Remuera clinic or else it would remind its readers of this before the election. It is full of such nasty innuendo.

The Auckland Mafia is its name for certain Labour M.P.'s it doesn't like. All this would be of little consequence except for the fact that it uses its influence to create paranoid fears within many Catholics.

*Censored  
Change the  
libel laws*

It is however a fact that some priests are no longer taking Mr Kennedy's rag and its northern counterpart Zealandia under its editor Father Murray Horton is a far more rational publication.

Mr Kennedy does a disservice to his church for he perpetrates an authoritarian and jaundiced stance that is illiberal and out of touch.

Order and stability are really what he's on about and people who usually talk about that at length really don't like democracy at all.

Brent Lewis

various forms of deviancy which arise out of unsystematically controlled contingencies.

It may be the case that Man's most unique capacities and potentialities which are realised in science, art, philosophy etc. are given labels such as "genius", "creativity" and "imagination" may also be a function of haphazard conditioning and the sort of program designed to produce genius may be the sort that no society would deliberately program an infant to become. Would, for instance, we programme a person to become a homosexual, give him a mother complex, subject him to various bouts of cholera and then marry him to a nymphomaniac all so he would eventually compose the "Pathétique Symphony"? (At least this is the interpretation of Ken Russell).

We may be able to do away with war, pollution, overpopulation and crime, but would the price we pay be stifling the creative concomitants of accidental conditioning be too high? We are faced therefore with a choice between haphazard and systematic control. But choice is a delusion, an aberration of the sentimentalist and the tenderminded. Perhaps we are further up the gum tree than we realise?

Nigel Shaw

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There are few countries in the world where the life of the average person is guided and determined as it is in New Zealand. In few countries is so much of the population so busily engaged in supervising the activities of their fellows.

It is traditional in Journalism when criticising the mundane blunders of the public service to recite the traditional horror stories prevalent in all ponderous bureaucracies. What is of greater concern is the larger question. Is there some way of easing the public service into the 1970's? Is there some way of convincing the servants of the public to put the concern of the public as expressed by parliament - first!

The "average person" meets the servants of the nation at the counters of the multitude of Government departments. He is likely to be requesting information or challenging the pre-emptory claims of the said department on some matter which is of great personal importance to him; or some other day to day transaction such as paying one's telephone bill.

The terrible reality in all this is that the member of the public service is not charged with keeping always in mind the concerns of the person uppermost in his mind. Far far too often the main preoccupation with Civil servants is making their job easy for themselves. There is too little thought given to the problem that the citizen faces: and no search for the best and most efficient solution from the public point of view.

The net result in some sectors of the public service is the attitude that the department comes first. This leads to the well known "glass box" syndrome. In this situation the "servants" run the house with reference to the OWNERS OF THE HOUSE as mere children to be placated if and when they raise a fuss.

In the higher levels of the service a more intricate element of mental gymnastics is present. Here the public are neither seen or heard. Policies are made by the minister. Then comes the subtle translation into the wishes of the department. The wishes of the people, Parliament, the expressed wish of the party in power - all must bow before the greater god of Civil Service wishes. What the service considers good and feasible will immediately be effected.

# Is Santa Claus a Civil Servant?

That which requires energy, initiative and drive will be buried perhaps forever in a mass of conflicting memos obstructions and referrals back to the minister for further guidance. Some Ministers have to reconcile themselves to the fact that some policies will take years to effect and when effected will in no way resemble the original proposal.

What is the root problem. To some extent it stems from the fundamental nature of a bureaucracy. All administrative structures breed incestuously. It seems to be their ordained mission to complicate the simple and then find the most divergent and tortuous method of effecting the undesired result. The end product is a clever blend of chaos well disguised as normality.

Consider the following instance.....A department

is approached in 1969 to effect a certain legislation. This is submitted by a local authority through their solicitors. The department (lets call it department X) finds that it must obtain the consent of the Minister of another Department (department Y). But alas some of the transactions also need the consent of yet another land owner, namely Department Z. So dept. X spends four years fruitlessly requesting dept. Y to give the needed consent and at the same time seek from dept. Z its consent.

It is discovered with astonishment FOUR YEARS LATER that two subsections of Dept. Y are unknowingly corresponding with X and Z on the problem without any reference to each other. By this time the Local Body and their solicitors have long since despaired. The problem is solved when the two sections of dept. Y are aware of their activities. Meanwhile, X and Z plunder into a new and exciting era of revelatory letter exchanges. This believe it or not really has happened.

What is the answer?

Well let's first consider the plus factors. New Zealand has the public service which is honest and willing to serve. It is regrettable that twenty years of National Party Government has allowed the system to ossify to the present feeling of "she might be right" and the general mantle of moribundity can be attributed to this cause. The servants were thoroughly spoiled by a confused and bewildered master. The latter half of the twentieth century may prove too much. The answer does not lie in expensive technology such as the Wanganui complex. Such devices may even be dangerous in the hands of the school of 1928.

It lies in hiring capable and imaginative staff in tune with the age. Not in hiring the remnants which private industry has not yet managed to lure away. Paying them better than their outside brethren. Allowing them to continue their studies as they advance. Structures must also be changed to make each public servant totally responsible for their mistakes and if as in private industry they prove unfit for the task they should be allowed to transfer to a lower grade or to have the privilege of the ultimate measure of incompetence - to be fired.

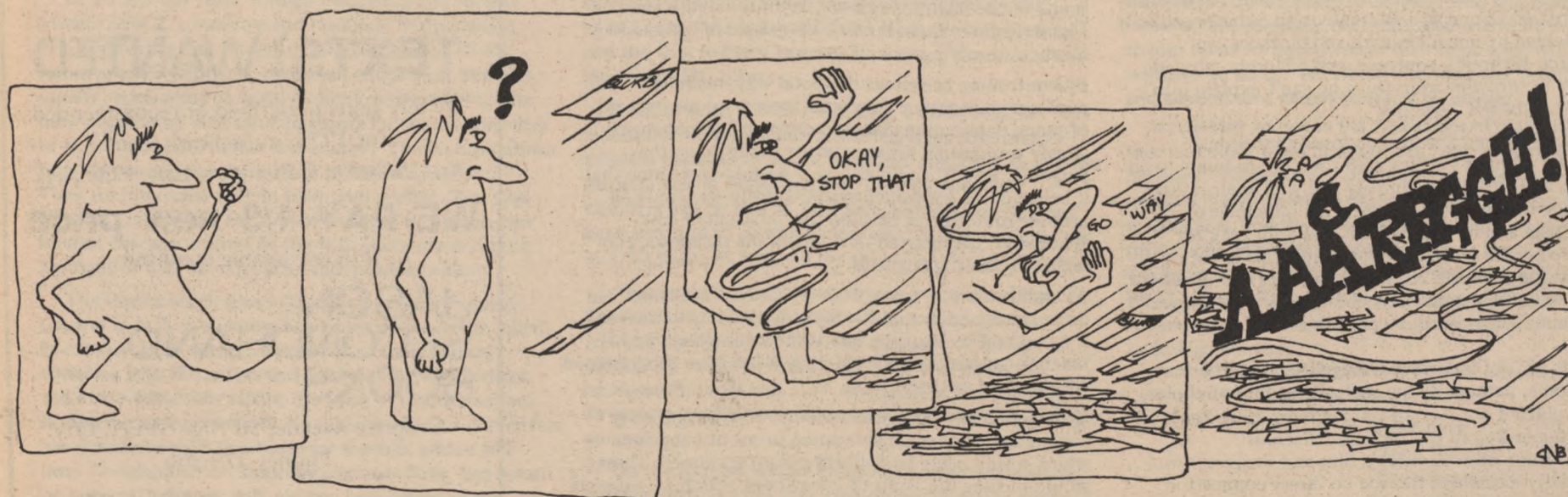


MICHAEL COLLINS

STUDASS CALENDAR IS SUPPOSED TO HELP NEW STUDENTS SELECT THEIR COURSES. IF YOU ARE DOING A STAGE ONE OR INTERMEDIATE COURSE, YOU CAN FORWARN PEOPLE ABOUT THE PITFALLS YOU'VE ENCOUNTERED, OR ENTHUSE THEM ABOUT A REALLY GOOD COURSE.

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ADDRESS WRITTEN CONTRIBUTIONS TO: KAYE TURNER; CALENDAR EDITOR, AND HAND IN TO STUDASS OFFICE. THE MORE CONTRIBUTIONS, THE MORE ACCURATE THE FINAL ASSESSMENT OF THE COURSES VALUE WILL BE.





# the **WANGANUI** computer.

The previous Government in conjunction with four Government Departments instigated the proposed Wanganui computer complex. Submissions were made to the Parliamentary Sub-Committee but they were made in secret! No public information is available on the actual content of the submissions. Furthermore, the only group which made submission directly representing the public interest at large was the Committee on Civil Rights.

The State Services Commission is at present drafting a bill to protect the citizen from unlawful access to the Whanganui computer. This is the Government department which has the responsibility for running the computer complex when it is finally built. Strangely enough it is also the department whose sole responsibility it is to control the activities of New Zealand's Public Service. It may be a vain hope indeed to expect the State Service Computer Bill to be as comprehensive as the bill placed before Parliament in 1972 by Squadron Leader Drayton.

This Bill was considered at that time to be one of the foremost pieces of legislation on the subject of computer privacy in the world. It was presented when Labour was in opposition. Now that Labour is the Government are we to see a Bill drafted by the Government Department most concerned become the only safe-guard of the citizens rights in this most sensitive area. It would be far better to immediately introduce Squadron Leader Drayton's Bill to the floor of the House. Success to introduce the ir bill which would be the Bill of a costed party which could be setting its own rites to define police rights.

2. A computer data retrieval system is invariably more efficient than the filing system now used. But it is infinitely more costly in terms of trained manpower and equipment. It is doubtful that the proposed computer is as economic as an updated version of the present system which was set up some time in the 1860s! There are many more modern types of data storage and retrieval systems than the multi-million dollar megalith dreamed of by National Government and the civil servants of that time.

3. It is doubtful that parliamentary act can stop misuse

of the information stored in the computer. Many overseas states have endeavoured to retain proper control over information banks by way of legislation, as in Hesse and Manitoia. It is a most difficult problem.

The people operating the computer must be vetted for honesty and integrity to a much higher standard than is required in most jobs. They must have a concern for the rights of the public that is regrettably not always evident in some Government departments. The other almost intractable problem is that of guarding the installation its' self. The present proposal calls for some 184 on line terminals spread throughout the country. Each manned during business hours by one operator and presumably in the case of the Police and Transport Departments they would require 24 hour access. How can a Parliamentary bill cater for the privacy hazards which seem inevitable in such a system.

4. The present system of keeping records in Government Departments is a complete shambles. The system consists of masses of paper placed on files in chronological order. They are rarely crossindexed for different subjects or actions. All these files are available to all employees working in the Department concerned. In some more technical fields of Government operations there is a more sensible efficient approach to the problem. I think particularly of plans project designs and health and statistical information. It is where information consists of a vast series of written words factual details of the lives and activities of person only in occasional contact with the machinery of Government administration that the matter of privacy takes on new urgency. THERE IS NO NEED FOR THE COMPUTER CENTRE.

The present antique system is capable of overhaul. All that is required is the installation of small scale data index systems. Each in the particular Government department concerned. There has been NO study done justifying the expenditure of \$23m over the next eight years on the bureaucrats ultimate solution! As stated before so many questions of vital importance have yet to be supplied with answers. The National Government and the four government departments which set up the proposal in 1971 gave no sufficient reasons why a

massive system was required in preference to a modern version of the present method of information storage. No one seems able to justify the exercise. The Government Departments who demand that this project be brought to fruition seem to be more concerned with putting a modern front on their future bungles. Does a public relations stunt have to be so dangerous to the public safety; or so expensive.

5. How can theft of information be prevented? Well I.B.M. has spent some \$40m on the problem and they profess to be no nearer a solution. It is difficult to see New Zealand being able to protect the data banks from illegal access to the information with so many widely spread terminals involved. The staff would have to be peculiar saints not common in today's society.

Drayton's bill must be implemented immediately. This will have the effect of protecting citizens from the misuse of all computer installations in New Zealand. Wanganui must be stopped for five years until the country can afford such an expensive luxury. Compel the heads of the four government Departments to rethink their grand ideas on a scale more consistent with a small population and diminishing resources.

THE ANSWER IS NOT THE LUDDITE ONE OF SMASHING THE MACHINE. A DILEMMA DOES EXIST. BUT JUSTICE CANNOT BE MECHANISED. WE MUST LEAVE MAN AS THE MEASURE OF HIMSELF, AND WE MUST NEVER HAND OUR THOUGHTS, ACTIONS, AND MINOR MISADVENTURES OVER TO THOSE SERVANTS THAT SO OFTEN PRESUME TO BECOME OUR MASTERS. IT'S YOUR GOVERNMENT, YOUR LIFE, YOUR COMPUTER. MAKE THE MACHINE YOUR SERVANT. UNDERSTAND IT. TAME IT. AND LET YOUR LEADERS KNOW THIS . . . . . OFTEN.

DANIEL J McCaffrey.

## 'I PITY THE POOR IMMIGRANT' BOB DYLAN

Well do you! New Zealand has been for many years sheltered from the mass migrations which have become a feature of our times.

It may not last.

The winds of recession may bring in their wake a clamour at our gates for entry to the 'good society'.

How will New Zealand respond?

Well, it could like the Canadian approach effectively skim off the skilled cream of applicants. Leaving to other countries the problem of human misery in such numbers.

New Zealand could also follow the pattern of taking as refugees token numbers of the highly qualified as with the 12 or 20 doctors and lawyers accepted (with much ado) in the Uganda situation. It would seem that a land of immigrants does indeed bear a resentment against "Johnny come latelies". But the doors are slamming shut all over the world.

What will you do if you are a New Zealander?

More importantly, how do New Zealanders and the New Zealand Government treat "New" New Zealanders in modern times.

If they are English speaking and white they are on the whole very well treated. If Eastern European, Islander or

Asian, the circumstances are quite different. There is no overt persecution. More a benign disdain.

A widow from Latvia can live in New Zealand as a landed immigrant and 30 years later not realise that she could vote, that the police were not interested in her work permit status. In fact, she had the rights of all New Zealanders but suffered from the imagined and unnecessary fear of being taken to task in some way by the organs of state.

So you are a Tongan! You may not stay longer than 3 or 6 months.

Tongans are deported from Auckland at the behest of the law and by means of the Labour Department and the Courts. It is an invidious position to put a guest of the country in. To invite him to work in a grimy factory for 3 months without any knowledge of his rights as a person.

To demand he leave as an unwanted person is hardly Christian. Better perhaps not to invite people to such a dehumanising experience as guest workers in our country. Better not to have a task force employed to solve the 'annoyance' they might cause with their different culture.

The civil rights of minorities in any country are always in danger from the arrogant presumption of the majority that god gave them the right to determine the

behaviours of the whole society, each and every member.

Aliens, foreigners 'poms', 'micks', 'dallies', 'boongs', all are strangers and minorities.

And in all countries aliens are the most vulnerable to the deprivation of their civil rights. We need no reminder of Hitler. What New Zealand needs is a sense of common humanity, in the way we allow people to enter. In the form of making new arrivals feeling welcome and secure in the land of their adoption. It certainly needs less of the arrogant xenophobic attitude to the skilled and unskilled people it professes to welcome to its shores.

We all here in New Zealand were all — once — 'foreign scum'. We all left somewhere, for all kinds of reasons. Some New Zealanders travel and become aliens elsewhere. As far as I am aware, they do not have to obtain an aliens card and register with the police every year. Civil rights of minorities should be precious to everyone. They are our rights. And strangers must be welcomed. We are all in some way strangers to each other.

I was a stranger here myself.

Dhonnal McCaffrhi

# Defence of the Freedom to Read

Henry Miller

On May 10th, 1957, the book *Sexus* (The Rosy Crucifixion), by the world famous American author, Henry Miller, was ordered by the Attorney General (of Norway) to be confiscated on the grounds that it was "obscene writing".

Volume I of the Danish edition of the book had at this stage been available for over eight months on the Norwegian market, and was on sale in a considerable number of the most reputable bookshops in the country.

Copies of the book were confiscated in a total of nine bookshops. Proceedings were instituted against two of these booksellers, chosen at random. . . .

In a judgment pronounced by the Oslo Town Court on June 17th, 1958, the two booksellers were found guilty of having "offered for sale, exhibited, or in other ways endeavored to disseminate obscene writing," and this judgment has now been appealed to the Supreme Court.

It is and has been my pleasure and privilege to act as defending counsel. As a result of my official association with this case I have enjoyed a certain measure of personal contact, through the medium of correspondence, with that eminent author and warmhearted and talented fellow human, Henry Miller.

The letter addressed to myself which is reproduced in this document, and which constitutes Henry Miller's ardent appeal to the tribunal of the Norwegian Supreme Court, is intended by him to assist in the defense of the most important bastion of freedom, democracy, and humanism: the freedom to read.

Trygve Hirsch  
Barrister-at-Law

Big Sur, California  
February 27th, 1959.

Mr Trygve Hirsch  
Oslo, Norway

Dear Mr Hirsch:

To answer your letter of January 19th requesting a statement of me which might be used in the Supreme Court trial to be conducted in March or April of this year. . . It is difficult to be more explicit than I was in my letter of September 19, 1957, when the case against my book *Sexus* was being tried in the lower courts of Oslo. However, here are some further reflections which I trust will be found a propos.

When I read the decision of the Oslo Town Court, which you sent me some months ago, I did so with mingled feelings. If occasionally I was obliged to roll with laughter - partly because of the inept translation, partly because of the nature and the number of infractions listed - I trust no one will take offense. Taking the world for what it is, and the men who make and execute the laws for what they are, I thought the decision as fair and honest as any theorem of Euclid's. Nor was I unaware of, or indifferent to, the efforts made by the Court to render an interpretation beyond the strict letter of the law. (An impossible task, I would say, for if laws are made for men and not men for laws, it is also true that certain individuals are made for the law and can only see things through the eyes of the law.)

I failed to be impressed, I must confess, by the weighty, often pompous or hypocritical, opinions adduced by scholars, literary pundits, psychologists, medicos and such like. How could I be when it is precisely such single-minded individuals, so often wholly devoid of humour, at whom I so frequently aim my shafts?

Rereading this lengthy document today, I am more than ever aware of the absurdity of the whole procedure. (How lucky I am not to be indicted as a "pervert" or "degenerate," but simply as one who makes sex pleasurable and innocent!) Why, it is often asked, when he has so much else to give, did he have to introduce these disturbing, controversial scenes dealing with sex? To answer that properly, one would have to go back to the womb - with or without the analyst's guiding hand. Each one - priest, analyst, barrister, judge - has his own answer, usually a ready-made one. But none go far enough, none are deep enough, inclusive enough. The divine answer, of course, is - first remove the mote from your own eye!

If I were there, in the dock, my answer would probably be - "Guilty! Guilty on all ninety-seven counts! To the gallows!" For when I take the short, myopic view, I realize that I was guilty even before I wrote the book. Guilty, in other words, because I am the way I am. The marvel is that I am walking about as a free man. I should have been condemned the moment I stepped out of my mother's womb.

In that heart-rending account of my return to the bosom of the family which is given in *Reunion in Brooklyn*, I concluded with these words, and I meant them, each and every one of them: "I regard the entire world as my home. I inhabit the earth, not a particular portion of it labeled America, France, Germany, Russia. . . I owe allegiance to mankind, not to a particular country, race or people. I answer to God, not to

the Chief Executive, whoever he may happen to be. I am here on earth to work out my own private destiny. My destiny is linked with that of every other living creature inhabiting this planet - perhaps with those on other planets too, who knows? I refuse to jeopardize my destiny by regarding life within the narrow rules which are laid down to circumscribe it. I dissent from the current view of things, as regards murder, as regards religion, as regards society, as regards our well-being. I will try to live my life in accordance with the vision I have of things eternal. I say 'Peace to you all!' and if you don't find it, it's because you haven't looked for it."

It is curious, and not irrelevant, I hope, to mention at this point the reaction I had upon reading Homer recently. At the request of the publisher, Gallimard, who is bringing out a new edition of *The Odyssey*, I wrote a short Introduction to this work. I had never read *The Odyssey* before, only *The Iliad*, and that was but a few months ago. What I wish to say is that, after waiting sixty-seven years to read these universally esteemed classics, I found much to disparage in them. In 'The Iliad,' or 'butcher's manual', as I call it, more than in 'The Odyssey'. But it would never occur to me to request that they be banned or burned. Nor did I fear, on finishing them, that I would leap outdoors, axe in hand, and run amok. My boy, who was only nine when he read 'The Iliad' (in a child's version) my boy who confesses to "liking murder once in a while," told me he was fed up with Homer, with all the killing and the nonsense about the gods. But I have never feared that this son of mine, now going on eleven, still an avid reader of our detestable "Comics," a devotee of Walt Disney (who is not to my taste at all), an ardent movie fan, particularly of the "Westerns," I have never feared I say, that he will grow up to be a killer. (NOT even if the Army claims him!) I

'You  
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TOWARDS A BLINKERED

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would rather see his mind absorbed by other interests, and I do my best to provide them, but, like all of us, he is a product of the age. No need, I trust, for me to elaborate on the dangers which confront us all, youth especially, in THIS age. The point is that with each age the menace varies. Whether it is witchcraft, idolatry, leprosy, cancer, schizophrenia, communism, fascism, or what, we have ever to do battle. Seldom do we really vanquish the enemy, in whatever guise he presents himself. At best we become immunized. But we never know, nor are we able to prevent in advance, the dangers which lurk around the corner. No matter how knowledgeable, no matter how wise, no matter how prudent and cautious, we all have an Achilles' heel. Security is not the lot of man. Readiness, alertness, responsiveness - these are the sole defenses against the blows of fate.

I smile to myself in putting the following to the honorable members of the Court, prompted as I am to take the bull by the horns. Would it please the Court to know that by common opinion I pass for a sane, healthy, normal individual? That I am not regarded as a "sex addict," a pervert, or even a neurotic? Not as a writer who is ready to sell his soul for money? That, as a husband, a father, a neighbor, I am looked upon as "an asset" to the community? Sounds a trifle ludicrous, does it not? Is this the same enfant terrible, it might be asked, who wrote the unmentionable *Tropics*, *The Rosy Crucifixion*, *The World of Sex*, *Quiet Days in Clichy*? Has he reformed? Or is he simply in his dotage now? To be precise, the question is - are the author of these questionable works and man who goes by the name of Henry Miller one and the same person? My answer is yes. And I am also one with the protagonist of these "autobiographical romances." That is perhaps harder to swallow. But why? Because I have been utterly shameless" in revealing every aspect of my life? I am not the first author to have adopted the confessional approach, to have revealed life nakedly, or to have used language supposedly unfit for the ears of school girls. Were I a saint recounting his life of sin, perhaps these bald statements relating to my sex habits would be found enlightening, particularly by priests and medicos. They might even be found instructive.

But I am not a saint, and probably never will be one. Though it occurs to me, as I make this assertion, that I have been called that more than once, and by individuals whom the Court would never suspect capable of holding such an opinion. No, I am not a saint, thank heavens! Nor even a propagandist of a new order. I am simply a man, a man born to write, who has taken as his theme the story of his life. A man who has made it clear, in the telling, that it was a good life, a rich life, a merry life, despite the ups and downs, despite the barriers and obstacles (many of his own making), despite the handicaps imposed by stupid codes and conventions. Indeed, I hope that I have made more than that clear, because whatever I may say about my own life which is only A life,

is merely a means of talking about life itself, and what I have tried, desperately sometimes, to make clear is this, that I look upon life itself as good, good no matter on what terms, that I believe it is we who make it unlivable, we not the gods, not fate, not circumstance.

Speaking thus, I am reminded of certain passages in the Court's decision which reflect on my sincerity as well as on my ability to think straight. These passages contain the implication that I am often deliberately obscure as well as pretentious in my "metaphysical and surrealistic" flights. I am only too well aware of the diversity of opinion which these "excursi" elicit in the minds of my readers. But how am I to answer such accusations, touching as they do the very marrow of my literary being? Am I to say, "You don't know what you are talking about"? Ought I to muster impressive names - "authorities" - to counter-balance these judgments? Or would it not be simpler to say, as I have before - "Guilty! Guilty on all counts, your Honor!"

Believe me, it is not impish, roguish perversity which leads me to pronounce, even quasi-humorously, this word "guilty." As one who thoroughly and sincerely believes in what he says and does, even when wrong, is it not more becoming on my part to admit "guilt" than attempt to defend myself against those who use this word so glibly? Let us be honest. Do those who judge and condemn me - not in Oslo necessarily, but the world over - do these individuals truly believe

me to be a culprit, to be "the enemy of society", as they often blandly assert? What is it that disturbs them so? Is it the existence, the prevalence, of immoral, amoral, or unsocial behaviour, such as is described in my works, or is it the exposure of such behaviour in print? Do people of our day and age really behave in this "vile" manner or are these actions merely the product of a "diseased" mind? (Does one refer to such authors as Petronius, Rabelais, Rousseau, Sade, to mention but a few, as "diseased minds"?). Surely some of you must have friends or neighbors, in good standing too, who have indulged in this questionable behaviour, or worse. As a man of the world, I know only too well that the appanage of a priest's frock, a judicial robe, a teacher's

of youth." Today he is regarded as one of the sanest, most lucid minds that ever was. We who are always being arraigned before the bar can do no better than to resort to the celebrated Socratic method. Our only answer is to return the question.

There are so many questions one could put to the Court, to any Court. But would one get a response? Can the Court of the Land ever be put in question? I am afraid not. The judicial body is a sacrosanct body. This is unfortunate, as I see it, for when issues of grave import arise the last court of reference, in my opinion, should be the public. When justice is at stake responsibility cannot be shifted to an elect few without injustice resulting. No Court could function if it did

## ‘A list of my precursors would make an impressive roster. This trial has been going on since the days of Prometheus.’

uniform provides no guarantee of immunity to the temptations of the flesh. We are all in the same pot, we are all guilty, innocent, depending on whether we take the frog's view or the Olympian view. For the nonce I shall refrain from pretending to measure or apportion guilt, to say, for example, that a criminal is more guilty, or less, than a hypocrite. We do not have crime, we do not have war, revolution, crusades, inquisitions persecution and intolerance because some among us are wicked, mean-spirited, or murderers at heart; we have this malignant condition of human affairs because all of us, the righteous as well as the ignorant and the malicious, lack true forbearance, true compassion, true knowledge and understanding of human nature.

To put it as succinctly and simply as possible, here is my basic attitude toward life, my prayer, in other words: "Let us stop thwarting one another, stop judging and condemning, stop slaughtering one another." I do not implore you to suspend or withhold judgment of me or my work. Neither do I nor my work is that important. (One cometh, another goeth). What concerns me is the harm you are doing to yourselves. I mean by perpetuating this talk of guilt and punishment, of banning and proscribing, of white-washing and blackballing, of closing your eyes when convenient, of making scapegoats when there is no other way out. I ask you pointblank - does the pursuance of your limited role enable you to get the most out of life? When you write me off the books, so to speak, will you find your food and wine more palatable, will you sleep better, will you be a better man, a better husband, a better father than before? These are the things that matter - what happens to YOU, not what you do to ME.

I know that the man in the dock is not supposed to ask questions, he is there to answer. But I am unable to regard myself as a culprit. I am simply "out of line." Yet I am in the tradition, so to say. A list of my precursors would make an impressive roster. This trial has been going on since the days of Prometheus. Since before that. Since the days of the Archangel Michael. In the not too distant past there was one who was given the cup of hemlock for being "the corrupter

not follow the steel rails of precedent, taboo and prejudice.

I come back to the lengthy document representing the decision of the Oslo Town Court, to the tabulation of all the infractions of the moral code therein listed. There is something frightening as well as disheartening about such an indictment. It has a medieval aspect. And it has nothing to do with justice. Law itself is made to look ridiculous. Once again let me say that it is not the courts of Oslo or the laws and codes of Norway which I inveigh against; everything in the civilized world there is this mummery and flummery manifesting as the Voice of Inertia. The offender who stands before the Court is not being tried by his peers but by his dead ancestors. The moral codes, operative only if they are in conformance with natural or divine laws, are not safeguarded by these flimsy dikes; on the contrary, they are exposed as weak and ineffectual barriers.

Finally, here is the crux of the matter. Will an adverse decision by this court or any other court effectively hinder the further circulation of this book? The history of similar cases does not substantiate such an eventuality. If anything, an unfavourable verdict will only add more fuel to the flames. Proscription only leads to resistance; the fight goes on underground, become more insidious therefore, more difficult to cope with. If only one man in Norway reads the book and believes with the author that one has the right to express himself freely, the battle is won. You cannot eliminate an idea by suppressing it, and the idea which is linked with this issue is one of freedom to read what one chooses. Freedom, in other words, to read what is bad for one as well as what is good for one - or, what is simply innocuous. How can one guard against evil, in short, if one does not know what evil is? But it is not something evil, nor something poisonous, which this book *Sexus* offers the Norwegian reader. It is a dose of life which I administered to myself first, and which I not only survived but thrived on. Certainly I would not recommend it to infants, but then neither would I offer a child a bottle of aqua vite. I can say one thing for it unblushingly - compared to the atom bomb, it is full of life-giving qualities.

Henry Miller.

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Bias

Newspapers in New Zealand too often fail to background news properly. This gives a partial view of what is happening. Often too their pre-occupations are more concerned with dramatising the public's prejudices rather than clarifying. Philip Goff in this article studies one aspect of news selectivity — their interpretation of Industrial Relations:—

Looking at the two Auckland dailies one notices a wide reporting on industrial matters. This is natural as a working-man spends his waking hours at work.

However while there have been some articles devoted to improvements in the work place, such as "glide" time, most news space concerns industrial disruption. Newspapers too often deal with the consequences of bad industrial relations without explaining how they happened or suggesting alternative models.

On the contrary our press seems to perpetuate a Calvinist stance of the virtues of a joyless existence with trade unions seen as being at best a necessary evil.

Bad journalism and journalism may be a contributing factor for newspapers often appoint roundsmen not on the basis of experience or insight but simple to fill a vacancy. It is about 2 years since the Herald ran a series on union leaders and although this was a much needed contribution nothing equivalent has been published since. The specious calls for voluntary unionism, based on prejudice rather than informed opinion are partly a result of newspapers failing to fulfill their mandate of informing the public.

The papers often fail to provide backgrounders into the operations of trade-unions as they prefer to dwell on the consequences of a dispute rather than provide casual analysis.

as "scoffing" and the heading suggesting that New Zealanders strongly support voluntary unionism is working on the old bogey of foreign control of unions. In a time when people are seeking their national identity a catchcry can be a self-fulfilling prophecy.

In relation to union malpractice headlines are more noticeably biased:—

"Militants aim to destroy N.Z. Economy"  
 "Inquiry on Union activities"  
 "Full scale look into Union Affairs Called Off"  
 "Intimidation in Union Says Report"  
 "Extra Levies on Job Sites run into Huge Sums"  
 "Ballot Grumbles Infrequent"  
 "No More To Do With Opposition"  
 "Union Group Cover for Payment"  
 "Trade Unions to be Investigated"  
 "Union Lacks Democracy"  
 "Gangster Tag on Unions Attacked"  
 "Union More Powerful than Mafia"

Two of these headlines seem to rebut allegations of union malpractice, 6 seem to confirm it and 8 create suspicions of it.

Mr Muldoon's statement alleging "malpractice" received a conspicuous headline "Militants Aim to Destroy N.Z. Economy" while a rebuttal of his allegations received less space and had an undramatic headline. "No more to do with Opposition". In fact one had to read the article's small print to discover it was the unions answer to Mr Muldoon's statement.

Selective emphasis in both headlines and display also provide an unbalanced and incomplete picture on industrial relations. A front-page story in the Herald on

As the 10–15% of people who read editorials are mainly opinion teachers conversant with what is happening and will not be influenced by what they read then editorials would seem of small importance. However they do indicate the papers philosophy.

Editorial comment concerns itself with symptoms such as "union militancy" and alleged union malpractice. It is consistently opposed to direct action by unions emphasising public impatience with such actions.

The Star, more liberal on values issues, vies with the Herald to establish conservative credentials on unions. For example its editorial on July 5th ends "a public which has had a gutsful of unreasonable union recalcitrance will back any action the Government thinks necessary to maintain essential services."

The Herald sums up its attitude to the trade union movement effectively in its editorial of Friday, August 23. "The spectacle given the public is of a team which will heed the referee's whistle only if the penalty is against the other side and will contest, even to the point of walking off the field, any decision unfavourable to itself". The editorial then speaks of "anarchical industrial destructiveness" typifying some union actions. "The loyal unionist" it states, has no freewill when "confronted with his union demand for 'solidarity' at a meeting is by show of hands". Too often editorial comment like this is carried over to colour the views of news reports generally.

Loaded phrases are evidence of this. Andrew Hearn in his study of the Kawerau dispute found that newspapers continually called the workers statements "threats" while the government's statements were "warnings" and the employers simply "said". While workers were said to "jeopardize jobs" or "throw people out of work", employers only "terminated employment".

In the injunctions dispute Mr Dromgoole was pictured as striving to continue "a workers service to Auckland", while the unions are described as "paralysing" the service. Such rhetorical overkill creates a false picture and is not conducive to an informed public opinion.

The press seems often more interested in issuing moral directives rather than explaining events. In confrontation situations the preference given to the management point of view is partly a result of editorial identification and also arises from union hostility. For example if the unions do not give their points to the press and thus the press doesn't report them, then the unions suspicions are confirmed and the exercise becomes a self-fulfilling prophecy.

Union suspicions are often well grounded however, as Bert Roth indicates in "Trade Unions In New Zealand". He cites the J.B.L. case.

The press here chose to highlight the plight of the investors while showing little sympathy for the 1,000 workers who lost their jobs at a time when the building industry was depressed and their chances of finding other employment were doubtful. At the same time the press's blast of disapproval was aimed at the Seaman's protest ban on shipments to French Polynesia.

There was little perspective here. The protest was surely transitory but the J.B.L. crash could surely have long-term impact.

The partial explanation of this inadequacy is that J.B.L. was covered by the financial reporter, the real facts did not emerge until the industrial reporter backgrounded the case.

The main explanation is the papers one-dimensional view of unions.

Our papers both fail to transmit a full and accurate understanding of the trade-union movement and its role in society. They thus perpetuate misunderstandings.

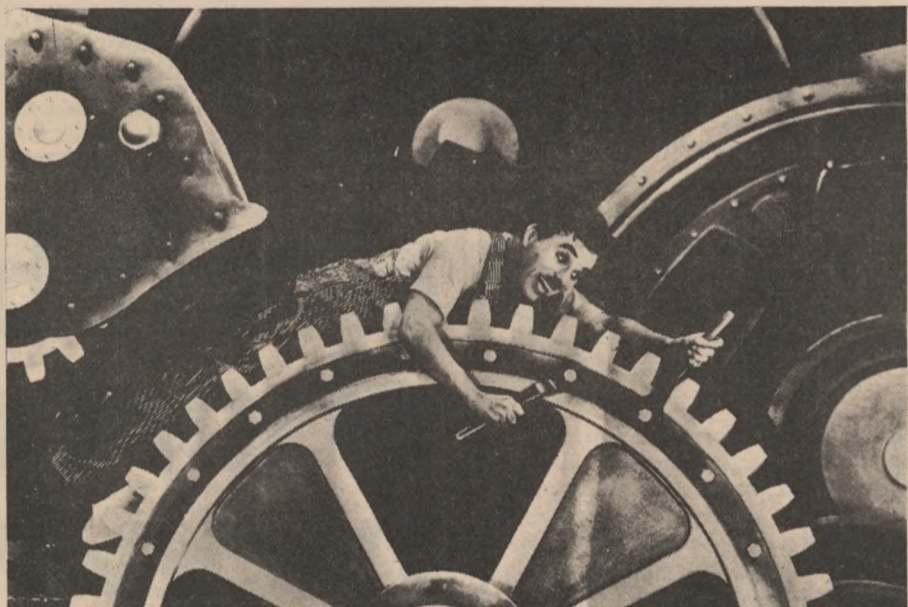
As society becomes more complex access to information becomes more important. It is the newspapers function to supply that information. There is no substitute to analysis and good journalism in our papers and that is the test by which they stand or fall.

Successful democracy and a just democracy depend upon the artillery of the press.

Phil Goff

## 'RUBBING THE LAMP'

or



### How We Get Our News

However Ric Oram in the Star and Jim Eagles in the Herald have both improved the quality of industrial reporting in Auckland newspapers.

Eagle's article on the Agricultural Amendment Bill, "Farm Workers Will Not be Forced Into Union" (Herald, 21st May) showed up previous reports which quoted National Party M.P.'s and farm workers opposed to the Bill without alternative sourcing. In dispelling myths, such as that farm workers would have to join the Workers Union, it managed to give the reader a balanced picture.

Positioning and headlining indicate the nature of the press's treatment of union activity. It is prominent in both the Herald (pages 1 and 3) and the Star (pages 1 and 9).

Headlines are significant determinants for as Ogilvy and Mather (the leading ad-men) point out 80% of newspaper readers are headline readers only.

The following are headlines from the Herald's coverage of voluntary unionism:—

"Unionists Law on Membership Needs Changing"  
 "Both Sides Wary Of Voluntary Unionism"  
 "F.O.L. Official Scoffs at Voluntary Union Issue"  
 "New Zealanders Strongly Support Voluntary Unionism"  
 "Compulsory only for Non-Volunteers".

Bias is evident when the F.O.L.'s case can be described

the 4th of May emphasizes this. Headed "Very Bad Year for Strikes", it begins in bold with the words "last year may have been the worst in the history of New Zealand for industrial stoppages, judging from statistics released by the Department of Labour". At the end of the article we read that the statistics also show that the disputes were confined to a few strikes and that days lost were "relatively insignificant compared to time lost through accidents or absenteeism".

This is news distortion which is manipulative. It may be regarded as a form of censorship.

There is however another question and that is one of the fullness and accuracy of news reports. A Herald report on the 5th of January headed "Sandwich halts job for a day" isolates an incident which in fact is the climax of a whole series of discontents. No reference is made in the article to the fact that the working conditions in the camp referred to were substandard. Instead the focus of the article is aimed at ridiculing union activity which in this case seemed restrained.

One cannot overlook the importance of the cartoon within the newspaper. In the case of the Herald's Minninnick it can be seen as an editorial echo.

In industrial matters a cartoonist like Minninnick can simplify issues by stereotyping unionists as undesirable elements and thereby creating a one-dimensional distortion of what is happening. As far as I can see there is no section of the public that is so consistently the butt of the cartoonist as the trade-unionist.

## TOWARDS A BLINKERED FUTURE

# TOWARDS A ....? FUTURE



## THE RULE OF LAW

The police raid on the Abortion Clinic under a "defective" warrant and the Supreme Courts refusal to quash that warrant because no "miscarriage of justice" occurred is an indication of the legal system at its worst.

In the legal sense the judge was right, as the connotation of miscarriage of justice as applied usually devolves around a partial trial or where jurors are influenced. It is hard to envisage a miscarriage of justice where no legal rights have been breached. Doctors files and the private communications are not protected at law. A more important principle was breached in the raid and the refusal to quash the warrant and that is the principle of legality as understood in the maxim: "Nulla Poena Sine lege". The judge used his discretion not to quash a manifestly incorrect warrant that did not specify a crime that had been committed, that gave power to take as S198 1a) of the Summary Proceedings Act 1957 puts it: "anything upon or in respect of which any offence punishable by imprisonment has been suspected of being committed."

It is quite clear from reading this subsection that an offence must first have been committed. There must be a "reasonable ground to believe" that an offence has been committed. The police raided the clinic reportedly on complaints about the general practice of abortion, but not about the act of a particular illegal abortion.

A Magistrate who issues a warrant under this Act, exercises a judicial power. He is not entitled to issue a warrant merely at the request of a Police officer, he must be satisfied that there are reasonable grounds for an offence. The police must supply information in a sworn statement alleging that a particular offence has been committed. A New Zealand case, Inglewoods Servicemen's Club Inc. etc, was centred on whether the police could use hearsay evidence for such as statement. It was held that a Justice of the Peace (who issued this warrant) can be satisfied by reliable hearsay evidence, because a duty to act judicially in the case of a person who is not a Court of Law does not carry with it an obligation to observe strictly the principles of evidence

which are binding upon Courts of Law. By implication, then, Mr Taylor the Magistrate who issued the warrant in the Abortion Clinic raid, could not rely on hearsay evidence as he is a Court of Law. Clearly evidence which alleges that an illegal abortion "may" have occurred not only is not direct and to the point but there is doubt whether it falls into the hearsay category.

Hearsay evidence is essentially a report about an act from a person who spoke to a person who witnessed that particular act.

Legally then the police in order to obtain a Warrant must have a direct report of a particular offence which need not have occurred at a particular time or place. The raid under "defective" warrant in this manner is quite an extraordinary infringement of civil liberties. It puts an enormous amount of power in the hands of the police and apparently subverts

1) 1961 NZLR 882, and undermines the whole purpose of a warrant, i.e. to protect the individual against arbitrary police action or the gossip of envious neighbours. It is a breach of legality which requires that criminal sanctions should not be imposed on an individual unless he is in breach of a predetermined rule of law laid down in precise language.

There is no offence of abortion per se as alleged in the warrant, it is however, an offence to perform an abortion in bad faith without the intention of preserving life of the mother. Thus the onus of proof is on the police to show:-

- (a) the clinic is acting in bad faith, evidence of bad faith has been held to be the charging of a high fee (1)
- (b) that a specific instance of this actually occurred.

It is apparent they did not.

The increasing tendency of the police to abuse the powers they are given and the apparent incapacity of the courts to supervise or check this use of power should be viewed with concern.

Michael Kidd

(1) Newton & Stungo 1958 Crim L.R. 469

Contributions for Orientation Handbook 1975 have been recieved or promised from the following clubs and societies:

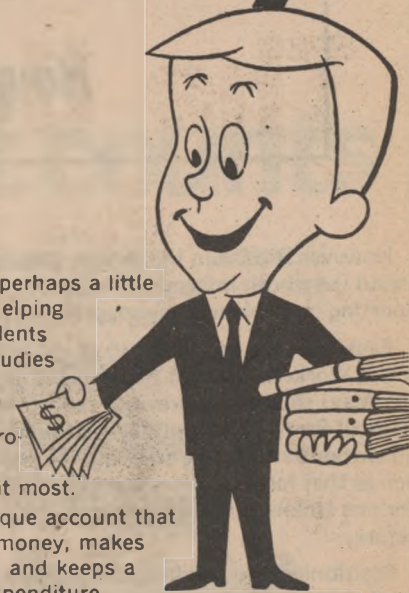
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SIMS  
Tennis Club  
Ecology Action  
Evangelical Union  
A.U. Overseas Christian Fellowship  
A.U. Squash Racquets Club

Club and Society Secretaries are reminded that unless contributions are in by Friday October 18, or they make arrangements with Kaye Turner, Handbook Editor, for a late contribution, **THEIR GROUP'S ACTIVITIES WILL RECEIVE NO MENTION IN ORIENTATION HANDBOOK 1975.** (unless of course, they pay her a very large bribe. Kaye may be contacted via the Studass Office).

The Students' Association will be closed from 23 December, 1974 to 10 January, 1975 inclusive. For urgent enquiries contact the University or the President, Clare Ward at 74740 ex 203.

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The University of Auckland was established as an independent degree granting body by the University of Auckland Act, 1961. This act gives the University considerable powers and autonomy with very considerable independence from the formal machinery of the State. The University also has powers as a local body.

This gives it special privileges within formulate its own by-laws by administrative degree rather than parliamentary process. Since New Zealanders have no constitutional rights as American citizens have, they have little power to challenge the rulings of bodies such as the University. The University also has special rights over its land and property beyond those granted to ordinary landholders.

The relationship between the University and the other local authorities in the region is not spelled out in the Act, although the Mayor of Auckland is ex officio a member of Council. The functional relationship between the University and other bodies is generally obscure. For example the agreement arrived at between the University and the Harbour Board over the Hobson Bay scheme has not been made public in any detail, nor was the agreement reached between the University and the firm of Winstone Ltd. permitting the latter to quarry 33 acres of the University's land at Tamaki against the protests of local residents.

Not only does the Act give the University Council wide powers, it contains few provisions to prevent abuse of power. The office of University Visitor is clearly intended to provide for the Governor General to act as an 'Ombudsman' is called upon by a person who believes himself to have been wronged by the University. How often has the visitor been called upon in the past, how is he instructed to discharge his duties? The Act is vague about his responsibilities. In the one case known to the author the Visitor neither investigated nor acted when called upon by a Student's Association (5).

In this dispute a vice-chancellor unilaterally sent a student down on the grounds that he lived in a basement flat sublet to him by some women students who rented the house through the university accommodation officer. The case was presented to the world as the university protecting the sexual morals of the students, but the basis was economic. At the university concerned the accommodation officer controlled a monopoly over all flats and acted as agent for the landlords. Students who rented property outside this system were forced out and rents adjusted upwards on a per capita basis. What was in issue was the right of students to purchase accommodation on an open market rather than be forced into a racket.

The University itself is classically a hierarchical structure. Characteristically allows for free communication from the top but only for limited communication from the bottom.

This seems to have been at least hazily appreciated by some staff and students, and efforts to increase staff/student representation have met with some success. But the business done is formally in committee, so that a staff/student representative who communicates the business to his constituents is technically breaching the standing orders of the committee of which he is a member. The whole system of representation thus becomes little more than a formality.

Communications within the University are very restrictive. While there is provision for faculty consultation, inter-faculty communication is not provided for. Likewise, communication between departments is always indirect.

The line of communication between a student and any higher level in the system is in fact less complex and more direct than it is for members of the lecturing staff. It is probable that these improved lines of communication were opened as a direct result of student activism in the late 'sixties', the administration fearing violent confrontation if student voices were not heard. Students once aroused tend to show better group cohesion than the staff. They also tend to under estimate their effectiveness when applying direct action which is generally successful within New Zealand universities. For example, the radical overhaul of the Architecture course at Auckland following the strike by students demonstrated the bureaucracies under challenge always give way.

A recent action by the University Students' Association in opposing a cut-down of overseas students from 4 to 2 in the Architecture School again met with success.

It is probably true that N.A.U.S.A. has acted as an effective catalyst for student actions. Its basic premises have been better researched than the Universities in many cases and have not suffered from overly reverential attitudes.

The actual processes by which persons become members of the Council are not known and are worthy of investigation. The exception would be the case of the Senate representatives who are elected by open vote in the Senate. The council members "appointed by the Governor General in Council" are political appointees and the intention of the act is obviously to have these people as a link between the parliament of the day and the University. So far the practice has been to choose senior bureaucrats from the Department of Education, head teachers from schools such as the Grammar schools or Kings or ex politicians, for example Tizard and Halstead.

It is interesting to note that Tizard has been the only member of Council with direct links with the Labour Party, and it would be of interest to study the relationship between the National Party and the Council, most of whose non-academic members tend to the extreme conservative end of the political spectrum.

This is particularly so in the case of those members elected by the graduates: the present group all live within a short distance of one another (mainly in Remuera) and the procedure by which persons come to be nominated needs to be known since nominations are not widely called for and the first those eligible to vote know of the elections is the arrival of a ballot paper asking them which prosperous lawyer or medico they would like as their representative.

The act makes only weak provision to protect wheeling and dealing with University contracts, for example, and the relationship between Council members and city finance, construction and merchandising interests remains a mystery. Nevertheless, one can discern a real conflict of interest in the case of at least two members of the Council Works Committee: Professor Wild, Dean of Architecture is a member of the Works Committee but is also an associate of the firm Kingston, Reynolds, et

al, who are at the same time the University Architects. Professor V.J. Chapman has also worked as a consultant to the same firm which is promoting the Hobson Bay Scheme. It would be surprising if these gentlemen did not become confused as to whether they were serving the interests of themselves as private consultants, associates of a firm seeking a university contract, or as servants of the University itself.

While the Council is meant to follow Senate directives in academic matters, the definition of academic matters is unclear. Finance is apparently regarded as a non-academic matter, yet whole schools, let alone departments are developed or allowed to wither by decision of Finance Committee, yet the academic rationale for the decision is never made explicit.

A good example is the development of the school of management studies marketing which is a topic more suitable for A.T.I. This was partly financed by Auckland business interests and was never discussed by the University at large.

The university and Rotary clubs also acted in concert to collect by public subscription for a chair in child health which reinforced the political philosophy of medical services as a private enterprise. This campaign was floated on the argument that research was needed to raise our child health standards which had fallen from first in the world to eighth, when the main problem was the deterioration of state medical services brought about as a deliberate policy of the National Party over twenty years.

The general principle is that rich and powerful groups may have studies and research directed in areas of use to them, i.e. the interest of the rich is interpreted by the university as the public interest. University resources are made available to industry but not to those who are screwed by industry. How about a school of Pakeha studies? How about a school of counter-law?

Because the Council is dominated by an urban professional elite, themselves products of an extremely narrow educational system, the Council tends to become a self-perpetuating oligarchy. Because the Council appoints the Heads of Schools and Departments within the University it is hardly surprising that there is a tendency for them to favour other right-thinking persons for these positions. The result of this is a University with a stodgy and backward-looking intellectual atmosphere and largely uninfluenced by the advances in twentieth century social thinking in particular.

The main trend in mid century politics has been to turn New Zealand from an alleged 'laboratory of social reform' to a country that is behind most European countries in such fields as Public Health, Education, Penal Reform, etc. In such a context even comparative sociological studies of New Zealand versus other industrialised communities such as Holland or the Scandinavian countries becomes a criticism of the political philosophy of most members of the University hierarchy.

Formally, the Senate functions as a committee of Council. All holders of chairs and heads of departments, plus a handful of sub-professorial staff representatives, belong to Senate where the bulk of the academic decisions are made. Since most Senate members are there as of right and are responsible to no-one but themselves, the Senate provides the student of sociology with a model of an 'irresponsible' decision making body. Most studies suggest that such bodies tend to make decisions on the

# The University of Auckland



A Exposé  
of Irregularities  
on the Campus

## A Suitable Case for Research

basis of irrational considerations such as personalities, rhetoric, log rolling and so on. It seems fair to say that the Senate itself recognises that much of its business is based on weakly researched data, and has moved to secure the appointment of an educational research officer. How this man's endeavours come to be used by the University would make a pretty piece of research in itself.

Below the Senate lie the schools and departments. These are relatively enclosed hierarchies in their own right, and it is in the nature of this pattern of organisation that departments compete with one another rather than collaborate since their interest in getting their share of the University resources, be it buildings, staff, or even students, has the characteristics of a zero-sum game. The general failure of interdisciplinary studies to develop in spite of wide recognition of the need for these is inherent in this pattern of academic empires built around single disciplines.

This raises the question as to the value of traditional 'discipline' oriented education. An alternative would be problem-oriented studies. Where these impinge on the social realm it would mean an end to the myth of 'value free' or 'objective' social science.

If one accepts a radical critique of schooling, that would have it that the purpose of most schools is to promote conformity, then the high achiever might most profitably be regarded as an overconformer that is, one who does more than enough to satisfy the master, and comes to identify with the master. This would account for the general servility of academics and their readiness to conform to a variety of regimes at short notice so long as their petty authority over students and junior colleagues is protected. This in turn leads to another closed system in which lip service is paid to

unfettered inquiry, but in which the student soon learns that originality may only be exercised within very narrow bounds and that there exist huge areas of concern that are treated as nonexistent by the system.

Like, how long can they go on teaching chemistry without talking about the politics of the chemical industry? Science fiction is non-literature to English departments. . . it's only about the impact of technology upon the lives of people. Engineering is directed to technology with an existing social system. . . why not consider engineering for alternative social systems? Of course this would mean that people would have to think critically about the existing social system. . . .

A second feature of the department with permanent head form of organisation is the extreme dependence of everyone within a department upon the personality and talents of the person chosen as head. This system is notably vulnerable in cases where the head becomes incompetent through illness, mental or physical, or otherwise ineffective. Note that the professors outside the department in question will generally help the incompetent to maintain his position, partly from a sense of social cohesion, but mainly in view of the fact that the incompetent is a weak competitor either for funds or power within the system. For the staff and students within such a department the picture is seen rather differently.

What of the sub-professorial staff? Again there is a shortage of hard data on the species, let alone the local strain.

The conventional wisdom has it that an academic post is obtained by virtue of high achievement as a student. Caplow, however in the Academic Marketplace

uses the grades of medieval society to characterise academic roles, e.g. humble peasant, gentleman adventurer. He makes the point that advancement within an institution is largely dependent on one's reputation elsewhere, e.g. in journal articles, in the opinion of other scholars at prestigious universities who can write references etc. Hence it is a waste of time caring about teaching from a career point of view. At Auckland advancement to associate professor depends on reports from two referees outside Auckland. What might happen if they asked the opinion of students. . . .?

There is good reason to believe that most staff and students are so programmed by the system that they are unable to exploit the degrees of freedom that do in fact exist within the institution. For example, lecture attendance is not compulsory in many departments, yet there is little sign of attempts to develop alternative learning forms. Students generally accept the content of the course as served out to them, although some tutors invite suggestions for topics to be included in the course, usually with no response from students. Further evidence of alienation can be observed in the majority of students who seem to feel no intellectual stress when views on a particular topic contradict between department and department, let alone contradicting truths as received from church or the news media. It is as if the information is seen as foreign to the student's self, belief being dependent upon social context of the idea and contradictions exercise no pressure on the individual.

Perhaps the greatest failure of the university system in the latter half of the twentieth century has been its failure to mobilise the idealism of the young. Persons both within and outside the university regard it with cynicism.

Auckland University has a particularly bad record with regard to its own physical environment. Ugly structures have been incompetently sited on the excellent Princes Street site, and little effort has been exerted to create a humane environment about the university precinct. On its Tamaki site the university re-zoned land reserved for educational and cultural purposes for industrial development of a particularly gross kind. In collusion with the Harbour Board they embarked upon a scheme to fill Hobson Bay without any public participation in the planning process and the scheme has since been condemned by the Commission for the Environment. As far as can be seen, the University does not even consult with its own town planning department when moving into the realms of real estate development.

The relationship between architectural expression and political philosophy has been discussed by many authors but such as Goodman in 'After the Planners'. By these arguments the science buildings at the South end of campus would be examples of totalitarian architecture. Interestingly enough, Stead, in a novel ('Smith's Dream'), makes these buildings the home of the secret police in a fascist New Zealand.

There are other areas where the institution shows a lack of social responsibility. It is quite clear that in its promotion policies the university discriminates against women, and considerable pressure had to be applied to council to provide a creche.

No woman has a chair at the University of Auckland. Its interesting sexism in education results in bizarre developments — such as National Women's Hospital being run by men etc.

In a country where the media present a uniform view the university has not felt any responsibility to publish a critical review in which contemporary issues could be intelligently presented and discussed. When qualitatively nothing has happened in New Zealand education for a quarter of a century the university has felt no need to establish an experimental school for children where alternatives could be explored. In a country isolated from major intellectual centres the University has made little effort to establish prestige scholars — in residence or invite persons in the vanguard of contemporary thought to visit.

Yet million dollar projects are underway to provide fields for sports. University Auckland, reflects the ideology of the authoritarian, aviricious and philistine elite that control it. There is a need for research to discover who runs New Zealand. Research on social stratification and social mobility within New Zealand society is long overdue and would probably destroy myths of an egalitarian society.

It is considered that at the present time the university is operating to consolidate an elitist society and that this is implicit in its institutional structure.

The university even lacks a suitable physical environment for such persons to be heard. For example, Germaine Greer had to address students in the Student Union quad — as the Head of the English Department refused a staff suggestion that she give a seminar to the senior students in English. Greer has a Ph. D. in English from Cambridge. By contrast Sir Edward Runciman was invited out as Robb Lecturer (paid for plus accommodation plus \$1000) to blow the dust off his lectures on the relationship between the Orthodox Church and the State.

Barry Kirkwood  
Department of Psychology



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# ALTERNATIVES

What we need is an education environment where every student can gain the most, can develop her/his talents to the fullest extent — not a degree factory.

The trouble with architecture schools is that you either leave an architect, or a dropout — a failure.

The world recognises the environment as the central issue of concern for us all. But architecture schools are still wallowing in the dim dark past where architecture = buildings. Which means that the architect being produced is still one who can only earn a living as servant to the small moneyed elite which controls our world.

"People" are what we should talk about not architectural aesthetics, not how to satisfy the "client" but how to satisfy the needs of people using the skills we have learnt, the people who must use and live with an suffer as a result of all the architecture that exists because those with money and political power will it. Are there courses concerned with advocacy planning, "design for the poor", "the social responsibilities of the environmental designer" in your school? Unfortunately there probably never will be as long as architecture schools are run by those who profit from the existing parasitic nature of the "profession".

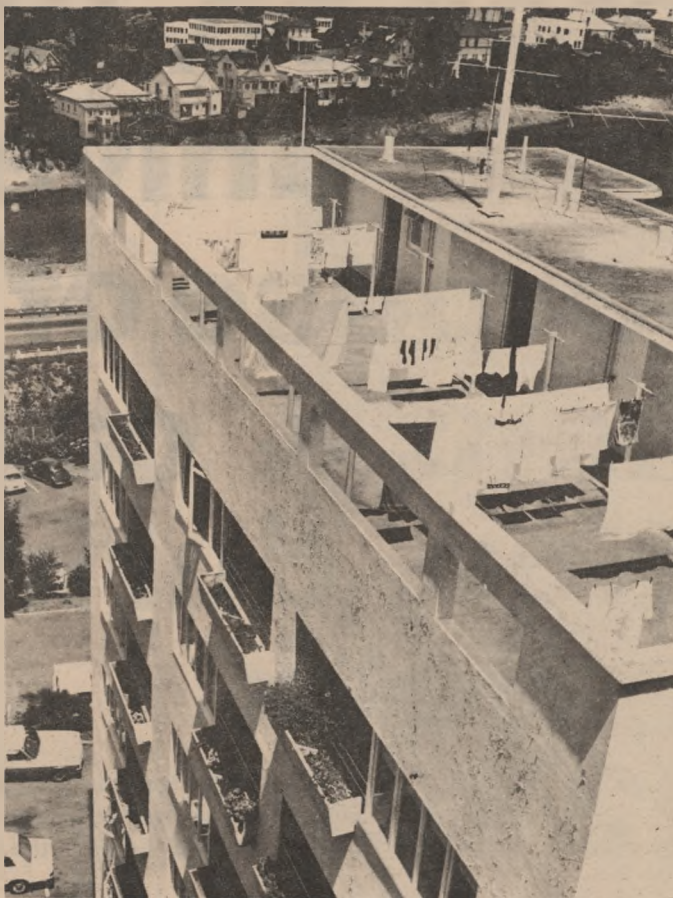
Some of the worst features of our environment are architect-designed. WHY? — because the values of today's professionals are hollow. Their concern for form, line, function, are only a way of opting out of the social and moral questions which the existence of their "creations" pose.

Architectural education (and I use the term very loosely) TELLS the student that in the final analysis she/he must be concerned with building and its suitability for the client. The student learns how to fit the multi-storey office space to the site (which has been chosen by the client). etc. But what architecture students fail to realise (or if they do, then to act on) is that they have the power to change this situation. What ever happened to the architect who said you shouldn't build here, but here; or we don't need any more office blocks, there's already an oversupply — she/he left the school of architecture and disappeared frustrated, into the world of architecture dropouts, tired of fighting an elitist system.

A couple of years ago some very astute student realised that you needed for a degree was a set list of "essential facts". No-one need every attend a lecture since most are read from printed notes or the textbook written by the lecturer and set as a compulsory text. So why waste the money employing a lecturer and the time listening. But the system thrives on such people who build their personal empires by wasting the time of students (under fear of failure) and the money of all taxpayers.

To create an efficient and effective educational environment all we need is

1. The tools, media and material for learning experiences



2. Teachers who can teach the skills a student seeks
3. People so that students can discuss their ideas and hear the ideas of others.

These 3 requirements form the basis for an educational "system" which has been "deschooled". Until we "deschool" the present system we will have education occurring only in spite of that system. Institute requirements for registration should be disregarded as standover pressure tactics inhibiting architectural education. The education provided must answer the needs of tomorrow not pander to the employment requirements of present architectural firms.

Education is about the development and fulfillment of the individual in that person's own terms — Thus there is no place for pass/fail assessments and certainly no compulsory subjects, prerequisites, teachers or projects

— such devices are a waste of resources and of human potential.

We need an arch. education which deals with all aspects and influences in our environment — psychology, philosophy, politics, sociology, history and tradition, conditioning, power and money etc. A real honest concern (not the token concern of present architects and lecturers) would demand the recognition that we need the person who understands architectural psychology or environmental sociology just as much as the one who understands how to construct steel frame structures; that the tools of sociology and of art and of maths and of politics are all unequally necessary must therefore be equally supported.

As long as arch. courses remain "unidirectional", the skills of the many will be wasted and society will suffer because the skills necessary to solve the problems which traditional methods and professions have created do not lie within traditional concepts of architecture.

Architecture schools say that they have opened the way for the 'multi-discipline professional' — anyone who's tried to go outside the traditional architecture, building science, landscaping, town and country planning knows it isn't true. Maybe if architecture schools were less elitist and allowed different people to study within their hallowed halls — who knows...

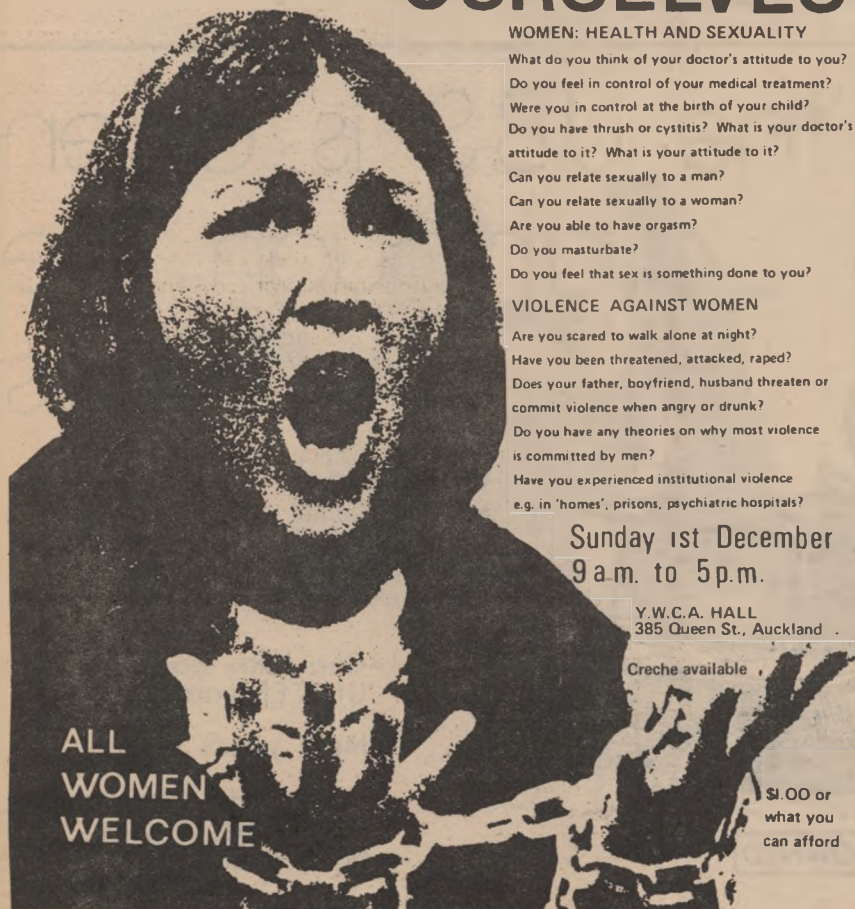
A large part of present schools mediocrity is the studio system which in my experience greatly limits the learning possibilities of any problem — the problem is set (or chosen if you're lucky) and administered and judged by what is essentially a permanent group of tutors. The tutors really know very little about the implications of every problem (they can't be expected to know about everything — even tutors are human). The students either don't know how and where to find information and "experts" or in a large number of cases it's too much effort because it's easier to swop architectural philosophies with the tutor who will assess your work. The studio system as it exists encourages the parochial groups within architecture schools that make architects uninformed about reality, their main talent being that of disguising their ignorance.

We need a revolution in "architectural education" Most schools hinder rather than support the education of its students. Education can only come from within. No amount of lectures and exams can make you understand. Education starts when we start thinking for ourselves. That means questioning the whole philosophy behind a school (if such can be found to exist) which says what must be learnt in order to become qualified where anything to do with research (beyond a superficial level— sociology, psychology, alternatives — are offered as optional "trimmings".

Let's all understand that until the control of architectural education is shared by all who are affected by our environment — students, community, staff — until all groups can participate freely in the use of resources of our architecture schools nothing will improve beyond token changes designed to allow the essentially repressive structures of our society to remain intact.

Hannes Meyer

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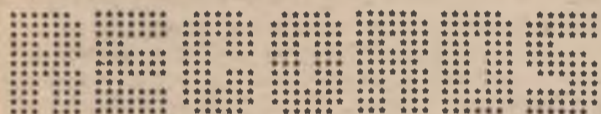
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Paul Rodgers, who used to be lead singer for Free, must be one of the rock's best vocalists. With Bad Company he sounds better than ever.

Bad Company is Paul Rodgers and Simon Kirke, formerly of Free, Mick Ralphs from Mott the Hoople and Boz Burrell from King Crimson.

On Bad Company's debut album it seems, too, Simon Kirke's drumming is even better. Boz might as well not have played as his bass is mostly lost in the mix. Mick Ralphs plays some nice guitar which is oddly reminiscent of Paul Kossoff's work with Free. But Bad Company is very much Paul Rodgers's show.

Rodger's voals are best on "Ready for Love", a Mick Ralphs song which is also on Mott's "All the young dudes" album, and "The way I choose". He sings with a clarity I haven't heard from him before.

Bad Company is a heavy and hard rock band playing predictable material without any real sense of direction. On their first album they go through their paces without attaining an individual and identifiable sound. They don't take any risks. Most of their material is unoriginal. "Movin' On" has shades of the Stones' "Brown Sugar" and "Rock Steady" is very like other songs Rodgers has written for Free.

This isn't a bad album but I am disappointed. It'll sell and people will probably be satisfied. But my hope is Bad Company will develop into an excellent group rather than just a very average one.

When America's "Hatrik" was released early this year a few of the tracks got a lot of airplay. At the same time there was a song called "Painted Ladies" which sounded just like America and many people were fooled. It was sung by a guy named Ian Thomas.

He's got an album out now and the similarities with America are all there. Anyway America got it all from C,S,N & Y and somewhere in there comes the Eagles so who's keeping score.

If Ian Thomas isn't exactly discreet about his influences I'm not sure it matters. There's nothing new or brilliant on his album. It's one of those boring things where you've heard it all before. It wears a little thin in parts but those who like America and the soft harmony biz will probably be quick to pick up on the Ian Thomas album. And if they listen hard they might also catch a bit of Neil Young, David Gates and Carole King in there somewhere.

"Grand Hotel" may well have been one of the best albums released last year. Procol Harum's new album "Exotic Birds and Fruit" almost, but not quite, matches it. It's a more straightforward album with the bare essentials of

studio effects.

Procol's approach is quite different from the band's earlier work. There's nothing here quite like "A Salty Dog" or "Whaling Tales". The closest yesterday's Procol got to the tight, rocking sound of today's group was "Whisky Train" and that was a one way trip.

Chris Copping's keyboards don't have the same prominence Matthew Fisher's swirling organ used to. Copping effectively augments Brooker on piano but goes no further. B.J. Wilson must be one of the world's best drummers and on this album he's in fine form. Mick Grabham is now an important part of Procol's sound and his guitar solo on "Butterfly Boys" is particularly stunning.

Gary Brooker turns in some of his best vocals yet on the opening track, "Nothing But the Truth". The music/words partnership of Brooker and Keith Reid has produced many a gem. "The Idol", "As Strong as Samson", "Nothing But the Truth", "Beyond the Pale" and "Fresh Fruit" are particularly worthy of your attention.

Bryan Ferry, Roxy Music's man for all Seasons, has an interesting piece of plastic out which goes under the name of "Another Time, Another Place". It's the much talked

about follow-up to his first solo album "These Foolish Things".

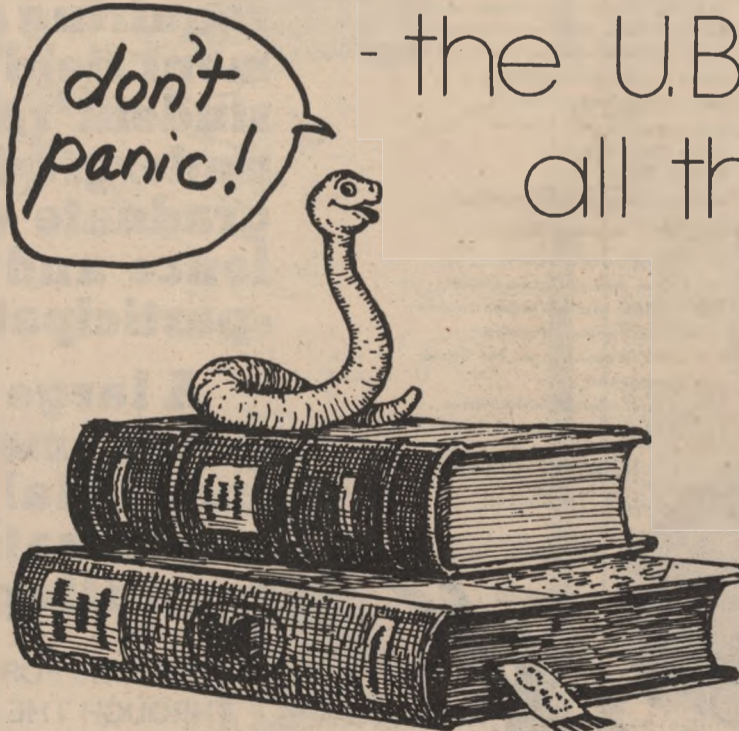
Ferry, in his role as front man for the Roxy extravaganza, is the reason for many an ecstatic person's or thingie's early demise. "These Foolish things" is a thoroughly loveable album made so endearing by Ferry warbling his blatantly risqué interpretations of such rock standards as "Don't Worry Baby" and "It's My Party".

With his new album the emphasis is on quality at the expense of a little style. Listen particularly to his excellent arrangements of Dylan's "It Ain't Me Babe" and Kristofferson's "Help me make it through the night".

Which is not to say Ferry has gone serious. The painfully embarrassing "You are my Sunshine" is, however, too long at nearly seven minutes.

Everything said and done this is not a bad album. Until Bryan Ferry records the perfect album thi'll do just fine.

Johnny Ace.

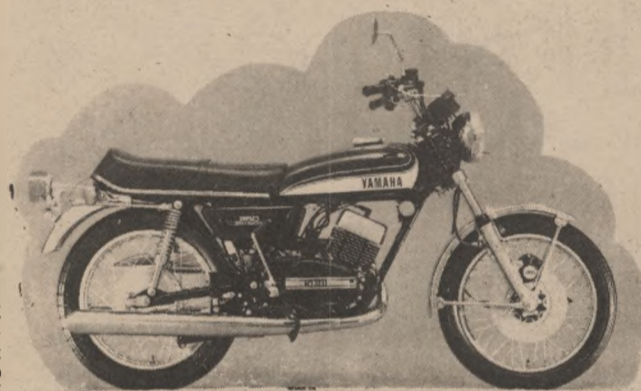


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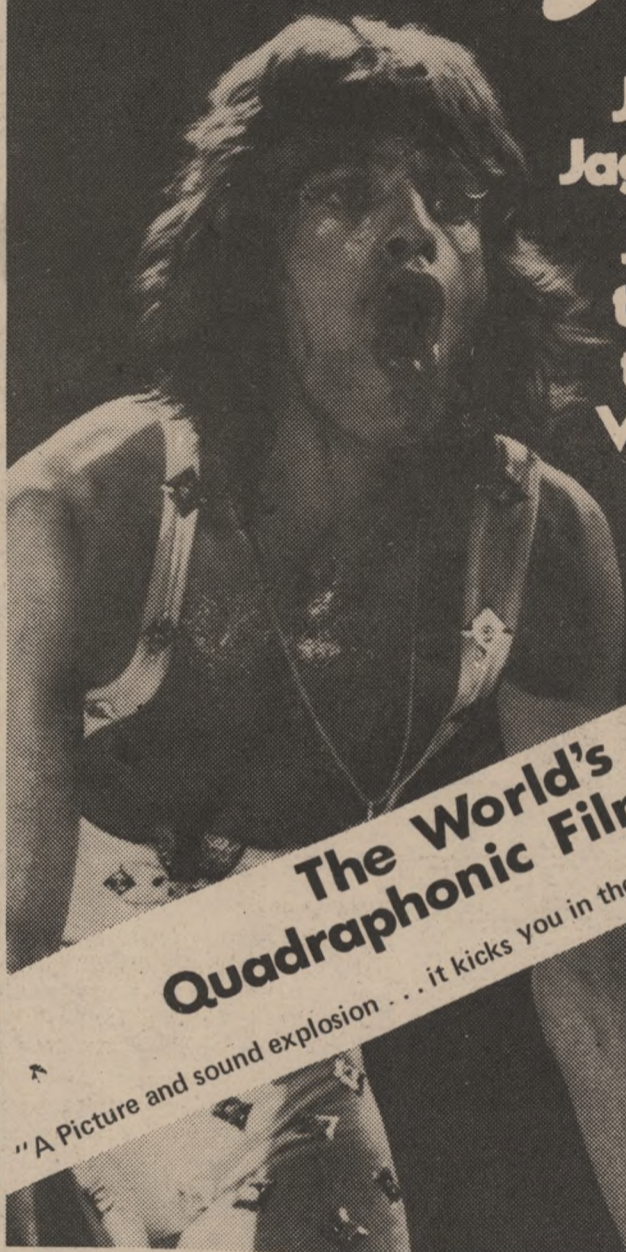
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