

CRACCUM

CRACCUM Volume 49 Issue 8 29th April 1975

spying in new zealand?

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CRACCUM Volume 49 Issue 8
29th April 1975

credits

Here, groping blindly through the drains, swimming up the sewer of the Craccum cess-pit, come the editorial staff, the layout marvels and other sludge encrusted little gems. Articles were solicited from the people whose names appear under them and if there's no name you're not meant to know, so knickers to you, miserable cretins.

This issue was edited by Mike Rann (in between overseas trips), Chief reporter was Rob Greenfield, Paul (Fingers) Gil-mour scooped up the advertising, and the layout and graphics were done under water by Chris Brookes ("Mudfin"). Any algae which you may find are the property of Craccum Septic Tank Services Ltd, and you can have all the rest of the slime and crud. (You lucky lot). Technical assistance was provided by Barry, Anne Chambers, Gail Zambucka (of firing squad fame), Dave Francis, and the sewer rat.

A.M.S.S.A. PRESS STATEMENT

We, the undersigned, as committee members of the Malaysian-Singapore Student's Association wish to lodge a protest regarding Mr. Loh's statements in a letter published in last week's Craccum. We make our complaint on the following grounds.

1. Mr. Loh claimed that he had to move his resolution because he "was one vote short in the committee." No such resolution is fact, was at anytime put to a formal vote in front of the whole committee. Individual members were approached at different times but any support voiced was purely on an informal, tentative and emphatically personal basis. Any claim of a formal vote with official committee backing is a misrepresentation.

basis. Any claim of a formal vote with official committee backing is a misrepresentation.

2. We regret that Mr. Loh found it necessary to question the motives of AUSA's Societies Rep. Any conflict between Mr. Loh and the Societies Rep exists solely between the two parties.
3. As is clearly stated in the constitution of MSSA, no committee members may make policy statements on behalf of the Association until a consensus of committee opinion has been reached and proper wording devised. Members and indeed any individual are of course welcome to voice their own opinions. In at least three instances however Mr. Loh explicitly begins a statement with either the words "our policy" or "MSSA policy".
4. (Related to point 3)
Mr. Loh does not make it clear whether he is writing in a personal or official capacity. He seems to alternate. Taking the first paragraph for example :-

"a resolution sponsored by MSSA" (1st sentence) but "I moved in a personal capacity" (2nd sentence)

and later

"I am not representing myself" (4th sentence)

Mr. Loh finishes his letter with a "by the way, I am the official spokesman for MSSA" thus implying that, what has been said before is a personal opinion - but then follows his signature with a reminder of his official status.

5. No one has been nominated by the committee, through election or otherwise in the capacity of "official spokesman". There is no such office.

For these reasons, we wish to make it clear that Mr. Loh's opinions are not necessarily those of this Association.

letters to ed

Dear Craccum,

It would be most useful if you would print an address that we could write to and voice our opinions on the forthcoming Bill designed to change the law regarding cannabis sativa. Is there any particular M.P. to write to, or is it in the hands of a committee or commission or some such? Anyway, somewhere that we can channel our support for change in the existing law. I feel that actually writing a letter would be better than sitting round hopelessly waiting.

Thanks,
Love and ricepapers,
Student reader.

We suggest you send your suggestions on changing present laws to Dr. Martyn Finlay, Parliament Buildings, Wellington.

Dear Editor,

I appreciate the enlightened remarks by M. Cox regarding a section of the crowd in the A.G.M. Definitely it was a poor reflection of racial tolerance. Unfortunately it should happen in an institute of higher learning.

While disagreeing with Mike Loh's motion, I admired his courage to speak out his mind - more so when he has been here hardly a term. It is a response which deserves some encouragement, not dispise. It seems to me some policies of MSSA, do not have the support of its members, as evidenced by Loh's case. Perhaps, it may be useful to point out that neither MSSA nor MSA has the support of the majority of Malaysians here - a numerical count of subscribed members will provide a clear indication. There is no necessity to make wild claims.

It seems to me, it will be more fruitful for both organizations to devote more time to expand their membership and to create great awareness among Malaysians

A LETTER TO.. VERITY

Dear Mr Verity,

I assume you are male, and if not I humbly apologise and call you Ms. Whoever you are, I would like some clarification of that seemingly schizoid rave on manipulators (?) in Craccum 6 and bearing your signature. You see, I quite like reading nonsense when it's entertaining, but straight nonsense nonsense merely confuses me with thoughts that I'm being led, or stirred, or that some silly shit is just wasting my time. So then. Who are you and what are you saying?

In 'The Amazing World of Manipulation' you seem to start out saying that we are being conned and cajoled about by a small group of insidious schemers intent on rotting our virtue with their pernicious lies and all for their own megalomaniac pleasure. Jolly good stuff - in the best conspiracy rave tradition, international Zionist, monopoly capitalist etc etc etc. But who are these people? You make us wait, and tell us instead how the Second World War resulted in "numerous small nations under communist tyranny." Or is this to implicate the communists as the conspirators?

The American attempt to stem the flow of communism is futile and fails, but the "...real reason for the United States engagement there (VietNam) is a hidden one and not as announced." Now I get confused because I can't work out who done it, the conspiracy that is. You talk about the destruction and suffering of the

and Singaporeans on issues that affect them. There are a wide range of issues - just to name a few, e.g. recognition of certain degrees, diplomas; conditions of services under Aziz and Suffian Report - which need more attention. These issues have immediate impact on Malaysians, unless they choose to remain in NZ after graduation. I believe it is high time for both organizations to start doing useful things if they want more involvement and support from Malaysians.

It does not help to consolidate the small Malaysian community here by resorting to calling names or attaching labels to anybody (our Chew is particularly good at this only!) These acts of juvenile mentality only create ill-feelings and thus alienate more people. A house divided is in a weak position to bargain with or pressure the govt. Politics is an art of compromise which may be achieved through more exchange of views in formal or informal gathering. People will be more willing to participate in activities, be they parties, forums or demonstrations, if the decision is reached by common consent. Thus poor response can be interpreted as strayed cause of leadership.

Ho Kin Chai

Dear Ed,

During my three years at this fascinating institution, I have had many unhappy moments in the ladies' loos, hunting around for...you guessed it...paper! It makes a good joking point, but it also has a serious side. Shortage of loo paper leads to a bad standard of hygiene, and a high incidence of various urinary infections in females.

How many other women have been in that position???

The Union Manager has been advised as to this shortage, but does not seem to have remedied the situation.

It would be appreciated if those that nick loo paper for their flats would leave it behind for their less fortunate sisters!

An alternative would be to send dry cleaning bills to StudAss.

An Irate and Uncomfortable Female.

twentieth century wars and tack on this bit about the white races being decimated and divided - is this your third world manipulators at work? Or is the alleged manipulation even more pervasive and its instigators transcendent beings who peddle any political currency to gain control?

You go on to describe, with pinchy vagueness, how manipulation corrupts. No doubt your perception of this great "lie" is based on personal observation of current trends so forgive me for thinking that this dirty linen is being pulled over all our eyes in this "civilised white" society - or do you travel a lot? Anyway, by this stage I'm thinking that the manipulators are at work here when again you fly off at some morbid tangent about the "...main force of the conspiratorial attack being directed against the white races and their civilisation. They are regarded as being the main obstacle to the complete takeover of centralised world power." Eureka!! It's the niggers and the coons and the chinks and everybody else without white skin whose responsible and their plans are "generally accomplished by an appealing camouflage of democracy, humanity, morality and Christianity"... and Christianity??? But our tinted brothers are normally Hindu, Moslem, Buddhist... or is the Polynesian sector of the Mormon church behind it all??

And after all the forgoing confusion you want to tell us how to guard against the dangerous subverters, and you don't tell us who they are and you then round off your rave with an astounding irrelevancy: "The need for communist countries to be fenced in like prison camps is a plain indication of the rule of stark terror which they are under."

Please Mr Verity, what are you talking about? Been smoking too much of that dreaded South-East Asian tobacco, perhaps?

Yours, respectfully of course,
Robert Hillier.

New Zealanders and Aussies in London



Not that I'm an expert because you see I was there only one weekend, but got a good insight into how well our fellow country people have been able to assimilate into the Brit society. After all, we all go on about how the Islanders and Indians stick together. "They come to our country and, horror of horrors, continue to stick to their own traditions. If they don't want to live like NZers, send them home" - or so it is said.

Well, some Aussie friends at the place I was staying told me of a barbeque being held at the N.Z. Rugby Club. I went along to the meet, where all those from "Down Under" come so that they can indulge in a bit of culture - boozing, rugby, dancing, boozing. The cultural rites started at 8.00, and part of the rites included, of course, womanizing.

I always seem to be in the firing line when this starts, mainly 'cause I have 'big boobs. Well the kiwis were quite nice although I was immediately branded as a 'commie' and hereafter was referred to as Commo, or when being introduced "here's a Commie bird from back home".

The boys - Noddy, Maverick, Badger and Ray - treated me well and I got all the inside info on the sex lives of all the Aussie's and N.Z.ers. You see there is a party at least once every 2 weeks at the Club and what with a game of rugger every Sunday, it becomes quite an incestuous little scene. In their chauvinistic way every woman was a scrubber or a slut - except the one they all fancied. The Aussie birds seemed to really 'let themselves go' when they came to London and slept around a lot. That the males of N.Z. did the same of course, was never considered in any way improper. Such is the way of an equal society.

At 1.00 in the morning we all went to Mavericks place and slept the night. Sunday was a day for Rugby and yet another 'happening' at the Club - a Bavarian Beer Festival. With not a pommie in sight the colonials could really let themselves go. However it was noted that the colonials had already been affected by the Brit culture in several ways. Firstly the great poem of 'Nell' was only sung once the whole weekend, which shows what a remarkable influence Brit has been on our boys. Instead they sang patriotic songs with great gusto - Waltzing Matilda was the favourite.

The second major noticeable influence was the lack of the pub brawl. I mean every good party has its brawl in N.Z. and yet not once over this weekend did I see more than a small scuffle.

Although you N.Z.ers sitting back home can still be assured that the most time honoured traditions are kept to, namely the party down trou. N.Z. culture still lives in London!!

ECOLOGY ACTION

John Howell, youth representative on the Government Environmental Council and a member of its Population Subcommittee, will be speaking about the work of the Environmental with special reference to the 1974 Population submissions used by the Government in formulating N.Z. population policy for the World Population Conference at Budapest.

Date - Wednesday 30th April

Time - 7.30 p.m.

Place - Executive Lounge, Student Union.

Guest Editorial

NUCLEAR DEFENCE OR A NUCLEAR WEAPON-FREE ZONE?

New Zealanders have every justification to feel alarmed at recent reports that the United States has put out feelers to our government to permit visits by U.S. nuclear-powered warships to this country. What should most concern us is the fact that most, if not all, of these vessels normally carry nuclear weapons.

The United States government has made it quite clear in the past that it will never agree either to remove these weapons when its ships visit particular countries or to reveal whether such vessels are in fact carrying nuclear weapons at a particular time.

At this stage it appears that the United States Government has not revealed to our administration the likely frequency of such visits, what types of ships would be involved, aircraft carriers carrying nuclear bombers and submarines with nuclear missiles, what New Zealand facilities it would want to use and whether it would want to provide additional servicing, repair and communications equipment in order to make our ports useful as permanent bases for these ships. However, the timing of the request, coinciding with the imminent demise of pro-American regimes in Indo-China and the consequent likely closing of American bases there and in Thailand and the Philippines makes it likely that the United States government would like a fallback perimeter of bases for its warships in the Marianas Islands, Australia and New Zealand. Whether or not it is at present the American desire to establish large-scale naval facilities in New Zealand or not (although it is already happening in the Marianas), granting permission for nuclear-powered and armed warships to visit here on a regular basis could allow for such developments in the future. In any case permitting such visits would in itself be interpreted around the world as meaning that the use or threatened use of nuclear weapons

was a major and accepted part of our defence strategy and the consequence of that for many of the stated major foreign policy aims of the labour government could be disastrous.

Primarily, it would appear inevitable that allowing any vessels or aircraft carrying nuclear weapons to visit New Zealand would make it impossible to establish a nuclear-weapon-free zone in this part of the world. To be effective any such Treaty would need to oblige all countries in the region not to allow the establishment of nuclear weapon bases or to service or otherwise assist the operation of nuclear weapons or their carriers in any way. The policy of establishing such a zone has been listed prominently in every Labour Party manifesto since 1963, it was again endorsed unanimously by last

year's Labour Party Conference, and a clear promise of action on it this year was made in the speech from the throne at the opening of parliament last month. If a nuclear weapon-free-zone was set up in the Southern Pacific it could free the people of the region from the dangers of nuclear weapon tests, of the sort of great power rivalry and international tension now developing in the Persian Gulf and the Indian Ocean, and of the likelihood of being targets in a nuclear war. Perhaps even more important in the long-term is that forming such a zone would promote a better international climate that could result in further nuclear disarmament agreements, hopefully leading to complete nuclear disarmament and a permanent end to the threat of nuclear war.

A policy of allowing vessels carrying nuclear weapons to visit and use servicing facilities in New Zealand would make us such an integral part of the United States nuclear weapon system as to mean that we would be a likely target if nuclear war broke out. The nature of the American military installations at Mt. John and Harewood and rumours that modified DC-6s carrying nuclear weapons have already used our airports, give sufficient misgivings on that score already. It would also mean that any New Zealand initiatives to end nuclear weapon testing and bring about nuclear disarmament would not be taken very seriously at international forums and conferences. It is vital for the future of the humanity that small, non-nuclear powers like New Zealand are able to effectively promote measures to reduce the danger of war and bring about nuclear disarmament without the pressures they can apply being diverted and compromised by their close involvement with and reliance on the nuclear weapon systems of other countries. Surely recent events in Indo-China have shown that the long-term peace and security of New Zealand, the South-East Asian and Pacific region and even of the world can better be promoted by the establishment in this region of a nuclear weapon-free zone, and possibly eventually a zone of peace and neutrality, rather than an intensified and compromising involvement in a military alliance system dependent on nuclear weapons.

Secondly, the reasons that motivated the Labour Government in 1973 to introduce regulations to prohibit any nuclear powered vessels, whether military or otherwise, to enter New Zealand territorial waters appear to be just as valid today. Such vessels are still too frequently subject to the leakage of radioactive material in sufficient quantities to poison marine life and even affect the

health of human beings exposed to it. In addition to this intensified radiation hazard, nuclear powered ships are subject to the same objections validly made to land based nuclear power stations. The difficulties in disposing of waste products, the danger of nuclear materials getting into irresponsible hands, and the possibility of a major accident with large scale loss of life in the vessel and port city involved.

In such circumstances, the fact that the United States Congress is now prepared to pay compensation in the event of accidents to nuclear-powered ships is a totally inadequate justification for allowing them to come here. No amount of money can compensate the victims of radiation sickness, nor would compensation be available to anybody who contracted cancer or suffered birth defects a generation or more later in consequence.

In sum, therefore, the implications of the proposal seem so contrary to the stated aims of the government's environmental, foreign and defence policies that it seems likely that it will be rejected. The fact that the Prime Minister's comments on the matter to date have been non-committal may well be motivated by a fair-minded desire to hear the full details of the American proposal and a political desire to test public reaction before rejecting the request. However we cannot be certain the request will be rejected and it is therefore the public's responsibility to inform the Prime Minister and his colleagues that the proposal would be very harmful for the future of this country and contrary to the objectives of a humanitarian foreign policy. Those people and organisations concerned about the idea should write to or contact the Prime Minister, other Cabinet Ministers and their local M.P. to demand assurances that:—

1. The government will not permit any vessel or aircraft which normally carries or could be carrying nuclear weapons to visit New Zealand or use any of our facilities.
2. The existing ban on nuclear-powered vessels visiting New Zealand will be maintained indefinitely and would only be lifted in future if such vessels were improved to the extent that the problems of safety and disposal of waste products were proved to have been overcome after a thorough environmental impact investigation open to public hearings and evidence from the public.
3. The government will act urgently at all available international forums to establish a zone free of nuclear weapons in the Southern Pacific.

Richard Northey

Reception for DRV/PRG Vietnamese Women

There was an element of disappointment in the air. Four visitors from Vietnam were originally promised at the reception: two from the Vietnam Womens Union in the North and two from the Liberation Union in the Provisional Revolutionary Government areas of South Vietnam. But it wasn't to be.

Sometime between their journey from Wellington to Auckland ex-President Thieu decided to withdraw large concentrations of ARVN troops from his outer provinces to the Mekong regions of South Vietnam, and disaster soon followed.

The two PRG women were immediately recalled, and the Vietnamese contribution to International Womens Year in Auckland finally consisted of Madam Le Thu from DRV's Womens Union and Madam Nguyen Linh Quy, a journalist and interpreter.

The role of the Womens Union differs markedly from New Zealand's National Organisation of Women.

Women must be educated to be good at social work, to be good at productive work (i.e. agricultural or industrial labour) and to be good wives and good mothers!

The visible rise in the status of DRV women is a result of acceptance of all three roles by society, resulting in 139 women

in a Parliament of 400, over 1,000 Professors and lecturers in the few DRV Universities, and women being fifty per cent of all officials in local government administration. The Womens Union has a membership of some 50 million between the ages of 18 and 60.

It is not just concerned with broad social issues but also with the day to day living problems of DRV women.

The problems lie not in the laws of the land but in their enforcement.

Family Law grants women two months maternity leave and full job protection over that time.

Day care centres, nurseries and creches are provided and the other members of the household are encouraged to share in the home duties of washing cooking and cleaning.

Women are allowed work leave of one hour per day for feeding their children, and if a woman has too many children and becomes pregnant she can have recourse to a free abortion in a local hospital or abortion clinic.

Womens Union policy is to educate DRV women to space out their pregnancies, if only because a constantly pregnant woman isn't in good health and obviously

has some child rearing problems.

Child education in North Vietnam parallels New Zealand's system. After two months, a new born baby is placed in a creche while the mother is at work or looked after at home until he or she turns three.

The child then goes into a nursery school and is taught to sing, play with others and learns the basics of the alphabet and words.

At six years of age, the child graduates to infant classes for a year: the equivalent of New Zealand pre-schooling; and a year later, goes to primary school for four years.

Senior school, or what the Americans term Junior High School, follows this and at thirteen the adolescent enters a College. Teenages have the option of going to University or to work at seventeen depending on their success at the University Entrance exams.

If they pass UE, they can go onto University but if they fail students can opt to sit again the next year and any other year following this until they finally pass.

In the meantime, they are encouraged to help in reconstructing the country and most are happy to return to their villages and help with agricultural work or to go to factories.

Of course the women can join the DRV Womens Union and be educated in the three tasks of the movement.

As I left the reception, I wondered how New Zealand feminists would interpret the aim of being "a good wife and a good mother"?

Fraser Folster
RADIO B NEWS

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Robbie, like L.B.J., believes in shooting from the hip. However with two recent operations it isn't as easy as it used to be. But if the old grey mayor ain't what he used to be he never let's on.

The recent debacle over whether the City Council had "blundered" over the projected shopping center at St Johns in Remuera, showed Robbie in his old form.

It was a classic "us" and "them" sort of situation that Robbie loves. As an old time Populist Robbie has always believed that he's only ever had the support of the people and that much as the vested interests may conspire he, as the people's champion, will triumph.

The ramifications of the latest of Robbie's disputes have more to do with his deteriorating relationships with the C and R team that supported him at the last election than with the surface issue.

It seems that Councillor Jolyon Firth, who is a C and R heavy, engineered the confrontation with the mayor. However the flack that resulted from the C and R inspired censure motion scared them off making the whole episode rather ludicrous.

The funniest thing was that the Mayor whom C and R were apologetically saying was past it (Quote — Cr. Stevens: "All councillors sympathise with you in your fight against increasing old age") made them look like they were suffering from nappy rash. There were a lot of despairing egos that day as once bright political futures receded into ignominious capitulation.

The C and R's, Robbie maintained, have always plotted against his throne. "I have unhappy memories," He sonorously lamented, "of the times when the citizens and ratepayers association tried to silence me".

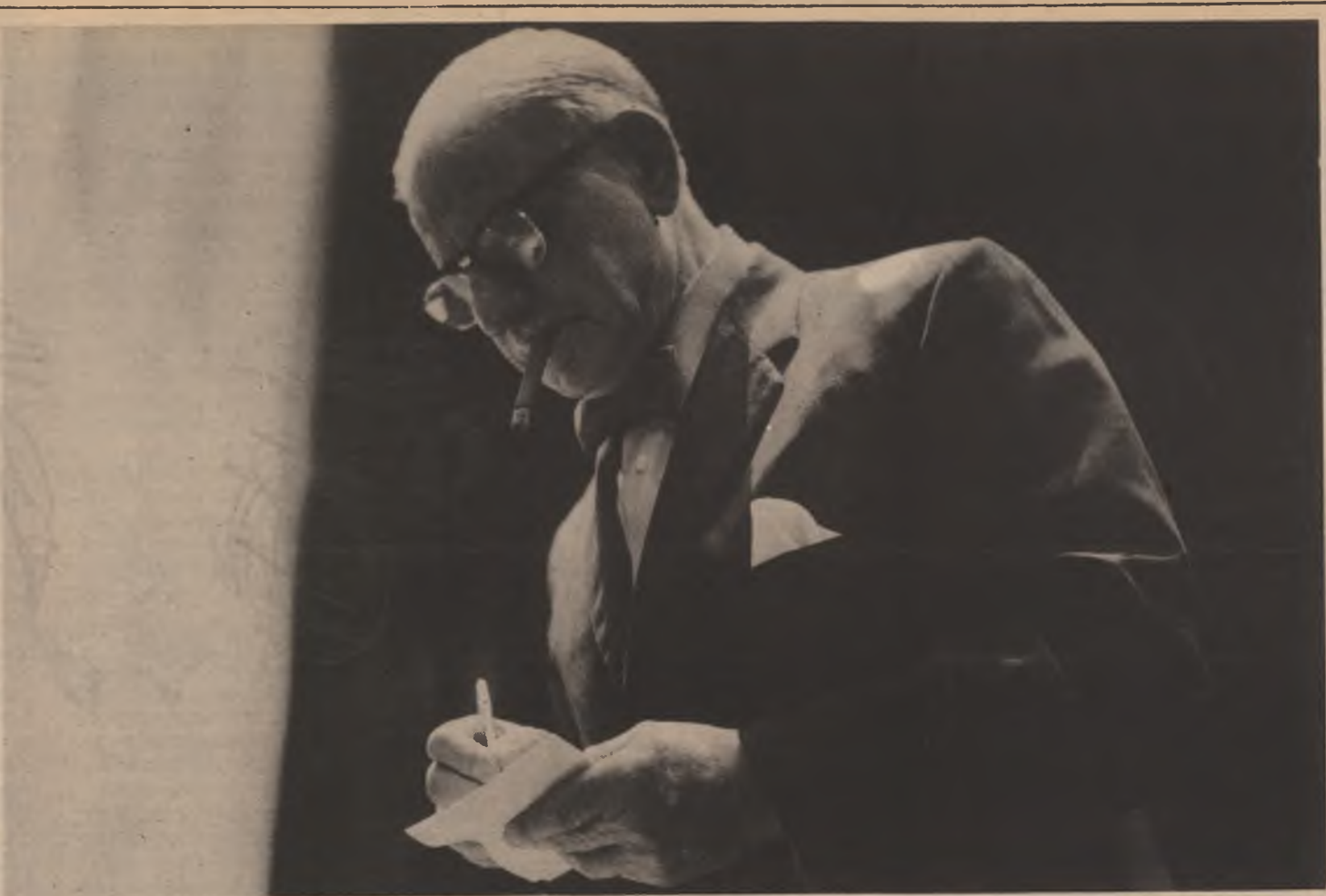
A Churchill full of fortitude was how our Robbie saw himself with every beach-head a Dunkirk.

"They have a saying. Whom the gods wish to destroy they first make Mao". Allusions such as that are part of Robbie's stock in trade. Relishing the dramatic above all else he savours the chance to play his role of mayor to the hilt.

He's really a bit of a charlatan and enjoys having a reputation. Robbie's view, in the Sunday News, helps him to create his own mythology. "I don't know", he says in one, "whether I am a criminal or a hero. Maybe some of the readers of this column may like to let me have their opinions."

The image of anirascible, but always human, Robbie has made him into a folk-hero for some. "I salute you", a thick slavic voice emitted as Robbie hobbled into the censure proceedings, "For you are a man."

If C and R had pushed their motion they would have made a living martyr of Robbie. He would have seen to that for Robbie is his own publicity machine. He's always believed in the colourful quote and this has assured him of plenty of friends in the papers for it is a dull day and nothing happening then the papers best



daggers in the throne room

ally is always the Harry Truman type who's prepared to "Give 'em hell."

It is a symbiotic relationship that exists between Robbie and the press but both realise its advantage and wouldn't have it any other way.

For all the Entente Cordiale that exists between Robbie and the Press it has to more than occasionally print criticism of him. Robbie plainly doesn't see this as part of the deal. For he's as adverse to criticism as Ivan the Terrible.

His style which is basically no style,

otherwise known as Gut Reaction, demands instant retaliation to any such questioning. He is nothing if not involved.

There are attempts to make him seem a bit like a spanish galleon in the nuclear age but his thoughts on Spanish galleons, or their modern prototypes Chilean barquantines are definitely contemporary, in fact almost radical.

It's interesting tonote how Robbie has used foreign policy issues (like nuclear testing, springbok tours) to create an aura

of radical perception about himself while remaining an uptight, upright-thinking citizen on issues closer to home. But even that's a generalisation for he's in favour of abortion but against permissiveness, supports homosexual law reform but rants about youth, would stop Auckland's growth but likes motorways, is for the Labour Party but voted Values, favours nudism but dislikes flouridation and so on.

His moods are erratic too. During the censure motion he assumed imperiousness ("I was using the word We in the sense of the Royal Perogative"), plucky ("The motion's using a steamroller to catch a fly"), indifference ("What happens makes no difference for whatever the outcome it won't have any effect on me, anyway"), melodrama ("When there's a prisoner on trial he must be heard before sentence can be passed") and Heroics ("I shall not be diverted from my purposes of sincerity")

Much as Jolyon Firth may complain that Robbie "dropped a clanger" or wistfully says that "People say don't be too tough on him(Robbie). He's in his last term" he still seems indefatigable.

The one thing one learns about Robbie is that nothing can be assumed about him, in fact he's made inconsistently into a virtue.

One of his political adversaries when I asked what he thought of Robbie made this comment "Like the harbour bridge he's become a political fixture. Now he's got one ambition - to be carried out of office and have a Civic Funeral".

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GALAH DAY COMING SUNDAY MAY 4TH

VIETNAMESE ORPHANS:

a quaker view

by Tran Tuong Nhu



Interest in the plight of Vietnamese orphans grows rapidly in the United States, but is this another example of well-intentioned Americans rushing into another Vietnamese miasma? For the most part, Americans who want to adopt a Vietnamese orphan are generally concerned over the lack of care and love from which these wretched innocents suffer. They feel that they can provide a suitable home, love and care that all little children deserve. These are fine intentions but may result in more harm than good to the orphans themselves and Vietnamese society.

People have been led to believe that racially mixed children will suffer in Vietnam because they have been told that Vietnamese are racist. While racism exists, it is more for political reasons than cultural ones. The child with foreign blood serves as a constant reminder of the bitter experience of foreign intervention which still exists, but this will most certainly decline when the war is ended, as it did after the French left. Black fathered children are said to suffer the most. This is true, but in my research work in Vietnam, I have seen a number of instances where Vietnamese families have successfully adopted such children, and even cases where Vietnamese men take care of the half-black children their wives had borne.

Adoption is common in Vietnam by the Vietnamese, but it is done largely outside the archaic colonial-created legal barriers to adoption that are now applied discriminatingly to foreigners. Children who lost their parents have traditionally been taken in by relatives, and if there are no nearby relatives then the neighbours look after them. It has been a common practice for childless couples to adopt a niece or nephew. All of this has been done without resorting to going to court or establishing orphanages, which were established by the French. The war has, of course, broken down the traditional system, but Vietnamese people still help each other and should be encouraged to continue to do so.

In contrast to the ease with which Vietnamese adopt, frustrating bureaucratic difficulties have arisen, on both the Vietnamese and American sides, as a result of pressure for inter-country adoption. Paper work is very slow in Vietnam. Civil servants are underpaid, tend to be venal and find it not worthwhile to be efficient, particularly when pressured. Further complication has arisen when the Vietnamese Ministry of Social Welfare set up a Child Welfare Bureau which has the task of overseeing each adoption, treating each application individually - an agonizingly slow task. The head of this bureau is

especially interested in placing handicapped children with families. She does not wish to give preferential treatment to Amerasian children which represent a small minority of the orphans. Another complication is the matter of orphanage policies, Catholic orphanages are reluctant to allow non-Catholics to adopt, and Buddhist orphanages do not allow adoption at all.

The main obstacle to inter-country adoption is that two-thirds of the children described as "orphans" have living relatives, and fifty per cent have one living parent. These children have been placed in orphanages because their parents and relatives cannot afford to care for them. Obviously they cannot be adopted without the consent of the parents or kin. In some cases the relatives do not visit the children, nor do they ever return for them, but the orphanages cannot, legally, give the children away.

Because of the great foreign interest in adoption, some of the less scrupulous orphanages, and this is quite prevalent, exact payments for orphans. A baby market has already been created and it is a lucrative business for some. It is astounding for Vietnamese to learn of the exorbitant prices that foreigners will pay for a child, when they can adopt one themselves for nothing. The power of the dollar amid the poverty and insecurity of Vietnam has the same destructive effect on Vietnamese society with respect to the baby business that it has had in other areas throughout the war. The same problem was created in Korea - and continues today - due to well-intentioned American largesse.

Most of the children waiting for adoption in Saigon have been "voluntarily" relinquished by their mothers to the only foreign agency licensed for inter-country adoption. This is most reprehensible - in a country where hundreds of thousands of children are languishing for lack of attention, the agency should dissuade mothers from giving up their children. Furthermore, while this agency wisely places children in Vietnamese foster homes while waiting for adoption instead of allowing them to die a slow death in orphanages, this often results in the family, having nursed the child back to health, not wanting to give the child up. And why should they? But for the foreign adoption pressure perhaps this agency and others might support the wiser practice of finding homes for children in Vietnam. Rather than allowing mothers to give up their children, new programs should be initiated to counsel and assist mothers to keep their children. Such programs have been started at three maternity hospitals in Saigon.

As mentioned earlier, most of the

children in orphanages have a parent or relative. The obvious solution is to reunite the parent with the child, instead of bringing the child half way around the world. This could be effected through day care centres which would allow the parent or relative to work and keep the child. In 1972, there were 250 such centers in South Vietnam, but that is not nearly enough to handle the overwhelming numbers of "orphans". If more attention were focused on this area it would greatly alleviate the burden in orphanages which could be completely dismantled with a program to place remaining children without relative in foster homes. In addition, there are thousands of runaway and abandoned children roaming throughout Vietnam who could receive homes and attention in this way.

In the Provisional Revolutionary Government areas of South Vietnam and in North Vietnam, parentless children have been totally reabsorbed into the society without any foreign adoption or placement in institutions for other than short periods of time.

There are certainly some children, the handicapped, the black children who might well benefit from inter-country adoption, but the vast majority of Vietnamese orphans should, for their own sake, and for the sake of Vietnam, remain in their country. Vietnam needs its children. It is not up to the foreigners, especially Americans, to intervene at this time

to deplete Vietnam of its children. If Americans wish to help, they should consider the alternatives of supporting day care centres or foster homes so that the children need not suffer the loss of their country to gratify well meaning people. Beyond this, one should not forget that the worst obstacle to helping the children is the war itself, which daily adds to the endless stream of orphans and continues to destroy Vietnamese society.

Last, and most importantly, it is hard to convey to Americans how deeply Vietnamese are attached to their country. Granted that little children can adapt to a new culture, but as they grow up in a foreign country, as I have, they discover an undeniable affinity for their mother land, and it is a long journey back. The American way of life is so seductive that the poor material quality of Vietnamese life pales beside it. Yet there are so many other aspects of Vietnamese life which are so rich and meaningful that it is unfair to deprive a Vietnamese of these rights. It is not for Americans to decide for Vietnamese children what sort of life they should live. If they want to help, help them find a life in their own context, in their own country, where they mean something not only to others around them, but to themselves. It is not time to resuscitate the Vietnamese from other Vietnamese, but to enable them to live together in peace.

BE AN IDIOT

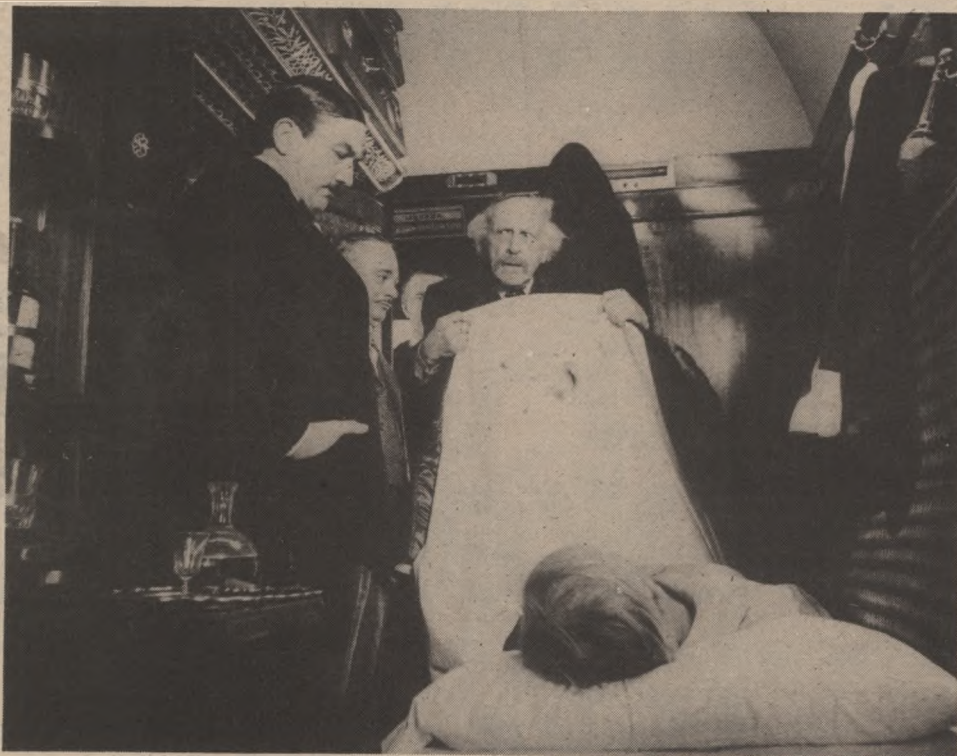
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"Murder on the Orient Express"



Cinema 2

Cast - Albert Finney, Lauren Bacall, Ingrid Bergman, Vanessa Redgrave, John Gielgud, Richard Widmark, Sean Connery, Michael York, Jaqueline Bisset, Wendy Hiller, Rachel Roberts, Anthony Perkins, Jean Pierre Cassel, and Martin Balsam.

The trouble with most "All-Star-Cast" films is that the audience is so tempted to spend the first half 'spotting' the stars that the deepening plot becomes almost superfluous. Again, the recent glut of disaster epics has produced films punctuated with expendable 'cameo roles'. Ageing heroes of the silver screen are given a three minute come-back, no doubt thrown in for the nostalgic benefit of the not-so-young in the audience - who probably wouldn't have come if Gloria Swanson hadn't been on the billing.

'Murder on the Orient Express' can be forgiven. Each of its stars have a key role to play in the plot - and each does it well.

The film is the screen adaptation of Agatha Christie's celebrated 'whodunit' of the same name. Significantly this is the first British movie to make big money in years.

I don't intend to give the game away - but I will tell you that a murder is committed late one night in the first-class carriage of a train (the 'Orient Express') travelling from Istanbul to Calais. Unfortunately for the killer, one of the fourteen passengers in the carriage is Monsieur Hercule Poirot, the world famous Belgian detective.

While the express is snowbound somewhere in the wilds of Yugoslavia, our Gallic Sherlock Holmes interrogates his gellow travellers and sifts through clues and red herrings in his attempt to unmask the perpetrator of the foul deed.

As Poirot interviews each of his suspects you are bound to hear whispers like 'I bet he did it' from all around - as the audience attempts to out-sleuth the intrepid Monsieur Poirot.

Director Sidney Lumet uses flashbacks from events and movements leading up to 'the fateful night' to illustrate Poirot's summing up. Apart from aiding the memory and embarrassing you with all those missed clues, the flashback technique helps to build up the required tension.

Albert Finney is so superb in his characterisation of the masterly detective that it is easy to forget that it really is Finney lurking behind that waxed moustache. Bouquets must also go to the rest of the cast - particularly Sir John Gielgud as the ageing gentleman's gentleman, Anthony Perkins as the quivering McQueen, and Ingrid Bergman as the Swedish missionary dedicated to saving the souls of little brown babies.

I also enjoyed the misty opening sequence set five years before the murder in which the daughter of ace aviator Henry Armstrong is kidnapped in true Lindbergh fashion. Here credit must go to cinematographer of Cabaret fame.

Hardened cynics will undoubtedly

find both plot and denouement implausible and cliché ridden. But it is my guess that they too will also be trying to nut-out the crime as they nonchalantly suck their jaffas.

The particularly sneaky will probably read the book before they see the film. But don't worry, they'll be easy to spot. You will hear them boasting 'I knew who it was all along' as they file through the

exits.

I found 'Murder on the Orient Express' a charming and refreshing change. For pure entertainment value it shouldn't be missed.

THE ADVENTURES OF SARKY

LEGEND

In a moment of aberration, God gave the land to the people. Since when some of them have taken a helluva lot more than their share.

Our Hero's Chance Chart

The old politicians, who were dying off like ordinary pensioners when Sarcophagus Sith was born, did not believe in polarisation. Except, of course, at election times when they huffed and puffed and pretended to blow each other down.

Generally speaking, also they only let corruption happen in election years. (Happen - occur? A Happening - something occurring all the time which gets onto television when the occasion suits Someone; Someone - Big Brother; Big Brother - I give up, please yourself. R.B.)

By the time Sarcophagus was growing up, polarisation looked like a permanent condition. No sensible parent, no forward-looking person could afford to dally with conflict resolution mechanisms. Particularly when oiling rusty machines was so expensive.

Anyway, Sith-type people always choose right. (Right? Ed.) Fortunately for Our Hero, his parents were, when it came to the important things, oblivious of the existence of any dilemma.

Of course, nevertheless, moreover and notwithstanding anything aforesaid - or postsaid, for that matter - things could have worked out differently. And if this were a fairytale and Sarky a fairy they probably would. But naturally the first thing Sarky, coming from a proper family, was not was a fairy. (He was Ms Jung. But he sublimated. Mistress Fried).

After all, there were millions of people on the other side of the perimeter fence. (Railway track. G. Orwell). And very few on the Sith side. What the millions lacked was advantages and vision. Not to mention gold shares, tax havens, accountants, real estate and commodity markets.

These things were on Sarky's side. The Secular Beatitudes were engraved on his nursery walls. And the soundproofed walls and the double glazed windows and early reading cards and educational building blocks were quite enough to distract his

attention and keep out the Ash Wednesday sounds of the Commination.

Just in case any alien vibration should reach him from the Commination Service, however, Sarky's parents made his repeat his Beatitudes. A spell to keep the Bogeys out.

"Blessed are the rich: for they shall be rewarded by a shortage of the resources they control and a multiplication of their riches therefrom.

"Blessed are the untroubled: for they shall make the decisions for the lives of millions.

"Blessed are the strongminded: for they shall have priority seats on the planetary escape-shot.

"Blessed are the well-fed: for their vit-

amin and protein intake shall increase their strength and multiply their immunities.

"Blessed are the authoritarians: for they will be obeyed.

"Blessed are the dirt-diggers: for they shall have power over their rivals and titillate and divert the millions.

"Blessed are the warmongers: for they shall share the spoils."

It was quite enough of a reminder. Sarky was always rewarded for good behaviour. Like when he took his father's broken magnifying glass from the trash can and swapped it for another boy's new transistor. And the older he grew, the more he was reinforced by success.

In any case, when you think about it, best beloved, the fact of the Commination was an admission of defeat. A folk ritual with power to shake only the shakeable.

Which is why in our next thrilling instalment you will read about how Sarky's feet climbed the ladder pushing Sarky's head further into the rarefied atmosphere of Honour and Success.

ANTI-LEGEND

We are the worm in the wood!
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We are the taint in the blood!
We are the thorn in the foot!....
We are the Little Folk-we!

Kipling.

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"The fact that almost the entire population tried to get away from the Communists is an extraordinary indication of their belief in freedom, of the fact that they don't want to live under a Communist regime."
—V.P. Nelson Rockefeller, 4/2/75

There are many here in the U.S. who may find the flow of civilians into Saigon controlled areas difficult to understand, or may even accept the Administration's explanation of why people do not remain in Provisional Revolutionary Government zones.

Based on my own personal experiences working with refugees as an A.I.D. official in south Vietnam, I discovered that this notion of a political motivation for the movement of refugees was pure propaganda,

Vietnamese Refugees: Not What the Newspapers Say

contrived to win U.S. public support for Administration policies in Indochina. In fact, after speaking personally with hundreds of refugees over a period of close to two years, I met very few who had left their homes due to a fear or dislike of the Communists.

A major reason for such massive civilians movements is fear of the fighting and a desire to find relative safety within the Saigon controlled enclaves. Refugees are afraid that once the Saigon forces are gone, the PRG-controlled areas will be subjected to massive bombing attacks and artillery fire. Indeed, in the past few days, their fears appear justified. Earl Martin, a Mennonite missionary, reports from Quang Ngai that two-thirds of Ban Me Thuot, the capital of Dar Lac province, has been destroyed by Saigon bombing. Press reports indicate that Pleiku, Kontum, and other former Saigon areas are receiving the same treatment.

The PRG and north Vietnamese have no air force to bomb or burn villages and cities - and never have. It is primarily the impact of massive air bombardment in rural areas by the U.S. and Saigon air forces which has caused the huge population displacements we have witnessed over the past ten years. And it is this fear that Saigon will destroy Hue, Pleiku, Kontum, Ban Me Thuot, Da Nang and other areas from which its troops are withdrawing that is now causing people to flee.

In the past, the U.S. and Saigon governments have frequently bombed or shelled populated cities and villages after their troops have been removed. The continuous Saigon air raids over the PRG city of Loc Ninh is one of the most recent examples of this strategy, but there are many other instances which can be cited.

In Tet 1968, much of the city of Hue was destroyed during the U.S.-Saigon counter-attack to recapture areas they had lost in the initial fighting. Thousands of civilians who had stayed in their homes when the U.S.-Saigon forces retreated were subsequently killed or injured during this counter-attack. Certainly, the people of Hue have not forgotten that tragic experience, and are now leaving the city to escape from being caught in another Saigon air blitz.

In 1972, Quang Tri was completely destroyed by U.S. B-52 bombs and Saigon artillery fire, killing more than 25,000 civilians who had remained in the city when it was taken over by the PRG/NVA. Those who were able to escape were not running from the Communists, but from the rain of death and destruction that was being poured on them by the U.S. military forces. After inspecting the rubble of what had once been his home, the Quang Tri Red Cross Director told me that many people from his province firmly believe the Americans are attempting to commit genocide in Viet-Nam.

Also in 1972, a picture was internationally published showing a young girl running away from her village with her back aflame from burning napalm jelly, that had been dropped by the Saigon air force. That girl was somehow brought to a Saigon hospital for treatment. Do we then infer that she was "fleeing from Communist aggression to the south," as the U.S. and Saigon governments have so often described the movement of refugees?

Numerous studies, mostly carried out under the sponsorship of the U.S. Embassy in Saigon, indicate that a great majority of refugees have not fled out of fear of the Communists, but from the dangers of war. This was confirmed once again in a New York Times (March 26) survey of hundreds of refugees now fleeing into Da Nang. According to the article, refugees "appear to be fleeing in panic rather than for political reasons Not one (refugee) said it was because he or she feared or hated the Communists."

Another reason for the current refugee movement is the destruction of food supplies and fresh water facilities by retreating Saigon troops. Recent news reports tell of a "scorched earth" policy, whereby Saigon military officials ordered everything destroyed prior to their withdrawal. Much of the city of Pleiku for example, was reportedly burned to the ground as the Saigon troops retreated.

Finally, it should be kept in mind that there is good reason to be skeptical of the refugee figures now being cited by the Saigon government. The Saigon estimates of 900,000 refugees are based on a false assumption that the entire population of cities from which it is withdrawing has now become "refugees from Communism." However, the New York Times reports that approximately 70,000 people or one-third of Hue's population still remains in the city. Observes in Quang Ngai report that most residents of the province capital are not moving to Da Nang but rather to safehaven areas in the mountains and villages controlled by the PRG.

In the Central Highlands, press accounts indicate that the mountain tribesmen have joined forces with the PRG/NBA to drive the Saigon government out of their territory. It is primarily the Vietnamese officials, troops and collaborators of the Saigon government who are now making a hasty retreat from the Highlands. Most of the original inhabitants, over one million Montagnards, are staying behind to recover their homelands, brutally taken from them by U.S.-Saigon forces during the Saigon "pacification" program of 1968-1972. The Vietnamese "convoy of tears" along Highway 7 is, for most Montagnards in the Central Highlands, a "convoy of hope."

I have found through my experiences that the U.S. and Saigon Governments have never really attempted to deal with the plight of refugees in Vietnam; rather, civilian war victims have been manipulated to suit governments' own military, political, economic objectives. The myth of refugees "voting with their feet" is a perfect illustration of this type of activity. If the Administration is truly sincere about providing humanitarian aid rather than political aid, then it should be made available to all refugees, including those who choose to remain in or return to PRG areas. I urge you to write your Congress people suggesting that this be required for any future U.S. humanitarian aid appropriation to Viet Nam.



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The Great Galah Day

The Great Galah Day is nearly here. The programme includes :

Saturday 3rd May

8 p.m. Cafeteria - Dance
Fancy dress with prizes for best hat, best shoes, best outfit.
8 p.m. YMCA Stadium - Variety show including items from Debating Society, Theatre Workshop, Vietnamese students, Samoan students, University Dance, Fencing Club, Tae Kwon Do Pedro Araodo etc.

Sunday 4th May

10 a.m. all day and all night

Programme includes :

Cafeteria - International Foodfair
Tiddlywinks and knucklebones - casino
Underwater clubs - marine display
Canoe clubs - Sideshow
Quickfire raffles
Womens Hockey - Dunk-a-hockey-girl
Tennis and Badminton - Coconut shy
Mens hockey - shoot a goal
sideshow

S.C.M.-chuck a tomato at a politician

Soccer - shoot a goal

Wooden toys stall

Garden stall

Candle stall - Newman Hall

Continental and other cakes - staff wives

Friends of the University - stall

Rotoract - clothing stall

sideshow

Labour Club - darts, political, shampoo

National clubs - something

Political Studies - sideshow

Rowing clubs - Ergometer

W.E.A. - Demonstration stall

Humanists - demonstration

SIMS - stall

O'Rork Hall - side show

University feminists - stall

Photographic society - photographic event.

Architecture - sale of works

Christian Science - Table of literature

Archaeology Society - drinks

SMS - display

Jewish Society - stall

Tramping Club - pie eating contest

cake stall

rock climbing display

Ecology Action - T shirt and book stall

Ananda Morga - stall

Car club - car demonstration

Tractor tug of war

Medical students - First aid

Stall

Social Anthropology - stall

Films in women's common-room

Law students - Mock Trial

Go Clubs - display

Japan Clubs - Japanese tea

Survival International - stall

Friends of Peoples Union - stall

Right to Life - stall

Young Socialists - stall

Demonstrations by Debating, Tae Kwon

Do, University Dance, Fencing Club, Yoga.

Athletic Clubs

Breadbaking competition

International House - pancakes

6 p.m. onwards :

Hangi and Concert

10 p.m. Old time music hall - in the Masonic Hall across the road from the Hotel Intercontinental in Princes St.

We still need your help -

to bring cakes, make sweets, grow plants, bring white elephants, clothes, books, etc. etc.

We can't do without you -

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To some, Gilbert's Goons are a joke, to others meddling fools and to still others a fascist threat. The truth is probably a blend of all three, for despite their inept showings from time to time, and the suave Establishment image of the Director, Brigadier Gilbert, New Zealand's counter espionage team is just a front for the CIA, a tool for the American intelligence community.

It is not mere coincidence that a number of capitalist countries extended, enlarged and frequently created new security forces during the cold war period. Of course, spying took place before the creation of the CIA in the United States before the establishment of the ASIO in Australia, and the transformation of NZ's special branch to Security Service in 1956. But it was a different sort of spying, or so our American advisers told us.

The New Zealand Security Service was established in 1956 as part of the deal by which we became involved with the Americans and American foreign policy initiatives through the ANZUS Treaty Alliance in 1951 and the SEATO alliance in 1954. How can we give you secrets; the Americans argued, if you cannot look after them? So the Philippines got its anti-subversion laws and we got our Brigadier, brought in from the cold, where he'd been Director of Military Intelligence for the N.Z. Army.

And with Brigadier Gilbert we also got Sir Percy Sillitoe, head of Britain's M15 who came to advise Gilbert on the best way to set up his secret service. We also had CIA men galore in those early days, as now.

There are a number of revealing threads running through the early history of the security service in New Zealand. Predominantly, its main reason for existence: New Zealand involvement in the anti-communist American pacts, the American cause, the American way of death.

Then there is the NZSIS role ... and a very subservient one it is ... as an operating arm (or should I say little finger) of the American intelligence establishment. Thirdly, there is the very nature of the NZSIS: when Gilbert came in as Director he brought with him men of mainly military experience, successive directors of military intelligence like Major X, just retired as head of the Security Intelligence Service in Auckland.

There was also a sprinkling in the early days of old carry-overs from the years when NZ's security was handled by the police special branch. These were old policemen, like Mr. E. who rose to become head of the Christchurch SIS, who couldn't bear to leave the cloak and dagger perks they'd had for years.

But rapidly the special branch men were replaced, or shunted off, as was Mr. F, who'd been a special branch man since the heady days of 1951. He didn't get on with the new men, he was uncovered, and Gilbert promised him a job with the CIA. He had his fare and expenses paid, he waited in the USA for the CIA to contact him, and they never did. He came home to New Zealand in high dudgeon and complained to the Brigadier. The result was a severe grilling and no redundancy pay. So good old Mr. F. went off and complained to the Ombudsman. And of course he never got any satisfaction. But that was the way of the game.

Mr. F. and many like him were replaced in the rapidly expanding service by Gilbert's old coppers overseas, the special branch men he'd met in London, the Caribbean, at the big conferences they have to talk about espionage and who's doing what. So into New Zealand came the dregs of colonial police forces from the Caribbean - like Mr. G., head of the Special Branch in Jamaica, like Mr. H, the former English police constable from the wrong side of the tracks, the former policemen who'd served in the Palestine Police Force and in Kenya, Uganda, and other African countries which were throwing off the shackles of imperialism. So we were lumbered with the dregs of colonial police forces and special branches, with their foreign accents and their foreign loyalties.

Now over 75% of the officers of the NZSIS are foreigners. Out of the seven officers who gave evidence at the trial of Dr Sutch, five were poms.

So it can be seen, that despite the statements from the Labour government that there is to be a review of the Official Secrets Act, and perhaps a look at the NZSIS, the chances for the elimination of the NZSIS are at this stage not great. The

GO HOME, BRIG!

NZSIS is solidly implanted in our country. They have the backing of a conservative Labour government, and the unquestioning loyalty of the Nationals. The judiciary endorse their wishes to remain clandestine, to retain anonymity for their operatives.

The NZSIS is riddled with foreign influences and ideologies. To rid New Zealand of the secret police means a complete reassessment of NZ foreign policy and the transformation of our pro American and subservient role into an independent, non aligned and positively New Zealand foreign policy.

A security service is only necessary where there are secrets to be kept, or where our real enemies wish to control us in their net under the guise of friendship.

The record has shown that the NZ Security Intelligence Service does not operate in the best interests of New Zealand. In fact the men who run it have been proved, by their own words, to be cold warrior fascists who pay allegiance to America.

One only needs to study the words of Brigadier Gilbert:

"During the thirties a large Communist recruitment took place and the greatest area of interest were intellectuals and the universities. I don't think that nowadays you will find many Communists active in the universities. The intellectuals have outgrown it here and regard it as old hat."

"But I must emphasise that some of the young intellectuals who accepted Communism during the thirties and have since dropped their party membership now fill senior positions in the Public Service. Our most difficult job is to find out if they have retained their allegiance or sympathy towards the Soviets - those who do remain sympathetic towards Communism cannot, in my view, fail to exert their influences in accordance with their beliefs."

".....I realise our judgement may affect the future of gifted men and it is very difficult to gauge where a man's sympathies lie. I can think of a number of senior civil servants who were members of the Communist Party and have now made their position clear. We have to be careful about the others because we recognise our responsibilities and because any information we produce invariably will be challenged by the employer. If anyone thinks we can just walk up to a man and demand he give up his job and his passport, they are very wrong." (*Weekly News interview 1969*)



Here we have the crux of Brigadier Gilbert's thinking. Using his guidelines, men and women of the 1930s are always suspect unless they "make their position clear."

A study of a special article written for *Salient* in 1962 by Brigadier Gilbert gives a few more gems of the attitudes which permeate the thinking of our security service: "As a New Zealander I regard Communism as evil and subversive. A New Zealand Communist by conscious act when he joins the Party abandons his loyalty to God and country and gives allegiance to an atheistic and materialistic movement operated in the interests of and directed by a foreign power."

"Some of the Party's intellectual members made their break decisively and proclaimed publicly their stand, but large numbers merely allowed themselves to drift out of Party membership. They do



not appear to have done much more than that. Communism has made its mark indelibly on their minds and personalities. They still value highly their human relationships they built up during their party life and they remain fascinated by the conspiratorial nature of Party activities. For example, current Communist propaganda themes include recognition of the Chinese People's Government and its admission to the United Nations, withdrawal for SEATO and ANZUS, trade with the Communist bloc, and support for the Soviet position on disarmament. The former Party intellectuals continue to support these Party themes, particularly in the so-called "front" organisations.

"It is in the nature of things for a Communist to be a fanatic The problem of identifying Communists is by no means easy. An even greater problem is the identification and assessment of persons with past records of Communist associations who retain some degree of sympathy for Communism. The question is "Are there grounds or are there not reasonable grounds for supposing that a particular individual has or has recently had Communist sympathies or associations of such a type as to raise legitimate doubts about his reliability."

Brigadier Gilbert has not lost his cold warrior, McCarthyite stand over the intervening 13 years. He is a little more sophisticated about his approach (in that he doesn't make as many public statements) but the heart of his anti-communist approach is still there:

"(our) function is the protection of the country against subversion and espionage whether directed from within or without New Zealand. In its counter-subversive work it is obliged to concern itself with the activities of organisations or individuals which pose a threat to New Zealand's democratic system of government."

"The Service does not apologise for recognising as its main target the Communist Party of New Zealand and its fringe associated bodies and sympathisers." (Brigadier Gilbert, article in *The Dominion* June 25th 1966)

Over the years, Brigadier Gilbert's position has not changed. After prolonged protests against the Security Service in 1969, the National Government held hearings and gave effect to a NZ Security Intelligence Service Act.

Little was changed from the old system, except that Gilbert - reappointed Director - had to report nominally to the Prime Minister, there was a security appeals commissioner appointed (whom few could appeal to because they were not given access to their files or told they had been reported on adversely), and the word INTELLIGENCE was inserted between security and service, which meant I suppose an elevation of the NZSIS role.

For the five years since 1969, with the exception of the recent outrage against Dr Sutch, Brigadier Gilbert and his men have been quiet.

Perhaps that has been primarily because in 1969 Brigadier Gilbert achieved what he wanted - expansion of power, personal entrenchment as Director-General of SIS



(and take the boys with you...)

Alister Taylor on the S.I.S.

and virtually unlimited freedom. In June 1969, a Wellington lawyer, Mr. Nigel Taylor, (now known as the Auckland Magistrate who issued the search warrant for the raid on the Auckland abortion clinic) said "If the NZSIS bill is passed, the Director-General will be more secure in his position than the Chief Justice." As well, Brigadier Gilbert was given the discretionary power to decide what information he gives to the Minister responsible for the NZSIS and other ministers of the crown. There are no safeguards against the misuse of the Director's position - he may give what information he chooses to whomsoever he decides should he have access to it.

In an interview with Tony Reid in 1969 (*NZ Weekly News* June 16, 1969) Brigadier Gilbert had this to say: "There are some files held by the Security Service that only I have seen. I don't tell the Prime Minister everything and he does not have access to all our files."

"We are not a department of the Prime Minister. It is essential we jealously guard a position where we are free of political influence I have got to have a degree of independence. The Prime Minister has general oversight, but no oversight of our day to day activities. I'll give him the information he needs to know I suppose there are no more checks on me than there are on the Prime Minister, or a member of the Cabinet."

Through all of this the NZSIS, emerges in the elegant words of Harry Orsman in *Comment*.

"Security emerges as a shadowy, partly alien presence, flourishing after its fashion in some back-water of our society. Its loyalties and motives are suspect, the imagination and commonsense of its controllers and operatives distrusted, and its efficiency condemned. It is an organisation devoted, through desire of empire building or through self-delusion, and in the interests of a friendly foreign power, to the destruction of some of the commonest decencies of New Zealand life and constitutional government. Only security's fantastic piddlings and reputation for comic opera methods provides some light relief." (*H.W. Orsman, Comment, January 1962*)

There is no doubt that the case against Dr Sutch was engineered by Brigadier Gilbert down to the very last detail. He



was in the process of retiring, he was due to retire to Waikanae on 28th February this year. But his plan came unstuck, and with the dismissal of the case against the Sutch, the Brigadier and his men came under intense pressure from Acting PM Tizard down. Always in the past, in 1962, in 1966, in 1969 when the service has been under pressure, Gilbert has jacked up some kind publicity in our country's co-operative newspapers. And 1975 was no exception.



The Brigadier's relations with the press have always been cordial. Newspaper editors and owners have accepted his handouts gladly using the Brigadier's handouts as if they were their own words. Such is the stuff of daily journalism. And in the Sutch case, as in the 1962 Russian incident several 'prominent' journalists acted as conduits for the Brigadier's public relations exercise.

But it would be wrong to think that the NZSIS is the only intelligence organisation operating in New Zealand. The CIA has long maintained an outpost in New Zealand, and the CIA and the NZSIS retain a very special relationship, so special that it is sometimes difficult to separate the two. Brigadier Gilbert spends a great deal of time overseas and maintains regular personal contact with top men in the HQ of the CIA at Langley, Virginia.

There is also a permanent telex link which operates daily between the CIA and NZSIS, processing among other items a

series of visa and identity checks, information on foreign nationals visiting and living in New Zealand, foreign embassy movements and so on. In return for information, the CIA provides the latest in electronic and listening gadgetry for the boys at Taranaki Street, often free of cost. They also provide free tuition in Chinese for NZSIS men at a Hong Kong school, they take NZSIS men on assignment in the USA for training, and occasionally they provide a Harkness fellowship for some bright faced police officer to train in interrogation and anti protest techniques at the Police School at Michigan State University, the school which trained the secret police of Ngo Din Diem.

Brigadier Gilbert also receives regular visits from CIA officials. Parliament heard in 1974 that at least four teams of CIA operatives had visited NZ in 1973, and a few years before that the August Director of the CIA, Richard Helms, made a visit. Brigadier Gilbert asked his friends in the press to say it was just a personal visit, and they of course co-operated. But it was in fact a very high level conference of international security chiefs hosted by Brigadier Gilbert.

The Americans maintain quite a large outpost in Wellington, but they also have their subsidiary facilities, like the powerful high frequency radio station at Harewood, part of their integrated communications network. Then there is the Baker Nunn camera station at Mt John for "optical observation" which is obviously part of the international surveillance system under which New Zealand agreed to do its part.

In 1952 a secret agreement was set up between the USA, Britain, Canada, Australia and New Zealand, on electronic intelligence gathering. The agreement is known as UKUSA, and under the agreement each country assumes responsibility for monitoring every diplomatic, military and commercial communication, regardless of its source, in its part of the world. Since 1952 the role of UKUSA has expanded considerably, and today constitutes

"the largest, most pervasive, and technologically sophisticated intelligence gathering system in the history of the world."

(Joan Coxsedg)

The closeness in the relationship between the NZSIS and the CIA has been evidenced by a former CIA agent, Phillip

Agee, in his book CIA DIARY, recently published. He says:

"NZ is one of the very few countries whose secret service enjoys a special relationship with the CIA The exceptions to the world wide operating charter of the CS (clandestine service division of the CIA) is the agreement among the US, the UK, Australia, Canada and New Zealand whereby each has formally promised to abstain from secret operations of any kind within the territory of the others except with the prior approval of the host government in theory no operations should be undertaken by CIA stations with liaison services if the same operation can be mounted without the knowledge of the local service (excluding the UK, Canada, Australia and New Zealand)."



The N.Z. Security Intelligence Service they say, has a record of 'quiet efficiency'. That efficiency runs to its role overseas, where the NZSIS has been active ever since 1956 in overseeing New Zealand's immigration policies. You may wonder how it was that we received so many proto fascists from 1956 on as immigrants that was because the NZSIS did most of the screening and set the standards. They still carry out that role, keeping an eagle eye out for anyone, like that young American group recently deported, who may be wanted by the colleagues in the FBI or the CIA or MI5, or by BOSS, the South African secret police, like the immigrant who was deported only several months ago because he had failed to mention on his application form that he had served 15 months in a South African prison 25 years before.

Such is the quiet efficiency of the NZSIS.

While Brigadier Gilbert heads the NZSIS and nominally the New Zealand intelligence community, there are other organisations which are lesser known. They also have their role to play, like the armed forces organisations which undertake training of Southeast Asian secret police from time to time. Like the small and select Military Intelligence unit in the Defence Department. And perhaps most importantly, the External Intelligence Bureau which came into existence on 1st April 1975. It was not an April first yoke but part of a fairly major reorganisation to bring together a number of different organisations which had had similar interests.

The EIB is attached to the Prime Minister's Department. Before the EIB came into existence it was known as the Joint Intelligence Bureau and was attached to the Defence Department. There it had a joint function of external intelligence gathering combined with defence and strategic capacities. However it seems that there has been a reassessment of intelligence gathering and a reorganisation, hence the creation of the External Intelligence Bureau, the clustering of other separate



little organisations under its wing and its re-attachment to the Prime Minister's Department where the JIB had been

many years ago until the Defence wallahs gained control of it.

It seems that Mr. Rowling wished to retain control over the various facets of intelligence gathering, and so insisted that the new EIB be brought within his Department. If that is the case, it is a sound move. What may not be so sound however, is the increase in powers and role which the EIB appears to have gained. Their role has expanded to include political and economic intelligence as well as that relating to that very vague phrase "external intelligence". Why a new organisation with such a big role if the defence, foreign affairs and treasury departments are doing their role properly. A full explanation of the purpose and role of the EIB is needed, and the minister in charge, Mr. Rowling, should be the one to give it.

Does the EIB for example do most of the snooping on communications under the 1952 USA agreement? Will it continue to monitor foreign language broadcasts as did the old Joint Intelligence Bureau; will it continue to debrief New Zealanders returning from East European countries, China and the like, as did the old JIB?

There are many areas of investigation still to be followed up on various facets of the New Zealand intelligence community. What I have presented in this article is only a broad and sketchy view of the basic structure and philosophy of the community in New Zealand. More research is being done, more needs to be done; there need to be increased outlets for publication.

It is vital to have the full story before one starts making calls for the abolition of the NZSIS. For not only does a call for abolition require a radical re-assessment of New Zealand foreign policy, it would also mean a radical restructuring of the intelligence community in New Zealand. There are functions, it is admitted, which need to be fulfilled. If public servants need to be vetted for security purposes occasionally, who best can do that job (why not the State Services Commission)? If immigrants to this country need to be vetted, who best can do that job (why not the Labour Department)? If applicants for the armed forces need to be checked for security purposes why shouldn't the defence department concerned do that job? If political activists are suspected of criminal activity (and not vague and unknown "crimes" like subversion,) why not let the police deal with them under the criminal provisions which already exist in our law?

If one takes all the functions of the NZ Security Intelligence Service, as enumerated by the Director from time to time, a more suitable government department could perform that function much more successfully and competently than the NZSIS. It appears to me that over the nearly 20 years of its existence the NZSIS has usurped powers and functions to keep its staff busy, to provide a reason for its existence.

A thorough analysis of the NZSIS is needed. And even then, if one does prove that its functions can be performed more successfully by other government departments, and with better relations with the public, then it will still be a hard job to get the NZSIS abolished. For it is an institution which is entrenched in the bureaucracy, has the support of the courts, its security agents have a Byzantine capacity for intrigue and it is an organisation which can manipulate the government and press at will.

But what if, in the end, the NZSIS is not abolished? Events have shown that its power is increasing, its staff and budget are spiralling. In the end it may well become like other intelligence organisations which Wise and Ross described in THE ESPIONAGE ESTABLISHMENT:

".....(they) have themselves become great well-springs of secret power within their own societies. With vast resources of talent and public money to draw upon, and with their activities conducted for the most part out of public view, the espionage establishments are much like genii that have escaped from the bottle, for they have frequently threatened the governments that summoned them up"

David Wise and Thomas Ross, The Espionage Establishment, 1968.

The day I met a spy, I didn't realise it till later.

At that time in late 1973 I was living in Whitaker Place. A rather dilapidated building which had been painted green years ago, it once was owned by a well established Auckland family. It was now divided into 5 flats and I was living in the middle one, with 5 others.

We used to have complaints sometimes from Dr Lindo Fergusson, Auckland's Deputy Mayor whose surgery was across the passage, about playing music. To his credit he wasn't a bigot - he complained about any sort of music we played whether it was jazz, classical or rock. In the end we gave up experimenting. That was the day the music died.

Anyway in September 1973 I had been elected as Editor of Craccum. It was a job I looked forward to with a great deal of anticipation. It offered scope to my rather erratic talents that had yet to find a settling place.

About a month later one of my flat-mates had a visit from an acquaintance. They had been to school at Turangi and had lived there as next door neighbours.

They got out of touch as often happens when people shift away.

I was introduced to the guy, my flat-mate adding that I was going to be head of Craccum.

We talked briefly. It wasn't a memorable conversation. Then he left.

The following day he returned to the flat. I was not there but my flat-mate was. Saying "about your friend Brent", he produced a card somewhat similar to the Journalist Union card I carry. But it was far different - it said that the bearer was a member of the Security Intelligence Service.

He said he was doing a check on what he described as "student politicians". What a thought being lumped with that lot.

Anyway he was interested in ferreting out information about me. My flat-mate was more stupefied than intelligent at the

'NOTHING CHANGES IN THE WORLD OF SPIES'

time and so after a few minutes our Mr. Callan departed the scene.

When I found out my attitude was rather ambivalent. I thought what a lot of jerks. It was quite flattering in a way being singled out for notice; quite amusing that my social democratic views (which after all were known and not felt subversive by some government M.P.'s) should be thought dangerous, but also quite annoying that such surveillance

should occur on people who through their taxes were helping to subsidize it.

I determined to investigate the matter further.

I found out that the person concerned attended Victoria University, graduating with a Bachelor of Commerce. During that time he was on the Victoria University executive. Interestingly no one could ever remember him stating a political attitude. When he left University he joined the

Intelligence section of the New Zealand Army and was later seconded to the S.I.S.

My informants included a member of the N.Z. University Sports Council who was well known for his conservative views, a member of Young Nationals and a member of the Mt. Albert Rotoract Club.

Looking at his record it doesn't really impress me. For a start if you're going to be a good spy then surely no one should know about your activities. I know that is a comment of a tyro but after reading James Bond thrillers I think I know about as much as S.I.S. does.

I can also flatter myself that my investigations unearthed as much information about him as his did about me which surely proves that the alternative security service now being operated is an equally efficient and far cheaper organisation.

I must admit however, that he was partly right. I do belong to a rather subversive organisation - the N.Z. Labour Party. I think they're government but the way this S.I.S. lot acts, I am not too sure.

I mean they've even sent their rather seedy operatives around to check out the nation (the Labour Party newspaper).

Graeme Coleman, the nations Editor, has been carrying out a campaign against the Brig and his mates and they just can't take criticism. It is terrible being that sensitive and I sympathize with him.

On the top of the A.S.B. building they are rather queezy at the moment as no one ever loves a sneak.

Times are changing. Says government M.P., Richard Mayson: "I think there are far better ways of spending \$750,000 than on employing non N.Z.'s to spy on the loyalty of New Zealanders". We couldn't agree more.

There is nothing more to be said about the S.I.S. They're really a bit of a bore and I wish that they would pack up and go back to the colonies, maybe Uganda.

I have heard they're still as paranoid as ever. Nothing changes in the world

The great Galah day is this Sunday. Come along for a funday Sunday, and get some exciting plants at the garden stall. Here's a rundown on what to expect, and where to bring your wildest weeds

VEGETABLES There'll be BROCCOLI, CAULIFLOWER, SILVER BEET, BEET-ROOT, LETTUCE, BRUSSEL SPROUTS, and wait for it ... PEANUTS (!). They will all be at extremely low prices, and are the right things to plant for this time of year.

CACTI and SUCCULENTS Lots of wierd and wonderful pricklies and juicies, again at incredibly low prices. If you neve thought cacti could be exciting, wait till you see THESE. Also remember that cacti require very little attention, and don't object to being left untended for a week or three. If you have a favourite aunt who digs cacti, get one for her, or better still, bring her along.

HOUSE PLANTS Just the thing to, brighten up the grot, or to soothe things over if you forgot about Mother's Day (which by some strange coincidence is also May 4th). Once again, these are at unbeatable prices!

HERBS To make any meal into a work of art, and to show your musical tastes, there's Parsley, Sage, Rosemary and Thyme.

NATIVE TREES and PLANTS Lotsa luvly natives to balance the ecology, and to encourage native birds. Now we have quite a few plants in this category, but we could always do with some more. So if



you know of a supply of kowhais or kauris or anything native, we could do with them. We'll supply pots and transport, if necessary; Phone Dave at 892-614 for all the information, and if you can do it soon remember it's all happening this Sunday.

OTHER WEEDS If you have anything in the plant line that you feel like giving to the worthy causes (i.e. the Creche, Clubs and Societies, and wot about the workers, mate) then bring them all along, and we'll do our best to flog them off.

STOP PRESS I've just had word from our roaming man-about-town gardener that we shall also have a full range of SEEDS, and once again (we had to get the approval of the minister of gardening for this) they will cost you less than you'd pay anywhere else. Also there will be some super duper inorganic fertiliser, and even a stack of slug pellets. Not strictly organic gardening, of course, but then we have to have something to sell to the 20,000 other people who turn up.

AND what you've all been waiting for a limited quantity of top grade BULBS but come early (ha, Ha !) before it's too late.

Right so get an early night's sleep on Saturday, or better still stay up all night, oil your wheelbarrow, and hot foot it down to the Green Fingers Garden Stall this Sunday. We'll be only too pleased to fill it up.

PS SSSSSS STTTT

What was that? I'm sure I heard a funny rustling noise .. Hang on a minute, I'll go and investigate. AHA! The garden is calling me. The carrots need thinning, and the beans need picking and the cabbages have cold feet. Must go **SEE YOU SUNDAY!**

Love....Dave

CLARE'S A GALAH

JOIN HER (YOU TOO CAN BE SILLY) THIS SUNDAY

an interview with hamish keith

Craccum : When did you become interested in the arts ?

Hamish : I actually can't remember when I wasn't. My first major influence with painting was when, at the age of 11, I met Colin McCahon and saw his paintings in Christchurch. He was, at the time, working for my father, a manufacturing jeweller, and I became very involved in the visual arts at that stage and I don't think I've lost interest in the arts since then. I've never in fact known what I wanted to be in the arts. I went to art school and graduated as a sculptor from Canterbury, but I didn't think I'd ever make it as a visual artist but that was part of the learning process in a way and I finally gave up painting in 1960. Once again, Colin McCahon was a big influence. I had painted a series of paintings called "The Song of Solomon" and Colin had painted six panels called the "Curtain of Solomon." I saw that he was saying much more effectively, the things I could never say, the things I wanted to say.

I then decided, I know it sounds arrogant; that we didn't need another talented artist in New Zealand. What we actually needed was an audience. I have since then become very involved with the audience, trying through the art column to let people know what is happening and trying through Actor's Equity to make things a little more satisfactory for performers. They are pretty bad at the moment. Through the Television Writers Guild, which has just been formed, I am trying to get a better deal for New Zealand writers. So I suppose you could call me a sort of activist in the arts. Firstly, because the audience needs to be extended and secondly, because the people who actually practice the arts need much more support. They need to be able to live as ordinary, reasonable New Zealand citizens, instead of living on the edge of penury and wandering around with begging bowls. I never believed this helped the arts at all.

Craccum : "What was your role as an art critic ?"

Hamish : "Well, I don't think I've been an art critic. I keep trying to explain to people that the function of the arts news and reviews column in the Auckland Star was not an art criticism in the academic sense of the word. I simply reviewed exhibitions. Now that's not to say that, from time to time, I didn't venture into criticisms. It's impossible not to. But my intention was to give a subjective reaction to exhibitions that were on in order to encourage people to go to them. Let us say, I tried to put them in the frame of mind so that they could have some basis on which to go to an exhibition. I don't know whether it helped the situation or not, but at least it publicised the visual arts once a week and there is still no other newspaper that does that. That's not to criticize Mr. McNamara on the Herald but his reviews only appear as part of the news in the paper. There is no other paper that devotes a section to the visual arts.

"One problem I have at the moment is that there is no one to carry on that column. I can say, that as far as the artists were concerned, one of the greatest disappointments in those ten and a half years, was that I only had three or four letters from artists whom I had reviewed. Most of the letters were from people I had reviewed rather harshly and surprisingly, they were grateful letters and they were letters that said, "Well I can't agree with you, but it's good to have your work noticed." I used to find it exasperating that I would give someone a serious and thoughtful review and I would meet him the next day and he would pass by. There was never any feed back. It was a hard job. I am quite relieved not to have to do that again. It was a very difficult job with a tight deadline and it tied me to a deadline every week. Whether I was in the country or in Auckland, I had to meet that deadline. Although when I was overseas for long periods, Michael Dunn (of the art department) took over and did it very well. However, he is not available to do it again. That's the problem. Unless someone appears and says, 'I can and will do it,' it may not happen again.

Craccum : "You have been appointed as Chairman of the New Zealand Arts Council. Do you think this was a political appointment ?"

Hamish : "The Herald for some strange reason listed my only qualification as having been a parliamentary candidate for Labour in Remuera. They neglected to mention that I had been involved in the arts and art organizations since 1958. I was Chairman of the Auckland Regional Arts Federation which has collapsed for want of attention from the Arts Council. I have been National President of Actors' Equity. I have been involved in numerous activities which were perhaps irrelevant to my new appointment. But being a parliamentary candidate had nothing to do with it.

Craccum : "What do you think of today's standard of New Zealand art? Do you think there are new trends?"

Hamish : I think the arts are alive and well. I know that's a trite answer. The now forgotten 1970 Arts Conference was a very important gathering of people involved in the arts in New Zealand. Practitioners, administrators, the exercise was, in fact, to get all those people involved together, to tell the Arts Council what was going on and what people wanted. Many resolutions were passed unanimously by 1970 Arts Conference but nothing has been done about them. The first one was a guideline resolution and it said ;

"That the conference recognize that any long term policy for cultural development must essentially be related to :

(a) the existing pattern of cultural development.

- (b) the recognition, encouragement and support of the creative, interpretive and performing individual.
- (c) the fostering of indigenous styles and directions which are emerging or have already emerged in New Zealand's cultural life.
- (d) the creation and maintenance of communication and co-operation between all areas in the arts.
- (e) the recognition and satisfaction of a diversity of cultural needs both at regional and national levels and a constantly changing pattern of styles and values in the arts.

Now that is a very important resolution and that is going to become the credo, if you like, of the new Arts Council. That is the guideline and that is the guideline which I as Chairman will be following and as for the state of arts in New Zealand, it is very healthy. But what they do need is recognition and support, not the imposition of some quite alien cultural patterns on N.Z. from the centre which is more or less what has happened in the past. We have some fine actors, fine musicians, first class painters, first class singers and some first class dancers - John Trimmer, for instance. It is simple enough to recognize that this is a healthy pattern.

Craccum : Do you see any value in having regional councils ?

Hamish : The question of the new structure of the Council is one which has been totally misunderstood. People have got some strange idea that we are going to have a country full of arts councils. Well they're quite barmy, because what the structure means is the Arts Council, the Queen Elizabeth II Arts Council of New Zealand is a national body. Now you can't run a national body from the centre. The three regional Council Chairmen are members of the national body of the arts council. The regional councils are the extensions of the arts council, or the national body into the regions. The community arts councils or the community councils are a kind of constituent level. They are at a level which allows the Arts Council to know what is happening. To be able to listen and, if people say "Oh well, they'll become a lot of pressure groups and lobby groups for certain things and organization, it will be their fault if they do not want to be involved at the constituent level. They will not be able to complain if they are left out if we are prepared to do our listening. The National body has got to be a National body in every sense of the word. You can't understand the cultural pattern of the country without being represented all over the country. It's a matter of setting up an effective structure which allows us to know where, when and how to cover the arts and I think this is a perfect structure to do that.

Craccum : It seems to me that the former Arts Council supported fairly well established artists. Will this continue under the new council.

Hamish : The simple answer to that is of course that it would. that is not to say that it would only support established artists. The thing is it will support the arts. What is an established artist anyway, the concept of an established artist is changing all the time. When I was a painter I used to think that the arts consisted of an elite club which would not let me join. In fact, the truth of the matter was that the other young painters who were my contemporaries used to think the same thing. Now they are part of the establishment if you like. I mean you get there by proving yourself as an artist. It's not a closed shop, but actually, you have to assist people to get into that position.

Craccum : Do you think the arts are elitest.

Hamish : No, I don't. I think that the arts are, in fact, what people do and they express the experiences which people have. They are important to everybody's life. Particularly theatre. I think theatre is a good example of that. I don't think that the arts are elitest at all. I think that is a lot of poppy cock to say that the arts are elitest.

Craccum : Do you think that it is the role of the Arts Council to stimulate the cultural development of the young? If so, how does the Council plan to go about this?

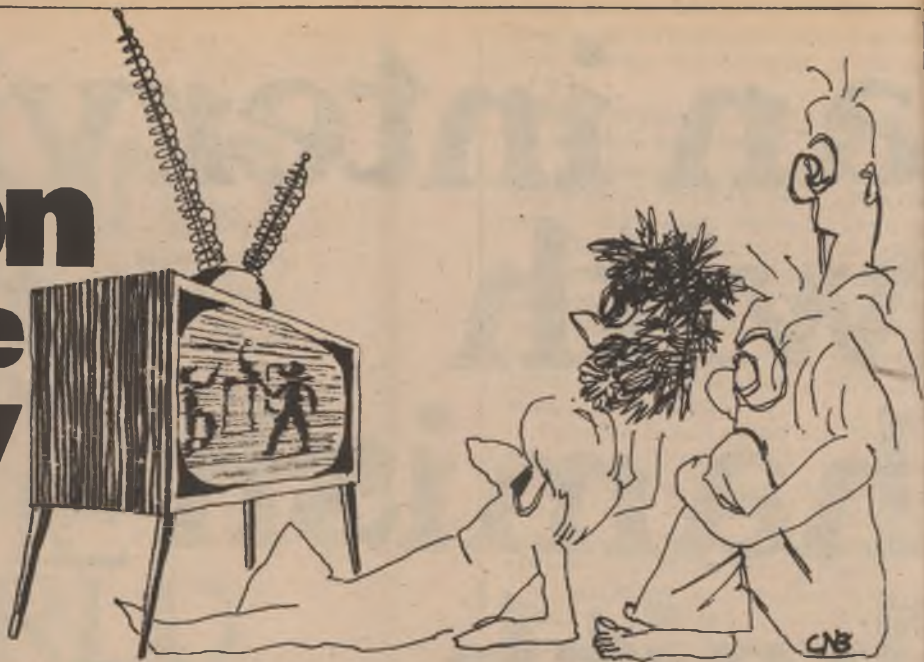
Hamish : Well, there is a very fine organization - the N.Z. University Students' Arts Council. The cultural development of the young is one of its objectives. In fact, it runs along parallel lines with the Arts Council. I think that is something to be encouraged. I don't think the arts belong to the young any more than I think they belong to the elderly. They obviously belong to all New Zealanders and all New Zealanders have to have their needs catered for.

One of the interesting features of the New Act which came into force on April 1, 1975, is that we are empowered to co-operate and to work with educational bodies and organizations, for instance universities and schools and the education department itself. So the act requires us to aim some of our work right down to primary and pre-school children. I'm not sure we can do much but there are a lot of small theatre groups travelling around schools and they certainly need support.

Craccum : Do you plan to subsidize projects such as holiday schools for young artists, actors and musicians. Also what about equipment grants ?

Hamish : I can't be specific about that because I'm only the Arts Council Chairman and what the council funds and supports must be decided by the Council. However, I can see no reason why those projects can't be funded. I think equipment pools are a fine idea. The Arts Council has already been in that business. It supplied the Alternative Cinema with some basic equipment. I don't see why that can't be carried out in all the arts. It doesn't make a lot of sense to have all the theatre companies having to have their own costume departments when we could have one which could work for all of them. The opera and ballet trust actually have a large workroom which works for both organizations. A lot of small cultural bodies tend to be inefficient and tend not to be able to use their resources because they have administrations which are not as efficient as they could be because they can't afford them. One of the things I would like to see done is to provide administrative support in the five main centres initially and then all over the country so that small groups, in fact can budget, can send out letters, can have letters written for them, can have telephones where they can be permanently contacted. This is not as altruistic as it seems.

Television in the University



In recent years, universities throughout the world have made increasing use of videotape, a very cheap and very flexible medium for recording sounds and images. Making videotapes and playing them back on our own television sets will eventually become an activity as familiar to us as using a tape-recorder or playing a record. Auckland University has already obtained three 'portapacks' (portable video cameras), three non-portable cameras, and various pieces of equipment used to edit and play the tapes. I interviewed David Harre of the Audio-Visual unit to find out how these, and other pieces of A-V equipment, are being used around the university.

R.H.: Do you think that staff-members are sufficiently aware of the value of audio-visual equipment?

D.H.: No, I don't think so. There are several very conservative departments who seem entrenched in the idea that the most effective way for a teacher to convey information and ideas to his students is simply to bring them into a room and talk to them. But this is grossly inefficient. Using eyes and ears together tends to have far more impact than limiting teaching to the ear.

Since Caxton, the written word has been the most important medium - until about twenty years ago. The written word enjoys an incredible status within the university, so that other types of communicating are generally ignored, or regarded as a threat.

R.H.: But aren't attitudes changing?

D.H.: Things are really coming along in a few departments. Some people in Engineering are very interested in new methods. And Education uses a lot of A-V equipment.

R.H.: What about the Medical school?

D.H.: They use it in a restricted way. Television and other aids can be used on two different levels - on one level, it's merely a way of reproducing something that's happened, such as an operation. On the other level, you can use more of the possibilities of the medium to make your record of the event an interpretation. A basic example of this would be recording an operation. You can set up a camera in one position and look at everything from there, or you can use a close-up lens to emphasize certain details. With close-ups, you're able to show your students the special areas to watch.

R.H.: What about your work for Fine Arts?

D.H.: In most of my work there, I've acted as production assistant. The ideas generally come from the students and lecturers themselves. For example, there was Jim Allen's 'Three Men in a Boat' which was quite remarkable. In the first happening, a blindfolded man holding an infra red sensor moved towards another blindfolded man with an infrared transmitter. And there was an oscillator that produced a high-pitched scream every time the two beams met. The two men groped towards each other accompanied by strange screams from the machine. All this was videotaped, and then when the performers moved on to the second happening, the tape was played back. There was three happenings, and by means of the tapes there was a continual performance of all three.

R.H.: Have you done any other unusual jobs?

D.H.: I made a programme for Student Counselling about the size and anonymity of the university and its buildings. There seems to be an incredible distance between the people here - people seem to be lost to one another. We tried to show

this through a series of pure images, unrelated to words. We wanted to suggest that counselling is not just concerned with neurosis, it's a place where people can go to meet one another.

It was also interesting to make a programme for Romance Languages about Boris Vian, an incredible guy who's written plays and novels, made films, and been a rock-and-roll folk singer. We had to make a 40-minute programme from books and photos. This was an example of using videotape as a lecture substitute.

R.H.: Are you training staff-members to use video?

D.H.: There's been quite a demand for the training sessions we've had so far. For an Audio-Visual unit there are two possibilities. On the one hand it can become a production unit which makes programmes for staff members. Then the unit becomes a little professional clique, and the staff-members don't see the programmes until they are handed across the counter. The other possibility is for the staff to be directly involved in making the programmes, so that they get to know the qualities of the various media, and gradually learn which media are most suitable for the particular areas they teach. I think the second approach is by far the best, though it requires a lot of staff training.

R.H.: Is your equipment used by students?

D.H.: There's quite considerable use by students, and we've found that students are generally easier on the gear than staff-members. Students from Fine Arts have been using Portapacks to explore the artistic possibilities of videotape. And two planning students have been using videotape as an essay substitute.

R.H.: What's the procedure for students who want to get access to video gear?

D.H.: The students' projects need to be connected with their studies. If they're going to use videotape as a substitute for an essay, then they should get the approval of their lecturer, and after that we'll show them how to work the gear.

R.H.: So it's a question of staff approval?

D.H.: Yes, but we're not too rigid. If a student has a really good idea, then he or she might get our approval to make it first, and take it to show the lecturer after it's completed.

R.H.: Can you accommodate much more use?

D.H.: At the moment our portable video gear is being used all the time. We can't do much more unless we expand.

R.H.: Now a personal question -- how did you first get involved in audio-visual work?

D.H.: I was teaching at Henderson High School and became interested in film-making. My class produced several



films. From there I went to television and made several documentaries. I was waiting for the NZBC to become involved in educational television, but it was soon obvious that nothing was going to happen, so I took the opportunity of getting into educational television at the university.

R.H.: Who are the other A-V staff members?

D.H.: Jan Berthelsen-Smith looks after bookings and shows people how to use gear. June Macpherson shows films and videotapes and teaches people to use the more difficult equipment. Hugh Church is a technician who does the servicing and technical planning. Then there are several people doing photographic work. Tom Estie is in charge of that special area.

R.H.: What equipment do you have?

D.H.: Apart from the video gear, we have some caramates. A caramate allows a slide programme to be shown on a television screen, synchronised with a tape. (This equipment is being used quite well by Botany students). And we now have some tape-recorders and record-players

of reasonable quality. We've built up quite a stock of 16mm projectors of the automatic threading type. And we recently acquired a second Eiki projector so that now feature films can be screened in B28 without having to stop to change reels.

R.H.: What about the Maidment Theatre?

D.H.: We've been campaigning to have a 35 mm projector for the Theatre, and this seems likely now. A 16 mm projector for the theatre - an Eiki 5000 - has already arrived.

R.H.: How about future developments?

D.H.: A studio will be set up in the Chemistry building where the computer used to be. Then we should be able to produce programmes up to broadcasting standard, in terms both of production and the quality of the signal. It will have black and white and colour cameras, and full tele-cine equipment so that we can insert bits of film into a programme. It will have control facilities like a broadcasting studio. There will be 2 or 3 editing suites, one for editing 1/2" tape which staff-members will be able to use, and another

for editing jobs by film editors. A life studio will have an outside switcher sort of Rover - country or Bonar. R.H.: V. D.H.: T. ic instruct R.H.: V. th D.H.: V. in had the some o have in pay me native using it I thi set up studen half an push a dealing him. T be able and req The ca tape m studen operati used ju from th inform I an broadc time fr to con subject home. approp could l the Au offered think a progre yet. R.H.: D.H.: people ignore that y English comm to the becom they t areas c with t to the A fe B Th 'Cons (8th) c the M Grang bough and w that i Grang policy type, esting is scre Heart offers and tl Effec Bunu geosis 29) tl 'Lud subu kind erves ested willir parti

for editing 1" tape for more specialized jobs by the A-V staff. Then there will be a film editing suite with a 6-bed 16mm film editor.

A lift will run from the back of the studio down to a parking bay where we will have a caravan that will function as an outside broadcasting unit. It will contain black and white cameras and full switching facilities, and we'll have some sort of vehicle to tow it -- perhaps a Land Rover -- so that we can go into the back country to make recordings for Geology or Bonany, say.

R.H.: When will the studio be ready?

D.H.: That's a very controversial question. But the architects have been instructed to begin the working drawings. R.H.: What else would you like to see in the future?

D.H.: Well, I'd really like to see us become involved with the Library. If A-V had that association, then it might absorb some of the incredible status that books have in this university, and people might pay more attention to video as an alternative form of communication, and start using it more imaginatively.

I think the best method would be to set up carrels in one area of the Library. A student could make a booking for, say, half an hour. He'd sit down in the carrel, push a button, and watch a videotape dealing with the subject that interested him. Throughout his half hour, he would be able to stop the videotape at any point and replay the previous three minutes. The carrels would be connected to videotape machines run by a staff of trained students - that's the way the scheme is operated in Australia. Videotapes can be used just like books that you take down from the shelf, although they convey information in a different style, of course.

I am also very keen on the idea of broadcasting. We could take some off-air time from one of the channels and use it to convey information about a particular subject. Students could watch this at home. If there is information that is more appropriately conveyed by sound, then it could be transmitted by radio. One of the Auckland radio stations has already offered us time. But off-hand, I can't think of any part of the university that is progressive enough to think in these terms yet.

R.H.: Any final comment?

D.H.: I think it's sad that the major form of communication and art for most people in our society - television - is still ignored by the university. It surprises me that your department ignores it, since English teaching should be concerned with communication generally. Why limit it to the printed page? A lot of your students become school teachers and in the schools they tend to slog away at the same narrow areas of communication. They can't deal with the media that are most important to their pupils.

Roger Horrocks.

Anyone for Bunuel?

The most interesting response to my 'Consumer's Guide to Filmgoing' (April 8th) came from Mr Graham Granger of the Mayfair Cinema in Sandringham. Mr Granger reported that the cinema had bought some new lenses for its projection and was using only 35 mm equipment, so that its films are now sharp and clear. Mr Granger is also experimenting with a new policy of screening films of the festival type, and he has lined up some very interesting programmes. This week the Mayfair is screening 'Le Viol' and 'Murmur of the Heart'. Next week (April 29 to May 1) it offers 'Bluebeard' and 'The Triple Echo', and the following week (May 6 - 8) 'The Effect of Gamma Rays on Marigolds' and Bunuel's 'Discreet Charm of the Bourgeoisie'. Then two weeks later (May 27 - 29) there will be a Visconti programme, 'Ludwig' and 'Death in Venice'. For a suburban theatre to screen films of this kind is a very daring move, and it deserves strong support from everyone interested in unusual films. Mr Granger is also willing to reduce admission prices for parties of 20 or more.

Roger Horrocks

Raft Race 1975

"No capping would ever be complete without a raft race."

Sunday Spews

"Raft Race is the highlight of capping - never before has so much fun been had by so many at such little cost to the environment"STRUTH

RAFT RACE for this year is being organised by Albatross Enterprises and will be held on Tues May 6th at 12.30 p.m., provided a few people can stir themselves to come give us a hand to run this fantastic, stupendous, colossal and totally enjoyable event.

THE RULES

- 2.1 Start line is Devonport beach.
- 2.2 Finish line is a line drawn between Orakei Wharf and the breakwater.
- 2.3 Starting procedure will be announced before the race day.
- 2.4 There will be three categories of entries;
 - (a) Powered
 - (b) Manpowered
 - (c) Woman powered
- 2.5 Prizes
- 2.5.1 Prizes will be offered for the winners of each category.
- 2.5.2 Consolation prize for every competitor who makes it across and complies with the rules.
- 4.1.1 All craft must be registered to qualify for prizes.
- 4.1.2 Registration/entry forms will be available from the Contact Office.
- 4.1.3 All craft must show registration number.
- 4.2.1 No commercially built craft or fittings to be used, except as provided for in rule 4.2.2.
- 4.2.2 Outboards no greater than 8 H.P. may be used.
- 4.3 All competitors must wear life jackets.
- 4.4 No responsibility will be accepted by the organisers for mishaps, damage or injuries occasioned by or arising out of the raft race.
- 4.5 DANGEROUS ACTIVITIES
- 4.5.1 No paint, ink or dangerous (hard) projectiles to be thrown. (Please use your common sense - people have been injured in the past.)
- 4.6 All rubbish and discarded rafts must be placed in the Jumbo Bins provided.

N.B. We need helpers if this event is to take place! Any volunteers, please leave their names and phone number at the Contact Office.

Anzac Day Speech

Along an avenue of kowhai we were marched; somberly past each tree named for a dead soldier (headstones in a schoolground) Old men with freshly polished medals hurled the words of past speeches: "They died for you, that you might live" But what did it mean to us? We had not asked for their sacrifice. We had not asked to be conceived.

So we grew up, and in the chilly dawn we too laid wreaths, but wreaths for peace.... And they were thrown aside, and only war was honoured.

The Flowers will fade and die in the sun,
Wind will fan away the dust.
And the cenotaph will again stand silent

at the going down of the sun
and await the mockery of the morning.

- Moya Kennedy



News Release

Issues of war and peace in the Pacific and on its periphery have become a matter of concern to the recently-formed New Zealand Foundation for Peace Studies.

Following a special meeting this week, the Foundation sent a telegram to the Prime Minister, Mr W.E. Rowling, urging him to place New Zealand firmly behind moves to create a nuclear weapon-free zone in the Pacific; expressing alarm at the implications of possible visits to New Zealand by nuclear-powered warships and in particular urging the Government, "if its obligations under ANZUS conflict with the concept of a nuclear-free Pacific, to re-examine those obligations in the light of the larger importance of peace in the Pacific and the World."

The Resolution reads as follows:

"The New Zealand Foundation for Peace Studies, disturbed by the sharpening issues of peace and war in the Pacific, as high-lighted by current events in Indo-China, urges the Government to support the recommendations of the recent ATOM conference in Suva aimed at the creation of a nuclear weapons-free zone in the Pacific, to support the initiative of the Government of Fiji to that end, and to take all appropriate steps at the next session of the General Assembly of the United Nations; expresses its grave concern at the implications of

possible visits to New Zealand by nuclear powered warships especially if nuclear-armed; and urges the Government further, if its obligations under ANZUS conflict with the concept of a nuclear-free Pacific, to re-examine those obligations in the light of the larger importance of peace in the Pacific and the World."

Mr John Male, President of the Foundation for Peace Studies stated that while the Foundation's general purpose was the promotion of peace in the broadest sense, the specific issues mentioned in the resolution deserved the attention and concern of every New Zealander.

As for the move to establish a nuclear free Pacific, the Secretary-General of the United Nations had noted the importance of regional approaches to disarmament, as exemplified by the treaty aimed at a nuclear-free Latin America and considered them not only useful "but a necessary part of our search for universal disarmament". These were objectives which the New Zealand Government had always supported in principle.

The Foundation for Peace Studies will hold inaugural ceremonies in Auckland on Saturday 24 May. A feature will be the first Norman Kirk Memorial Peace Lecture, to be given by Dr. Norman Z. Alcock, President of the Canadian Peace Research Institute, at a meeting in the Auckland Museum Auditorium.

Wayne Brittenden/Beverly Simmons
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Still-smoking remains of native forest clearfelled and burnt by the N.Z. Forest Service, Mawhera State Forest, Westland project area. Native forest is described as "sterile" by the Director-General of Forests, and this area is accordingly being replaced by pines.

Commercial tenders have just been filed with the Government for wood from the South Island beech forests. The companies - many of them with overt Japanese interests (see box) all want deals on a maximum scale. The conservation movement is flatly opposed to this. The lines have been drawn for a prolonged and bitter fight.

What must concern all New Zealanders is the role played by the N.Z. Forest Service in the debacle so far. The Forest Service is the government department responsible for state-owned forests, and has an important responsibility to implement the public interest. Yet at all times the Forest Service has been willing to kowtow to commercial interests. The advantages of having most of New Zealand's beech forests in state ownership are thus being thrown away by the very department that is supposed to be safeguarding them.

Nowhere is this more obvious than in the case of the Westland beech schemes. Responding to pressures from commercial interests, the Forest Service has shown itself prepared to violate all ecological limits in an attempt to find enough timber for the industrialists' dream project, a kraft pulp mill.

A kraft pulp mill starts getting profitable at an output of 500 tons of pulp a day. To achieve this, more than 1,000 tons of wood a day must be logged and fed in to this infernal machine (the other half of the wood volume is wasted and is pumped out of the kraft digester as waste liquor). To run their kraft mill, the industrialists told the Forest Service to find them 1,000 tons of wood a day on a thirty year cycle.

Beech trees don't grow fast enough to suit the pockets of Japanese industrialists, so almost half the beech forests, once logged, will be burnt and converted to pines. Pines grow like seven bandits but, sadly for the pulp makers, there isn't enough beech forest in Westland to safely sustain a kraft mill until the pines are ready for the chop.

Never mind the safety, said the pulp men. So the Forest Service, always ready to oblige, has zoned for logging and conversion some 80,000 acres of erosion-prone hill country. Now that DSIR soil surveys have revealed this irresponsibility, the Forest Service is silent. There has been no response to demands that this land be withdrawn from the scheme, even though the hills are falling into the rivers at this very moment, as our photograph shows.

In response to outrage at its scheme, the Forest Service has zoned a few small areas as reserves. But it has refused all requests to reserve Westland's montane valleys, even though these are wilderness lands of National Park quality. The timber they hold is needed as pulp for the packaging industry.

The Beech Forest Action Committee recently analyzed computer data on the Forest Service's lowland biological forest reserves. 22 percent of them contain no forest at all. 43 percent have been subjected to logging, mining, roading, fire or other human devastation. They are biased toward cutover forest and forest types of low timber volume. All except one are smaller than the minimum size recommended by the Scientific Co-ordinating Committee on Beech Forests, and in most cases they would be unsuitable for any form of forestry if they had not been reserved.

The bias in these reserves is explained when it is considered that they were chosen by Forest Service officers using timber volume maps. After all, it was most important to ensure that wood useful for a kraft pulp mill was not tied up in reserves. But the resulting reserves are totally inadequate for their stated purposes, and a disgraceful reflection on the integrity of the Forest Service.

Last November the Student Union Building at Victoria University was the scene of a hallowed convocation of forestry interests, known as the Forestry Development Conference. Before the leaders of the forestry industrial complex,



FOREST SERVICE SELLS OUT BEECH FORESTS

By David Hyams
BEECH FOREST ACTION COMMITTEE

spokesmen for the Forest Service offered new targets for pine-planting. Set at more than twice the level of their 1969 targets, these new targets will provide enough wood to open a new complex the size of Kawerau every year from 1990 onwards. About 70 percent of this wood will be provided cheaply by the Forest Service, whose commercial operations lose money at the rate of 15 to 20 million dollars a year (the deficit is made up by the taxpayer).

This must be seen for what it is: economic colonialism in a new form. The

main market for this volume of pulp lies in Japan; and the Japanese are anxious to export their most polluting industries to countries that will supply subsidized raw materials for them. Profits will be remitted to Japan and to a few eager client companies in New Zealand. These companies, and the Forest Service, will co-operate in mustering New Zealand labour to burn down native forest and plant pines. A million acres of native forest are considered by the Forest Service as "suitable for exotic conversion". In the words of the Director-General of

Forests' Annual Report for 1972, "New Zealand's land base is not so large that it can afford to sterilise land which has a production potential and is not required for other purposes."

The Beech Forest Action Committee believes that the heritage of New Zealand's forest wilderness is too precious to be left in the hands of a department which subsidizes overseas companies and promotes their interests, and which thinks that native forests are sterile. We are therefore pursuing a campaign to take all native forests out of the hands of the Forest Service.

The plans already announced for pulp- ing lowland beech forest in Westland and Southland represent the first really massive assault on our native forests under the new expansion plan. Designed for overseas interests by the N.Z. Forest Service, these plans show just how far a government department can go in selling out on our national heritage. Students must join with other forces this year to stop the beech deal and show the government once and for all that resource sell-outs and mutilation of the environment will never again be tolerated by New Zealanders.

FOREIGN INTERESTS IN BEECH CONSORTIA.

All these West Coast beech tenderers have links with Japanese interests, although one pretends to be an all-New Zealand enterprise. The companies are:

1. Hardwood Industries Development Ltd. - a consortium of UEB Industries, MacDonald Holdings, and Sumitomo Forestry of Japan.
2. Baigent - Oji - Sumitomo - this consortium is supposedly led by the Nelson timber firm of H. Baigent Ltd., but the real weight on the board is carried by eight Japanese paper companies belonging to the Oji and Sumitomo groups.
3. Beech Development Ltd. is a consortium led by N.Z. Forest Products Ltd. and Odlin, and there are ten other New Zealand companies with interests in transport, finance and timber. But this is only an investigating company; the eventual processing company will almost certainly be dominated by N.Z. Forest Products' Japanese partner Ataka & Co., with whom NZFP is already linked in the Mount Davey coal bid.

The Long GOODBYE

Screening soon at Capitol Cinema
Director: Robert Altman
Screenplay: Leigh Brackett
Reviewed by: Gary Pearce

Eliot Gould and Robert Altman who gave us "MASH" are together again in an updated screen version of the Raymond Chandler detective novel, The Long Good-bye. The result's an ingenious film, that disassembles facades, piecing together the results to solve a mystery.

The Long Good-bye is almost a comedy, at times employing farce as when a gang of hoods are ordered by their boss to strip off their clothes in the interests of honesty. Apparent whimsy accompanied by threatened mutilation of a particularly drastic kind, is used to discover the whereabouts of a large sum of money. A casual appearance, coupled with deadly seriousness of intent, is typified by Gould's performance as Phillip Marlowe. Marlowe is pivotal to the action, yet right through to the end, he defies knowing.

The long established detective genre, at present enjoying considerable popularity (films currently screening in Auckland, are "Murder on the Orient Express" and "Chinatown,") is in this film used as a mode of social enquiry.

The social milieu of "The Long Good-bye", is a hotch-potch of contemporary American vices, deception, opulence, material infidelity, racketeering, violence, "Legitimate" extortion, brought together by a brutal murder. Three prevalent institutions of society, psychiatry, murder and religion come under fire. All are seen as

merely disguises for further aberrations. Of the two marriages in the film, one is terminated by murder, the other a focus of deception, violence, loneliness and desperation.

Criticism of religion seems most pervasive. Like the religious hero, Marlow enquires in a realm fraught with deception, he is both tempted and threatened. Apparently celibate, he ignores the sexual overtures from the girls next door who are a side-show to the primary temptation, the innocent eyed Eileen Wade, played by Nina Van Pallandt, who is gradually implicated in Marlowe's disillusionment.

Death, not salvation, becomes the concern of religion and dressed always in sombre black, Marlowe and death court

each other. Indeed, we are reminded of the wages of sin when Marlowe and Mrs. Wade's tete a tete becomes an inquisition interrupted by death. The detective graduates to high priest, officiating in the rite of this film and becoming a solver of mysteries and ministering moral agent.

Altman himself displays something of a detectives tour de force in constructing the detailed visual and auditory corollaries to his film's many levels of meaning. A visual counterpart to Marlowe's frame of mind is seen as he moves through the squalor of Tijuana with two dogs copulating in the background. The all pervasive theme song surfaces poignantly immediately before his accident, the sudden flaring of his numerous struck wax matches, contrast to his casual demeanour and augur to the outbursts of savagery, punctuating the film, the list is as long as the film itself.

Though a very cynical look at life, "The Long Good-bye" makes thoroughly worthwhile viewing and will go a long way towards establishing a good reputation for the Capitol theatre - a relative newcomer to first release pictures.

CAPPING REVUE 1975

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"	4th "
"	5th "
"	6th "
"	7th "

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THE WESAK LEGEND

There is a valley, lying at a rather high altitude in the foothills of the Himalaya-Tibet ranges. It is surrounded by high mountains on all sides except towards the north-east where there is a narrow opening in the mountain ranges. The valley is, therefore, bottle-shaped in contour, with the neck of the bottle to the north-east, and it widens very considerably to the south. Up towards the northern end, close to the neck of the bottle, there is to be found a huge flat rock. There are no trees or shrubs in the valley, which is covered with a kind of coarse grass but the sides of the mountains are covered with trees.

At the time of the full moon of Taurus, pilgrims from all the surrounding districts begin to gather; the holy men and lamas find their way into the valley and fill the southern and middle parts, leaving the north-eastern end relatively free. There, so the legend runs, gathers a group of those great Beings Who are the Custodians on Earth of God's Plan for our planet and for humanity.

This group of 'knowers of divinity' are the main participants in the Wesak Festival. They range themselves in the north-eastern part of the valley, and in concentric circles (according to the status and grade of Their initiatory development) prepare themselves for a great act of service. In front of the rock, looking towards the north-east, stand Those Beings who are called by Their disciples "the Three Great Lords". These are the Lord Maitreya (the Christ), Who stands in the centre; the Lord of living forms the Manu, who stands on His right; and the Lord of Civilisation, Who stands on His left. These three face the rock, upon which there rests a great crystal bowl, full of water.

As the hour of the full moon approaches a stillness settles down upon the crowd, and all look towards the north-east. Certain ritualistic movements take place, in which the grouped Masters and disciples of all ranks take up symbolic positions, and form on the floor of the valley such significant symbols as the five-pointed star with the Christ standing at the highest point; or a triangle, with the Christ at the apex; or a cross and other well known formations, all of which have a deep and potent meaning.

All this is done to the sound of certain potent words and phrases, called mantras. The expectancy in the waiting, onlooking crowds becomes very great, and the tension is real and increasing.

Through the entire body of people there seems to be felt a stimulation or potent vibration which has the effect of awakening the souls of those present, fusing and blending the group into one united whole, and lifting all into a great act of spiritual demand, readiness and expectancy. It is the climax of the world's aspiration, focused in this waiting group. These three words - demand, readiness and expectancy - best describe the atmosphere surrounding those present in the secret valley.

The chanting and rhythmic weaving grow stronger, and all the participants and the watching crowd raise their eyes towards the sky in the direction of the narrow part of the valley. Just a few minutes before the exact time of the full moon, in the far distance, a tiny speck can be seen in the sky. It comes closer and closer, and grows in clarity and definiteness of outline, until the form of the Buddha can be seen, seated in the cross-legged Buddha position, clad in His saffron-coloured robe, bathed in light and colour, and with His hand extended in blessing.

When He arrives at a point exactly over the great rock, hovering there in the air over the heads of the three Great Lords, a great mantra, used only once a year, at the Festival, is intoned by the Christ and the entire group of people in the valley fall upon their faces.

This Invocation sets up a great vibration or thought - current which is of such potency that it reaches up from the group of aspirants, disciples or initiates who employ

it, to God Himself. It marks the supreme moment of intensive spiritual effort throughout the entire year, and the spiritual vitalisation of humanity and the spiritual effects last throughout the succeeding months.

Thus, so the legend runs, the Buddha returns once a year to bless the world, transmitting through the Christ renewed spiritual life. Slowly then the Buddha recedes into the distance, until again only a faint speck can be seen in the sky, and this eventually disappears.

The whole ceremonial blessing, from the time of the first appearance in the distance until the moment when the Buddha fades out of view, takes just eight minutes. The Buddha's annual sacrifice for humanity (for He comes back only at great cost) is over, and He returns again to that high place where He works and waits.

When the Buddha has again disappeared, the crowd rise to their feet; the water in the bowl is distributed in tiny portions to the Masters, initiates and disciples, and They then go Their way to the place of service. The crowd, who have all brought their little cups and vessels, of water, drink of them, and share with others.

In this beautiful 'water ceremony of communion', we have presented for us, in symbol, an indication of the New Age which is today upon us, the Aquarian Age, the age of the Water Carrier. It is the age of the 'man bearing the pitcher of water', as Christ said in that episode preceding the communion service which He initiated. In this ceremony is perpetuated for us the story of the universality of God's love, the need for our individual purification, and the opportunity to share with each other that which belongs to all.

The water, which has been magnetised by the presence of the Buddha and of the Christ, carries certain properties and virtues of a healing and helpful nature. Thus blessed, the crowd silently disperses; the Masters and the disciples return with renewed strength to undertake another year of world service.

THE WESAK FESTIVAL

The Festival of Wesak, said to be the spiritual high point of the year, covers five days: the two preceding, the Festival itself, and two succeeding the Festival. The Wesak hour (moment of the full moon) is of momentous import.

The two days of preparation are to be known as "days of renunciation and detachment". The day of the Festival is to be known as the "day of safe-guarding", whilst the two succeeding days are called the "days of distribution". This means five days of a most intensive effort in service, leading to the renunciation of all which could hinder our usefulness as channels of spiritual force. It means that after due preparation, dedication, and upward striving for the first two days, on the day of the Festival itself we simply regard ourselves as the recipients of, or the custodians of, as much of that inflowing spiritual force as we can possibly hold. As channels we must be prepared to forget ourselves in the service of touching, containing and holding force for the rest of humanity.

We must regard the Festival itself as a day of silence (this refers to an inner peace and silent solemnity that can be preserved unbroken though the outer man may be serving with his speech and spoken interest), a day of service carried forward entirely on esoteric levels and of complete self-forgetfulness in the remembrance of humanity and its need. During that period two thoughts only will hold our constant attention; the need of our fellow men and the necessity of providing a group channel whereby the spiritual forces can be poured through the body of humanity.

On the two succeeding days, the focus will be steadily turned away from ourselves, but also from the inner subjective

planes to the outer and our efforts will be to pass on, or pass through, that measure of spiritual energy that may have been contacted.

No matter who we are or where we may be placed, or what is the nature of our environment, no matter how isolated we may feel, or apart from those who may share our spiritual vision, each of us can, over this period, work and think and act in group formation, and function as a silent distributor of force.

The Wesak Festival occurs this year on Saturday April 26, 7.55 a.m. Meditation at any time in the eighteen hours preceding it will greatly assist the task to be accomplished. You can co-operate through;

- participating in a group meditation (Phone 606-266)
- reading and think about the subject (this article is compiled from pp683-690 of Esoteric Psychology Vol II by Alice A. Bailey, which is in the University Library.)
- using the following world prayer (copies available from P.O. Box 5925 Auckland)

From the point of Light within the Mind of God
Let Light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let Love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men -
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.

female of the species

Since God created Adam,
Then Eve from Adam's rib,
The female of the species
Has been a male ad lib.

He draped her in a fig leaf,
In Life's first fashion show,
And still dictates her mode of dress
Top less or less below.

He wrapped her in an apron,
Put babies on her knee,
Endowed her with a scrubbing board,
And told her she was free.

Free to tend domestic fires,
Free to spin the wheels,
Free to polish Masters' boots
For kicking up his heels.

Then gradually a bold new word
Was heard across the nation,
A whisper from behind her fan,
The word? Emancipation!

Small men sneered at Suffragettes,
Jeered at female failings,
While big men counted up the votes
Chained along the railings.

So step by step, the female cause
Has led to Women's Lib,
And man is wishing we'd remained
Old Adam's extra rib.

For women now want equal pay,
And equal you-know-what,
She even asks the right to STAND,
And down that double shot.

This Amazon now flaunts herself
In hot pants with impunity,
But has her sights set long and cool
On equal opportunity.

G.J. Stanford

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Roxy Music with Bryan Ferry

Roxy Music, super star intellegencia of the rock world, achieved stardom status some time ago. Immaculately groomed and dressed with the pomp and ceremony of 30's matinee idols coupled with the force of velocity of rock'n'roll. Roxy's sophisticated approach to rock is unequalled in the music world.

A very individually styled group. Roxy first got it together in 1971. The founder members - Bryan Ferry, Andy Mackay and Brian Eno - had all been connected with the 'fine arts' somewhere along the line. Bryan had been 'trained' in painting, Andy had an academic background in music and Eno one in sculpture. All three had taught intermittently to earn a living, and all had dabbled in rock'n'roll on a non-professional basis for fun. Although instigated by Bryan, they reached the conclusion that Rock, rarely, if ever, had been approached as everything it was: all-embracing - a form of self-expression, a type of creative art (musical, plastic and dramatic), mass communication, social comment/reflection entertainment and enjoyment. A kind of

totality that would never be attained through exhibiting paintings in a gallery.

Bryan Ferry had written about a dozen songs and taught himself to play piano, and in the early weeks of 1971 rehearsals were under way and continued for a full year. Aside from Bryan on vocals and piano, Andy on sax and oboe, Eno flitting between violin, bass and keyboards; Paul

Thompson was acquired on drums and Phil Manzanera on guitar. Although Graham Simpson was on bass guitar for Roxy at that time, they have never had a permanent bassist. Instead there has been a series of guest bass guitarists. John Gustafson will tour Australia with Roxy on bass guitar.

The name Roxy was coined, an internat-

ional play on the word 'rock' and a reference to thirties cinema (both art deco style and starlets name).

Their first album 'Roxy Music' appeared in '72 and achieved instant success. Roxy embarked on their first tour of Britain with all the elegance and splendour that still surrounds them today. No denim uniforms for this band, but a sophisticated approach to dressing; individually styled and tailor made, their clothes have always been part of the elegant image presented by Roxy.

Roxy were accepted with open arms by English and Europeans alike who were au fait with the intellectual, artistic and show-biz attitudes which informed much of Roxy's music. America took a little longer to understand the complexities of Roxy, but it wasn't long before they welcomed them warmly.

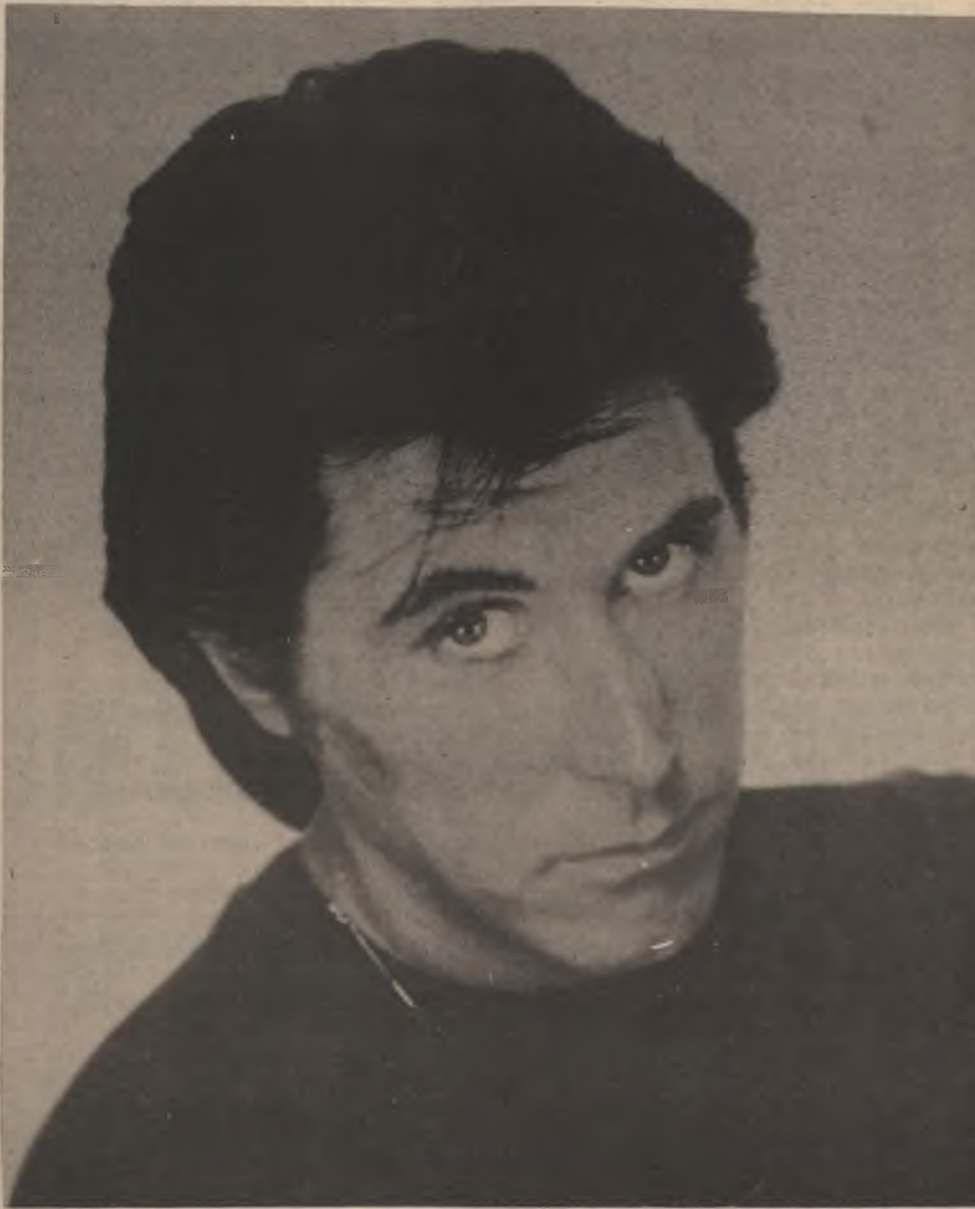
Their second album 'For Your Pleasure' was released early '73 and immediately rose to No. 3 in the charts. That year the magazine 'Music Scene' voted Roxy the best group in the world and in the Melody Maker polls the band won ten places in various categories.

Around July Eno left the band and was replaced by Eddie Jobson, a young and highly gifted musician from Curved Air.

Their third album 'Stranded' followed displaying the seductive Marilyn Cole, Playboy's Playmate of the Year, on the cover. Roxy are noted for using pretty girls on album sleeves rather than featuring themselves. On their latest album 'Country Life' two semi unclad females adorn the sleeve. This album was considered too risqué for open sale in America and was sold over the counter in a plain wrapper.

Bryan Ferry, very much a solo artist in his own right, with two albums to his credit, is the driving force behind Roxy. The man who is mainly responsible for their conception and progression. Bryan writes much of the band's material and most of Roxy's artwork is devised by him.

Roxy Music have become a huge cult phenomenon, but a progressive one in both their music and their style. They number such greats amongst their fans as David Bowie who openly acclaimed them as one of the hottest bands around.



For Your Pleasure ROXY MUSIC

1. Roxy Music



2. For Your Pleasure



3. Stranded



4. Country Life



take your pick