

Celebrate May Day!

May Day belongs to the working people. It is the day on which workers in many countries take to the streets demonstrating in their thousands. They march to proclaim international unity in the struggle for socialism against all forms of exploitation and repression.

May Day originated in America. At the American Federation of Labour's convention in 1885 it was resolved that on May 1 1886 there would be a mass walk out onto the streets to demand an eight hour day.

Although workers demonstrated all over the United States the strike centre was Chicago, where there was particularly bitter conflict between militant workers and the employers who were backed by the city government.

By May 1, 1886 Chicago was at a standstill. A local paper reported "No smoke curled up from the tall chimneys of the factories and mills and things assumed a Sabbath-like appearance". Tens of thousands of workers downed their tools and moved into the streets. One procession headed by two workers, one with an axe and the other with a mallet over the shoulder, stopped at factory after factory, calling on workers to join the strike for an eight hour day.

The Chicago employers and the police reacted violently to this demonstration of working class strength. The climax came on May 3 and 4. On May 3 the police attacked a meeting of striking workers at the McCormick Reaper works, killing six and wounding many others. The next day a mass meeting was held at Haymarket Square to protest against these brutal murders.

The meeting was peaceful and about to be adjourned when the police again launched an attack upon the assembled workers. A bomb was thrown into the crowd killing a sergeant. A battle ensued with the result that seven policemen and four workers were killed. In the general hysteria that followed the leaders of the left-wing Central Labour Union were arrested and tried for "conspiracy". After a jacked-up trial four of them were hanged. The trial judge, was a former president of U.S. Steel, one of the largest corporations in America.

One year after the Chicago strike leaders had been railroaded to the gallows, the AFL resolved at its convention in St Louis in 1888 that there would be another nation-wide strike for the eight hour day on May 1, 1890.

News of the AFL's decision reached the foundation meeting of the Second Socialist International in Paris. On the final day of this meeting delegates from socialist movements throughout Europe adopted the following resolution:

"The Congress decides to organise a great international demonstration, so that in all countries and in all cities on one appointed day the toiling masses shall demand ... the legal reduction of the working day to eight hours, as well as the carrying out of other decisions of the Paris Congress. Since a similar demonstration has already been decided upon for May 1, 1890 by the American Federation of Labour this day is accepted for the international demonstration"

On the eve of the first international May Day Frederick Engels wrote:

"As I write these lines, the proletariat of Europe and America is holding a review of its forces; it is mobilised for the first time as One army, One flag, and fighting



"National Defence" by Andre Fougerson who was inspired by the struggles of French miners against police

for One immediate aim: an eight-hour working day... The spectacle we are now witnessing will make the capitalists and landowners of all lands realise that today the proletarians of all lands are, in very truth, united"

J.D. Salmond author of "New Zealand Labour's pioneering Days", has recorded that even in Auckland there was a celebration of May Day in 1890.

The first May Day demonstrations were centred around the immediate demand for the eight hour day. Since then the demands of May Day demonstrators have changed, but one important aspect of the celebration of May Day is the expression of the trade union movement's immediate demands. Thus on May Day this year the British Trade Union Congress have planned a nation-wide strike against the Tory Government's vicious industrial relations policy.

In New Zealand May Day coincides with the opening of the Federation of Labour's Annual Conference in Wellington. A number of remits to this conference state the immediate demands of New Zealand workers: firm price control on all essential items of food, clothing, building materials and household equipment; trade union opposition to the increasing domination of the New Zealand economy by national and international monopolies; the development of co-operatively owned industries particularly in areas that are controlled by monopolies, such as freezing works; and the demand that Government protect tenants from eviction or threats of eviction by landlords.

The most important aspect of May Day is the expression of international working class solidarity, the belief that the struggles of workers in different

countries are part of a common struggle. This year the May Day celebration in Wellington will concentrate on the exploitation of Black Workers in South Africa. In this issue we have reprinted the speech delivered by John Gaetsewe, the Western European representative of the South African Congress of Trade Unions (SACTU), to the 1972 FOL Conference, which summarises the oppression suffered by his people.

But South Africa is not the only country where workers are suffering vicious repression by employers and governments.

In Fiji the trade union movement is at present fighting against Government attempts to shackle workers to the dictates of the monopolies which control the country's economy.

In Indochina, Southeast Asia and South America workers and peasants are

Blacks Urge Boycott of S. Africa

By John Gaetsewe,
South African Congress of Trade Unions

The present system of Apartheid, which has been in operation for the last 23 years, has brought many restrictions, hardship and sufferings to the African and other non-white people in South Africa.

The policy of Apartheid has shown itself to be the most dishonest method of oppression of the non-white people. It is used by the whites when it suits them, and they disregard its existence when it suits them. The 23 years of the existence of this policy have left no doubt in our minds as to the reality of its aims. At the beginning you were asked by the racists through the United Nations Organisation, the ILO and other international organisations, to give it a chance, so that it could be proved by the racists to be a good policy to be applied to the South Africans. Time has proved that we were right in opposing this system.

We are today faced with strong propaganda which suggests that the system of Apartheid and discrimination is actually breaking down under the pressure created by economic growth. This propaganda is used by the supporters of Apartheid. It is used not only by those who reap big profits out of the misery and hardships of the black workers, but also by those who believe that higher wages, better conditions, and more profits can only be achieved by the perpetual enslavement of the blacks. They go on to say that it is only a matter of time before further growth will bring major changes in the system. They therefore unite with the South African Government and the industrialists in appealing for more investments, more emigration and exchange of sportsmen to South Africa.

This is an attractive argument. To some people apartheid means what the South African Government says it means — separate development of the races. Even if it means separate development on an unequal basis, this is not taken into account by such people.

Let us go beneath the surface and find out what Apartheid really means and what its aims are.

"Relaxation" in Apartheid helps exploitation

When the whites need something from the blacks, then Apartheid is nowhere to be seen, e.g. job reservations for whites is applied and relaxed in various factories at any time when it suits the Whites in South Africa. This relaxation of job reservations in various factories does not mean a change in the policy at all.

In South Africa 95% of white children are looked after by African women (nannies). While Africans are barred from many areas and facilities, these African women are permitted to use them when they have the white child with them. They may use the passenger lift reserved for Whites only, while otherwise Africans must use the goods lift. They may use parks otherwise reserved for Whites only. Once again, such relaxation suits the Whites, but it does not mean a change in Apartheid policy at all.

In the shops Africans and other non-whites are allowed to buy anything in the white man's shop, standing side by side with Whites. At this stage Apartheid is not to be seen anywhere. This is because the economy which belongs to the white man needs money and markets from the black man, and it cannot exist in the same way as it is without the support of the Blacks.

Dr Banda was given a tremendous welcome in South Africa by the Prime Minister in 1971. Why? Because the Whites need more markets for their goods which cannot get buyers in South Africa and overseas, and because they need the cheap labour force of Africans from Malawi. Through Malawi they wish to organise African States to buy South African goods and to create good relations with other African States.

All these methods do not change the system of Apartheid in South Africa.

Non-Whites have no right to vote for their representative in Parliament in South Africa.

Wages are still low.

Restriction of movement of Africans under the pass laws is still the same.

The Africans have been forcefully removed from the industrial areas to the rural areas, where in many instances no industries exist.

The relaxation of Apartheid in sport as in other fields makes no changes as far as Apartheid is concerned. The fact that Maoris were allowed in the All Black team which toured South Africa in 1970 did nothing to bring about any change in Apartheid.

The relaxation of boycotts overseas does not help in any way to remove Apartheid but it is used to intensify Apartheid at home by means of good relationships with overseas people.

This does not assist the African man who suffers under the present regime.

African labour vital

The implementation of the Apartheid policy seems to imply an increasing separation of races on every level, but the opposite has taken place during the last 23 years. More and more African workers have come to the cities, not to live, but to work there and to go back to the rural areas. The importance of the African labour force has increased. Africans are employed in semi-skilled jobs and as operatives, although they are not paid the rate for the job. These trends indicate a greater degree of economic independence between the races. The African workers appear to be increasingly part of one social structure. This greater integration suggests to some that apartheid is not really working. It further suggests that the goals of apartheid are impossible ones, and leads to the conclusion that apartheid is bound to disintegrate on its own. This thinking is based on incorrect premises.

Apartheid is not concerned with separate development. It is in reality an indirect system of forced labour. Africans constitute more than 70 per cent of the labour force in South Africa. The South African economy cannot do without them. So there is nothing surprising about some recent changes in the occupational distribution of the African labour force. These are the normal results of economic growth. This does not signify a breakdown of apartheid at all. The changes have taken place within the South African traditional way of life — that is, white supremacy. The social system remains the same. Whites are wealthy and free. Blacks remain poor and oppressed. Their lives are controlled by laws made by whites in Parliament.

Distribution of Income and Cheap Labour:

Wages and Salaries of Europeans and Non-Whites in South Africa.

MEDICAL OFFICERS			
White	Starting salary	R5,700 p/a	
Coloured	After 8 yrs service	R5,700 p/a	
African	After 11 yrs service	R5,400 p/a	
MINERS — Average wages			
In all mines	Coal	Gold	
White R341	R350	R354 p/mth	
Coloured R71	R73	R90 p/mth	
African R19	R18	R17 p/mth	

From 1912–1962 300,000 Africans were lost to the mining industry due to pneumoconiosis, the equivalent figure for Whites was 30,000. It is possible that many were not recorded because Africans in the mines, the majority of them, work under contract of one year labour or eighteen months or two years' labour. Then they return home sick and die at home in the rural areas, and so there is no record of their illness.

A comparison can be made between wages in Zambia and those paid to Africans in South Africa (taken from United Nations publication "Unit on Apartheid", No. 45/71, Nov. 1971).

Average Wage of Africans by Sector (in rands)

	Zambia	Sth Africa
Mining	1,248	216
Manufacturing	629	612
Construction	732	589

Laws provide cheap labour

The basic purpose of Apartheid is, and always has been, to secure an abundant supply of cheap labour, and this can only be realised by forcing people to do what is required of them. There are laws which are only applicable to Africans. Apartheid entails an elaborate system of rules for regulating the lives of the blacks.

Labour laws include the Pass Laws, which send thousands of African workers to jail every year. For the year ending June 30, 1967, the Commissioner of Police reported 315,756 prosecutions of Africans under the heading "Registrations and Production of Documents by Bantu". The following year the number was 352,517. In 1969 the number was 318,825 — an average of 870 prosecutions a day. In 1970 alone 600,000 were prosecuted.



Job Reservation: Under the Industrial Conciliation Act of 1956, the Minister of Labour may bar anyone from any job because of race. Very few Africans have the chance of moving up the occupational ladder, and even those few who do, do not get the same rate for the job as whites.

Labour Bureaux: Mostly created in the so-called "homelands". Here Africans have to register and be re-employed to be dispatched to an industrial area.

All are part of this system. The essence of Apartheid is to be found in the complex of rules and the arbitrary force with which whites have used to dominate Africans and to make them their servants. This reduction of human beings to fuel bricks in an economic machine is achieved in several ways:-

- Africans are denied the right to join or form recognised Trade Unions.
- Africans are denied the means necessary to enable them to live independently of the white economy.
- Africans have no right of permanent residence near the industrial area except in those areas designated by the Government, which are in most cases exceedingly poor. In fact no industries exist in some of these areas. They lie outside the bounds of modern South Africa.

Africans denied any trade union organisation

Africans are confined to the migratory labour system which denies them the

right to stay with their families near the industrial areas. Under this system they have no right to choose the kind of job they wish to do, or to decide for themselves to seek a better paid job. They are restricted to the compounds with no right to visits by their families except by the permission of the authorities. As Africans they have no right to form a recognised trade union. Under the Industrial Conciliation Act of 1924 and the Industrial Conciliation Act of 1956, the African Trade Unions are not recognised since the African workers are not employees in terms of the 1924 Act.

This means that Africans have no recognised negotiating machinery. As a result, they never have a representative at the meetings where agreements are negotiated and decided upon by the employers and registered trade unions. Agreements are always extended to cover them.

The result of this non-representation is low wages, misery and hardship for the African workers. This is of course proof that the distribution of income in South Africa is highly unequal. There is probably no other country in the world where the distribution of income is so unequal. Africans constitute 70% of the population and receive less than 20% of all income. Whites account for less than 19% of the population and receive 74% of the total income.

There can be no voluntary change in the low wage structure until the African workers are accepted as employees in terms of the Industrial Conciliation Acts of 1924 and 1956, and can thus enjoy the same rights as other workers enjoy. This is a fundamental issue which cannot be confined to wages only, since other restrictions are imposed on the movements and the advancement of the African people. It is an issue which reduces the African to a modern slave in South Africa. This gives rise to the question of the role which the white workers play in attempting to bring the African workers to the same status which they themselves enjoy. The answer to this question can be found in the way in which the white workers in South Africa support the present Government on issues such as the Pass Laws, the various labour legislation, the Industrial Conciliation Act of 1956, the migratory labour system, detention under the 180 day and 90 day laws and the Terrorism Act, which terrorises anyone who does not support Apartheid and discrimination.

Some organisations stand against this treatment of the black people. Some church leaders, teachers' organisations, and the Black Sash organisation in South Africa have protested against the treatment of the African people. The International Confederation of Free Trade Unions, the International Labour Organisation, the World Federation of Trade Unions, the British Trade Union Congress, the N.Z. Federation of Labour, the French C.G.T. and many international organisations have protested against the treatment of the African people in South Africa. A few whites support the African people, but at no stage have the white trade unions ever raised their voice against this kind of treatment.

Finally, it is our opinion that the white trade unions in South Africa have, to the embarrassment and shame of the World Trade Union Movement, accepted the division of workers on colour lines. This is a tragedy for the working people of South Africa.

It is our belief that any New Zealand worker emigrating to South Africa will in fact help entrench and expand the policy of Apartheid for the enslavement of the African people.

Our appeal to the international Trade Union Movement is to follow up the resolutions and decisions taken by various trade union movements and to campaign against investments and emigration and for the isolation of South Africa in sports.



MAY DAY ACTION FOR EVERYONE

May Day is the International Workers Day. In celebrating this day, VUWSA is promoting the general theme of "Liberation". Liberation from (1) capitalism (2) knowledgism (3) imperialism (4) racism (5) sexism. You may ask why pick on these five 'isms' and what connection they have to each other. Well, it has been rich, well-educated, imperialistic, European males that have got the world into the mess it is in now.

"And it was necessary that the factories and the universities should meet, in order that the universities might bring to the factories their technical knowledge and their intellect and that the production centres - the factories - might bring to the universities their working class spirit".
- Fidel Castro

The intellectuals often tend to be subjective and individualistic, impractical in their thinking and irresolute in action until they have thrown themselves heart and soul into mass revolutionary struggles, or make up their minds to serve the interests of the masses and become one with them.
- Mao Tsetung

Tuesday 1 May
8.00 pm: *May Day Celebrations* Union Hall. Speaker: Bob Scott. Films, Supper & Refreshments. \$1.00.

Wednesday 2 May
8.00 pm: *Stein Evening* to raise money for the delegation to New Zealand of the Provisional Revolutionary Government of the Republic of Vietnam, and the Democratic Republic of Vietnam. Music/Films/Beer/Wine. Union Hall.

Thursday 3 May
11.15 am: *"Why I am pissed off with this place"* Union Hall - Free for all.

Friday 4 May
12.00 noon: Evelyn Reed speaks on "Feminism in the U.S.A. Today". Union Hall.

8.00 pm: Nga Tamatoa "Come as you are" *"Social"* \$3.50 single, \$6.00 double. Union Hall.

Liberation Radio Station will be on the air every day in May Day Week.

Films on Indochina and Southern Africa will be shown every day in the Listening Room.

'Do It!' A "Heroic Activity" against institutions supporting capitalism, imperialism, sexism, racism and knowledgism (further information from Studass Office).

Watch main foyer for displays every day.

Extrav: "The last Maxima in Taihape" May 1st - May 12th. Memorial Theatre. Students 90c, public \$1.25.

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THE CASE FOR FEMINIST REVOLUTION



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BY
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FIRESTONE

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"MAY DAY"
CONTINUED
FROM PAGE ONE

struggling to achieve their national independence against fascist regimes supported by the U.S. Government and U.S. monopolies.

Even in the so-called democratic countries of Western Europe, North America and Australasia workers still have to fight for the right to organise as a class. The Industrial Relations Bill, introduced into Parliament last year by the National Government, shows that the capitalist class has not given up its efforts to destroy the New Zealand trade union movement.

Despite the military and economic power of the imperialist forces, the principle of international working class solidarity is still very strong. Only a few days ago the International Confederation of Free Trade Unions (ICFTU) announced that it would call on its affiliates to take action in protest against French nuclear tests in the South Pacific. At the same time the ICFTU decided to join the New Zealand and Australian trade union movements in supporting Fijian workers.

In New Zealand trade unions have always strongly opposed American aggression in Indochina, and any form of New Zealand support for the racist regime in South Africa.

Today some "revolutionary" people see trade unions merely as agencies for stifling conflict with employers. May Day is a reminder that trade unions were born in bitter struggle against the capitalist system. Although the leaders of some unions deliberately work in the interests of the employers, trade unions are still essential. In Lenin's words, "organisation is the only weapon of the working class".

The Students Association's decision to abandon the traditional Capping activities in favour of May Day celebrations with Wellington trade unionists has an important political significance. Capping stunts in the past have been tolerated because people accepted that students were a privileged elite in society. This year the Students Association has decided that, instead of proclaiming the status of students as an elite, it will proclaim its solidarity with workers throughout the world in their struggle against the injustices of the capitalist system.

The essential meaning of May Day was well summed up by the then Secretary of the New Zealand Federation of Labour, Ken Baxter, when he wrote in 1965:

"The struggle of the wage and salary earners of all countries is a struggle for unity on the industrial and political fields to achieve an economic, social and political democracy".

- Peter Franks



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SOUTH AFRICAN GAMES Olympic Rules Violated

By the Sports Editor

Reports from sports administrators and journalists who attended the recent South African Games in Pretoria have exposed the Vorster Government's latest attempt to whitewash apartheid in sport as a complete and utter sham.

The idea of holding South African Games was first dreamed up as a means of providing white South African sportsmen with international competition after South Africa's exclusion from the Olympics in 1968. But the first games in 1969 were a complete flop. White sportsmen only were invited, and as the result of an international boycott, few of the overseas sportsmen who participated were of world class.

Join the "multi-racial" throng

This year the South African Government made a major propaganda effort to use the 1973 South African Games to divert attention from the demand for the elimination of racial discrimination in sport. The Games were widely publicised as being "multi-national" or "multi-racial", and one cabinet minister called the Games "a milestone in South Africa's history". After the Games were over the same man proclaimed: "Rejoice, the beloved country", in a nauseating reference to Alan Paton's famous novel attacking apartheid. — "Cry the Beloved Country".

Immediately after the Games had finished, a South African group called the 'Committee for Fairness in Sport' placed an advertisement in newspapers in the United States, Britain, Australia and New Zealand, which attacked "certain pressure groups" for discouraging local athletes from joining the "multi-racial throng" at the Games. "These are the same groups which insist that South Africa should be barred from international competition until it practises sport on a basis of non-discrimination. In Pretoria at the South African Games competition was strictly on merit - regardless of race, colour, creed or religion. Who is Discriminating Now?"

Observers at the Games have rejected the claim that "competition was strictly on merit". On his return to the United States Stan Wright, chairman of the men's track and field committee of the United States Amateur Athletics Union, stated "The South African Games were an attempt to project the country's programmes in a good light, but I don't think it succeeded at all".

Wright rejected South African Government claims that the Games were "multi-national" or "multi-racial" as "a lot of

baloney".

"The Minister of Sport (Dr Koornhof) admitted to me that multi-racial and multi-national are political terms".

"The term multi-racial is used when you're talking to liberals and want to stimulate them, and multi-national is used when you're talking to the conservatives whom you don't want to arouse".

No Change in Government sports policy.

Wright's experiences showed that the Games did not conflict with the South African Government's policy of dividing national sporting organisations up on strictly racial lines, and excluding any genuinely multi-racial organisations which opposed that policy.

He pointed out that none of the athletes chosen to represent South Africa in track and field events and many other sports was selected through open trials based on merit. In track and field the few black athletes who competed, about 12 in all, came from the South African Amateur Athletic and Cycling Union, the stooge Bantu union. "These blacks did not go through open championships to pick the men to represent their country", he said.

Another example of discrimination was the fact that the white track and field federation was the sole administrative voice for all four South African federations (white, black, coloured and Indian), the presence of which was a gross violation of international rules based on the Olympic principle.

Wright told American newspapers that the seating arrangements at the Games were one thing in particular which brought home to him the farcical nature of the whole thing.

"I was sitting in the V.I.P. section, looking down at the section reserved for the Bantus. That's the hypocrisy of it. I'm a black guy and a V.I.P. from another country, so I'm treated differently. But the black who's a native of South Africa exists under apartheid rule. He couldn't buy a ticket to sit where he wanted by choice".

In a report in the *New Statesman* (April 20th, 1973) David Leitch described the atmosphere of the Games in Pretoria. The South African Government had tried hard to impress outsiders. "Black athletes have been accepted, if not always precisely welcomed, by security men skulking behind the aspidochelons in the Bruggers Park Hotel. Usually the only black men admitted there are carrying trays. Efforts were made to remove the 'nie-blanke' and 'non-white' signs".

Leitch mentioned a local joke about the unexpected white victory in the white-black soccer match at the Games. "Every time the white players called 'pass', so the anecdote goes, the athletic black forwards stopped running to search frantically in their shorts for the obligatory book. Off the soccer field spot pass-checks by the police currently run at 1,000 a day, 365,000 a year".

Opposition from International Sports Bodies.

Despite the South African Government's propaganda about the Games a number of Governments and international sports organisations refused to allow participation in the Games.

After the 1972 Olympics at Munich Indian, Pakistani and Kenyan Olympic officials announced that their countries would not take part in the events (*Rand Daily Mail*, September 5, 1972). The Australian Amateur Athletics Union declined an invitation to send a team of four top athletes to compete in the Games because of a 1970 resolution of the Union supporting the International Amateur Athletics Federation's suspension of South Africa from international competition (*The Times*, December 13, 1972). The Swedish Sports Federation, representing

all the country's Olympic and other sports bodies, unanimously decided to reject any invitation to the Games (*Rand Daily Mail*, February 16, 1973), and the Papua-New Guinea Bowls Association withdrew from the bowls tournament because of opposition by the Territory's government (*Rand Daily Mail*, October 31, 1972).

In February the International Amateur Cycling Federation announced that it had confirmed South Africa's expulsion from the world body and had refused to grant dispensation to allow overseas riders to compete in the Games (*Rand Daily Mail*, February 28, 1973).

673 Foreign Sportsmen duped

There are two important lessons for opponents of apartheid to draw from the South African Games.

Firstly the Games proved to be nothing more than a gigantic public relations exercise designed to fool the world into thinking that the racist Government is prepared to allow sport to be played and organised on genuinely multi-racial lines in South Africa. David Leitch's report in the *New Statesman* from Pretoria showed that the South African whites were prepared to make a considerable effort to make the Games a success by compromising a few of their prejudices.

The fact that 673 foreign athletes and officials were induced to make the trek to Pretoria for the Games shows how successful the South African regime's poisonous propaganda was in fooling people. No doubt many of these athletes and officials will, like Stan Wright of the U.S. Amateur Athletics Union, make negative reports to their national and international sports organizations, but Vorster will still make political capital out of their participation.

Secondly the Games showed that the South African Government had not changed its sports policy at all. The only non-white South African bodies which were allowed to participate were stooge organisations, while groups organised on multi-racial lines were excluded. 'Multi-national' sport in South Africa is a sham and the South African Government only uses it to gain international support for apartheid. We must not let them succeed.



Who is Discriminating Now?

Nearly nine hundred athletes from five continents converged on Pretoria at the end of March for the South African Games. Athletes from Australia and New Zealand were invited to join the multi-racial throng but they were discouraged by certain pressure groups. These are the same groups which insist that South Africa should be barred from international competition until it practises sport on a basis of non-discrimination. In Pretoria at the South African Games competition was strictly on merit regardless of race, colour, creed or religion. Who is Discriminating Now?



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Bomb Article Causes Police Raid

Christchurch Detectives Raid Underground Printers

by Marty Braithwaite

On Friday the 27th at 10.45 a.m. I entered Resistance and was followed in by what appeared to be three plainclothes policemen. I walked out the back of the shop leaving Murray Shaw to meet the police who asked to see Marty Braithwaite. I went out and a Mr O'Donovan introduced himself to me and told me that the police were making enquiries relating to an article entitled "Mad Bombers Handbook" which appeared in "Ferret 2", and he believed that I was the publisher and printer. They produced a warrant which entitled them to search Resistance and Kozmik Krumbia and to seize printing equipment and documents relating to "Ferret". The charge was "inciting, encouraging or procuring disorder, violence, or lawlessness" and was signed by Mr Patterson S.M.

Kozmik Krumbia, printers and publishers of the Christchurch underground magazine "Ferret", is situated in a premises adjoining Resistance Bookshop at 9 Ferry Rd, Chch. The history of "Ferret" is short, but already there have been steps to attempt to shut "Ferret" up. The first issue, No 2, was released in February and a free issue was handed out at the Harewood demonstration. "Ferret 3" was planned to come out in about 10 days, but the raid may have slowed things up.

I rang my lawyer who was unavailable at the time, so I had little alternative but to let them into Kozmik Krumbia. Murray, Wendy Rich, and I went into the printery with the detectives who asked me who the printer was. Of course I didn't know so they started their search. Local newspaper reporters and a CHTV 3 film unit had arrived by this time and the police ordered them to leave. I said they could stay but the police threatened to arrest them for obstruction if they didn't. The TV cameramen and newspaper photographers retreated outside, but continued to film through

a hole in the back window. The police began to search, concentrating on my desk. They picked out various documents with my signature and handwriting and asked if I still claimed that I wasn't the printer. "No comment" was the usual reply which was met with grunts and threats to make things awkward for me.

I just watched while they helped themselves to what gear they wanted. It included an electric typewriter, all of the files, copies of "Ferret 2", "Cock", "Earwig", Pears Encyclopedia, and a Baxter poetry sheet, original "Ferret 2" copy and a few negatives, handwritten copy for "Ferret 3", account and receipt books, notebooks, personal insurance papers, correspondence to Unity Bookshop, and a letter from me to Kirk and his reply, and just about everything else they could grab with my handwriting or signature on it. At this stage they said they had enough evidence to bring a charge, and would bring one against the printer, implying that I was the printer.

Knowing how misguided they were I suggested that all they had found was who the accountant was. They assured me they had more on me than that. My lawyer's assistant had now arrived and was challenging their right to take a lot of the material they had confiscated. They said they had the right to take it, it appeared they were trying to establish my role as the printer and publisher of Kozmik Krumbia, and as the editor of "Ferret", i.e. the only person who ever does anything at Kozmik Krumbia.

While I took a list of everything they seized, a police photographer took photos of the press, and they packed up ready to leave. They left the premises and after consulting my lawyer on the phone, his assistant rushed out and said to the detectives that they had no right to take a lot of the gear and that charges would be brought against the police. They

assured him they had the right and at 12.30 they left. One-and-a-half hours of searching and one packet of cigarettes later, they had gone and the newspaper and T.V. people came in for an interview and to assess the damage.

The police have kept completely silent about the raid. They threw the newsmedia out of Kozmik Krumbia, threatening them with arrest if they stayed, and wouldn't even let them stand at the door in order to watch the events. They wouldn't comment as to whether or not they had received a complaint, only commenting that the raid had no connection with the firebombing of the Papakura Rugby Club's grandstand in Auckland. No charges have yet been laid and no arrests have been made.

In the course of the search, the detectives offered to let me have back the confiscated copy for "Ferret 3" and any other essential stuff that was urgently needed for printing — as soon as they had taken photocopies. They claimed they didn't want to hold up any of Kozmik Krumbia's publications, at the same time pleading for information as to who the printer was. This suggested that they were after one individual, not Kozmik Krumbia. They completely left alone any of the actual printing or platemaking equipment.

Their implications were that they suspected me of being the printer and seized many of my personal belongings as well as all of the files etc. Most of my belongings they took had absolutely nothing to do with printing.

None of their clumsy threats or raids will silence us, however. "Ferret 3" will still be put out before the end of May. The more they attempt to silence us, the more noise we will make. I'm just one cog in the machinery of Kozmik Krumbia, and if the police manage to jack things up enough to silence me for a while there will be the rest of the people there to continue the work.

There is too, the wider angle, of the "Freedom of the Press" myth. "Earwig" has been raided over the firebombing in Auckland, "Cock" has a libel writ to deal with, and now we have been raided and threatened with criminal proceedings. For all their pseudo liberal rantings, the Labour Government has turned out to be a far more repressive government than the National boys ever were. Their continual attacks on the left wing movement as a whole will only help the left wing movement strengthen itself and unify itself against the forces of the Godzone government, police, etc. Thanks to the police for all the publicity. "Ferret 3" will be out soon with assured sales, thanks to them.



THE RIGHT HAND COLUMN

Mowbray is Wilson's Landlord! This startling bit of info comes courtesy of our Upland Rd. member of the T.P.A. Seems that Peter has shifted into a flat just across the way from Varsity. Our wideawake informant tells us that reactionary Mowbray has long been known to hang around this place, although he doesn't live there. Quite by accident our informant happened to come across some mail delivered to Wilson's flat, addressed to a company seemingly owned by John. A quick nip down to the companies office and all was revealed. There on the files is the company's address, to wit the building let to Peter, and who should be the majority shareholder but John himself. A minority shareholder is the person who collects the rent, so it would seem that at least John knows how to keep clear of the TPA. Now that Wilson is in the hotbed of capitalism will he sell us out to John or the Trots. (who incidentally own the place across the road.)

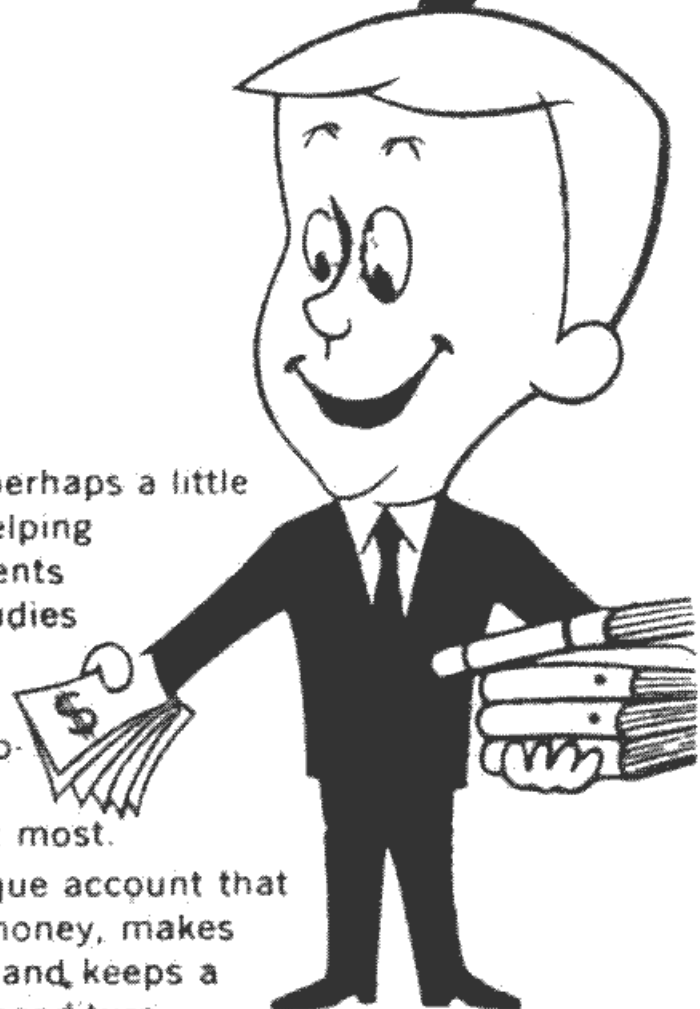
So the tour is off. Well despite the obvious fact that there is injustice in South Africa, I feel disturbed at the way a small group of people, admittedly fairly vocal around here, can force the Government to call it off. When it gets to the stage that threats of violence by a small group of people can dictate to the proletariat what they want, things are moving a full circle, and the idealists may be getting power hungry. What they will try next is anyone's guess, but presumably it will be landlords, innocent or otherwise, and poor old Rama looks like he's the first to get the torch. When we get such an emotional issue as the tour, surely the time has come for open debate on the subject and a referendum, rather than barely veiled threats on both sides. I do not belong to Hart, Care or Fart, but by not joining any of these groups it seems as though we are denied the final say in the matter.

Your favourite landlord and mine, Madhav Rama, is certainly getting it in the neck. While it would seem there are obvious injustices in the way he runs things, as even Trevor Young and other MPs have noticed, I wonder how excited people would get if he was a white. In my opinion there are people a hell of a lot worse than Rama, but the TPA seems to keep clear of them, even though they are fully aware of the injustices meted out.

Latest company to watch is Rippon Holdings. Seems that Pat has sold out his share in Aztec investments, a majority property speculator to Howard Oliver, of Chapman Tripp Co, Wellington's Conservative company lawyers. Pat has now formed his new company, and in so doing a lot of properties have come on the market, ex Aztec. Either way he seems to make a nice capital gain, but since he has the property bug, his next moves should be interesting.

So the Kelburn Progressive Association wants to stop Kentucky Fried Chicken opening in Kelburn. As students we should of course fight this retrograde move. Even Kentucky will give a better deal to students than we get in our own cafe, from our own friendly American owned caterers.

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Yamaha	350 1050	72 Yamaha	125 550
Honda	350 1399	72 Honda	450 1225
Honda	350 1149	71 Honda	350 945
Honda	175 888	70 Honda	175 625
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(Save these features for academic interest)

DEMOLITIONS

UNITED STATES SPECIAL FORCES UNCONVENTIONAL WARFARE DEMOLITIONS AND ENGINEERING

This feature will conclude in the next edition of Salient, and will be followed with articles from the same sources on communications, civil engineering – in particular road making and building etc., transport, logistics, quarter-mastering – accommodation, catering, stores, clothing etc., field and base medical services, liaison between the different services, intelligence, electrical and mechanical engineering, ordnance, organisational structure and such other matters as may be of interest.

e. Claymore (fig. 12). The improvised claymore approximates the fragmentation effects of the claymore anti-personnel mine (M18 or M18A1). To construct an improvised claymore, use a container similar to a 3.785-liter can (#7 10). Place assorted metal fragments in the bottom of the container and cover with a buffer made of cardboard, leaves, grass, wood, or felt disk. Press plastic explosive firmly on top of the disk. The explosive-fragment ratio by weight, is 1 part explosive to 4 parts of metal. The weapon is positioned and aimed similar to a rocket fired without the launcher. For best results, prime the charge at the exact center point.

f. Ammonium Nitrate Fertilizer (AN). An explosive with a detonating velocity of three to four thousand meters per second may be made by using oil, gas, kerosene, or diesel fuel, and 33-1/3 per cent ammonium nitrate fertilizer. Pour 2 litres of fuel into a 23-kilogram bag of prilled (small pellets), ammonium nitrate

fertilizer and allow it to stand for at least an hour so that the pellets absorb the oil. Number 2 fuel is preferred and the fertilizer must be 33-1/3 per cent nitrate. A booster charge of 0.45 kilograms of TNT, or equivalent must be used to detonate the charge. AN is very hygroscopic (absorbs moisture); therefore, suitable waterproof containers should be used for underwater and for prolonged periods of underground emplacement prior to detonation. Another method is the use of wax. Utilizing a fertilizer with 33-1/3 percent or more nitrogen in the prilled or pellet form, melt the wax and slowly add the fertilizer while stirring. A container (#7 10 can) or sack is then filled with the mix and a 0.225 kilogram block of TNT is added before the wax cools. The TNT acts as a booster, and handles may be added to simplify carrying. This charge may be stored for a considerable length of time without a noticeable difference in strength.

Expedient Use of Standard Items

a. Firing Rockets Without a Launcher. When rocket launchers are not available, rockets may be fired using improvised techniques. The rocket must be placed at least 4 meters away from the target to permit discarding of the bore-riding safety pin, and so arming the rocket. For a launcher use any unobstructed V or U-shape trough or pipe. Ensure that bore-riding safety pins are in continuous contact with launcher but do not impede rocket movement. Launch should be at least twice as long as rocket for ranges above 45 metres, but may be only as long for lesser ranges (fig. 13). A salvo of rockets, fired electrically, provides good area coverage from defensive positions.

b. Electric Firing (fig. 14).

- (1) Disregard all but the two, white, plastic covered wires.
- (2) Strip the plastic coverings to expose the bare wire.
- (3) Connect the bared wires to the firing wire using a single twist.
- (4) Remove the bore-riding safety band and place the rocket in the firing platform so that the bore-riding safety pin is depressed.
- (5) Remove the shorting clip.
- (6) Aim the rocket.
- (7) Attach an electrical source and fire.

c. Non-electric Firing. (Fig. 15).

- (1) Remove the wires from the tin assembly.
- (2) Remove the plastic plug (cone) from the opening in the rear of the rocket venturi nozzle by prying it out with a non-sparking tool.
- (3) Cut the end of a piece of time fuse and insert a match head. Tape matches around the fuse with the match heads directly over the end of the fuse.
- (4) Drop 6 to 12 match heads into the rear of the rocket, ensuring that they are next to the propellant sticks.
- (5) Remove the bore-riding safety band and place the rocket as described in b(4) above.
- (6) Place the time fuse with match heads snugly against the disc-perforated separator.
- (7) Aim the rocket and light the time fuse. The time fuse ignites the matches which in turn ignite the rocket propellant.

d. Aiming the Rocket. The cardboard rocket container may be used as an aiming tube. Place string across the open end of the tube to form a cross (fig. 16). Sight through the aperture of tube and adjust the firing platform until the desired sight picture is obtained. Remove the tube and place the rocket on the firing platform. The metal shipping container may be used as a firing platform.

e. Using the Rocket Head as a Shaped Charge. The rocket head may be separated from the fuse-motor assembly and used as a stationary shaped charge.

- (1) Grasp the rocket head with one pipe wrench and the fuse

and motor assembly with another (fig. 17). (Caution—carefully remove the rocket motor assembly; a red dot on the fuse is stab-sensitive.)

- (2) Unscrew the motor-fuse assembly from the rocket head.
- (3) To prime the rocket head, use plastic explosives with a triple roll-detonating cord knot or a blasting cap (fig. 18). Secure the primer to the rocket head with tape.

(4) Tape sticks to the rocket to maintain rocket head in an upright position. Proper stand-off distance is provided by the rocket head (ogive). Cut the shipping tube cardboard to hold the rocket upright.

f. Bangalore Torpedo. A bangalore torpedo is designed to breach wire barriers and minefields. In an emergency, they may be improvised.

(1) Breaching barbed wire. Tamp explosive into a piece of steel pipe long enough to span the wire obstacle. Prime the torpedo at one end. Position the torpedo under the wire on the ground. The explosion causes the fragments from the pipe to cut the wire, thus creating a path through the barrier. This torpedo should also detonate mines underneath it and may be fired electrically or non-electrically.

(2) Breaching mine fields. If no pipe is available, a torpedo may be constructed by taping explosives end to end on a length of wood such as a small tree. The effectiveness of this torpedo can be increased by placing another piece of wood or log on top of the explosive. The length of the torpedo must equal the length of the desired path in the mine field. To insure positive detonation, imbed detonating cord in the explosive for the entire length of the torpedo. Prime the torpedo at one end. This torpedo will not consistently cut wire barriers but should detonate all mines underneath it.

Improvised Incendiaries

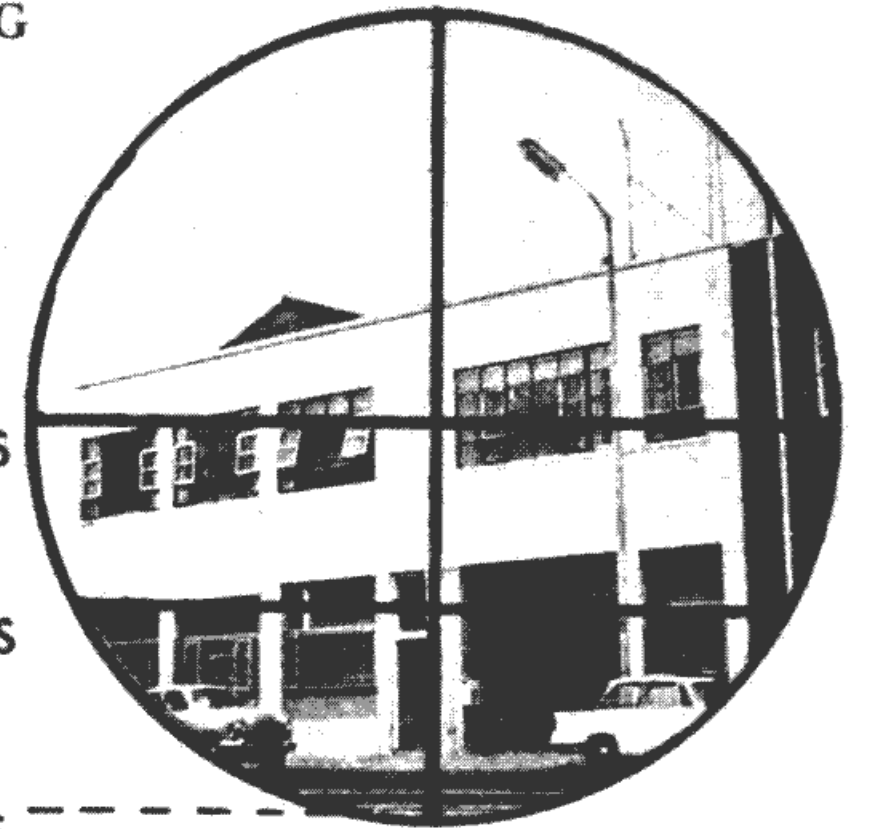
a. General. Improvised incendiaries may be used when—

- (1) It is desirable for security reasons to use an item manufactured within the operational area.
- (2) Logistical difficulties prevent the delivery of needed manufactured items to the desired area of employment.

b. Chemical Mixtures. This section discusses chemical mixtures used to fabricate incendiaries of various kinds. Some of the desirable characteristics of incendiaries are—

- (1) Easy to ignite.
- (2) Difficult to extinguish.
- (3) Burn with an intense heat.
- (4) Leave little or no evidence.

c. Chemical Formulas. The names of certain chemicals and compounds do not always translate exactly into a foreign language. To eliminate this difficulty, table II, chemicals used internationally shows, alphabetical and numerical abbreviations for each chemical. The name of the chemical can be determined by personnel having a knowledge of chemistry using these abbreviations and reference materials such as encyclopedias and dictionaries.



50 METERS
100 METERS
200 METERS

Figure 16. Crosshair at open end of rocket tube.

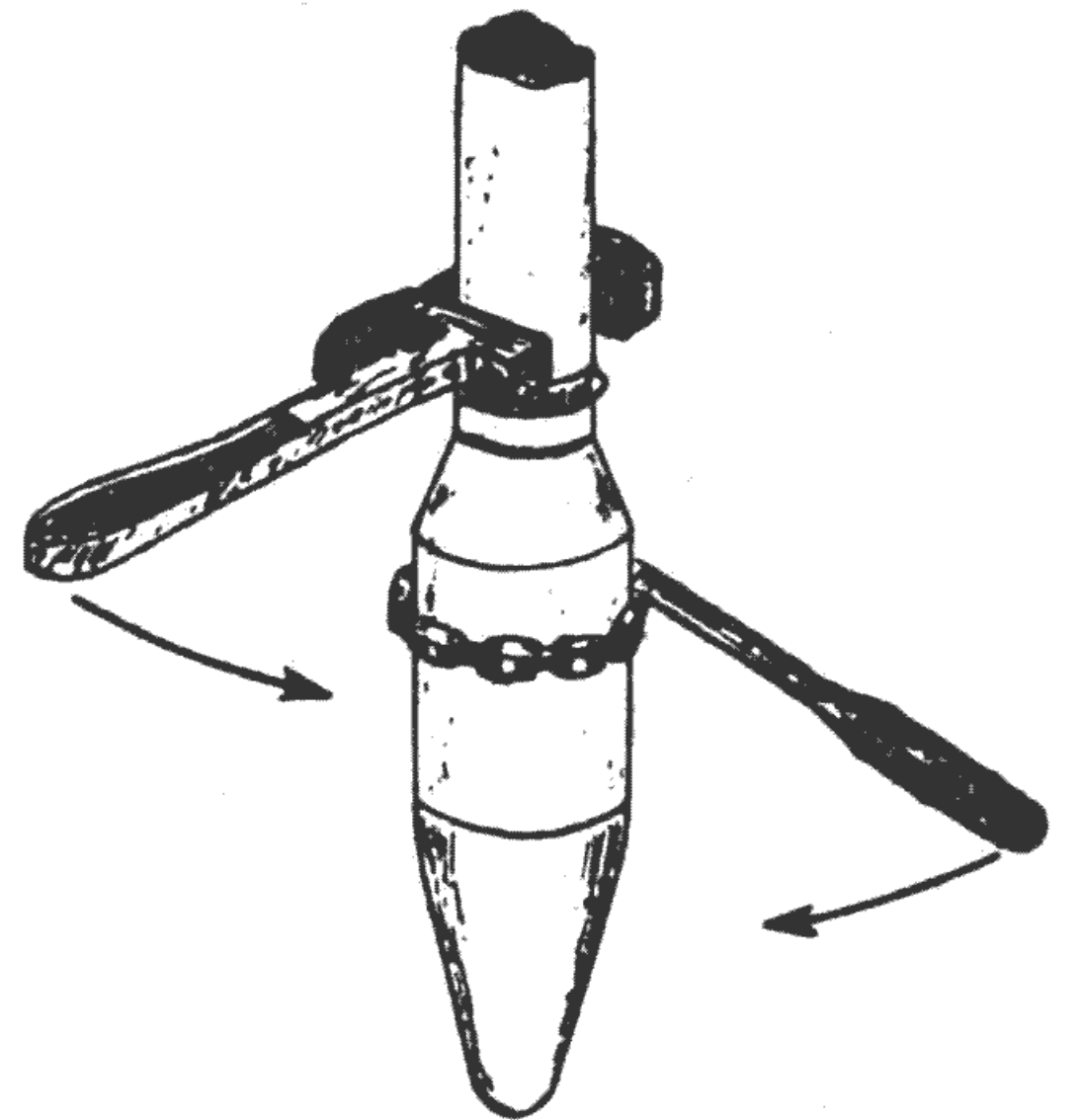


Figure 17. Removal of rocket head with wrenches.

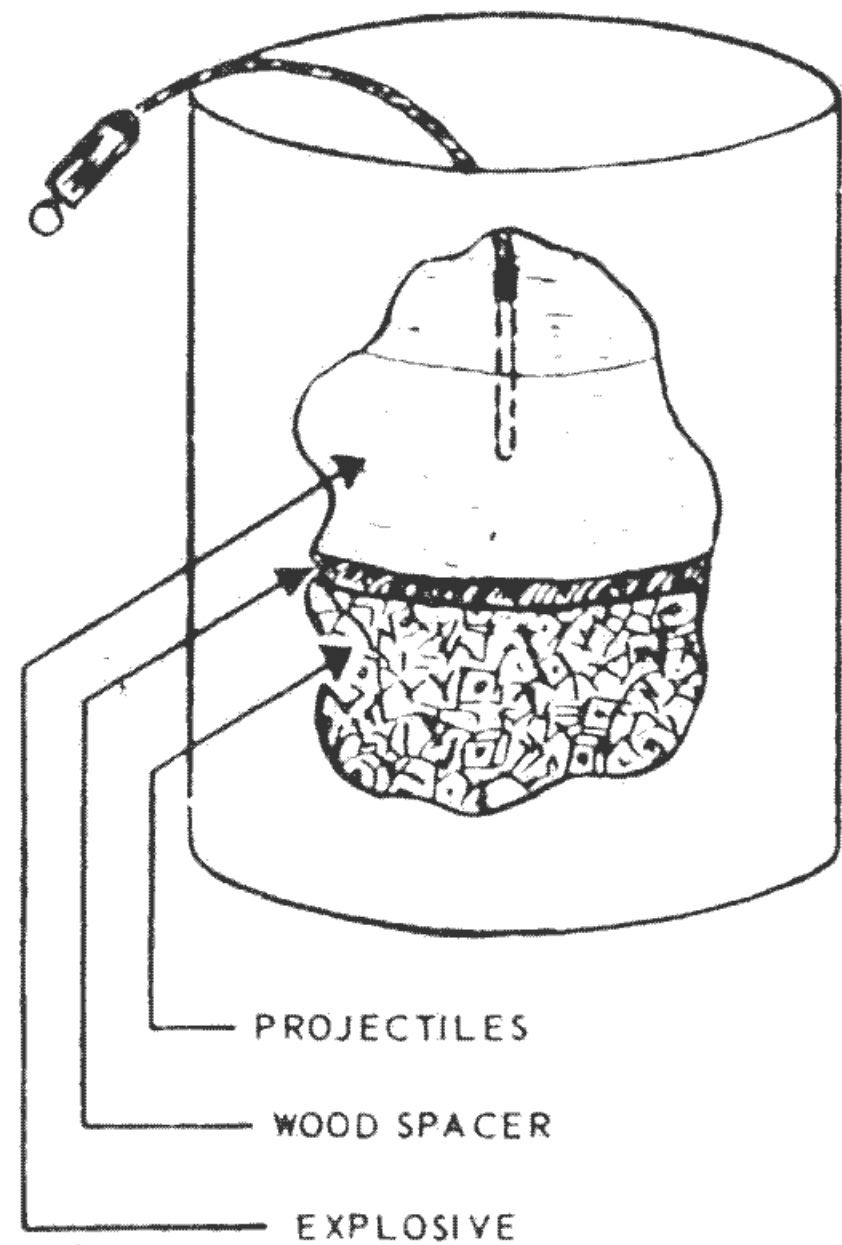


Figure 12. Improvised claymore.

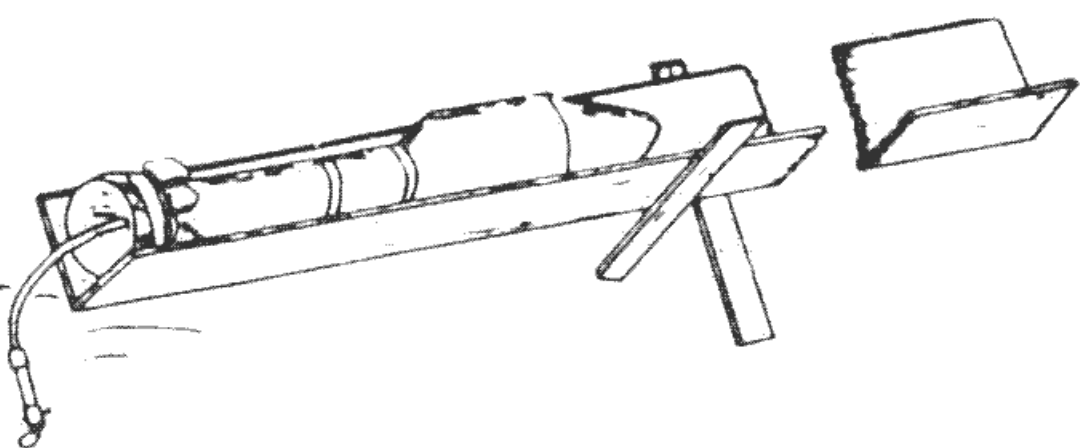


Figure 13. Expedient launching platform.

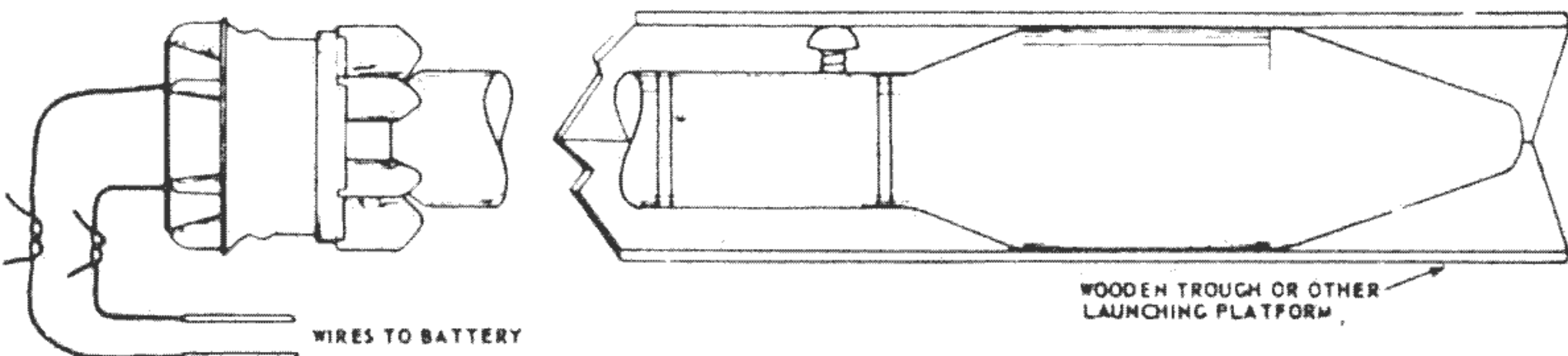


Figure 14. Electrical firing of 3.5-inch rocket without launcher.

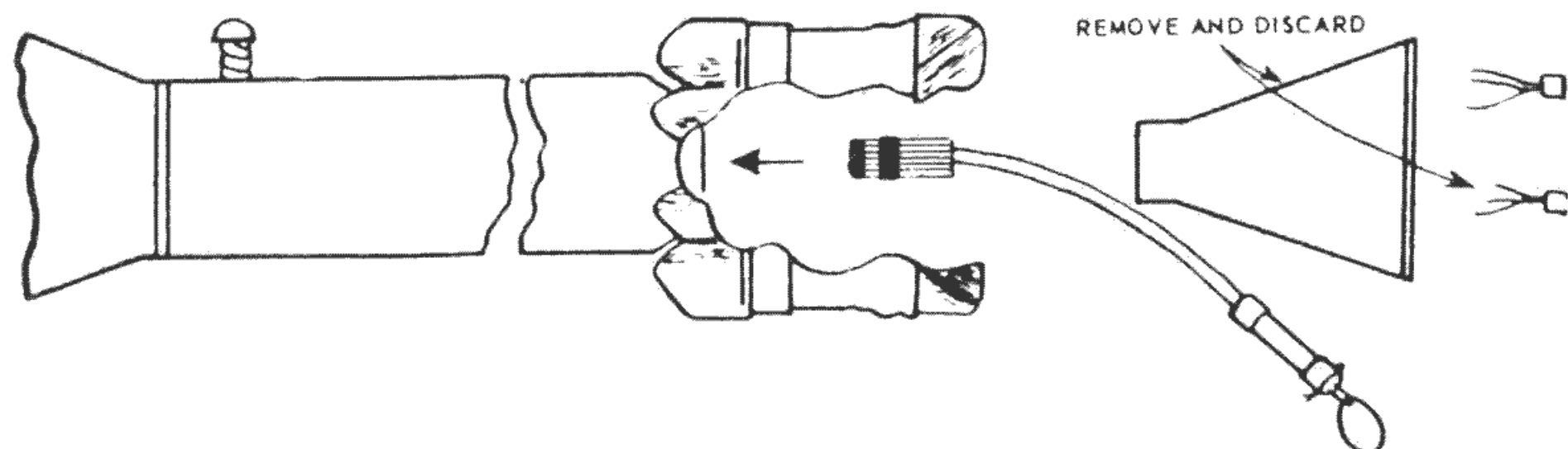


Figure 15. Nonelectric procedure for firing a 3.5-inch rocket.

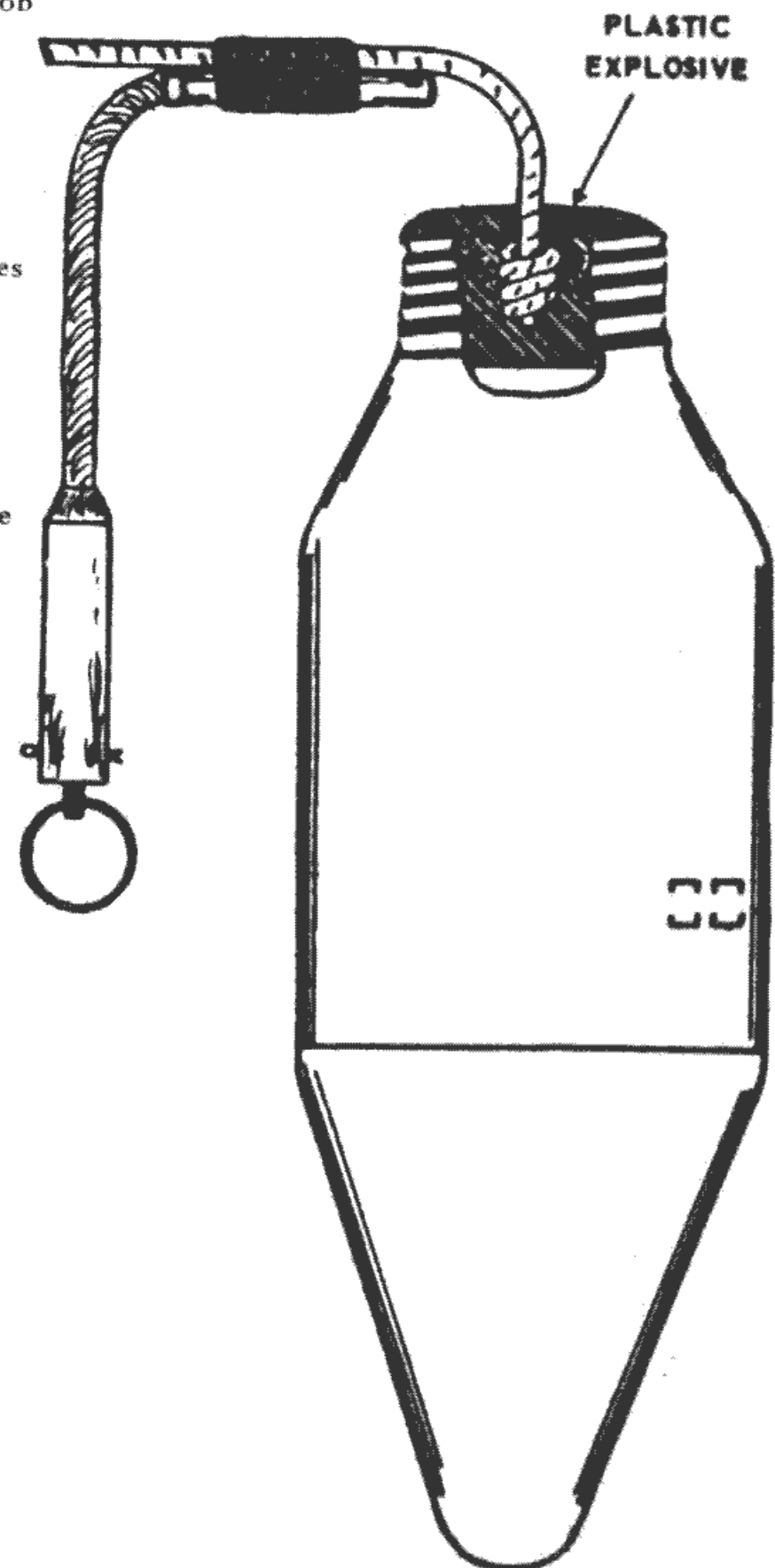


Figure 18. 3.5-inch rocket head nonelectrically primed with detonating cord.

d. Precautions. The following precautions should be observed when making improvised incendiaries:

- (1) Use a mixing container made of non-sparking material such as ceramic bowl, cardboard, or newspaper.
- (2) Use a wooden stick, plastic, or rubber spatula to stir chemicals.
- (3) Do not heat gasoline or any petroleum product over an open flame.
- (4) Do not place a top on the container when heating gasoline or wax.
- (5) The vapors and dusts of many chemicals are toxic; therefore, they should be prepared in the open, or, if indoors good ventilation should be provided.
- (6) Test all finished products before using against a target.
- (7) Store them in a dry place.

First-Fire Mixtures

a. Sugar-Potassium Chlorate Incendiary. A fast-burning, easy-to-ignite incendiary may be made by mixing 3 parts potassium chlorate or sodium chlorate with 1 part common household sugar. This mixture may be ignited by applying

heat, spark, or sulphuric acid. It may be used as a primer (first-fire mixture) to ignite other mixtures.

b. Sugar-Potassium Permanganate Incendiary. Mix 1 part sugar with 9 parts potassium permanganate. It may be ignited by glycerine, time fuse, or spark.

c. Potassium Nitrate-Sulphur Incendiary. Mix 7 parts potassium nitrate (saltpeter) with 1 part sulphur and 2 parts flour, starch, coal dust, or sawdust. This may be ignited by flame or time fuse. Either sodium nitrate or ammonium nitrate may be substituted for potassium nitrate.

d. Potassium Permanganate-Aluminum Incendiary. Mix 2 parts potassium permanganate with 1 part aluminum. This mixture should be ignited with a time fuse.

e. Powder-Aluminum Incendiary. A very hot incendiary may be made by mixing 1 part black powder with 1 part aluminum. Either black powder or smokeless powder may be used. Smokeless powder may be obtained by pulling the bullets out of cartridges and pouring the powder from them.

Main-Fire Mixtures

The following mixtures of the same quantity will burn longer than the mixture discussed above. Main-burning mixtures are usually primed by one of the incendiaries discussed above.

a. Gelatin Gas. Use 4 parts nondetergent soap to 6 parts gasoline, kerosene, or other petroleum products. Heat the liquid in a double boiler or over a flameless heat source until it begins to boil. Then remove the liquid from the heat and introduce the soap in small chips or powder. Stir this mixture until it becomes a thick putty-like mass. This incendiary may be ignited with any flame.

b. Wax and Sawdust. Mix 5 parts wax and 5 parts sawdust. Any flame may be used to light this mixture.

Improvisation

a. Improved Thermite Grenade (fig. 19). If issued thermite grenades are not available, one may be improvised in the following manner:

- (1) Pour about one-half centimeter of magnesium into a ceramic or clay container. This container must have a hole in the bottom covered with paper.
- (2) Add a mixture of 3 parts ferric oxide and 2 parts aluminum powder over the magnesium.
- (3) Add a priming mixture such as 1 part sugar and 3 parts potassium chlorate.
- (4) The priming mixture is ignited by using flame or sulphuric acid. When this grenade is lighted, the hot molten iron and aluminum pours out of the hole in the bottom of the container, burning through the target or welding parts together. A substitute for the ferric oxide and aluminum mixture is 1 part thermite with 4 parts magnesium.

b. Brick incendiary. An incendiary may be made to look like a building brick. Use 1 part water, 1 part plaster of paris, and 1 part powdered aluminum. The amount of each material must be calculated by weight. Mix the plaster of paris and aluminum. Add the water and stir rapidly. Make a hole for a primer before the brick hardens. The primer may consist of magnesium, or thermite. This incendiary may be made the color of brown or red brick by adding brick dust or iron oxide (Fe₂O₃), depending upon the colour desired. A cardboard or wooden form may be used to obtain the proper configuration.

Incendiary Mixtures and Igniters and Delays

a. General. This paragraph contains examples of easily constructed igniters and incendiary mixtures. A low-order explosion may be obtained by placing some of these mixtures in containers and detonating.

b. Cigarette Delay (fig. 20). Incline the lighted cigarette in the matchbook or box and surround it with inflammable material such as rags, waste, or shredded paper. American cigarettes burn at the rate of 2.54 centimeters per 7 or 8 minutes in the air.

c. Candle Delay. Surround the candle with inflammable material, such as rags, wastes, or shredded paper.

d. String fuse. If time fuse is not available, it may be improvised as follows:

- (1) Wash a shoelace or string in hot soapy water to remove the oil and dirt and rinse it in fresh water.
- (2) Dissolve 1 part potassium nitrate or potassium chlorate and 1 part granulated sugar in 2 parts hot water.

(3) Soak the string in the hot solution for at least 5 minutes.

(4) Remove the string from the solution and twist or braid three strands together and permit it to dry.

(5) Check burning rate by measuring the time it takes for a known length to burn.

c. Acid Delay. Acid delays may be constructed in various ways depending upon the material available. The pipe incendiary (fig. 21) delay is one example and is constructed as follows:

- (1) Place a tight-fitting copper disk midway in a pipe.
- (2) Fill one end of the pipe with a mixture of 3 parts potassium chlorate and 1 part sugar, then cork.
- (3) Fill the other end with sulphuric acid and cork. When the pipe is placed with the acid higher than the sugar chlorate mixture, it slowly dissolves the copper disk, ultimately reaching the sugar chlorate mixture. This mixture produces a hot flame. The thickness of the copper disk, strength of the acid, and the temperature determine the length of delay.
- (4) Gelatin capsules, rubber containers, or bottles with rubber membranes are other examples of materials that may be used with acids to achieve delays.

f. Water Can Delay (fig. 22). This device is improvised as follows:

- (1) Materials needed.
 - (a) A bucket-type container.
 - (b) A float (wood or cork).
 - (c) Small diameter floatmast.
 - (d) Battery.
 - (e) Electric blasting cap.
 - (f) Electric wire.
- (2) Directions. Make a small hole in the container. Attach the mast to the float. Place a copper wire through the diameter of the upper part of the container with the insulation removed at the center. Prime the charge with an electric cap attaching one lead wire to the stripped end of the wire in the upper portion of the container, and the other lead wire to one of the terminals on the battery. Fill the container with water. Connect a wire from the other battery terminal to the top of the mast.
- (3) Functioning. As the water drips from the container the float sinks in the can. When the top of the mast contacts the naked cross wire, the electric circuit is completed thus detonating the cap. Delay depends on the quantity of water and size of the escape hole. Some protection should be used to prevent falling trash, leaves, and other materials from stopping up the hole.

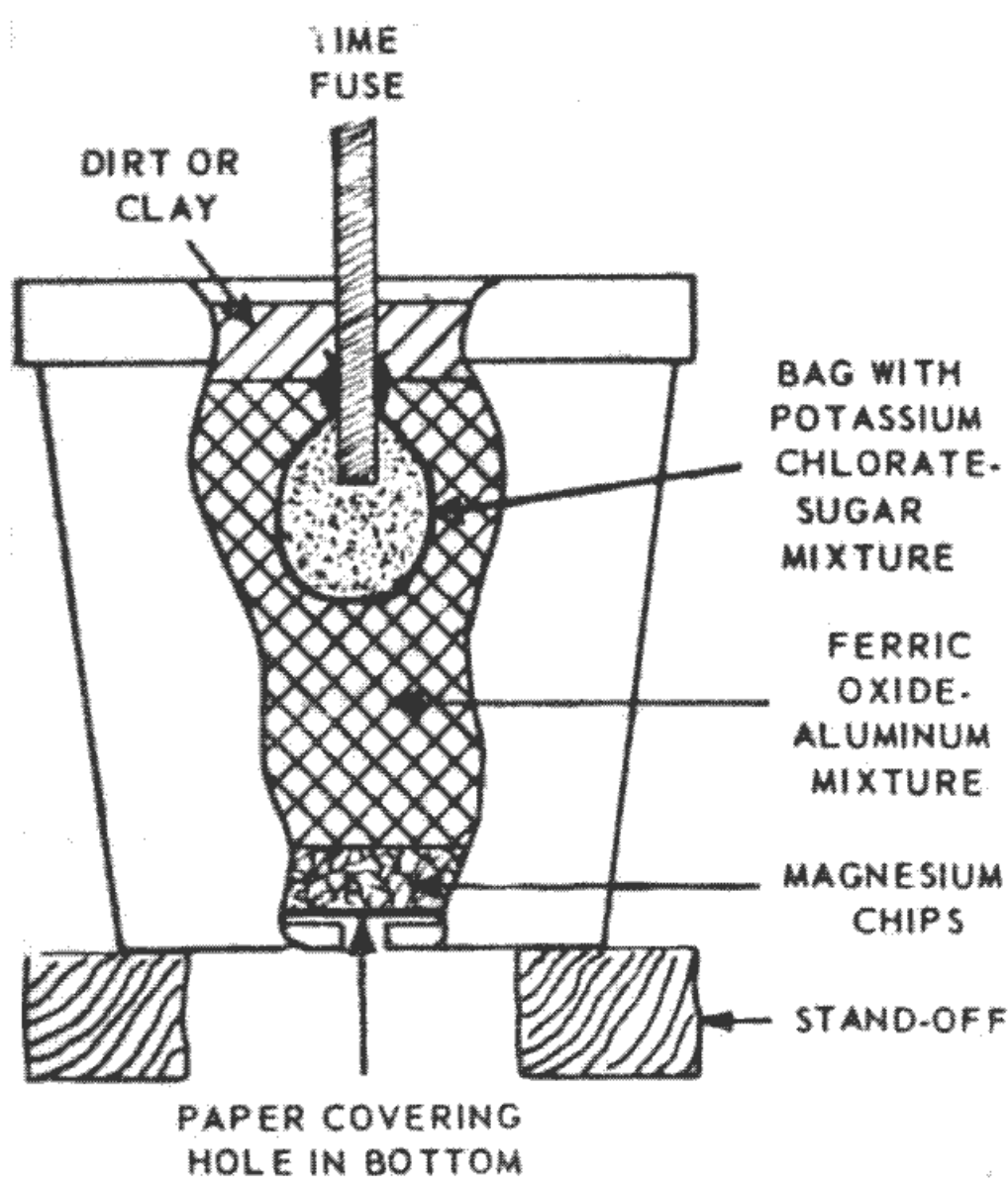
g. Watch Delay (fig. 23). This device is improvised as follows:

- (1) Materials needed.
 - (a) Watch with celluloid crystal.
 - (b) Small screw (preferably brass or copper).
 - (c) Battery.
 - (d) Electric blasting cap.
 - (e) Electric wire.
- (2) Directions. Drill a small hole one-half centimeter from the center of the crystal and insert a screw. Tighten the screw so that either the hour or minute hand of the watch will make contact but the screw does not touch the face of the watch. If a delay of more than 1 hour is desired, remove the minute hand. Wind the watch and set the hand for the desired delay. Connect one wire to the stem of the watch and a terminal of the battery and the other wire to the screw in the crystal of the watch.
- (3) Functioning. When the hand of the watch comes in contact with the screw, the electric circuit is completed thus detonating the electrical cap.

NOTE:

CAREFULLY REMOVE ANY FINISH FROM PORTION OF WATCH HAND TO TOUCH SCREW THRU CRYSTAL TO INSURE GOOD CONTACT. SHORT PIECES OF CAP LEAD WIRE MAY BE USED TO MAKE ILLUSTRATED CONNECTIONS.

Figure 23. Watch delay device (electric).



NOTE:

While a flower pot is shown as the container, a metal can may also be used. Five or six 1/4" holes are punched around the side at the bottom of the can. Cover these holes with one layer of cellulose or paper tape. No standoff is required since burning materials escape through holes on side of can.

Figure 19. Improved thermite grenade.

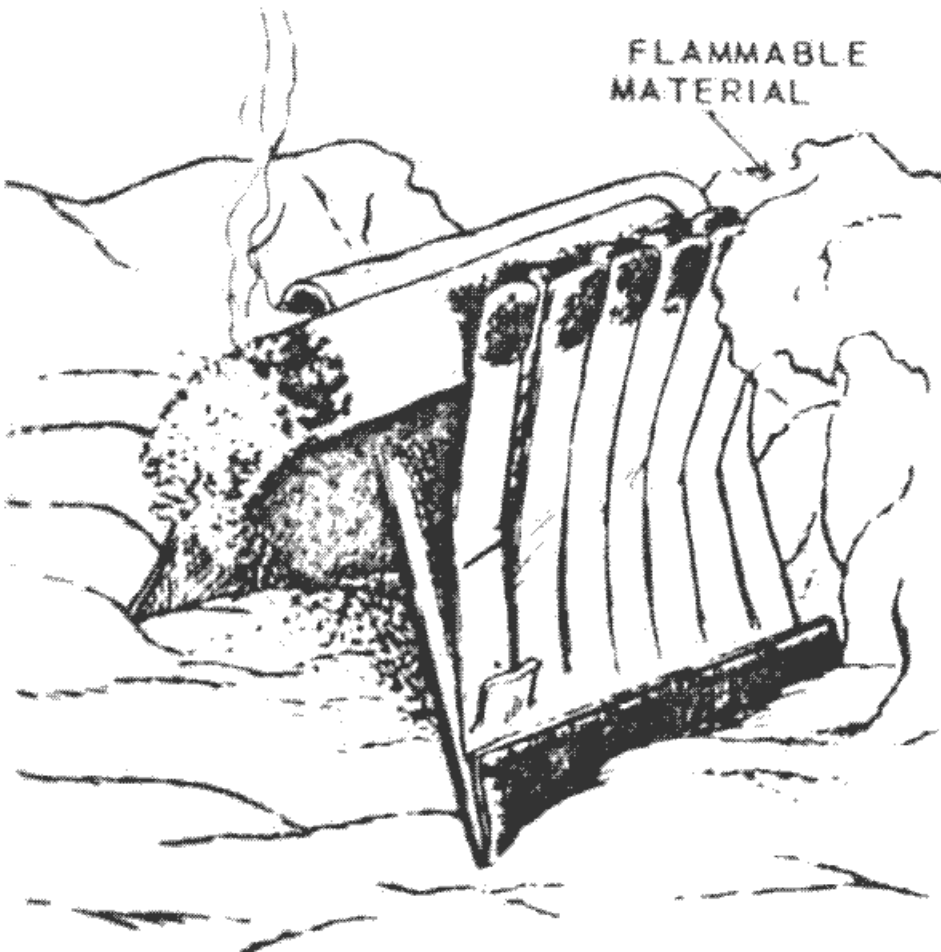


Figure 20. Cigarette delay.

Table 1. Dust Initiator, Size of Building vs. Amount and Type of Cover Charge.

Target size	Cover charge	Amount	Type target
4,300 cubic feet (123 cubic meters)	Wheat flour	10 pounds (4.5 kg)	Wooden building
4,300 cubic feet (123 cubic meters)	Coal dust	10 pounds (4.5 kg)	Wooden building
18,500 cubic feet (524 cubic meters)	Wheat flour	100 pounds (46 kg)	Wooden building
450 cubic feet (13 cubic meters)	Gasoline	6 gallons (23 liters)	Room
159,000 cubic feet (4,503 cubic meters)	Gasoline	30 gallons (115 liters)	Building
88,000 cubic feet (2,492 cubic meters)	Gasoline	2 1/2 gallons (10 liters)	Cold storage room

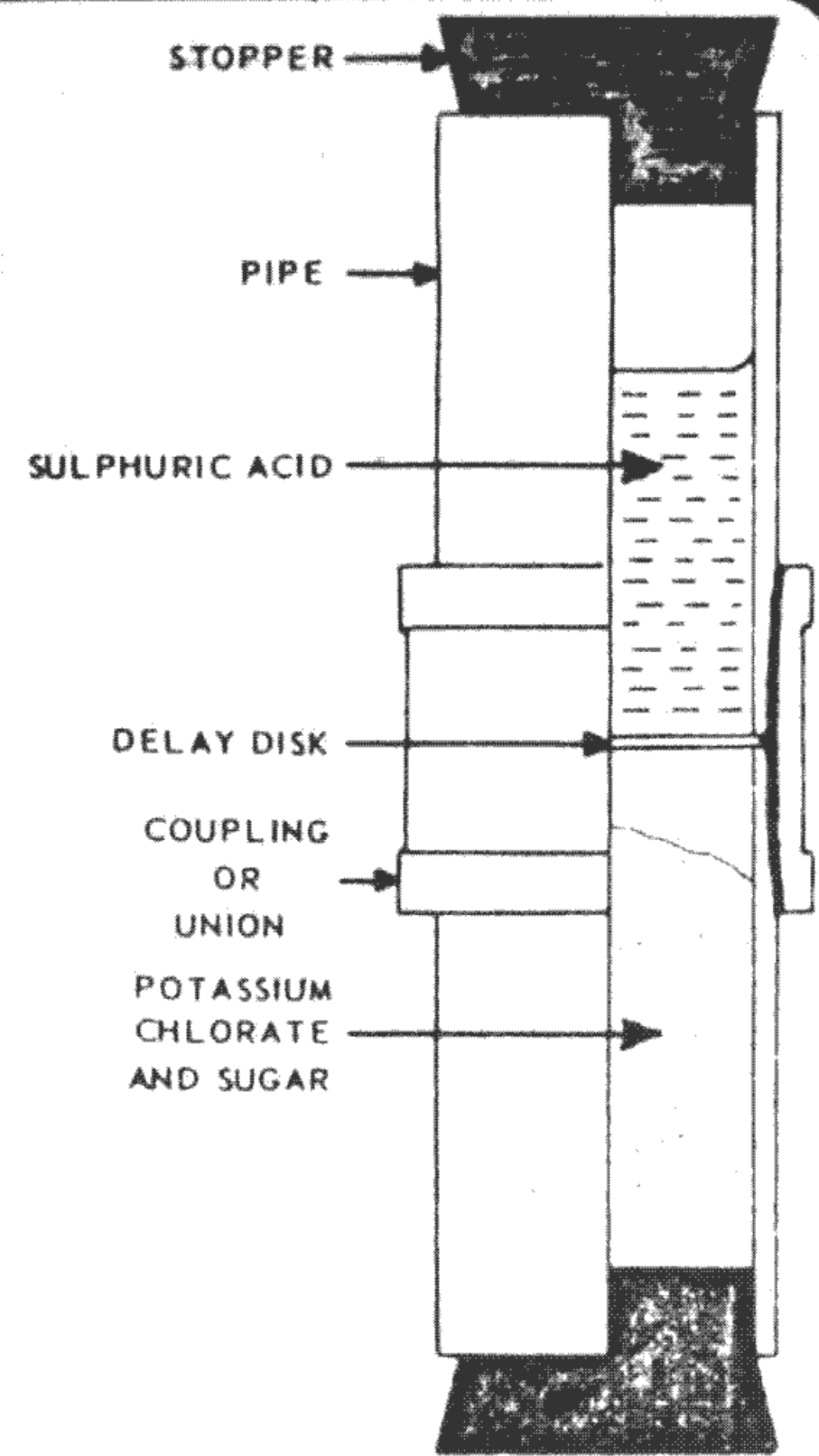


Figure 21. Incendiary delay in pipe.

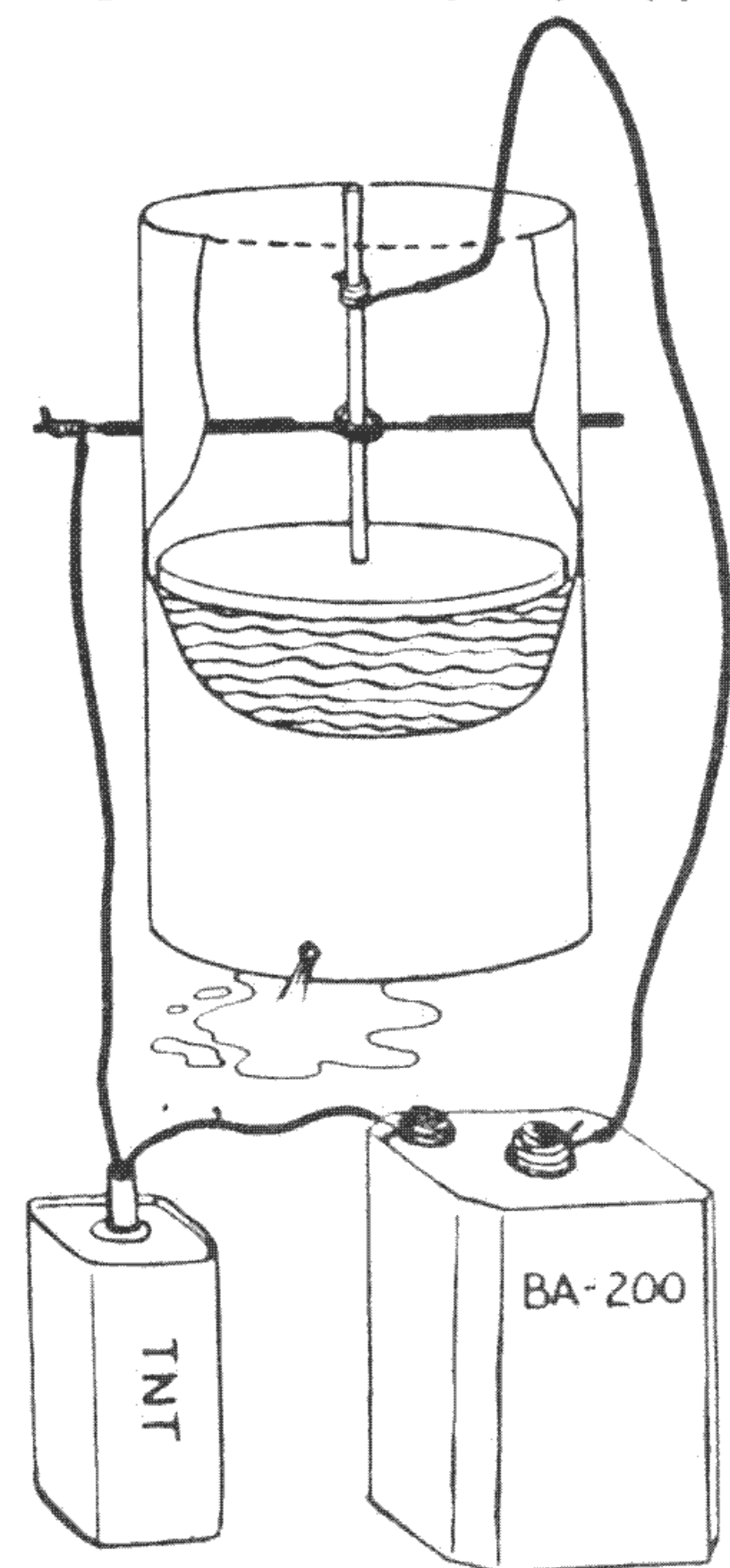
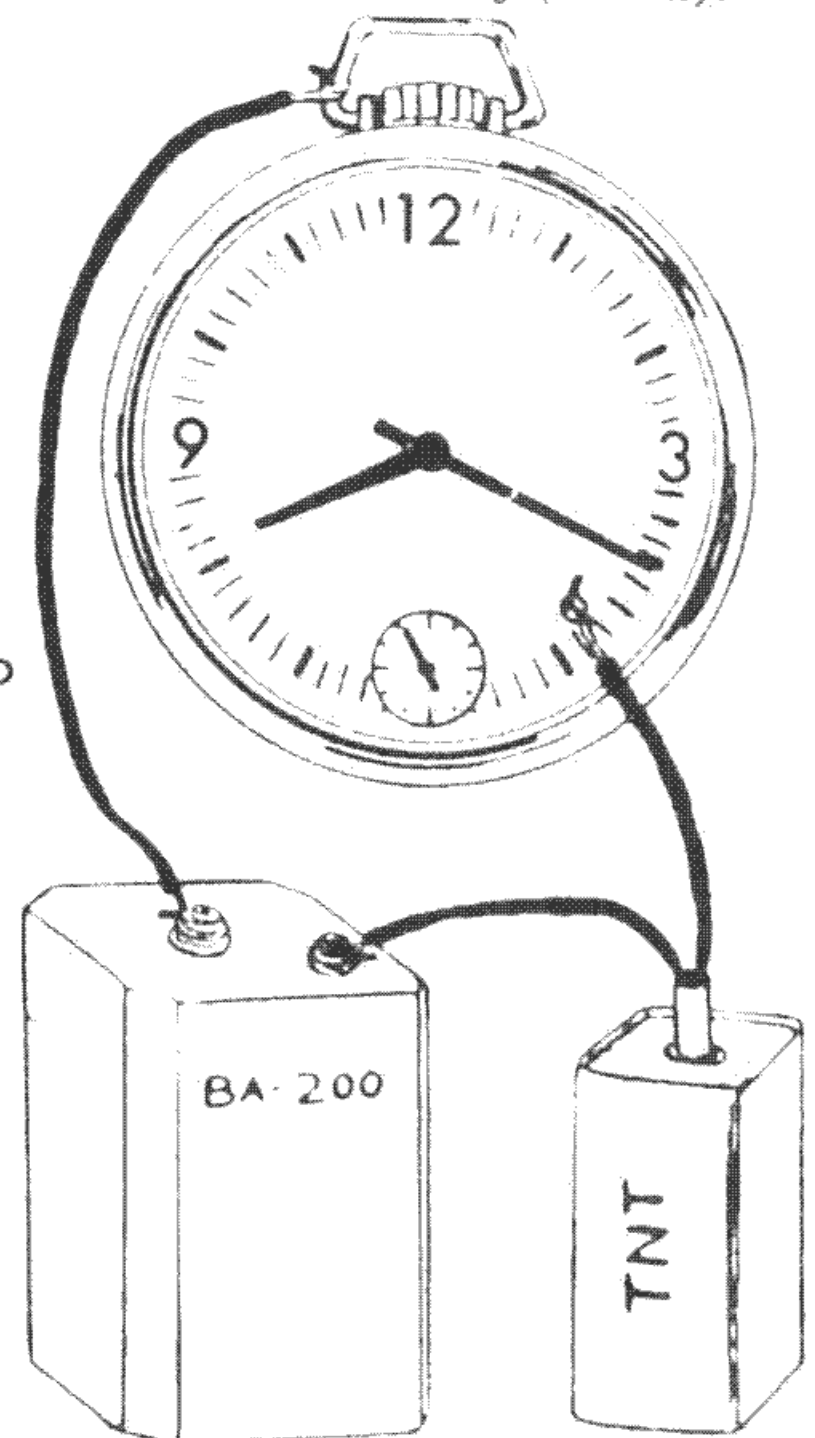


Figure 22. Water can delay (electric).



DEMOLITIONS AND ENGINEERING

(Save this article for academic interest)

Continued from Page 7

TRAIN DERAILMENT

A number of factors influence train derailment. Security measures, such as patrols and trackwalkers, may be expected wherever there is resistance activity. Mountainous terrain offers steep grades, sharp curves, bridges, culverts, and tunnels which are ideal locations for derailment. In other areas a long level section of track may be the only vulnerable point, and it is suitable if the train moves through the area at high speed. Derailment on double-track lines should be accomplished on curves so that a single train will obstruct both tracks. Three derailment techniques are described in this section.

a. Technique, 3-5-2 (fig. 24). This method uses three charges, weighing 1.25 kilograms each, placed and tamped under every fifth cross-tie.

(1) The charges are linked together with detonating cord. A firing device with detonator is taped to detonating cord leads on both ends of the chain. The charges may be detonated from either end by an electrical firing circuit or by a pressure device actuated by the weight of the train wheels. The detonating cord should be extended on each end of the charges for a distance of at least 10 meters. The firing device should be placed at the end of the detonating cord nearest the approaching train. This is to insure that the charges blow in front of the train and not under it. The charges are placed under their respective ties and firmly tamped into position. The explosion will remove the rails at least 1 meter beyond the outside charges, disrupting at least 6 meters of rail. Additionally, the ties are broken and a crater is formed.

The depth of the crater depends on the type of ballast material in the railbed. Since the charges are not placed in contact with the rail, the rail is lifted upon detonation. The pressure breaks the rail just beyond the outside charges.

(2) The disadvantages of this technique are the time required and noise associated with the placement of the charges. Once the charges are emplaced, they

may be left in position for extended periods.

b. Technique, 10-2-1 (fig. 25). This method uses a total of ten 0.5 kilogram charges, each charge placed against the rail over every second cross-tie.

(1) The charges are linked together with detonating cord. The charges are wedged or lashed to the web of the rail directly over the cross-ties. Detonating cord priming leads must extend from both ends of the chain. A pressure firing device may be used.

(2) The advantages of this technique are speed and silence in emplacement. The disadvantage is that the charges are visible to trackwalkers.

FOREIGN EXPLOSIVES

Foreign explosives and equipment should be used when available. Except for minor differences, foreign material is similar to American.

a. Principal Explosives. Many countries make TNT, dynamite and plastic explosives similar to American explosives. Table III shows standard explosives. It does not indicate the packaged size or form of the different explosives.

b. Characteristics of Foreign Explosives. A particular explosive produced by one nation is usually similar in characteristics to the same explosive produced in another nation. Minor differences in purity, density, ingredients, etc., may influence the performance of an explosive slightly; but the important characteristics particularly those of sensitivity and stability, are generally the same.

1. TNT. TNT is probably the most common explosive. It may be formed in different shapes, but its characteristics are similar to TNT manufactured in the United States since, chemically, they are the same (trinitrotoluene).

(2) Plastic explosives. Plastic explosives are manufactured by many countries and used for frontline demolition work. Their characteristics and performance are similar to those manufactured in the United States.

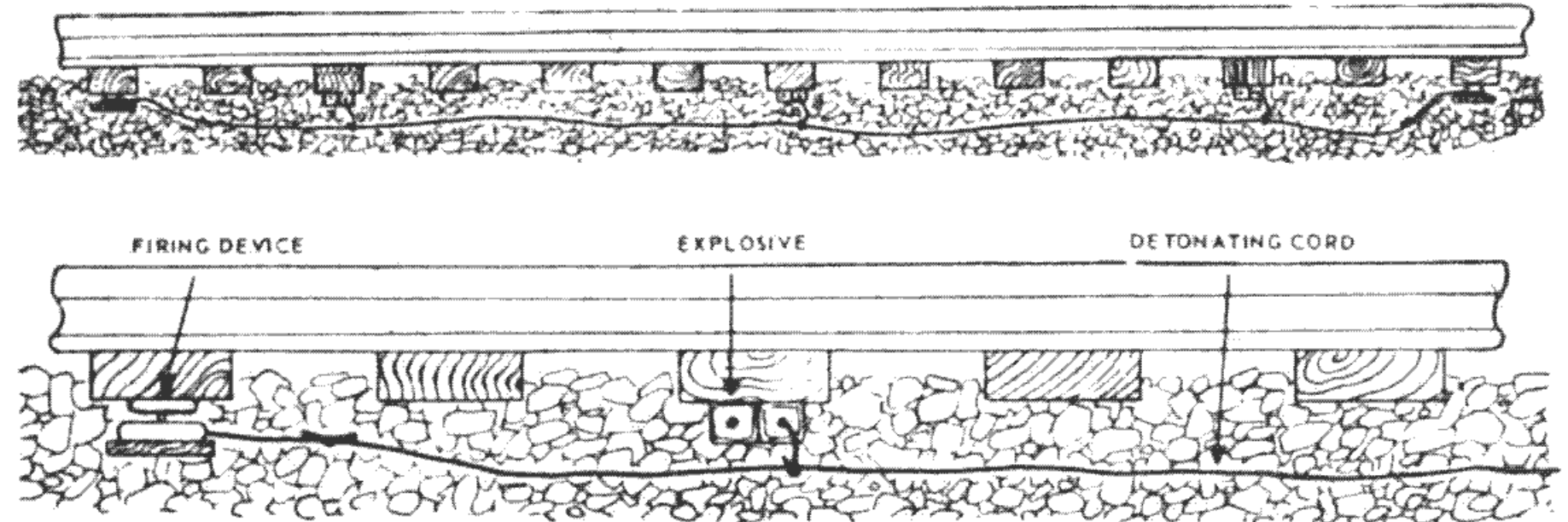


Figure 24 3-5-2 Technique for train derailment.

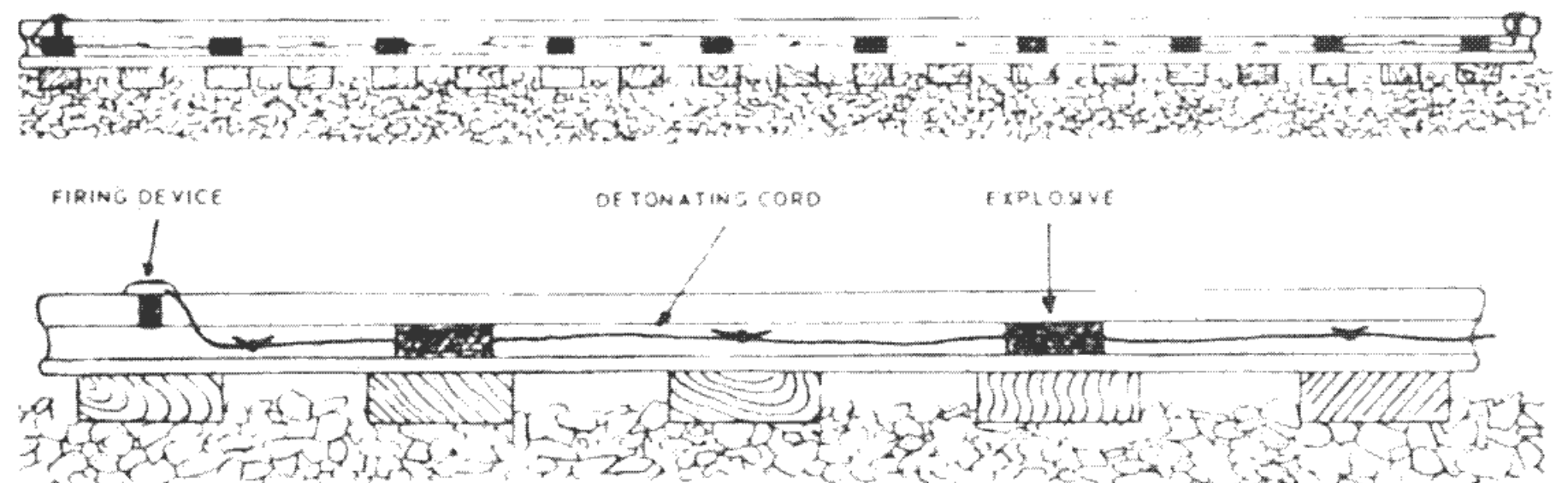


Figure 25 10-2-1 Technique for train derailment.

Table II. Chemical Formulas.

Chemical	Formula	Normal source
Potassium chlorate	KClO ₃	Drug store*, hospital, swimming pool, and gymnasium.
Potassium permanganate	KMnO ₄	Same as KClO ₃ .
Potassium nitrate	KNO ₃	Fertilizer manufacturer and explosive plants.
Sodium nitrate	NaNO ₃	Fertilizer manufacturer and glass foundries.
Ammonium nitrate	(NH ₄)NO ₃	Same as KNO ₃ .
Ferric oxide	Fe ₂ O ₃	Same as KNO ₃ .
Powdered aluminum	Al	Electrical equipment, auto and paint manufacturer, paint store.
Magnesium	Mg	Auto manufacturer, machine shop, commercial chemical house.
Glycerine	C ₃ H ₈ (OH) ₃	Drug store, soap and/or candle manufacturer.
Sulphuric acid	H ₂ SO ₄	Garage, machine shop, school or hospital.
Sodium chlorate	NaClO ₃	Match manufacturer and explosive plants.
Sulphur		Drug store, match manufacturer.

Table III. World's Principal Civil (Commercially-produced) Explosives.

(based on U.S. Army Field Manual FM 31-20 December 1965)

U.S.	British	French	German	Italian	Japanese	Russian
TNT	TNT Trotyl*	Tolite	Pull Pulver Spreng Munition 02	Trisolo Trido*	Chakatsuyaku	TOL Trytyl*
Cyclonite C3* C4*	Plastic explosive or PE-2A*		Cyclonite* Hexogen C6* Plastite* Nipolit*	Hexagone* T-4*	Koshitubakuyaku Cyclonite* O-Shitayaku*	Hexogen Kamnikite*
Tetryl Tetryol*	Composition explosive or C.E.				Meiyaku	TETP
PETN Pentolite* Primacord* (Detonating cord)	PETN Pentolite* Cordtex* (Detonating cord)		Kaallundschour		Sho-i-yaku**	Ten DSH* 1943**
Ammonium nitrate Amalol	Ammonol* Mnobil* (Australian)	Nitrate d'ammonium	Ammon Saltpeter	Nitrate d'ammonio PNP* Rehneiderite* Tetral amonal*	Ammon Yaku Shonayaku* Shoon* Gokuyaku*	Gromoboy Ammonite* Dinamoob* Mauite*
Nitroglycerin Dynamite* Blasting gelatin*	Dynamite* Blasting gelatin* Gelignite* Nobel's 808*		Dynamite*		Dainamite*	Gravoline* Dynamon T*
Picric acid (TNP) (no longer used)	Picric acid Lyddite*	Melinite*	Pikrinazure	Acido picrico Perteite*	Obokuyaku Shumon* Obiyaku* Hainboyaku*	Melinite*
	Gun cotton					Pyroxylin

* Compounded with other explosives.

** Undetermined if this is demolition explosive or detonating cord.

Note: no information available on Chicom or Eastasiancom items.

(3) Picric acid, TNP (Trinitrophenol) is slightly more powerful than TNT with a velocity of about 7,000 meters per second. It is a lemon-yellow, crystalline substance which may be identified by its tendency to dye water or material it may contact. It combines readily with some metals to form picrate (explosive) salts which are extremely sensitive to shock, friction, and heat. For this reason careful attention must be paid to packaging (usually paper or zinc is used) and storage. Otherwise, TNP has the same general characteristics as TNT.

(4) Gun cotton. The power of gun cotton, which is a cellulose of high nitration, is directly influenced by moisture. Dry gun cotton generally detonates at a velocity of 7,300 meters per second; when wet, the velocity of detonation is about 5,500 meters per second. Dry gun cotton is extremely sensitive to shock and should be used only for booster pellets and blasting caps.

(5) Nitroglycerin explosives. Standard, ammonia, and gelatin (Geligite) dynamites are common in foreign countries. Granular or free-running dynamite is conventional for bore-hole loading and replaces black powder in some areas of the world. It usually is less sensitive than other dynamites because of the increase of ammonium nitrate or other compounds necessary to make it pour. Nobel's 808 is similar to blasting gelatin, being of a higher density though somewhat less sensitive. It has a hard, rubber-like texture which tends to soften as the temperature is increased. Its color normally varies between green and brown.

FOREIGN ACCESSORIES

a. Primers. Many foreign explosives are as insensitive to shock as TNT. Since some foreign blasting caps are only equivalent to the standard, commercial, American, numbers 6 and 8 caps, the insensitive foreign explosives cannot be detonated consistently by using the American caps. A small amount of a more sensitive explosive must be used as the link between the charge and the cap; this is called a booster or primer. Foreign demolition charges of the cast kind require the use of a booster and are manufactured with a booster recess.

b. Blasting Caps. Foreign blasting caps are often identi-

cal to the American number 6 and 8 caps. They may be of dry gun cotton or some other compound pressed into a cardboard, metal, or paper shell. Some of the Russian caps are made of cardboard and paper and may be of slightly different lengths and diameter. c. Burning Fuse. It is important to recognize instantaneous fuse manufactured by some countries for boobytrapping and incendiary purposes. They burn at fast speeds; some burn as fast as 61 meters per second. When ignited it may appear to explode. To minimize accidents, all fuse should be tested before being used with explosives. Activate unidentified fuse with a firing device from a safe distance or with a known time fuse with a 45 degree splice.

HANDLING FOREIGN EXPLOSIVES

a. General. The characteristics of an unknown explosive must never be taken for granted, and should be subjected to the expedient test methods outlined below.

b. Procedure for Handling Unknown Explosives. Unknown explosives should be tested as follows:

(1) Examine the packaged unit (case, block, cartridge) for exuded liquids. If there is reason to believe that an oozing explosive is dynamite (i.e. contains considerable nitroglycerin) it should be destroyed.

(2) Subject 0.5 kilograms of the explosive to rifle fire. If it fails to detonate after five or more hits, it may be considered insensitive to shock and friction. Dynamite containing nitroglycerin should detonate on the strike of a bullet.

(3) Place approximately 28 grams of the explosive on paper or some other combustible material and ignite it. This permits the tester to withdraw to a safe distance before the flame reaches the explosive. Take note of the following burning characteristics: color of flame, rate of burning, whether or not the explosive melts, amount and color of smoke, etc. These may be similar to the burning qualities of known explosives and an indication of the content of the unknown explosive compound.

(4) Attempt to detonate a unit of the unknown explosive with a blasting cap. If this fails increase the number of blasting caps by one for each successive attempt until detonation occurs.

To be concluded next issue

Labour In Power: “Dynamic Caution”

*“We shall emancipate
the humble from the great
But nasty men
who ask us when
make us expectorate”.*
— Student Extravaganza Song of the first
Labour Government.

The first Labour Government came to power in 1935 with promises to back the worker in everything and to socialise the means of production, distribution and exchange.

In fact, it attacked and deregistered militant unions and greatly developed monopoly — some monopolists such as Fletchers were virtually created by the Labour Government.

Peter Fraser, who started his career fighting militarism and conscription in World War I ended it by imposing conscription on N.Z. youth in 1949.

Already the Kirk Labour Government shows signs of going the same way — of selling out on the promises it made in gaining power because these promises are incompatible with the needs of capitalism in New Zealand.

Stabilising the Economy

No Labour promises were repeated more frequently than the pledges to stop the rising cost of living, to freeze prices, stabilise the cost of living, etc. Already, after they have been in power three months, there are many signs of failing to achieve these undertakings. Food prices went up 4% in January and February alone. Electric Power Boards have been given the green light to make 5% increases in charges. Prices of meat and woollen goods are not fully insulated from the huge rises overseas in raw wool and meat prices. A survey of 200 large companies shows that they intend to boost activities by raising prices. Trying to administer capitalism the Labour Government is powerless to stop these rises despite some good intentions. As the weeks slip by the promised “action on prices” has still not eventuated. We forecast that the “action” will comprise minor subsidies, income equalisation schemes for wool and meat, and some legal mumbo-jumbo of “price orders” — none of which will stabilise prices as they promised in the election campaign.

Rent Freeze

Excellent promises were made regarding “stopping profiteering by landlords”, “freezing rents”, “providing rent relief before Christmas” etc. In fact, the action taken has been so pitiful and the legal net has such large meshes that scarcely one of the landlord sharks has been caught. The specific promises of a rent freeze have been broken. Most landlords probably get a lot of wealth increases from capital gains but Labour won't even introduce full rent control based on normal costings, let alone take capital gains into account in fixing rents.

Regional Development

Labour was probably helped into power more by its promises on regional development than any other promise. But as our capitalist system concentrates industry in the profitable metropolitan areas and empties the countryside and lesser towns, Labour can do little effectively to implement these promises (unless it ceases to be a Government of capitalism, which is impossible).

We find that Labour has already committed 100 times more money on further developing Auckland (by an underground railway) than it will ever spend fostering under-developed areas. Its own capitalist-minded public servants don't even believe in regional development (which conflicts with their capitalist economic theory) and so will quietly strangle it anyway. Thus all these promises were just so much election bait.

Of course, despite this general position, there may be some specific cases of progress on this issue. On the West Coast the Government proposes to assist the development of a toy manufacturing industry and promises other enterprises. This is in response to strong pressure from rank and file Labour Party elements, business interests and others. These proposals illustrate the contradictory forces within the ranks of the Labour Party which will be a fertile seed bed for disillusionment.

Military Conscription

This is one promise the Labour Government has carried out. And it is an instructive case to study. Over the last decade our youth has seen the frightful spectacle of imperialist aggression in Vietnam. The result has been the growth of a profound anti-war movement among them. This did not stop at pacifism or 18 year olds registering as objectors. It developed to widespread anti-war activity — petitions, demonstrations, reaching even to active disruption of the ballot, and the first youth entering jail.

No Government could have countered this, short of imposing fascism. In the United States also — which certainly has no Labour Government — the first opportunity has been seized to abolish the draft.

But Labour has replaced conscription with a free hand for the brass hats to bribe and trick youth into exactly the same set-up. Thousands of dollars are spent on inducing youth to enrol. Apart from high pay, the lures of adventure, action, travel, education in trade and other skills are used. Never is the purpose extolled. Because the purpose is the same as before — not defence of New Zealand but suppression in Asia. The “enemy” is presented as an Asian operating among his own people, not an invader with superior air power. Thus there has been no change in the aim to militarise our youth for imperialist war. OHMS should continue the fight to halt military service completely.

Withdrawal from Singapore and Malaysia

Perhaps the most blatant breach of election promises so far has been the reversal of the promise to withdraw all military forces from Singapore and Malaysia. New Zealanders had the galling experience of learning this not direct from the Prime Minister but from the citizen of a foreign country — Lord Carrington, the British Foreign Secretary. After secret talks with Mr Kirk he announced on TV with great satisfaction that New Zealand was retaining membership of ANZUK and keeping forces there. The fear of British imperialists that a N.Z. Labour Gov-

ernment might honour its promise to the N.Z. people and withdraw from intervention there were set at rest. The BBC was boasting about it for a week afterwards.

Recognise China

This is the second promise the Labour Government has kept. Indeed, Kirk rushed it with a flourish to try and build an image of his Government's difference from National. In fact, it followed Nixon's “new look” towards China and Mr Marshall admitted he also would have recognised China — though he would have bumbled about making the decision. It reflects the fact that the capitalist world has decided they now have to face the facts of the existence of the People's Republic of China. Recognition was a progressive (though not a socialist) move. However Mr Kirk is a lot less speedy giving effect to the decision, as compared with announcing it.

Springboks and Apartheid

Kirk played an apparently strange game of capitalist “politics” over the Springbok Tour question. While expressing in a very good fashion why an all-white South African tour would be gravely detrimental to New Zealand's interests, he merely postponed the tour and refused to ban it. For months he manoeuvred in the hope that the Rugby Union would ban the tour without the necessity for him coming out in open conflict against the more reactionary elements in the Labour Party.

What this reveals is the thinking of bourgeois politics. On an issue like this, which is not fundamental to capitalism and which Kirk appears to support (for the reasons given in his letter to the Rugby Union), the leaders of the Labour Party prefer to maintain a progressive stance, rather than have a head on collision with the progressive forces in New Zealand.

However, they are not prepared to mobilise the people, especially the workers, in opposition to apartheid.

Instead they engage in manoeuvring in order to defeat the right wing. This is not surprising. All bourgeois Labour-type politicians fear people's movements because in the course of such movements the people learn they can organise themselves and run things for their own benefit — instead of the benefit of the capitalist class.

Despite the despicable “politics” involved in the Tour issue, we can at least be grateful that we have a Prime Minister who expresses moral indignation and repugnance at any racist tour, instead of the smug justification for the tour that came from his predecessor. Mr Kirk must be pressed to take further steps against apartheid, including the banning of trade with South Africa and investment there by New Zealand companies and citizens.

Protect the Environment

Labour had the political astuteness to cash in on the tremendous campaign of conservation interests to save Lake Manapouri and it appears it will not have to honour its specific pledge on this. However, its praiseworthy generalities on ecology and the quality of life are daily being more submerged by the profit-making drive of capitalist industry. As a capitalist Government, Labour will not stand up against this. For example, the Forest Service step by step is taking action to sacrifice the West Coast beech forests to Japanese paper interests;

State Shipping Line

The brave promises of a state shipping line to prevent the shipping monopolies from bleeding New Zealand are already evaporating. The Minister of Transport now says it would be foolish to compete with private shipping but a state line could open up new unprofitable trade routes until they are profitable enough for the Union Steam Ship Company! Thus has an anti-monopoly promise been stood on its head to actually assist monopoly!

Assistance for Sport

The fine election promise of a quarter of 1% of Gross National Product to be spent on sport and recreation is also disappearing into vague talk of “exploring the ground”. Local Authorities in New Zealand could really provide worthwhile youth clubs, recreation and sports facilities with the \$15 million this represents but in our view little will come of it.

Labour Relations

The promises here, though cautiously guarded were clearly that Labour was closer to the workers and would favour them in disputes, and not the bosses as the National Government did. But the experience so far has been the opposite — rather the Government has pressured the workers to give up their demands and used the Federation of Labour's right wing to this end. This has been the case with the airport crash firemen, the paper factories engineers, and a number of others.

We could deal with other promises — unemployment, the supply of doctors, taxation, women's rights — but the picture is already clear.

The writing is already on the wall. Labour's pretence that it can alter the quality of life for the working people without ending monopoly capitalism, without organising the people for a socialist transformation of New Zealand, and without breaking with American imperialism is already being exposed for what it is — a pipe dream. The final cold awakening from this dream will come with the first cold douche of economic adversity for New Zealand, now riding the waves of bumper overseas prices. Then the working class and youth of New Zealand will really need to draw the correct economic system and the measure necessary to solve their pressing problems.

As that well known professor, John Roberts, concludes: “Truly a Government of dynamic caution”.

(Reprinted from “M L”, a broadsheet of Communist views, published by the Wellington Marxist-Leninist Group, P.O. Box 6069, Wellington.)



INDOCHINA TODAY

Kirk Continues To Aid Thieu

The major aim of the New Zealand anti-war movement at present is to demand that the New Zealand Government and its allies in Saigon and Washington respect the provisions of the Paris Agreement on Ending the War and Restoring Peace in Vietnam.

Although the Agreement lays down procedures for the ending of military conflict, the release of all prisoners, and the establishment of a temporary administration in South Vietnam pending free and democratic elections, the United States and the Thieu regime have flagrantly violated it. The articles in this supplement concentrate on the fate of political prisoners in South Vietnam, and the need for medical and reconstruction aid for all Indochina.

While the United States Government makes wild and threatening allegations about North Vietnamese troop movements into the South, its airforce is breaking the Agreement by continuing to bomb Laos and Cambodia. With Nixon's encouragement, Thieu is trying to sabotage the Agreement by refusing to release political prisoners, and carrying out a programme of murdering all his political opposition.

Despite the "anti-war" sentiments it has expressed in the past, the New Zealand Labour Government has also refused to respect the Peace Agreement. New Zealand has not recognised the Government of the Democratic Republic of Vietnam and the Provisional Revolutionary Government of South Vietnam, even though the Secretary-General of the United Nations recently called on all countries recognising the Thieu regime to do so. The Government has refused to recognise the seriousness of the problem of political prisoners in South Vietnam, and claims that there are only 21,000 prisoners. Reputable international and Vietnamese authorities have estimated the number at 350,000. After the first Cabinet meeting in December Mr Kirk boasted that the Government would double the amount of its aid to Indochina over the next five years. In March an official of the Ministry of Foreign Affairs admitted that most of this aid would be going to the American puppet regimes in Saigon and Phnom Penh.

The Wellington Committee on Vietnam is pursuing three lines of action to force the New Zealand Government to respect the Peace Agreement:

- 1) Demanding that the New Zealand Government call on its ally Thieu to release all political prisoners immediately,
- 2) Calling for New Zealand recognition of the Democratic Republic of Vietnam and the Provisional Revolutionary Government of South Vietnam. The COV is bringing a joint DRV - PRG delegation to New Zealand at the end of the month to publicise the demand for diplomatic recognition of the two governments.
- 3) Supporting the National Appeal for Medical and Reconstruction Aid to the DRV, the PRG and the liberated areas of Laos and Cambodia. It is vitally important to ensure that rehabilitation aid owed to the Indochinese people by the aggressor nations is paid in full and in a form acceptable to them.

Michael G. Law, Chairman, Wellington Committee on Vietnam



FROM THE PEACE AGREEMENT

THE EXERCISE OF THE SOUTH VIETNAMESE PEOPLE'S RIGHT TO SELF-DETERMINATION

Article 9. — The Government of the Democratic Republic of Viet Nam and the Government of the United States of America undertake to respect the following principles for the exercise of the South Vietnamese people's right to self-determination:

a) The South Vietnamese people's right to self-determination is sacred, inalienable and shall be respected by all countries.

b) The South Vietnamese people shall decide themselves the political future of South Viet Nam through genuinely free and democratic general elections under international supervision.

c) Foreign countries shall not impose any political tendency or personality on the South Vietnamese people.

Article 10. — The two South Vietnamese parties undertake to respect the ceasefire and maintain peace in South Viet Nam, settle all matters of contention through negotiations, and avoid all armed conflict.

Article 11. — Immediately after the ceasefire, the two South Vietnamese parties will:

— achieve national reconciliation and concord, end hatred and enmity, prohibit all acts of reprisal and discrimination against individuals or organisations that have collaborated with one side or the other;

— ensure the democratic liberties of the people: personal freedom, freedom of speech, freedom of the press, freedom of meeting, freedom of organization, freedom of political activities, freedom of belief, freedom of movement, freedom of residence, freedom of work, right to property ownership, and right to free enterprise.

Article 12. — a) Immediately after the ceasefire, the two South Vietnamese parties shall hold consultations in a spirit of national reconciliation and concord, mutual respect and mutual non-elimination to set up a National Council of National Reconciliation and Concord of three equal segments. The Council shall operate on the principle of unanimity. After the National Council of National Reconciliation and Concord has assumed its functions, the two South Vietnamese parties will consult about the formation of councils

at lower levels. The two South Vietnamese parties shall sign an agreement on the internal matters of South Viet Nam as soon as possible and do their utmost to accomplish this within ninety days after the ceasefire comes into effect, in keeping with the South Vietnamese people's aspirations for peace, independence and democracy.

b) The National Council of National Reconciliation and Concord shall have the task of promoting the two South Vietnamese parties' implementation of this Agreement, achievement of national reconciliation and concord and ensurance of democratic liberties. The National Council of National Reconciliation and Concord will organize the free and democratic general elections provided for in Article 9 b) and decide the procedures and modalities of these general elections. The institutions for which the general elections are to be held will be agreed upon through consultations between the two South Vietnamese parties.

The National Council of National Reconciliation and Concord will also decide the procedures and modalities of such local elections as the two South Vietnamese parties agree upon.

Over the past ten months President Thieu has given plenty of signs that he intends to ignore the terms of the Vietnam Peace Agreement in following a programme aimed at liquidating his political opponents, whoever they may be.

On October 24th 1972 Thieu called for the "extermination of what he called the "undesirable elements". The Associated Press and the CBS Evening News reported on October 31st that Thieu had sent out directives and leaflets asking people to "exterminate the Communists" before, during and after a ceasefire.

Thieu's subversion of the Peace Agreement

Thieu has repeatedly reiterated that he will never recognise a government "of 3 parts", a position which subverts article 12 of the Agreement. This article provides for the establishment of a National Council of National Reconciliation and Concord of three equal segments, after consultations between Thieu and the Provisional Revolutionary Government.

On October 12th 1972, Thieu declared: "Let those who continue to advocate a coalition government of three parts stand up and be counted. I am certain that the people and the army will not let them live more than five minutes". The *San Francisco Chronicle* reported on November 4th that Thieu had stated that persons who supported a coalition government were "pro-communist neutralists" and would not be allowed to live five minutes.

That statement was a direct reference to the 'Third Force' of Buddhists, Catholics, students and other neutralists, thousands of whom have been imprisoned, tortured and executed. Don Luce, for 14 years a social worker in the south before his expulsion, writes: "On July 8th 1972 the *Far Eastern Economic Review* reported that 'reliable Opposition sources estimate that 50,000 people have been arrested throughout the country in the past two months'. Thieu's press secretary announced in May of last year that: 'We've arrested the entire student body of Hue' "

POLITIC Thousands Langu

Nearly 2% of the population imprisoned

After the announcement of a possible ceasefire in October the number of arrests soared. Most of them were carried out under the F-6 edict which sets quotas for the arrest of "suspected communist agents and draft dodgers". The pretext for an arrest under F-6 is tenuous: hundreds of South Vietnamese have been arrested for "failure to produce on demand a South Vietnamese flag", and a high U.S. official is quoted as saying that Thieu is "arresting anyone who has a third cousin on the other side". (*Newsweek*, November 13th 1972)

Estimates of the number of prisoners vary. The Committee for Reform of the Prison System claims that "nearly 2% of the entire population of South Vietnam, some 350,000 persons, are political prisoners". Respectable organisations like the International Committee of Conscience and Amnesty International have produced figures which agree with this estimate.

Michael Klare writes of the 20,587 persons executed under the U.S. sponsored Phoenix Programme from 1968 to May 1971, that "all of these people, it must be remembered, were civilians suspected of political crimes (i.e. opposition to the

Thieu regime), and not soldiers belonging to either the NLF or North Vietnamese forces".

Shoot trouble-makers on sight

To be a "neutralist" is, in Thieu's terms, to be "pro-communist". The fusion of terms such as "communist", "neutralist", "pro-communist", and "undesirable elements" is a recurring theme in Thieu's speeches. But his rhetoric contains a very real message. In a recent speech Thieu "called upon 500 police officials to help him crush communist subversion. He again ordered the policemen, who were attending a national police convention, to shoot on sight 'trouble-making elements'" (*International Herald Tribune*, January 26, 1973).

Five days after their release on December 29, after 18 months in Chi-Hoa prison, Jean-Pierre Debris, a mathematics professor, and Andre Menras, a teacher, held a press conference in Paris, at which Debris expressed fears for the plight of political prisoners. "The coming weeks", he said, "will indeed be critical for all political prisoners in the south. We foresee a liquidating operation that could begin in the prisons. As a matter of fact, three days before our departure, there were mass deportations to the Poulo Condor prison". Debris and Menras

testified to the "tortures, violent acts and assassinations carried out between 1968 and 1972 against the patriots imprisoned in Poulo Condor, Phu-Quoc, Chi-Hoa" (*Intercontinental Press*, January 22).

Many political prisoners are being rapidly reclassified as "common criminals" to avoid the need to release them under the Peace Agreement. In a report headed "Saigon's Instant Criminals", the March 24 issue of *Newsweek* notes the concern of the P.R.G. that the number of political prisoners held in Vietnam is so much smaller than expected. "One reason is that even before the ceasefire, Saigon's military courts began trying and sentencing large numbers of political detainees on criminal charges, thus making them ineligible for exchange with North Vietnam. In one camp alone, more than 1,000 political prisoners were reported converted to criminal status in this fashion."

American aid helps repression

A report in the *Australian* of January 1 gave indication of fresh mass arrest. The report noted that he had "ordered the arrest and neutralisation" of thousands of people if ceasefire negotiations were successful. The report noted that the word 'neutralisation' "can mean anything from covert execution to a brief period of detention. American officials discount

STARVATION AS A POLITICAL WEAPON

"Besides carrying out a policy of arresting and exterminating political prisoners... Thieu is intentionally starving the population detained in the so-called 'refugee camps'. This situation has become so bad that Saigon newspapers have finally spoken out against the inhuman tactic... On October 23rd *Song Than*, a Saigon Daily, reported that since September 9th each person in the camps of Binh Dinh province received only 3 kilograms of rice each. There was nothing else, not even salt. Yves Henry, a French economist, in a book entitled *Economie Agricole de l'Indochine* writes that the average necessary consumption of milled rice per capita should be 225 kilograms a year or about 20 kilograms a month. The three kilograms of rice given to the refugee population over a month and a half would last a week at most. This is not all. According to the October 12th issue of *Dai Dan Toc*, another Saigon daily, more than 25% of the rice given to the 250,000 'detainees in concentration camps' in Da Nang was composed of plastic grains. In a series of articles published in yet another Saigon Daily, *Dien Tin*, Thieu's henchmen were accused of making a profit for themselves by substituting plastic grains for the rice they pocketed. These plastic grains are manufactured in a factory protected by Thieu, and besides hastening starvation they destroy the digestive system once swallowed". (*Thoi-Bao Ga Bulletin*, no. 31, January 1973)

"There's a camp at Dalat, a concentration camp for children, where at the moment 800 young boys and girls are being held... Dalat is situated on the high plateau, a place where it rains a lot and the nights are cold. The children who are obstinate, who refuse to salute the flag and sing the 're-education' song, are put into a cell. They are bound so that they cannot move, and then twice during the night, they are drenched with water and left like that to dry".
(*Terror in Thieu's Prisons* by Andre Meuras, *American Report*, February 26th 1973)



ALL PRISONERS

Sh In Thieu's Jails

the likelihood of executions, although they admit they are possible and the word neutralisation has ominous overtones".

A later report from Thomas Lippman and Peter Osnos (*Washington Post, January 24th*) indicates how such a scheme might be put into operation. They write that part of the Agency for International Development (AID) Public Safety Programme was "assisting the National Identity Registration Programme (NIRP) to register more than 12,000,000 persons 15 years and over by the end of 1971".

The size of the numbers targeted for identification suggests the extent of the opposition to the Thieu regime. Saigon Judge Tran Thuc Linh writes that "during the last two decades about one million people have had an experience of the prison regime. Each detainee of course has a wife, children, parents and relatives — ten on average. We may thus say that the penitentiary regime is hated by at least 10 million human beings" (*Prisons in South Vietnam*, published by the Movement of Catholics for Peace).

Black Lists of political activists prepared

The form of identification suggests what the North Vietnamese have called "the white book" of opponents marked

for assassination. The *Washington Post* report notes: "In some provinces, every family has been photographed as a unit . . . That photograph is held by the Government, and the presence of extra people in the house, or the absence of people in the photograph who cannot be accounted for, is taken as proof of unlawful activity. In other areas a colour-coding system is used, with each family designated by a colour showing the degree of loyalty to the Government — a determination that local officials have wide latitude in making".

When Wilfred Burchett was in New Zealand at the beginning of April, he reported that a number of Vietnamese exiles had arrived in Paris with documents showing that the Thieu regime had drawn up black lists of political activists marked down for execution, just as the Nazis towards the end of World War II, shot all those they thought would become political activists after the war was over.

Burchett pointed out that Thieu is not only violating the Peace Agreement by failing to comply with the provision for the release of political prisoners by the end of April, but that he is also trying to sabotage the Agreement by eliminating the neutralist forces, one of the three political forces recognised in the Agreement.

Since the beginning of the Vietnam war world attention has been focused on the military conflict. The fate of Thieu's political opposition in the south has largely been ignored. But now the political future of South Vietnam depends to an important extent on the fate of the political prisoners.

We must demand that the Thieu regime releases the prisoners and stops violating the Peace Agreement, and that the New Zealand Government puts pressure on Thieu to do this. Mr Kirk, Mr Walding, and the Ministry of Foreign Affairs still claim there are only 21,000 political prisoners in the south. The New Zealand people will have to wake them up to the seriousness of the situation.

The material on political prisoners in this supplement is based on 'Resource Dossier Number 1' of the South East Asia Committee, based in Sydney. The primary objective of the committee is to provide 'a factual basis for an evaluation of the issues involved in South East Asian politics, especially concerning political prisoners, and to provide, as far as possible, an explanation of the circumstances of South East Asia by way of theoretical analysis'.

Address: South East Asia Committee, A.I.C.D., G.P.O. Box 161, Sydney 2001, AUST.

"The regime is inhuman. Although Article 7, paragraph 5 (of the South Vietnamese Constitution) stipulates: 'Nobody can be tortured, menaced, or forced to confess', on April 29 1970, an ordinance of the Supreme Court ordered the prosecution of students on the strength of evidence drawn from torture, menace and coercion. I have seen with my own eyes prisoners tied to benches and questioners pouring water, soapy water, sewage and urine into their mouths and noses under their bellies are swollen.

I have seen ropes and iron hooks hanging from ceilings for subjecting prisoners to a kind of strappado called 'airplane flying'. I have seen bloodstained prisoners supporting still bloodier ones by the armpits and helping them limp over from an interrogation room to a cell-block or court-room.

In these interrogation rooms, such trivial things as pins, wooden paper-weights, a length of electrical wire, or a water tank at night suddenly become torture instruments. Pins are driven into the detainee's fingertips, wooden blocks smashed on his head, electrodes applied to his ears, breasts and genitals . . .

They have invented this game: the detainee is put in a tank under a tap from which water falls in drops on his head for hours on end. He will feel as if his head was going to burst and may be driven insane. An official on a careless inspection will find everything quite normal: the water and soap for the detainee to wash, the electric wire for a stove, etc. But I have heard with my own ears the sinister sounds of water dripping, stifled screams, the thuds of blows or of human bodies collapsing on the cement floor . . .

(Extract from an article by Saigon Judge Tran Thuc Linh in *Prisons in South Vietnam*, published by the Movement of Catholics for Peace)

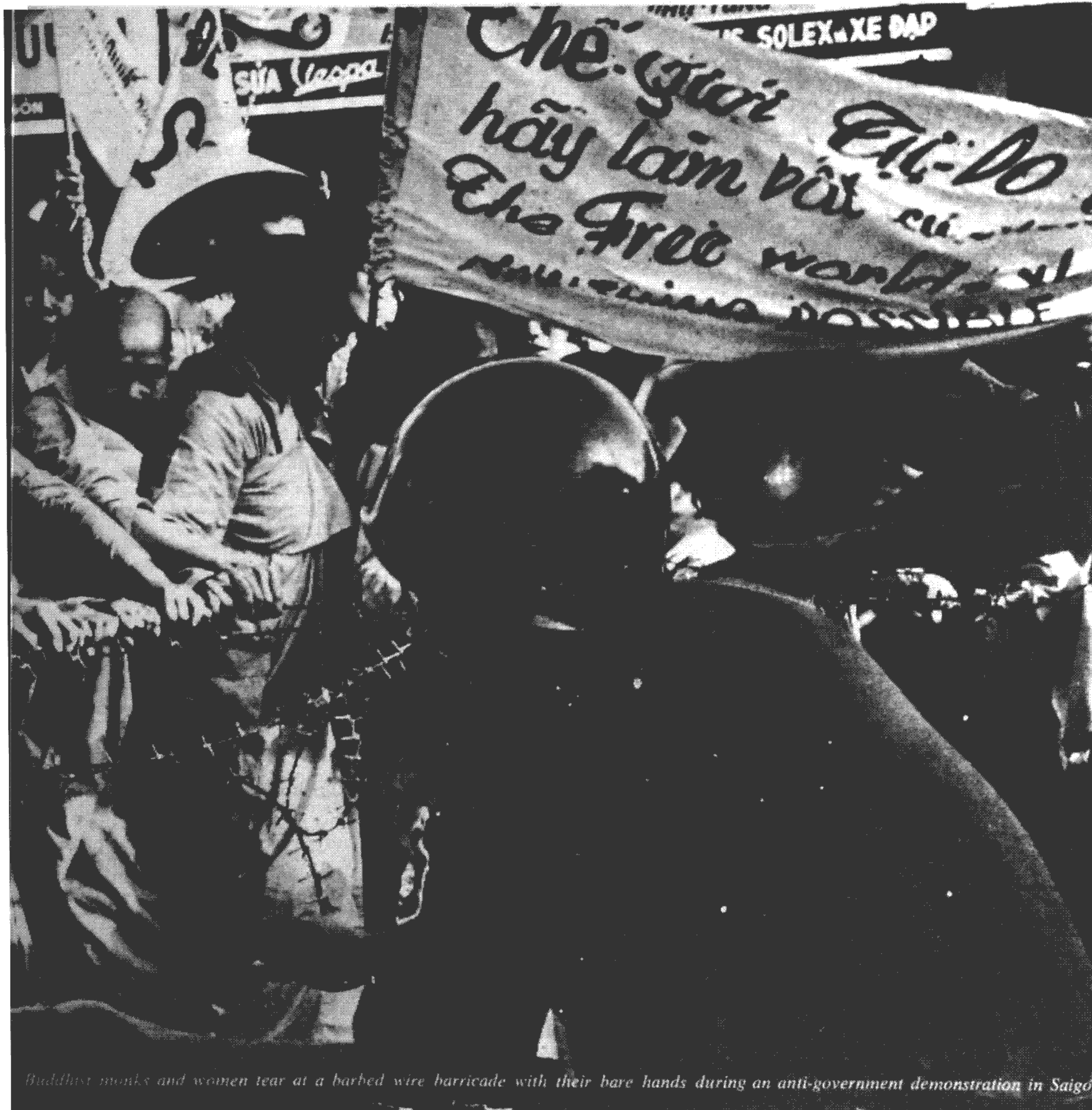
REFUGEES — VIRTUAL PRISONERS

Besides the prisoners and the rural and urban populations at large, the refugees in the cities are a major target for Thieu's repression. According to American sources they numbered 641,000 before the ceasefire, but at least 200,000 have been added since. "President Thieu is said to consider strict control of the people to be the most important task for his regime in the uncertain ceasefire period. To allow a gradual slipping-away of refugees anxious to return to their native villages, he evidently believes, would loosen his control over the rest of the population". (*Washington Post January 24th, 1973*)

The recent decree threatening arrest and or shooting on the spot anyone who "urges the population to make trouble or leave zones under government control . . ." follows an earlier report that freedom of movement will be curbed severely in South Vietnam when the fighting stops. Such a decree is a clear violation of Article 10 of the Agreement, which binds the two South Vietnamese parties to "ensure the democratic liberties of the people".

"Refugees and officials agree that the government has been unusually efficient in curbing whatever organised activity there has been in the camps for a return to communist-held areas. U. S. intelligence sources said that systematic sweeps of the enclosures have been made by troops and special police to arrest Communist agents and sympathisers identified by informers". (*Intercontinental Press, February 5th*)

The refugees, most of whom have no means of making a living, and who exist under the continuous watch of police and government troops, are virtual prisoners. On this basis the estimated number of political prisoners in South Vietnam must be revised upwards. In addition to the 350,000 who are held in prisons, there are at least 641,000 held under armed guard against their will in places known by the more attractive name of "relocation centres".



Buddhist monks and women tear at a barbed wire barricade with their bare hands during an anti-government demonstration in Saigon.

WORLD VISION

INDO-CHINA APPEAL



A FRAUD

Now the Peace Agreement has been signed in Vietnam the aid vultures are moving in. As usual Christian soldiers are marching to the fore, some guided by honest motives, others by political malevolence.

Of course the people of Vietnam want the aid, in fact they have asked for it, just like the "invitations" to Australia and New Zealand to enter the war. "The only safeguard for South Vietnam lies in religion and Jesus Christ", according to Dr An, Minister of Social Welfare in the Thieu government. Not that all types of Christians are welcome in Saigon - many are in Thieu's prisons (U.S. Congressional Record, House of Representatives, June 17th, 1969).

Foremost among the Christian "aid" agencies descending on Vietnam is World Vision, which recently leafletted every household in New Zealand, appealing for donations. World Vision which sprang up in 1950 with reconstruction aid programmes in South Korea, works mainly through churches and invariably works in support of U.S. supported regimes.

The major aim of their present appeal is to help build a "modern training hospital" on 12 acres of land given by the Cambodian Government" in Phnom Penh. The project director is Mr J.A. Calder who has generously offered his services to the project. The only benefit he gets is that the firm he is manager of, South Pacific Construction, is building the hospital.

In Vietnam, World Vision is working exclusively with the Thieu regime, focusing mainly on the "resettlement" schemes for refugees. During the war at least one million people have been bombed out of the countryside into the major cities where they fall under Thieu's control. Naturally enough Thieu is reluctant to let the refugees return to their homes, which are mostly in areas controlled by the Provisional Revolutionary Government. Thieu's attempt to keep the refugees in

the Cities is a flagrant breach of Article 11 of the Peace Agreement which provides for freedom of residence and freedom of movement for all citizens.

The "resettlement scheme" is a variant of the old strategic hamlet policy. World Vision has promised full support for the programme which will involve building thousands of small hamlets in areas securely under the control of Thieu's forces.

Dr An wants each hamlet to house 3,000 - 4,000 people in prefabricated concrete slab homes, each measuring roughly 24 x 12 x 11 feet. These "homes", which will be little bigger than prison cells, will each have half a hectare of land attached to them. Self-sufficiency, which is said to be the major aim of the project, is impossible under such conditions.

As well as providing a means for Thieu to keep people near the cities the "hamlets" offer a great chance for Christian activity. Each hamlet will be provided with a Christian Church, although most of the refugees are Buddhists. Interviewed by the 'New Zealand Methodist' recently Mr Calder of World Vision, and South Pacific Construction, said he didn't "forsee any problems in building Christian churches for Buddhist refugees. He sees it as a great opportunity for Christianity".

Although World Vision succeeded in conning a number of prominent church leaders and politicians into supporting its programmes, including the Prime Minister, it has had little financial success so far. Apparently the aim of its recent appeal was to raise \$150,000, a quarter of which was to be spent on administration and publicity. So far it has raised only \$30,000, i.e. not enough money to spend on its publicity.

World Vision is a particularly insidious form of modern imperialism. It aims not only at bolstering up the American puppet regimes in Indochina, but also at forcing a largely foreign religion on the people.

It is unlikely that the real representatives of the Indochinese people will fall for schemes such as that proposed by World Vision. When he talked to Salient last month Wilfred Burchett said that the D.R.V. and the P.R.G. were "absolutely adamant that they are not going to fritter away their independence which they have defended with such difficulty over all these years by falling for the machinations of international aid organisations". The Vietnamese, he said, had studied carefully what has happened in many other Third World countries, which gained their independence politically only to lose it economically.



WHY THIEU SHOULD GET NO AID

We refuse to send aid via the Thieu administration simply because it is apparent from numerous reputable reports (e.g. that of Dr Alje Vennema, former Director of the Canadian Government's Medical Mission to Vietnam) that the little that filters through the notorious graft and black-marketeering of Saigon is unlikely to be used to help the civilian victims of the war. To quote Senator Kennedy (NZ Herald, June 27, 1968): "In the field of refugee care and in many other fields the Saigon Government has been engaged in the systematic looting of its own people."

Aid to N.Z. medical facilities such as the Qui Nhon hospital is a much more acceptable alternative, but we have several strong reservations:

- 1) Such medical facilities have often served the American/Saigon war effort first, and aided the local population a very poor second. This point is amplified and documented in the book, "Why is Canada in Vietnam?" by Claire Culhane, now available in New Zealand. We have yet to see evidence that this position has changed since the ceasefire.
- 2) Such facilities are (at present) all sited within Saigon-controlled areas away from the areas of greatest need, i.e. those which have been subjected to the most ferocious and indiscriminate bombing and shelling.
- 3) Such foreign-dominated facilities smack of paternalism. This unintentional condescension is all the more embarrassing to us when we consider the high quality of medical services which the (non Saigon) Vietnamese have already achieved by their own efforts under the most appalling conditions. We suggest that such facilities will be more worthy of our aid both in supplies and in dedicated medical personnel when they are integrated into a Vietnamese medical system under Vietnamese control.

The third main channel for aid, and the one we intend to continue to use, is via the Red Cross organisations in the DRV and in the PRG areas of South Vietnam.

The high quality of the medical services run by these organisations is incontestable. Time magazine, November 6, 1972, quotes four American doctors who inspected the North Vietnamese health services: "Many countries have met the medical challenges of war; North Vietnam seems to have surmounted them. Despite a blockade and almost daily bombings, the North Vietnamese have one of the best and most extensive health-care systems on the Asian mainland." They go on to describe the organisation of the system and its astronomical growth since the French withdrawal in 1954.

Compare this with the stagnation and even the decline of Saigon's services in the same period.

The booklet, "Medicine in Vietnam at War" published by the British Medical Aid Committee of Vietnam in 1968, gives eye-witness descriptions by English, French, German and Canadian doctors of the contrasting state of the medical services provided by the DRV and the NLF (now the PRG) on the one hand and the Saigon administration on the other. Of particular interest, from the report of three French doctors: "In the North, programmes of public health, epidemiology, vaccination and medical research are being carried out and developed. The training of young doctors is being intensified. But what moved and surprised us even more, is that this is occurring in the South as well, in the areas administered by the NLF. There are in the South medical schools and even workshops and laboratories where medicaments are produced and perfected. The Health Organisation of the NLF publishes two regular periodicals. Almost incredibly, in the regions under the control of the NLF, clinical medical research and medical conferences go on, geared especially to practical problems." This same NLF Health Organisation has established clandestine services throughout the non-liberated areas of South Vietnam - for example, extending its cholera vaccination programme into the suburbs of Saigon itself. Thus by sending our aid by this route we have been able in some measure to reach the population of the Saigon controlled areas whom Saigon has been unable or unprepared to assist.

In conversation with members of this committee, the Mayor of Hanoi, Vu Dinh, enumerated his country's immediate needs in material aid as 1) Medical supplies. 2) Clothing, especially children's clothing 3) Building materials. 4) Cash, so that they can buy these commodities themselves from neighbouring countries. (A report of similar remarks appeared in the Auckland Star, February 23, 1973). We feel that a continuation of our past policy, of purchasing in London and transporting to Indochina those medical resources specifically requested by responsible, efficient and dedicated Vietnamese medical organisations, is the aid policy best calculated to help the Vietnamese restore their country by their own efforts and in the manner which they desire.

Our aid goes to the Liberation Red Cross of South Vietnam and to the Vietnam Red Cross for use in North Vietnam, Laos and Cambodia. Please send donations to: New Zealand Medical Aid Committee for Vietnam, P.O. Box 6601, Auckland.



WHAT THE VIETNAMESE WANT

The Committee on Vietnam and the New Zealand Medical Aid Committee are to launch a nationwide appeal for medical and reconstruction aid to Indochina.

All donations for medical aid will be handled by the N.Z. Medical Aid Committee to the Liberation Red Cross in South Vietnam, and the North Vietnamese Red Cross. If possible, all donations for reconstruction aid will be sent as cash grants direct to Hanoi. Donors will be given a choice as to whether their contribution should be for medical or reconstruction aid.

Last year the Vietnam Aid Appeal (organised by the C.O.V.) and the N.Z. Medical Aid Committee sent nearly \$20,000 worth of medical supplies to Indochina through Britain. In its report to the Annual Meeting of the Committee on Vietnam, the Aid Appeal Committee outlined how the money it had raised had been spent:

"The money forwarded to Britain has all been quickly spent on urgently needed medical supplies for Indochina, with the great bulk of recent dispatches going straight to the Provisional Revolutionary Government of South Vietnam via Dazimina - their representative in Hanoi. Supplies recently received by the P.R.G. include sets of clinical test reagents, ion exchange

equipment for producing pure water for medical injection purposes, blood pressure apparatus, blood sedimentation test stands, antimalarial Malaprin tablets, polybacteria sprays for surgical operations, synthetic penicillin preparations, and Seprin tablets for treating infections. Similar supplies have been received by the Democratic Republic of Vietnam, the Laotian Patriotic Fund, and the Cambodian Red Cross. These supplies have helped to meet urgent medical needs at a time when President Nixon was engaging in the heaviest bombings of the war."

The N.Z. Medical Aid Committee and the C.O.V. have proved that they are the best channels for sending aid to the people of Indochina. Unlike organisations like World Vision they spend only about 6% of their income on administration. Unlike aid sent through Saigon and Phnom Penh regimes, none of their aid goes into the pockets of corrupt officials. Their National Medical Aid and Reconstruction Aid Appeal deserves your support because your donations will be spent on what the people of Indochina want, or will be sent straight to them.

N.Z. Medical Aid Committee, P.O. Box 6601, Auckland.
Committee on Vietnam, P.O. Box 534, Wellington.

BOOKS

The Witch's Workbook by Ann Grammary. 270pp. Pocket Books \$US 1.25.

Reviewed by Mark Hammond

*Conn of the Hundred Battles,
Do not love Druidry*

Anyone who has ever become interested in the so-called Black Arts will have been faced with an immense body of writings on each element of this subject. Most are interesting — a few are useful.

One wonders whether there is a practical medium between the blind acceptance of such directives, recipes, and philosophies as the interested party is able to ingest, and the impossible luxuries of sceptical dismissal or complete empirical evaluation. It would appear that such an approach contains in part an enquiry into those physical laws and behaviour patterns which firstly are currently understood, and secondly have been visibly associated with activities previously described as witchcraft or sorcery. It should be noted here that witchcraft is essentially many religions, the devotees of which ascribe their powers to assistance by spirits. Sorcery is the exercise of preternatural powers supposedly derived from a knowledge and use of the occult forces of nature, without recourse to spiritual aid. Thus any serious approach to this phenomenon should consider the theological context in which it operates — that is, in absolute objective terms, not what the practitioner can identify. We may favour Rousseau's universe of pervasive good, or de Sade's of pervasive evil. Or

the manichaeic system of a Dual universe, in which the primeval conflict between light and darkness rages. We may accept as a theological axiom a universe populated by supernatural beings of varying potency and inclination. Or we may not see sufficient reason for assigning any value to the concept of supernatural presence and control.

While science is concerned with that which is measurable, it does not preclude the existence of anything beyond its immediate known boundaries. But in the absence of adequate evidence as to the theological constraints on the universe as we perceive it, a study of witchcraft would of necessity be initially only descriptive. The singularly ephemeral deities which have received Man's attention have all had the common power of being socially accepted by a majority of their supposed subjects. One of the usual objections to witchcraft has been its heresy.

This indicates that a behavioural approach to witchcraft would be of value. Studies in ESP and PK have demonstrated their existence and attempted to determine some of their 'laws'. Research has been made in varying degrees into individual and crowd psychology, hallucinogenic drugs and self-hypnosis, physiology, atavism, religious organisation, ritual, primitive societies, mythology and folk-lore, alchemy and its history, and genetics. It is suggested that all of these disciplines are relevant in considering witchcraft. Some studies have been done already in this field.

But why bother? Most people regard it as rubbish or superstition. Many who study or practice witchcraft are knaves or fools. Palmistry, astrology, necromancy, water divination, spiritualism — all of these activities are similarly dismissed by rational people. The main fault in such an attitude is that it is itself 'medieval' or 'primitive' — one should know *why* one does not believe in something. Another reason for constructing an analysis of witchcraft is that it has been notoriously persistent in all human com-

things that will be of use. They need to become aware, along with the majority of university students. G.G.'s book contributes little toward helping people to understand the process by which awareness is achieved.

*"Pedagogy of the Oppressed",
"Cultural Action for Freedom".*
by Paulo Freire. Penguin: \$1.35
and \$1.00.
Reviewed by Graeme Clarke.

The works of Paulo Freire are, in my opinion, of paramount importance to all progressive people in New Zealand. Freire is concerned with how the oppressed can achieve awareness — how the 89% that G.G. ignored can liberate themselves through what Freire calls 'cultural action and conscientization'. The oppressed in New Zealand are the alienated, unaware majority — workers in the factories and in the offices that produce the goods and services in our economy.

Freire's main premise is that the major contradiction in the world today is between the oppressor and the oppressed. The act of dominance deprives the oppressed of their 'thought-language' and imposes that of the oppressor. The 'thought-language' of the oppressor constitutes the myths, rationalisations, the superstition and fatalism that uphold the state of oppression.

Oppression is dehumanizing, says Freire, because it deprives man of his uniquely human right to know and understand his life in his society, and, therefore, deprives him of the right to control his own destiny. Humanization, becoming aware of oppression and thereby organising with one's fellows to achieve freedom, is the process which these two books describe.

Briefly, humanization is achieved by a process of dialogue between 'teacher-students' and 'student-teachers'. First, the oppressed must see themselves as subjects rather than objects. That is, the oppressed must realise that they make the culture in which they live and that the relationships and social actions in that culture are not pre-ordained (although they are controlled by the oppressor). This is achieved by getting the oppressed to teach the teacher-student about their lives. Knowledge of the lives of the oppressed enables the teacher-student to initiate dialogue about the oppression through which the oppressed become aware. Through dialogue the oppressed name the world (their experiences) and thus develop a 'thought-language' with which they can understand their lives, and most important, their oppression.



munities. It is now enjoying a considerable popularity and much publicity.

Cave painting, new moons, goat-heads, phallic images are all magical. Bothwell, Alice Perrers, Faust — all denounced as witches. Bothwell and Perrers were cunning diplomats and courtiers. Defoe informs us in his "Political History of the Devil" (1726) that Faust was a Dutch printer's apprentice deemed a witch, Magician and Conjuror by the learned Doctors of Paris who were not familiar with printing, and considered his merchandise a product of the Black Art. Medieval Europe occasionally excused its persecution of the Jews on the grounds of witch-hunting, sometimes as the same time the Crusaders were being exhorted to slay the Saracens who were obviously wizards and magicians. There were witch-hunts in Germany, England, France, Salem. Heinrich Kramer, James Sprenger, Sir Edward Coke, Soeur Jeanne des Anges, Jame VI of Scotland, Cotton Mather; all believed in the demonic power of witchcraft, and babbled hysterically about them to what seems to have been a fairly receptive audience.

The literature was full of black magic: Skarp-Hedin sings from the burnt-out farmhouse at Berghorsknoll, while his killers flee; before he is executed, Stigandi's gaze scorches the hillside through a rip in his blindfold; Eva places a terrible

As the dialogue develops the teacher poses problems that help the oppressed to clarify their understanding of their lives in society, and to finally achieve awareness and praxis. Praxis is "learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality".

This is the pedagogy of the oppressed. Praxis, cultural action for freedom, is in some quarters labelled mere reformism. Freire developed his theories of education in Brazil where their practice was centred on a rural adult literacy campaign. After Freire's literacy teams left a village the peasants would begin to organise in Peasants' Associations and work for the end of landlordism and for land redistribution. Thus Freire's method was so successful in inciting rebellion that one of the first acts of the military regime after the coup of 1964 was to put Freire in prison. Freire was subsequently exiled to Chile where he helped institute a literacy campaign based on his principles in the shanty towns. It was the change of vote in the shanty towns which was one of the factors in Allende's election as president.

The essence of Freire's theories are universal and can be applied to any situation where oppression exists. "For the dialogical problem-posing teacher-student the pro-

curse on the children of Lir; Merlin, Tannhauser, and True Thomas the Rhymer are all real and still in Faerie. Even after persecution has been dead for one hundred years, Joris-Karl Huysmans can personify Gilles de Rais as the archetypal witch and trace his personality from piety through refined criminal artistry to a repentant but still mystic end. 'Toil and grow rich, What's that but to lie with a foul witch', says Yeats.

Jesus Christ is variously equated with Pan, Tammuz, Adonis. Satan is Apollo, Asmodeus, Pluto, Lucifer. All this was *believed* — the key to any success in magic. Consider the ritual of the Christian church service, which contains the essence of magic — ritual, invocation, devotion, as well as seventeen hundred years of success.

Today, the counter-culture has touched upon this long tale of woe, firstly as a grotesque curiosity and lately as a serious pursuit. 'Rosemary's Baby' fills the theatres, and Roger Zelazny and James Blish are read everywhere. Magazines are produced devoted to witchcraft. Witch Supply Shops are established in Los Angeles and San Francisco. More than ever, the witchcraft ideal has been garbled by its environment — Ann Grammary's *Witch's Workbook* is a typically amusing pastiche of ancient and modern myth. The book is interesting in that it shows the sort of thing which has resulted from the current fad of Witchcraft. Ann Grammary (her surname means 'occult learning') has produced amongst all her spells and lists of demons to invoke, one or two useful ideas. In her introduction she makes the point that to make magic work, one must develop one's mind to believe in its success, and concentrate on achieving the goal. Miss Grammary qualifies the content of her book by saying that ritual is a fairly useful means of raising the mind to the level necessary to control ESP and PK powers — perhaps the most useful item in this *Witch's Workbook*. She also says that the ritual involved is 'fun' — if she believes in what she is doing, it is anything but fun.

gramme content of education is . . . the organised, systematised, and developed 'representation' to individuals of the things about which they wish to know more". Or, as another well known political thinker who developed parallel ideas somewhat earlier said: "In all the practical work of our Party, all correct leadership is necessarily 'from the masses, to the masses'. This means: take the ideas of the masses (scattered and unsystematic ideas) and concentrate them (through study turn them into concentrated and systematic ideas), then go to the masses and propagate and explain these ideas until the masses embrace them as their own, hold fast to them and translate them into action, and test the correctness of these ideas in such action".

Freire also has many other words of wisdom to offer us on such subjects as sectarianism and verbalism. So, instead of deriding Christians even though they be Marxists, (Freire is one of the mythical Christian-Marxists), and engaging in other sectarian practices, bone up on your revolutionary ideology. Both books, though heavy going, are well worth the effort. And, who knows, if we can put them into practice perhaps the government may not let a certain Mr Freire into N.Z. in May 1974 at which time it is rumoured he may be coming.



"Study" by G.G. Neil Wright.
—A Teach Yourself Book.
Reviewed by Graeme Clarke.

This book claims it will help people to learn to study. It aims to make the skills of the academic available to all. If a person has the interest, perseverance, or masochism to read this book to the end, then they are probably academic enough already and don't need its commonsense advice. For those who find padding and obscure argument boring, the best advice in the book is contained in the Preface: "turn to page 219". Don't go back after having read that page, as G.G. suggests, but read on to page 236 (the end). You will have saved yourself a lot of time and probably you won't then buy the book.

G.G. advises that interest and motivation are two of the main things necessary for successful study. Most university students are either academic or want a meal ticket, that is why they are at university. So for them and others with academic interests some of the hints may be useful. Although I think such erudite advice as G.G. gives (e.g.: "It is generally true that such artificial conditions as shelter, regulated temperature, the armchair, the desk, and the midnight oil are necessary for mental work".) is commonsense to most.


But for those without interest and motivation, the other 89% of the population, his advice is rather useless. As they are not interested in academic study they will not persevere with G.G.'s book. Rather, they need to know and understand

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Abortion

Abortion March Successful

The abortion march on April 13 was a success, despite miserable weather conditions. A hundred and eighty people turned out in driving rain and cold temperatures to demand repeal of the abortion laws. The march was militant and lively, chanting as it moved through the streets: "Repeal the abortion laws!", "A woman's right to choose!", "1, 2, 3, 4, no more abortion laws!" — the message was loud and clear to those standing on the footpaths.

This year there was no opposing march as there had been on both occasions last year (May 5 and July 18). Instead, anti-abortionists leafleted the bystanders along the sides of the march, while a number of them waited at the Town Hall to meet us as we arrived for the rally. However, apart from waving pictures of fetuses in front

of one of the speakers, they caused little disturbance. Two of their number had come along dressed as executioners, complete with axe, and tacked themselves onto the rear of the march. The significance of this masquerade was rather obscured after the police confiscated their axe before the march began. Four people gave short speeches at the rally: Jacqueline McCluggage, speaking for the Women's Abortion Action Committee; Helen Smith, a member of the Values Party and Porirua City Councillor; Shirley Smith, a Wellington lawyer, and Alison Laurie, a feminist who has recently returned to New Zealand after being involved in the abortion movements in Denmark and the U.S.

The success of this march, and the support marches all over the country have received from many organisations and prom-

inent individuals, indicates the widening acceptance of the demands raised by the abortion rights movement. Only a few years ago abortion was not even talked about in public, let alone proclaimed a woman's right and openly campaigned for. The abortion rights movement, which was stimulated by the growth of feminism, has lifted this taboo on abortion and brought the issue out into the streets.

WHY WE ORGANISE MARCHES

The Women's Abortion Action Committee wants to reach out to large numbers of people, not only to make them aware of our aims, but to involve them in building a strong, powerful movement to repeal the laws. By organising marches, we can provide a focus for continuing educational activities and a way of involving the maximum number of people in fighting for repeal. We encourage the participation of women, because these are the people who suffer most directly from the unjust laws, who know the fear of having an unwanted pregnancy. The accent is on *participation* because this is an issue which will derive most of its support from women, yet women have been brought up to expect men to make their decisions and fight their battles for them. Few are confident

enough to stand up and demand their rights in such a controversial matter as abortion. Through leafleting, posters and all the other publicity which is part of the build-up to a march we can let women know that we want them to join us, that they don't need to stand on the sidelines, they can act, and their involvement will mean that we can challenge the laws even more effectively.

A demonstration has an impact on other people besides those involved in it. It shows the anti-abortionists that we won't be intimidated by their opposition, that we will not tone down our campaign for fear of raising the ire of the churches and other influential opponents of abortion. We will bring our demands into the streets despite their efforts to stop us. A march attracts publicity, especially if it is lively and spirited, spreading our demands to many more people, especially the many women, who are confined to their houses. It also lets the government know that we are active and growing, that we mean business and we don't intend to let the pressure off them. Not, at least, until we get what we want: Complete, total repeal of all the laws — the right to have an abortion when and if we choose.

Gillian Goodger

Prof. Liley Raises Questions

At a recent meeting for the Society for the Protection of the Unborn Child, the national president, Professor A.W. Liley, said that the steady upward creep of what are still ludicrously called "therapeutic" abortions in New Zealand suggests the "inevitability of gradualness", the same sort of progression which saw the Weimar Republic become the SS State of Hitler. That the president of the Abortion Law Reform Association should report this trend, with apparent satisfaction is an interesting measure of the sincerity of the claim that the organisation does not wish to see more abortions.

According to Professor Liley, the longer this trend continues the more lurid become the statistics, the more blatant become the abuses and the greater becomes the discrepancy be-

tween the misplaced idealism of some legislators and the sordid reality of the practice.

In this context he said, these claims and questions needed re-examination:

1) If, as we have been told, the majority of women needing abortions are not promiscuous and irresponsible but are married and responsible, how does it happen that half of the women having abortions in Britain are single, divorced or widowed?

The legislators of Hawaii were a little bewildered after being reassured that the majority of candidates for abortion could be married, to find that 85 percent were single.

2) If abortion is the neat and tidy answer to illegitimacy, how can anyone explain in the 1970 UK figures which show that 4-5 abortions have to be done to prevent the live birth of one

illegitimate baby? (Registrar-General's Statistical Review of England and Wales 1970: Supplement on Abortion 1972; National Council for the Unmarried Mother and her Child, Annual Report, April, 1970 - March 1971.)

3. If legal abortion is the answer to illegal abortion how can 58,663 legal abortions notified to the Registrar-General in the UK in 1969 produce a fall of twelve in maternal deaths from illegal abortions and produce a corresponding 12 deaths from legal abortions to leave the total precisely as before? (British Medical Journal, 30/9/72, page 826.)

We are assured, of course, that the explanation lies in the late stage of pregnancy at which UK legal abortions are done — they should have been done safely in the first trimester as in Hungary — but...

4. Why have Hungarian claims of only 1.2 deaths/100,000 first trimester abortions been not remotely approached by first trimester abortion mortality in Denmark, Yugoslavia or Oregon (23.0, 22.5, 18.6 per 100,000 first trimester abortion respectively)?

Hungarian claims of the safety of abortion look extremely suspect alongside an overall maternal mortality among the worst in Europe and a high death rate from spontaneous abortion.

5. If abortion and family planning are the answers to the 'battered baby' and 'child abuse', how could the 4½-year survey of 400 battered babies by Professor Lenkowski, Department of Pediatrics, USC Medical School, find that 90% were in fact planned pregnancies?

Is abortion the answer to the battered baby — or simply another and more lethal manifestation of it — of a trend which no longer regards children as children but as property or chattels to be disposed of or dealt with at a parent's whim?

6. If contraception and education are the answers to unwanted pregnancy and the alternative to abortion, how can we believe the experience of Dr. Michael Brudenell at King's College Hospital: "Of 300 women with unplanned pregnancies request termination and seen by me personally, 79% had used either no contraception at all or a method which they knew to be unsatisfactory. Among this group were many intelligent women, including students, nurses, teachers and doctors and barristers."

"Furthermore, few of these unplanned pregnancies resulted from a single unplanned intercourse: most were the result of regular liaisons

so that failure to take proper contraceptive measures in these patients is a recurrent phenomenon." (Proc. Roy. Soc. Med. 65, 155-158.)

'And how' Professor Liley asked, 'does one explain that Sweden with two generations of sex education, can still have a rising illegitimacy rate, a rising abortion rate and a rising VD rate?'

The submissions of the Royal College of Obstetricians and Gynaecologists to the Lane Commission ended with the usual pious platitudes about the need for more sex education and freer availability of contraception.

A leader in the British Medical Journal on "Unplanned Pregnancies" shared these sentiments. This led one exasperated reader (British Medical Journal, 6/5/72, p. 348) to write:

"When will we ever learn? For never in the whole field of human history has so much been spoken so freely and openly and for so long, on so singular a subject as sex is now. To deny this is merely foolish."

"Yet in spite of this unwanted pregnancies continue not to decline but to escalate..

Clearly there is something wrong somewhere. It seems to me that education itself may be one of the factors, especially if it is the wrong education, as much of the current propaganda would seem to be.

"At least some pro-abortionists have the candour to drop any facade of philanthropy and preach an unadulterated hedonism and doctrine of "situation ethics" and "enriching experience". Some are still squeamish enough to prefer a semantic smokescreen and are distressed by the publication of unpalatable facts.

"Dr. Lendum Shettles is a world authority on early human development and the implantation of the fertilised ovum. He stated that it was indisputable that human life began at conception. Colleagues asked him to retract this statement as it was 'disturbing'. In a letter to the New York Times, Doctor Shettles publicly declined to do so.

"When Mr Justice Blackman, Senior Justice of the nine-man US Supreme Court Bench, was asked why, since the court had discarded historic claims of the humanity of the foetus, they had not considered modern evidence, he replied that the court had not had time."

Someone, however, has to have — or make — time for the foetus, and that is what the membership of the Society for the Protection of the Unborn Child is about.

When does human life begin?

One of the two most basic questions involved in the abortion issue is "When does human life begin?" In answering this question we must observe the source of knowledge upon which the opinions are based.

The most noteworthy scientific body within the last decade to consider this problem was the First International Conference on Abortion held in 1967, U.S.A. The decision of this conference, (of which 20% were Catholic with the ratio being worked out proportionately on academic discipline, race and religion) was 19 to 1 in support of the following statement: "The majority of our group could find no point in time between the union of sperm and egg, or at least the blastocyst stage, and the birth of the infant at which time we could say that this was not a human life. The change occurring between implantation, a six weeks embryo, a six months foetus, a one week old child, or a mature adult are merely stages of development and maturation."

Since this is the most qualified body ever to discuss the question and come to a conclusion, from a scientific standpoint the abortion debate must proceed on the assumption that this is human life. As this is human life we can say therefore that an infant once was a foetus but not that it has come from a foetus. (In the same way, an adult once was a child but has not come from a child.)

The other basic question in this debate is centred around the saying, "A woman has the right to control her own body". (Just as a man

has the right to control his own body.)

While people agree that every person has (or should have) the right to control her/his body, is the foetus part of the woman's body? The organs within the woman's body e.g. the heart, the lungs etc. all have cells which carry the same genetic code as the mother and therefore are very much part of that woman's body.

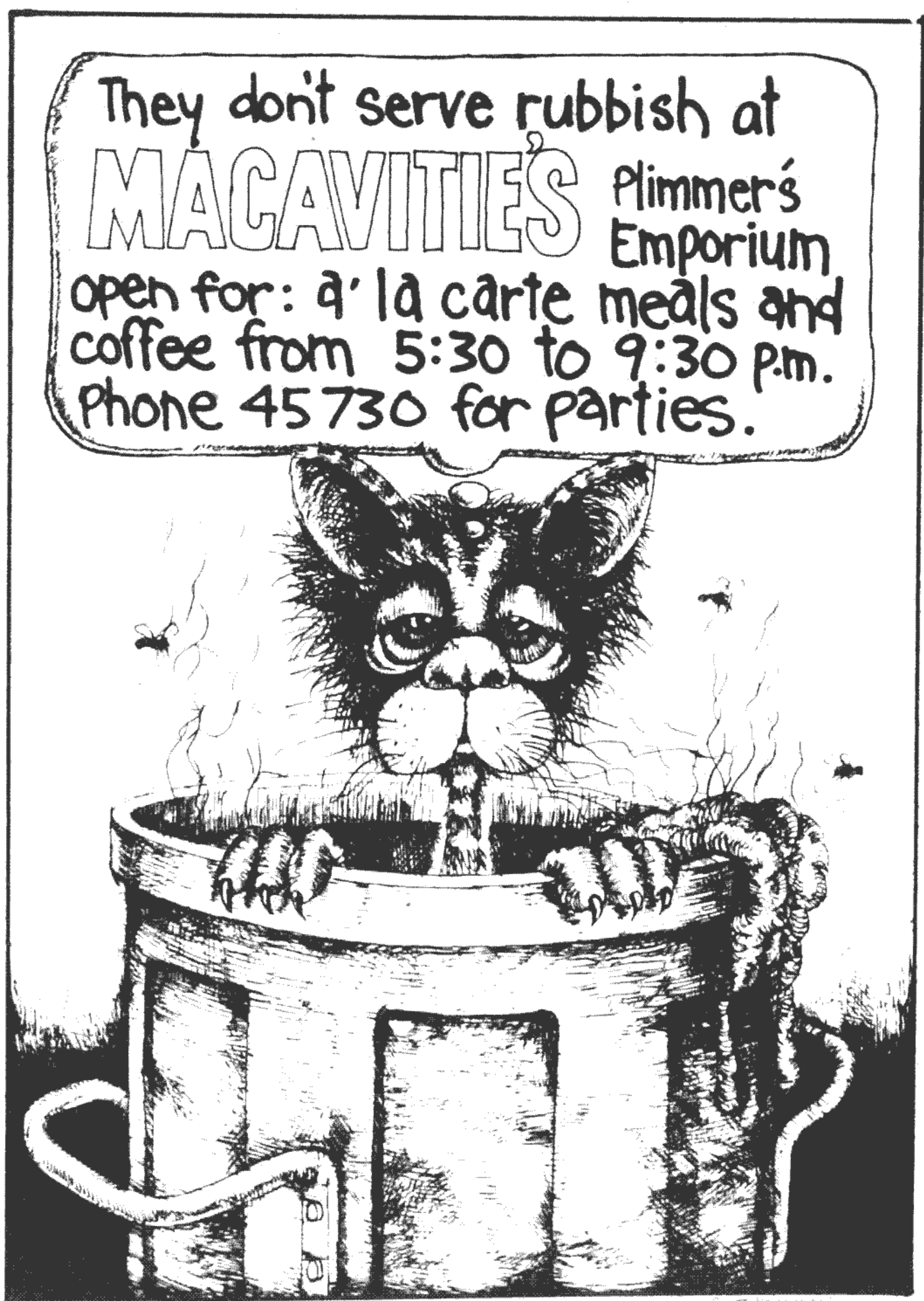
However, the new living being within the womb of the mother has a genetic code that is totally different from each of its parents. It is in truth a completely separate growing organism — this is not part of her own body but rather it is another person's body and as such the mother has no right to exercise control over it.

Who is to say that the mother's right to control her own body is greater than that of the unborn child to life? These rights are equal co-existing rights and so neither is greater than the other.

Does a woman have the right to privacy over her own body? Yes she does, but if she does something to surrender this right, (e.g. she may be bashing some of her children) then the law will not protect her. The right of the child to life is far greater than the right of a mother to privacy.

There are many other issues in this debate that have not been dealt with here because I feel that these two questions are the most crucial to the whole question. Having dealt with these I will leave it to others to argue the remainder.

Petra Van Den Munckhous



The History of Catholic Opposition

"Contra Jenny"

Self-proclaimed experts on everything from atheism to zero-population, the local Trots have recently developed a new interest: that of Church history. They even appear to have appointed an official Church historian, one Jennifer Browne who is a former Catholic and President of the Training College's Labour Club.

Jenny's latest effort to discredit the Roman Catholic Church was her Salient article, "Catholics keep Women in the Home". She attempted, by a confusion of quotes from Popes, imaginary Popes, the International Socialist Review, medieval theologians, Aristotle and a woman by the name of Patricia Brown, to establish that the Church's position on abortion had changed over the past 2000 years and therefore is to be ignored.

Ms Browne begins her 600-word "examination of the Church's position on birth control and abortion" with the statement that, "In early Rome ... abortion was known and accepted as a means of birth control." She then goes on to present the Church as a reactionary force against this "freedom" for a woman to have an abortion. What Ms Browne neglects to mention is that infanticide by abandonment, by poison and by strangling were also "known and accepted" as means of avoiding unwanted children.

Seneca refers to the drowning of abnormal or weak children at birth as a commonplace Roman practice and as a reasonable kind of action (Seneca, "De Ira", 1:15). Suetonius speaks casually of the exposure of children by their parents, with the implication that the act depends entirely on the will of the parents (Suetonius, "Gaius Caligula" 5). In a generally uncomplimentary account of the Jews the Roman, Tacitus, finds it remarkable that they do not kill children born after the father had made his will; that is, children born when the parents no longer want offspring as heirs (Histories 5:5). It is against the background of this callous disregard for infant life as a whole that Ms Browne's lauding of the Roman attitude to abortion must be taken.

A further indication of how the early Christian opposition to abortion was interwoven with a respect for all human life can be taken from the full version of Ms Browne's quote "Thou shalt not slay the child (sic) by abortions (sic)." Presumably she is referring to the Epistle of

Barnabas, 19:5 an early second century document which in fact stated "Thou shalt not slay the foetus by an abortion or commit infanticide."

It would seem that Ms Browne found this close association of abortion and infanticide disturbing, and doctored her quotation accordingly.

Ms Browne then proceeds to a somewhat muddled examination of the classical and medieval concept of "ensoulment". Her initial statement claiming that "Aristotle believed that the male foetus was endowed with a soul 40 days after conception, and a female got hers after 80 days" and that "Jerome, Augustine and Thomas Aquinas (sic) accepted his thesis", is incorrect. Aristotle believed that a male foetus was ensouled after 40 days and a female after 90, not, as Ms Browne asserts, after 80 days. (Aristotle: "History of animals" 7:3). The acceptance by the Theologians she mentions of the 40 day and 80 day periods derived not from Aristotle but from the Mosaic Law which stated (Leviticus 12: 1-5) that a woman must spend forty days in becoming purified if she has given birth to a girl, and eighty if she has given birth to a boy.

Ms Browne's statement on this question that "The fact that no-one knew how to determine the sex of a fetus did not seem to bother them. The church fathers (sic) in their uncertainty were always careful to maintain a certain ambiguity on these questions" is also incorrect. Where penances were in fact lesser for the abortion of an "unsouled" fetus than for a "souled" fetus, the line was always drawn at 40 days, whatever sex the fetus turned out to be.

The statement that "Jerome, Augustine and Thomas Aquinas (sic) ... decided abortions were permissible for a male fetus until the 40th day, and until the 80th day for a female fetus" is also incorrect in saying that these theologians believed abortions before ensoulment were permissible. I would refer her to Augustine (Marriage and Concubescence 1.15.17 CSEL 42: 229-230). "Sometimes this lustful cruelty, or cruel lust, comes to this, that they even procure poisons of sterility and, if these do not work, extinguish and destroy the fetus in some way in the womb, preferring that their offspring die before it lives, or if it was already alive in the womb to kill it before it was born.

Assuredly if both husband and wife are like this, they are not married, and if they were like this from the beginning they come together not joined in matrimony but in seduction."

Ms Browne goes on to quote from a "Pope Cretian". In a conversation with George Fyson on Easter Saturday, he came out with the same quote and attributed it to a "Pope Gratian". Unfortunately for George, there was never a "Pope Gratian" either. I can only assume therefore that the text should read: "However, in 1140 a Cretian announced 'He is not a murderer who brings about an abortion before the soul is in the body.'" Just who this resident of Crete was and why he said it, remains to be seen.

She then goes on to point out that Gregory 9th upheld the ruling of this obscure fellow from Crete and that Thomas Sanchez, the theologian, had described a fetus that endangered a woman's life as an "invader" or "attacker". Just what Sanchez, respected as he is, is doing in the purported examination of official Church decrees, Ms Browne fails to point out. She also fails to indicate exactly where Sanchez said this. In fact, her article fails to give any sources for her statements, probably because they came mainly from the International Socialist Review.

Ms Browne then goes on to state, quite correctly, that "in 1588 Pope Sixtus 5th abruptly announced that Church and secular penalties should be the same for abortion and murder." Presumably she refers to the Papal Bull *Effraenatum*. However she ruins the pleasant surprise of this one correct statement, in her next sentence where she says "Three years later Gregory 16th reversed that decision and abolished all penalties before ensoulment." Gregory 16th, in fact, did not become Pope until the early 19th century. The Pope she refers to is no doubt Gregory 14th, who succeeded to the papacy in 1590 and in fact did remove the added penalties for all sex related sins that Sixtus had introduced.

It is here that Ms Browne makes an apparently valid point. However the equation of all abortion with homicide in *Effraenatum* was for the purpose of prescribing penances and did not infer a real change in the actual teaching of the Church. Abortion of an "unsouled" fetus, and indeed any method of contraception, was the "murder of the man to be" rather than an act of formal homicide. The prevention of life by



what seems to be another of the 'catch-cries' - love and do what you will! This is the way they lose credibility among their peers. Do they think our intelligence quotients are generally low, or can their naivety be attributed to wishful thinking?

The spokeswoman for W.A.A.C. wrote in the 'Salient' of March 29: "Abortion cannot be isolated from other birth control methods." Well, I am sorry Miss/Madam, but your statement is ambiguous to say the least. If you are asking us to accept that prevention of pregnancy amounts to the same thing as termination of pregnancy, then as an interested commentator I venture to say: Tsk! Tsk!

But there's more even yet; Dr Margaret Sparrow, from the Student Health Service, was asked a question concerning the 'morning after' pill (Salient, April 11, P9); the question was: "Isn't that an abortion?" Dr Sparrow's answer was: "Don't ask awkward questions, there is no precise definition of abortion and authorities don't agree on when human life begins."

The doctor has put herself out on a thin limb. I have it on very good authority that the 'morning after' pill induces a very small, but nonetheless true abortion; the fertilised egg or ovum is prevented from implanting itself on the wall of the uterus. The fact is that conception has *already* taken place. What is more, the term 'post-coital' contraception as used in this instance is incorrect, something like inviting a person inside free of charge and telling him to pay at the door! What is popularly known as the 'morning after' pill is otherwise known as an 'abortafacient' - it's effect is different from that of the regular pill in kind and not simply in degree as was suggested.

Let it be said that the anti-abortionists campaign against the *direct* killing of the foetus either as a means or as an end. There are procedures followed by doctors as a matter of course and for the safety of the life of any woman, which have as a side-effect, the death of an unviable foetus. So long as certain conditions are adhered to, such procedures are and always have been morally acceptable to all, Catholics included.

Barry Leech

unnatural means appeared to Sixtus as horrible a crime against God as murder. Hence he applied equal penalties. So while we can in no way approve of Sixtus' actions in prescribing such penances for abortion it is apparent that the actual teaching of the Church in this instance underwent no qualitative change.

Ms Browne then makes the astounding claim that "The Church justifies beforehand any policeman who kills in self-defence, any soldier who kills in time of war and any government that executes in error." What the Church in fact teaches is that a person may kill another only if the other is unjustifiably attempting to kill him. It has never justified "any soldier who kills in time of war" - the war in question must be waged in the legitimate and probably successful defence of one's own country. With regard to a government's right to execution, the Church teaches that a nation has the right to take the life of a person in retribution for a crime against the people of that country. Where Ms Browne gets the peculiar notion that it "justifies beforehand any government that executes in error" is beyond me.

Abortion is not, however, comparable to any of those cases. The Church has always taught that "the end does not justify the means." In the situation where a person can defend his life against an unjust aggressor, the Church teaches that he may kill that aggressor since by his actions the aggressor has lost his right to life. A fetus is not an unjust aggressor, it has committed no crime, and the Church teaches that a woman is bound by the law of love to allow that child the right to continue growing.

In her conclusion, Ms Browne said "The Church hierarchy held women in contempt long before Thomas Aquinas (sic) described us as 'misbegotten males'". She makes no attempt to justify this statement apart from this "quote" from Aquinas. It was, in fact, Aristotle who described females (he was speaking of all animals, not only man) in his work "The Generation of Animals" Aquinas directly negates this in *Summa Theologica* (1 q.92 article 1, ad 1) after quoting Aristotle's statement verbatim. Aquinas, in fact, held the view that women were born, not by chance or a misfiring of nature, but by direct, divine intervention.

Throughout her article, Ms Browne relied on false, unhistorical information. She misquoted, quoted out of context and attributed the beliefs of pagans to respected theologians. She has attempted, by this blatant distortion of truth to identify the pro-life movement in New Zealand with the Catholic Church. When people have to rely on such means to justify their case, I am inclined to believe that there is something very wrong with their aims.

Colin Feslier

A PICKET FOR DEATH

'Cure or kill' has for too long been the war-cry of the pro-abortionists. Their 'good news' is spread far and wide by medium of tear-jolting or indignant articles and posters which conclude with a plug for the 'right of the mother/woman to control her own body'.

For my part, I am anti-abortion and pro-woman. My argument rests on one principle; that human life, in no matter what form, deserves the utmost respect. I am against backstreet abortions, 'therapeutic' abortion, euthanasia, murder, robbery and rape. I believe there are some things that by their very nature are simply WRONG! Statements like these have rocked many a 'fleshy' foundation so please don't hesitate to spit blood - but do read on.

Does the so called 'mother/child' dilemma necessitate abortions? The evidence is that cases are rare. Is there a pool of misery in this country as a result of denying women abortions? No! Abortions are done.

My point is this; a denial that human life exists from the moment of conception is scientifically untenable. From the time of conception the embryo exhibits characteristics that

are unmistakably human. With appropriate methods of examination there is no question of confusion with the embryo of any other animal species. By the time a woman is only two weeks past the date of her period the baby's heart is beating within its body. The foetus does not live off the mother although up until a certain age cannot live independently of her. By the age of two months, the embryo has acquired human features which are easily recognisable. It has a brain, skeleton, joints and muscles. It can move and respond to stimuli such as pain.

Life is present; and the life is not bird life, or elephant life or whatever, it is clearly human. Which brings us to consider the absolute right to life of an innocent human being. What amuses me most is that our generation screams for an end to war and social injustice of all kinds; why? - presumably because we consider that human life is worth something more than most other things we have stumbled across. But when it comes to abortion, the tide turns to a picket for death.

Pro-abortionists maintain that they appeal to the saying-power of logic. Rather, I would suggest that they are illogical in the light of

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LETTERS



An Open Letter to the Food Co-op.

Dear Friends,
I was very distressed to hear of the developments on the co-operative scene since I went to Christchurch. The way I hear things if I wanted to join the co-operative now I would most likely be not able to, because I'm now one of those persons so dreaded by some of the student body, a worker. I earn money, so I can pay the downtown prices. It was said or so I'm told that next year the university co-op will have to be selective, students only, no workers, and a few token pensioners and others, "because that's what Peter Rendall had in mind". Now I don't mind getting quoted, but to use me as an excuse for a bit of out and out tokenism is a bit much. I totally oppose any token suggestion, the co-operative was started as the Wellington Food Co-operative, not the university co-operative. It was started to give its members a chance to get out and meet their neighbours, to relate a bit more to the people about them, not to provide cheaper food for a relatively privileged class. If you want to exclude anyone from the scheme could I suggest students, who have much more time than anyone else to go and grow their own.

But some people say, that the Co-op is getting too big. Shit hot, now start to reorganize yourselves! In theory you have the best brains in the country at your disposal, and you can't even organize a simple thing like a co-operative. God help the Capitalist world when you lot get loose, it won't have a chance!!! Don't get scared because you're succeeding, apply yourselves.

The Mt Victoria People's Union is setting up on its own, along with others who have a greater stake in the community, to join in the true spirit of a co-op, that of all for one and one for all. It is most regrettable that this situation has come about. Division in this manner is really bad and is the means by which downtown interests will break the co-operative, and thus finish the whole scheme for everyone.

If I might make a suggestion to everybody ... all members of the co-operatives should come together and discuss some of the issues that seem to be coming up. A meeting must be held of not just those who have placed themselves at the top, but all involved, for they affect the whole co-operative idea.

Love
Peter Rendall (Truck Driver and proud to be it!!!!!!)

An Incoherent Youth Ejaculates

Dear Sir,
In view of the present circumstances and considering all the facts ... THE LARCH!
Yours sincerely,
G.N.J. Darlton.

Japanese & U.S. Exploitation of Vietnam

Dear Peter and Roger,
Following the ceasefire agreement in Vietnam and Laos, problems and possibilities for international investors having speculative practice opened up. The Vietnam War has created one of the biggest parasitic industries in South Vietnam. Profit from armaments and from black-market deals amounted to several hundred million dollars a year. Within this hectic enclave of human misery and vice, peripheral earnings from 'entertainment' and 'public service' ranging from sales of alcohol, drugs and cigarettes to prostitution, constituted large proportions.

Having made some 12,000 million dollars profit out of U.S. war contracts throughout the Vietnam War, Japan, in the view of U.S. Administration, should now use the profit for reconstruction and rehabilitation of Vietnam under the current international scheme. Japanese business circles are opposed to this as an indication of a clash between U.S. and Japan. They instead offered 850 million dollars as the basis of aid from all the joint international sponsors. Moreover, they consider rehabilitation and reconstruction of South Vietnam in the context of direct credit grants to the South Vietnamese regime. The requirements are set to export large volumes of consumer goods and equipment from Japan to South Vietnam. It is noted that some 800 million dollars of U.S. aid subsidies were spent by South Vietnamese regime in the past year importing Japanese-manufactured motor cycles, refrigerators, TV sets etc. This however, is considered as misapplication of aid subsidies.

Japan and U.S. are undoubtedly intending to seize the profits in Vietnam in their talks on aid to South Vietnam in the near future. To survive a war is not easy. To survive economic exploitation could be difficult as well. After the war in Vietnam, the profit-seeking investors continue seizing opportunities to accumulate wealth by exploiting South Vietnam and her people.

L. Scott

H.T. Lee Fund

Dear Editors,
Money received for H.T. Lee to date is well in excess of \$300. Of this amount \$114 was received last week from friends, mainly overseas students, from throughout the centres of New Zealand. Any more contributions would be gratefully received at the Salient Office, by Peter Wilson or myself.

Graeme Clarke.

Left Wing Truth

Madam/Sir,
So you sucked someone in with the HART motion or non-motion, so you "can't resist giving the knife another twist" so onward with fighting bourgeois imperialist capitalist cliches. That's fine but why the slander on the family name of Frisbee. Volume 36, Number 6 did not recognise that Lionel and Lincoln are the black and grey sheep of a long standing family. Their godfather was a good commie hater and liked rugby. Where has he gone wrong?

We sane Frisbees are disgusted at our relatives partaking in your sanctimonious and "tiny minded" left wing version of 'Truth'. We Frisbees even dare to recognise that there may be other opinions than the party line. But of course the cover of Volume 36 Number 7 was full of the slight spark of Frisbee genius and originality.

Yours in fighting the cliches of the paper tiger and running dog establishment.

Errol Frisbee



One Eye on Ecology

Dear Sir,
I would like to make some comment on David Tripe's article in "Salient" March 21, titled - Ecology Action: "Are they Wasting Their Energy".

From the beginning I must admit that I agree with his final conclusion, that environmental disruption is so engrained into our modern society that it will take a major change to solve it. However, I disagree with the possible change that he implies.

My interpretation of his article is that he blames the profit centred capitalists system for our ecological disruption and implies that a socialistic type organisation may be the answer. Once again his ideas are typical of the socialistic garbage that seem to influence the Salient breed. Here is a typical example of a person who looks at the world with one eye open - so typical of many of the movements of University today.

To help Mr Tripe open his other eye it may pay him to read about the ecological disruption in USSR and other socialistic countries. One book that springs to mind is Prof. Goldman's - "The Spoils of Progress", published in 1972. This will show very clearly what happens to the environment under state control. Why is it that so many critics have more faith in a state bureaucracy than the individual freedom of the people?

"Governments assuming a proper limitation of their activities are necessary and not evil. Their evil begins when they step out of bounds. The necessity is that the evil actions be discontinued". Frederick A. Hayek.

Because of the above reasoning I cannot agree with the ideas expressed by Ecology Action that the Values Party "has all the answers". After reading the party manifesto and listening to various speakers I am convinced that the party is full of contradictions and it will end up by being a party that spends most of its time chasing it's tail. How can you talk about individual freedom, liberty and new values on one hand and increased state intervention on the other even to the point of Nationalisation of land - state ownership again. The present example of the Labour Party and the freedom of the farmers over the Wool Marketing Corporation is a lucid example of the beginning of the state control over the freedom of the individuals and their produce.

In closing may I say that if I have misinterpreted your article Mr Tripe, I humbly apologise.

Yours truly
Wayne Nicholls

European Decadence at VUW: An Easter Puke

When one is doing a critique of the university, it is difficult to know whom to attack most, staff or students, but I will take the former, because they are generally at a more advanced stage of idiocy.

Firstly, where is Euro and Yank society going... most definitely west, to throw in a pun. Brecht, whom those literary morons chronically misinterpret, observed this years ago, and one needs only to analyse the development of Euro literature (at a depth beyond the capability of most staff members admittedly) to see the destructive, decadent effect that "progress" has had ... too many people, too much misdirected energy, materialism. Euro-land and the Big A are sick society and are threatening to pull us down with them, but what is the university, supposedly at the vanguard of 'cultural progress' doing about this?

(a) TEACHING

The quality of the teaching here is abysmal. Why? Because students with some spark of inspiration and endurance (because one needs endurance to last it out here) are told that all the 'great minds' are Yanks or Euros? How, in fuck, can a sick society produce great minds? This is so totally absurd! Not only are Euros appointed to academic posts here, but even NZ'ers who hardly deserve to be called of this nation, so corrupted are they by Euros and Yanks. Yet our teaching standards are being continually measured against those of sick societies? How insane!

(b) GENERAL

Brecht demonstrated how misdirected energy led to materialism and ego-encapsulation. And shit, there are millions of encapsulated egos horned round the staff club. Firstly, six months too late, fervent resolutions were passed at Faculty level about the preservation of trees on campus, "the university should be at the vanguard of cultural consciousness!" was the battle cry. Yet six months ago, and today, fervour was directed towards the preservation of parking spaces. We all know that gleaming cars and glistening asphalt, and billowing exhaust-fumes are things beautiful to watch ... but no, let us not charge staff with insincerity, blindness and hypocrisy!..... that's not British! After all, one cannot say that one has to be a human being to be a good teacher there is no correlation whatsoeverWhat utter shit!

So on this count we see that again the correlation between human being and academic at this university has vanished, and it is small comfort to realise that the situation is worse overseas. This vacuousness also shows itself in the manner in which their sexual life is conducted a sordid morass...distinguished by meaninglessness and depravity, and with more concern beyond that, for whether their lovers will help or hinder their careers or not. Shit, there is so much mud to be slung about staff members' feeble behaviour, one's mind blows, and it is ironic that it is their middle-class pseudo-morality that prevents students being generally dragged into such messes.

And the way appointments are made is a wonder to behold! The little ego-circle is nicely preserved by criteria such as publications (which no-one bothers to check up on to see if they are any good which most of them aren't) and referees from Euro-land. No more need be said about the irrelevance of that! Also whether he's a nice chap, whether he helps his boss in the garden (obvious sexual imagery) and all that shit. Can he communicate with students? Goody gracious me! That has nothing to do with it!

Well, it's all a sick mess, and the students are doing fuck all about it. Most of the bright students go to Euro-land or the Big A, get corrupted and vested interests, and return as non-human beings to perpetuate the circle. It is a good thing that the UGC Research Committee wants more research done in NZ, and perhaps students might start forgetting about politics that relate to things Euro and Yankee, and start worrying about how things work out in the South Pacific. And above all, let's start doing something for the poor schoolkids who emerge crippled by a school system and come to university for something better, if we can't do anything for ourselves now!

Disgusted Porirua Worker

The Antisemitism of Russian Anarchists

Dear Peter and Roger,
Strange though it may seem to Graham Rua, my reference to Makhno was based on non-Trotskyist sources.

Everyman's Encyclopaedia (Vol. 8, page 228) states that Makhno's raids were "invariably accompanied by great violence and pogroms".

The Jewish writer Joel Cang, a bitter critic of the Bolsheviks, states on page 60 of his book "The Silent Millions", in reference to the killing or maiming of a quarter of a million jews in pogroms during the revolutionary period, that "almost all of them were organised by the anti-communist military group under the com-

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mand of Peturya, Denikin, Makhno and some of the other generals fighting against the Bolsheviks". Plainly he errs in lumping in Makhno together with the other named anti-Bolsheviks in one command, but the allegation of pogrom remains.

Victor Serge, who Graham Rua recommends as an authority on the Kronstadt uprising, writing in relation to Makhno on page 122 of his book "Memoirs of a Revolutionary 1901-1941", refers to a "number of atrocities committed by his hands". True, he does not state that they were against Jews, but perhaps Graham Rua can throw some light on this reference.

Trotsky himself did not accuse Makhno personally of being anti-Semitic. In his article I referred to in my first letter, he said: "I should add that the hatred of the city and the city worker on the part of the followers of Makhno was complemented by a militant anti-Semitism".

The evidence brought out by A.A Adams in his book "The Bolsheviks in the Ukraine" (New Haven and Yale Press 1963) supports to the hilt the view that although Makhno was himself opposed to anti-Semitism there were at times substantial anti-Semitic elements within his army.

In May of 1919 the anti-Bolshevik Ukrainian partisan group led by Giforev, carried out the massacre of 5000 Jews in the town of Elisavetgrad. Almost immediately this force was broken up by the Red Army, but a remnant of it, still under the command of Grigorev, joined forces with Makhno. On page 402, Adams says: "Makhno acted as the Government of this alliance and Grigorev served as the head of the military forces". This union lasted for a short period ending with Grigorev's death at the hands of Makhno, in a shoot-out at Sentova on July 27 1919. It seems that the bulk of Grigorev's supporters were immediately fused into Makhno's general army. To Makhno's credit it is said that one of his reasons for killing Grigorev was the Elisavetgrad pogrom.

On page 218 of his book, the "Unknown Revolution", Voline also describes the Sentova incident, but strangely makes no mention of Makhno's alliance with Grigorev, which preceded the gunfight. He does, however, tell us that "nearly all" the Grigorev supporters absorbed into Makhno's army had to be dismissed "later on". This was, he states, explicitly due to their "anti-Semitic spirit which their former chief had managed to instil into them".

To the extent that my earlier letter suggested that Makhno was personally anti-Semitic, I unreservedly withdraw and retract. Will Graham Rua similarly concede that Trotsky's charge relating to anti-Semitism among Makhno's followers has a basis of fact?

I commend a book review of Arvrich's "Kronstadt 1921" appearing in Volume 23 of Society Studies (p. 677) to G. Rua. The reviewer is M. Lewin who suggests that Arvrich's conclusion is that, though one can have sympathy with the rebels, the Bolsheviks were none the less justified in acting as they did. Arvrich quotes from a White Guard group which claimed to have organisers within the fortress making plans, but who did not spark off the actual revolt. Can the Anarchists be certain that, had the actual revolt not been stifled by the Bolsheviks, this group could not in any circumstances have taken over the leadership of the rebels? The conduct of Oetrichenko, a leading rebel, after he fled to Finland, can give little comfort to the Anarchists. Arvrich is quoted as saying that he entered into an agreement with the National Centre (an emigre group) and Wrangel, the White Guard Commander, to wage a common fight against the Bolsheviks.

The reviewer expresses the opinion, whether it is his own or Arvrich's is not clear, that the programme and opinions of the Kronstadt sailors was a blend of populist anarchism, slavish nationalism and nativism, often xenophobic and never far from the mood traditionally expressed by the slogan 'beat the communists and the Jews'. As far as I am aware, neither Arvrich nor Lewin are Trotskyites.

Yours fraternally,
Hector MacNeill



White Liberal Trash

Dear Sir/Madam,
I refer to your grotesque and ridiculous article on some joker called Rama in your thingamebob. Youse white liberal trash is all the same. Why don't you go home and go into daddy's business.

Yours sincerely,
Tony Simpson.
(Village Idiot with Certain Privileges)

Singaporean Subversion in New-Zealand

Dear Sir,
I wish to register my abhorrence at the following letter which was sent by the Singapore Government to Singaporean students in this country.

PUBLIC SERVICE COMMISSION
SUPREME COURT BUILDING
TOP FLOOR
SINGAPORE 6
PSC/C/S/36/73
31 March 73

Mr Heng Hiang Khng
Dept. of Psychology
Victoria University of Wellington.

- Dear Student
1. You may be aware that the Singapore Government has recently launched a campaign against long hair. The issue is not merely a question of hair length as an end in itself, but the life-style which long hair is indicative of.
 2. It is the intention to deter young Singaporeans, in being 'fashionable', from being drawn into what is basically a pernicious life-style. Male employees in the Civil Service have been told not to have outlandish clothes and unduly long and unkempt hairstyles. All officers are expected to wear clothes and hairstyles that give the appearance of neatness and decorum.
 3. As Singapore Government scholars, you are expected to reflect the positive attributes of Singapore and not to adopt the trappings of hippieism. We have noticed that male students who have returned to Singapore from overseas on completion of studies or on vacation, have been sporting long hair. This is not in keeping with your status as Singapore Government scholars.
 4. You are therefore requested to refrain from keeping unduly long and unkempt hairstyles and all other manifestations which are symbolic of the hippie life-style.

Yours faithfully,
MRS HELEN LIM
for SECRETARY
PUBLIC SERVICE COMMISSION

I object very strongly to a Lee Kuan Yew's dictatorship, which is incompetent in solving its own very pressing problems, passing arrogant, unfounded and unwarranted moral judgements on the life style of people in this country.

If this dictator considers our life style pernicious he can either keep his opinions bottled up inside his nasty mind, or make his statements public. Such subversion by an American puppet government is deplorable and dangerous, and on behalf of my countrymen I demand an immediate apology from Mr Lee Kuan Yew.

Yours
A.D. Campbell

Pie in the Sky

Dear Sir,
The debate over abortion shows up some significant features of the two sides. The Christians start by stressing the value of human love and sexuality. The humanists have the one as a temporary affair, other as a matter of whim or fancy, a plaything.

The Christians place ultimate value on human life as it is, because it is. No half measures. The humanists say life has a value only according to subjective criteria, one's opinion, its value being relative to many factors.

More often now one hears humanists say that the human is no more than an animal, that the person has no innate greatness or dignity. People are, therefore, to seek merely an untroubled, comfortable life.

Christians hold, however, that what we suffer in this life can never be compared to the glory which is waiting for us. Therefore they encourage people in painful, or trying circumstances to transcend themselves, to act putting others before themselves, to show the greatness that is in them.

I must admit I am frightened by the way humanists are degrading human life, the human person. They seem to be reducing our life to insignificance. It's becoming more clear on which side people will get a better deal.

Arthur McKenna.



Malaysian's Neighbour

Dear Sir,
It is unfortunate that a Malaysian has picked on so trivial a matter to attack his neighbour in a foreign country where they form the minority. Instead of working towards mutual fulfillment he has seen it fit that Singaporeans and Malaysians should be segregated to the extent that they form separate associations. If Mr Chan's aim is to aggravate Singaporeans, he has no doubt succeeded and I can only sympathise with him who, apparently educated, has exhibited such a selfish, malicious attitude towards his own neighbour.

Yours faithfully,
Singaporean

"Heroic Acts" - an insult to workers

Dear Sirs,
The decision to celebrate May Day at the university is a progressive step, which has been welcomed by almost all but a few "proletarian purists", who see all trade union officials as faithful dogs of the capitalist class. Despite these Trotskyistic 'noises off', the celebration promises to be a potentially useful step, even if it does no more than remind students of the existence of working people in our society.

But what a pity it is that this progressive move should be marred by a ridiculous antic. I refer to the pink sheets of paper currently littering the university, which quote that well known phoney Jerry Rubin - "Do it! a heroic activity".

The reverse side of this call to arms states that VUWSA is promoting the general theme of liberation around May Day. Between Sunday Midnight and 3 p.m. on Thursday students are invited to strike a blow at any institution supporting Capitalism, Imperialism, Sexism, Racism and Knowledgeism.

Simply you say. The obvious course is for all students (having dutifully registered with their puffed up little bureaucracy) to burn the university to the ground, preferably with themselves inside it. But hang on a minute heroes! If you do that you won't be able to claim the \$20, \$10 and \$5 prize money offered!

If these antics are carried out and publicised as part of student recognition of the International Day of working class solidarity, they will deserve the contempt of all working people. In the long and bloody course of their struggle workers have carried out countless acts of heroism. Students have also engaged in truly heroic struggle.

But to clothe the old capping pranks in the garb of "heroism" is to debase these struggles in a childish and reactionary fashion. Such a mindless class insult should have no place in the forthcoming May Day celebrations.

Yours fraternally,
Don Franks

No Freedom until Imperialism ended.

Dear Sirs,
With the ending of the war in Vietnam and Laos, the question of the future of South-east Asia and the role of Malaya has acquired a degree of urgency.

The discussion within Malaya and among her Southeast Asian neighbours in the so-called 'non-communist orbit' has in recent years centred around the 'Association of Southeast Asian Nations' (ASEAN). This Association is a part-economic, part-political consultative body with no clearly-defined lines of action. Its nature of mixed allegiances and commitments under the aegis of several super-powers has turned out bizarre results. Some members considered ASEAN as a marriage of convenience, with mutual protection during political tension. Some saw it as a variety of 'Asian Common Market'. However, others saw it as an extended arm of the various military pacts operating in Southeast Asia, complete with the usual cliches about 'combatting communist subversion'.

The ASEAN members include Malaya (Singapore), Indonesia, Thailand and the Philippines who tended to think and act in a vicious circle, in which the future of the region was compressed and solidified into one inflexible formula, the formula of anti-communism. In a state of hysteria, certain powers were able to launch their expeditionary campaigns, set up their proteges, establish their foothold and augment their claim as 'protectors' of this and that puppet virtually anywhere in the world. The new Labour Government in New Zealand continues to play its role as a junior partner of US-British imperialism by actively associating with the Five-Power Defence Arrangements.

Unless a complete break is made with the past concepts of foreign patronage and big power interference any talk of neutrality and sovereignty will be a waste of time. Are certain powers prepared to withdraw from their 'position of strength' and their interference in the internal affairs of countries in Southeast Asia? Are the peoples and nations in Southeast Asia to be allowed to choose their own form of government and associate freely with one another without political, racial or any other forms of discrimination? The dream of a regional organisation of peace, freedom, neutrality and security will be a farce if these questions are not solved.

Sincerely,
Malayan Monitor

Under the Bulldozer?

Dear Sir,
Where are all the Ecology Action groups and the Conservationists when the campus is being desecrated by shrieking, chugging juggernauts until it becomes a yellow bowl of swirling dust??

Why does a lone kowhai fall to allow for drainage at the side of the houses on Kelburn Parade? Those who have for long enjoyed the prospect of this tree thought it had been reprimanded. Blossoms burst forth and birds returned - as if realising that the tree had been spared. But now one bulldozer has swiftly ended years of growth and the stand of gum trees is assailed again.

If this is planned development what will future students and staff enjoy? Perhaps a concrete wilderness devoid of trees where no bird sings. Modern New Zealanders should learn from their forefathers' mistakes: preserve now. IT'S NOT TOO LATE.

Woodman Spare Those Trees

Yours sincerely,
Carol A. Cooper

Fun for Some

Dear Sir,
This varsity year must go down on record as one of the dullest yet experienced. Not only have we lost all those shit-hot capping balls, orientation balls, etc. but now we can't even enjoy ourselves on capping day. Christ can't we even have a little bit of fun once a year where like last year we all went out splashed around in Oriental Bay and then all got pissed at the Tramways - does everything have to be politically motivated such as this year's proposed "Solidarity with the South African Workers" evening - bloody great I don't think!

Surely the past capping activities brought students together for about the only time in the year and usually most people thoroughly enjoyed themselves - there weren't many complaints after last year's brilliant effort and the amount of participation showed how much this activity is enjoyed as a break away from this fuckwit place. So how about giving the fucking politics a bloody great boot in the arse and get some fun back into this machinery with a few good stunts etc.

I am etc.
"PISSED OFF"

Do Your Dirty Work
Sincerely A Packer!



Drive-in Coin Operated Laundrette.
Dentice Dry Cleaning Depot.
295-299 Willis Street, Wellington. Opposite Dental School) Hours: 7 a.m. to 10.30 p.m., 8 days a week.
Special Student concession - A booklet of 5 tickets worth 50c each for \$2.00. 20% discount. Tickets from Manageress.
T.V., Music, cards, chess, etc. Vending machines for Cigarettes, Pantyhose and chocolate.
15lbs of washing, do-it-yourself basis, 75c includes soap powder, 25 minute wash and 10 minutes tumbled dry by natural gas. (Or let us do it for \$1.00).
(BE A MANGLER)



STUDENTS CONCESSIONS

SQUASH : 35c per half hour
(normally 65c)

Rackets half normal hire.

GOLF : 30c and 40c

Bucket of balls

(normally 40c and 60c)

CONCESSION HOURS

9 - 12 and 2 - 5

Weekdays

JOHN REIDS SQUASH CENTRE