Faculty censures Wild

The staff of the Law Faculty has censured the Chief Justice, Sir Richard Wild, for his statement on the All Black Tour.

The motion of censure read as follows:

"That the Faculty respectfully record its regret that the Chief Justice should have made a partisan statement on a matter of public controversy, namely the propriety of the proposed All Black rugby tour of Southern Africa."

Richardson, conveyed the resolution to the Chief Justice in a letter together with the following remarks:

Professor Matheson's dissent and Professor Barton's and Mr Giller's objections from the first resolution were recorded. Professors Barton and Matheson considered it was not within the competence of the Faculty to pass such a resolution, and Professor Matheson directed on the further ground that he believed judges have a right to make statements on matters of public controversy other than party political issues. Professors Barton and Higgs and Mr Davis wish to be known that their dissent from the part of the second resolution concerning distribution to the news media were recorded.

The following full time members of the Faculty were not present at the meeting when the resolutions were dealt with: Professors Richardson and Ellerger and Meers, Kirth, Angulo, Duncan, and Turner.

The resolution should make it clear that part-time staff members of the Faculty did not receive notice of the motion and did not attend the meeting at which it was discussed.

Professor Richardson was reported in the DOMINION as having said that he was "out of sympathy" with the resolution. The same DOMINION report included the following comments:

"An individual's freedom of speech has always been a cherished principle in university life."

"But when a group within the university is involved, the principle, it seems, is open to question."

This was highlighted when the Faculty of Law at Victoria University of Wellington sent a letter to the Chief Justice, Sir Richard Wild.

On Saturday night a number of students were involved in throwing food and glasses at one another. A person who was named as being involved in the Ball incidents has insisted that the people throwing glasses from the mezzanine to the dance floor were not students. A second person at the Ball said: "It was not an isolated incident," and wondered why any fuss should be made about it.

A meeting was held on Monday to determine what action should be taken following Saturday's chantages. At that meeting, the President and the Managing Secretary decided to investigate the allegations of the behaviour of certain people at the Ball. They have asked witnesses to come forward with any relevant information so that disciplinary action can be taken.

When asked what this action would entail, Margaret Bryson said that, if necessary, the offenders would be excluded from the Union Building for a term or more and fines might be imposed.

Such action had better be taken. It would also be as well if the action which is taken is, in fact, disciplinary as that term is commonly understood.

Last week the Executive "disciplined" a yahoo who knocked the roof out of one of the men's toilets by telling him that such behaviour "would not be tolerated".

MORE ON EXCLUSION

There is no evidence for the current feeling in the University that a burden of academic failures from other universities are posed to take advantage of Victoria University's lenient exclusion policy.

This view was expressed in a Minority Report appended to the Report of the University Ad Hoc Committee on Excluded Students by Professor Richardson, Professor J.A. Gordon.

Professor Gordon argued that unless the University operates its exclusion rules rigorously, it might as well abandon them.

"If it abandons them," he added, "it operates under the current slack re-admission policy, we shall get an increasing number of students in flight from universities which operate their exclusion rules firmly."

Of the 16 students interviewed by the committee, 5 were re-admitted to the University. "In a number of cases," said Bob Campbell, "students had chosen courses which were patently unsuitable to them and which were the main cause of their failure."

More extensive course guidance, he suggested, both at the beginning of the university career and throughout it, is called for. Professor Gordon expressed his view that the original exclusions were "just and proper."

Of the 200 or so re-admissions by the Academic Committee after appeal, Professor Gordon said that they had shown (at the lower end) "that such bending of the rules and over-zealotry that it was a foregone conclusion that the over-zealotry would be extended by the Ad Hoc Committee."

All the students interviewed, he added, had records of consistent and repeated failure. Their past subjects (if any) were more often than not passed on second or even third attempts. "With one just possible exception none of the students re-admitted shows any evidence of completing the degree sought," Professor Gordon said.

DESEGREGATION

The Executive Committee acting on the recent decision of the S.R.C. to conclude that all University buildings will not be segregated, we trust that all students will use the utmost discretion in this matter.

Margaret Bryson
PRESIDENT
SALIENT
FAILURE OF ALL BLACK TOUR
SIR, May I, as Chairman of the Lecturers’ Association, have special privilege to express the sentiments contained in the SALIENT article (22 April) heading, "The All Black Tour - The Response"?

1. Lecturers, as members of staff, already share a good part of the wide range of University committees, including the Faculties, Professional Board, and Graduate College. As a member of a Faculty, and a Faculty is a subcommittee of the Board, and through the Board, of large opportunities of contributing to the running of the University. Last year, well before the SIRC meeting of 12 March, 1970, the Lecturers Association successfully initiated motions to express to the staff representatives on Council (apart from the Board represented) increased numbers from one to two, and the lecturers’ representatives on the Board increased in number from three to four.

2. The Joint Committee already has four staff members, appointed by the Board on the recommendation of the Board E agon (before the 12 March SIRC meeting), lecturers’ representatives have successfully canvassed for two additional staff members to join them to form a committee on the question of staff appointments, now in its final stage. The time allowed for the present to seek extra appointments is a permanent basis, mainly on the grounds that it was not possible from the present financial position of the Joint Committee required additional staff members.

3. The SALIENT article asserts that the Lecturers Association committee made the following statement to a student representative and to a member of the Ad Hoc Committee (as though the stunts are not in the same article): "No further representation by Lecturers on University committees can be made by the lecturers. Representatives themselves have complete confidence in the ability of the lecturers to represent their own interests by other means than by lectures on University committees."

4. At the special meeting of the Lecturers’ Association called by the Ad Hoc Committee, the meeting was convened, appeared to contain only one person the Lecturers’ Association present, overwhelmingly, the first of Mr. Wright’s motions quoted in the article and his second motion of no confidence in the Lecturers’ Association to join even a first smoker and therefore given up.

5. It is difficult to affirm that the convenor of the Lecturers’ Association is closely concerned in the present situation, the effective contribution of lecturers, as staff members, to all aspects of the affairs of the University. It believes that in present positions and the possible contribution to the course of one and two, and the lecturers’ representatives on the Board increased in number from three to four.

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Tour talk

In New Zealand condemn racism by sending the All Blacks to South Africa.

This was the subject of a recent debate held in the university under the auspices of the Socialist Club.

Mr. M. Ratia, MP for Northern Manukau, spoke for the affirmative. Although negative was taken by Mr. J. Mitchell, a member of the Friends of Rhodesia Society.

Mr. Ratia said that "while the problem must be solved by the South Africans, whatever stand we take either enhances or dilutes them."

He did not think that the glory given to the All Blacks was worth it, at the cost of 11 million people.

Mr. Mitchell used as his argument a football match between New Zealand and Russia. "As we condemn, or support, the economic boycott by trading with Soviet Russia, or participating against them in the Olympic Games," he advised.

Owen Gager, speaking from the floor, suggested that the All Blacks be treated in the arts of imagery and pictorial warfare. He saw the Tour as a perfect opportunity to infiltrate behind enemy lines.

The result of the vote taken at the end was 151 to 7 in favour of the affirmative.

BLYTON REVIVAL

The late Enid Blyton was a writer whose works demonstrated a breadth of vision which was not always appreciated by her many readers.

Now an Enid Blyton Club has been formed by students at Melbourne University to further study of the works of this famous author. Particular emphasis is to be placed on works featuring the character "Noddy". The Club's founder says that its history and interpretation of Miss Blyton's works will be forthcoming as a result of the "Noddy" participation.

FOCUS ADMIN BOARD

Charles Draper is the new Chairman of the FOCUS Administration Board.

At the NZUSA Executive meeting on Monday, 27 April, Mr. Draper, last year's NZUSA Education Vice-President, declared that any Enid Blyton Club, which might be formed, would have withdrawn his candidacy for the Chairmanship, Hougen Ranas, a member of the Board, had also withdrawn his candidacy for the Chairmanship in favour of Mr. Draper.

David Craig, Publications Officer at Canterbury University, was elected to the vacancy in the ordinary membership of the Board. University candidates for this election were Mr. Arnold and Bill Logan.

The Executive also reached the conclusion that the FOCUS Distribution Manager should be, if possible, a member of the Board and that any person-elect might be amended accordingly. Lindsay Wlop, NZUSA Education Research Officer, is Distribution Manager at present.

Two exceptions to the Board's Pauline Swain as Secretary and David Harcourt as ordinary members—were also notified by the Executive at the meeting.

"Financial decisions in the last two weeks are definitely going to take us into the red this year," said Denis Phelps at an Executive meeting on Monday, 27 April.

He said this in the course of discussion concerning the possibility of a grant towards helping establish a Mano Research Centre at Waiata.

All universities are being asked to contribute to this fund.

The centre was incorporated in the original development of Waiata but the government postponed it. The Grants Committee this week has submitted their recommendation to establish it turned down and refuses to put the case a third time.

Due to more pressing financial responsibilities the Executive decided not to grant any money to the fund.

Financial matters were the main concern of the Executive. The Education sub-committee had approached Executive for $50 for theirsex education programme. The Executive considered education a top priority and granted this money.

They also granted $22 to the Stop the Tour Campaign. Opinion was divided on this grant. Some members felt that university groups or committees should not sit back and look to Executive for money.

The social committee was refused money to hold its cocktail party in conjunction with the NZUSA convention.

But money was made available for the drinking horn. Executive felt that drinking horn was a traditional occurrence and would be expected by the students.

STUDDS IN THE RED

An Executive decision that the Association should not buy copies of "Living with sex" has been reversed by the SRC.

An Executive motion that this association withdraw from newspaper exchange agreements with other universities was reported to the SRC of 28 April.

This scheme is alleged by Executive to cost $1000 a year to run. The Executive felt that greater advantages can be gained from other use of this money.

This decision means that students will no longer find free copies of CRACUM, CRITIC, CANTA or CLAY in the foyer. But three or four copies of each paper will still be bought and put on file.

2000 copies of the booklet—which was originally published by the Canterbury University Students' Association and is now sponsored by NZUSA—are to be bought for $100.

"Living with sex" will be distributed free to students unless it is passed by the Independent Publications Tribunal. In this case, it will be sold.

FEMALE CONCERT

The NZSC launches new acts, and on, at WELINGTON TOWN HALL, early evening at WELTINGHAM TOWN HALL.

Pre-promote information Style music and fun American Conductor JOHN BARNETT Original lady pop artiste RUTH SLJNCZINSKA Promotional package

YOUTH CONCERT 70 WELTON TOWN HALL Friday 22 May 6:30 p.m. starting time. Book at D.I.C. Prices only 50c and 75c. Snacks served at the interval.
More letters

sexually-because some of the arts are interpreted while writing is

independent.

For you who will see that would be

assistance to support the movement. And in the arts, our only official
delegation, did not attend the memorial because his defense prevented his

knowing that we were going to the meeting. Only PENG members were present.
One of them stated that five of them, Alan Brown, our representative to the

PEN has not rejected the very high in the Spade Literary Fund's decretions is

informative. Some of the names of the recipients of the Scholarship in

Literature Awards for 1975 are: the Hubert Churchwell Award for prose and

the Jessie MacKay Award for poetry, for which we arranged our own outside

judges.

Many young people have flown to see the Salient for University students, none not and a

overpoweringly, I would like to see some of this wisdom/energy used creatively, preferably in writing.

There's every chance that an important novel might result.

Neva Clarke

Disclaimer

In the letters column of SALIENT (22 April) there appeared a letter commenting on the Salient uni-

forms which is attributed to "K.J. Holloway".

As the only K.J. Holloway, I wish to point out that I did not write the letter. The only notification we could be

reached is that it was the work of a practical joker and I would be grateful if you would arrange for my
denial of any resemblance.

K.J. Holloway

Economic Grievance

Sir,

May I take opportunity of your wide circulation to bring to the attention of all the students the exploitation of

Economics 108 students that is going on without anything being done about it.

Case: At the beginning of the year, 1L was oversecured. So, some students were drafted to 1A (because by

then there were no details course in Economics—a nominal unit) while others were still on security and

subsequently oversecured. We were told that 1L would be adjusted for, but I am not sure if there were any
differences in course any more.

Pompeii? Premiere? We now find that 1A is running through Pompeii while 1B is a stagnant through Euphor. We find that 1B has

postponed its date of passing up the 1st essay by one week but not 1A. They have this now postponed to the

50th, we must be satisfied with the original quota of 360. When we ask questioners about our

rights, they claim us like they would have school kids. Why shouldn't they? After all, that's just what they are

been training for. And we must continue to do so if we want that News Editor

students don't do anything about it!

I say 1B students in 1A more and more we are being stretched out! Let me be clear. It is not be said that

you are lazy laggards bad

up for it. Let it be said, however, that we know our rights and CARE about them.

Chung Thien Meng

Next: The Economic Grievance

SALIENT wants to see Ross

Petersen, News Editor

UNIVERSITY CLUB

A University Club is to be established in Wellington in the near future according to a report tabled at the

April meeting of the University Council.

The report, tabled by one of last year's student representatives on the council and a senior lecturer in

Administration, Mr. David Stand, said that the Club will be officially

launched at a function in early June.

Established by lay members of the University Council on the initiative of former Vice-Chancellor D.N. Wills,

President, Peter Rousier, the Committee on the Establishment of a University Club is now seeking University help for

initial finance.

The Committee envisages a membership of 400 and 1200 and reported to council that it

would need at least $10,000 to be

met from other sources such as

subscriptions in order to become

established.

Mainly for university graduates, the Club is looking for clubroom facilities in the business area of

the city. The establishment committee has adopted a full constitution, is

seeking incorporation, and will be attempting to gain a licence for the

site of sale.

CONTINUING STORYENDS?

Table service will continue to be available in the first-floor dining room.

This was decided at the 20 April meeting of the SRC where a motion to have table service abolished was

heavily defeated.

Socialist Club members George Hynes and Howard Mores, who moved the motion, said that the abolition of table service would be

helpful to stop class distinction on the campus.

Margaret Bryan said that the Cabinet was given the go-ahead by the Student Union Management Committee to extend recommendation to Mr. Lovettbach, asking that table service be made complete:

CAMPUS FELONS

Increased theft and vandalism have been noted in the Student Union.

On Monday 27 April Executive passed a motion that "Campus free with general views on official theft and theft in the Union."

Apparent that there has been an increase not only in the theft of such items as wallets, coins, but also in theft of sports from the counter of the canteen in the ground floor calculus.

At the SRC of 28 April Miss Bryan pointed out that the inevitable result of such actions would be increased prices for food.

Grad's diners

Graduates' diners will again be subsidised this year by the Association.

At an AGM on 22 April a motion calling for no subsidy for the graduates' diners was lost.

Bill Logan moving the motion, said that he believed that graduates were earning enough money from their jobs and businesses to be able to pay for the dinners themselves. He said that over $500 would be saved if the diners were not subsidised.

Margaret Bryan, the President, said she believed there should be a subsidy. She said that the就是因为 was made to a $250 profit "This means we are making a $250 profit out of the graduate functions," she said.

LEGAL SYSTEM TRANSFER

The Students' Association wants the Legal System until it can be cross-creditable to an Arts degree.

A motion urging the Professional Board to make a recommendation was passed at the 23 April SRC.

Mr. Fryberg, speaking to the motion said that some people find this too hard and need to change to a B.A.

They were often deterred from doing so because they could not crosscredit all the units they had already done.

International Club Rebuilt

The University's International Club is to take on a new format this year.

As well as the usual elected officers, the club committee will also include one elected representative of each Overseas Student's Association.

These representatives will automatically become members of the International Club and will not have to pay a subscription.

Club President Paul Kuras said this step had been taken because the Overseas students were forming their own national associations and this had resulted in a falling off of support for the International Club.

This year the club hopes to hold a number of training sessions for and with each Overseas Student's Association being host.

An International Concert, a wine and cheese evening and an International Ball are also planned for this year.

D R G A M E S U N D E R W A N D E R

The NZUSA Executive were joined by representatives of the Wellington Teachers College Executive in a
discussion with members of the Mike Blake-Palmer Committee on Drug Abuse and Drug Dependency in New Zealand.

While the meeting was seen as a successful event, reliable sources indicated that the Executive were interested in
discussing amongst other things the question of the legalization of marijuana.

History of NZUSA

A draft History of NZUSA is to be prepared by the National Executive meeting.

In preparation since August 1969 the National Executive Committee of NZUSA since its inception in 1929.

The author, Lindsay Wright, NZUSA's Education Research Officer stated that the final document will deal with the Association's growth as a political group in national and

university affairs.

"The growth of Tournaments, Arts Festivals, Voluntary Service and Work, and even the local student press has been included in the final draft," Mr. Wright said.

"The background to these and other activities should provide valuable information to future student leaders".

Asian Students Association

Discontent has been expressed by Auckland President, Mike Law and Wellington President, John Martin, over the viability of the Asian Students Association.

In a lively discussion at the Executive meeting international Vice-President Trevor Richards, argued for a transfer of the Association's Headquarters from Kuala Lumpur to Hong Kong.

Such a move, he argued, might improve the possibility of expanding the membership beyond being "a sort of "National" group for SEATO age organisation".

Set up in 1969 as a loose-knit association of the National Unions including New Zealand, Australia, Ceylon, Malaysia, Singapore, India, Indonesia and Hong Kong, the Asian Students' Association will be holding an international Conference in Hong Kong in July.

Trevor Richards has been selected as NZUSA delegate to the Conference.

SCRUFF & TIDIES?

A Mr Victoria Contest is to be held this year in conjunction with the Miss Victoria Contest.

This was decided following overwhelming opposition to an SRC motion calling for the abolition of the Miss Victoria Contest.

The SRC also decided that the winner of the Mr Victoria contest would be the person with the longest legs.

SUZY'S

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Hot & Cold Drinks

Steaks & Self-service

Open 7 Days A Week

THE GRAND HOTEL

The "NINNE" Place for Students

H. W. MOSS LTD

WHOLESALE WINE AND SPIRIT MERCHANTS

9 THORNBY QUAY OPEN SATURDAYS

Phone: 70-639

S A V E $10

All students are reminded that formal entries for the October/November examinations must be made by the 1st of June. Enrolment in a subject does not constitute an examination entry for it. Entry forms are available in the Robert Stout Building and entries made after the 1st June are subject to a penalty of $10.00.
MORE FROM LINCOLN

CACLIN

Editor Steve Buckemore has published an apology to Lincoln President Haynes and ex-President Payne.

Last week a supplement of CACLIN, the Lincoln student newspaper, contained an apology from Steve Buckemore to the Editor, and a reply to his open letter by Mr. Payne and Mr. Haynes.

On Monday 23rd March the new Executive headed by John Hayes was to take over from the 1969/1970 Executive, headed by Roger Payne, at the AGM.

SALIENT's report of what happened at this meeting is correct in detail. Apparently Mr. Payne did not say, "It is a pity we cannot have a show," as was reported in the newspaper. He did say, "We cannot have a show," but he did not say that we could not have a meeting.

Discussion of reminiscences throughout CACLIN would be pointless if CACLIN did not come out until after the Easter Festival. It was however suggested that theft of sheets from the College library, the format of the Annual Report, and Lincoln students at Christchurch hotels, should be discussed in CACLIN.

The meeting collapsed for want of a quorum and did not reach a decision on National and International relations.

"Mr. Payne said after the meeting that he did not think that it would be possible to get back the school papers and that the meeting was probably over."

The C.G.M. was not present, nor was there any quorum.

On Tuesday morning Mr. Payne explained that he was still the acting President at the C.G.M. and had not been closed.

A continued AGM was called for 12:30pm on Tuesday, and the meeting was advertised in the lecture rooms and announced at luncheon.

Early afternoon came to New Zealand from Britain, "to drink themselves to death".

King of Quair, Mr Jim Winchester, then claimed at a meeting of the V.W.U. Historical Society, at which the future role of the city in New Zealand was discussed.

Mr. Winchester said that the wooden flax industry in Parliament were removed because dispensers had used them to cab-cabs.

He was also of the opinion that the New Zealander in the tenant worker in the world, "The radical discovery is based on what goes on overseas," he said.

A.H. Scovett, a former radical student and editor of SALIENT, recounted the history of university dissent in Wellington.

He recalled that in 1932, the University of Wellington, the S.P.L.S., was suppressed by the Professorial Board. "They burned It from every bookshelf in town," he said. It contained an anti-war leaflet which the editor, J.D. Campbell entitled "Farewell to Arms". It included a suggestion that World War One was a war for companies and businesses.

Mr. Toulmin, a trade union historian, said that the state had been capable of some appalling acts of fascism. He said that the government should not be able to put down laws with untrained crooks. They had done so in four major disputes, he said.

Mr. W.J. Scovett, Chairman of the Council of Civil Liberties, said that there should be an inquest into the conduct of the police during the March 1970. The police had no stop demonstrations was a bad thing, he said.

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No warning

An Overseas Students Conference is to be held in Christchurch this year under the sponsorship of NZUSA.

It was decided at an S.R.C. meeting on 20 April that the Association would not apply for permits for demonstrations, that the police should be advised of impending demonstrations, and that the police should be advised to keep a tight rein on the students.

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The Mount John Satellite Tracking Station became operational on 19 October last year. The principal piece of equipment in the station is the Baker-Nunn camera, a Super Schmidt astronomical tracking telescope with a focal length of 1200 miles, connected to a highly accurate time standard. The camera is capable of detecting objects six arc minutes of arc in the distance of the moon.

CANTA’S CLAIMS

According to the USIS and the New Zealand Defense Intelligence Agency, CANTA’s function is strictly to track, for scientific purposes, the movement of orbital objects in space. Owen Wilkes, writing in CANTA about Mount John, based his allegation that the station has a military function upon a United States Air Force-unclassified document entitled Aerospace Defense: Background Information. The source of information was a USAF systems brochure which stated that the “Military Baker-Nunn cameras” were in use in the US and was a part of the USAF Space Track system which is, in turn, a part of the Strategic Command. CANTA’s Background Information described the Baker-Nunn in the following terms:

“The Military Baker-Nunn is a tracking astronomical telescope camera. It is the most sensitive and precise satellite tracking instrument in the Space Defense System. The Space Detection and Tracking System (SPDATS) of which Mount John is a unit is located in the Command Operations Centre (COC). Background Information has this to say about the CUC: “The central computer of the air defense system is the COC... This centre is linked by communications systems to all subordinate commands and key governmental agencies. An attack warning would be fed simultaneously to Aerospace defense units, the Strategic Air Command, civil defense agencies of the United States and the National Reconnaissance and the Canadian National Defense H.Q.”

The USAF booklet then goes on to describe the location of the COC: 1400 feet under Chyenne Mountain near Colorado Springs. A description is also given of the workings of the computer. It states that the computer processes the data: ‘from Sensors such as that at Mount John’ in order to determine the location and display consoles before operators who control all of America’s nuclear weapons. Appropriately enough, the disposal is the Aerospace Command’s anti-ballistic missile system which is capable of interception and destruction of such satellites, all of which are militarily useful.’ Mr. Holyoke’s reply to CANTA’s allegations, (EVENING POST 24 April), was an interesting one. At no point did the Prime Minister deny that the Mount John station is a military installation. Mr. Holyoke admitted that CANTA seemed well versed in running scare stories: “Two years ago we had CANTA starting scare stories about Baker-Nunn cameras before starting on the Baker-Nunn Satellite Tracking Station.”

PRIME MINISTER’S STATEMENT

“The Prime Minister has made this statement, and it has been seen by many members of the public.” This statement almost gave an accurate picture of the situation—“almost” because Mr Holyoke failed to state that the information which was made available was only made so after the agreement allowing the USAF to construct the Station was completed in virtual secrecy and, indeed, affecting all of the Station had been in fact constructed. Mr Holyoke then added that “the purpose of charge CANTA makes seems to be that the Station is designed to enable the United States to shoot down orbiting nuclear weapons. To place such weapons in orbit would be a violation of the Space Treaty and there is no suggestion of the United States or Russia ever giving any agreement to the Space Treaty and there is no suggestion of the United States or Russia ever giving any agreement to the construction of an anti-ballistic missile system.”

CANTA’S 24 April front page news story on the Mount John Satellite Tracking Station at least provoked a reply from Mr Holyoke. SALIENT’S similar front page article (entitled ‘Tracker’s Military Use Verified’) on 20 July last year did not bring any response from the Government. The assertion of both news stories was the same: that the Tracker Station has a military function. This assertion has not yet been substantiated. In the case of the proposed Omega installation, in the following article, Les Atkins outlines how documents issued by the United States Information Service have made it perfectly clear that the Mount John Tracking Station is a military installation. The article purports to do no more than that. The desirability or otherwise of a close involvement in the American ‘Defensive’ System is a matter which the reader can well, we believe, form his own opinions about.

Mr Holyoke’s remarks do not, of course, dispose of the issue in any way. All of America’s nuclear weapons, anti-ballistic missile system, the Station’s purpose and the disposal is the Aerospace Command’s anti-ballistic missile system which is capable of interception and destruction of such satellites, all of which are militarily useful.”

(b) Support of various science programs, especially—"the accurate measurement of the size, shape and gravitational field of the earth. (Note: this sort of information, besides having scientific value, is essential to the accurate calculation of guided missile trajectories.)"

(c) Quality control—checking the accuracy of other instrumentation in space research programs.”

The Station’s mission, according to the systems brochure, however is defined as follows:

“3) To provide observations on objects which, for reasons of insufficient radar cross-section, or too great a range, cannot be observed by the radar sensors.

(b) To provide observations for the determination of highly accurate orbits on selected satellites for system calibration, evaluation, and quality control.

(c) To provide highly accurate observations on selected satellites for orbit projections and the scientific community.”

Part (c) would imply, then, that there are special projects which are not of a military nature.

In the USAF brochure it is further stated that “an important part of the processing of information received from the Baker-Nunn Stations is precision reduction of the film received. Originally only one laboratory could handle such precise data—the photoreduction laboratory of the Smithsonian Astrophysical Observatory (SAO). SAO is exclusively a scientific organization and not part of the worldwide network of twelve Baker-Nunn cameras.

According to the USAF brochure, the USAF has already “decided to use its own cameras,” ruling out the use of that operated by petty on three grounds: “This source [SAO] is not capable of satisfying our requirements” (following the reasons for acquiring the following reasons:

1. The data would not be available in Colorado Springs within 24 hours after the acquisition was made. Typically delays would run into months.
2. SAO can handle only unclassified data.
3. The SOLE MISSION of that facility is to support pure science, and should not and cannot be responsive to Air Force operational needs.”

POSSIBLE MILITARY USES

Reasons two and three (above) speak for themselves. The first, however, may have further implications. According to CANTA there is a tracking method, of greater accuracy than the normal one, which is used for some observations. This method of tracking apparently provides for an instantaneous transfer of data from film to the Colorado computer. Moreover, strict security measures are taken to prevent onlookers from viewing some of the Station equipment. Various conflicting reasons have been offered for this by the USAF—for example “there’s a lot of deflection of the beam if kicked.” Such speed and secrecy as regards information supplied by the Baker-Nunn camera would indicate three possible military uses:

1. The detection of Soviet spy and ocean satellites and orbit calibration of US spy-satellites.
2. The detection of Soviet space weapons and orbit calibration of similar US weapons.
3. The provision of the highly accurate information necessary to destroy such satellites and weapons.

Confirmation gained from the Mount John Station will, it is said, be made available to Canberra University on whose land the Station has been built. It can be pointed out, however, that similar provisions were built into the agreement which led to the establishment of the Woodbourne base—through which no information has been forthcoming.

THE BASE WILL SELF DESTRUCT IN TEN SECONDS...

A final note on Mount John worthy of some consideration. It has already been indicated that OCD Headquarters, a likely target of espionage or first phase attack, are buried beneath a mountain and are capable of continuing operations for thirty days after being sealed off from the outside world by Mount John, it would seem, is also capable of existing independent of New Zealand support. A diesel generator and special weapons can be stored on the premises, in addition, rumour originating from those associated with Mount John construction, has it that the floor of the communications room had built it into its demolition devices so that, according to CANTA, it could be destroyed if its security was about to be compromised. Owen Wilkes issued a manual entitled Emergency Destruction Plan on a desk in the operations room.
MORE ON BERKELEY'S

In the last issue of SALIENT, Janice Merriott described Berkeley's February riots in protest about the Chicago Conspiracy Trial. She concludes that the violence on 15 February was "a wet dream for the ruling classes. There was no concrete political purpose to the demonstration, no distinction as to who should have been attacked. Both leaders and participants were bankrupt of ideals. The rampage was a victory for Reagan and a defeat for the people."

Dr John C. Gowen, Professor of Education at San Fernando Valley State College, University of California and visiting professor at Canterbury University, was in Wellington last month to lecture in a University Extension course on educational guidance. We asked Dr Gowen to give us his thoughts on the matters raised in Janice Merriott's article.

It may be hard for New Zealand students to realize the simultaneous impact on American culture and society of the growing numbers of civil rights observers of Vietnam, black student activity, drugs and the SDS. The reason, Dr Gowen says, is that he thinks that our situation much more complex than their situation has been here.

One of the problems found throughout the world, and particularly in the United States, is the fact that it has been discovered by the New Left that the universities are a good haven for guerilla warfare, and I think this is precisely what we're getting. When we're going to have to figure out how can one deal with this kind of activity because, frankly, I don't see how universities can survive in America very long under conditions like the present because they will not continue to be supported by public property. The immediate reaction in a situation like this would be that the Government or legislature will withdraw funds from the university.

The problem therefore is that however well-meaning some of the objectives of the student protest at Berkeley may be, the result is going to be the loss of a great university and many of us who are friends of the University of California and I myself have my doctors from it—every so very saddened by the process. This can be accomplished in a few years and it may be a century or it may actually be impossible to build a university like this back up again.

I would like to point out to you that one of the very unfortunate things that has happened at Berkeley is the fact that a small group of people, led by the Black Panthers, are not being able to bring moderate students to its side due to the media coverage by the student administration and the establishment authorities.

It is not that Berkeley is a bad campus because that has been compounded by the nearness of Berkeley to the state capital, Sacramento, and to Governor Reagan and to the fact that the Governor has personally intervened on Berkeley on several occasions.

In the past it has been found in American universities that the very small extreme radical group of people who are quite vocal can't really make very serious trouble unless they can, through the manipulation or the over reaction of the authorities, bring the moderate students in with them. Wherever this has happened—as at Columbia and Harvard—there has always been a feeling of misdirection being made by the Vice-Chancellor or one of his representatives. I know my own university was in that trouble in this regard because of mistakes which were made by the top people. In contrast, a nearly similar situation existed completely unheavened because of the almost brilliant understanding shown by the Dean of Students to legitimate student demands.

In this way, he was able to separate the moderate students from the extremists and to satisfy the realistic demands of the moderates. Wherever there has been peace in American university life it has been due to the fact that a separation has been affected between moderates and extremists. I think the answer is that if university authorities went a deal they have to deal with moderates and what happens so often is that they won't deal with anyone and then, of course, the moderates are supported by the extremists and the extremists draw the moderates in.

I'd like to give you an example—this from my own campus—of one of the more interesting things about American violence. The white campus will be cut and there's no trouble until about midday when the sad number of students are out for 3 hr. At this time the television people arrive and it's time to stage a riot and so the riot gets on usually between 12 and 2 By 3, the television people have to pack up and take the camera back so the material can be put on for the evening news broadcast, so the riot is usually over by this time. Then when you go back for the last afternoon/early evening classes where the older students come in from work the campus is getting quiet. In other words, the riot is partly the product of the fact that we've publicized. I have seen cases on both sides where people would say "Do you want us to go and shut this place down?" Now partly this is due to the fact that the camera on this man is protection to the rioter. It means that the police will be a little less likely to beat him up, for example. Police don't like to be seen beating up people on television. It doesn't look good. So a policeman who might beat up a rival would less likely beat him up, if the camera is around.

As a matter of fact, at some of the riots we've sat police tracing the camera and smashing the cameras fast and then, when they've done that, they proceed to beat up the rioters.

New Zealand students might be interested in knowing approximately what percentage of students are involved in this thing. It has been estimated that about 1% of students are really in the violent weatherman category. There is then about 25% of the students talking now about universities where there are, say, 20,000 students—where are the all 20,000 students—who are well to the left. However, most of the students there are not in favour of violence per se. They would be fellow travellers of some kind but unless they've provoked they're not in favour of bringing things down. Then about 10% of students would be people who are sympathetic and who can be led in a particular rat but who are not primarily either strongly ideologically committed or politically committed. They care of hope types and militant black types and other people who are either against the establishment but have no reply as a stage. As anything as this. Then you find probably 40% more of the students are the general group. These people don't like the draft, probably would like to go down a system, what is happening to New Zealand and certainly want to see some more aspects of other changes. However, I think it is very important that we go and see our parents did because most students tend to, you know.

The final group of people, the rest of the student body, are probably will be probably going to get into the situation except when there is extreme provocation, where the police brutality students or something like that—but ordinarily these people are the least group. So we're talking about a group of people who is rather small and I think we have to realize that it's only when the public becomes impressed or something that the small group is able to do and to lead.

The universities are a reflection of American culture. There's a lot of violence in American culture and I think that the violence in the universities partly as an indication of that violence. Another point that I, as an older person, certainly see is that probably that has its own type of adrenalin. Most of the young people in America have never known anything but complete prosperity, whereas those of us who are older came through adversity in the Depression and so on and I think in a certain peculiar way we are advantaged by it. If a young person has never known anything but prosperity he has to find some kind of testing and that's why the police brutality students or something like that have to do it. Whereas, if the young person doesn't know and for them is that means something and for him it means something else.

Another point is that the electronic media, particularly television, have made for tremendous difficulties of two-way communication. Now the police brutality students, the Black Panthers, the communists and so on is essentially a process carried on by face-to-face contact. We have to do it in projects where one side gets on television and another side gets on television, and the Black Panthers are against the Arabs and the Jews at the present time, for example, they never want to meet with the other each. Each side wants to present its face to the public through the media and when you have a situation like that you never get consensus, you never get agreement, you never get compromise or reconciliation as long as people are allowed to do that. Television—in its dramatic impact and the fact that you can do much more interesting to see a fight than it is to see anything the validity among this lack of consensus. As example of this occurred during one of the riots on our campus. A television reporter was on campus with his television crew and some of the black militants had indulged in some violence. We found a black student who was not violent and we said to the reporter "Wouldn't you like to interview this student and ask what he thinks about it because he represents a considerable majority of the black militants." He said "No—this is not news." So you see this is one of the problems.

I really think that one of the things that the whole world is going to have to learn with a few years is the impact of electronic media on the thinking process. I think you'd have to start with this year, McLuhan was right. I think we are in a new ball game. The problems of dealing with controversies via electronic media is a really unsolved problem. In the civil rights/Kennedy debates we thought we were going to get something out of them. Actually what we got was more coverage. We got images and this has changed how we think about our American democracy in the election of men like Reagan, Nixon. George Musser who probably can present an image—some of them even bring actions. This is a very weak one and one which is perhaps not fully realised even in the American culture.
WHEN WHITE MET BLACK at Fort Hare

The decision of the Dryden Society, a Cambridge University drama group, to tour South Africa last year aroused strong opposition at Cambridge. Harriet Walter wrote this article for THE OBSERVER on her return from South Africa.

"I HAVE come to South Africa to act. I am not interested in politics." Most of us in the Dryden Society supported this view when we arrived in South Africa last July for a three-month drama tour, we opposed a culture boycott. Ten weeks later one of us was greeted with vociferous applause when we arrived on the dress-circle on the first night of the tour. I realise how bitterly apportioned is presented by young Africans. Our visit to Fort Hare opened my eyes to both facts.

The college is described by students and locals as the Fort. The visitor is greeted by waving of sir, who signal the start and end of lecture periods. Driving through the main gate, he is confronted by a large signboard which reads:

NO UNAUTHORISED PERSON MAY ENTER THE COLLEGE GROUNDS. BY ORDER.

Its history, in brief, is as follows. In October 1915 a 30-year-old Scottish MA, James Stewart, arrived at a small dusty town in the finest hills of the Ciskei determined to start a university for the African people of South Africa. The four or five bungalow dormitories which constituted the university in those early days have now grown into a complex of modern buildings and drive-ways. But since the passing of the Transfer of Fort Hare Act in 1960, the college has become a mockery of a university. It is now restricted to Xhosa-speaking students. They are not allowed to leave the premises, to hold meetings, to talk to the Press, to visit any other university or to receive visitors without the Rector's permission. But what I found most difficult to imagine was the police surveillance and intimidation that has become part of the African student's everyday life.

We arrived almost entirely ignorant of all this. We started setting up in the hall and a few students wandered in from their lectures. It emerged that we were the first white students to have been allowed on the campus for the year over and we were therefore very suspicious of us: "Why have the authorities allowed you here?" They had naturally enough concluded that we must be Government stooges to be allowed on the campus, as other student bodies such as the National Union of South African Students and the University Christian Movement are banned.

It was only when we convinced them of our complete disinterest from white South Africa that their hostility broke down. Then they bombarded us with questions about England, British universities, our impressions of their country and our reason for our visit, but our questions about South Africa, about Fort Hare, about their lives, were usually answered with a shrug of the shoulders and an enigmatic smile. Eventually, one of them took me aside.

"You must understand we are not free to discuss here. The Government pays the fees of most of the students and if you wish to remain at university, you often have to become an informer.

"You left to have supper with the Principal, Prof. S.M. de Wet and his staff. The professors were not an impressive lot. The Professor of English Drama asked what play we were putting on and I replied Peter Wees' Marat/Sade play.

"Oh yes, I've read it. What a very good play. I've always had a great admiration for its author, Brecht." We couldn't altogether suppress our amusement. "I've been telling my students for weeks now honoured they are as Xhosa people to be able to watch a performance of Cambridge University students. We began to understand why the students had been quietly hostile when we first met them.

As the time approached for our performance, the hall began to fill up with whites in evening dress. There were no students inside the building, but some 200 of them had gathered outside the hall. Our intended performance to the students and staff of Fort Hare was obviously in danger of becoming a performance to Europeans only. We went outside and asked the students why they were not coming in. "We have come to play to you the students," we insisted. "Then why are there all these Europeans in the hall?" they replied.

Soon the Rector and his staff were standing at the entrance listening to our conversation. He asked, "Are you talking to these people?" Beside him stood four Special Branch men taking down our conversation with the students.

Eventually a decision had to be taken. "Will you come into the hall to watch our performance?" "No, not under the present conditions," they replied. "Would you like us to cancel the performance then?"

"Yes," loudly and unanimously. We went back into the hall and our tour manager announced: "In conscience we feel unable to play here tonight against the wishes of the entire student body." Pandemonium followed as the Europeans booed the announcement. A woman in the front row threw her hat at the tour manager as she and others stormed out of the hall. Outside, the students cheered our announcement and soon hand-clapped the audience as they left.

We returned to talk to the students, some of whom now wanted to see our play. The dialogue continued as Professor de Wet soon ordered us to leave immediately.

I approached him and his wife to try to discover their reaction to what had happened. Mrs de Wet lost her self-control and told me: "One thing I can tell you, their leaders will pay for this. We know who they are, don't we, darling? They will be called in tomorrow and will be dealt with." The Professor was clearly embarrassed by this frankness and merely said: "Now you understand why we don't allow students from other universities on the campus. They must learn to be more respectable.

Later we met the students at the seminary across the road. I was introduced to a young man training to enter the Church. He told me his ambition was to leave the country and train to be a freedom fighter. "You must realise that violence is the only answer to our problems. This may sound strange to you coming from a theological student, but you need only to witness the continuing violence done to our people by the whites man to understand."
National Socialist Party of New Zealand

P.O. Box 22-138 Otahuhu New Zealand

Have you joined the National Front?
SALIENT looks at
NEW ZEALAND'S FAR RIGHT

When the history of New Zealand politics in the 1960's comes to be written the far right and its organisations referred to in this SALIENT feature will be lucky to rate a footnote. Yet these organisations are unique examples of attempts to start broadly-based right-wing movements and as such merit attention and analysis.

There is, perhaps, a more important reason why our attention should be drawn to the policies of the extreme right-wing. These policies are of especial interest because they provide us with valuable insights into the kind of unloving thinking which provides a basis for the policies of more 'moderate' right-wing political parties such as the National Party and, less importantly, the Social Credit Political League. One feels that it is increasingly difficult to resist including the New Zealand Labour Party amongst the purveyors of the right-wing but that's a point that should be argued another time, perhaps.

The three groups dealt with at some length in the next few pages are the Nazi Party, the National Front and the Country Party. Shorter articles have been included on the Democratic Society, a breakaway Social Credit faction, the Co-Resistence Movement, the League of United Empire Loyalists and Australian fascist Eric Butler.

Some of the difficulties involved in penetrating the Rhodetown groups may be evident to readers when we explain that head of the Wellington effort is well-known communist and singer Ian Mitchell. Mr Mitchell was kind enough to supply us with some material for use in this issue. It all too clearly bore the mark of having been edited for left-wing consumption. We do have in our possession, however, a copy of the "Candour League of Rhodesia" publication RHODESIA AND WORLD REPORT (Vol. 3, No. 1, July, 1968) which was distributed "for information" by the Aid Rhodesian Movement, P.O. Box 7075, Christchurch. The first two pages of this magazine are taken up with an article entitled "The evolutions of a dying civilization". The article was written by Eric P. Butler, described in the magazine as the "National Director, Australian League of Rights". Mr Butler talks of a "national upsurge of support for the honest words uttered by Mr Powell" and "the basic character of the Anglo-Saxon, which has clearly demonstrated itself in the Rhodesian stand". Something of Mr Butler's political creed is suggested in the brief article on him which appears towards the end of this feature. The Aid Rhodesian Movement's Rhodesia groups indig to themselves through their choice of such bedfellows.

In the case of the three major groups dealt with here, we have tried, as far as possible, to find them speak for themselves. The interview with Nazi Leader Colin Ansell is the first to be published. We obtained it only after a patient walking through Otahuhu, Parnure and, finally, Otara. If any readers would like to obtain further information on the Party we would recommend that they write to Mr Ansell. We found him most co-operative and would like to express out thanks to him for his assistance.

SALIENT readers may be interested in one more of our interview with Mr Ansell after we returned from Auckland and our interview we received a letter from a person referred to in the interview a "former President of the Australian Nationalist Social Unity Party". This person denied any association with the Nazi Party. A reply to an inquiry to the Editor of the AUSTRALIAN NATIONAL SOCIALIST JOURNAL (the magazine of the Australian Nazi Party), appeared to confirm our correspondent's claim. We were inclined to be a little suspicious of the way in which his letter followed hard on our return to Wellington but at least be a close associate of Mr Ansell. However, we have acted on legal advice in removing the person's name from the interview.

The National Secretary of the National Front, Mr B.B. Thompson, of No 2 R.D., Ashburton, was also very co-operative. Among the material we have received a series of extracts (including the Front's "policy objectives") from COUNTER ATTACK, the New Zealand Front's newsletter, and excerpts from SPEARHEAD and CANDOUR, magazines published by the National Front in Britain. The Front is particularly interesting in that it has incorporated the League of United Empire Loyalists an ultraright-wing nationalist group which achieved considerable renown in the fifties.

Finally, we have received the TV and radio address made by Cliff Emery, leader of the Country Party, at the opening of the 1967 election campaign. We received no reply from Mr Emery to our request for information about the Party although we were reliably informed that "if you go to Stratford you'll get more than you want. We should very much like to have printed Mr Emery's views on a number of subjects on which the Nazi Party and the National Front have expressed themselves. An opportunity for a closer investigation of the Country Party than that unfold in our article did not present itself, however.

We feel certain that many readers will find the material in this feature highly entertaining. We would ask them to reflect, however, on the fact that New Zealand has just returned a right-wing government to office for a fourth term. Two last points: we are pleased to offer a prize of five goats to the SALIENT reader who provides the best reply to the question posed by the local and brilliant Mr J.F.J. Harley in the first paragraph excerpted from his booklet NEW ZEALAND'S ASIAN DESTINY (see page 15). Secondly, we appreciate that our readers may find this SALIENT feature as dull as they found our feature on rock music (this time because the material is too familiar). They may wish to amuse themselves by asking, with Clare Macdonald (in SPEARHEAD, June/July 1960) Whatever Happened?

Whatever happened to the Upper Clutches
And the example they're meant to set to the money?

Further and further spreads the rot.
New Zealand's Moonman wants to legislate 'poo'.

The dogs with the dogs are happy to us.
As they wait in their Chelsea park for a fix.
And to launch the start of the Summer Series
Lord Thirlwell's son chases with a Negro.

Whatever happened to the Tony Party?
Once so-trendy, so hide and hearty?
Now so much red his run to the blue.
That consensus made his become its hue.

If Heath, Ilgros and McCartney should ward,
You may be sure it's only at lunch Powell
So tolerant, persuasive and truly gay.
They grow more Liberal every day.
Colin Ansell is 25 years old. He works as a chemist in pharmacies. He lives with his wife and father in Otara and is leader of the New Zealand Nazi Party.

We've fought in the streets of course. We've fought all over the world to gain what we're after. As far as promoting industry and the welfare of the people, we want to put this first. We want to stop industrial unrest—there seems to be too much of it. As I said in the Party Programme, we don't want the unions to become just a political pressure group. We want then to become more important to the Government. In other words, make labour work together as they're doing in West Germany at the moment where union officials are actually on the payroll of the management. They actually participate in the management of the factories. This is how we reckon unions should be run in this country, and that's what we're aiming at, to promote better relations in industry.

What is it that your Party stands for so markedly distinguishes it from anybody else?

In this country of course we're not the same as what you read about overseas. We're not a racist organisation.

Why not? If the Nazi Parties in Britain and Australia?

In Australia, they've got an all-white Australia policy but in America they're pushing this depopulation, they're forcing people to go with blacks, you've got the white backlash. The Nazi Party there of course is eviscerating on it. They're eviscerating on this anti-black. And of course you've got the Black Panthers running round and shooting up people. You find, in most cases, the Nazis are mostly communists. They're the people of the world today, they're running round with their little red books. And of course you'll find most of these neo-right organisations have at least two or three Jews on the Board of Directors.

In most of the neo-right organisations? Yes.

And this communisation is pretty strong amongst the neo-right?

It is, in New Zealand here we don't have the same Communists. Party though it's pretty minority. Of course they've got their branches like CARE and HART.

They're branches of the Communist Party?

Yes, they are communist organisations. Of course the PVM claim they're not communist, but...

And CARE and HART and the PVM are communist organisations... What other bodies do you think are either communist or communist branches?

There was one other body many years ago called 'Ban the Bomb' crowd.

The 'Ban the Bomb' crowd?

They were communist. Since China's got the bomb, they've suddenly died away. No one's heard anything more from them. It's happened throughout the world. You don't see any more 'ban the bomb' marches, since China got the bomb. When Russia had the bomb, the States had the bomb, of course, there were lots of marches. You've probably seen them in Auckland, all over the world, but suddenly the Chinese got their first bomb and three groups died away.

What about communist-influenced groups in New Zealand? Do you think there are very many of these?

Not too many. There's the unions of course, they're pretty well communised-influenced. Either communist or the Russian Socialist Unity Party.

It seems then that one of the principal emphases of your party is on this anticomunist line... You could say we're anticomunist. Of course we're anti-Jew, because Jews are communists.

You're anticomunist and you're anti-Jew because Jews are communists?

A lot of leading communists are Jews. To give an example: Leon was a Jew. His name's Goldman, alias Trotsky—the character who I think was murdered in Mexico—his name's Bernstein. Another example, Emma Goldman in the United States, head of the Communist Party over there, she's a Jew.

You're also opposed to capitalists, aren't you?

Yes, and where do you think this manifests itself in New Zealand?

From the Jews.

The Jews again?

They are the capitalists. They are playing both sides of the pillbox. You hear of some of them in Russia—the Jews there being persecuted. Of course there is the familiar case of one bunch of Jews purchasing another bunch. In other words, you've got the entire Jew against the other Jew. That is, capitalism and communism. You've got your atheist Jews who are usually the communists, and your capitalist Jews who are usually in most cases, running a country.

I'd like to refer now to your Party Programme. Page 9 reads: 'It must be the first duty of every citizen to work with his mind or his body for the good of the nation. The activities of the individual must not clash with the interests of the whole, but must proceed within the framework of the community and be for the general good.' Could you explain this principle a little further?

Well, everybody really is a shareholder in the prosperity of any country. We pay our taxes, we expect at least to have a stable government and a stable financial system. I can give a good example: Germany of the 1920's. If you've ever seen some of the bath notes they issued then, 100 million mark notes that you could only give and buy a loaf of bread with... I don't want to see that come to our country. That was a good example of a depression, or a financial system gone mad, gone crazy. There was industrial strife, strikes, because Germany had the whole of the first World War to carry on its shoulders, paying out large quantities of manufactured goods to Britain and France and other countries. But that point was actually shown from the original policy.

The original policy of the Nazi Party in Germany?

Yes, the original 1923 policy. Every person should contribute something to the nation. Even if he happens to be a street cleaner, he is contributing something in his own way, to the prosperity of the nation—he's keeping the streets clean. In other words, it means every job, regardless of what you're doing, is an honourable job.

Point 21, now: 'We stand for honest press but we shall make it a criminal offence for any medium of the public information or entertainment to consciously mislead the public by lies, misrepresentations, omissions, deletions or by any other method whatsoever.'

A good example of this problem was a piece in The Auckland Star, it had no new significance, someone had decided they'd rebash the idea of the concentration camps. Right in the middle of the news, there it was, no new interest, just happened to be rebashing old ideas. Reheating of old wrouds really, that's all it was. Some article that had come out of Poland, it was written by a Jew. I replied to it; outlined the whole theory, the letter was never published.

What did you have to say in your letter?

I outlined the whole theory of the 6 million, quoted from newspapers—YILDIRIM—this is a Jewish newspaper—by a Jewish correspondent who stated in his article that in 1918 there were 10 million Jews in the world and in 1948 there were 19 million Jews. That means, basically, that if 6 million had been killed in Germany it would mean an increase of over 11 million.

And they didn't publish this letter?

No. But if you worked it out, it would have meant that every Jew would have been having sexual intercourse with every Jew of child-bearing age 24 hours a day, for going those 10 years. It's not humanly possible, even for Jews. You'd have over 11 million Jews under the age of 10.

To what extent is your Programme a redraft of the 1923 Nazi Party Programme?

There isn't much of the 1923 Programme. Actually we've followed quite a few programmes; we've gone through every programme produced by the Party.

Every party everywhere?

Yes, the Australian Party, the American, Colin Jordan's former Party, he had a very good programme there. Basically his programme would be the same, except we've adopted it to New Zealand, as far as industry goes. But it's more—how do you put it, to the south. He aimed his Party programme at both America and New Zealand. In those days, of course, he was interested in the Commonwealth National Socialist Union, rather than the world.

Do you have a great deal of correspondence with people like the Australian Nazi Party?

A bit of correspondence. Unfortunately, I don't get on too well with the Australian Nazi trade.

What's your name?

Anens. He seems to have the wild idea that he wants to make New Zealand—well, he wants to make me a nationalist. I won't wear it. I don't think any New Zealander, any good New Zealander, would wear the idea of us becoming part of Australia. I don't want to set New Zealand problems over here. They've got an all-white policy. Imagine how the Maori people would feel as second-class citizens! That's what the Australians want. It's in their own programme—that New Zealand should become part of Australia.

How about Parties in Germany itself or in the United States, or in Britain?

In the States, of course, there's the World Union, and the National Socialist White People's Party at Arlington, Virginia. They are the main body, but we're not affiliated to the World Union. We're independent.

Why?

The World Union's policy, the Carlsberg Agreement, is too binding. It is a extremist policy. It's too binding for New Zealand. I don't want to bind New Zealand down to any other country. It's this racist element that you reject?

Yes. I also reject their policy for the simple reason that in the Carlsberg Agreement it states that there shall be one world body and every country shall be represented by him. In other words, there'll be one world dictator. I don't continued
I'd like to ask some questions now about your own background. For a start, how old are you?

25. I've been locally, of course, in Ofotuatu.

26. You went to school here?

Yes.

27. Yes, I wanted to be a soldier. I worked for the Government. Which Department?

Defence Department.

28. What section were you in?

Army. I was in the services for a while. Then I came out and took a job for a while with a drug company, looking after their books and that.

29. And you had accounting experience?

Yes.

30. At school?

Yes.

31. In the Army.

32. You went straight into the Army?

No. No work for a while.

33. Where was this?

I don't know. I was in a hotel there.

34. Why did you go into the hotel?

You worried about restrictions from the Children's Court?

35. No. I'm not worried. People get on my back, but I don't think that really worries me at all. I'm always having somebody grumbling about something. Actually, the majority of people I run into seem to think I'm a commissar.

36. How often do you have meetings here?

Once a month.

37. And how many people attend meetings?

Well it depends on whether they can get away. Some of them are working in the evenings, some are not.

38. But you still get, what, 20 or 30 people, or more?

About 20. We expect more at the next meeting, of course, because there's a film evening tied in with it.

39. And the films we see?

Actually it's a film called Cranes of Adler Hill. It's made by a Jewish film company, Metro Goldwyn Mayer. And they've just produced this film. I've seen it at the Third Reich. I don't think it's been shown in Wellington yet. Yes, it's just finished in Wellington.


Who's also a Jew. He appears in the film. It's gone to great lengths to actually try and make it look as stupid as possible.

41. The Third Reich?

Yes. He's shown things I've never seen before. I believe there were real concentration camps, but the gas chambers, no.

42. You don't believe that the gas chambers existed?

No. I don't. Crematoriums, yes. There was one crematorium at Auschwitz.

43. What did you remember from it?

There were people dying. Why were they dying?

44. There were starvation in Germany. It wasn't just in the concentration camps. It was all over the whole German population. There were people dying from natural causes. You got people dying of natural causes. Old people.

45. But people in Germany were not gone?

As far as I know, no.

46. When you are, as far as you know.

As far as I know from what records I've had access to, and from reports overseas, in some cases from people who've actually seen these concentration camps.

47. I'd like to ask some questions now about your own background. For a start, how old are you?

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Oh, the usual story. He was a jew, an orphan Jew, happened to be an ex-prison officer, he happened to suddenly decide he was going to study psychology and took on that job. He wasn't actually qualified, and he tried to correct me but he just went on. I think he gave me up as a bad job. I just continued to read what I wanted to read and do what I wanted to do. I proved my point. I ended up as the editor of the prison newspaper. I had all the facilities that I wanted, reporter, record player, tape recorder, all that in mind.

Did you join any of the Party philosophy in the prison newspaper?

Very little, but it made it very anti-establishment. Don't have any copies around now, I've got some incendiary ways up my sleeve. It was called THE DIAMOND. It was a cyclone-kicked magazine of type thing.

This was at Mt Crawford?

No. Paperac, that's where I finally ended up. I spent about 8 months of my sentence there. I was there during that escape, when those three took off from the prison. There were power, but I was in it as the know it as what was happening...

And what did you think of prison life?

It was all right. Quite bearable, it depends where you happen to be.

When you say it was quite bearable, I mean did you enjoy it?

I quite enjoyed it. Because I had everything running all the films down there. I was in practically every group that was going. My group, discussion group... it kept me occupied with something to do, it went quickly. In most cases I spent the weekend in my cell, just reading, if I wasn't spotting somewhere. I had a decent view there.

Now, for the future, what do you think will happen to the Nazi Party in New Zealand?

I hope it will be there. I know it will be there. I think we will express our people eventually.

And will you do this by talking, by telling them what you believe in?

Yes, that's what I think. We have to get to the point where we can win power, we have to expand a great deal of course. Individual items have to be worked out to explain to people who we are. But we are attracting a different type of person than they did in the thirties. We're not getting ruffians now. We're getting more educated people. For example, we get quite a few public servants. In Wellington, we've got quite a number. Some of them are active in the Ministry of Finance, some of them are in External Affairs Department, they're very helpful to us.

When you say some of them, you mean more than one or two?

Yes, they are there in Wellington where you've got Party members.

In the Ministry of Defence and some in the actual Army would like to have members to join the Army of course. It's one way of training the members into discipline.

Is discipline a very important consideration?

Yes, there's a lack of it in this country, a great lack of it actually...

And the value of discipline is what?

Well that people have self-control. They learn self-control, how to control themselves.

But why should one control oneself?

It's hard to explain. I consider discipline as essential to growing up. You find most of these characters who knock discipline away, they're not able to keep up. You see them all the time; usually in more cases they've been rejected from military service because they're unfit. You see them as I see them, across the bar—dirty, unshaved alcoholics. By the way, we didn't add the police to the members earlier.

There are Party members in the police force?

Oh yes.

When you say "Oh yes," you mean there are a number of police members in the party force?

Quite a few.

Where is Wellington in Auckland?
POLICY OBJECTIVES

1. To replace what is known as "The Commonwealth" by a modern British world system, in which there is no crown, no Imperialism, no economic independence, no political autonomy within the Commonwealth, Australia, New Zealand and the rest of the British Empire. In its place, there shall be a system of political democracy, economic interdependencies and social justice.

2. To permit the association with this new world system of approved African nations in some terms acceptable to all the foundation members.

3. To work to achieve for this new world system adequate economic and spatially self-sufficiency and the financial and military strength needed to guarantee this British world system its freedom both from Communist domination and from coercion by the power of the international money-lending houses and their financial and political agencies.

4. To work with the British National Front and affiliated bodies to help in the promotion within the non-Communist Europe and elsewhere suitable alliances which would replace membership in the EEC and the Community.

5. To give systematic support to British and other European communities overseas in their maintenance of their integrity in lands threatened with invasion or barbarism.

6. To eradicate the present malaise of local internationalism and to induce New Zealand's people with pride in our past and future.

7. To preserve our British way of life and to prevent the emergence of a race problem by ensuring that New Zealand accepts as immigrants only persons of selected European stock.

THE HOUR FOR SERVICE HAS COME. A MULTINATIONAL FRONT MEANS NATIONAL SURVIVAL.

- New Zealand is threatened by the twin dangers of international Communism and International Finance.
- The British Empire as we know it has been almost totally destroyed, and British peoples everywhere are threatened with being driven out of historic British lands.
- Britain is threatened with submergence into the E.E.C. and the threat of an Asian Destiny looms ever larger for New Zealand and Australia.
- The anti-Communist Nations of Europe are under concerted attack, and the principle of nationhood, which is so excellently embodied by the Internationalist one-worlders who would merge us all under one world government dictatorship.
- Moral standards are on the decline, drug addiction is on the increase.

CAN WE REMAIN INACTIVE AND IDLY WATCH THE DESTRUCTION OF THE PRICELESS BRITISH HERITAGE WILLED TO US BY OUR FOREFATHERS?

WHAT KIND OF FUTURE ARE OUR CHILDREN TO INHERIT FROM US ARE THEY TO INHERIT THE FREEDOM AND SECURITY OF A BRITISH FUTURE OR WILL THEY INHERIT THE KSNIKFUL COFFEE-COLOURED COMMUNIST ONE-WORLD STATE?

Think well on these questions New Zealanders, and ponder also the fact that responsibility either way rests with each and every one of you.

In Great Britain, the League of Empire Loyalists, the British National Party, the Ulster Unionists, and Greater Britain Movement have emerged to form the British National Front. This Front by its government of National Regeneration. Now in New Zealand the League of Empire Loyalists, the British National Party, the Ulster Unionists and other interested patriots to form the New Zealand National Front, a political front body dedicated to the preservation of our British way of life and to combating subversion.

Join the National Front and help ensure our national survival.

NEWZEALAND'S BRITISH DESTINY

New Zealand is a country geographically situated in the Pacific. Her people are of mainly British stock and inherit the legacy of British culture developed by their forefathers. The history of the majority of New Zealand's people is inextricably bound up with that of their British ancestors and kinsfolk, and they live in freedom under British Justice. New Zealand though proud of her sovereign independence is a small country and cannot exist in isolation. She must therefore co-operate closely with other British nations in order to survive.

However such is the sorry state of political bewilderment and intellectual confusion in which we find ourselves that many people forget these facts and lend an ear to the all too numerous fifteenth columnists in our midst who would have us abandon the British Destiny which alone guarantees us an independent future. Some of these latter would have New Zealand become the U.S.A.'s fiftieth state thus selling our national sovereignty to Wall Street dictators. The bulk of those involved are engaged in spreading the poisonous doctrine of an Asian Destiny which in fact meant that New Zealand would become an Asian satellite of Wall Street.

Despite the contrary proofs of geography, history, race, and culture, they assert that New Zealand is an Asian country and that we must follow an Asian Destiny. They often advance the "Shining world" theory, and state that because of the speed of modern communications we are being brought closer in time to Asia and therefore must be bound to an Asian destiny.

They do not however add that increased speed of communications, brings us closer today in time to Great Britain, and our sister British nations overseas for to state this fact would be to defeat their purposes of assimilating New Zealand. They are therefore frequently to be found pleading for a "de-Asiatisation" of our immigration laws to admit greater numbers of Asians as immigrants. Such a move if adopted into law would be the thin edge of an ever-increasing wedge of Asian immigration until European culture in our land would be swamped by sheer weight of numbers. In fact their higher birth rate would make the admission of even a few thousand more Asians a danger to our culture within a generation or so.

The field of trade provides the policiest prophets of an Asian Destiny with their greatest opportunity, especially now that the anti-British Parliament is attempting to sell New Zealand Britain down the river by joining the European Economic Community. While some trade with Asia is perfectly acceptable and compatible with the maintenance of our national sovereignty reliance upon Asian markets would be to New Zealand a deadly Trojan Horse. Once our trade with Asia expanded, what is normal between friendly countries, once our economy became dependent on the Asian market, then we would be vulnerable to economic blackmail, and Asians in hundreds of thousands would swarm into New Zealand as immigrants, our present culture vanishing under an Asiatic tide. We should not court such a fate by overdeveloping Asian markets, but should make our voices heard on the British scene, helping to awaken the British people.

Whilst it is true that some of the prophets of an Asian Destiny are well meaning, do we not have others who insinuate and suggest such propaganda as a means to the end of a culture war, and those who in their desire for admiration, are supporting other nations who have the right to inherit from us a land proud and free, in which they can live their lives to the fullest extent possible, our Destiny must be a British Destiny in co-operation with our kinsfolk overseas.

"There still resides in the British people, albeit hidden under the skins of alien dominated army, its culture and spirit of generosity and spiritual decay, those fine qualities of courage, steadfastness, and endurability which have enabled Britons to thrive as a proud breed of men throughout the centuries."

This extract, from an article entitled "New Zealand's British Destiny" in COUNTER-ATTACK ("published in support of the New Zealand National Front") does convey the essence of National Front ideology. The National Front was formed almost two years ago as a result of a number of small nationalistic organisations such as the League of Empire Loyalists. According to the New Zealand National Front Secretary B.B. Thompson, the Front is "as yet small in numbers". The New Zealand National Front operates following the growth of the parent British body which has the stated aim of rebuilding a new British World System, based upon Great Britain, Australia, Canada, New Zealand, South Africa, Rhodesia and Eire.

As might be expected in the light of this aim, the Front has often been described as racist. ("There is an old Anglo-Saxon word that is fittingly synonymous with moderation. It is the word GUTLESSNESS."


Published in support of the New Zealand National Front

RHODESIA—REMOVAL SANCTIONS

The time is long overdue for the New Zealand Government to cease its support of the illegal and illegal policy of economic sanctions applied against our gallant Rhodesian kinsfolk, and to enter into normal trading relations with the civilized world, by the negotiation of a treaty of friendship which will be willing to trade with every nation in the world, by the negotiation of a treaty of friendship which will be willing to trade with every nation in the world.

The National Front supports the Rhodesian Front, and civilization not slavery.
The Democratic Society

The Democratic Society was founded in 1965 by Wellington businessman Fassie Currie, who was a member of the Anti-Communist League, which had become defunct. Currie, who stood for the National Party in the Island Bay electorate in 1960 and 1963, said at the time of the Democratic Society's formation that he believed that well-organised groups of political and other people would support the present democratic system with totalitarian government, were working in New Zealand. He said that they had infiltrated the Public Service, local government, and the trade unions, he said.

The Society campaigned for members through meetings, leaflets, and public statements. On 27 November 1965 they staged their first demonstration. About 20 members, with an old truck, placards and a loudspeaker, demonstrated against a Vietnam protest rally at Parliament. In February, the Society organised a further counter-demonstration, this time on the occasion of the visit of US Vice-President Humphrey. Key men in this protest was a young Wellington, publisher, Bill Horne, whose suburban giveaway newspaper POPLA contained a violently right-wing political line. This protest was on a rather unpleasant note, and at one stage it degenerated into a fight. Shortly after this Horne broke with the Society and left Wellington, his newspaper and a right-wing venture having both failed leaving substantial losses.

The Democratic Society faded from the protest scene a little at about this time. On its own figures, its supporters numbered around 100, and its active membership was from 50 to 60. At its 1966 annual general meeting 27 attended.

The Society then turned its attention to press statements, pamphlets, and meetings. TRUTH and South Pacific News Service (which supplies feature to New Zealand newspapers) gave the Society sympathetic coverage. Said TRUTH's Kerin Sinclair: "Truffie Currie is a tough man with a tough assignment. He has declared war on Communist infiltration in New Zealand. And it is a war he expects to win." Said South Pacific's John Newport: "A short, stocky, belligerent veteran is at war again—this time against the Vietnaks and the spreading threat of communists in this country.

The publicity was good—but it was no match for performance. A further counter-demonstration announced for President Johnson's visit did not attract coverage—but was cancelled when Currie realised that embarrassing little support was forthcoming. He later announced that the publicity given was out of proportion to the Society's size.

A pamphlet Communist and the Churches was produced and distributed. Then, in August 1966, the Society promoted a public meeting in Wellington to be addressed by Canada's leading spokesman of the right, Ron Gostick. Mr Gostick, whose position closely parallels that of Eric Barlow of Australia, was to speak on Vietnam. To arrive he had to have Mr Butler in tow, and the two addressed the Society's meeting. Supporters and opponents were there in equal numbers, and the discussion was fierce.

After this the Society faded completely. It was not radical enough to enjoy the support of the ultra-right (Curry and other Society members were paid to distribute themselves from Butler's backyard again when it later became known), and too dependent on a philosophy of opposition to left-wing ideas. Many who might have been expected to support its Vietnam policy found expression of their views through the National Party, and Curry continued his loose association with that Party throughout the period of his involvement in the Democratic Society.

And, of course, he stood as National Party candidate for Island Bay in 1969.
The Country Party was formed in November 1968 to "moderate the excesses of the party which operated in New Zealand's two-party system."

The Party's leader, Cliff Emery, has long been involved in fings group politics. He's 50 years of age, lives in Stratford with his wife and six children and has operated a life insurance agency since 1963, when an accident put an end to his farming career. Mr Emery was a prominent member of the Liberal Party effort of 1963 and is President of the New Zealand Free Enterprise Society, under whose auspices the Country Party's inaugural meeting in Hamilton was held.

The Party's principles are fairly clearly expressed in the TV and radio election addresses by Mr Emery printed on this page. Robin Bromby in a 1968 Dominion article which suggested that the Party's philosophy is based on the "Austro-liberalism" of the 1930's. Mr Emery, in reply, said "we are exactly the opposite, our policies are based on the more modern streams of conservative enterprise, studies that so far have not penetrated the並居ideological socialists, teachings and above all the siren's call of bureaucracy and political control." (DOMINION—14 December, 1968).

Mr Emery is not, therefore, happy to have anyone point out that his Party is, as Mr Bromby would have it, thirty or forty years out of date. He might, if pressed, confess that the laissez faire policies of the nineteenth century hold certain attractions for him. THE PRESS, in an editorial, suggested that in fact the Country Party's policies are a new alternative to the bureaucratic socialism and of National and Labour.

A close reading of the Country Party's platform as Mr Emery outlined it in his 1969 election speeches will reveal distinct differences between this Party and the two major parties contesting the elections. In particular, the Party's proposals are more extensive in the preceding pages. These are essentially, however, differences in degree rather than in kind, for the "collective interests"—namely, those of the State and the "concerns of the public at large." In other words, congratulating Mr Emery and his bucolic colleagues for their promotion of "free enterprise" (something which, in the context of the New Media Ownership Act at least, one would expect the POST to hold dear). Under its present leadership, one could not expect the Country Party to make very much progress. There is perhaps a case for disclaiming "sectional interests"—namely, those of the Post and its advertisers, who by congratulating Mr Emery and his bucolic colleagues for their promotion of "free enterprise" (something which, in the context of the New Media Ownership Act at least, one would expect the POST to hold dear).

The Country Party wants reform of our labour system: First of all, a more constructive and dictatorial power by a national referendum on total abolition of all forms of trade unionism. The Prime Minister has said that basic human rights has no place in a free society. We view with distinct approval National's policy to allow unions to disobey their members. Workers should be free to decide for themselves irrevocably under such conditions. It will give unions necessary time to work at their chosen occupation, mitigating the worst effects of the law. The country is completely, National and Labour are binding their destiny over to union bosses. These will diminish your wages and jeopardize those jobs of your families for their own personal interest. Help us, please, to defeat the union communist, and vote secretly for your own freedom while you still have the chance to do so.

These are merely some of our forgotten people who badly need a genuine free enterprise choice which will give farmers and workers a better future...
Party will never achieve Parliamentary representation. These characteristics are the premises—which once the nuances of empirical detail and occasional quibbles over methods (to smash the entrenched feudal and monarchical structures) are removed—the Country Party shares with the Nazi Party and the National Front.

Mr Emmsen’s restrained political speeches suggest some of the premises Country Party policies share with the radical Right. A fear of conspiracies and power groups which are somehow omnipotent and omnipresent and which encompass all political office (which we would have believed it is).

If the Government or bureaucracy or monopolies or whatever other monster it is that controls our destinies in fact has the power Mr Emmsen believes it possesses, by the same token the ‘people’ are impotent. Their power is in the literal metaphoric sense: those who are entrenched in office can be represented as a caste (like John Haye’s) use the term of silent majority’. Mr Emmsen is almost certainly right about the power of such a caste: more importantly, he seems clearly to think that people who don’t want to be wards of the state and the playthings of politicians really do exist. At present the political system, which neatly sustains itself through a series of political parties (Government, monopolies, bureaucracies) strength on the one hand and our (the forgotten people) strength on the other.

The feeling of impotence suggested by this theme in Country Party policy can, of course, be found in the policies of the Nazi Party and the National Front. For each of these parties, the Government and all its agencies are set up to keep the people in their places, the difference between National and Labour is that in Labour the Party is led by a government.

Woolworths and McKeen’s. Our task is to provide the New Zealander with a genuine, non-bureaucratic enterprise alternative which we earnestly believe will help advance freedom and foster economic expansion and prosperity for all New Zealanders. That many of our people have lost faith in the traditional methods is well proved by the tens of thousands who are voting against the seats in their names every year.

The major objects of our policies are to stop inflation and unemployment; to increase tax; to reduce the cost of living; by reducing the waste and government expenditure and leaving more of people’s earnings in their own hands, and to improve the attitude of the public by pointing out to them the activities from the restrictions of our demagogic, bureaucratised machinery.

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First, we want to free our monetary system by adopting a free exchange rate and to permit all New Zealanders the freedom to make their own arrangements for an overseas currency they earn instead of having them dictated by Government officials. This freedom is fundamental to a successful trading nation, as we hope to be, all the time.

Next, we want Government stripped of the power to direct the savings into its own agencies and into foreign investment and enable those groups to make their own plans as everyone else as all these are free in New Zealand.

The Country Party wants employment expanded and costs reduced by taxation reduction and tariff reform; to the use of the money which is obtained. The tax cut is a genuine cut, not a pay cut, which the Country Party hopes will help increase productivity and a substantial cut in Government expenditure from these savings. Tax, it seems to us, should reduce the need for borrowing, help reduce the cost of production in many other ways.

The Country Party stands for people to enjoy the freedom to contract out of State health and superannuation schemes and to use their own money to arrange matters for themselves to provide a free and open personal responsibility in New Zealand. We want people to be permitted freedom of responsibility for their own education, without the coercive having to pay twice for such basic rights. Because Government has been responsible for these from the beginning, no one is exempted from spending on their children. Government has a system of education. We want to return to a system of education, which is the system for people for their allocation to the school of their own school: state aid is private and not forced and full of municipal government.

Finally, ladies and gentlemen, let us reform the political system itself. First, let us take the Party's name on the ballot paper, to simplify the voting under today’s conditions. Then, let us have a written constitution and an effective upper house in Parliament to safeguard our freedom, property and democratic rights. Let’s remove the dictatorship of party power over members of Parliament by abating the no-confidence vote and allow free voting on all bills in Parliament. Let us prevent the shutting of any candidate by elections between parties through the system by which people can effectively challenge the status quo. We do not ask for too much.

Let us have proportional representation in Parliament based on votes, not on power classes.

Ladies and gentlemen, the Country Party knows full well that the people of New Zealand, who have driven bureaucracy many of our ideas were impossible and would revolutionize today. This happens because we in New Zealand have gone so far down the same road. At the end of this road, as everywhere, there are the same appeals to the public: to be considered as they are considered, to be treated as they are treated, to be respected as they are respected.

In 1965 Melbourne journalist Ken Gott compiled a list of 2000 anti-Catholic newspapers and anti-Catholic groups from his paper NEW PUBLICATIONS, published as Voices of Hate, this pamphlet has been invaluable in expressing views which were anti-Catholic, anti-fascist, anti-Socialist, anti-Semitic, anti-Italian, anti-Nazi, anti-Roosevelt, anti-Churchill, anti-Labor, anti-'Black Market', pro-Social Credit and pro-Racial.

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It is tempting to discount Mr Butler as a flamboyant but uninformed individual. In recent years, he has written two books, both of which have sold modestly and with the Rhodesian issue he has obtained a relatively sophisticated audience in New Zealand. Strangely, he went on to live in South Africa, where one usually reads about the South African Transvaal News, he has been a member of a mixture of apartheid and suspension. In Rhodesia, however, he enjoys popularly and is frequently quoted in material published by the Swiss press, especially in an international commentary of some note.

Eric Dickson
Michael Heath previews the Adelaide/Auckland International Film Festival.

Last year in SALIENT I waxed much space in a personal plane-book on Bresson, but I had time to praise his Au Hasard Balthazar. Mr Eric Williams, director of the Adelaide side of the business, was in contact with Bresson last year and has apparently secured prints of perhaps his most moving film Manouche (1966) and Proces de Jeanne d'Arc (1966). Bresson is probably one of the few directors who commands respect from virtually all critics. I urge those of you seriously interested to acquire Studio Vista's Bresson (latest). Much has been made of his Pickpocket, but in two years ago will never forget it, and it somehow makes the rest of the Festival offerings pallid in comparison, but some will say that this is only a delusory aesthete mind playing on emotionalism.

Last year New Zealand saw a film by one of the greatest directors in the world today, Miklos Jancso, His The Red And The White, together with his other films, have met with nothing but eloquent praise and is quite difficult to describe his films without either giving emotionally overboard or giving up. I had a hell of a job reviewing the said film last year, but this year, mercifully, we will be able to see Jancso's latest (but one, Winter Stations) The Confrontation. Allow me a few words then to tell you about this extraordinary film, Jancso's first in colour. It has been described as his most difficult film to date, where Western Audiences are concerned. "It is perplexing partly because Jancso's search for an aesthetic means to signify political engagement among the rising generation has prompted him to use songs and rhythmical movements in an unfamiliar context; and partly because, despite its modern look, Confrontation really evokes the events of 1947 in Hungary when students in the newly-established 'people's colleges' were vigorously debating the social progress that lay before them. It is important to be aware of this because, should a popular and engrossing dispute with Catholic seminarians no longer have the controversial charge that they did twenty years ago," says Peter Cowie in this year's International Film Guide.

And to what end, I continue further is a bewildered Fenolope Houston commenting on its first showing at Cannes last year. "The film's movement is a casual and complex pattern of dancing, circling, and prowling, though at his press conference Jancso characteristically ducked any suggestion that it had a symbolic purpose. 'I know,' he said, when one woman complained that the incident was too-and-for made her seasick. 'I'm sorry if you don't like it, but it seems to be the only way I make films.'" The way he has made this one apparently baffled a lot of people, who seem shown by its directness and eager for inscrutability. But Confrontation is exactly what it purports to be: a look at the faces of socialism by a man who, of course, remains a convicted socialist, and who, one ought perhaps to add, was at work on this film before May 1956.

Apart from these mentioned, the highlight for the majority will be of course the Fellini-Satyricon, if a deal is made with United Artists who believe it or not are distributing it... somewhere. I'm sorry I really do not know for certain if this will come about; it'd make a packet if they did, and of course nearly freak everyone out in the bargain from what I've read.

Briefly then, the rest of the films so far entered. From Netherlands, Monnet's Haadurden, directed by Harry Kemel, is a 19th century period piece concerning a masculinely inclined woman (much lauded and well received in Sydney last year), Bruno ou les enfants du dimanche (Bruno Sunday's child), from Belgium (directed Louis Groenpeel, George Kaczendorf's Don't let the Angels Fall, Mort Ransier's Christopher's Movie Marathon, Maroun's Days of Matthew, Herkis' The Eight from Bulgaria, from Japan The Day the Sun Rose). Jacques Marry Kamrno's A Woman's Case from Israel. I am absolutely devoid of material on all of these at the moment.

From France (the non-commercial), a highly refined film of many readers-Jeunes's Le Vie L'Veites (Life Upide Down). Also the more commercial and probably highly sexy, Drug's Le Pascon (basically The Swimmer with Delon, Trintignant, and Schneider)

Last year's Stereo, from Canadian David Cronenberg was appreciated, partly, for its unusual sexualities and psychological approach at defining an almost surrealistic cinema, and his latest work, Crimes of the Future, promises to be even more so.

There's Palle Kjerssulf-Schmidt's Once there was a War (Portrait of a Boy) a growing-up type film that has been praised for its charmingly intimate childhood scenes, in the war years in Denmark.

Under negotiation is Orson Welles' Falsaff (Chimes at Midnight) on amazing film that I saw in Australia two years ago. Every scene is almost firmly imprinted in my brain still. Also Winner of Grand Prix at Cannes '68 and Silver Medal at Moscow is Bert Haanstra's beautiful The Man Who Watered the Flowers.

Final judging does not occur until June, after the Sydney and Melbourne Festivals. Already the Sydney Festival has announced that Costa-Gavras' Z will open it, and Eric Aile's search for an Australian partner for an Australian premiere, to date has failed. And a recent film by Giorgio Colannini, and a very recent film by Dinosour Medvedz, Paul with Jean-Pierre Leaud, have been selected. Let us hope that at least one of these will get final say here, and maybe at least one Cinemalovian film will be available, after last year's amazing Mentel and Nemes.

Now, at this stage, if you are interested, I would advise you to write to: Executive Director, Adelaide/Auckland International Film Festival, Box 1411, Auckland. A small reduction for very cheap seats was made last year, if you subscribe by paying. I think it was two dollars, and worked out at about 30 cents a seat for a week, so that is a considerable saving. All the Festival films are shown four times daily at the Regent, which is a very good etc.

If you are one of those prone to close sitting. The dates of the Festival are Friday 17 to Thursday 30 July inclusive.
FILM REVIEW

Midnight Cowboy reviewed by REX BENSON.

For the second time this year I have been asked to review a film about which one would imagine comment to be superficial. Cooler souls than I may render judgements more substantial than hollow squeaks of approbation, but John Schlesinger's Midnight Cowboy has me in its grip and no mere statement of approval will suffice. Pause therefore to consider for a moment the function of a critic and his reaction to a film such as this. Given a deadline something more liberal than was attendant here, one would doubtless be able to develop a fluid and convincing case on behalf of Midnight Cowboy. For myself such a task is largely spurious, since I am primarily interested in drawing to the reader's attention films which he should have seen but didn't (e.g. A Thousand Clowns) and films which he didn't like but should have, or rehabilitating his fond notions about films which he mistakenly considers to be great. None of these conditions apply to apply to Midnight Cowboy. There is no doubt that the film will reach a wide audience. It has gone for it something of a reputation, enhanced by a word of mouth campaign already under way and (for the mugs) the recent bestsellow of Academy Awards. Furthermore, I am convinced of the film's worth to a degree where I am not at all interested in trying to convert those whose opinions are different. Midnight Cowboy will be seen and applauded by most regular or occasional filmgoers, which is why the task in this instance strikes me as redundant. Still, there seems to be some virtue in prodding a few coddled minds to reflection.

Comes the further crunch. My reactions to the film are purely emotional and personal, despite its many aspects that can be listed and agreed upon as being brilliant. To say that the saga of Joe Buck and Ratso Rizzo moved me deeply is not to say anything that would clarify someone else's similar feeling, but Joe and Rato are the heart of the matter, and no amount of excellent brick-a-brac can save the film if this central relationship fails. Fortunately the characters are both beautifully written and played. Joe Buck is more of an innocent than some critics would have him, slightly cretinous perhaps, but still a 'personality struggling to be born', as John Coleman so aptly puts it. Joe Voigt is perfect as the flashy, gum-chewing hustler, a dude in the forefront of the metropolis. Although in some ways Rato has the line light in terms of appeal, Joe is the more interesting character. The various flashbacks, whether memory or fantasy, hint at a psychological explanation (the scenes of the young boy with his grandmother) as well as explicitly recalling a confused incident where both Joe and his girl appear to have been gang-banged. The brutal and confident youth succumbs to the squalor of New York and its inhabitants, finally seeking a haven of refuge in the limping, tubercular Rato, presumably a creature of the gutter yet clinging to some remnants of dignity.

Dustin Hoffman, as if reacting against the vapid part bandied here is The Graduate, puts all his heart and talent into the playing of Rato, and the result is one of the finest pieces of character acting in American films (still competition here). John Schlesinger observes the reluctant, developing bond between Rato and Joe with great sensitivity. The quintessence of the relationship is found in the short, intense scene at the stairs at the party. Rato, on the point of collapse, makes pathetic, feeble gestures in the direction of sprucing himself up. Joe props him against the wall and mops the profuse sweat off his face and head. Suddenly Rato reaches out and holds Joe's hand, who, apparently oblivious to this desperate affection, continues his gum-chewing, pattering, and mopping operations. Here, in one image, is the guts of the film, a clinging love in the wilderness. Joe himself finally gets caught up in Rato's plight to the extent that he bears up (or worse) a queer and robs him to pay for these fare to light up. This mortally worrying sequence is easily the most horrifying in the film, since not even Rato's need seems to justify the pain and indignity meted out to the ageing, sympathetically-played homosexual. Rato, however, does not get to see the beaches and sun of which he has dreamed, as he dies only a few miles from his destination. The touch of the floral shirt around the cracked body is the final heartbreak.

Midnight Cowboy is clearly John Schlesinger's best film to date, far removed in setting and stature from those bording old kitchen sink films with their posturing proles and special pleading. It's cause for some satisfaction that British directors can go to the States and make such marvellous films (Bluffit, Point Blank, Peneal), and at the same time portray dramatic aspects of America hitherto unrevealed. Schlesinger's present film, for example, seems like the definitive statement about New York, but perhaps this is because the social ill seen here are part of our preconceptions about that city. Someone complained that Schlesinger could not leave the ill alone, but there is no doubt that the film's cumulative power derives in part from the fact that there is no set-up for Joe and Rato, that they are being ground under (and none too slowly at that) by the sordidness of their surroundings. Waldo Salt's script treats their situation lightly at times, such moments of wit (quite frequent now I come to think about it) restrained and yet highlighting the film's ultimate tragedy. It's all there to be seen, uncet, explicit, intensely moving, and deserving our full and untentant involvement. Superb entertainments like this are rare, but their presence makes movie-going, and life, more worthwhile.

THE MICKEY MOUSE PANSEXUALITY INQUISITION

Instructions
If you agree with the statement, circle T -
If you disagree, circle F. Return completed forms to the Men's Vice-President.

1. As an infant, I had very few hobbies. T F
2. I have never had a bowel movement. T F
3. Spinach makes me feel isolated. T F
4. When I was a child I used to tease vegetables. T F
5. I would enjoy the work of a chicken-flicker. T F
6. I have an uncontrollable urge to fondle other people's teeth. T F
7. When I look down from a high place I want to spit. T F
8. I use shoe polish to excess. T F
9. When I was a child I was an imaginary playmate. T F
10. I like to stay in the bath until I look like a raisin. T F

Interpretation of scores
Score one point for each statement agreed with.
Score 9-10: Aqueous; severely adjusted.
Score 6-8: Prescribed cranial disarray.
Score 3-5: Evidences deep-seated denial of reality, defence mechanisms repressing self-expression; high super-charged.
Score 1-2: Neurotic; agnostic; stands for the Queen.
Score 0: Can be read.

(Adapted from NEXUS)
HOLY COMMUNION (Anglican). St Paul's Cathedral, 12.15pm, Wednesday, 28 April. Reviewed by OWEN GAGER.

A celebration of Communion in St Paul's is very different from anything else happening in Wellington at the same time on a Wednesday. The contrast between what is happening outside St Paul's and what is happening inside is marked. One must ask why this is really intended. Even when the congregation, somewhat melodramatically, confides that the weight of their sins is so grievous that they have an overwhelming fear of the wrath of God, the language they are using is so impersonal that one begins to wonder whether they believe that they are talking about themselves.

No doubt there is a case for a distastefully religious language, in which acts of evil are always described in the most abstract terms possible, and the Anglican liturgy used in this service can be viewed as an attempt to develop such a language. But the penalty for the use of such a terminology is that it becomes, finally, empty, committing a sin becomes so idealised a concept that one begins to wonder whether it has any relevance to the Public Service office routine that most of the congregation must have been going to. 'Sin in the Public Service,' a phrase which should have a plain matter-of-fact meaning if the language of the Anglican liturgy was at all realistic, instead has implications of pain and sensationalism which are usually associated with a TRUTH or CENSORED billboard. When those who think and write most about sin are on the editorial staff of TRUTH, it is surely time for the language of the liturgy, if it is to retain any immediate meaning, to become more concrete.

Associated with this tendency to gnomic abstraction is an extraordinary mixture of prosy style. This again heightens the contrast between events inside and outside the Cathedral: it is simply impossible even for someone with an adequate grasp of changes in the English language to render the centuries of history closely every twist of meaning in rather difficult theological statements couched in various erudite English dialects, especially when no clue is given when we shift from one century to the next. One is almost tempted to believe that the elaborate attempt to confuse the worshipper. When the Epistle and the Gospel is read apparently from the twelfth-century New English Bible, the creed is at least sixteenth-century, and the various sections of the Prayer Book used elsewhere seem to range from the fifteenth to the seventeenth century. If the decision has been made that the King James Version or its seventeenth-century revision, is too difficult for the average congregation, it is strange that the creed which one would assume the congregation would want to understand very clearly--and most of the liturgy would remain unchanged if not it would be a mistake. It is not submitted that, to me at least, neither the Epistle nor the Gospel in their present setting if the language of the Anglican erspective pieces of English, and I would hazard a guess that most of the congregation did not understand the Epistle, which concentrated a rather abstract argument around a particularly unconventional use of the word 'advocate'.

When Church services are not redeemed theologically, they are usually redeemed musically and I was hoping for some good pre-nineteenth-century church music as a Divine grace for enduring the sermon. I must warn intending worshippers that they will not have music while they commune. A National Orchestra lunchtime concert featuring (say) Bach would do any Christian more spiritual good than the little ceremony at St Paul's, on Wednesday. Perhaps it would all have been better chanted in Latin. Then there would have been no patch of intelligible sound to puzzle the outsider.

To add to his listeners' understanding of it, since insofar as his sermon was coherent, it appeared to be expounding the Zwingleian doctrine of the sacraments which the Creed clearly disavows.

If even priests cannot understand the Creed, there seems little point in continuing its recitation; though liturgies were presumably ordained to ensure that some Christian doctrine was expressed in the order of service even in an age where priests are corrupt or apostate, it may be that the proper course would be to dispense with the sermon rather than the creed. In this particular service, the disappearance of the sermon would certainly have been no loss. But churches being what they are, as the Jehovah's Witnesses point out in their periodic visits to my back door, the Creed is apparently being corrected (though not, I understand, with God). The best we can hope for, therefore, is better preachers, and judging by last Wednesday's performance this is a pretty bold hope.
The Ugly Suckling

being itself, a failure partly attributable to the surroundings in which it appeared and to the type of audience that came ill-prepared and left disillusioned. The first-night audience came to see teenage impersonations of Kim Keith only to see, in fact, a pulsating mass of ugliness which seeped off the stage and confronted it personally. Old hat to students, but terrifying to the silent majority.

Before I get much further, however, I must register a caveat. This whole review is based on the traditional first-night affair and considering that the format of the show has since allowed a total reversal of roles and a lengthening before an embryo, I may well be chasing moonbeams as well as talking about that which must be experienced.

The photographs accompanying this are worth a thousand words in outlining the basic appearance of the actors in their environments. What they cannot convey are the more successfully than I am the appeal to the minds at work of the audience to fill in the gaps, intentional and otherwise, observable from the auditorium. A blanched producer (Ian McDonald) himself initiated the appeal which demonstrably fell on deaf ears. "Theatre of the mind" as he called it, although the phrase is not his, is no more likely to excite New Zealanders who have paid their money for any more now than it might have done fifty years ago. This is not to say that the ions can be nailed to the audience's back and left there. Blame is fairly apportionable and it is equally true to suggest that a substantial chunk of the cast were vegetables with a penchant for exhibitionism. They were mercilessly only part of a whole which was brought up to scratch by the infinitely more talented Tony Backhouse (composer), Deborah Pearson (chorographer), and Simon Morris (character guitarist) there's no getting away from talent. These three ensured that the requisite standard of ugliness and chanting hypnosis was achieved and from time to time, maintained.

Music was essentially just another weapon on bludgeon in a rather army of spot and coloured lighting, taped sound, spotty makeup, tatty wardrobe, movie film (cartoon and solid), and good old fashioned noise. Each had its own moment, usually fleeting, of effectiveness although since the music was easily the most compelling and original it is pertinent to ask why words (a valuable form of communication if used sparingly as here) were allowed to be totally unintelligible when the whole band was playing.

Perhaps one becomes hair-splitting like this, it is time to slow. Before I do, though, I would point out that a gang of professionals would be unlikely to improve on what the cast has achieved. They could only be less ugly and thus less provocative. There is surely a place for future Embryos just as there is a place for Extrav., neither being inferior to the other.

Many of the cast will have gained much from this experience. If you haven't been to Embryos, go along - if only to find out how narrow minded you are.

DAVID SMITH
THE SIXTH LINE

TV with David Smith

The one about the castrated monk and the nymphomanic nun.

Medieval loveletters read aloud by their authors. Not much of a prospect for television material one might think. Yet the screening of Abelard and Heloise by the local stations had such hypnotic qualities that it was worth addressing the New Zealand context. For basically this piece was true television without gimmicks relying solely on imaginative continuity, judicious use of close-ups and the intelligent acting of two people. Such ingredients should be readily available to the television drama purveyors who have promised so much and given so little. The cramped studios of this country cry out for this kind of approach (learning to walk prior to running was the secret of Downstairs's survival on the local theatrical scene). A willingness to bank an unlikely material of this kind would also help immeasurably. Oh, and stuff Mother of Ten.

Credit where it's due department:

Rite of Spring impressed even this supercritical Roll Harris and you can't say fairer than that. Only the all-too-obviously canned orchestra dulled the impact of this vivacious rendition by the New Zealand Ballet and at the present stage of development this must be taken as inevitable. Total use of available resources made it thoroughly memorable and an early contender for a 1971 Feltex Award.

Following the well-merited boost in the day administered to Country Calendar is it too much to hope that the Scorpio storystrap might be similarly visited? The titled "Well Saturday sees the start of the second annual Foolish of Waiakino and here's fifty feet of arduous film to prove it..." gambit must go. Similarly, the unspeakable, albeit appropriate, opening riff of "It's Not Unusual" must no longer be allowed to set the tone of unmutilated dullness. The only explanation for the present exercise in tedium can be that the interests of sport are considered to be best served by inducing viewers to fasten their armchairs in favour of a quick puke round the block.

The United States is not generally seen to be a country over-burdened with personalities in the sphere of documentary presentations. The in-depth analyses of news which represent the best aspects of US television are for obvious reasons only rarely screened here and the many CBS features bought by the NZBC are cut with Crankism (an educated form of Holyoakism). So it is with surprise and appreciation therefore when Afro-American Bob Cosby, frontman for Ot Black America, breached his way through what could have been the most pedestrian essay on race relations ever to hit the tube. Rather than proving that in every middle-class Negro there is a Black Panther fighting to get out Cosby chose to self-sell the notion that Negroes have been stunted by social conditioning. This conditioning was clearly and coolly analysed by the highly articulate Mr Cosby who managed to stay with the light touch whilst remaining in deadly earnest. A subjective treatment not lacking in empathy. Rare and no mean achievement.

Bookreview is essentially a literary phenomenon to be taken in small doses every morning (like Peanuts) over a period of 35 years or so. Milligan and the gang can certainly raise a smile with J.B. Morton's non-seriousness but they will always run into the kind of problems apparent to anyone who saw the attempted filming of Ulysses.

One of the unique aspects of TV is that it enables one to be entertained in one's own home by people one would not entertain in one's own home. Hamilton Mitchell comes into this category with a vengeance. In "Politics Influence he was given carte blanche by Bernard Smythe—who's no Brian Edwards at the best of times—to wall on for the duration. Never one to miss a plug for Hamilton Mitchell, the great waror lurched ever onward. World affairs, defence strategy, the tragedy of youth ("work within the law and youth will change the face of the world like lowering the voting age to 20") were pontificated upon while the somnolent Smythe slumbered in nodding approval. The PMF would be well advised to lay wreaths on both of them. Personally I could stand it no longer so I turned the "off" switch and watched an old soldier fade away.

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Acknowledgement of Donations

The Victoria University of Wellington Halls of Residence Foundation, Inc., gratefully acknowledge the generousity of the under-mentioned business houses and organizations who have contributed so generously to the appeal launched in 1967 for the building of Halls of Residence for students of this University.

This list does not include many of the hundreds of former students, parents, charitable organizations and trusts and foundations of the kind who have given so freely to the Fund and whose gifts have been privately acknowledged.

(Sgd.) L.R. ARNOLD, Chairman of the Foundation.

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RECORD REVIEW

The Jefferson Airplane came right at the beginning of the hype over psychedelic music. Groups formed, flourished and crashed out on a monotonous regularity; only the Airplane (and perhaps the Grateful Dead) have progressed from the initial narrow musical framework and retained a following comparable to the mass adulation they received in 1966-7. The Airplane's sound is very distinctive with the superb, strong vocals of Grace Slick and Marty Balin combining with one of the tightest group sounds on record. Bassist Jack Cassidy's long flowing lines intertwine with Jorma Kaukonen's adrenalin leads while Paul Kantner and Balin provide a solid rhythm guitar line-up. The overall sound is incredibly complex for a rock group. The vocals are rarely allowed to stand out as the main melody line with instrumental backing instead both Grace and Marty use their voices as an extension of the instrumental sound. Listeners must appreciate that the result is a total sound—perhaps the vocals and words become a little murky but what the hell.

This complex, individualistic sound could be the basic reason for their lack of impact on New Zealand record buyers. One could not describe them as being merely unpopular—it is worse than that because they are unnoticed despite a prolific output of

Jefferson Airplane Takes Off RCA LPM 3594 (Mono)
Surrealistic Pillow LPM 3766 (Mono)
After Bathing at Baxter's LSP 1531 (Stereo)
Crown of Creation LSP 4038 (Stereo)
Bless its Pointed Little Head LSP 4133 (Stereo)
Volunteers LSP 4238 (Stereo)

Jefferson Airplane Takes Off and Surrealistic Pillow were recorded at the height of psychedelic and it is a tribute to the group's unquenched that they steered clear of the gimmickry associated with the trend and consequently neither album sounds particularly dated. Takes Off has Signe Anderson as female vocalist but Grace took over soon after. Surrealistic Pillow was their most commercial album with attractive tunes such as "Somebody to Love," "Plastic Fantastic Lover," "White Rabbit" and "I'm a Mule in 10 seconds"—and little space devoted to extended instrumental improvisations. After Bathing at Baxter's heralded the Airplane's progression to a much more heavy, intieolate sound with excellent melodeons and lyrics interpreted with extended instrumental work. Grace contributed the fantastic "Thank You" with its knotty words and unusual melody line. "Wild Tyme," "Watch Her Ride," and "Space Chanty" were the very best of the recorded Jefferson Airplane.

After such a good record, Crown of Creation was a disappointment. It is very uneven with only a few glimpses of their real sound. The Airplane seem to have had production problems in their attempts to get a more smooth sound in the studio. Even for all its faults the disc is worth buying for two tracks—Dave Crosby's "Triad" and Grace's "Grunty Heart."

At this stage it seemed as if the Airplane was about to fade out after playing it super cool. However the magnificent Bless its Pointed Little Head showed, for the first time just how the group sound lives—an excellent recording of dates at Fillmore East and West in November 1968. Drummer Spencer Dryden rave enthusiastically about it being "the first record that sounds like us." They do most of their old numbers—"Somebody to Love," "It's No Secret," "Plastic Fantastic Lover," and "The Other Side of the Life."

Kaukonen's superb guitar is highlighted on eight minutes of "Rock Me Baby" played in an electric blues style. Highlight of the album is "Bear Mule." Grass has put the words to a Col Evans line, she sings them with a very heavy match like accompaniment and then the whole group swings in and improvises around the theme.

After the release of Bless its Pointed Little Head, Dryden said "I've come to think it's not really necessary to beat your brains playing for a couple of thousand kids a night, living in hotel rooms, travelling all over the place—these kids who've already seen five dozen light shows and heard a hundred heavy rock bands. Something new has got to happen. There's got to be more to this, someplace else to go, something happening, and I really hope ours can be the band to do it."

Bravo words indeed. Everyone scoffed and discussed the number of times they had heard such rash sentiments. Fortunately the recent release of Volunteers has made most of the knockers eat their words. It is one of the best rock albums to emerge from America; at last Al Schmidt has managed to capture the Airplane's live sound in a studio. The sheer avalanche of sound that hits listeners on Bless its Pointed Little Head has now the advantage of the very best 16 track stereo recording. Also, the group's sound has been augmented with talented friends—Nicky Hopkins, Steven Stills, Jerry Garcia and Dave Crosby. Hopkins's piano work is such a dominant force on many tracks that it is hard to imagine the Airplane without him.

Side one opens with "We Can Be Together," a pounding rock number with Grace cutting right through the wall of sound to belt out the anti-social lyrics—"We're all outlaws in the eyes of America, Up against the wall motherfuckers..."

"Good Shepherd" is a Balin arrangement of the traditional tune and played in the typical Airplane manner. With the help of Nick's honky tonk piano, they swing into "The Farm." Nothing complicated about this track, a good-time number extolling the virtues of the simple rustic life..."Bought myself a farm way out in the country. Took to growing lettuce and milking cows..."

Ralph Wilkin

DINNER SUIT HIRE
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