SALIENT

JOURNALIST, RENT FIRM, SUE NZUSA

NZUSA is the object of two libel suits arising from the June/July issue of the magazine FOCUS.

The suits relate to the issues's editorial and to an article entitled 'Renting Roguery'.

The first suit, from SUNDAY TIMES journalist John Steele, involves a libel action worth $10,000.

The suits—which are not from Franco Enterprises Limited—have been settled out of court. An apology has been made to Mr Steele and a sum by way of costs paid.

In the case of the Steele suit, an apology has already been published in the SUNDAY TIMES on 28 June. The text of the apology, published under the heading 'Apology to reporter', read as follows:

The June-July issue of the New Zealand University Students' Association's publication 'SALIENT' contained an editorial attacking an article in the 'Sunday Times' of May 24 by John Steele.

This article under the heading 'I Am'...

QUESTIONNAIRE: more returns

With 1730 questionnaires now returned to the Students' Association Office, no significant differences from the percentages in the first one thousand returns are evident.

43% of Victoria remain opposed to the All Black Tour of South Africa, 36% in favour of the Tawels' tour are opposed to the legalisation of the combined (39% with 43% in favour of legalisation) and the number of students opposed to the invasion of Cameroun by American troops has increased from 56% to 66% of those surveyed—same as in the preliminary poll—is the net result of student actions.

The number of students who don't know whether they have been asked to attend an SRC meeting (14%) or read FOCUS (2%) remains unchanged from the earlier results.

Disciplinary action

A special meeting of the Student Union Management Committee next Monday will consider the conduct of a student, Peter Parker, at the first Graduates' Ball on May 30.

The Student Union Committee has alleged that Parker was a member of a group of four people who gathered at the Ball by climbing through a window into a room in the main building, and that Parker, along with three other students, was found to be an alcoholic and had to be helped to do the Ball. (Parker is named in the student's enrollment). The University has decided that it will be necessary to refer the matter to the authorities.

For the second time, the Managing Committee has been asked to take disciplinary action against the Students' Union Committee that was given by the Students' Union Committee at the Management Committee may wish to take disciplinary action against the Students' Union Committee at the Management Committee.

Religion & revolt

Religion, its relevance, and psychological aspects of 'the student revolt' will be discussed in a series of lectures on campus from 20 to 24 July. The lectures will be delivered by...

Sports grants

At a meeting of the Sports Committee on 23 June it was agreed that all summer sports clubs must make their grant applications before 31 July. Grants are expected to be available after 1st September.

The Committee also discussed arrangements for Winter Tournaments, to be held this year at Massey University from 15-21 August.

A law faculty lecture takes a statement from one of the defendants in the cases arising out of the anti-Tour demonstrations.

SPENDING CUTS...

Victoria University's library experienced a severe financial trauma in 1969, according to the Report of the Librarian tabulated at the June meeting of the University Council.

With an increase in book issues of 11.5% over 1968, the numbers of books and periodicals taken into stock was more than 4,000 less in 1969 than in 1968.

Total library expenditure dropped from $323,866 to $277,574 and expenditure on books and periodicals from $140,566 to $154,515.

The Librarian, Mr Saville, reported that the impact of this reduction was magnified by the continuing effect of the desecration of November 1967 and continued rises in the price of books and journals at the source of publication.

Mr Saville disclosed that in the current quarter (1969-1970) Victoria University had asked that the rate of increase for books and periodicals should rise from the 1968 rate of 4.1% of the book or periodical's cost to 7.5% of the full-time student in 1974. In 1969 the figure fell to 2.9.

Under such conditions, the Librarian could well have expected the report of his 1969 Report. "Libraries can be accelerated, it will take many years to reach the figure of 1.2 a million volumes, which is a very modest measure of the expenditure with which a research worker can satisfy his work without fear of unnecessary duplication of effort or of being delayed and frustrated by lack of printed material."

With a total collection of 264,344 volumes in stock at December 31, 1969 and an increase of less than 4,000 volumes since the same date in 1967, Mr Saville reported that the sums of money available for 1970 will not enable the library to even reach the...

Library hit hard

1969, rate of 4.1 volumes per equivalent full-time student.

No system of guidelines for budget allocation was based on the number of students staff members or any other criteria can dictate a properly equable book purchasing fund," Mr Saville reported. "If the University wishes to accommodate this situation in the present..."
One thing that should not be lost sight of in the FOCUS debacle is that Mr. McCarron has not done this to avenge some personal grudge or blow up a celebrity. His actions appear to have exploited an entirely unrequited source. Lis is a fine, if slightly out-of-date, profession, and we doubt that Mr. McCarron is capable of reading the Sunday Times as though it were stealing news from his own staff. Moreover, the fact that Mr. Stead was able to get a headline for his article that said literally "I could not accept the fact that the race was not white" seems to bear out the argument that this is not a personal vendetta. 

Mr. Stead's memoirs are a case in point. He is, in my opinion, the most honest and unashamed of any of the major figures in the race issue. His qualifications are impeccable. His integrity is second to none, and his principles are unshakable. He has been one of the most influential figures in the New South Wales political scene, and his influence is still felt today. His reputation is untarnished, and his record is无可挑剔.

In conclusion, it is clear that Mr. McCarron's decision to publish the article in the Sunday Times was a calculated move to undermine Mr. Stead's political career. The timing of the article, just as Mr. Stead was beginning to make a comeback after a long period of silence, suggests a deliberate attempt to disrupt his political agenda. Mr. McCarron's motive was undoubtedly to maintain his own power and influence in the political arena, and he has succeeded in his objective.

In the meantime, Mr. Stead's reputation has suffered. His image as a respected and influential figure in the New South Wales political scene has been tarnished. His integrity and honesty have been called into question, and his political future is uncertain.

I urge the authorities to investigate this matter thoroughly and to take appropriate action to ensure that Mr. McCarron is held accountable for his actions. It is imperative that the political climate in New South Wales is not allowed to be corrupted by such actions.
No confidence in the Executive?

An SDM on Monday night (13 July) will deal with a motion of no-confidence in the Executive.

The motion—'That the Executive no longer enjoys the confidence of the members of the Victoria University Students' Association'—originates from a group whose dissatisfaction seems to arise from a concern that the Executive is too left-wing.

One of the proponents of the motion, Mr Peter Barker, a law student, says that the reasons why seventy-five members of the SDM who helped to circulate "range from the way

Mr Barker said that the no-confidence motion was the result of a "disastrous" year of operations, and that the signatories had mainly been obtained from "law and accounting students" and said that he personally knew "a good number of members." Mr Barker refused to answer a number of questions. Mr Peter Barker, a law student, says that the reasons why seventy-five members of the SDM who helped to circulate "range from the way..."

When asked for the names of other persons who had signed the petition, Mr Barker said "I do not want to speak..."

Among the signatories to the petition were Mr Peter Munn, Mr R.A. Dixon, Mr J.M. Tye, Mr R.A. Green, R.A. W-iebel, Mr C.R. Fasham, Mr D.W. White.

The motion of no-confidence will be discussed at a SDM to be held next Tuesday, 13th July, at 3 p.m. in the Students' Union building.

Women's Liberation Front

The Women's Liberation Front has published Volume One Number One of its newsletter, "The Naked Truth." The Front was affiliated to the Association of Australian University Women's Liberation Fronts, through the Australian Student Union. The newsletter is a continuation of "The Naked Truth," the newsletter of the Australian Student Union. The newsletter is a continuation of "The Naked Truth," the newsletter of the Australian Student Union. The newsletter is a continuation of "The Naked Truth," the newsletter of the Australian Student Union. The newsletter is a continuation of "The Naked Truth," the newsletter of the Australian Student Union. The newsletter is a continuation of "The Naked Truth," the newsletter of the Australian Student Union. The newsletter is a continuation of "The Naked Truth," the newsletter of the Australian Student Union. The newsletter is a continuation of "The Naked Truth," the newsletter of the Australian Student Union.

War and peace: a student's viewpoint

Barry Mitcalfe, training college lecturer, and James K. Baxter, poet, addressed a large audience in the main common room last month on New Zealand's involvement in Indo-China.

"War is a war against an idea, it turns into a crusade and ends in a useless bloodbath,"—James K. Baxter.

Woolshed

A concentrated effort to get the Woolshed (the nominal campus hard-surfacing salon) in operation by 1971.

This was the promise of Gerald Curry, the head of the Student Union Management Committee on 1 July.

Mr Curry said that two hairdressers between interview but neither was able to provide a hair-dressing service.
NEW POLICIES

On 19 June, the SRC passed the following policies:

That VUNSA become an associate member of the New Zealand Race Relations Council.

That the Students’ Association support an anti-Vietnam War mobilisation for the 2nd July, and recommend to the SRC that it support the recommendation of the Executive to give general financial and moral support to the movement.

That VUNSA do acclaim and congratulate the Government of New Zealand for its stand against the school caretaker strike and do hope that the students in their referring attitude to the strike will be carried over into its policy on compulsory military training.

LINCOLN: Still with us

Lincoln College’s former Vice-President, Roger Payne, failed to persuade Lincoln students to withdraw from NZUSA at a special meeting of the SRC held on Monday night.

Mr Payne, a long standing critic of NZUSA’s involvement in international affairs, was joined by the College President, John Hayes, in an attempt to show that the costs of NZUSA were too high to justify Lincoln College’s continued membership.

Amongst the services provided by NZUSA were various unnecessary or extravagant features.

Graduates’ Club

An inaugurated reception of the newly incorporated University Graduates’ Club was held in the University Business Chamber, Mr R.S.V. Callender in the chair.

No elections will be held for officers of the Club until the accounts of the past year have been audited.

Mr Payne urged the SRC to withdraw from the NZUSA membership.

Marketing Chair function

An “international organisation” is to be formed to promote the exchange of students between the University of Victoria and a Chair in Marketing.

A report from Professor Fogg, who is to join the University by the summer, indicated that the University had no funds; these would be undertaken entirely by the student body.

Mr Payne urged the SRC to withdraw from the NZUSA membership.

Financial affairs

Mr Payne urged the SRC to withdraw from the NZUSA membership.

NZUSA strongly believing in the principles of free speech and association, calls upon the Malaysian Government to reinstate the Malaysian Parliament, to repeal the internal security Act, and to release all political detainees arrested under this act, so that any charges against them can be heard in a court of law.

NZUSA called for the withdrawal of all foreign troops from Cambodia and the recognition of the Government of Cambodia.

The International Vice-President of NZUSA oversaw a study project similar to that under way in the New Zealand Government’s NZSCM in March 1973, and with a view in particular to New Zealand’s involvement in the South Pacific.

THE GRAND HOTEL

Willis Street

THE "INN" PLACE FOR STUDENTS

Prelim to Arts Festival

A Preliminary Arts Festival show of the arts, poetry and music to be presented in the Memorial Theater on the evenings of 23 and 25 July.

The show is intended to advertise and project the mood of the Arts Festival ’70.

The grand moos LTD WHOLESALE WINE AND SPIRIT MERCHANTS 8 THORNOD QUAY OPEN SATURDAYS Phone : 70-639
Mr George Gair, the Parliamentary Under-secretary for Education, was again in the news last week with his report on student unrest to the Canterbury University Council that it "should note the growing public impatience with the behaviour of certain students." Mr Gair also told the Council that "university students are becoming hyper-sensitive to criticism."

For some of the most influential members of the university community, however, the university community is such that it can't really indulge in public debate about its own merits because universities are not the sort of bodies which are equipped to do this in the same way as other pressure groups.

I don't think it is necessary for them to get involved in public debate, but merely to act on the evidence which they place on the other side of the debate. If they make that, they might have validity. Now I read in Professor Titchener's observations and the reaction that took place at Victoria. Are you going to suggest to do that Professor Titchener was disillusioned? I think that the Professor is an example of a person whose observations should be given at least the benefit of careful study.

However, it seems that what the university community expects of its Minister of Education and Under-secretary for Education is a more positive defence of the university's role against attacks which are likely to be coming from various quarters such as TITCHER and continually in the letter columns. These attacks are not necessarily in connection with our own view on some aspects of our community or the public that they don't agree with.

On the question of the universities being hyper-sensitive to criticism—Tang Dey, the Vice-Chancellor at Canterbury, yesterday asked to help his colleagues in his job to support the Minister of Education to do all they can to expand education, to improve its standards and to make as much effective progress as possible. One thing we need to achieve is a very large reserve of public goodwill, and aspects of our behaviour—be they at the present level or at the university level—on the public to think and feel that all or any aspect of education make out task almost impossible. I'll listen that most people, and I mean this very specifically, that there is still a large amount of opinion among people who don't want to associate with us.

You are suggesting to me that a friend in law can speak frankly? I'm sure if you are in this job to support the Minister of Education to do all they can to expand education, to improve its standards and to make as much effective progress as possible. One thing we need to achieve is a very large reserve of public goodwill, and aspects of our behaviour—be they at the present level or at the university level—on the public to think and feel that all or any aspect of education make out task almost impossible. I'll listen that most people, and I mean this very specifically, that there is still a large amount of opinion among people who don't want to associate with us.

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MARIJUANA SEMINAR AT VIC

"What will the effect of 20 years of bad legislation be?"

This was the question posed by Dr. Erich Geiringer at a Marijuana Seminar held at Victoria last month.

Dr. Geiringer was a member of a panel which included Roy Henwood, of the BSR, Dr. Belal Alouseh, Chair of the Board of Health Committee on Drugs, and Dr. Leo Zim, Chief of the Drug Dependence in New Zealand, Geanne Nesbitt, Criminal Affairs Officer at Victoria, Professor F. E. S. White of the Historic College of the Danube Medical School and Gerdy Curry, a junior lawyer-at-law at Victoria and Ex-President of the Association.

The panel was chaired by Jack Schallern, a senior lecturer in Education at Victoria.

Dr. Geiringer said that it was interesting and frustrating to him that the law had not been changed to provide for the use of marijuana and that it had not been changed to provide for the use of marijuana for the treatment of patients. He said that the policy of the government was to change the law to provide for the use of marijuana and that it was not the policy of the government to change the law.

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One of the strangest religious movements of all time began early last century when a prominent scholar named John Darby dissociated himself from the clergy of the Anglican Church to meet for bible readings and communion with independent small groups of people which he found all over England. At much conflict and dissension among leaders, during which time John, Darby produced his own translation of the Bible, Darby’s followers formed the basis of an exclusive religious movement which was to develop under further leaders into the sect now known as Exclusive Brethren.

John Darby’s Bible was only new in that it claimed to be a more correct and more spiritual version than the 1611 Authorized Version. Today it is read as either pleasant or by children, but neither cultivated. However, it still forms the basis of all “exclusive” beliefs. After Darby had fought many of the group’s doctrinal battles, it carried on under various leaders and the rest of the movement was moved to New York early in this century under the leadership of James Taylor. The sect now flourish, more profusely and more strangely than ever before, under Taylor’s son, James Taylor Junior.

Leadership challenges

The leadership has not gone unaffected in these recent years, however. In 1953, when James Taylor Senior died, there emerged two possible leaders, G.R. Cowell, whose teachings were similar to those of the dead leader, and James Taylor Junior (now known as Big Jim Taylor), a forceful and ruthless character. Cowell’s leadership was ambiguous and fragile in the view of James Taylor Junior, as it upset weakening of his own elect and encouraged what he regarded as a state of apathy regarding the throne of Christ. Under James Taylor Junior’s leadership, the doctrine of Cowell’s teachings was eventually “exposed,” and Cowell was “withdrawn from.” (A euphemism for “suspended”)

Again, in the mid-60’s, three brilliant leaders took advantage of Taylor’s illness to establish rival trends. These leaders were Bruce and John Hales of Sydney and Alan Godfrey of Melbourne. These men were experts in business management and after setting all older-established businesses on their feet, sought to do the same with the sect itself, under what became known as “the system.” The main aim was to achieve efficiency in all phases of life, including winning of souls. Meetings were held early in the evening at 6:30 pm, and disposed of quickly so members could return to their business pursuits. The exclusives were to be at everything. They were to earn as much money as possible, learn about business management and educate their children as well as possible under tuition by educated outsiders. Members were to work for the Lord and his money (like enormous lions raised through collections from members) to build enormous halls and amass material wealth. Members were to be free to come and go into the sight at their will and not to raise the hand to leave the sect.

The movement was subjected to severe interrogations at meetings for any misdemeanours. A test well during 1965-66 until James Taylor suddenly woke up to what was happening and exposed the ruth of “The System.” The Hales brothers and Cowell were withdrawn from and Exclusives once more expected worldly prosperity and business efficiency to get themselves out of debt and become humble servants of the Lord. This movement made a very deep and lasting impression, however, and was the reason for several subsequent “withdrawals”.

In 1956 it was estimated that the Exclusive Brethren comprised 10,000 to 20,000 members. Most of these are in Great Britain, and only a small percentage in America, despite the fact that there are 1,000,000

**“Stoney’s door stands wide open” (from an Exclusive hymn) at the Kilnberry Crescent Hall.**

The Exclusive Brethren are a fundamentalist Christian group who have increasingly in recent years cut themselves off from the ways of the “wicked world.” Individual members of the sect are friendly, considerate people, their religion, however, is one of stark puritanism. Cecily Pinker was a member of the Brethren until she enlisted at Victoria University at the beginning of last year. In the accompanying interview, she discusses this extraordinary group.

**Principal beliefs**

Two principal beliefs of the Exclusive Brethren are dependence on the working of pre-ordained personal leadership and the doctrine of separation from the rest of the world. These two principles have grown steadily stronger over the years and are now carried to extreme lengths. Leadership is based on God’s gift of the Holy Spirit in every individual, so that no man member of the sect has the right to express himself at meetings.

But the doctrine of separation from the world is much stronger than the doctrine of divine inspiration. A sect which is as strict as it has become more and more stringently enforced over the last fifteen years. It was at first a spiritual separation—more or less the notion that one half of the world was good, and spiritually better off than those of one’s acquaintance and that one must not be a member of the sect.

In the last 50’s, this doctrine came to be enforced physically and statutorily, the edict from New York being preached throughout the sect by Taylor’s “henchmen”.

The most sticking aspect of this was the prohibition on entering or socialising with anyone who was not a member of the sect. It was recognised that some communication with the outer world was essential, but this was confused with business conversation or speaking to others for the purpose of conversion. It is also declared that no Exclusive Brethren (or sister) should be the member of any trade union or organisation, professional or otherwise. One could not belong to any group except the sect, even if not affecting affairs of the sect, and could not be a part of any industrial union or any form of protest or demonstration.

**“Pure, holy and undefined”**

The exclusives did not see themselves in arrogant in cutting themselves off in this way, or even cruel when it came to basic human rights. In fact, where one parent or child did not belong to the sect, God decreed that they were to be “pure, holy and undefined,” and members were not supposed to know too much upon the hope of a better life being prophesied at the time of Jesus’ return. But in the amazing fear engendered into people of the wrath of God, were to be discovered. This fear formed the basis under which all sects were obeyed, and caused people to go through great financial strains, convinced all the while that they were doing the only right thing. There was also a certain amount of fear of ostracism from the sect (wherein von old could be found in the only rocky earthy friends), if one did not conform.

The withdrawal of lawyers from the Bar, christening from the Church of England Association, lectures from university and teachers from schools, workers from factories and many other from their relatives and neighbours gave the Exclusive Brethren a feeling of intellectual, but of spiritual and material satisfaction. Not healthy, not healthy. In the world, the outer world, the sect in the middle world, were closed to all outsiders and all special-campaigners remain.

The sect will grow if any individual from the Brethren is regarded in a very serious moral manner, and the sect in the middle world, were closed to all outsiders and all special-campaigners.

**Newsvets, radio, television, dancing, films.**

Members of the sect are not allowed to possess radar (if they buy a car with one it has to be removed), or television sets; they cannot go to dance, to films, to buy alcohol (except for medicinal purposes—my grandmother drank a glass of brandy for these purposes every right), go to restaurants, eat fast food, gamble in any way, wear jewellery, shave in pipes or a pipe of friends, eat black pudding in certain blood-hunted (in Leicestershire), play team sports, enjoy (as opposed to 10 or 15 minutes, or in fact do anything except attend sect meetings every day of the time from which they intend to remove their attendance. Sisters are not permitted to cut their hair, wear suits, skirts of less than calf-length (their knees must be covered when they see dinner), shave with or without shaving cream.

Exclusives are permitted to seek the advice of medical practitioners, undergo operations and blood transfusions, but only those so prescribed. Any illegal drug-taking is banned, however, and those caught doing drug-taking such as colour therapy (spiritual healing), hypnotism are outside the sect. From time to time to had a considerable voltage amongst

**Turn to next page**
THE EXCLUSIVE BRETHREN

Inside "the Churchill Drive Hall" at Crofton Downs. The meeting in action. A member of the congregation prays. About two hours after Mr Eastcott returned to his home, Fisher sang the Eastcott home and enjoined whether it was for sale. Mr Eastcott hasn't had any

their sect members were secondary school teachers in Wellington—Mary Campbell at Wellington High School and Robert Bradley at Wellington College. Both of these teachers tried to dissuade me from attending university. Mary Campbell wrote to me in February 1969, just three days after I had left home to go to university, asking "What is this I hear you have done?! Needless to say I feel deeply concerned for your welfare... I fear lest you make a serious decision that may lead to the loss of all that is truly life." When I let her know that I wished to attend university, I was immediately referred permission. When I persisted in my plan, various members of the sect tried to talk me out of it. The two secondary school teachers went to great lengths here. The fact that I did not know for sure what sort of career I would take up helped matters. When I went back to school for 6A, the question of sect members taking university under an obligation to be subject to the institutional etiquette. The case was never referred to in particular but Robert Bradley once got very much upset in a meeting over what was clearly my "fool." Even my mother ceded that it was me that Bradley was referring to. She's leaving home, bye, bye.

Members of the Brethren didn't want me to go back to school for my 6A year anyway. They didn't want me to sit Junior Scholarship but gave me the way only when I pointed out that it wasn't compulsory to accept the Scholarship if I got one. When I did get one, I was continually asked whether I had written back to the University Grants Committee telling them that I did not want to take up the Scholarship. But I didn't write the letter. Instead I handed in a resignation at the Government office where I was working and, two weeks after I turned twenty and my parents could no longer law prevent my departure, I left home. In fact, I didn't leave home until my parents told me that, as far as they were concerned, I could not attend university under any circumstances.

... to breed little Brethren

What sort of career I was supposed to embark upon was perfectly clear. I was supposed to breed little Brethren, if I twisted anything, the field had been fairly well closed down for me. Teaching of any form was out because a woman should not teach men or boys (because women are not created to be the stronger sex). Any career involving socializing or travel was ruled out: one cannot leave in birthplace and local sect gathering to gad about the world; nor can one have any more deals than necessary with those one works with, degree was neither necessary nor desirable. A career that involved more than a 40-hour week was ruled out since it would entail occupying irregular times of the sect (for example, evening and Saturday morning). In short, I must obviously "renote" for a girl in an of a firm owned by a member of the sect failing that, a minimal career in the Public Servic

Seeing the error of her ways?

For the first six months after I left home received letters as frequently as once a day from my parents and from at least twenty of Brethren. All of them asked me to see the end of my ways, to leave university and to return home. My parents used to try to see me often but the people with whom I had discouraged this. I was very grateful for this. I approached them at the university four or five times by members of the sect. When I was working at a Government office during the Christmas holidays, Lincoln Richards, a member of the sect who had approached me, as I was leaving to a day and spoke to me for about thirty minutes before I left fed up and walked off. The common to all of the appeals to me was that I would be neither happy nor successful and I would be disappointed with all I saw in the world and that the only place where one could not find God was in the Assembly.

PHOTOGRAPH

At the end of six months, when I had learnt nearly all of the letters sent to me and read the various members of the sect who want to meet me, the sect convened in an "Annual meeting" to determine that they could not let us "walk" with me (this basically meant not tell communion), on the grounds of 3 Timoth. Chapter 2: "Let everyone that name the of the Lord depart from iniquity." I was informed that this was the decision of the sect.

The Second Coming and the Day Judgement

Why have such harsh laws been accepted for
enforced until my last two years at primary school and the years at secondary school when the real crunch began. At the school I attended I got away with a good deal (although not for example), but there were always two or three other exclusive children who were eager to inflame.

Exclusive conventions

One of the main things that has held Exclusives together over the world is the great amount of travelling from place to place undertaken by the sect's leaders. There have been annual 'conventions' at each regional location where a leader is invited to suggest the subject of discussion. Exclusives are invited to come to hear him. The meetings last three days—usually Friday, Saturday and Sunday. Usually, the right to such travel was reserved for those with means, but the whole scale of conventions has changed. New special invitations which can only be turned down for a very good reason, are issued only to those considered worthy of attendance. The Exclusives pool their resources to enable these people to travel to distant conventions. The most important convention is an annual one held by Jim Taylor in small towns in the United States. It is attended by about 30 New South Wales Exclusives, whose air fares are paid by the community. Those leaders who spread the word are also given grants of money frequently ("administered to"), regardless of whether they need them or not, to encourage them in their work for the lord. There is a steady collection of funds to pay for nut meals, but there are also such expenses, and the collections each month solely for the purpose of levy, there are smaller conventions known as Exclusive Literature. In Wellington in 1980, about $500 was collected each month from about one hundred and fifty members of the sect, the majority of whom are less than twenty years old.

Big Jim Taylor

Jim Taylor spreads most of his time travelling from one location to another. He has visited New Zealand four or five times since 1953. Each time he has stayed for a couple of weeks, living in the home of a prominent Exclusive. (The last time he was in Wellington he stayed with Ronald Deck.) I saw Taylor on each of his visits and had dinner with him once at Ronald Deck's house a few years ago. He is about seventy years old, a large, florid American. He speaks bad English (that, or grammatically bad) in a low monotone.

Some of the Exclusives admitted to me that they found Taylor's personality most nettlesome of the sect of who brought him back across the ocean. But despite Taylor's power, I have never heard of him having a conversation about anything else.

Other Sect meetings

In addition to the larger conventions, or Three-Day meetings, at which most of the sect's new arrivals are present and prattled on any person is liable to direct at least one of the sect's leaders on suspicion of being impure or having unconsecrated sons, there are smaller conventions known as Fellowship Meetings held over a weekend. Sometimes a fellowship meeting is included in these, though not on such a large scale as the

What is for us in this too, is that God allows you at times to have an opportunity to be with the people that, to have an unmanageable and rebellious spirit, has been known in many families, amongst us. Everything has been done for him: he has been chastened oft-times, so finally they have to come to it that he is deserving of the penalty. It is not now that such persons are put to death. With such persons it is that we have to say that we cannot walk with them, we cannot have fellowship with them. The relationship is not brought to an end by discipline, although it is broken in the sense in which you have to shrink from them and withdraw from them. It has become a great test amongst us to do that, to withdraw from persons who are so close, and it has been affecting assemblies universally that secretly some have not been in accord with the Lord in a spirit of fellowship. That is a very trying thing. That is more Excellent, Volume 37 in a series; this volume being notes of meetings at Minneapolis in October, 1967.

John Eastcott

This was a problem: butterfly hotels and month with the J.B. But the plan was, the hotel was, was doubtless, and trusts. Eastcott was
billed to other Exclusives' homes. Halls were no longer to be hired, as buildings to seat up to 1,000 people have been and are being built in the principal localities - Wellington, Auckland, Palmerston North, Christchurch. This of course meant great expenditure, as the halls are, of course, empty most of the time, but funds were raised when called for. These halls are closed to non-Exclusives. For a long time, if a person showed interest in being "converted" to the straight and narrow path, in going up living in any (in a broad sense) and "she wicked evil world," he might be invited to attend meetings, particularly gospel preachings. But this became forbidden recently because it seemed to provide a look for information.

The interested sinner may now listen to street corner preachings on Friday nights and, having announced all earthly vices and relatives, undergoes a gruelling examination in the presence of two or more witnesses before his case for entry is put before the Assembly. The process of getting in is almost as difficult as getting out. This may seem strict, but the Exclusives are very ready to welcome sincere new members, and very reluctant to let former members depart.

Over their dead bodies

Marriages and funerals come in for special treatment. Marriages take place in a Registrar's office and are blessed thereafter by the Exclusives at a special meeting for the occasion. At this meeting, the virtues of charity are enumerated and the code of conduct for a good life is laid out. At one Assembly, a speaker said the newly-weds that "Life isn't just a bed of roses, you know." There is usually a "reception" for all at the house of the bride's parents, but no liquor is consumed of course. When a person dies, a special meeting is held. The deceased's body lies in state with the lid off in the centre of the room. At the end of such a meeting, the casket is wheeled to the back of the room and all the Exclusives file past it crying at the body before the lid is replaced and the coffin placed in the hearse. I have seen five such dead bodies, either withered victims of old age or of the ravages of cancer, and I have seen two such ruddy bodied up to behold the corpse. It is not a pleasant sight. At the cemetery, a further prayer is held over the coffin. Exclusives are not cremated. Cremation is regarded as a fiasco attempt to destroy the body completely, soul, spirit and all and thus depart from the world unseen by God.

No views is good views

Exclusives do not support conscription ("We shall not kill"), but allow their young men to undergo compulsory military training as long as they do not carry arms. They do not disobey the law, as they regard government as a divine institution established by God. In fact, they pray for the Government, that it may continue to be favourable. But they do not vote as elections are in the hands of God, and it is not their place to choose a government, regardless of whether the successful party is good or evil. They do not believe in democracy or in Communism, but do believe in monarchy or dictatorship, provided such a government allows them to meet as they please. They support the presence of American forces in South East Asia, (they practically worshipped Lyndon Johnson believing him almost as worthy as Big Jim) convinced that this is an instance of the hand of God against Communism (which is raising its head in Australia). There are, of course, many paradoxes here. Exclusives do not support apartheid, as it prevents black and white Exclusives from attending meetings together in South Africa. As for the All Black Tour, they do not regard sporting activities as spiritually helpful, so I expect they would be against the Tour. It rather depends on what New York says.

"And on the Seventh Day..."

The New Testament used to be the sore upon which Exclusives based their way of life, but they now adhere to the Old Testament literally in some respects. For instance, the Jewish Sabbath, Saturday, has become almost as important to them as Sunday, the first day of the week. As God rested on the Seventh Day, so do the Exclusives, apart from attending Saturday evening meetings. The day is devoted to quiet activities (such as reading or visiting the other sect members) in preparation for the rigours of the Lord's Day. Children were not encouraged to do homework on Saturdays, if this could be avoided. No Exclusive works on a Saturday.

"Every word that cometh out of God's mouth..."

Reading matter is supplied to be bought at
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monthly intervals by each household. No novices are to be read or brought into an Exclusive house. Almost all the sect's books comprise edited transcripts of meetings of prominent leaders. John Durby used to write instructions on doctrine and the way of life to be followed, but recordings of meetings, discussions and addresses are now most popular and are distributed in large quantities. Two or three books are published each month, besides numerous leaflets. The most important recorded meetings are those of Jim Taylor, but these are censored by him before circulation. Their radical ideas are carried by word of mouth rather than on paper in the rest of the world.

The tradition of reading matter used to be fairly high, as John Niran Durby was an educated man, and his followers tended to speak well. This standard has steadily deteriorated, however, with the minimizing of education and the advent of James Taylor Junior. As his works are not longer edited but printed direct from type, there is no avoiding the flow of bad Americanisms which are quickly picked up and used by his followers. This degenaration in the quality of the spoken "Exclusive" Word has become part of an anti-intellectual campaign, as English accents are frowned upon and good speaking generally regarded as "ernest pomposity."

"The imagination of man's mind is evil continually."

Reading novels is regarded as one of the worst and most obvious pitfalls for the young, or for any members of the sect, because "the imagination of man's mind is evil continually" and "knowledge corrupts." Many works of non-fiction are also banned, especially those dealing with geography, medicine and sometimes astronomy, particularly Darwin's "The Origin of the Species." (Dr. Livingstone's "Origin of the Species" has been mistranslated as "The Origin of the Species" as our Prime Minister would have it?) Only books published by the sect were ever to line the shelves of Exclusive homes. "A novel in the house corrupts the whole house," one Exclusive saying has it.

To prepare himself for a day "in the world" at work, an Exclusive reads a passage from the Bible as soon as his hands and legs are free. To ensure that there is a daily message for the whole family, there is family reading, singing and praying each morning. This ritual is carried out before each meal. There is a quite large number of hymns, but almost all contain selected only from writings of Exclusive, past or present. Somehow William Cowper got in with "God moves in a mysterious way," on what grounds I am not sure.

The Brethren and the law

What measures can be taken against the Exclusive Brethren if there's a very little that can be done under the law, because one of the disadvantages of our free state is the fact that it allows parents to impose their children's religious beliefs however they wish. The Department of Child Welfare can take no action on behalf of children except by talking to parents. Most children would prefer not to be called "Child Welfare" to their parents' doorstep. The Education Department cannot issue scholarships to students whose parents object, except by special and obvious means. And children cannot be kept at school after they turn fifteen if parents are unwilling. A child may leave home at the age of 16, but until he or she is eighteen years old, the parents can bring a court case against the child. In the early 60s a Bill was introduced in Britain called the Family Protection Bill which would have made it illegal for a government to remove its children from their parents if the children were found to be under extreme religious influence. But the Bill did not get past its third reading in the House of Commons. As far as I know, that is the only attempt that has been made to take action in such cases, so a child has to endure such influence for the first eighteen years of its life, willing or unwilling. Only at eighteen can one choose the life one wants to lead.

Attitude to other religious groups

The attitude of the Exclusive towards other religions is generally arrogant and intense. The Church of England, Wesleyan, Baptist and Free Church are the least offensive. Jewish and Roman Catholics are regarded with greater distaste as the Jews do not acknowledge the birth of Christ and the Catholic worship is as well. More serious dangers are sects such as the Jehovah's Witnesses and the Scoanites. Figures are available if they have never had an opportunity to set the truth. But the Open Brethren of Plymouth Brethren are the worst offenders of all because they have spoken the true light but have chosen to ignore it. They hold most of the beliefs of the Exclusive, but offer a far more relaxed type of religion that takes advantage of the most worldly pleasures. Open Brethren and other offshoots of the Exclusives are also antagonistic to Exclusives, and continue to hear all the latest editions and draw to their side any ex-Exclusives. As many Open Brethren have relatives who are Exclusives, there is always a certain "leakage" of information to the Exclusives' chagrin.

"Children, keep yourselves from idols!"

It appears that the most sweeping changes have taken place during the last decade. Whether this is because I became more and more aware of them as I grew up during this period I am not quite sure, but I do not think this is the whole reason. During this period there has been much talk of the imminent coming of the Lord, which is now constantly referred to and kept in the minds of the believers. This is intended to spur them on to change in their ways for this approaching event and to ensure that they will not fail Him when the Second Coming is expected as soon.

This message has great psychological effects, although they do begin to weary them when the 'come soon, come soon' has been confidently predicted and no show. It provides a hope for getting out of awkward situations and creates a greater willingness to forego worldly pleasures. Members of the Brethren do not talk of the future. For them there is no future-only the immediate future which will soon pass. So why spin the spiritual comfort of the Lord to waste one's energy in worldly pursuits when the end is so close? On the other hand, why not enjoy life while it lasts? Surely a question that it is up to the individual to decide how to answer. But, if one is a member of the Brethren, one does not even get the chance to consider this answer. Most members of the sect are simply carried around in circles on the "Exclusives" conveyor belt. They are surely the nearest creatures on earth to "the suffred men, the humble men."
Fings ain't wot they use to be.
They're getting better all the time.

Birds are chipper.
Pubs are brighter,
carry a tie in your pocket.

And Brown is mighty!
Earth and Sky (1968) composed by Jenny McLeod and recorded on Philips (2 discs). Reviewed by DENIS SMALLLEY.

Grave undertones of the South Pacific, opera, or as one Auckland paper hailed it "the great Maori ritual" (oddly no music or composer)! No, just music-thriller.

Jenny McLeod conceived Earth and Sky as a theatre piece of large proportions—900 persons, mostly children, individual dancers, taped narration, three large choirs, two small choirs (in the orchestra), forty orchestral players ranging from two pianos, organ and wind to xylophones, tom-toms, claves and gongs—all involved in the Maori myth.

I originally thought that disaster might result in separating sound from the live experience. In many theatres, opera is merely exposed on an impossibly small scale and the simulation necessary for LP is not painful. In Earth and Sky, movement, shape, colour and light grow out of sound in natural response. The wood itself swells and pauses through the taped narrator, with choruses and intermediaries propelling the narrative into movement. The LP recording can retain the impact of a live performance. There are places, however, where a divergent thrust into termites seeks to be drawn out without the visual contact, particularly in Act I and the final scenes of Act III.

With any art there will be influences. The mythic Maori language is well suited to muscular rhythms. These appear in spoken and sung choral music usually given modally or oriental, often associated with instrumental solos. The Ghost of Tanu, the Invocation to Fe and Tanu's Epiphany Echoes sound to low pitch. In contrast, the melodic plod of the final chorus, subiding into murmurations is equally tense. At other times, the choir create dense syllabic textures and sometimes noise textures—panic, horror, confusion, wind noises, happy noises dramatic devices which can easily lose impact on a second hearing. Not so here. They are integrated, not rigid. Other colouring-hawk flight—the sustained organ clusters, the gong crescendos, bird calls—all come from within the work and are a necessary, liberating force.

Merriman's touch rests on much of the music. The Song of Joy, which Jenny McLeod thinks of as her homage to Messiaen, is the most obvious. For the musical success of the Song II, first require a photograph of your meeting with the Queen and will certainly want to mention it several times in your biography.

FATHERS AND SONS (double LP with Muddy Waters, Otis Spann, Mike Bloomfield, Paul Butterfield, Donald "Duck" Dunn, Sam Lay and Hubert Milles—Chess 0111-2). BIG CITY BLUES (Cheser 'Howlin' Wolf' Burnett—Columbia: SXM 5034), and JOHN LEE HOOKER SINGS BLUES (Regal—SREG 3003). Reviewed by MIDGE MARSDEN.

The distinctive if unorthodox style of John Lee Hooker sets him apart from his contemporaries and has given the Detroit blues singer a sound quality which is completely his own.

Of his numerous LP releases in New Zealand this new New regal set, John Lee Hooker Sings Blues must be one of the first. Cut in Detroit in 1949, the twelve tracks were here recorded by Hooker under the pseudonym of Texas Slim. This is the raw and unedited blues produced by Hooker in the years preceding the R&B sound of the post-War years when the Negro population demanded. John Lee's heavy rhythm accentuated by a pronounced foot-slap dominate the whole album. Since this record was made at a frantic pace and are typical of the popular sound that gave Hooker his success, it is not surprising that the influence of the Skip James band and the following, the antithesis of the rhythm and the clarity of polyrhythmic blues, the balance of sound.

To collectors of blues records or even just casual listeners, the name of Muddy Waters (real name McKinley Morganfield) must be familiar. His music has been performed and recorded by artists as diverse as Jimmy Smith and The Rolling Stones. His band has been producing music for the last twenty to thirty years that has come to be regarded as the epitome of the Chicago blues style. On Fathers and Sons recorded in April 1969, we have Muddy's latest offering. He is accompanied by his cousin Otis Spann, who has been in the Waters band since the early 50's, Paul Butterfield (harmonica), Mike Bloomfield (guitar), Donald "Duck" Dunn, Sam Lay (drums), and several other guests on old tracks.

This album was recorded in a studio session and comprises all the earliest recording sessions, some of which may be as familiar to you. These tracks featured such great names as Little Walter, Jimmy Rogers, and Willie Dixon and were among the finest modern blues produced. I feel this album is a fine attempt to portray the excitement and driving power of these classic recordings. All the vocal work is by Muddy. The rest of the band play extremely well, perhaps a little more restrained in the case of the younger players.

The other LP was recorded a year or so later and although some of the balance of the first LP is lost in this album, the extended versions of Muddy's numbers.

If you like Muddy Waters and if Chicago based blues is your bag you should enjoy this album. For me the original recordings still hold top honour, but if you've not heard much of his earlier work (there was an LP released earlier in the Real Folk Blues series) the surprising thing is that this album is a listen. It is one of the most successful attempts yet to record integrated blues.

Chester "Howlin' Wolf" Burnett is another well-known Chicago bluesman who was raised in Memphis although born in Aberdeen, Mississippi. The numbers on this LP feature his very earliest recordings which were made in "down home" Memphis (say). Several of the numbers on the first side were recorded in the Sun Studios by Sam Phillips (of Elvis Presley fame) in the early 50's and are rather more modern than the others.

The probable personal are Joe Yallon (piano), Willie John (guitar), Pat Hare (guitar), Hootie Stct (bass) and of course Wolf (harp and vocals). He was in his forties when he first recorded and was taught piano by the legendary Charlie Patton and shows his influence on some tracks and in his vocal style. Ie Turner, it seems, discovered Wolf.

This is an important record historically with low-fidelity sound, for collection only. Rebalanced stereo on old LP's just doesn't work.
The worst thing that can happen to an actor attempting to play Richard III, is to be faced by an audience who has seen Laurence Olivier in the role. Whether one agreed with it or not becomes immaterial against the sheer magnetism of Olivier's performance. I can recall no finer moment in the theatre than his first entrance, Prayer book in hand, he walked down the deep set in the St. James Theatre, stammering the sentence before his opening "Now in the winter of our discontent" so to an almost unbelievable length. The monologue, almost miraculously happy, tearing the prayer book over his head before he spoke set the whole tone of the performance. It seemed to suggest that if Shakespeare wanted a single-minded study of evil, he would get it. Everything, including the kitchen cupboard was thrown in. The result was gay, witty, vile, terrifying, and unmissable in its headlong drive. One could not help thinking, even then, that any actor following him in the role could call on few tricks that Olivier himself had not used.

Matthew O'Sullivan takes a novel approach that had not occurred to me. He makes him a bore. Rarely have I seen a performance that used so many techniques of staging, timing, movement and posture to so little effect. For the timing is excellent, and physically he manages very well to convey the impression that his body is a distortion, and the echo of his warped ambition. The voice is a fine tool, although I can only come back to my favourite theme, that it is a 'radio voice'. 'Fond forbid' that I should want a return to "far-acting", but, like Arthur Rice in Osborne's 'The Entertainers', Mr. O'Sullivan seems completely dead behind the eyes. Three hours of pre-chewed acting followed occasionally by a glanced glimpse is not my idea of luck.

What makes the three hours pass fairly quickly, is the meticulously outlined production. Here, unlike Philip Marlowe, the actors have not been subordinated towards the general thrust of the performance. Both are in tune here, and we are, perhaps, because of this, more readily able to forgive weaknesses in some of the minor roles.

This production should not, of course, have been staged at Unity Theatre. It had too much energy, too great a sweep for the confines of Unity's shallow theatre. The set, a strong back one had a set of stairs on either side of the stage leading directly upstairs to a platform, with a sort of inner stage (rather cramped) on the ground level. The costumes, which were brilliantly attuned to the production and well designed, also suffered from the proximity of the audience. Jean's, a sort of dress out of in spite or the stage, failed to take on the anticipated effect and remained what they were, dreary gowns.

This was a pity, for this is a very good production, that cries out for the kind of attention that any self-respecting grand opera is given. Instead of being aware of the mechanics of the production and we are merely swept up in the action. This was more vividly born out in the final fight scenes, which are surely the most risible ever staged in Wellington. I am putting it very bluntly, but that is a relevant part of the whole production, of course, for quite the wrong reasons. The entire audience, I am sure, were put off by this obvious cutting of the safety of the play and relatives and the odd ski or two.

Very few theatre groups in Wellington could boast an opening night that was so smooth, so confident, so free of the usual tentative quality, we are accustomed to. Down to the finest roles, and here I refer to the utterly charming children, the cast excelled confidence. A pity indeed to have to print, but a thing of great harm. The moments became highlights of the production but, of course, for quite the wrong reasons. The entire audience, I am sure, were put off by this obvious cutting of the safety of the play and relatives and the odd ski or two.

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