UNJUSTIFIABLE VIOLENCE AT MOUNT JOHN

by GEORGE ROSENBERG

Court action against at least one Police officer is intended following last weekend's demonstration at Washdyke and Mt. John.

One demonstrator had his jaw fractured and lost two teeth when he was allegedly kicked in the face by a police dog handler. Several demonstrators suffered bites from police dogs and one was bitten on his cock, another in his stomach, and many others had their clothing ripped or suffered minor bites to the legs or arms.

In addition several demonstrators were hurt, some quite seriously when they jumped over bluffs on Mt. John to avoid being bitten by the dogs.

It began peacefully enough on Saturday, March 11, when about 300 demonstrators, mostly young and students, gathered from all over New Zealand at the Post Office in Timaru, on the East Coast of the South Island. They marched from there along the waterfront to Caroline Bay, a distance of about one mile.

From Caroline Bay the demonstrators moved out of town to Washdyke, about 3 miles to the north of the site of the logging and supply base for the Mt. John installation. The building, with a sign in front of it advertising it as part of the U.S. Aerospace Defense Command was thoroughly defended by Police and the demonstration stopped there only long enough to hear a short speech by U.S. base expert Owen Wilkes. Owen spoke of the PX store and U.S. Post Office, the one-day ration packs and the 12 U.S.A.F., officers who occupied the building. He linked it with the U.S. military bases at Harewood and Mt. John.

ORGANISATION LACKING

The lack of organisation from the South Island was beginning to show. A demonstration without focus and without audience in Timaru could have been dismissed. The Washdyke demo lacked energy or organisation. The organisational abilities of the demonstrators there, but once it got there there it did nothing with them.

On this, the next day they moved on to the real focus, the Baker-nunn Satellite Tracking Installation of the U.S.A.F., at Mt. John, by Lake Tekapo. Camp was set up on Canterbury University land by the Lake. Nothing was organised. A number of people climbed the mountain to have a look at the base, and came back with a glowing report of the numbers of copropartisan defence. Meanwhile mathematicians calculated that at least 80 police and their dogs must have gone to the base. Local hotels and the army base were full up. A local spy reported that two helicopters had been flown in the day before.

As evening closed in an increasing number of people made their way up the sides of Mt. John, a 1-2 hour climb in the dark. In a camp a messing around a bonfire failed to produce any speakys. By about 8pm there were twenty demonstrators on a wind and wet top of the mountain. They were sitting on a small rocky knoll which jutted out in about a 6 foot bluff on one side, and fell away fairly gently towards the U.S. base, 100 yards away on the other. A police officer told the demonstrators not to move from there, and moved a number of his men, including two dog handlers with their dogs up towards them. Someone on the demonstrators side let off a skyrockets and a number of crackers. The inspector told his dog handlers "use your dog and disorder that crowd". Two ran up the hill towards the seated demonstrators. One was screaming "fuck off, fuck off". This cop reached the top and began kicking the seated demonstrators. A sixteen year old Christchurch high school student was kicked flat in the face, but no one was seriously hurt.

DOGS GO BERSERK

When the dogs and their handlers withdrew the injured demonstrator was taken by two others to the U.S. base where the base doctor put on some bandages. He was taken by police down to the demonstrators and dumped at the feet of Christchurch demonstrator, Keith Duffield who was told that he should take him to a dentist. The Doctor at Fairlie diagnosed a probable broken jaw and the boy was later admitted to Christchurch hospital. Press Association reports apparently based on Information released by the Police stated that the injury occurred when the boy fell or was hit by a rock.

After the first police attack the number of demonstrators increased to about 100. On three further occasions over the next 2 hours ordnance were given for the dogs to be brought in. The demonstrators were never closer than 20 yards from the edge of the base. When they were commanded the dogs went barking around the示的 demonstrators and those who did not get out fast enough were bitten. Richard Sugare was near the front during one charge. As the police told the crowd to move back a dog took hold of his arm in its teeth. Sugare told the cop handling the dog that he could not move while the dog was bitting him, and asked him to remove it. The dog handler gave him a vixen push. He fell on his back, and the dog attacked him and tore his pants. The base doctor told him that if it still was bleeding on Monday he should see a doctor. Sugare was later treated at Fairlie. John Hirst of Dunedin was bitten in the leg. A demonstrator from Christchurch suffered minor facial injuries when he fell trying to escape. Another person was treated for a shattered knee cap.

NO JUSTIFICATION

There was no justification for the repeated police assaults. The crowd of demonstrators were never even within throwing distance of the sensitive part of the base. Violence from the demonstrator side was limited to a few stones. Roadblocks, verbal abuse and intimidation were heavy on both sides. At one stage an Inspector in charge said "you can use any language you like, I don't mind", yet later Dunedin demonstrator Brian O'Brien was arrested for "inciting violence", and summonses for obscene language have been issued against two others. Brian O'Brien had just been handed the megaphone by another demonstrator and had not had a chance to say anything when he was grabbed from the middle of the crowd. Presumably one of the cops on duty had been ordered to arrest the man with the megaphone, and did as he was told.

There was tension in the air on Sunday morning when the main "official" demonstration set out to climb Mt. John on the American built road up the mountainside. As was typical the organisation had no plans for any action when the march reached the base. Demonstrators arriving found themselves on a hill overlooking the Baker-nunn satellite tracking camera. They also found themselves being looked at by a photographer inside the camera. A dome which had been lifted a few inches to allow photos to be taken and observations to be made. The partly hidden photographer soon closed the camera dome when rocks thrown by demonstrators threatened to enter the dome and damage the precious military equipment inside.

Owen Wilkes pronounced that an invitation was being issued for 4 demonstrators to be shown around the base, but explained that the southeastern part of the base with a safety military function, the communications room, would not be opened. The marchers voted that a delegation should not go unless they could see over the communications room. In the end a strictly unofficial delegation saw over the base.

SABOTAGE

While they were inside the people outside adamantly themselves by stones in the base window, but the arm was bad and only 2 windows were broken. No stories were thrown at police or people. Police left demonstrators at least 10 yards from any part of the base and the demonstration broke up earlier than planned. As the marchers returned down to the road they found that some of the last to come up had conceived the idea of throwing rocks on the road as a measure of heartless but enraging sabotage. The idea took on fact. An observer at the top of the road could see dozens of groups of 10 or more demonstraters rolling and carrying enormous boulders onto the road, making it impossible to vehicular traffic. Others systematically dismantled fences and removed road signs. One group developed a new technique of stopping wire rope to tear out. Patience have been applied for [but] certainly it was an act of political vandalism, a piece of sabotage not difficult to repair, but at the same time an action symbolic of the demonstrators attitude to the U.S. Air Force base. It was also a sign of bitterness. Most of those also walking down the road had been injured themselves or had had close friends injured by police the night before. As individuals they were helpless before police violence. As a group they could make the Police, and even the U.S.A.F. itself, very temporarily helpless before their protest.
Editorial

No, there aren't any long and detailed news stories about the 'fack and bullshit' demonstrations. Nor are there any liberal musings about free speech and police brutality to join a crowd that seek something as unsophisticated as the legalisation of the so-called legalisation of the 1440-Saxon words.

The daily press, with its bold headlines and less than smart euphemisms has shown a real sense of disregard for the people. In the midst of all this, the words the message of Germain Greire took second place.

And barely 100 people bothered to attend a meeting on the responsible society in New Zealand, the day after Germain Greire spoke. In the light of Jack Marshall's recent statement on sporting contacts with South Africa we can be sure that NZ under his leadership will make a determined attempt to attain mediocrity in all things.

Our attachment to the United Nations will be heartwelled as we will join with South Africa. The apartheid despisers among us will see to that. Mr. Marshall's claim to 'build Bridges' is redundant of political euphemism for compromise. Compromise on an individual relationship level is the surest way to an unexciting life. And Mr. Marshall's aim, at international level, is to ensure public feeling in NZ is exploited to the extent that we will remain in that state of uneasy apathy which is part of most New Zealanders. New Zealand's independence is severely limited by its compromising follow-the-leader foreign policy. New Zealanders themselves have forgotten their pioneering ancestors.

As we see it we must consider another way to one-upmanship. But metaphorical travel can be part of mind adventure. In order to gather prestige while travelling overseas one must try to go to the most exotic, off-the-beaten places. So in mind travel the most it is gained by those who venture furthest out. The most distinct are those with the most to offer.

New Zealand's claim in responsible politics is the object claim describing mediocrity - that always is at its best.

Staff

EDITOR  -  DePUTY ED.  -  TECHNICAL ED.  -  REGULAR SPORTS ED.  -
Gill Petson   Richard Norman   Peter Rumble   John Hoales

CONTRIBUTORS  -  PHOTOGRAPHY  -  ADVERTISING  -  SUBSCRIPTIONS  -
David Nulhuy  Tony Hall  Peter Wilson  Peter Frankis  Giles Beckford  Roger Steele
Jothiram  Alan Brownlee  Lee  Hilary Watson
Brian Pratt  (732-31)  Roger Green  (758-684)

SALIENT Office: 70-319 ext. 81 or 75
Postal Address: P.O.Box 1347, Wellington.

Cut and sticked by the Wanganui Chronicle, 102, Wanganui and published by the Victoria University Wellington Student's Worganisation, Box 196, Wellington.

G.W. Webster.

PEOPLE'S COURT  Outside Mayor's Court 10am Friday 17th March

G.W. Webster.
GERMAINE...
by Bernadette & Therese O'Connell.

You can't talk about Germaine in the customary pseudo-cool student-journalistic non-style.

So fucking good I'm biased, after only hearing her. The book 'The Female Eunuch' was good but most of the media coverage was bad ranging from 1970 seminars (Don't Sex It) on her "unanalyzable" public image, to 1972 comments on her "non-assertiveness" -32nd end characteristics. (Evening Post Mar 9).

I heard her twice, first at the reception last Wednesday. 150 people attended, in a dressing room without air-conditioning and designed for 80, within the spacious BBC a drink, James Cook Hotel. There was the real old guard of Women's Liberation whose beliefs are identical with Germaine's, the real old split who now run the Victoria University group and whose beliefs are not identical to Germaine's solely because Germaine is not directed from U.S.A. The new group of old people, strictly within the NZ government-scientific research based groups, plus the usual NZBC and newspaper types who cluster around any media star, plus the odd trade unionist, an earnest orthodox Moslem fanatic and a few old rich drinkers who wandered in by mistake. Despite the divisions and schisms there was a great feeling of unity when Germaine came in. People responded to her sincerity and warmth immediately.

LIBERATION TACTICS

The discussion was mainly on tactics within the Women's Liberation, a topic which will be discussed more fully in the Women's Liberation Conference April 1-3. Germaine elaborated on many of her basic ideas in The Female Eunuch. She told of how difficult it was for the average woman to press for better conditions in her exhausting role of worker and mother-wife.

This was a timely reminder to trade unionists who often decry such women as parasitic.

The orientation of the reception was towards implementing some reforms now, and overall working towards a revolution. She did not convince the people there of the morality of such things as abortion and equal pay. Everyone seemed persuaded by her approach. She touched on the role of the middle-class women, which most of us at university are whether we like it or not. She said we must use our educational advantages in talking and writing. We must listen to working-class women. Germaine is not the stereotyped Marxist who shrinks all politics into the factories (remember some Radical Activist Conference)? nor does she see educational middle-class women as superior to their factory sisters.

One of the things I liked best about Germaine was her ability to utilise all fields of modern knowledge including psychology, sociology and economics in explaining and relating the position of women to social forces as a whole rather than simple-minded reliance on a few Marxist catch phrases or on an idealistic belief in the advantages of returned capitalism.

Everyone came away from that meeting feeling enthused, revitalised and strengthened in the fight for Women's Lib.

STANDING ROOM

At university on Thursday you couldn't find a seat for R, but 12 you couldn't stand. The atmosphere was different from the reception, though my back felt the same. It was certainly different from the usual Forum atmosphere of speakers, she was listened to quietly, and cheered. Victoria has certainly changed in the past few years, from the early hostility directed towards Women's Lib. meetings.

Germaine attacked the whole middle-class mythology of marriage and love. She related love to Platonic popular in the recognition of equals thus contrasting to it the present power struggle that mars most heterosexual relationships. The beauty of Indian and homosexual love that it is not based on the subordination of one individual. Her comments on an abortion were a pertinent, stressing the fact that a number of people who have already had, or helped in abortions (a show of about one hundred hands gave some indication) and the shakiness of religious arguments based on incorrect biological facts.

On the bringings of children Germaine felt that the need of the moment was to form co-operative creches - not government-controlled ones. This would bring same measure of freedom now to women who are burdened with the dual role of working and caring for the family.

Above and beyond her specific stands on particular facets was her lovely concept of personal liberation. The need of every woman to understand and desire liberation. This should lead to helping other women and men to create a better society. (Yeah, I know it's a cliche but it still relevant.)

DO SOMETHING

If you missed Germaine's talk then for your own sake read The Female Eunuch (this report is totally inadequate in expressing her spirit.) And if you went and found that a bit of what was said stuck home and you are sufficiently motivated to involve yourself with the real struggle for liberation, then DO SOMETHING. If you disagree with the University-based group - and many of us do - as Germaine Greer said, "Form your Women's Lib group on your street and come to the conference."
Thrill seekers, ambulance chasers, hero builders, what more can the world offer you now you've had Germaine Greer?

But what a fertile history you really have had: of allowing your palate to be white, but being too afraid to drink, or heaven forbid, get drunk, on the revolution.

There have been the days of student in-fighting. But you gave that up. You're too8 old to have even your neckties raised. And the problems of bureaucracy, inefficiency and waste remain.

The high points of student politics, for example your last demonstration, have been degenerate into occasional flashes of exhilaration. The cleverer student leaders tried to provoke more than an amused reaction but there's only a few political activists and a sparse procession of today's workers, Women's Lib, the peace and the buffy bike pullers to show.

Now and then you take your almost forgotten conscience for a public walk, with your unconscious essere and empty chants. Do you remember yourself fingering to marijuana debates,streams the freedom fighters, hoisting the double? But did you want to light up in public? Did you actually get out your subletian fantasies of passing police or adulating water supplies? No, you continue to Turk the meddling peddling and be licked by the franks, and you continue to smoke self-sufficiently forgetful of the honest man in jail.

What have you done on what you describe as the race problem. You're even less than "some of my best friends are blacks" litere near. You haven't got any best friends. Rather than becoming an Uncle Tom in your irrevocable old age, why don't you join an Asian Society, or a Mani Group, now. And learn, learn, for right now (and forever) you are nothing.

Now you've been lured into a typically inarticulate acceptance of Women's Lib, because you've decided to make peace-stress state out of political leaders. You don't seem to have been capable of understanding the abets confused, but bloody, sincere home grown Women's Lib. erators. Your brand of belief can only begin when you've indulged in the doubtful glam- our of a newsreaders: it's a sad joke to hear you enthusing over Women's Liberation over the dinner table, as late as this. Especially as your wife or girl friend is out in the kitchen doing the dishes. And to know, that, even if you're too blind to see yourself as a political dabbler, your 'cassette' feelings will in a week, no more than a faded memory of last weeks thrill.

The fact that you can't see, is that Germaine Greer is absolutely irrelevant to honest politi- cal interest, let alone conviction. It is sure, this fucked up world, that you got the stars out of your eyes. It is time that you reached out to your fellows who have got the guts to have political convictions and do something about them. It is time you converted yourself to action.

MOTIONS QUESTION

CHAPLAINS' PRIVILEGE

Two motions have helped bring back controversy into the Student Representative Council by attacking the University chaplains. In essence these are: 1) The Chaplains' registration should not be handed out along with essential enrolment forms. 2) The Student's Association should no longer provide the Chaplains' with a room specifically for their use in the Union Building.

Peter says that he is in no way intending to be unreligious in making these motions, but that the University chaplains should be on the same basis as other voluntary organizations and not have entrenched privileges. The Chaplains have described their position as follows: Victoria University has never officially recognized the presence of chaplains on the campus (unlike the other six universities). It has, however, appreciated their presence and been happy to use them as counsellors. Long before an off- official Student Counselling Service was set up, students of all religious faiths and of none had been going to chaplains for counselling. The need for counselling, demonstrated by the very actuality done by chaplains, played a significant part in influencing the authorities to set up a student welfare service in our universities.

Today, chaplains play two roles. They continue to serve the university community as a whole in a welfare role. Even though we now have an- other student counselling and student health services, many students still prefer to turn to a chaplain - even though fifty per cent of these consulting chaplains have no active church allegiance. Problems that are dealt with include personal emotional inadequacy, emotional dis- turbance, difficulties of relationships, academic difficulty, accommodation, sexual problems includ- ing homosexual, depression, career confusion, lack of purpose in life, as well as the specifi- cally religious.

Of value to the chaplains in performing this role is their fieldwork: their visits to students in schools before they arrive at university, and their contacts with students in homes and in their homes through which the troubled students can sometimes be put in touch with other people who can help him in his difficulty. The chaplains also work in close contact with the other mem- bers of the Welfare Services.

The second role of the chaplains is as ministers to the Christian members of the university. Not only do students seek them out in this capacity, staff at all levels - academic, administrative and domestic - rely upon their presence. Nevertheless, the number of students alone who express an inter- est in religious activity by their response to enrolment is surprisingly large - about 1500 in the 1971 enrolment (1572 figures are not yet available, but they are certainly greater).

Despite the different circumstances of their app- ointment, the three chaplains work together as a united team to serve the university. Most of their activities are planned together at regular staff meetings, and each is available to any member of the university regardless of his religious affiliation.

Chaplains came to Victoria because students and staff wanted them there. They will remain as long as there is a sufficiently large number who make use of them either in their general welfare role or specifically as Christian ministers. The fact that the need for chaplains continues to be so high, in response to requests from the chaplain's house, has grown from one in the nineteen forties to three full-time chaplains is the evidence that indicates that the need for chaplains continues to grow as the university expands.

South Pacific Festival!
BURNING BRIDGES

by PETER GILES

Marshall's prissy parade of tired phrases on March 7 was a final rejection of principle and common sense. The riposte of the statement - support for sporting contact with South Africa - was as predictable as the well worn cliches used to convey it. It was never really in doubt that a pragmatic Government, otherwise lacking in direction, would fox trot after public opinion as fast as its own shadows would let it. What was surprising however, was the Prime Minister's clumsy dismissal of the United Nations. During the Prime Minister's "Gallows" interview he intimated that there were some decisions and opinions of the Governments which the Government did not agree. The implication was clear - where New Zealand disagreed, New Zealand, in all its wisdom, would not be bound. So much for New Zealand's international standing; so much for New Zealand, Ineffectiveness is now policy.

Marshall's revamping of the time honoured bridge formula gave rise to more questions than - another or not he is capable of originality. He made no mention of the rejection of South African sporting contact to the cancellation of various tours. He failed to deal with the argument that much water has flowed beneath the first bridge to no effect, and he refused to acknowledge that world opinion has struggled out of the century that moulded his mind. Instead he dealt with irrelevancies - receptions given to communists (invited, as Kirk pointed out, by the Government in the possession of a liberal tradition), and the rationale that lurked behind these banalities was always plain - the Government's reading of public opinion. Even here however, Marshall's reasoning have been at fault. Successful political handling of the South African question depends on an understanding of the problem and of the manner of solving of two factors - factors which have created a climax as much within New Zealanders as between them. The first is a myth - the myth of racial equality in New Zealand. Since the myth is deemed one warranty of upholding it is defended tenaciously and upheld at every opportunity. The second is a certain sympathy felt by one foreign society for the mem- bers of another, which the misfortune to be out-numbered by the buggers. One early result of these opposing notions was a pattern of public statements aimed at providing protection for the principle of racial equality (as practiced in New Zealand) while on the other recognising that South Africa has a peculiar set of problems (numerical inferiority) not easily solved. Thanks largely to the efforts of HART and CAIRE however, this last rationalisation has become less convincing - though the sympathy remains. It must be manifested less overtly, lest the contradiction be exposed. This is where sport comes in. The Boks can be beaten while being extended the symp- athy of a sporting association (it is perhaps ironic that anti-South Africa feeling in New Zealand was at its height fifteen or so years ago when this country received a visit from a particularly notorious party of Springboks). To ensure that this satisfying resolution to world anti-apartheid war has been taken to realise sport of racial undertones. Consequently sport matters. The Prime Minister could have satisfied both elements of the split New Zealand psyche by adhering to this principle; by (after stressing the support of apartheid) condemning the Government's belief that sporting bodies should be left free to make their own decisions. To go further, to approve of sporting contact with South Africa, was to have the party in action. A moral principle of the democratic principle of the democratic principle is that the public expects its Government to manifest a degree of high principle. Marshall brought his Government down to the people. In the event Kirk has been able to slip into the middle ground of non-interference/combined with a moral stance. Thus, in addition to indicating extreme insularity and narrowness of vision, Marshall's statement has compounded the general unease. The bridge building concept is demonstrably over optimistic. Witness the defeat and rejection of representatives of the South African Government. And the public, for all its outward accep- tance, mistrusts those who make overly optimistic statements. Many may wonder about the bridges that never were: the bridge to Communist China; the bridge to Nazi Germany. There is furthermore, an element of tragi-comedy in the vision of a brave little nation of bridge-builders stolidly ignoring the outside world, for- gorging a segregated plate for white supremacists to try their way to a spurious respectability. Press reaction was all that could have been expected given that the press is responsible for the extraordin-

This appears on a campus brought a response of somewhere to over two hundred people on two successive nights to hear him talk on the Yoga Sutra of Patanjali, Patanjali was supposed to have taught many hundred years ago. By comparison, the visit of Germaine Greer raised the hall to be packed, with the overflow clustered round speakers outside in the rain. As young as they are, this is the future of the new generation.

There was an unusual resemblance between the two bars of the talks, namely, that each was speaking to an extent about liberation. Of course, as I hardly need remind, concerned with the liberation of women whereas Swami Vivekandaravio's talk lectures tackled the question of the liberation of the soul. One can, of course, contend that neither the soul nor women are in the condition of bondage, so that one can never good- humouredly to both, and none the worse.

Perhaps a sad reflection on the kind of education that is provided at university in its concentration upon the physical material world, and its scant regard for anything beyond.

Since Patanjali's Sutras deal with the struggle of the soul towards liberation (God), the Swami had the following topics to make: "If I understand what God is, with what do I understand what God is? Do I know what God is, or do I think I know what God is? The world outside is a mere extrapolation of my own thoughts. Yoga, in a technique of finding an instrument other than God to understand God." Yoga, in its fullest sense of meaning and interpretation, is a technique of finding an instrument other than God to understand God. It is a scientific study and an understanding of body and mind through the use of yoga postures and meditations, the practice of which can lead to a deeper understanding of the self and the world.

Although the passport of Paul Pretorius, President of the National Union of South African Students, was withheld so he could not attend the Apartheid Conference here next weekend, other featured speakers are well-qualified to discuss the theme of the Conference, which is "To examine NZ's Relationship with Racism and Colonisation in South Africa." The main speakers are Terry Bell, a South African and the author of "Apartheid: The New Africa," and Dr. Philip U. M. Van Rijssel, Curator of the National Information Service for Australia, NZ and Fiji. Dr. Van Rijssel is a former member of the New Zealand National Congress Oliver Tambo. The National Union of South African Students is still trying to send a representative, though its "unusual" experience indicates that the South African government "has no interest in free speech or free discussion for South African cit-

The Conference will be conducted both in plenary and group sessions and will centre in the Union Hall here at Victoria, beginning both Saturday and Sunday at 2.30 p.m. It is being spon-
sored by the H.A.T.R., C.A.R.E., the Students Teachers' Assn. of NZ, and N.Z.U.A.S.

The Conference will be of great interest to the public in general and in particular to the students of all ages and backgrounds. It is an opportunity to learn more about the political and social issues facing South Africa and to discuss ways in which we can support those who are working for a more just and equitable society. The conference will provide a platform for开放 and open-minded discussion and will feature speakers from a variety of backgrounds and perspectives.
Come Janet. Come John. Let's join the others down at the police station.

Shall we shout with the others? What shall we shout, John? Let's shout bull**** and bull**** and bull**** and fluff and f**ck and p**ss and ....

"Bull****!" "Bull****!" "Fluff!" "Fock!" Shout louder, John. Shout louder Janet.

Look Janet there is a policeman. Look John there are twenty policemen.
SAY 'BARTLETT'

RECORD YOUR GRADUATION WITH A PHOTOGRAPH

taken by

Greig Royle
F.Z.P.P.A.
5 Willeston Street
City

Phone
45-240

Free Car Park
Available

REJECT LEGALISED MURDER
REGISTER AS A CONCIENTIOUS OBJECTOR!

For information write or phone:
Society of Friends,
1388 Kelburn Parade,
Kelburn,
Wellington,
753-602

THE MANOQ

Drive-in Coin Operated Laundrette.
Dentice Dry Cleaning Depot,
295-299 Willis Street, Wellington. (Opposite Dental School) Hours: 7am to 10.30am, 8 days a week.

Special Student concession - A booklet of 5 tickets worth 50c each for $3.00. 20% discount. Tickets from Manageress.

T.V., Music, cards, chess, etc. Vending machines for Cigarettes, Pantyhose and chocolate.

15lbs. of washing, do-it-yourself basis, 75c includes soap powder, 25 minute wash and 10 minutes tumbled dry by natural gas. (Or let us do it for $1.00).

(TEA AT MANGLER)

CAPTTING PHOTOS A SPECIALT
10% discount to students

Spencer Digby

JAPANESE RESTAURANT

R D. WOOF, A.R.P.S.
Managing Director

SNACKS

STUDENTS CONCESSIONS

SQUASH:
Students 35c; per half hour (normally 65c). Racquets 15c (normally 35c).

GOLF:
Students 25c and 25c per bucket of balls (normally 45c and 60c). Plus free clubs (normally hire 10c).

ODF RECORD BAR
BEGGS
HANNERS STREET

10% discount on all l.ps
Right On Billy Bunter! - The Little Red School Book - Reviewed by Giles Brooker

Well, we've got another great money-spinner from Alister Taylor, publisher of profitable radical texts. Following close on the heels of the very popular Build-A-Ship and Jelly-Beads (£2.95 each, but glossy pages - at your friendly neighbourhood bookseller now) in which Tim Shadbolt, the retired expert, teaches the adults how to "justify the ways of God to men," we now have The Little Red Schoolbook by two Danes, Soren Hansen and Jasper Jensen, which sets out to show "why adults are paper tigers" who can never control children completely. Most of the book however tries to suggest ways of improving the environment imposed on children by adults, be they real or only paper tigers. Despite the obviously literary/political allusions in the title, the essence suggested for students to follow is not particularly militant, except as a last resort, and much good could come from the great interest which the book has raised. At a price of £1.50 however, one wonders if kids should really have to pay so much for their liberation, and if Mr Taylor and associates are really more interested in the market which is worried what the kids are going to do next, and will pay to have it all laid before them.

The Schoolbook is a series of statements divided into sections on the various elements of the educational system e.g. Learning, Teachers, Students, The System, not forgetting the notorious sections on Drugs and Sex which can at least assure enough claims of scandal to encourage further sales. Both however are quite straightforward discussions of topics which are frequently ignored in schools by a system which is scared of ever putting anyone in embarrassing situations. Which brings us to the problem of the language which is a real problem at all when it is realized that the majority of people who are "so offended" by the use of flick are just as offended to hear about "sexual intercourse" in public. It is the subject not the terms used in the discussion which upsets them. It is necessary for such subjects to be discussed and the language of the people seems to be clearest for this.

The Drug section is well balanced and gives a lot of weight to arguments against starting or continuing to smoke nicotine and continues through alcohol and all the other drugs with forewarning comments. The main advantage is in placing nicotine and alcohol in a true perspective.

Both these sections are useful to students. However, they are just two of the innovations that are needed in schools, and their position in the middle of an explanation of how these innovations can be best achieved is slightly surprising. It seems more possible that these sections may cause the book to be banned or censored.

which would be a shame, but we've got to have freedom of speech, haven't we? (Anyway it makes for a few more sales.)

Much of the information and advice given in the schoolbook is quite sane and useful, however many of the attitudes are often simplistic. The writers/draftsmen make generalizations about teachers and then attempt to tone them down by prefixing them with the word "many" - however not enough weight is given to praising the efforts of the many teachers who really are trying to do good things. Students need to be given examples of good teachers so they can recognise good qualities when they are present.

It is often forgotten that a teacher is prevented from making improvements because of the system and the lack of reasonable finance. Given that all students are unanimous, it is extremely difficult to keep 30 of them interested from 9.00am to 3.30pm every day, and the teacher should not be condemned out of hand if he sometimes fails to attract everybody's attention.

Perhaps the most interesting and useful comments come in the advice on how to have influence:

"to have influence it's important to remember... that's it's easier to influence someone if you like them and they like you.

That the most influential thing you can do is to be honest (and tell the truth)

That you need to know the person you want to influence - and to understand why he does what he does. That a person who's frightened is hard to influence; he often gets angry so as to hide his fear.

That it's best to bring out disagreements into the open of everybody knows they exist.

That discussing and sorting out disagreements is a good way of learning more about each other. It also helps stir the air.

That if words fail, you can try positive action.

This is good advice for budding student activists etc at university also.

Secondary students are questioning their education with much greater urgency today, and are seriously considering the priorities which are given by an elder generation for their education. If this book causes a few more minds to start wondering it will do some good. It might even be an excuse for a bit more "communication", that golden word. Basically, The Little Red Schoolbook seems to be following, if not even taking advantage of, the trend for much greater awareness and more questioning attitudes in schools, but if it is used well there could be many advantages.

To try and keep the book from the kids would be very dangerous and would just polarize everybody. Accepting the fact that kids already know most of what is in the book, and talking with them about it, may open the way to improved schools, both for the students and the teachers. It is important that the kids are presented with the teacher's viewpoint so that they can have another point of view to compare with that given in the schoolbook. It is by comparing different attitudes that the kids can work out the best answers to their questions.

The Schoolbook is obviously well worth looking at for all students, even at university, but I still feel that an effort could have been made to provide the same information in a cheaper way. It would be very interesting to know what royalties Hansen and Jensen (or is it Jensen and Hansen) asked for the copyright. Until we know, I'd suggest that everyone take a hint from Abi Hoffman and Steal this book!
THEATRE ACTION.

"...mime is a physical approach to theatre...giving the audience the physical experience...it’s much bigger than just a white face and movement."

Theatre Action offers examples of two styles of mime group theatre during their present season. At Downstage, the two items in the first half are concerned with ‘basic drama’, utilizing masks: ‘...you discover a mask...identify yourself with it...then put two masks together, work through improvisation, build a shape...two masks and an object are rich in possibilities.’ The ‘factor’ then tries to express the character of his mask through movement, and reaction to the other masks. The object(s), such as chairs, a cushion, a milk shake mixer, a newspaper provide the spur for action usually competitive. The object’s shape, feel and sound when used in different ways is added to the mask characterisations. It’s like watching a cartoon strip—highly enjoyable, and humorous, but, once it is understood that it’s all a game, albeit a clever and creative game played with ‘masks’ and their self-imposed illusions about the nature of ‘the objects’, and thus their use. I was ready for both items to finish well before they did, although they both have hilarious moments instance the mounting frustration of the human being beset with three invisible masks, and their bewildering play with ‘his’ objects, a fine visual joke for the audience, and both score interesting ideas.

Sir Gawaine and the Green Knight is an example of ‘illusionistic mime...the body becomes different things’ (a round table, a hunted bird, the seasons, beside character). To get its audience over the credibility gap, the masks here needed to be a lot thinner than they were. It was very difficult at times to work out just what was being represented, and the piece required some distracting working out of all the funny details. It also had the atmosphere that jolly enthusiasm of the Drama Quartet and of most theatre produced for children. A pretty piece at times, but the group seemed to feel more at home behind the masks put on for the first half.

Unfortunately, the promise of a more group-oriented improvisational and professional approach to theatre, and Francis Batten’s comments after the performance were not reflected in the quality of the mime. Perhaps it was too much, but we still retain that whole- some awe for the repertorial artist; our idea of mime largely shaped by the delicate, almost campy, and highly egotistical approach of Marcel Marceau. However, despite their lack of finesse, and the urgent need for more precision in their movements, the members of the group have reserve energy and vigour, which makes the evening (and welcome discussion afterwards) delightful experience. It’s a far more creative style of theatre than the usual unhappy confrontation between script and actors, or the coy, undermining, Downstage styles.

Cathy Wylie

THE BAND ROTUNDA

by JAMES K BAXTER

Five years ago, James K Baxter as Burn’s Fellow and NZ’s preeminent poet, had his first play produced in the Globe Theatre, Dunedin. "The Band Rotunda’s main characters are drunks; its main action the poetic unfolding of ‘life at the bottom’.

In the play, Baxter’s concern for the plight of man is left to the actor to interpret. Since then, Hemi has taken this concern to Jerusalem and beyond, exposing the sentimental illusions and inadequate notions of us, ord- er, justice and reason that leaves Grady bereft and Jock dead.

Concrete Grady and Jock share their fish and chips and their bottle, but this is their total communication in the play. There’s a bleak, lonely world. Defeated by the arrogance of our systems, beyond the reach even of the Salvation Army, those at the bottom sit and wait for their doom to overtake them. Lacking compassion from a more fortunate level, this lack of sunshine that Baxter wrote about then, Hemi is trying to alleviate now.

With his ear for rhythm is the spoken line, Baxter makes poetry of the metaphors latent in ordinary speech; ‘Get up, mate. Rise and shine!...To a bright begin- ning!’ assumes a certain poetry, seen through a meths bottle from a park bench in the dawn. The character range of communication, though limited, is genuine; their forms of language, though violent, are intended to express a bleak, truncated poetry. Their central prob- lem is, as for us, the incommunicable weight of life it- self.

Bill Juliff produces the play. Its season is from March 17th - April 1st, including Good Friday. At Unity Theatre.

THE BACH CHOIR

This choir, which is composed of university-oriented young people, has recommenced auditions and rehearsals for 1972. New members are welcome to attend the weekly practices which are held each Monday at 6pm in the Music room, Top Floor, Hunter Building. Works in prep- aration this year include Zadok the Priest by G.F. Han- del and the Mozart Coronation Mass.

In the few years this choir has been together it has gained a reputation for sensitive and authentic perform- ance. Its present conductor Dr. John Hawley, has extensive experience in choral work in N.Z. and in Brit- ain.
THE FRENCH CONNECTION
Reviewed by Rex Benson.

This stylish thriller has topical and "shocking" connotations with its heavy emphasis on the illicit 'drug' world. The film is also supposed to gain something by the publicity proclaiming it a True Story. However, the sensational subject does not give the film an undue advantage, and it is riddled more with less interest because of its real-life origins. Basically a thriller, and adhering to many of the conventions of the genre, it is unusual primarily because of its excellence.

First a couple of comments which may not be brickbats as much as reflections on a developing trend. In common with some other recent films, The French Connection has a certain obtuseness in the manner in which the narrative unfolds. Bluntly - unless the viewer is abnormally sharp or blessed with precognition, it may take half an hour or more before he gets a firm grip on what is actually happening on the screen. (Get Harper is an even more extreme example) This elliptical style of presentation may have its point in films where the singular purpose is to mystify the audience, but in others where the plot is as important as the pyrotechnics, the method may turn out to be self-defeating. The other point concerns the dialogue. Where this is mod, blurred, confused, hesitant, interminable, it may be necessary in some cases to provide subtitles for 'foreign' audiences.

The joys of this film are in its relentless pace and bravura acting, topped off with some very nasty lashings of violence. These factors would perfectly, and with the locations, lend a nitty-gritty realism to the proceedings. I don't think I have ever seen New York looking so steamy, except perhaps in Midnight Cowboy. Certainly the scenes in the lower tenement areas contrast with the drawing room settings of the criminal conferences. Such 'human diversions' as there are, (Poppey's unlikely seduction comes to mind) do not detract from the momentum, as they are of sufficient intrinsic interest to preempt the reaction 'get on with it' (accompanied by a stifled yawn).

The machinations of the plot must be convincing in themselves, and no plea can be entered on their behalf that the incidents portrayed actually took place. In this respect I have one or two quibbles. The reconstruction of the car, for example, grated a trifle, with all due respect to the N.Y.P.D. And I am still chary about accepting

ing at face value the proposition that wild foot chases can take place openly in the streets without a flicker of reaction from those lurking in the vicinity, even though I am led to believe that this is actually the case. The car chase on the other hand is so exciting that the 'suspension of disbelief' is total. The denouement at the station with the quarry battered and the pursuer exhausted is entirely convincing, in contrast to the usual (and convenient) conclusion where one or more of the vehicles involved ends up in the drink.

Director William Friedkin has managed his latest offering extremely well. Only occasionally is there a hint of instability in his control of actor and camera, the old uneasy moment when the shots seem casual, almost off-hand, but these are generally carried along by the vitality of the action. Gene Hackman as Popeye gives a fine performance, with perhaps just a trace of burlesque now and then. Oddly enough, the lap-to-lap blatant snuggling does not seem out of place in the context of the character. His compatriot Roy Schneider is the strong, silent type with momentary flashes of extraversion, the perfect foil to Hackman's agile antics. The rest of the cast is as excellent, with the French actors wearing their trans-Atlantic transposition particularly well. A catalogue of good and bad points does not, however, seem relevant when one is actually watching the film, which is as unpretentious, gripping, and very satisfying piece of work.

Murray Head, Glenda Jackson in 'Sunday, Bloody Sunday'
SUNDAY B**** SUNDAY

Reviewed by Simon Arnold.

In the golden age of Hollywood all a director needed was a possessive insecure wife, a shifty and uncertain husband, and a hotty but conventional mistress, and by working out the contradictions in the characters, he could spin out a good B grade movie. But as the ad for Sunday B**** Sunday have it, that's adolescent stuff. Adult movie directors (John Schlesinger) take possessive, insecure drownes's (Glenda Jackson), artistic and uncurtain biopsy (Murray Head) and conventional homosexuality (Doctors Peter Finch), and with the added complexity of unobtrusive acting creates a well more out of the B grade class. But all good things must come to an end, and that's what Sunday B**** Sunday fails to grow up until Rob, the artist finally leaves for America leaving Alex, the deviant and the best doctor, to wallow their way through about 15 minutes of chance meetings and self-analysis, culminating in Dull's philosophizing to the camera, before the Director remembers to slip in the credits. And that's the end that remains. There is no synthesis of the characters, no sense of frustration of their problems, not even a feeling of being led down by Rob's natural, yet unsatisfying retreat from the situation. - just bored.

If you don't enjoy going to sleep this film could be the answer.

FIELD
Reviewed by Phillip Alvey.

If you remember Rare Bird and their million seller Sympathy the name of original Grahm Field will be familiar. Their music used is powerfully and slow organ work, something that disappeared when Procol Harum stopped producing. Now Field has formed a new group with a couple of excellent musicians. The format is pretty much the same as in Rare Bird, though there are some interesting new fields touched upon - possibly that's the significance of the title.

Something about the new group, Fields: guitar/bassist is Alan Barry, who has worked with Pete and Mike Giles (ex King Crimson) and recently played lead guitar on the first solo album by Gordon Haskell (also ex King Crimson). Barry wrote three of the songs for this album, and is the lead vocalist. Andrew McCulloch is the drummer, he played on King Crimson's Lizard album and previously worked with Manfred Mann, Arthur Brown and Greg Lake.

The pattern is obvious - Graham Field has selected musics that are primarily concerned with the blend than with the breaks, so that the listener is conscious of a group rather than three individuals. And yet there are quite extended moments in which the contribution of each is discernible even when the overloading impression

is of unity. Farcically, an example here is the track entitled Three Minstrels which has the feel of an old English folk tune.

Getting back to Procol Harum: though Fields have their strength, the music does not sound dated. A major factor contributing to this is the sensitive use of electronic effects and distortions. There are so many instances of rock musicians who have wrecked their music by over-indulgence in this sort of gimmickery. No one can control feedback as well as Hendrix could. On this album there is a pleasant amount of subtext - overstatement is not used where a hint will do.

But why become concerned with the trimmings? The song here are so beautiful - not one hummer among them. And yet there is no dragging sameness. Between two bigger, harder tracks there is a little jewel entitled Fair Haired Lady. Alan Barry sings his own song here, backed with just classical guitar and double-tracked clarinet.

Sometimes, fragile, sometimes overpowering, the beauty of this album in lasting. It has a spectacular cover to meet. I feel that this group has a stability that derives from their unity - Emerson, Lake and Palmer may follow the even path of the supergroups, but Fields stand to survive longer.
**Classes and Events**

**Easter Tournament**

JANIE MOLLER, BILLIETING, CONTROLLER, WANTS YOU!

If you can assist her in billeting about 1,000 cards during Easter Tournament leave your name and address at the Stud. Ars. Office.

All visitors (except cricketers) will arrive on Good Friday 31st March and take off on Tuesday 4th April Cricketer, being a Gentleman sport starts on Tuesday 29th and leave with the rest.

Social Programme for Tournament:
Friday 1st 8pm: Dangle Union Hall
Saturday 1st 8pm: Rigger Strings - Venue to be advertised
Sunday 1pm Drinking Horn - Winter Show Building
Monday 1pm: Tournament Ball $7.50

**Yacht Club**

Where Are You?

If you exist there are a number of bed who are interested in joining the club and have a bash at getting into tourna-

I am fast becoming pissed off at the lack of copy from the majority of sports clubs around here. With over 30 sports clubs you wouldn’t think it would be too difficult to get enough copy out of them each week instead of reducing me to writing crap like this.

My Lord High Editor is starting to make nervous noises about the same clubs contributing all the time and that it might be a good time to close down the sports page anyway. A lot of people probably agree with him so if I am to come off unscathed I must have copy and photos.

Summer clubs should be contributing as the moment, clubs such as swimming, cricket, yachting or is it to be assumed that most summer clubs are defunct?

Pull your fingers out.

**Rugby**

The wisdom of commencing Rugby Trials early in March was stressed as part of the 20 minutes of Junior Trials, the programme on Saturday, 4 March was cancelled owing to weather conditions.

The attendance was poor and it must be remembered that the competition will start in four Saturdays time. Organised pre-season training is held at the Royal-Winton field each Monday, Wednesday and Thursday throughout March – so use these reasons to run off accumulated lethargy!

The brief spell of Junior trials did have encouraging aspects – Peter Howman showed that his reputation as a strong running attacking winger is justified. Last year’s front row from New Plymout’s Boys’ School 1st XV (Bruce McEachn, Barry Price and Alan Crossl) will prove formidable opposition to other club sides.

Some of the Senior trials involved in a not too social game of “touch-rugby”. Mick Bremer must surely take satisfaction from two of the clubs recruiters – Rick Green and Alex McAlister, formerly of Canobri.

Most of last year’s Senior 1st squad should be available this season al-

In selecting the Senior 2nd Squad, Derek Barson’s main problem would be to who to omit. He is most interesting that so many players of last year’s talented Junior 1st team are to be trials for the Club’s 2nd XV.

From the Club’s view point it is satisfying to learn that many players from the 1971 Under 19 teams will be trial-

The Club will be holding a ‘pull’ evening every Friday night after 7pm in the Public Bar of the Guard. So come along and look for a group of greyhounds racing on about bikes and various other things.

Motor Bikes

The Club will be holding a ‘pull’ evening every Friday night after 7pm in the Public Bar of the Guard. So come along and look for a group of greyhounds racing on about bikes and various other things.

**From the Gym**

**Motor Bikes**

The Club will be holding a ‘pull’ evening every Friday night after 7pm in the Public Bar of the Guard. So come along and look for a group of greyhounds racing on about bikes and various other things.

Every second Sunday of the month, 1st was on 12th March the club will hold a run to various places around the North Island. We will meet at 10am at the Onoropahi. The decision on the run will be decided after the meeting before you leave. Don’t forget this will be a permanent feature and will be con-

The Hutt Valley Motorcycle Club will be meeting as many as possible to help out at marathons for the Motorc-

Badminton (Played on Monday)

**Intramural Games** have started with great enthusiasm and organi-

Badminton (Played on Monday)

History drew with Education 3/2, Basketball (Thursday), Staff beat Physics 8/4.

Motor Bikes

The Club will be holding a ‘pull’ evening every Friday night after 7pm in the Public Bar of the Guard. So come along and look for a group of greyhounds racing on about bikes and various other things.

**From the Gym**

**Motor Bikes**

The Club will be holding a ‘pull’ evening every Friday night after 7pm in the Public Bar of the Guard. So come along and look for a group of greyhounds racing on about bikes and various other things.

Every second Sunday of the month, 1st was on 12th March the club will hold a run to various places around the North Island. We will meet at 10am at the Onoropahi. The decision on the run will be decided after the meeting before you leave. Don’t forget this will be a permanent feature and will be con-

The Hutt Valley Motorcycle Club will be meeting as many as possible to help out at marathons for the Motorc-

Badminton (Played on Monday)

History drew with Education 3/2, Basketball (Thursday), Staff beat Physics 8/4.

Motor Bikes

The Club will be holding a ‘pull’ evening every Friday night after 7pm in the Public Bar of the Guard. So come along and look for a group of greyhounds racing on about bikes and various other things.

Every second Sunday of the month, 1st was on 12th March the club will hold a run to various places around the North Island. We will meet at 10am at the Onoropahi. The decision on the run will be decided after the meeting before you leave. Don’t forget this will be a permanent feature and will be con-

The Hutt Valley Motorcycle Club will be meeting as many as possible to help out at marathons for the Motorc-

Badminton (Played on Monday)

History drew with Education 3/2, Basketball (Thursday), Staff beat Physics 8/4.

Motor Bikes

The Club will be holding a ‘pull’ evening every Friday night after 7pm in the Public Bar of the Guard. So come along and look for a group of greyhounds racing on about bikes and various other things.

Every second Sunday of the month, 1st was on 12th March the club will hold a run to various places around the North Island. We will meet at 10am at the Onoropahi. The decision on the run will be decided after the meeting before you leave. Don’t forget this will be a permanent feature and will be con-

The Hutt Valley Motorcycle Club will be meeting as many as possible to help out at marathons for the Motorc-

Badminton (Played on Monday)

History drew with Education 3/2, Basketball (Thursday), Staff beat Physics 8/4.

Motor Bikes

The Club will be holding a ‘pull’ evening every Friday night after 7pm in the Public Bar of the Guard. So come along and look for a group of greyhounds racing on about bikes and various other things.

Every second Sunday of the month, 1st was on 12th March the club will hold a run to various places around the North Island. We will meet at 10am at the Onoropahi. The decision on the run will be decided after the meeting before you leave. Don’t forget this will be a permanent feature and will be con-

The Hutt Valley Motorcycle Club will be meeting as many as possible to help out at marathons for the Motorc-

Badminton (Played on Monday)

History drew with Education 3/2, Basketball (Thursday), Staff beat Physics 8/4.

Motor Bikes

The Club will be holding a ‘pull’ evening every Friday night after 7pm in the Public Bar of the Guard. So come along and look for a group of greyhounds racing on about bikes and various other things.

Every second Sunday of the month, 1st was on 12th March the club will hold a run to various places around the North Island. We will meet at 10am at the Onoropahi. The decision on the run will be decided after the meeting before you leave. Don’t forget this will be a permanent feature and will be con-

The Hutt Valley Motorcycle Club will be meeting as many as possible to help out at marathons for the Motorc-

Badminton (Played on Monday)

History drew with Education 3/2, Basketball (Thursday), Staff beat Physics 8/4.

Motor Bikes

The Club will be holding a ‘pull’ evening every Friday night after 7pm in the Public Bar of the Guard. So come along and look for a group of greyhounds racing on about bikes and various other things.

Every second Sunday of the month, 1st was on 12th March the club will hold a run to various places around the North Island. We will meet at 10am at the Onoropahi. The decision on the run will be decided after the meeting before you leave. Don’t forget this will be a permanent feature and will be con-

The Hutt Valley Motorcycle Club will be meeting as many as possible to help out at marathons for the Motorc-

Badminton (Played on Monday)

History drew with Education 3/2, Basketball (Thursday), Staff beat Physics 8/4.
mayall: march 24, town hall.

narrow personal vision upon his hands and their musical development. Both sides contain some truth, Peter Green for one has described Mayall's band as a great place for a young musician to learn his trade, but complained about the lack of space Mayall gave to his personal creativity. Mayall's dedication to this music amounts almost to ruthlessness and often a musician has either been sacked for not fitting into the mould or has left because he felt he deserved more solo space than Mayall was prepared to give him. Disagreements haven't been too bitter however, to prevent many Mayall graduates returning to join with their old boss on Back to the Roots.

How does the son of a Macclesfield art dealer come to play de nocado blues? The blues are primarily the music of black Americans, and it followed them along the path from Southern country to Northern urban environments during the forties and fifties, each decade bringing new synthesis, each generation new leaders. Throughout this evolution the music has in many ways remained the same. Its unifying theme is displacement of alienation, the expression of a people trying to deal with a cruel and absurd reality, trying to speak their self assertion to a world that tries to trap them into invisibility.