By Bishop Ambrose Reeves, an Anglican minister in South Africa from 1949 to 1968.

Events at Sharpeville on 21 March 1960 shocked the world and are still remembered with shame by civilized men everywhere. Early that morning a crowd of about 200 African women and men marched to the police station in Sharpeville. It appears that earlier that day people were urged to take part in this demonstration. However, many Africans joined the procession to the municipal offices quite willingly. Eventually this demonstration was dispersed by the police, using teargas bombs and then a baton charge. Fortunately nobody was hurt.

I was not at Sharpeville when the shooting occurred but it was familiar territory to me. Time and again I officiated at the large African Anglican church there and knew intimately many of the congregation, some of whom were to be involved in the events of that tragic day. I could so well visualize the scene. Near my home in the northern suburbs of Johannesburg stood a large zoo situated in acres of parkland. By a curious anomaly the lake near the zoo was the meeting-place for Africans working in the northern suburbs on a Sunday afternoon. After work they would, no doubt, gather in the zoo to enjoy the Sunday calm. It could so easily have been like that on that crisp autumn morning in Sharpeville. Like that, but so very different.

During the morning news spread through Johannesburg that there had been shootings at Sharpeville. This news concerning passes would be made by an important person at the police Station later that day. The result was that many drifted to the Police Station where they waited patiently for the expected news that would confirm the time the crowd grew.

Reading from the police report on what subsequently happened, the Prime Minister told the House of Assembly that the police had killed about 20,000 people in the crowd. This seems to have been a serious exaggeration. From photographs taken at the time it is doubtful if there were ever more than 5,000 present at any particular moment. They were so dispersed, drawn to the crowd by a variety of reasons. Some wanted to protest against the pass laws; some were there out of idle curiosity; some had heard that a statement would be made about passes.

Whatever may have brought them to the Police Station, I was unable to discover that any policeman ever tried either to find out why they were there or to ask them to disperse, in spite of the fact that their presence seems to have caused a good deal of alarm to the police. So much so that at 10 a.m. a squadron of aircraft dived low over the crowd, presumably to intimidate them to disperse.

The police claimed that the people in the crowd were shooting at them with weapons. The Prime Minister told the Assembly that the crowd was in a riotous and aggressive mood and stood the police. There is no evidence to support this. On the contrary, the crowd did not resist and occasionally shouted slogans it was not a hostile crowd. Their purpose was not to fight the police but to show their presence their hostility to the pass laws. They expected that someone would make a statement about passes. Photographs taken that morning show clearly that this was no crowd spoiling for a fight with the police. Not only was the crowd unarmed, but a large proportion of those present were women and children.

An armed policeman looks down on one of the victims of the massacre.

As early as one p.m. the Superintendent in charge of the township was able to walk through the crowd, was greeted by them in a friendly manner and chatted with some of them. Similarly, the drivers of two of the Saracen tanks stationed subsequent that they had no difficulty in driving their vehicles into the grounds surrounding the Police Station. This testimony was borne out by photographs taken of their progress.

As the hours passed, the increasing number of people in the crowd was matched by police reinforcements. Earlier there had only been 12 policemen in the Police Station: six white and six non-white. But during the morning a series of reinforcements arrived. By lunch time there was a force of nearly 300 armed and uniformed men in addition to five Saracens.

Yet in spite of the increased force that was then available, no one asked the crowd to disperse. The police prodded across the compound with rifles slung over their shoulders, smoking and chatting with one another.

Scene Was Set for a Tragic Sequence

The scene was set. Anyone who has lived in South Africa knows how exploitable these occasions are. On the one side was the ever-growing crowd of Africans. On the other side was the South African police. Everyone knows that they feel threatened by large crowds of Africans. Even South African police officers may feel that they are being intimidated by a large crowd of Africans.

Police action caused devasting consequences.

Whatever doubts there may be of the sequence of events in those far-off days, there can be no argument over the devasting consequences of the action of the police on 21 March 1960 in Sharpeville. Sixty-nine people were killed, including eight women and 10 children, and 180 wounded including 31 women and 19 children.

According to medical evidence the police continued firing after most of them had begun to flee, for while 30 shots had entered the wounded or killed from the front, in their bodies none of the 155 bullets had entered the bodies of the injured and killed from their backs. All the shots were fired in 40 seconds, when 705 rounds were fired from revolvers and rifles. But whatever weapons were used the massacre was horrible.

Failure of Police

Visit the wounded the next day in Baragwanath Hospital near Johannesburg. I discovered young persons, women and elderly men among the injured. These people could not be described as agitators by any stretch of the imagination. For the most part they were ordinary citizens who had merely gone to the police station to see what was going on. Talking with the wounded it was found that everyone was stunned and mystified by what had taken place. They had certainly not expected that anything like this would happen. All agreed that there was no provocation for such savage action by the police. Indeed, many of the political organizers who had called for the demonstration had constantly insisted that there should be no violence or fighting.

Arrests Follow Massacre

To make matters worse, some of the wounded with whom I spoke in hospital stated that they were taunted by the police as they lay on the ground, by being told to get up and be off. Others who tried to help were told to mind their own business. At first there was only one African minister of the Presbyterian Church of South Africa who tried to help the wounded and the dying.

Later, 77 Africans were arrested in connection with the Sharpeville demonstration in some cases while they were still in hospital. In fact, it was clear on my visit to the Baragwanath Hospital that many of the injured feared what would happen to them when they left hospital.

The attitude of the South African Government to the events at Sharpeville can be seen from its reaction to the civil claims lodged the following September by 224 persons for damages amounting to around £400,000. First of all, the Government denied that the Sharpeville killings occurred. The following month the Minister of Justice announced that during the next parliamentary session the Government would introduce legislation to indemnify itself and its officials retrospectively against claims resulting from action taken during the disturbances earlier that year. This was done in the Indemnity Act No. 61 of 1961. Money could never compensate adequately for the loss of a breadwinner to a family or make up for lost limbs or permanent incapacity. But it was offered. It is true that in February 1961 the Government set up a committee to examine the claims and to recommend the payment of £60 per week in deserving cases. But this is not the point, and in fact by October 1962 no payments had been made.
either to negotiate with the African leaders, or to try to persuade the crowd to disperse. Their attitude was summed up by the statement of Col- onel Plaatje that “the Native mentality does not allow them to gather for a peaceful demonstration. For them, to gather means violence.” The same point was demonstrated even more graphically by one of his answers at the Court of En-
quiry under Mr. Justice Velleius. When asked if he had learnt any useful lesson from the events in Sharpeville he replied, “Well, we may get better equip-
ment.”

What happened at Sharpeville em-
phasizes how far the police in South
Africa are cut off from sympathy with or even understanding of Africans. At no time did the police express regret for this tragic happening.

Yet it would be folly to attempt to fasten the whole blame for the events at Sharpeville on the police. By the man-
ner of repressive legislation which has been enacted every year since 1948, the South African Government has given the police a task which becomes ever more difficult to fulfil.

It was the legislation which was in-
directly responsible for the tragedy of Sharpeville, and in particular, the “pass laws”. Indeed, the immediate cause of many in the crowd assembling at the Police Station was the growing resent-
ment of Africans to the system of passes.

History of Pass Laws

The pass system originated in 1760
in the Cape Colony to regulate the move-
ment of slaves between the urban and
the rural areas. The slaves had to carry passes from their masters. Subse-
sequently, the system was extended in various forms to the whole country and was eventually collated in the Native (Urban Areas) Consolidation Act of 1945. This Act made provision for a variety of passes, including registered service contracts and for passes per-
mitting men to seek work in particular areas. But through the years an increas-
ing number of Africans had been given exemption from these laws.

In 1952 a new act, ironically called “The Abolition of Passes Act”, made it compulsory for every African male to carry a reference book. To the Africans, reference books are passes for they con-
tain all the details which were previ-
ously entered on the various pass docu-
ments. Failure to produce it on demand constitutes an offence for which an
African may be detained up to 10 days
while inquiries are being made about him. In the 12 months ending 30 June
1966 no less than 479,114 Africans
were prosecuted for offences against the “pass laws”. At the time of Sharpeville
there were 1,000 prosecutions a day for
these offences. By 1966, this had risen
to over 1,300 a day. These figures speak for themselves.

Pass Laws Extended
To Women in 1960

In 1960 the Government decided for
the first time in South African history to extend the pass laws to African
women. In their case another fear was
added that they might be subjected to
manhandling by the police with a fur-
ther loss of human dignity. In fact, by
the time of Sharpeville it was estimated that three-quarters of African women
were in possession of reference books.

African wages in Sharpeville in 1960
were low, partly because African Trade
Unions were not, and still are not, rec-
ognized for the purpose of bargain-
ing with employers. Moreover, the con-
tinuing colour bar in commerce and
industry meant, and still means, high
minimum wages for white workers and
low maximum wages for the black
workers who make up the great ma-
jority of the labour force.

All this means two wage structures in
South Africa which have no relation to
one another: in the fixing of the black
wage structure the workers frequently
have no say at all. Several months be-
fore the tragic events at Sharpeville it
was becoming obvious that those living
in the township were facing an intoler-
able economic situation.

Sharpeville was not an isolated inci-
dent. The 10 years before Sharpeville
had seen feverish activity by the oppo-
nents of apartheid. By means of boy-
cotts, mass demonstrations, strikes and
protests, the non-white majority had
attempted to put those in power to modify their racist policies. For example, on 26 June 1952,
the Campaign of Resistance to Unjust
Laws had been launched. The same day
three years later (26 June 1955) 3,000
deleagtes had adopted the Freedom
(Continued on next page)
This Wednesday (the 20th that is) at 12 noon, a meeting of the Student Represen-
tative Council (SRC) will be held in the Union Hall. All members of the Students' Association are entitled to attend, debate, vote, etc...
The SRC formulates all Students' Association policy. At this meeting some im-
portant business will be transacted.

A Woman Vice-President of the Student's Association will be absent. This has been made necessary by the resignation of Anne Gilbert.

Two students will be elected as members of the University Council. (The Council is the top decision stamping body of the University.)
The following officers will be elected: Accommodation Officer, Environmental Officer, Environmental Officer, Insurance Liaison Officer, International Affairs Officer, Overseas Students Officer.

South Pacific Officer Welfare Officer Representatives will be appointed to work with:
- Joint Council of Committee, Prof. Board and Students' Association Union Management Committee Faculty of Arts
- Faculty of Language and Literature
- Faculty of Commerce & Administration Publications Board
- Professional Board

Applications are open until the meeting, and it is normal practice to accept appli-
cations or nominations from the floor of the meeting.

Please attend this meeting. The Student's Association can only function when it is supported by its members, student representatives can only be representative when they are told what.

Further information can be obtained at the Students' Association Office, Room Floor, University Union Building.

Remember Sharpeville

Think about Apartheid

It was a dark and stormy night. A shot rang out. A woman screamed. Meanwhile back in the Salient Office, the staff suffering from a collective cold went on working long into the night. The winter winds were the culinary spices of Ahmed Wong, and serenade by the singing of their leader. Among those who bared the bluster (of weather and editor alike) were:
- Les Atkins, Margot Bourke, Gordon Campbell,
- Chrissie Clegg, Gracine Collins, Jesus Christ,
- David Cunningham, Mark Derby,
- Noel Gledhill, Alastair McKay,
- Patrick O'Magen, Wilki Oman,
- Neil Peace, Mary Patt, Basto Pulley,
- Bruce Repose, David Rutherford,
- Graham Simpson, Brenda Smith, Claire Smith,
- Billie Joyce Stewart, David Tripe, David Waghorn,
- Lloyd Wester, Anabel Youg, Audrey Young,
- Ahmed Wong, Karen O'Neil.

The photos were taken by Keith Stewart (Gru) and the issue was edited by Roger Steele.

A letter we received this week, from a certain "Lizford", asked how one gets to be a staff member of Salient. The answer is simple - you just walk in the door. We don't have a staff as such, we just have a lot of occasional writers.

Anyone can help, whether or not they have tal-
ents, just come up and give us some bloody things to do in here. Proofreading, doing correc-
tions, providing us with accurate informa-
tion, thinking up headlines - anyone can do those small but important jobs. As far as special-
ised jobs go, we need photographers, cartoonists, sub-editors, typos, etc.

Here's another: Anyone can write for Salient. "If you were there, Salient was there".

Tell us what's on around the place. Either write it up or write it up, or both. We'd like to cover everything.

Reviews. Anyone can write reviews. It helps to be interested in what you're writing about, and to have some familiarity with the topic. Our
reviews are not beyond criticism: if you think you can write a better review of a book, play, film, painting, etc., do it. We have a system of
system for getting such things reviewed. Come and see the editor and offer your services.

Features. If you've got a pet topic, or done some research on something interesting, there could be a feature in it. Come and have a talk about the approach, or take your own. It doesn't necessarily have to follow any time. We can get a lot of ideas that need working on. If you want
more information get 'em in line.

Meetings: From time to time we have a meeting here for Salient workers and other interested people. The idea is to criticise what we've done and make collective decisions and plans for future issues. The next meeting is on Wednesday, March 27. If you can't get to that, then phone and tell us whatever anyone anybody to nobody to anybody to nobody to anyone anybody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody to nobody nobody to anybody 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The Malaysian Students Association kicked this year off badly with a "Curry, Film & Folk Songs" evening, on Saturday night. While the curry was superb and the songs tolerable, one of the films was foul. About 200 students, mostly bashful, were unwitting victims of a cunning piece of Moral Rearmament propaganda. The main film of the evening was a tribute to one William Mikomo, a black South African revolutionary who turned into a Jesus freak. "Moral Rearmament:" "I used to believe in violence, I swore to drive the white man from my country," said Mikomo. "But then I saw white men who had changed, who weren't arrogant. I had hated the white man because I thought he was treating me wrongly. I asked God to forgive me, and I went to the white man and apologized. The white man said, he should have apologized first." All this apologising is very sweet, but it is hardly breaking the yoke of fascism and poverty in South Africa.

The film included a series of testimonies to Mikomo's faith, spoken by his followers looking candidly into the camera and speaking haltingly from the heart: they were so sincere, it just oozed out of the screen.

"Mikomo had a message for us," said one. "Man must change." The old freak line, no realisation that it is society that shapes man, so to change man you first must change society. The "change yourself first" argument in popular discourse, this day, not that original sin has gone out of favour. Its little more than a refrain.

On violence, Mikomo had this to say: "Two elephants fight. The grass is trampled. It is the ordinary man who suffers." Mikomo had been bought off with a few token reforms. Crowed the narrator, "He was the first African to have a school named after him." And another dose of "the biggest thing that man needs is to attend to his character, when we have men and women of character in the world then we can all stand shoulder to shoulder together as sons and daughters of God," the film ended with Mikomo's religious zeal belting out while the film lingered on green, nostalgic shots of the South African veldt.

Moral Rearmament didn't know what that hit. The film was cleverly produced and would be quite persuasive to anyone unaware of the grimness of political reality in South Africa, and unaware of the fascist moral-religious concepts as a means of social change. The MSA made no attempt to show the other side of the story.

Questioned by Salient after the film, MSA President Ken Lim, said Moral Rearmament had suggested that the film be shown. One of the MSA committees was Moral Rearmament, said Lim. He had no political views either way about South Africa or about the political-religious concepts of the propaganda (which would apply equally well, or badly if you happen to agree with Salient, or the Malaysian revolutionary situation).

MSA has long been regarded with suspicion by progressive individuals and groups on campus, including MESSA (Malaysian Students' Association) and MUSA (Malaysian Students Union). The showing of such a film can only reinforce the impression that the MSA exists to serve the interests of the reactionary elements in society.

Contact

There is in this University a basic lack of communication between faculty and administration, staff and staff, staff and students, as well as between students them- selves. This is what concerns Contact. You can talk until you are blue in the face about how many people sit by themselves in the cafe, or how you didn't know what course to take until you were doing the course you didn't want to take at third year level, or how to get the students' association is and that the average student has no way of knowing what is going on -- and all you do is go on going blue.

There is a place called Contact. We know this is about the best you've been told and you've already started to yawn but it don't want to survive without you. Vent a little of your frustra- tion on their ears and watch them jump. Or move a little. Rush down there to the second floor of the Union Building (committee room No. 2) and ask them when the next bus to Dannevirke goes and watch them squirm.

We know a bit. (You know we know a bit about committees and clubs and staff and events and how to sit down and have a bit of peace and quiet (cynics can laugh now). There will be more in contact with other students in order to discuss courses, revolutionising lectures or injecting en- thusiasm into tutorials. We can contact people who will teach you Samoan or the game through the Learning Exchange. If you have any gripes about the student's association and can't do anything about it except stand in front of the hall and see us. If you do get the chance to be Vice-President and ever want to know what students think we find some real live ones for you.

There are other things -- from secondary school liaison groups to a place in a flat. There will be more if you are willing to put your hand forward. We are there, people are worth talking to and events which you simply must know about. Contact us any time. Honestly, we too are nobody in particular.

CONTACT: MIDDLE FLOOR, UNION BUILDING (10am - 3pm).

The Welfare Service Accommodation Officer, Mrs. Brown, receives an unknown type of tape which would never declare its contents to help students find accommodation. A visit to the Welfare Service consists of listing vacant rooms for boarders and of unfilled places in flats.

On Wednesday, 23 openings for boarders and 20 places in various flats were listed as available. Checking on the accuracy of this information produced results that would not surprise some students who have had contact with the Accommodation Service.

Ten places listed as vacant in flats had been taken. Most of these vacancies had been filled in about two weeks. Similarly, of the 23 places listed as available for boarders eight had already been filled.

Commented by this information Mrs. Brown claimed that there was little that could be done to improve the situation. This is an amazing assertion since it took only three hours by car and phone for Salient to complete the facts above. The Accommodation Service is still in trouble because of the stress of running a large and inefficient service. It is being in the process of facing the fact that they lack the resources to deal with the problem.

A reorganisation of the Welfare Services Department is being considered by the establishment of the proposed Welfare Services Committee (with a student majority) which would undoubtedly help to overcome such inefficiency.

A petition of 'no confidence' referring to the Accommodation Service, and seeking such reorganisation will be circulated this week. Meanwhile, any students having problems with the Welfare Services, including the Accommodation Service, are invited to get in touch with Salient or with the VUWSA President, Peter Wilson.

Te Reo Maori Society presents a CABARET

Friday March 22, 6:30p.m. - 2a.m. in the Union Hall.

Drinks and supper are included in the ticket price: $3 single.

Tickets are available from the Stud. Assn. office, or from the secretary of the Anthro Dept., or may be purchased on the night.

NURSES UNITE

A new group is about to be established at Victoria to give a voice to those nurses from this country who are attending this university.

It has not been unusual for nurses to attend university courses, but in July 1974 for the first time at VUW a new course in nursing studies is being offered at the 300 series level. This means that more nurses are on campus this year and hopefully the number of the same kind of enrolment in this course in future will be up.

On March 6 a group of 16 nurses/student decided to form a VUW Nurses Society and request affiliation to the Students Association. The group has formed a standing committee to publicise the proposed society to all on campus. The Committee believes that there are at least 50 nurses from around the country attending Vic.

At this stage they have in mind a social, political and welfare body to enable nurses to voice their opinions on matters ranging from the system of nurses education and social issues to the suitability of the university course. This includes the presentation of submissions to appropriate bodies on legislation, conditions and salaries, direct contact with the Nurses Association and the welfare of nurses as a whole.

There will be an informal meeting of the group on March 21 in the Student Union Building, 5:30-6:30 pm so that an initial meeting can be made. All are welcome.

It is important that this new body be formed and that the voices be heard. Too often nurses associations have neglected their duty to the public and to their members.

Te Reo Maori

$300 was allocated towards the purchase of a tape recorder at the A.G.M. of the Maori Language Society, Te Te Reo Maori, last Thursday evening. The tape will be used by students to record songs, speeches, haka etc., in the field and, will be used for teaching.

While university departments are doing what they can to record the voices of older Maoris, there is so much to get and time is so short that the students have to take the initiative in recording this culture.

Te Reo Maori also received an invitation from the Wellington Division of the Education Bill of Rights Society to read a paper on the subject of the Maori language and culture. An application has to be made to the Ministry of Education to have a number of Maori language teachers. The Maori language is now a compulsory subject in some New Zealand secondary schools. The Maori language is a way of life and one of the main cultural mediums of communication in New Zealand.

A patron for the society was elected; he is the Rev. Hemi Potatau, B.A. Meetings of the Te Reo Maori Society are held every Thursday in the Tennis Pavilion, Salamanca Park. The next meeting will be on Thursday at 6pm. They include meetings to discuss the language, other aspects of Maori culture, and a general get-together. Everyone is welcome, it doesn't matter who you are or who you know.

Te Reo Maori Society presents a CABARET

Friday March 22, 9p.m. - 2a.m. in the Union Hall.

Drinks and supper are included in the ticket price: $3 single.

Tickets are available from the Stud. Assn. office, or from the secretary of the Anthro Dept., or may be purchased on the night.

The Pig Shop

126 Featherston St Wellington

PADDY'S BUTCHERY

Prime cuts for prime customers

Keltburn Kelburn 860 Upland Road

Keltburn
Rent Appeals Board: Will it work?

by David Rutherford

Cats, dogs and children top the landlord's list of undesirables, according to a landlord testifying at the first hearing of the Rent Appeals Board last week. The board is the Labour Government's grand white hope for sorting out the crisis in landlord/tenant relations, and hopes to check the inflation rampant in rental housing.

The first case was a tenant versus Kaynor Holdings whose principal, W.L. Cathie, and lawyer Grace were present. The tenant claimed that the $36 rent was excessive because of the flat's condition. He alleged that before the hearing Cathie had tried to dissuade him from going ahead with the appeal. The tenant felt this was a breach of the Rent Appeal Act. Cathie told him he might have to pay some of his costs, if the board ruled against his claim. Cathie threatened the tenant with eviction after the statutory six months. When questioned by Appeal Board Chairman Fox, Cathie said it was "a fact not a threat". Fox reprimanded him and said the board would take action if it happened again.

The second case to be heard was that of the landlord Mr. K. Clark versus two of his Kilborne tenants. Clark was represented by Mr. McGeohan and had two witnesses. The tenants were unrepresented.

The landlord had increased the rent of the first tenant by 50c. The tenants, a lawyer, complained tenants to housewives who always complaint that prices are too high. Tenants who have no real idea how rents are fixed, he said.

The house's rent had nearly doubled between 1971 and 1973. The landlord's theory was that "rent will seem high because previous rent was low." Clark also thought that his rent hike was justified because he had raised the rent of another tenant and there had been no complaint.

Mr. Falloon, the landlord's valuer, said there were signs of water damage in a room in one of the houses despite the landlord's claim that he had fixed the leaks. He also stated that the houses were neglected and rundown and needed renovation. Renting the houses could be justified, said the valuer, "it depends on the person who wants to live there".

One tenant said that the landlord had done nothing to keep the house in reasonable condition. Her husband had done a lot of repair work on the house.

The landlord admitted this.

The other tenant's windows were all nailed up. A visiting council inspector had said that it was illegal and he would return. He didn't.

Talking about rents they fixed and the reason for increases landlords used two terms extensively, "outgoings" and "depreciation". Mr. Fox, the chairman, asked "How does a property depreciate when its value increases 100% in five years?" to which nobody had an answer. The other term "outgoings" seemed to mean a method by which the landlords extract money from tenants to pay off their loans. Another part of the rent is to pay for collection, 5% was the figure quoted. One tenant said that the landlord never collected the rent, in fact he had often taken it to him. The landlord said he would do it in future.

3% of the rent a tenant pays is supposed to be used in the upkeep of the house. Clark, when questioned on how much he spent on the house, answered that he did not know. Fox remarked "You expect the tenant to pay but you don't use it!". Landlord Clark said it was a continuing thing.

"If God hadn't wanted there to be poor people, He would have made us rich people more generous."

The tenant asked the landlord how he could spend so much time buying houses and so little time on his tenants. He said he would try and see to the tenants in future. This will be unlikely as he cannot cope with the number of tenants he has now so he will not be able to cope with any extras.

Decisions in all cases were reserved for a few days, so it is difficult to say at this stage how the board will work. One sign, however, is its composition - all middle class. Chairman Fox is a former Cabinet Minister. The other two members of the board are a valuer and Mr. Ralph Love.

Perhaps the surest summary of what the board will be like came from the mouth of a tenant who was making an appeal last week.

"We came here for justice," she said, "but they shut us up. They were all lined up against us, landlords, land agents, valuers, lawyers.

"I lost a morning's wages, coming here instead of going to work. I just can't afford that, whereas my landlord can.

"The trouble is, I'm not educated, I'm working class, so I haven't a chance."

Appeal Against Unfair Rents!

If you pay rent then you can apply to the Rent Appeals Board for a fair assessment of your rent. Your rent does not have to have been increased. The idea is that the board, not the landlord, sets rents.

To apply you go to the Post Office or the Labour Department and ask for a Rent Assessment form. Fill it out and post it to the Labour Department. You will then get a letter asking you to make your submissions. The Board will then contact you about when to appear.

For any advice on tenancy, etc., phone Tenant's Protection, 44-814 or see Salient.

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Beer power consumes all

Confrontation between Dominion Breweries and NZ Breweries ended on February 28. It was a sodal battle which did little for the image of the Breweries or the supermarket market. Market observers "lashed a sigh of relief" when the New Zealand Breweries signaled defeat in the bidding for the shares of Barrraud and Abraham Ltd, one of the largest wholesale general merchants in New Zealand.

Barrraud and Abraham, a Palmerston North company, had something of a monopoly in the wholesale grocery business in the Manawatu. But no doubt it enjoys equal attraction in both breweries was its liquor connections.

Dominion Breweries announced a takeover scheme for the company on January 24. DB wanted to acquire B & A Ltd to provide outlets for the new brewery for marketing the company's wines and spirits. DB would then have a firm hand on the supplies of alcohol in the Manawatu.

New Zealand Breweries entered the fray on February 11 providing a true but unpleasant comment on the value of shareholders. "It must be a happy thought for some," wrote the Post's commercial editor, "that no matter what the outcome of the brewery battle, the B & A shareholders must surely win."

The irresponsibility of those who hold shares in the supermarket is highlighted here.

The shareholders would not care if the liquor supply was monopolised by one or other of the breweries. All they are interested in is making a packet out of the auction of shares. In the final outcome the Chairman of Barrraud and Abraham advised acceptance of DB's offer which, he said, "should satisfy the various interests of the shareholders."

What about the interests of the customers? As well as getting a large slice of the liquor outlets in the Manawatu the successful bidder for B & A extends fingers into many other pie. The subsidiaries of B & A include Freezer-heat, refrigerator and central-heating engineers, Hay and Watson, hardware merchants; John Romani Ltd, Levin wine and spirit merchants; and William Bacon Ltd, general importers with branches in Auckland, Wellington and Christchurch. The value of B & A shares rose from $1.60 to $3.50. A report in the Evening Post 23/2/74 stated: "A company's share, or a pound of sausages, is 'worth' what someone is willing to pay for it. This is the law of the market place."

What is the impact on the price of a business? It's the old idea being confirmed that producers will set prices at a level which only allows the consumers survival and the raising of a new generation of consumers.

The breweries' battle to gain a near monopoly on the liquor supply is as bizarre an attempt as any other. In this case they want to make a small local brewery appear to the public as a national entity.

It is ironic that at a time when the breweries are looking for an increase in the price of their wares they have found funds to conduct an expensive auction for shares. We understand that B & A Ltd is only a "small beer" to the breweries but demand to know why the funds used were not allocated to cut or stabilise prices. NZ Breweries challenge to DB cost the latter a further $1 million in outlay of funds. That's money that could be put to better use.

New Zealand Breweries withdrew from the takeover battle on February 28. It was on March 4 that DB's offer was accepted.

But that's not all. Hard on the takeover of this Palmerston North company DB purchased the Central Otago Wine and Spirit Co Ltd of Alexandra, one of the few remaining liquor wholesalers to independent breweries. Dominion Breweries already has one other substantial investment in Alexandra, the Golden Central Hotel and Motel Inn.

So in New Zealand the liquor industry is being increasingly concentrated into fewer and fewer hands. This is a source of pride in the new world and power can only endanger further the New Zealand worker and consumer.

Brendan Smith

Text Book Prices

Some students have been overcharged for text-books at the University Book Centre. The Psychology Today text, one German III text and in particular the Physics 101 text by Halliday and Resnick have all been marked at higher prices at UBC than at Whitcoulls.

Salient approached John McKeechnie, the manager of the University Book Centre for a statement on the over-charging. His explanation was that, as was the case each year, the publishers informed the Centre incorrectly about some books. It was not until his attention was drawn to the difference in prices that he looked into the matter and as quickly as possible rectified the situation.

John McKeechnie gave an assurance that the money students had paid in excess of the true prices would be refunded. The students who have paid too much should concern them concerning refunds.

Such a mistake points to the need for students to have more information early on as to what books are required and how much they should cost. The book lists produced by the UBC, while being a welcome service to students, should not be relied upon as much as they are.

Heard at the party...

NUSA

NEW ZEALAND TOURS

Student Travel Bureau (STB) has developed over recent years an extensive network of charter and group flights to such destinations as Australia, New Caledonia, USA, Canada, Singapore etc., which enable students to travel cheaply through out the world. This network, which operates primarily over the summer vacation period, is now being extended by concession flights in Asia and to Europe during this period.

STB has, however, been concerned that to date it has not been able to offer a network of concession flights in New Zealand for the benefit of those students who just want to see this country. This year STB plans to do something to rectify this - coming on Easter, and then again in May, August and over the summer vacation. STB will be organizing and promoting tours to the North and South Islands. These tours (the aim is to group of not more than thirty) will visit places STB believes students want to see at prices students can afford.

If you want more information on STB's New Zealand Tours, then see the STB Travel Advisor or Travel Officer on your campus, or write to:

New Zealand Student Tours
Student Travel Bureau
VUW Students Association
Private Bag
Wellington

Phone: 70319 ext. 59

Further blunders and mistakes. Starting the year at University is a crazy enough affair already without having to haggle over the prices of books.
NEWTOWN COMMUNITY CENTRE NEEDS HELP!

by Mark Derby

Further services are still needed, as Newtown has for 50 years been the dumping ground for Government and local body institutions used by all of Wellington. The Young People's Centre, the Civic Park, the zoo etc successfully cater for Greater Wellington, but leave a gap for purely local facilities. For instance, children's entertainment in the Civic Park, the Zoo, the Adventure Playground is being built to help fill this need, and a local health centre is required.

The Community Centre will continue to be staffed mainly by local people, but as they move into these other projects, a continuous influx of outside workers is required. To get them, the centre is running a re-touring drive this week. Little training is normally needed for workers, as anyone can do the work. The most important requirement of staff is that they are able to relate to the people they work with.

David Robinson, the Wellington Community Services Officer, says that Newtown, where he lives, has a very different feeling from suburbs like Porirua. Newtown people don't aim to move out to a "better" area as soon as they can afford to. They are painting and renovating the houses, and they don't want to stay.

Some of the credit for building up a lasting sense of community in Newtown must go to the Community Centre. To enable it to carry on its work, more help is needed all the time. If you want to help them a hand, or find out more about it, ring 893-313 or call at 46 Con- stable Street.

Column from the University Feminists

The article entitled "Women's Day Forum Ends In Chaos", published in Salient, March 13, 1974, raises several disputable points.

A member of the audience, (David Tripe) is reported as criticising the women's movement for being middle-class and pakeha. For some reason this popular insult is supposed to invalidate groups such as University Feminists.

University Feminists are aimed at women at university, and since the majority of women at university are middle-class pakehas, University Feminists can only be a reflection of this. The fault lies, not in the group, but in our sexist, racist and middle-class orientated education system.

David Tripe seems to think that any liberation group which caters for middle-class pakehas is false. He does not consider that university women are as much in need of a feminist group as any other section of society. Is he suggesting that middle-class pakeha women are less entitled to liberation than their working-class Maori sisters?

When he accuses feminist groups of ignoring oppressed Maori women he shows clearly his lack of understanding of the women's liberation (or any other liberation) movement. University Feminists meet the needs of its members and would never presume to be able to meet the needs of any other oppressed group. The last thing Maori women need is a group of middle-class Pakeha women arrogantly organizing a liberation group for them. Maori women are the only women who can attempt to understand and solve the problems of Maori women.

The usefulness of any liberation movement is based on this principle of co-operation and support between groups as well as individuality.

In the conclusion of the article it is inferred that the forum closed down because of the inability of the women to reply to Dean Mihaka's "inexhaustable supply of arguments". One would doubt the sincerity of his questions in the light of the fact that no sooner did someone attempt to answer them than he shouted them down. The forum was forced to close down only because of Dean's obsession with racism and his own voice.

At the University Feminists meeting held on Monday, March 11, the role of the nuclear family was discussed. It is the family which plays the central role in implanting such things as prejudices, hatreds, discrimination, pain and religion into children. The success of the nuclear family, and society in general rests on conditioning the children to accept the patterns of behaviour already set down. Men and women are chained to certain roles in order that the family may function. Every member of our society is taught to believe that the family unit is natural, when really it is purely culturally-created.

The nuclear family unit is the basic economic cell of society and is assigned the task of providing for the welfare of its members. Thus each family is thrown into competition with all others to get an adequate share of the available jobs, goods and services. Needless to say not all families can cater adequately for their members and both parents and children suffer as a consequence.

Abortion as an acute social sickness is only aided by the nuclear family. The members of a family are out of touch with every other member of society, just as they are out of touch with each other.

As one of society's most sacred institutions they family will never magically disappear, it must be replaced by something better.

Discussion centred around whether the nuclear family unit would remain repressive if society itself was changed. Since the nuclear family is only a representative of society it was contended that in a different society it would represent different values.

Family life is not voluntary, however, there are plenty of laws and just as many social pressures which enforce the family unit. Not until people can choose willingly to live together will the units they live in cease to be oppressive.

-Fern Hickson

The views expressed in this column are not necessarily group views.

University Feminists meets every Monday night at 8pm in the Student Union Building. Watch noticeboards for details. All women welcome.
THE NOT-SO-SUPER SCHEME
by Jon Delahunty

In Doug Wilson's article on the new National Superannuation Scheme of March 13, the Labour Government's proposal is depicted as a far sighted social measure which is part of what he calls a 'logically well developed economic plan'. His claim that it will provide improved and more adequate old age and retirement benefits is true, but he has failed to appreciate some aspects of the scheme which make this an uncertain, delayed and inequitable form of superannuation with principles vastly inferior to those of the first Labour administration.

His thoughts about what will be done with the larger fund of money collected by the Government are no more than guesses. Past experience shows there is no guarantee that the fund will end up by benefitting the New Zealand worker.

Labour's Failed Principles

The first Labour Government aimed at a living rate of superannuation for all, irrespective of money earned during a worker's lifetime. The current Labour Government is proposing to set up an account in the name of each worker which will comprise the money that has been deducted from his wages and paid by his boss over the working life of the person when he has been sick all your life, or have been a housewife for much of it. The money won't be in your account, and your pension will be small. Only the money paid to your account will matter, plus interest earned over the years. All the costs of running the scheme will be deducted from the accounts. The taxpayer will pay virtually nothing from general taxation. When you reach 65 your lot will be the amount in your account plus the present universal benefit which will be paid to all. The well paid, long working person will do best. The lesser paid, the sick person, the housewife will get the scrag end of the joint. This is Labour in action.

The Worker Pays All

It is a falsity to say that a worker will pay 4% and his boss 4%. The boss will pass on his 4% in prices, and the worker-consumer will meet the bulk of the 8%. This is not called taxation, since Labour has promised not to increase taxes, but it is taxes under another name. The work force will pay the 8% at a 4% wage cut plus a price rise equivalent to 4% of the total wage bill. In this respect the scheme is as inequitable as our society is in general. Nothing of the bosses' profits will be touched.

Fifty Years On

In the Government's White Paper on this scheme various figures were given of the pension which might be received after 40, 45 or 50 years of working life. This indicates that for the next 40, 50 years the scheme will be gradually getting into gear, and will reach full flower in the year 2015 or 2025. As a scheme to provide most people working now with a decent income in retirement this is an insult. You can't join if you are over 55 and if you are between 30 and 55 you will only get a part of a pension. It's a long time to wait until the scheme comes into full effect, and the wait is unnecessary. A full pension scheme is possible in a year or two, if Labour really wanted to bring it.

No Certainty In What You Get

The money that goes into the individual accounts year by year will lose value as inflation continues. No one knows whether the interest earned by the Fund will be big enough to combat the loss in money value. Nobody knows when large doses of inflation will occur, but if they arrive just before a person retires, then the value of his individual account will be much less than it might have been. His pension will depend on what has been put in over his whole working life, and not on the value of money when he retires.

Another important fact overlooked by Doug Wilson is that there will be a deduction when a person retires to provide for inflation after retirement. This will be assessed according to how much inflation is expected over the years a person can expect to live. The idea is that he should not draw down out of the fund anything more than he has in his account. This is the fundamental principle of this scheme - the individual account. Take the following hypothetical case - A has in his account an amount which is equivalent to $10,000 when he retires at age 65. Suppose inflation is 5% a year, or is expected to be that. Suppose top he is expected to be alive for 10 years after he retires, on the average life expectancy. If you pay him $1000 per year (which would use up his $10,000) it would not account for inflation of 5%. If you give him an extra 5% per year on $1000, he will draw $12,356 - more than he has in his account.

To keep him within the money in his account the scheme proposes that he have a lower pension, so that he will get less to begin with. He would thus start off on about $700 per year, in order to pay for the rises he will probably have to get to counter inflation.

This is a severe reduction, and one that can only underline the uncertain future for a contributor to the fund. If inflation is more than 5% (as in recent years) the deduction would have to be larger than in the examples I have given.

Labour and Foreign Control

Doug Wilson makes no strong point of the money in the Fund being used to fight foreign control of companies operating in New Zealand. He indicates how money collected from New Zealanders by foreign financial interests, like the insurance companies, has been used in the past to build up other assets for these foreign interests. At the same time the existence of a superannuation scheme should cut down the money that has been flowing to these companies. To that extent they may not expand at the same rate in this country, and will not be able to continue to buy up the country at the same merry pace.

But insurance companies and the like are in a position to prefer overseas penetration. This comes most nowadays from the intervention of multinationals like Kraft, who want raw materials, and threaten to tie up some overseas markets which they have in their pockets. Or from Shell BP Tod, who bring their expertise to the Maui Gas Field at the price of $23,000 million profit for themselves in ten years. The housewife is not in the same boat as these two recent examples of foreign intervention in New Zealand.

However, the Labour Government to take a stronger stand to future foreign companies that use the blackmail of market or knowledge to get a piece of the action in this country? Labour can do this now. Money is not the obstacle, but the will and ability to take on the multinational.
PUTTING A POSITIVE EVIDENCE BASED APPROACH TO MAORI AFFAIRS

The submissions of the Maori Organisation on Human Rights to the Education Development Conference Part 2

The first need is to recognise that although New Zealand governments have always discriminated between Maori and Pakeha, such "assistance" should not be made "permanent" under the Race Relations Act because

* The Maori has succeeded in NZ society in spite of such assistance and Pakeha laws, not because of them.
* "Maori success is evidenced by the fact that NZ is increasingly recognised as a multi-racial society in fact, whereas till the turn of the century many "made no secret of their desire for the extermination of the Maori" (Cowan, NZ Wars, Vol 2, p. 476), and by the fact that although this desire is still expressed today (as in late 1972 when the Tauranga County Council Chairman publicly predicted that the Maori will cease to exist in little more than a generation and we will all be just "sunburnt Kiwis") government statistics show that the Maori sector of the population is increasing roughly twice as fast as the Pakehas.

The crucial question is: how is this increasing Maori population to identify in our times? In 1973

* on the one hand, we are told that under Pakeha law "offending could become the norm for Maori children rather than the exception" (Report on Juvenile Crime, Social Welfare Department, p. 413. Since the Hutt Report 1960 (Department of Maori Affairs) and the Report on Violent Offending 1971 (Justice Department) government statistics apparently still record rising Maori crime rates.
* on the other hand, for the first time since the 1920s we have two Maori Cabinet Ministers who have achieved this status on their own merit at a time when it is still practically impossible for a Maori to win election from a Pakeha Parliamentary constituency.

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Why do many — perhaps most — Pakehas hear so much about the Maori crime rate (though the rate is higher, the number of Maori offences is far smaller than the number of Pakeha offences) and so little about the causes of disproportionate Maori poverty today?

When disproportionate poverty (lower socio-economic status) is cited as possibly the main cause for offending, particularly Maori offending (Report on Juvenile Crime, pp 39-40), why was there no public concern about an overall doubling of NZ poverty when the overall NZ offending rate more than doubled in ten years from 38.4 to 79.8 per 1000, 1958-1968?

Instead the overall rise in the NZ crime rate was usually discussed in the context of the rising crime rates in modern cities all over the "western world"; and the Report on Juvenile Crime notes that "Crime seems to increase with an increase in affluence". Why do part-Maori New Zealanders in positions of authority and power usually identify with Pakehas more easily than with their Maori people (and indeed have often broken their links with their Maori people) whereas part-Maori "offenders" under Pakeha law identify easily with the Maori although their degree of "Maoriness" has been questioned in government documents since the Hutt Report 1960 and is arbitrarily assessed (often based on police or "social welfare workers' evaluation of the degree Report on Juvenile Crime, p. 39.)

There have always been well-to-do Maoris and pari-Maoris in positions of wealth and power in NZ — just as there has always been mixed blood since the early days of European settlement. The doubling of surnames (for example: Winata, Wynyard; Tregughis, Tinketane, Marame, Tum, Porter, Poate; and hundreds more) bear witness to mixed ancestry and to the historical fact that Pakeha law required the Maori to have an English name at school but a Maori name to retain his title to land.

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neatly before you was lifting a well-defined trail when we were blazing our first rude path; he was ranging vast oceanscapes when, with anxious hearts paled a rude tug-out across the raging Thames. When we bowed before blood-steam-boating, we had evolved the concept of a Supreme Being of beneficent aspect, and that of the laws of the universe within the refined world of the human soul...."

But we live in a world where the Maori School of Learning which he also wrote that the whare wahanaga, "that temple of Learning which the Maori values for ever" and the "Maori like the mea of his own land...is passing away".

New forms of the whare wahanaga have been emerging in recent years. Like the Maori himself, such conceptions have not passed away.

Compensatory emphasis on the origins of Maori poverty under British rule is required to clear up confusion on the meaning of the term 'racism' and prevent the emergence of double standards in N.Z. law.

Within a limited period the NZ education system should ensure that all its pupils are in possession of facts such as the following:

- Second-class status for Maori citizens of New Zealand despite Article 3 of the Treaty of Waitangi, which was included in the Treaty in the instruction of Governor (Captain, later Sir George Grey) from Lord Stanley, British ambassador for War in New Zealand, ruling that "the degree of consideration to be given to these Maori subjects was to be modified whenever it came into conflict with the peace and welfare of the European descent" (See Ward, pp. 382, 171-173 & c).

- This attitude conditioned European development economically towards the Maori land tenure which had been recognised under Article 2 of the Treaty so that Maori common ownership of land was as used to the excuse to exclude Maori from Parliament and the vote, and to drop legislation excluding chiefs which was their surplus for a nominal consideration. Even perhaps without payment, if the Compliment were only to have them of re-

inquiring their acquiescence in the occupation of the land by European settlers. Excluded from these were those Maori upon whose land settlement had been made before valid pur-

chase, demonstrating the real value of the land which the Maori then refused to sell for a nominal consideration. Grey's solution was for the Government to keep its pur-

chases well in advance of settlement." (See-Wards, p. 388).

- In the 1850's "the Government was giving (the Maori) an average of 6d an acre for their land and was reselling it for 3s to 10s an acre. The profit on these land transactions provided more than half the government's income" (See Miller, ed. Ofth-
coland). In 1859 we are told that there were in the whole of New Zealand 56,000 Maori and 71,000 Europeans and a total number of 459,000 pound sterling. "Of this sum only 15,000 sterling was allocated to native purposes and all the rest spent on Europeans." In the following year according to Sir George Grey, the amount spent by the government on the salaries of 1881, and the income began to prepare for war and war at the same time. Even before he arrived in New Zealand, the Expeditionary News of Big Jim's, in an attempt to introduce civil government among the Maoris by paying salaries to chiefly officials as an injunction to buy native allies." (See Sinclair, Origins of the Maori War, pp. 240-241 - pub 1957, 1963)

- After 1856 "for reasons of economy", the Land Purchase Department was amalgamated with the Native Affairs Department. And the "man who helped the Maoris would earn little public esteem, and would probably be disposed of as a dangerous man, for he who bought their land cheaply and in large quantities would be a key to the Maori's political power. What the colonists at large valued, they would reward." (See Sinclair, p. 108). The "legal and moral" view of land purchase is seen in Henderson, p. 8 and Sorensen, Ruden, Cowan, Sinclair, Sutch Party. The modern impact of double standards in prices for Maori and European land is still evident today and we will not attempt to do more than recall it by a couple of examples.

- In 1973 the protest of Maori owners, near Waikarapu, Taupo, at the lower price for their lake land than for a Paketa (relatively small) motel site, in a deal by their Trustee, the NZ Insurance Co, with the Crown.

- In 1972 the protest of the Kereru family at unfortified rating of their land compares to nearly European land (See Te Maori 1972 for documentation on this and the Kekeonoff case). In late 1972 the MP for Southern Maori (and present Minister of Tourism) drew attention to the failure of government's "Maori policy to keep the interests on Maori land under his control in line with rising values and interest rates for interests on European land." The payment to Maori owners of compensation for unjustly confiscated land, however, much less than the previous valuation of such land. For example: The 1926-27 Sim Royal Commission awarded compensation at less than one seventh of the land value recognised by the 1880 Royal Commission (Sir William Fox and Sir Francis Dillon Bell).

The Sim Commission found that although the Natives who took part in the second Taranaki War were engaged in rebellion in terms of the NZ Settlement Act, 1862, we think that in the circumstances they ought not to have been punished by the confiscation of any of their land.

- But in 1878 the NZ Government was anxious to market this Taranaki land in Australia in the belief that it could place in the Treasury, half a million sterling (Hon. M. Macdonald, see Cowan vol. 2, p. 479), hence the government had to survey it without regard for Maori rights or reserves, leading to the destruction of Parkina in 1881 after two years of Maori passive resistance during which hundreds of Maoris and 1000 Pakeha were imprisoned without trial — and this injustice was also legalised by special Parliamentary legislation. In full of the Provision to Parliament for the honouring of the Treaty of Waitangi prepared by Rangi Makauwe, and this was an effort to maintain a body of Maoris as a child at Parkina.

It is clear from the publication dates of works we have quoted that the education system has an increasing wealth of documentation by historians to help in the task of breaking through the invisible circle of racial prejudice. It is also clear from the current cases quoted in the daily press and briefly referred to above that New Zealanders are slowly coming to see the contradiction in their history in order to put a stop to the continuing discrimination between Pakeha and Maori in land prices, rating, and many other fields affecting educational and social status.

The latest proposals of the Maori Minister of Maori Affairs, Matiu Ratia, should help the New Zealand Government to see a part of their history in order to put a stop to the continuing discrimination between Pakeha and Maori in land prices, rating, and many other fields affecting educational and social status.

Next week: The importance of understanding institutional racism and the confused values and double standards of institutional racism.
"André, you must leave! You must leave in order to bear witness. You must leave in order to tell what you have seen in this people. You must tell the world of the mistreatment, the murders. You must leave in order to tell about the policy that aims at killing patriots little by little. All these things have been going on for decades and not a word gets into the newspapers. You, therefore, are to become André's eye-witness. You will be the spokesman of the Viêt Cong's political prisoners locked up in Thieu's prisons.

This is what André Montras was told by his fellow prisoners in Chu Ho in Saigon shortly before he was released after having served two and a half years as a political prisoner. André Montras will visit many South Vietnamese and United States Army officers in Washington in the coming month to tell them what André has been saying as not only the writer of the clever and scathing letter to the New York Times but also the best of friends. André is a well-known communist and friend of many US military and political leaders.

Students who are in the unfortunate position must judge for themselves. But RAPVC (the student organization) is quite sure that those who come to the US will bear witness to the fact that the withdrawal of most of the American troops has left South Vietnam in a state of shock. Any peace that has been achieved so far is a peace built on the backs of thousands of Vietnamese still in prison, and a peace that those in this country who have long protested against this country's involvement in Vietnam can never accept with a clear conscience.

As a poem circulated among the political prisoners in Chu Ho put it, causing the hope of all patriotic Vietnamese, there is still the need to go understand the US. The day our country's unity will come will be the day when the mountains and rivers will shine. We will be no more children's tears, at night, in prison.

Jack De Silva Disgraced for Attacking Patriotic Malaysians in New Zealand

London, Oct. 31, 1973, NMY Reporter - The "Malayan" High Commissioner in New Zealand recently raised a storm of protest in New Zealand when he attacked the Malaysian students in that country. The particular event which enraged Mr. Jack de Silva, the reactionary High Commissioner, was the staging of the "East-West Concert" in August this year by the Otago University Chinese Language Club. The concert which demonstrated the lives and struggle of the ordinary people in Malaysia and North Borneo was well-received both by Malaysians and other students in New Zealand, and was favorably complemented by several university newspapers. This praise-worthy endeavor by the students who sacrificed their time, energy and money to show their deep feelings for the Malaysian people of all nationalities received the worst attacks from the High Commissioner. Speaking separately to the T.Y. and Press in New Zealand, he raised the absurd bogey that Malaysian students "are being exposed to subversive communist propaganda".

In attacking specifically the cultural concert, he said that the various sketches of fishermen, hawkers, rubber tappers and padi planters of all nationalities were, incredibly, "playing on Chinese chauvinism." (2) Indirectly slandering China, he made the usual unsubstantiated allegations of "infiltration" by a "foreign power" on our students, and deliberately refused to specify further. Lastly, he announced his intention to "combat subversion of Malaysian students by arming revolutionaries in New Zealand.

The issue in question is the democratic rights of the Malaysian students in New Zealand, in particular, their right to organize and politically support the people. It is a characteristic of a government which does not believe in the political rights of its citizens that it will try to sabotage the right of students to express their political views in a democratic and non-violent way.

The students, who are participating in a peace rally in Moscow in February, have organized student movements in New Zealand to protest against various injustices and to agitate against the false government of Malaysia. An open letter to the students of the democratic-minded in New Zealand was published in the newspaper "The Age" in Melbourne, expressing the wish of the Malaysian students to be allowed to express their views freely in a democratic country.

The students of the democratic-minded in New Zealand are fully aware of the situation in Malaysia and New Zealand, and are determined to support the students' right to organize the concert under the banner of the Malaysian students association in New Zealand.

The High Commissioner's comment on the "subversive" nature of the concert is of no consequence. The students are determined to continue their struggle for democratic rights and they are determined to fight for a free and independent Malaysia.

* A pompous or bullying petty official. - Ed. NMY.

Living on a tight budget is no bed of roses

So if you need a little help or will like to make money while you're at varsity, see Erol Harpin at the Wellington Branch of the BNZ

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Find out more about aerobic exercise, health and public health, and how their methods will give you the best results. You can take one out for a few days to try it and you'll be able to return the loan at any time, or you can borrow on the long term, and plan things out over the years you're at varsity.

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If you're looking for advice on any financial matter, from understanding your money and how it works to keeping a close eye on the bank and understanding how they work, contact the BNZ on and they will give you a free advice. With Erol Harpin at BNZ Wellington Branch, 44 London and Cambridge House, phone 64 070 Cut 823.425.
FORE! And watch out for land mines

Increased guerrilla activity in North-east Rhodesia has inspired a Salisbury golf club to add two new rules.

The first rule "allows a stroke to be played again if interrupted by gunfire or a sudden explosion." The second requires all golfers to carefully examine each green for land mines before putting.

POVERTY BOMBS TOURIST ATTRACTION

RIO DE JANEIRO (LANI) — A Brazilian tourist agency is making an effort to market misery as a consumer item.

The tour agency, AGAXUR, recently published a brochure for international tourists and rich Brazilians promising its clients "some-thing to take away in the pool of misery." The ad went on to promote: "During this trip we will be able to witness something different, something that are a mixture of courage, drama and necessity." The agency makes it easy for tourists to enjoy the Amazon region, providing them with boot passage and even with plastic bags to protect "precious" remnants they might want to throw to the people in the small villages along the shore.

"Such is the anxiety of the population of the riverbanks when the ship passes by. It is when they can get things like shoes, candles, matches, buttons, medicines, food, etc. In the fight for grabbing the objects thrown from the ship, generally in plastic bags, they risk their lives by confronting with those fragile boats the current and waves produced by the trip."

"We are not able to belong to a community very attached to their native place," the ad states, "without knowing anything, under the circumstance, about the luxury, the comfort and the facilities of living in a big city."

For this reason, AGAXUR counts on people like you

WE CAN'T HAVE THAT, NOW COULD WE?

WASHINGTON (ANSI) — The General Services Administration recently explained how it justified expenditure of $261 million for an automatic ice-making machine for President Nixon's San Clemente estate.

A GSA official stated that the installation was necessary in order to prevent the President from being exposed to polluted ice.

GUAYABES EXTERMINATED IN PARAGUAY

The Guayabes Tibe, now numbered 411, have found their land suddenly required for one of the world's largest hydro-electric power plants jointly under construction by Brazil and Paraguay.

These people have been dying fast rapidly from disease and despair in connection with being exterminated. The tribe is the anciently scattered over thousands of square miles where they have practised an independent self-sufficient life — but have been subjected to murder, trickery and manipulation for war on the borders of the river so that they have few ways of living as their own and few families are joining them as slaves (aborigines) at a few payments to the slave trade.

The tribe is the only country in America where pre-Spanish language, Guarani, has survived in the area of Paraguay, and the country's profits itself as having achieved the most harmonious relationship between European and American indigenous peoples of any country in the Western hemisphere.

AND WE ARE NOW THE HUNGRY CIVILIAN MIGRANTS

SOUTH AFRICA (ZNS) — The latest racist ruling is to be handed down in South African courts only cats and dogs.

The South African government has announced that the nation's SPCA will no longer be permitted to board animals belonging to non-whites in their homes. People who are classified as the government as "white" are now being informed that the Cape Town SPCA of their pets will not be allowed to be destroyed.

The SPCA is to be destroyed while under the watch of owners by the South African government and the cats by non-whites have been "judged unfit" to live.

STIFF COMPETITION

MILAN (ITALIAN) — Million or two billion companies are engaged in a cut-throat battle for body rights. Doctors and hospital patients are being swamped with bills from doctors who want to win customers.

In one case, a porter let a woman whose husband had just died, to the car of one under-taker when the other had already taken another. The result was a high-speed chase through the streets of the city.

The rich get richer

New York (LNRI) — While the economic situation is against most wage-earners and small business people, the giant corporations enjoyed fantastic business during 1973.

Despite the dollar's sagging, the falling stock market, and rampant inflation, Standard & Poor's Corporation Report for the first three months of 1973 discloses these sample figures:

- The Chrysler Corporation is not only showing growth by sales; profits are up last one year by 90.8%.
- The Monet moneylenders have made of FBI contacts, the Vick and the Black Panthers. They claimed the FBI has been after the banks, but it is afraid to press the matter for fear that "we can blow their whole illegal operation."

I.T.T. is the stuff from which a drama could be written. All the elements are there; untold wealth and power to be pedaled and the fate of nations hanging in the balance. Anthony Sampson, the author of the excellent 'Anatomies' of Britain has now turned his attention to the people, the workings and history of I.T.T.

International Telephone and Telegraph ranks eleventh by sales in the multinational corporations that have developed in the western world this century. Most of them have concentrated on the United States but I.T.T is different. It began in Puerto Rico and never really found a home base, gaining its first major contract in Spain, spreading through Europe and only more recently concentrating in the United States. I.T.T is also a conglomerate which means that it deals in items as diverse as communications, hotels, insurance, housing, education, food, printing and car hire.

The aircraft manufacturers were 28% owned by I.T.T through a subsidiary. In 1967 I.T.T received $27 million in compensation from the US Government for damage to Focke-Wulf plants by Allied bombing.

Of course there were many who were suspicious of I.T.T, even in those early days. Antitrust legislation was passed in the United States in 1934 specifically directed against the expansionist, monopolistic tendencies shown by I.T.T. The F.D.A. kept tabs on I.T.T and US government data on the company is incredibly extensive, gleaned from surveillance and Senate and Judicial hearings. It is this unique knowledge which has been extensively used by Sampson in his book.

After the war was over for Hitler, Behn rapidly rebuilt his shattered I.T.T empire in Germany, even as the fighting continued. He was awarded the medal of merit by the US for his technical contributions to the allies war effort. In the social and political upheaval that followed the war I.T.T played a manipulatory role. In Hungary some of its agents were caught and were executed by the government. Meanwhile I.T.T employed a combination of fraud and its old boy network to attempt to pressure the Canadian, British and US governments into a Atlantic cable scheme. Sampson comments on these adventures, 'the operations in Budapest and London were of course of quite different kinds; but both suggest that the companies own diplomatic and intelligence services were more effective, and more ruthless, than those of the Western nations it dealt with.'

Southen Behn retired at a ripe old age and the hierarchy of I.T.T needed a replacement - a remarkable indication. From Raytheon came Harold Sidney Geneen. Sampson is infatuated with the character of this man and thinks of him as some combination of Captain Ahab, a spider and a master accountant, often making I.T.T indistinguishable from the company which apparently is in turn a combination of white white and elephant. He is the creator of I.T.T, Geneen the builder who reads accounts as a hobby. He is the only man aware of how the vast organisation fits together and in maintained and he constantly manipulates both businessmen and politicians for I.T.T. Nader described him as being more interested in power than profit.

Profit however is the means of his power. At one level of activity profit becomes more of an abstract identity, takeovers are achieved by offers of I.T.T stock, termed 'Chinese money' and the profit announcements to shareholders show a remarkably steady increase by turning assets into profit as needed. This process is called 'Hot pants accounting'. Accounting has become for I.T.T a brand of creative writing.

This is a secret outfit that reveals only what it wants to reveal. A vast army of public relations men lobby throughout the world to present I.T.T and I.T.T's interests in the best possible light. This means of course, one thing in one place and quite another somewhere else. In an anti-trust case I.T.T was a provider of capital to a company in local investigations but incredibly at the same time I.T.T personnel were saying in Washington that I.T.T needed the capital from this company to compete overseas.

Such duplicity does not survive within I.T.T. When Geneen took over he was horrified at the lack of records or checking. Geneen's paramount demand is that he wants 'no surprises', every economic trend in the world must be anticipated for I.T.T's super planning ethos. Planning, reports and Big Brother Geneen create amazing terrors. Sampson describes the look of I.T.T executives as 'sheshocked', but because of the huge salaries few want out. Geneen, who is the highest paid executive in the US himself, has 'got them by their lip movements'.

Only recently have much of the workings of I.T.T become public beginning with the Republican party convention scandal in 1972. Geneen promised underwriting of three only female executives of the three thousand that I.T.T employs. It is these people that Sampson dwells upon as he uncovers I.T.T's extensive detail. It is the personal emphasis that makes the book highly readable despite its enormous size.

One rather recent act in the I.T.T play concerned the election of the late Salvador Allende. In the pre-presidency years Allende had extensive interests in Chile and feared losing them to first of all a rival candidate was backed and then when Allende was elected by popular vote I.T.T plotted to have him overthrown before the congressional elections. John McCone, a former head of the CIA and now an I.T.T executive, met with Nixon men such as Hagh and worked out elaborate plans to have the Chilean economy thrown into chaos and the Allende Government discredited.

Geneen talked about 'freedom dying everywhere' in reference to Chile under Allende: he is not alone in this view. I.T.T is quite prepared to deal in the Soviet Union though which says a great deal for both I.T.T and the USSR. When the full extent of I.T.T's dealings in Chile become public Allende nationalised I.T.T's enter- prises two weeks later with considerable commentary and I.T.T's insurance claim in the US failed to get redressed.

It is the personal emphasis that makes Sampson's book highly readable. I.T.T is a state itself, peopled by I.T.T nationals who live a sort of I.T.T land, they live in Sheraton Hotels and Levitt homes, eat Wonder bread with chewy Traveller's Insur- ance and drive Avis cars, they rarely need to leave the I.T.T or I.T.T subsidiary life. In Sampson's eyes this makes I.T.T an arch- type or at least some sort of new breed. The old financial oligarchs like Morgan or Rockefeller were relatively 'good'. Corrupt perhaps on occasions but certainly responsible, administratively accountable. I.T.T is one of a select group along with such con- glomerates as Gulf and Western and Long-Term Capitalisation that create such an entity, based on mergers and takeovers. Sampson thinks that only national governments can stop such monsters as I.T.T. He thus draws back from the conclusions that his data would strongly indicate. That is, the multinational corporations are too big even for the strongest government. Incredible pressures are being brought to bear on government in no matter how well intentioned their attempts to get a grip on I.T.T. Revelations subsequent to Sampson's book show that the pressures on the US government to rescue I.T.T's anti-trust case included Nixon himself. Acheson Cox said after his dismissal as the special Watergate Prosecutor, the most important secrets at the top of US government were related to I.T.T.

I.T.T. like Nixon, is embroiled in scandal. Both could find themselves sacrificial lambs to the ethic of capitalism. Being found out was the only option. For there are many other equally infamous im- plications with respect to virtually all of their crimes. Sampson does not see that only the people affected by the activities of companies like I.T.T can stop them, be they Chilean peasants, workers in South Africa where I.T.T is rapidly expanding, or I.T.T employed in the Third World. I.T.T's Sovereign State is thus a narrative, a drama of power and manipulation in one organis- ation. It is an incite and very readable study but its lessons must be drawn in a wider context.

MONTHLY MEETING OF INTERNATIONAL TELEPHONE AND TELEGRAPH EXECUTIVES IN BRUSSELS
If you do away with the yoke, the chain will disappear. If you give your bread to the hungry and your clothing to the poor, your light will shine in the darkness and your shadow will become as noon.

300 years after that was written, Jesus Christ preached his message of love. The poor were still bound to the yoke of slavery, oppressed, malnourished and starved. 2000 years later, Christians who bother to look will see much of our history repeated in South America, and, yes even here in New Zealand.

For the first time in our 2000 year history, however, we Christians are faced with an alternate philosophy which has proved extremely effective in freeing the oppressed not only does it "proclaim liberty to captives" but it creates the situation and the awareness in which the oppressed can free themselves. This is what Pope John XXIII spoke of when he said "who can deny that these movements, insofar as they conform to the dictates of right reason and are interpreters of the lawful aspirations of the human person, contain elements that are positive and deserve the approval of all people are Marxists, and it would seem that thoughtful cooperation with them is well worth considering.

Whose Heaven, Whose Earth? is the story of two people, a man and a priest who struggled to put these ideas into practice. In Latin America, Jesus and the Pope into practice and freedom themselves by the Church authorities in Guatemala.

It tells of their gradual estrangement from the Pope and Church, of their separation from the transformation from Father Thomas Melville and Sister Marian Peter, priest and revolutionary, rabidly anti-communist Catholics into Marjorie and Tom Melville, married, communardized and revolutionary Catholics, imprisoned for burning draft files in Cantonville, USA.


NEW BOOKS:

SONG AND DANCE MAN: Michael Gray, the art of Bob Dylan, $2.30.

ACROSS ASIA ON THE CHEAP: Tony Wheeler. A complete guide to the over $1.80.

SOLZHENITSYN: Burg & Feiier. Biography. $3.

CULTIVATORS HANDBOOK OF MARIJUANA AND VARIED FOOD FOR VEGETARIANS: Surplus stock from Auckland Resistance going cheap. Both for 50c.

AUTHORITY PARTICIPATION AND CULTURAL CHANGE IN CHINA: Sehram, Contemporary China Institute Publication. $3.50.

NEW MAGAZINES:

SOCIALIST REVOLUTION: Re-examination of the work of Lenin, Gramsci, Mao and others. $1.50 per issue, subscription. Bimonthly.

RADICAL AMERICA: Articles of history or contemporary analysis dealing with significant events and issues. North America and Europe. $2 per issue, subscription. Bimonthly.

RESISTANCE WORKSHOP:


There are two types of critics of NZ literature: the creative and the analytic. The creative critic is a writer, a poet, a novelist who has been impressed by the quality, wit, ideas, originality, in short anything but good writing. He is prepared to write things into the work, that the original author was unaware of, and praise or damn it in terms of strengths and weaknesses that it doesn't possess. A refinement of this method is to head up an essay on a particular author or work and then subtly ignore the official subject and discuss instead the critic's favourite hobby-horse. This method is legitimate, except that competent creative critics would tend also to be competent analytic critics and as the number of living genuine creative writers in NZ can be counted on the thumb of one hand, most creative critics end up sounding pretentious or ridiculous.

The analytic critic however does something different: he approaches his subject honestly, and attempts to analyse the work on its own high light, and without the usual weaknesses. This sounds commendable, in theory, but in practice it rarely succeeds. The poverty of NZ literature means that the analytic critic rarely roes from being dull.

Mr Pearson is of the analytic type and strangely enough manages to avoid dizziness. In a collection of ten essays reviewing NZ books, essays on aspects of NZ life and tributes to Winston Rhodes and others. The pieces are well written and are written at various times between 1952 and 1973. The point of placing book reviews between hard covers is dubious. Reviews are ephemeral things and should not be placed like dried pressed flowers between a books pages. Some of the reviews cover works equally ephemeral, though there is some sensible reviewing of works by Shadbolt, Duggan and Hilliard. The tone of these reviews however are discussed by conditions that are not very relevant. The reviewers are included presumably to enable the three or four essays that provide the worth of the book to be published in book form.

The most important of the essays is the title one. "Fertile Sleepers", which as its subtitle indicates is "A Sketch of NZ life and its Implications for the "Artists". That it was written in 1952 make one wary of it, that its comments and conclusions on the NZ way of life is chillingly relevant an an indictment that NZ's essential character has changed, developed or grown little in that time.

Mr Pearson condemns the average NZ adult life for its conformity, its narrowness and lack of rich emotional experience. The New Zealand is one who "has made the grade by doing violence to himself, by steering at his impulses and illusions" and for whom "the evil is to drown in different waters."

It is the New Zealand whose life revolves around its mates and the pub, who fears intimacy as an act of disloyalty to the mates, who distracts and represses his personal growth in the act of satisfying those "who do not fit into this system," who is the object of our distrust and suspicion. One of the NZ's greatest enemies is the enigmatic, the artistic, the sensitive or the rebellious and leads also to an unhealthy desire in the NZ to "down" the minority, the non-conformist. This essay is an important one and is obviously far more extensive than the other summary paragraphs. It is also written in a coherent, direct style that is idiosyncratic and totally into the subtitle. "Any platform statement in NZ is the orator is only emptying his lungs to fill an entire room."

There is another extremely important essay, "Under Pressure to Integrate", discussed by conditions that are not very relevant. The essay is relevant, it is more than a little annoying to find the author continually justifying himself in the context of figures from 1960 or even 1957. One wishes that he had spent a little more time in the 60s, it is outdated statistical fact.

The essay is better than Mr Pearson does in its final chapter, which is quoted here almost in its entirety.

"The way of life we have been trying to integrate is a highly sophisticated and spiritually impoverished version of a deeply asexual, individualistic, and often sadistic (and dirty-minded) world. If instead of forcing them into our uniform we would allow Maoris to be themselves, for a copy of the text in figure if it is more than a little annoying to find the author continually justifying himself in the context of figures from 1960 or even 1957. One wishes that he had spent a little more time in the 60s, it is outdated statistical fact. 60s. Mr Pearson does in a minor way for what George Orwell did for England, looks at us without affection, but clearly and without sentiment, illusion or doctrinal blindness, as a Free University. Mr Pearson also provides a superb though unintentional piece of social criticism, which we shall use to stress the importance of the role of the artist in the play of power in society and the personal and social implications of this role."

The book on the whole is well worth reading, especially the essays mentioned above, but much of it would only be of value or interest to a student of NZ literature, whether it is worth paying $6 for a copy at these prices or more, but it is a book which I intend to pass judgement on.
Next Week from the Children of God?

SUGGESTED DONATION 15c – PLEASE PAY UP "JESUS SAVES" – 80 January 24, 1974

Dear Reader,

Copyrighted January 1974, by the Children of God, Box 31 W.C.D. London WC1A 1EE, England or at all Children of God locations.

1. WHILE I WAS MAKING THIS LORING
   STRANGE THING CAME TO ME (IT IS
   the same thing that came to me
   when I make love) – It is almost as though God
   made me a lorry to be my constant companion.
   And it is true – it is the companion that God
   sent to me a long time before. The
   thing he is always with me and in a
   way it is very comforting. And
   strangely it is also very
   dangerous. And it makes
   me feel that
   there is only one thing
   that can cure me and that is through
   TV and the Sex. He is always
   there and in a way he is
   always with me. And
   strangely it is very
   dangerous to
   look at him. And
   strangely it is also very
   dangerous to
   look at
   TV. And it is also very
   dangerous to
   look at the Sex. And
   strangely it is also very
   dangerous to
   look at
   God. And
   strangely it is also very
   dangerous to
   look at
   love. And
   strangely it is also very
   dangerous to
   look at
   marriage. And
   strangely it is also very
   dangerous to
   look at
   children. And
   strangely it is also very
   dangerous to
   look at
   death. And
   strangely it is also very
   dangerous to
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   anger. And
   strangely it is also very
   dangerous to
   look at
   hate. And
   strangely it is also very
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   fear. And
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   worry. And
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   sorrow. And
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   pain. And
   strangely it is also very
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   suffering. And
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   death. And
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   travail. And
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   travail. And
   strangely it is also very
   dangerous to
   look at
   travail.

2. IN MY VISION THERE WAS THIS BIG DOG
   AND EVERYTHING BECAME VERY CLEAR.
   And I thought that’s how it
   is. It is very clear. And
   strangely it is also very
   dangerous to
   look at
   God. And
   strangely it is also very
   dangerous to
   look at
   love. And
   strangely it is also very
   dangerous to
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   look at
   travail.

3. IT WAS ABOUT FOUR FEET SIX INCHES
   LONG, AND IT HAD A SALVATION
   SONG ON ITS TONGUE: "WE
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CONCERT

'A Young Man Who Is Making Quite A Name For Himself' - B.B. King' by Stephen Pendrastegh.

With this understatement Louis Hubert, baritone sax player with Sunny Freeman and the Ummamus, introduced B.B. King, the 'King of the Blues,' the 'greatest blues guitarist alive,' who in his later years continues to inspire praise for his dedication and talent as a composer and performer of the Blues, as well as for his influence on the superstars of Rock, Cleeton, Hepburn and Hendrix for example. In fact B.B. King has never been a 'young man making a name for himself,' for he has taken 37 years of hard work to reach the position which he now occupies in the musical world.

'I didn't play rock and roll, I was just sticking with the blues and people were wondering why I wasn't accepted in the eyes of the public as well as Bobby Bland, Sam Cooke and Otis Redding.'

'Maybe I am at the top of my career, but I don't think I am as far as my music is concerned, because for many years no one seemed to know anything about it anyway.'

'In '56 I did 342 one-nighters. I would take all the work I could do.'

With success has come the opportunity to adopt a more flexible work schedule so that B.B.'s college and concert appearances will be limited to three specific working periods of 30-45 days each. This will allow him to devote more time to songwriting, recording his autobiography, editing his motion picture, and appearing at major hotels, theaters and foreign tours and in the long-term engagements he has established at the Las Vegas Hilton. His manager has pointed out that the new booking policy will not impinge on B.B.'s philanthropic activities.

B.B. King's Wellington concert was opened by the Wellington group 'Section,' to whom he later paid tribute for the youthful ability and ability of its members. Appearing with B.B. was his band, known as Sunny Freeman and the Umamus, with Sunny Freeman on drums, Roy Levy on piano, Wilbert Freeman playing bass, Milton Hopkins guitar, Louis Hubert saxophone and Dave Trumpet. Their opening fulfilled all expectations of a band which plays along the 'King's' line. A short break and then B.B. walked on stage, picked up Lucille this guitar), made a few gestures and launched into a performance which lasted two hours. With the first note he was at once familiar to his audience.

My love is music
When I sing I have sung of the love for you and me.

B.B. is a bulky figure who moves with reserve around the stage. His hands, in contrast, are never still - he hits or strikes notes out of Lucille, plays rolls with incredible speed, spins his fingers, fans off prayer-like gestures, places a hand on his lap in a home-like posture, grips Lucille and moans in saw-whet whistling. His facial expressions are as varied as his music - crying, clowning, anger, frustration and female fickle-ness are all represented.

I gave you a brand new Ford
But you said I want a Cadillac
B.B. brought you a tender dressing
And you said 'Thanks for the stick'
The audience clapped and sang in response to his implicit invitations and open coaxing, joining him in singing 'I'd lose to lose the love I sing about' and "When the saints..." - 'Hummmngbird.'

'How Blue Can You Get,' 'The Thrill Is Gone' and some of the standards featured in the performance, with the epic 'Why I Sing the Blues,' taking the final place in the recital and proving doubtless the falsity of B.B.'s earlier remark that his vocal is not well-equipped enough.

Everyone wants to know
Why I sing the blues,
I've been around a long time
I've really paid my dues.
I've laid the pressure off my back and numb.
I've heard the rats telling bed-hogs to get them Bums, they say.

I've been around a long time,
I've really paid my dues.
My kid's gonna grow up,
Gonna grow up to be a fool.
'Cause they just got to move more,
More room for him in the school.
And everybody wants to know
Why I sing the blues.
I've been around a long time,
I've really paid my dues.
I've really paid my dues.


I hope Frank Sensation will make New Zealand some time. Hello, imagine a 20 minute jam around "Fifty-Five" and it's not even the best track on the album. But it does feature some searching lead riffs by the man himself. And the shrieking detuned electric violin of Jean-Luc Ponty. And always Zappa's absurdly slantly as gloriously back band. As ever. "Raindrops Fall, "MMM,..it's argone." Around the solid wall of sound laid down by Tom Fowler, bass, and Ralph Humphrey, drums, Zappa's most beautiful Mother and the closest thing to musical interludes and embellishments. George Duke, apart from expresser piano and organ, uses his synthesizer to its full extent, the moog being pushed to the front, particularly on "Fifty-Five" and "Montana." The latter track is brilliant - truly the highlight, truly insane. "Rain a crop of dresses He and they are wearing this and they're cool."

The other members of the band: Ruth Underwood, Ian Underwood, Bruce Fowler, and Sal Marquez, and vocal assistants Richy LaFlamme and Kim Vass (Vippy-Te-Yo) all contribute to the most laudable of Zappas' recent albums.

Perhaps this hard Zappaphile will feel Frank's selling them out: "Overtone Sensation" is a more conventional album which voids the wadness of previous Zappa albums. But the humour, the musical and lyrical satyr, the sexuality and sheer enjoyment of the whole is all there. It must be the album which deserves an attentive listen. Will it sell? I figure the odds be fifty-fifty.

Band on the Run: Paul McCartney and Wings. Reviewed by Mitri Tonque.

McCartney's fifth solo album. I've always said this boy has a way of getting up trumpets. Even Rolling Stone, which scorned and snubbed its way through the other four noted this one of the top albums of 1973. John Mendelson of that publication has some theories about why Paul has made so many shifty records in the past, among them that maybe marketing money for the other gentlemen in The Apple board of directors;

b) He knows the buying public. So his marketing skills should impart Lennon more than to see Paul's humdrum crap in particular zooming up the charts past Jobs' more ambitious stuff.

Also, by keeping a lower profile Paul could leave the ruffled Beatle atmosphere without getting the artistic bands. By raising lower expectations he could live a more real life than John -- for example, Paul has always given his wife full composing and producing credit, while John Lennon says "Nigger of the World" yet never lets Yoko even utter one sentence on national TV.

So maybe this album can be hit up for this one. Or maybe the Wings have got a new local singer and bass player. Of course! After "Red Rose Speedway," Wings rubbed out the pop stuff (justifiable hideousness) and that's why Paul's "Band on the Run" is so white! That's why they're the band on the run! That's why James Cleveland can run the cover... didn't he kill his best friend in his latest movie?"

My picks are the title cut, "Jet" and "Let Me Roll It," which should have been the single release from the record. So give your prejudices a half hour. Listen to this album.

Looking After the Band

All Bars will be open on Sunday March 24 for a special charity concert dance featuring the cream of Wellington rock musicians. So far Quence Container, Miki, Tkun, Tapperton and Sermon (ex Arkas) have volunteered to play to raise money for a friend. Kemp Tapperton, and other groups are expected to appear on the night. Kemp, a well known and respected musician was badly injured recently in a car crash and has since been confined to hospital.

Owner Pete Kagi: "We take a personal interest; Kemp works for us and we're raising money to help him. Pete plans to have a benefit night for himself brought in as soon as he is able to leave hospital so he can get back to playing. All's at 171 Cuba Street, and the music is planned to start at 7.30pm. Students are invited all that have $1 to $3 they're not expected in large numbers. Peter: 'We do not want it to be too crowded so that people do not enjoy themselves.' Anyway the cause is worthwhile even if the ticket-price isn't. And if nothing else this gesture shows that the working-class solidarity does exist among the music community in Wellington, and says something for the integrity of the people at All Bars. Right on.
Line missed out

Dear Sir,

This is to let you for getting my letter on Maori and pidginisation out so quickly. Unfortunately however you omitted one place in the middle of it, interfering rather seriously with the coherence of the writing at this point. The passage in question reads:

"You omitted one place in the middle of it, interfering rather seriously with the coherence of the writing at this point.

J.R. Pride.

SCM Conference

Dear Sir,

I feel some comment is needed from someone within Victoria SCM in response to Peter Collett’s article on our Salient Conference, the first issue of Salient this year. Having been approached by many people, asking about Peter’s comments, I must reply that basically I agree with him.

Summer Conference tried to do the impossible and hence failed to achieve in aim. It tried to resolve through group processes, differences within the movement which are really to its existence. SCM encompasses a diversity of people working in understanding the meaning of liberation within their own lives and that of the world at large. For some, those who have been involved, the movement itself leads to an involvement in social and political activities. For others, it’s an interpersonal experience leading to a libera- tion process that they wish to emphasise more. Summer Conference was an expression of this diversity within SCM and of the tension that arises when branches or individuals tend to em- phasise different aspects within this total field of liberation, at the expense of others.

What I would like to assert is that this tension can be a creative one. Since Summer Conference, the participants have been deepening their understanding of the nature and role of the movement which is destined to involve us in future structural change in order to move forward. This is not a mere exercise of theory to be resolved. Rather, we can learn from such differences while still pro- gramming for a common goal of a more just society. A movement which contains differences is alive and to resolve these differences could mean the death of the movement.

Margie-Jean Malcolm
President, VUW/SCM

Sbolzehniah’s Truth

Dear Sir,

In the absence of the article on Sbolzehniah in last week’s Salient and other similar minded members of the student establishment these few weeks, I feel compelled to express my views from Sbolzehniahism itself.

"The superficiality, the failure to understand the true meaning of the revolution and the naive confidence of these young people who don’t know life. We’ll show you that you are not ready for the revolution. Every one of you will have a voice, and not just a voice, you will have freedom, just as the French students have it."

Your students,

The Ever-Dogmatic Anti-Dogmatist

Rats!

Dear Sir,

I wish to express strong objection to the inclusion of a new section in the article entitled ‘Rats’. It is a disgraceful yet uncannable fact, that in a society based on self-interest and oppression, we are compelled to produce, through immediate physical need, in order to eat rats. An attempt to increase the death rate in our cities. Our society’s oppression and a degree of huge in the expressed aims of the paper (i.e. to identify “them”, and not us). The society in all forms of oppression. The faults of the article and the objectors those of Salient in publishing it, are indeed exaggerated by the fact that on the first day of summer, a small group of people, segregated and oppressed by society forces people to live in violent situations, which finally results in the presentation of the article. A rat is a tool that shows the problem of the society itself.

Duncan Campbell

Super Scheme

Dear Sir,

In reading the article written by Doug Wilson [‘Super Scheme Fighting Foreign Control’ - Salient Vol. 37, No. 3, March 1980], I find it hard to see how it fairly expresses our views. First of all, the idea that we are fighting for our society. It is more of a scheme to protect the rich and powerful. The idea of freedom of the working class is not completely and inaccusable, but rather that they don’t have that freedom.

John McDonald

Pigs at the trough

Dear Sir,

Why are people, especially the New Zealand middle class, so interested in spending billions on welfare? If they are not interested in seeing their money spent, why should they expect to see their money spent?

And if they can’t even save a dollar, how can they expect to save the country?

F. W. McDonald

Have you seen the God-Deceivers or Who Killed Sister George

Harold Gocke, Regina (Girl, Girl)

The book is written by a woman who has been a long-time activist in the women’s liberation movement. The story is about a young girl who has been sexually abused by her father. She has found a new friend in a member of the women’s liberation movement who helps her to come to terms with her experiences.

Young ladies...
The Ever-Dogmatic Anti-Dogmatist

A Reflection of Witi’s Life

Dear Roger,

I was interested to see in Salient the revival of interest in Viti’s life. We were all pleased to see that the work was still providing grist for your political mill. The mill was ground under Witi’s brother was the first impression is, it sounds fair. Or not, why should people be forced by any bully, or Government to do anything they don’t want to do?

Roger Steeles’ analysis of Tangi (Salient Vol. 37, No. 3, March 1980) was more about the review of the book. It is one of the most arrogant and pompous pieces of criticism I have ever read.

So, a Pakete journalist can say that a book is good, but a Maori infinitesimal concept of homegrowing Maori thought. He writes about Rongo and its own area of experience, and comprehension.

I believe that the author of this columnist is well informed on subordinate literary considerations to political and propagandising ones.

The piece is very well written, and I would recommend it to other readers who might be interested in the subject.

Roger Steeles’ criticism of the book is both interesting and important. I think it is important that people should not be forced to do anything they don’t want to do.

Griska Melrose

Would the reviewer like writers to subordinate literary considerations to political and propagandising ones?

Dear Sir,

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The piece is very well written, and I would recommend it to other readers who might be interested in the subject.

Griska Melrose

Ticket sales

Dear Sir,

There have been some quite valid points. One in particular that went astray in its implied solution, was the “locus.” It is the assumption that we have now.

We have “tickets” for the aged, the orphan, and now we want child-care. Past society has managed quite well without these amenities, why is it that we need them so badly?

They had a bit more respect for their elders and gave them a real place in society. They usually had them living in their homes, caring for them, and frequently allowing their own children to grow up.

Perhaps then, if we weren’t so keen on evangelism and imposing our will and pushing our parents and grandparents into lower positions in society, we could provide a more meaningful retirement for them. They need not live a false almost worse than death and neither are our young housewives he stuck at home missing children all day.

Our children also would benefit from having relatives, who love them, look after them, rather than mere enterprises, no matter how well “trained” they are. A loved child will never go wrong.

T.J. Moffat

Donner und Blitzen!

Dear Sir,

In a letter published in your issue of 13 March, R. Collett complains about the pricing of German textbooks at the University Book Centre, and remarks: “The German lecturers say “dusit, was a scandal but nothing is done.””

I fail to point out that neither myself nor any of my colleagues ever said anything of the sort to anyone. The learning of the gross discrepancies in pricing between Whittcoulls and the University Book Centre (on March 5 at the first meeting with the first one), I immediately made re- quirites of Whittcoulls, who by researching into their fibs ascertained what a vastly calculated price mark-up between the two is no different than all from assumed cultural and economic suppositions.

I had hoped the days of such left-overs are over. I am dismayed that they are not.

Michael King

“Real solution” isn’t actually a typo’s” error when “written real situation”. - Ed.

Time Stands Still in the Tower

Dear Sir,

Why hasn’t anything been done about all the dropped clocks at the tower. Time can pass so easily that we miss even more easily the lectures or tutorials that we are requested to attend. There are stopped time-piece through the library, sec- retary boxes and Burton Building.

Yours truly

The Family

Dear Sir,

The submissions put forward on “Women’s Day” made some quite valid points. One in particular that went astray in its implied solution, was the “locus.” It is the assumption that we have now.

We have “tickets” for the aged, the orphan, and now we want child-care. Past society has managed quite well without these amenities, why is it that we need them so badly?

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Michael King

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Defence of Solzhenyin and the Soviet Dissident Movement

Dear Sir,

I hesitate to write about "Safinism" without first discussing the notorious "Safinskaya" affair. I have not noticed it, but there are a few things relating to this scandal which I would like to present to the readers of your paper, in order to avoid any misunderstanding or misinterpretation of the situation.

I am aware that there is a certain amount of speculation and information, and that the authorities are trying to cover up the affair. However, I believe that it is important to present the facts as they are known to the public, in order to avoid any further speculation or distortion of the truth.

The "Safinskaya" affair began when a well-known dissident, Mr. Safin, was arrested and charged with "anti-Soviet propaganda". The charges were based on a series of articles written by Mr. Safin, which were critical of the Soviet regime and its policies. The articles were widely circulated and read by people all over the country.

The authorities then moved to silence Mr. Safin by charging him with "Safinskaya". The term "Safinskaya" is a derogatory term used by the authorities to refer to dissidents who challenge the authority of the regime. It is a form of "anti-state propaganda".

It is important to note that the authorities have a history of using "Safinskaya" as a means of suppressing free speech and dissent. This has led to a climate of fear and self-censorship among journalists and dissidents.

In conclusion, I believe that it is important to present the facts as they are known to the public, in order to avoid any further speculation or distortion of the truth. I hope that you will consider publishing this letter in your paper, in order to bring attention to this important issue.

Yours sincerely,

[Signature]

[1] substitute the name and title of the person or organization you are referring to if necessary.
Hi, my name is John Johns. I'd like to talk to you about something PERSONAL.

We know you've tried to fight M.O....y'know...

Those Microbes feed on your frustrations, your disappointments, your increasing sense of alienation and grow into...

MIND ODOUR

The Cover-up...

The tedious exercises...

BUT, you still OFFEND, right?

These Microbes are a hideous, odorous BEAST Mam it by wild, irrational PASSIONS.

STOP MIND-ODOUR (BEFORE IT STOPS YOU)

Hi, my name is John Johns. I'd like to talk to you about something PERSONAL.

I ignore racial contemion (have I got news for him?), a lack of sincerity and have suspect motives. His method is a shame of 1mitations which I find comically hilarious.

I am committed to the Maori people and Maori tangata in a way Roger Steele could never understand. I have maintained this commitment despite all the kicks I've had going through the system (and acts of Pakeha ignorance as in Salient's misspelling of my name as Ihimara - Sir James couldn't pronounce it properly, Salient can't even spell it correctly which is "hard to ignore, eh"?). Roger Steele's kick to my heart and lack of understanding about the literary genre I wrote Tangi in (Maori traditional poetry) shows his comprehension of Maori culture as being less than he makes it out to be, and more than anything else I am sorry for him.

Witi Ihimara

We spell your name right fifteen times. Our proofreaders missed the sixth time. I apologize for that. - Ed.

Years of patient research in our labs have PROVED that M.O. is caused by billions of tiny MIND-MICROBES living deep within your mind.

That's because you're not really getting at the root of the problem.

Well, that's all over now... Now instant relief from M.O. in one swift, painless stroke.

which, when aroused, gives off a putrifying stench sure to offend even your closest friends.

Let us install a new, shiny, white, porcelain bowl in (place of your head... (please)