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

May Day originated in America. At the American Federation of Labour’s convention in 1885, it was resolved that on May 1, 1886, there would be a mass walk out onto the streets to demand an eight-hour day. Although workers demonstrated all over the United States, the strike centre was Chicago, where there was particularly bitter conflict between militant workers and the employers who were backed by the city government.

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

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

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

One year after the Chicago strike leaders had been railroaded to the gallows, the AFL resolved at its convention in St. Louis in 1888 that there would be another national-wide strike for the eight-hour day on May 1, 1909.

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

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

On the eve of the first international May Day, Frederick Engels wrote: “All the above-mentioned demonstrations of the proletariat of Europe and America are holding a review of its forces, it is mobilised for the first time as one army, one flag, and fighting for one immediate aim: an eight-hour working day...The spectacle we are now witnessing will make the capitalists and landowners of all lands realise that today the proletarians of all lands are, in very truth, united.”

J.D. Salmon, author of “New Zealand Labour’s pioneering Days,” has recorded that even in Auckland there was a celebration of May Day in 1890. The first May Day demonstrations were centred around the immediate demand for the eight-hour day. Since then, demands of May Day demonstrations have changed, but one important aspect of the celebration of May Day is the expression of the trade union movement’s immediate demands. Thus on May Day this year the British Trade Union Congress have planned a nation-wide strike against the Tory Government’s vicious industrial relations policy.

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

This year the May Day celebration in Wellington will concentrate on the exploitation of Black Workers in South Africa. In this issue we have reprinted speeches delivered by John Garang, the Western European representative of the South African Congress of Trade Unions (SACTU), to the 1972 FoL Conference, which summarises the oppression suffered by this people.

But South Africa is not the only country where workers are suffering vicious repression by employers and governments. In Fiji the trade union movement is at present fighting against Government attempts to starve workers to the dictates of the monopolies which control the country’s economy.

In Indochina, Southeast Asia and South America workers and peasants are...
All these methods do not change the system of Apartheid in South Africa. The question is, are there no rights for their representative in Parliament in South Africa?

Wages are still low. Restriction of movement of Africans under the pass laws is still the same. The African farmers have been in all cases removed from the industrial areas to the rural areas in many instances no industries exist.

The relaxation of Apartheid in sport as in the cricket fields makes no difference as Apartheid is concerned. The fact that Morais were allowed in the All Black tour of South Africa in 1970 did nothing to bring about any change in Apartheid.

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

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

African labour vital

The implementation of the Apartheid policy seems to imply an increasing separation between the leading blacks of the country and the rest of the blacks. This is the opposite of the aim of the leaders of the black movement in the country. The workers have come to the cities, not to live, but to work and to go back to the rural areas of importance is the same. The labour force has increased. Africans are employed in semi-skilled jobs and as operatives, although they are not paid the rate for the job. These trends indicate a greater degree of economic independence between the races. The African workers appear to be increasingly part of one social structure. This greater integration suggests to some that apartheid is not really working. It further suggests that the goals of apartheid are impossible ones and leads to the conclusion that Apartheid is bound to disintegrate on its own.

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

Distribution of Income and Cheap Labour:

<table>
<thead>
<tr>
<th>Wages and Salaries of Europeans and Non-Whites in South Africa,</th>
</tr>
</thead>
<tbody>
<tr>
<td>MEDICAL OFFICERS</td>
</tr>
<tr>
<td>White Starting salary R5,700 p/a</td>
</tr>
<tr>
<td>Coloured After 8 yrs service R4,900 p/a</td>
</tr>
<tr>
<td>African After 1 yrs service R4,500 p/a</td>
</tr>
<tr>
<td>MINERS — Average wages</td>
</tr>
<tr>
<td>In all mines Coal Gold</td>
</tr>
<tr>
<td>White R341 R50 R354 p/mth</td>
</tr>
<tr>
<td>Coloured R71 R90 R105 p/mth</td>
</tr>
<tr>
<td>The African R17 R20 R49 p/mth</td>
</tr>
</tbody>
</table>

From 1912-1962 300,000 Africans worked under the pass laws. They were not paid for their work in premonomousness, the equivalent figure for Whites was 30,000. It is possible that men were not recorded. A lot of Africans in the mines, the majority of their work would be contract of one year, in the eighteenth months or two years' labour. Then they return home sick and die at home in the rural areas, and so there is no record of their illness.

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

Average Wage of Africans by Sector (in Rand)

<table>
<thead>
<tr>
<th></th>
<th>Mining</th>
<th>Zambia</th>
<th>South Africa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manufacturing</td>
<td>629</td>
<td>612</td>
<td>629</td>
</tr>
<tr>
<td>Construction</td>
<td>732</td>
<td>585</td>
<td>732</td>
</tr>
</tbody>
</table>

Laws provide cheap labour

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

Labour laws include the Pass Laws, which sends thousands of African workers to jail every year. For the year ending June 30, 1967, the Commissioner of Police reported 315,756 prosecutions of Africans under the Immigrants and Protection of Dockets by Bantu. The number of convictions, in contrast, was 352,517. In 1969 the number was 318,825 — an average of 870 prosecutions a day. In 1970 alone 600,000 were prosecuted.

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

Labour Bureaux: Mostly created in the so-called "homelands", these bureaux have to register and re-employ to be dispatched to an industrial area.

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

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

Africans are confined to the migratory labour system which denies them the right to stay with their families near the industrial areas. Under this system they have the right to accept the job they wish to do, or to decide for themselves to seek a better paid job. They are restricted in a compound, have no right to visit their families except by the permission of the authorities. As Africans they have no right to vote in any recognized trade union election. Under the Industrial Conciliation Act of 1956, the African Trade Unions are not recognized unless there are white syndicate or white employers in terms of the 1924 Act. This means that Africans have no recognized trade unions. As a result, they have no representative at the meetings where agreements are negotiated, neither on the side of the employers and registered trade unions. Agreements are always extended to cover them.

The result of this non-representation is low wages, misery and hardship for the Africans. It is incorrect to say that the distribution of income in South Africa is highly unequal. There is probably more income inequality in South Africa than in the rest of the world. Apartheid is often described as unequal distribution of income, but there are other restricted on the movements and the advancement of the Afrikaner people. It is white bias that discriminated against the African to a modern slave in South Africa. This gives rise to the question of the role which the white workers play in attempting to bring the African workers to the same level of living as the whites enjoy. The answer to this question can be found in the way in which the white workers in South Africa support the present Government on issues such as the Pass Laws, the various labour legislation, the Immigration Act of 1956, the migratory labour system, the Treadwell Act of 1949. The role of the white workers in politics and the Terrorism Act, which terrifies anyone who does not support Apartheid.

Some organisations stand against this treatment of the black people. Some church leaders, teachers, organisations, and the Black Sash movement have been active in South Africa have protested against the treatment of the African people. The International Confederation of Free Trade Unions, the International Labour Organisation, the World Federation of Trade Unions, the British Trade Union Congress, the N.Z. Federation of Labour, the French Federation of Labour, the Italian Federation of Labour, the African organisations have protested against the treatment of the African people in South Africa. The National Union of African People, but at no stage have the white workers stood up for the rights of the African against this kind of treatment.

Finally, it is our opinion that the white trade unions in South Africa have, to the extent that they do not denounce the World Trade Union Movement, accepted the division of workers on colour lines. This means the existence of two South Africa.

It is our belief that any New Zealand workers in South Africa should be in fact help amongst a resistance to the policy of apartheid for the development of the labour movement.

Our appeal to the international Trade Union Movement is to follow up the resolutions and declarations taken by various Trade Unions and to campaign against investments and emigration and for the isolation of South Africa in sports.
MAY DAY ACTION FOR EVERYONE

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


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

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

8.00 pm. Nga Tamariko "Come as you are" Social $3.50 single, $6.00 double. Union Hall.

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

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

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

Watch main foyer for displays every day.

Excerpt: "The last Massa in Tautau" May 1st – May 12th, Memorial Theatre. Students 90c, public $1.25.

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BY
SHULAMITH FIRESTONE

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

- Fidel Castro

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

- Mao Tse-tung

"MAY DAY" CONTINUED FROM PAGE ONE

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

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

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

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

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

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

The essential meaning of May Day was well summed up by the then Secretary of the New Zealand Federation of Labour, Ken Baxter, when he wrote in 1965: “The struggle of the wage and salary earners of all countries is a struggle for unity on the industrial and political fields to achieve an economic, social and political democracy”.

- Peter Franka
SOUTH AFRICAN GAMES
Olympic Rules Violated

By the Sports Editor

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

The idea of holding South African Games was first dreamed up as a means of diverting white South African sportsmen with international competition after South African banishment from the Olympics in 1968. But the first games in 1969 were a complete flop. Black sportsmen were invited, and as the result of an international boycott, few of the overseas sportswomen who participated were of world claim.

Join the "multi-racial" throng

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

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

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

Wright rejected South African Govern- ment claims that the Games were "multi-racial" or "multi-racial" as "a lot of baloney". "The Minister of Sport (Dr. Koornhof) admitted to me that 'multi-racial and multi-national' are political terms".

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

No Change in Government sports policy.

Wright's experiences showed that the South African Games were the same as the South African Games' policy of dividing national sporting organizations up on strictly racial lines, and excluding any genuinely multi-racial organisations which opposed that policy.

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

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

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

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

In a report in the New Statesman (April 20th, 1973) David Leitch described the atmosphere of the Games in Pretoria. "The South African Games resulted in too much black athletes being accepted, if not always properly welcomed, by security men skulking behind the apostasias in the Brugger Park Hotel. Usually the only black men admitted there are carrying trays. Efforts were made to remove the 'nigger-blanks' and 'nigger-white' signs."

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

Opposition from International Sports Bodies.

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

After the 1972 Olympics at Munich Indian, Pakistan and Syrian Olympic officials announced that their countries would not take part in the events (Rand Daily Mail, September 5, 1972). The Australian Olympic Union and the South African Games federation were represented at the meeting of the Union supporting the International Amateur Athletics Federation's suspension of South Africa from international competition (The Times, December 13, 1972). The Swedish Sports Federation, representing all the country's Olympic and other sports bodies, unanimously decided to reject any invitation to the Games (Daily Mail, February 16, 1973), and the Papua-New Guinea Basketball Association withdrew from the bowls tournament because of opposition by the Territory's government (Rand Daily Mail, October 31, 1972).

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

673 Foreign Sportsmen duped

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

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

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

Secondly the Games showed that the South African Government had not changed its stance at all. The only non-white South African bodies which were allowed to participate were stooge organisations, while groups organised on multi-racial lines were excluded. "Multi-racial" sport in South Africa is a sham and the South African Government only uses it to gain international support for apartheid. When the 1975 Games open, we must be ready.
Bomb Article Causes Police Raid

Christchurch Detectives Raid Underground Printers

by Marty Brathwaite

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

Kozmik Krumbk, printers and publishers of the Christchurch underground magazine "Ferret", is situated in a premises adjoining Restlessness at 9 Ferry Rd, Chch. The history of "Ferret" is short, but already there have been steps to attempt to shut "Ferret" up. The first issue, No. 2, was released in February and the first issue was handed out at the Heregood demonstration. "Ferret 2" was planned to be on sale for about 10 days, but the raid had slowed things up.

I rang my lawyer who was unavailable at the time, so I had little alternative but to let them into Kozmik Krumbk. Murray, Wendy and I met with the detectives who asked me who the printer was. Of course I didn't know so they started their search. Local newspaper and public service 3 film unit had arrived by this time and the police ordered them to leave. I said they could stay but the police threatened to arrest them for obstruction if they didn't. The TV cameramen and newspaper photographers retreated outside, but continued to film through a hole in the back window. The police began to search, concentrating on my desk. They picked out various documents with my signature and handwriting and asked if I still claimed that I wasn't the printer. "No comment" was the usual reply while they rifled through drawers and made threats to make things awkward for me.

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

Knowing how misguided they were I suggested that all they had found was who the accountant was. They assured me they had more on me. My lawyer a recent ex-cop had now arrived and was challenging their right to take a lot of the material they confiscated. They said they had the right to take it, as they appeared to reveal to establish the printer and publisher to Kozmik Krumbk and as the editor of "Ferret", i.e. the only person ever doing anything at Kozmik Krumbk.

While I took a list of everything which a photographer took photos of the press, and they packed up ready to leave. They left the premises and after consulting my lawyer on the phone, his assistant rushed out and said to the detectives that they had no right to take a bit of the gear and that charges would be brought against the police. They assured him they had the right and at 12.30 they left. One-and-a-half hours of searching and one packet of cigarettes later, they had gone and the newspaper and T.V. people came in to file their stories and to seize the damage.

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

In the course of the search, the detectives offered to let me have back the confiscated copy of "Ferret 2" and any other essential stuff that was urgently needed for printing - as soon as they had taken photographs. They claimed they didn't want to hold up any of Kozmik Krumbk's publications, at the same time presenting for information to me at a later printer was suggested. They were expected that the after one individual, not Kozmik Krumbk. They completely left alone any of the actual printing or platemaking equipment.

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

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

There is, too, the wider angle, of the "Freedom of the Press" myth. "Earwax" has been an outlet for the freeway movement, "Ferret" has been a light entertainer of a radical, and the police are threatening to silence us.

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

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

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

So the Kelburn Progressive Association wants to stage a Kentucky Fried Chicken opening in Kelburn. As students we should of course fight this retrograde move. Even Kentucky will give you a nice deal to students than we get in our own cafe, from our own friendly American owned owners.
UNITED STATES SPECIAL FORCES UNCONVENTIONAL WARFARE DEMOLITIONS AND ENGINEERING

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

Expedient Use of Standard Items.

1. Firing Rockets Without a Launcher. When rockets launched without a launcher and the rocket head is not insulated, the rocket must be placed at least 3 meters away from the person handling the blasting cap. The blasting cap is placed in the hand-feeding safety pint and so enraged the rocket. For a launcher, use any undetonated 6/12 by 6/12 by 6/12 inch sphere or any 6/12 by 6/12 by 6/12 inch sphere. Use the 6/12 by 6/12 by 6/12 inch sphere in contact with the rocket head and then ignite the blasting cap and then use the same method to ignite the rocket. For a launcher, use any undetonated 6/12 by 6/12 by 6/12 inch sphere or any 6/12 by 6/12 by 6/12 inch sphere. Use the 6/12 by 6/12 by 6/12 inch sphere in contact with the rocket head and then ignite the blasting cap.

2. Electric Firing (Fig. 14).

(a) Disassemble all but the two white, plastic covered wires.

(b) Strip the plastic coverings to expose the bare wires.

(c) Connect the bare wires to the firing wire using a single piece of wire.

(d) Remove the igniting device and place the rocket in the firing platform so that the launching safety pint is depressed.

(e) Fit the mortar clip.

(f) Fire the rocket.

3. Non-Electric Firing (Fig. 15).

(a) Remove the wires from the firing device.

(b) Remove the plastic plug from the opening in the side of the rocket and use a 24-gauge wire to penetrate the plastic plug.

(c) Cut the end of a piece of lime wire and insert a match head. The match head is then inserted in the side of the rocket and the rocket is placed in the firing platform.

(d) Place the fuse wire from match head to rocket, and then place the rocket in the firing platform.

(e) Fire the rocket.

4. Using the Rocket Head as a Shaped Charge. The rocket head may be used as a shaped charge.

(a) Grasp the rocket head with one pipe wrench and the other with the jaws of a plier.

(b) Remove the rocket head and use a shaped charge.

(c) The rocket head must be removed from the fuse and the rocket must be placed in the firing platform.

(d) Fire the rocket.

5. M5 series rocket head.

(a) Remove the rocket head and use a shaped charge.

(b) The rocket head must be removed from the fuse and the rocket must be placed in the firing platform.

(c) Fire the rocket.

6. M5 series rocket head.

(a) Remove the rocket head and use a shaped charge.

(b) The rocket head must be removed from the fuse and the rocket must be placed in the firing platform.

(c) Fire the rocket.
Main-Fire Mixtures

The following mixtures of the same type may be used in place of those described above. Main-burning mixtures are used principally to ignite other mixtures.

a. Gallinile Gas. Use 6 parts non-inert gas to 2 parts potassium chlorate, one part sugar, and 2 parts potassium stearate. This mixture should be used with a primer in the usual manner when using gas mixtures. The mixture is used for general purpose and is not recommended for use in small quantities.

b. Sugar-Potassium Permanganate Ignitum. Mix 2 parts sugar with 2 parts potassium permanganate. This mixture should be used with a primer in the usual manner when using gas mixtures. The mixture is used for general purpose and is not recommended for use in small quantities.

c. Potassium Nitrate-Sugar Ignitum. Mix 7 parts potassium nitrate with 1 part sugar and 2 parts potassium stearate. This mixture should be used with a primer in the usual manner when using gas mixtures. The mixture is used for general purpose and is not recommended for use in small quantities.

d. Potassium Nitrate-Sugar-Aluminum Mix. Mix 2 parts potassium nitrate with 1 part sugar and 2 parts aluminum. This mixture should be used with a primer in the usual manner when using gas mixtures. The mixture is used for general purpose and is not recommended for use in small quantities.

e. Powder-Aluminum Ignitum. A very hot mixture may be made by mixing 1 part black powder with 2 parts aluminum. This mixture should be used with a primer in the usual manner when using gas mixtures. The mixture is used for general purpose and is not recommended for use in small quantities.

Improvement

a. Improved thermite grenade. (Fig. 18). If the thermite grenade is not available, one may be improvised in the following manner:

1. Take a 2-by-2 inch (5-by-5 cm) steel plate and drop it on the ground to make a hole.
2. Place the powder in the hole and cover it with a steel plate.
3. Ignite the mixture using a priming charge.

b. Brick ignitum. An incendiary may be made by mixing 1 part brick, 1 part sugar, and 1 part potassium chloride. The mixture should be used with a primer in the usual manner when using gas mixtures. The mixture is used for general purpose and is not recommended for use in small quantities.

c. Alum Ignitum. A very hot mixture may be made by mixing 1 part alum with 2 parts sugar. This mixture should be used with a primer in the usual manner when using gas mixtures. The mixture is used for general purpose and is not recommended for use in small quantities.

d. Magnesium Ignitum. A very hot mixture may be made by mixing 1 part magnesium with 2 parts sugar. This mixture should be used with a primer in the usual manner when using gas mixtures. The mixture is used for general purpose and is not recommended for use in small quantities.

Incendiary Mixtures and Igniters and Delays

a. General. The paragraphs contain examples of incendiary mixtures. The incendiary mixtures may be obtained by one of the following methods:

1. Mix the ingredients in a suitable container and store them in a cool, dry place.
2. Mix the ingredients in a suitable container and store them in a cool, dry place.
3. Mix the ingredients in a suitable container and store them in a cool, dry place.

b. Bicycle Igniter. This incendiary is used for the ignition of incendiary mixtures. The incendiary is used for the ignition of incendiary mixtures. The incendiary is used for the ignition of incendiary mixtures.

c. Paper-Covering Hole in Bottom

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

Figure 18: Incendiary delay in pipe.

Figure 20: Cigarette delay.

Table I. Dust Initiator, Size of Building vs. Amount and Type of Charge:

<table>
<thead>
<tr>
<th>Target s.</th>
<th>Cover charge</th>
<th>Amount</th>
<th>Type of Charge</th>
</tr>
</thead>
<tbody>
<tr>
<td>2,400 cubic feet</td>
<td>10 pounds</td>
<td>Wood-good building</td>
<td></td>
</tr>
<tr>
<td>4,800 cubic feet</td>
<td>10 pounds</td>
<td>Wood-good building</td>
<td></td>
</tr>
<tr>
<td>10,000 cubic feet</td>
<td>10 pounds</td>
<td>Wood-good building</td>
<td></td>
</tr>
<tr>
<td>15,000 cubic feet</td>
<td>10 pounds</td>
<td>Wood-good building</td>
<td></td>
</tr>
<tr>
<td>25,000 cubic feet</td>
<td>10 pounds</td>
<td>Wood-good building</td>
<td></td>
</tr>
</tbody>
</table>

Continued on Page 15
DEMOLITIONS AND ENGINEERING

(Continue from Page 7)

TRAINS DERMALION

A number of factors influence the design and construction of explosives, such as the size and shape of charges, the extent and nature of the demolition job, safety considerations, and the specific type of explosive or blasting agent to be used. Each of these factors can have a significant impact on the outcome of a demolition project. In this article, we will explore some of the key considerations involved in designing and implementing train derailment techniques.

FOREIGN EXPLOSIVES

Foreign explosives and equipment should be used when available, especially for larger projects where the cost of equipment, labor, and overhead is less. However, it is advisable to use local equipment where possible and to maintain a close working relationship with the manufacturer. In some cases, it may be necessary to modify the equipment to meet local standards or regulations. In other cases, it may be necessary to develop new equipment to meet local requirements.

PLASTIC EXPLOSIVES

Plastic explosives are a relatively new class of explosive materials that have gained widespread use in recent years. They are characterized by their low volume and high energy density, which allows them to be used in small quantities to produce large effects. Plastic explosives are typically used in PETN or TATP explosives, as well as in blasting charges and other applications. They are also used in military applications, such as in land mines and other inexpensive munitions.

Table II. Chemical Formulas

<table>
<thead>
<tr>
<th>Chemical</th>
<th>Formula</th>
<th>Normal name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Potassium nitrate</td>
<td>KNO₃</td>
<td>Drug store* hospital, swimming pool, and gymnastics</td>
</tr>
<tr>
<td>Sodium nitrate</td>
<td>NaNO₂</td>
<td>Fertilizer manufacturer and explosives plant</td>
</tr>
<tr>
<td>Ammonium nitrate</td>
<td>(NH₄)NO₃</td>
<td>Fertilizer manufacturer and glass foundries</td>
</tr>
<tr>
<td>Magnesium nitrate</td>
<td>MgO₂</td>
<td>Drug store, may also cause nausea</td>
</tr>
<tr>
<td>Sodium nitrate</td>
<td>NaNO₂</td>
<td>Drug store, may also cause nausea</td>
</tr>
<tr>
<td>Potassium nitrate</td>
<td>KNO₃</td>
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<td>Drug store, may also cause nausea</td>
</tr>
<tr>
<td>Sodium nitrate</td>
<td>NaNO₂</td>
<td>Drug store, may also cause nausea</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>U.S.</th>
<th>British</th>
<th>French</th>
<th>German</th>
<th>Japanese</th>
<th>Russian</th>
</tr>
</thead>
<tbody>
<tr>
<td>TNT</td>
<td>TATP</td>
<td>Ybed</td>
<td>Polystyrene*</td>
<td>PETN</td>
<td>TATP</td>
</tr>
<tr>
<td>Nitrocellulose</td>
<td>Nitrocellulose</td>
<td>Nitrocellulose</td>
<td>Nitrocellulose</td>
<td>Nitrocellulose</td>
<td>Nitrocellulose</td>
</tr>
<tr>
<td>Nitroglycerin</td>
<td>Nitroglycerin</td>
<td>Nitroglycerin</td>
<td>Nitroglycerin</td>
<td>Nitroglycerin</td>
<td>Nitroglycerin</td>
</tr>
<tr>
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<td>TATP</td>
<td>Ybed</td>
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<td>Nitrocellulose</td>
</tr>
<tr>
<td>Nitroglycerin</td>
<td>Nitroglycerin</td>
<td>Nitroglycerin</td>
<td>Nitroglycerin</td>
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<td>TATP</td>
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</tr>
<tr>
<td>Nitroglycerin</td>
<td>Nitroglycerin</td>
<td>Nitroglycerin</td>
<td>Nitroglycerin</td>
<td>Nitroglycerin</td>
<td>Nitroglycerin</td>
</tr>
</tbody>
</table>

Note: * denotes new or improved compounds.

FOREIGN EXPLOSIVES

There are many different types of foreign explosives that are available, including PETN and TATP explosives. PETN explosives are often used in military applications, such as land mines and other inexpensive munitions. TATP explosives are often used in civil applications, such as railway and highway embankments.

HANDLING FOREIGN EXPLOSIVES

When handling foreign explosives, it is important to follow proper safety procedures. This includes wearing protective clothing and equipment, such as gloves and masks, and following proper storage and handling procedures. It is also important to ensure that all equipment and personnel are properly trained in the proper use of foreign explosives.

Foreign explosives must be used with caution and care. They are powerful and highly dangerous, and improper handling can result in serious injury or death. For this reason, it is important to follow proper safety procedures when handling foreign explosives. This includes wearing protective clothing and equipment, following proper storage and handling procedures, and ensuring that all personnel are properly trained in the proper use of foreign explosives.

[Figure 24: 2.5-2 Technique for train derailment]

[Figure 25: 2.5-1 Technique for train derailment]

To be concluded next issue
Labour In Power: "Dynamic Caution"

Military Conscience

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

No Government could have countered this, short of imposing fascism. In the United States also—which certainly has no Labour Government—the first opportunity has been seized to abolish the draft. But Labour has replaced the conscription with a free hand for the boys to refuse to be drafted and fight youth exactly the same setup. Tens of thousands of dollars are spent on inducing youth to enlist. Apart from high pay, the lure of adventure, action, travel, education in trade and other skills are used. Never is the purpose explained. Because the purpose is the same as before—not defence of New Zealand but suppression in Asia. The "enemy" is presented as an Asian operating among our own people, not an invader with superior airpower. Thus there has been no change in the aim to militarise our youth for imperialism. OHMS should continue the fight to halt military service completely.

Withdrawal from Singapore and Malay

Perhaps the most blatant breach of election promises so far has been the reversal of the promise to withdraw all military forces from Singapore and Malay. New Zealanders had the galling experience of learning this not directly from the Prime Minister but from the citizens of a foreign country—Lord Carrington, the British Foreign Secretary. After secret talks with Mr Kirk he announced on TV with great satisfaction that New Zealand was retaining membership of ANZUK and keeping forces there. The fury of Brit- ish imperialists that a NZ Labour Gov- ernment might honour its promise to the N.Z. people and withdraw from interven- tion there was set at rest. The BBC was boasting about it for a week afterwards.

Recognise China

This is the second promise the Labour Government has kept. Indeed, Kirk rushed it with a flourish. They did and built an image of his Government’s difference from National. In fact, it followed Nixon’s "new look" towards China and Mr Mar- shall admitted he also would have recog- nised China—though he would have humbled about making the decision. It reflects the fact that the capitalist world has decided they now have to face the facts of the existence of the People’s Republic of China. Recognition was a pro- gressive (though not a socialist) move. However, Mr Kirk is a lot less speedy giving effect to the decision, as compared with announcing it.

Springboks and Apartheid

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

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

Instead they engage in manoeuvring in order to defeat the right wing. This is not surprising from the fascist style of politics that our type of polit- icians fear people’s movements because in the end they see that the only way people learn they can organise themselves and not for their own benefit, but instead of the benefit of the capitalist class.

Despite the despicable “politics” in- volved in the Tour issue, we can at least be grateful that we have a Prime Minister who is prepared to expose his own repub- licanism at any racist tour, instead of the sycophantry of his predecessor. Mr Kirk must be prepared to go further steps against apartheid, including the banning of trade with South Africa and investment there by New Zealand companies and citizens.

Protect the Environment

Labour had the political astuteness to cash in on the tremendous campaign of conservation interests to save Lake Man- nops. Though it does not appear it will not have to honour its specific pledge on this. How- ever, its graceless generalities on ecol- ogy and the quality of life are daily being squandered on the quest for the drive of capitalist industry. As a capitalist Government, Labour will not stand up against it. Service step by step is taking action to sacrifice the environment and the better interests of people against the demands of the capitalist interests involved.

State Shipping Line

The brave promises of a state shipping line to prevent the shipping monopolies from bleeding New Zealand are already evaporating. The Minister of Transport now says it would be foolish to compete with the foreign companies. This would open up new unprofitable trade routes until they are profitable enough for them. Thus an anti-monopoly promise been shown to be dead on paper.

Assistance for Sport

The line election promise of a quarter of 1% of Gross National Product to be spent on sport and recreation is also dis- appearing into vague talk of "exploring the ground". Local Authorities in New Zealand now have to provide ward sports clubs, recreation and sports facili- tities with the $1.5 million this represents but in our case there will come of it.

Labour Relations

The promises here, though cautiously guarded, clearly that Labour is closer to the workers and would favour them in disputes, and not the bosses as the National Government has done. But we have no experience so far has been the opposite—rather the Government has persuaded the workers to give up their demands and under the A. R. of Labour’s right wing to this end. This has been the case with the airport crash firemen, the paper factories engineers, and a number of others.

We could deal with other promises—unemployment, the supply of doctors, taxation, women’s rights—but the picture is already on the wall. Labour’s pretense that it can alter the quality of life in the way that removing working without ending monopoly capitalism, without changing the people for a social- ist transformation of New Zealand community without breaking with American imper- ialism, cannot be pretended. It is exposed against what it is—a pipe dream. The final cold awakening to Labour’s electoralism with the first cold douche of economic adversity for New Zealand, now riding the waves of bumper overseas tourism in the working class and youth of New Zea- land will sure to drive us back to a correct economic system and the measure nec- essary to save their pressing interests.

As that well known professor, John Rob- erts, concludes: "Truly a Government of dynamic caution".

(Reprinted from “MI 1”, a broadsheet of Communist views, published by the International Communist Group, P.O. Box 6065, Wellington.)
Kirk Continues to Aid Thieu

The major aim of the New Zealand anti-war movement at present is to demand that the New Zealand Government and the two South Vietnamese parties undertake to respect the ceasefire and maintain peace in South Viet Nam, settle all matters of contention through negotiations, and avoid all armed conflict.

FROM THE PEACE AGREEMENT

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

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

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

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

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

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

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

a) Achieve national reconciliation and concord, end hatred and enmity, prohibit all acts of reprisal and discrimination against individuals or organisations that have collaborated with one side or the other.

b) Ensure the democratic liberties of the people: personal freedom, freedom of speech, freedom of the press, freedom of assembly, freedom of organisation, freedom of political activities, freedom of belief, freedom of movement, freedom of residence, freedom of work, right to property ownership, and right to free enterprise.

c) Immediately after the ceasefire, the two South Vietnamese parties shall hold consultations in a spirit of national reconciliation and concord, mutual respect and mutual non-elimination to set up a National Council of National Reconciliation and Concord of three equal segments. The Council shall operate on the principle of unanimity. After the National Council of National Reconciliation and Concord has assumed its functions, the two South Vietnamese parties will consult about the formation of councils at lower levels. The two South Vietnamese parties shall sign an agreement on the internal matters of South Viet Nam as soon as possible and do their utmost to accomplish this within ninety days after the ceasefire comes into effect, in keeping with the South Vietnamese people's aspirations for peace, independence and democracy.

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

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

POLITIC

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

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

Thieu's subversion of the Peace Agreement

Thieu has repeatedly reiterated that he will never recognize a government "of 3 parts", a position which subverts article 12 of the Agreement. This article provides for the establishment of a National Council of National Reconciliation and Concord, consisting of representatives of the negotiations between Thieu and the Provisional Revolutionary Government.

On October 12th 1972, Thieu declared: "Let those who continue to advocate a coalition government without complete three parts stand up and be counted. I am certain that the people and the army will not let them live more than five minutes". The San Francisco Chronicle reported on November 4th that Thieu had stated that persons who supported a coalition government without complete three parts would not be allowed to live five minutes.

That statement was a direct reference to the "Hard Force" of Thieu's Catholic students and other neutralists, thousands of whom have been imprisoned, tortured and executed. Don Luce, for 14 years a social worker in the south before his expulsion, wrote: "On July 21st 1972, the Far Eastern Economic Review reported that Thieu had made a summary execution of 90,000 people arrested throughout the country in the past two months and all the prisoners had been executed in May of last year that: We've arrested the entire student body of Hue."

Nearly 2% of the population imprisoned

After the announcement of a possible ceasefire in October the number of arrests soared. Most of them were carried out under the F-6 edit which sets quotas for the arrest of "suspected communist agents and draft dodgers". The pretext for an arrest under F-6 is tenuous: hundreds of South Vietnamese have been arrested for "failure to produce on demand a South Vietnamese flag", and a high U.S. official is quoted as saying that Thieu is "arresting anyone who has a third cousin on the other side". (Newswear, November 5th 1972)

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

Michael Klarke writes of the 20,587 persons executed under the U.S. sponsored Phoenix Programme from 1966 to May 1971, that "all of these people, it must be remembered, were civilians suspected of political crimes (i.e. opposition to the Thieu regime), and not soldiers belonging to either the NLF or North Vietnamese forces."

Shoot trouble-makers on sight

To be a "neutralist" is, in Thieu's terms, to be "pro-communist". The fusion of terms such as "communist", "neutralist", "pro-communist", and "undesirable elements" is a recurring theme in Thieu's speeches. But his rhetoric contains a very real message. In a recent speech Thieu called upon 500 police officials to help him crush communism subversion. He again ordered the policemen, who were attending a national police convention, to shoot on sight "trouble-making elements" (International Herald Tribune, January 26, 1972).

Five days after their release on December 29, after 18 months in Chinh Hoa prison, Jean-Pierre Debris, a mathematics professor, and Andre Menras, a teacher, held a press conference in Paris, at which Debris expressed fears for the plight of political prisoners. "The coming weeks", he said, "will indeed be critical for all political prisoners in the south. We foresee a liquidation operation that could begin in the prisons. As a matter of fact, three days before our departure, there were mass deportations to the Poulo Condor prison". Debris and Menras testified to the "tortures, violent acts and assassinations carried out between 1965 and 1972 against the patriots imprisoned in Poulo Condor, Phu-Quoc, Chinh Hoa" (Intercontinental Press, January 22).

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

American aid helps repression

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

STARVATION AS A POLITICAL WEAPON

"Besides carrying out a policy of arresting and exterminating political prisoners...Thieu is intentionally starving the population detained in the so-called refugee camps. This situation has become so bad that Saigon newspapers have finally spoken out against the inhuman practice. On October 27th Song Tho, a Saigon Daily, reported that since September 9th each person in the camps of Binh Duong province received only 3 kilograms of rice each. There was nothing else, not even salt. Yes, Henny, a French economist, in a book entitled Economie Agricole de l'Indochine states that the average necessary consumption of milled rice per capita should be 125 kilograms a year or about 20 kilograms a month. The three kilograms of rice given to the refugee population over a month and a half would last a week at most. This is not all. According to the October 12th issue of Dieu Troi, another Saigon Daily, more than 25% of the rice given to the 250,000 refugees in concentration camps in Da Nang was considered of plastic origin. In a series of articles published in yet another Saigon Daily, Dien Troi, Thieu's benchmarks were accused of making a profit for themselves by substituting plastic grains for the rice they pocketed. These plastic grains are manufactured in a factory protected by Thieu, and besides hastening starvation they destroy the digestive system once swallowed" (Tho-Rao Go Bulletin, no. 1, January 1973).

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

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

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

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

Black Lists of political activists prepared

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

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

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

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

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

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

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REFUGEES - VIRTUAL PRISONERS

Besides the prisoners and the rural and urban populations at large, the refugees in the cities are a major target for Thieu's repression. According to American sources they numbered 45,000 before the ceasefire, but at least 200,000 have been added since. "President Thieu is said to consider strict control of the people to be the most important task for his regime in the uncertain ceasefire period. To allow a gradual slipping-away of refugees anxious to return to their homes, Thieu has evidently believed, would loosen his control over the rest of the population." (Washington Post, January 24th, 1973).

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

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

The refugees, most of whom have no means of making a living, and who exist under the continuous watch of police and government troops, are virtually prisoners. On this basis the estimated number of political prisoners in South Vietnam must be revised upwards. In addition to the 35,000 listed by the government, there are at least 64,000 held under armed guard against their will in places known by the more attractive name of "relocation centres".
The major aim of their present appeal is to help build a "modern training hospital" on 12 acres of land given by the Cambodian Government to the "Red Cross" in Phnom Penh. The director is Mr. J.A. Calder who has general charge of the services in this area. The only benefit he gets is that the firm of Soo Pacific Construction, is building the hospital.

In Vietnam, World Vision is working especially in the Triệu regime, focusing mainly on the "resettlement scheme for refugees. During the war at least one million people have been borned out of the countryside into the major cities where they are all under government control. Naturally enough Thiếu is reluctant to let the refugees return to their homes, which are mostly in areas controlled by the Provisional Revolutionary Government. Therefore's attempt to keep the refugees in the Cities is a flagrant breach of Article 11 of the Peace Agreement which provides for freedom of residence and freedom of movement for refugees. The "resettlement scheme" is a variant of the old stateless hamlet policy. World Vision has promised full support for the programme which will involve building thousands of small hamlets in areas securely under the control of Triệu's forces.

Dr. An on his part has housed 3,000-4,000 people in pre-fabricated concrete slab houses, each measuring roughly 12 x 12 x 14 feet; these "housings", which will be little bigger than prison cells, will each have a small area of land attached to them. Self-suﬃciency, which is said to be the main aim of the project, is impossible under such conditions.

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

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

Last year the Vietnam Aid Appeal (organised by the C.O.V.) and the N.Z. Medical Aid Committee sent nearly $50,000 worth of medical supplies to Indochina through Britain. In its report for the Annual Meeting of the Committee on Vietnam, the Aid Appeal Committee outlined how the money it had raised had been spent:

"The money forwarded to Britain has all been spent on medical supplies for Indochina, with the great bulk of recent donations going straight to the Provisional Revolutionary Government of South Vietnam via Da Nam - their representative in Hanoi. Supplies recently received by the P.R.G. include sets of clinical trank reagents, and exchange equipment for producing pure water for medical injection purposes, blood pressure apparatus, blood sedimentation test apparatus, 500 bakers with sprays for surgical operations, five mobile X-ray units and Septin tablets for treating infections. Similar supplies have been received by the Democratic Republic of Vietnam, the Laotian Patriotic Fund, and the Cambodian Red Cross. These supplies have helped to meet urgent medical needs at a time when the N.Z. Red Cross was engaged in the heaviest bombardments of the war."

The N.Z. Medical Aid Committee and the C.O.V. have proved that they are the best channels for sending aid to the people of Indochina. Unlike organisations like World Vision they spend only about 60% of their funds on medical aid, and the rest is spent in the pockets of corrupt officials. Their National Medical Aid and Reconstruction Aid Appeal deserves your support because your donations will be spent on what the people of Indochina want, or will be sent straight to them.

The Committee, at the invitation of the Red Cross organisations in both countries, paid a visit to Hanoi and the Phnom Penh Red Cross for assistance to North Vietnam and Vietnam. Their visit was well received by the medical personnel and the Red Cross organisations of both countries.
Reviewed by Mark Hammond.

Come of the Hundred Barths, Do not love Drudry . . . . .

Anyone who has ever become interested in the so-called Black Arts will have been forcibly impressed by the printed writings on each one of this subject. Most are interesting, a few are useless.

One wonders whether there is a practical medium between the blind acceptance or rejection of all that is written, the developing theories of sceptical dismissal or complete empirical evaluation. It would appear that such an approach contains in part an enquiry into those physical laws and behavioural patterns which firstly are currently understood, and secondly have been variously associated with activities previously described as witchcraft or sorcery. It should be added here that witchcraft is essentially many religions, the devotees of which ascribe their powers to motions by spirits. Sorcery is the exercise of preternatural powers supposedly derived from knowledge and use of the occult forces of nature, without recourse to spiritual aids. In many serious approach to this phenomenon should consider the theological context in which it operates—that is, in absolute object terms, not what the practitioner can identify. We may familiarise ourselves with witchcraft, a pervasively evil, or the Sade's of pervasive evil.

The witchcraft system of a Dual universe, in which the primate conflict between light and darkness reigns, must always exist as an axiology formulated by supernatural beings of varying perspectives and inclinations. Or we must see sufficient reason for assigning any value to the concept of supernatural presence and control.

While science is concerned with what is measurable, it does not wholly eliminate the existence of anything beyond its known boundaries. The absence of adequate evidence as to the theological contradictions on the universe as a whole, and its study of witchcraft would of necessity be initially only descriptive. The singularly ephemeral nature of witchcraft which have received Man's attention have been a common power of being socialized by a majority of their supposed subjects. One of the usual objections to witchcraft is that it has been used.

This indicates that a behavioural approach to witchcraft would be of the greatest value. Studies in ESP and PK have demonstrated their existence and attempted to define their laws. Their law has been made in varying degrees into individual and crowd psychology, hallucinatory drugs and self-hypnosis. Theology, astrophysics, religious organisation, primitive societies, mythology and folklore, alchemy, and Christianity, and genetics. It is suggested that all of these disciplines are relevant in considering witchcraft, and some studies have been done already in this field.

But why bother? Most people regard it as a frivolous or superstitious subject. To study or practice witchcraft is to be no fools. Pseudology, astrology, necromancy, the casting of spells, etc., these activities are similarly dismissed by some as forms of astrology. The main fact is not that it is itself 'medieval' but that one should not be concerned with one does not believe in something. Another reason for constructing an analysis of witchcraft is that it is a continuously persistent in all human communities. It is now enjoying a considerable popularity and much publicity.

The coven, black masses, goat-heads, phallic imagery, and all magical ritual, Alice Perrers, Faust—all denounced witches. Bothwell and Perrers were in the government papers of witchcraft. The Devil depicted a printer's apprentice was accused, and the Government was investigating the murders of Doctors of Paris who were not familiar with printing, and considered his merchandising a product of the Black Art. Medieval Europe occasionally recurred the persecution of the Jews on the grounds of witch-crafting, sometimes as the same time the Crusades were being exerted to slay the Saracens who were obviously wizards and magicians. There were witch hunts in Germany, England, France, Salem, Heinrich Kramer, James Spranger, Sir Edward Coke, Souce Jeanne des Anges, Jamie VI of Scotland, Cotton Mathrel, all believed in the demonic power of witchcraft, and babbed hysterically about to what seems to have been a fairly receptive audience.

The literature was full of black magic. Skars-Hedin sings from the hurn-out farmhause at Bergshokskoll, while his wife flies free, before he is executed. Six and a gas escapes the hillside through a sip in his blindfold; Eva passes a terrible thing that will be of use. They need to become aware, along with the majority of untrained practitioners. G.G.'s book is written little toward helping people to understand the process by which awareness is achieved.

"Pedagogy of the Oppressed" by Paulo Freire. Penguin: $1.35 and $1.00. Reviewed by Graeme Clarke.

The works of Paulo Freire are, in my opinion, of paramount importance to all progressive people in New Zealand. Freire is concerned with how the oppressor can achieve awareness—how the 89% that G.G. talks about, through what Freire calls 'cultural action and conscientization'. The oppressed in New Zealand are not so alienated, but socially whom—majority—workers in the factories and in the shops, and all people who are deprived goods and services in our economy.

Freire's main premise is that the major counterweight in the world today is the oppressor and the oppressed. The act of dominating deprives the oppressed of their 'thought-language' and transforms that of the oppressor. The 'thought-language' of the oppressor constitutes the domination, rationalisations, the superstition and finalism that uphold the state of oppression.

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

Brieferly, humanization is achieved by the following dialogue between 'master-students' and 'student-teachers'. First, the students must see themselves as subjects rather than objects. That is, the oppressed must realize that they make the culture in which they live and any changes in their relationships and social actions in that culture are not pre-ordained (unless they are controlled by the oppressor). This is achieved by getting the opposers the student-teacher's subjects about their lives. Knowledge of the lives of the oppressed enables the teacher-student to initiate thoughts about the oppression through which the oppressed become aware. Through dialogue, the knowledge of the world (their experiences) and thus develop a 'thought-language' with which they understand their lives, and most important, their oppression.

As the dialogue develops the teacher poses problems that help the oppressed to question their understanding. G.G.'s book is written little toward helping people to understand the process by which awareness is achieved.

"The Witch's World" by Janet and John Colman invites you to。

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Jews Christ is variously equated with Pan, Tantric, Adamite, Satan, Astarte, Astarte, Pluto, Lucifer. All this was actually "the key to any way of magic. Consider the ritual of the Christian church service, which contains the essence of magic—ritual, invocation, devotion, and above all, surpasses as well as seventeen centuries of success.

Today, the counter-culture has touched upon this long line of woe, firstly as a provocative curiosity and lately as a serious pursuit. "Rosemary's Baby" fills the theatres, and Roger Zelazny and James Blish are read everywhere. Magazines are popularly devoted to witchcraft. Witch Shop ply Shops are established in Los Angeles and San Francisco. More than ever, the witchcraft ideal has been garbled by its environment—Ann Grammacy's "Witch's Workbook" is a thoroughly amateurish product of ancient and modern myth. The book is interesting in that it shows the sort of thing which has resulted from the current fall of Witchcraft. Ann Grammacy (and her mechanism called "learning") has produced amongst all her spells and lists of directions for the most useful ideas. In her introduction she makes the point that to make magic work, one must develop one's mind to believe in its success and concentrate on achieving the goal. Miss Grammacy qualifies the content of her book by saying that rituals are only a means of bringing the mind to the level necessary to control ESP. She means "to the key to any way of magic. Consider the ritual of the Christian church service, which contains the essence of magic—ritual, invocation, devotion, and above all, surpasses as well as seventeen centuries of success.

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The essence of Freire's theory is understanding in which one is the factors in Allende's election as president.

Freire also has many other words of wisdom to offer us on such subjects as education, materialism, etc. Instead of denuding Christians even though they be Martians, (Freire is one of the mythical Christians) the pagan and his worship of the satanic practices, bone up on your reverence for the animal, as though heavy going, are well worth the effort. And, who knows, if we can put them into practice perhaps the government may not certain Mr Freire into N.Z. in May 1974. Each time it is rumoured he may be coming.
In their choice of Joe Musapha's Pieces, Downstage seems to have discovered a local gold-miner. The play is comic melodrama, revue-type theatre, moving by way of one-line gags, innuendos, and complication of plot. It's a very well-made play - technically polished, if shallow and dainty. In terms of what Musapha wanted to achieve, in terms of what Downstage hoped to get out of it, and the audience's desire to be entertained, the play was a great success. And the reviewer thus has no right to impose his own demands that a play be more than a night out, or a series of weak jokes if he hopes to verify. The weak joke sends members of other sub-cultures into guffaws and chortles. As the author-realiser, he'll "never appeal to your generation", nor to be trying. As an example of the "light-comedy" genre, Victims is superb.

The production "was all this writer expected", but I am getting beastly sick of the Downstage ensemble's mannerisms. An ensemble of this size endangers itself by overstatement and the stereotyping (particularly Craig Ashley) which badly hinders the necessary imaginative and intellectual growth of an actor. The same, worn-out set of inferences and snares simply will not do, play or play out, as is the characters are somewhat stereotyped, as in Victims. By contrast, Ian Webster's handling of the role of an inexpressive crucified character is soothing and compact, and he was managed to invest the antithetical character with dignity and reality. For me, most of the actors mirrored the play - presentation foreordained.

Interview with Joe Musapha

"I don't like this kind of interview, I find it very difficult to express myself unprejudiced, I prefer playscritps, where I can hope down exactly what I want to say."

Joe Musapha is, in his statement shows, concerned primarily with technique, with "the best expressions" - i.e., the most professional. He wrote his first play in 1961, inspired by the repertoire of his friends in an experimental performance of Romeo and Juliet. Before this, his main interest in theatre was acting. "I've always been a right clowned when I was old enough to walk"; Auden and jazz appeared more than Shakespeare, whom he admires now. The next ten years he spent writing and acting, radio and TV until the dramatic experience of acting on the NZ stand at Expo 70, where he first got a real audience, he bought a fish and chip shop for financial security, thus gaining himself the chance to write plays for himself (always the most successful). Writing for radio was a good training, since he was working with the only professional actor in the country who gave him "a reasonable standard to measure my work up. In Joe's World on TV he was given a free hand almost to the point of self-indulgence, and least a lot about being watched by somebody else, the revue In View of the Circumstances which was stared at just as it was getting on its feet, and an Australian series which was edited out of recognition (theatre) to some humours, which he describes as crude, flat, and money. With Victims he feels he has found the form and the technique with which to express himself. He likes to use "very broad strokes, bright colours", then square it down to a skeleton and let an actor flesh it out."

He willingly admits that his characters are often archetypes, cliches, types, cliches, but says they're walking round the streets anyway, adding something in contradiction that reality is as "dull as an old hat". His characters are recognizable to himself, rather than attempts to reproduce the emotional finer points. Thus it is easy to pinpoint the faults in conclusions he makes when built on his old clichés (e.g. in a yet unplayed play called SHOUT). However he is interested in portraying a touch of a character's, their system instead of passions. Another quote from the same gentleman sums up his concerns in writing plays: "To get to the highest content". It is important for Joe Musapha that he be a good craftsman with all his over each play, as it were, with a fine toothcomb. This technical competency is an area he has no lax, and write commercially successful plays, rather than have small appeal to a small "coterie". He claims no hard material has no humour - there be no means ideologically based. He would like to be rich enough "to free to write free plots", and preferably attend an art college which would interest him, as he is not interested in the more formal and Muller. He thinks NZ theatre would be at a turning point, if the government lives up to its promises and makes it financially possible.

At heart Joe Musapha is a very moral man, who finds the pace of life today too fast, life too hurried ("I'll take just 10 rules, like the 10 commandments...")). too many people in a "Vome" and get confused. In general ways he's the epitome of the littleman, the man who gets confused in the crucibles of opinion. He finds it fascinating to academically, but as a kind of defense, accepts it by making it ridiculous. For him, comedy is basic, since everything can be sent up, and yet "Humour must be black and shows the pain underneath. Humour is always at someone or something's expense". He enjoys Kiwi humour, which he says tends to a bit too much for the Maori for its use of the ridiculous and the ability to bring the pungent down to size in a few words, "No one can give a bald-aristocrat shift than the Kiwi when he wants to." But Musapha's humour is hardly touch, but the outcome of a highly professional approach to his writing. Characteristically, he says, "I'll tell a story in comparison to Joel Grey", whom he expects as a professional among professionals.

Godspell
Reviewed by Moya Stewart and Richard Keene

The Wellington premiere of Godspell, the long awaited (in some quarters) musical based on the Gospel according to Saint Matthew, could not even raise a full house. And not surpris- ingly, it's for a superficial take of the far coaxed "over one" type of language typically spoken to the ladies. Much of the dialogue is ripped straight off the biblical parables. But it is all out of context, and with Christ as a clown among nine geese, it portrays a message quite different to that of the original.

The Jesus freaky message is a work within the system, forgot and forget type message. It is a supposition of Matthew's gospel on contemporary society, not the re-interpretation that is necessary. Godspell challenges nothing in the present order of society.

"If a man in authority makes you go one mile, go with him too". This is a message, which can make blind in the eyes. If not to provide scope for restricting type of relationships, it actively com- pones keeping them in the structure of society.

Godspell is a good gymnastic display, not unlike the clown shows in many circuses. However, the acting was strained and had little re- lection to the message intended.

The musical content of the show was its one redeeming feature - its variety encompassed the spectrum of musical tastes. However, music: the show would have improved more had less been mined.

Godspell is a show Bible Classes and C.U. celf groups will not drone case over. It is best left to them.

Patchwork - RCA LSP-4711 Reviewed by Gordon Campbell

Eve thought what might have happened to Elvis Presley if he'd signed up with RCA (and, like Dylan, been produced by someone like Jack Nitzsche, not Sam Phillips), the idea that Nashville could! Just an idle thought on RCA records while spinning this new album. What a pity that Presley should have neither been agraveyard for natural talent like Presley and the Airplane, nor been at the ghastly, ignorant spawn of trash like this. Its second shot at the country rock market (remember Rio Grande?) and they're getting worse. Imagine the New Seekers doing the New Riders song book and you've got it. For example can you dig a double tempo scooped-up rendition of You Don't Ever Go Wrong? Not if you're fed by the predominately counter-cultural cover, these can give their eyes the bit single, the Andy Williams Show and on bookings at Vegas. The Äsch thing about them is a get in work; with Christ as a clown among nine geese, it portrays a message quite different to that of the original.

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Abortion

Abortion March Successful

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

This year there was no opposing march as there had been on both occasions last year (May 3 and July 18). Instead, anti-abortionists leafleted the bystanders along the sides of the march, while a number of them waited at the Town Hall to meet us as we arrived for the rally. However, apart from waving pictures of fetuses in front of some of the speakers, they caused little disturbance. Two of their number had come along dressed as executioners, complete with axe, and tackled themselves onto the rear of the march. The significance of this march was neither rebuffed by the police nor confiscated their axe before the march began. Four people gave short speeches at the rally: Jacqueline McCluggage, speaking for the Women's Abortion Action Committee; Helen Smith, a member of the Values Party and Port Pirie City Councillor; Shirley Smith, a Wellington lawyer; and Alison Laurie, a feminist who has recently returned to New Zealand after being involved in the abortion movements in Denmark and the U.S.

The success of this march, and the support marches over all the country have re- emerged from many organisations and prominent individuals, indicates the widening acceptance of the demands raised by the abortion rights movement. Only a few years ago abortion was not even talked about in public, let alone proclaimed a woman's right and openly campaigned for. For instance, abortion rights movements which were stimulated by the growth of feminism, has lifted this taboo on abortion and broadened the issue out into the public. WHERE WE ORGANISE MARCHES

The Women's Abortion Action Committee wants to reach out to the entire country to involve all those who want to be part of a strong, powerful movement to repeal the laws. By organising marches, we can provide an outlet for continuing political activities and a way of involving the maximum number of people in fighting for repeal. We encourage the participation of women, because these are the people who suffer most directly from unjust laws, who know the fear of having to terminate a pregnancy. The accent is on participation because it is an issue which will depend most of its support from women, yet women have been brought up to expect men to make their decisions for their battles with them. Few are confident illegitimate baby? (Registrar-General's Statistical Review of England and Wales and Provisional Report on Abortion 1972; National Council for the Unmarried Mother and Her Child, Annual Report, April, 1970 - March, 1971.)

If legal abortion is the answer to illegal abortion how can 58,663 legal abortions notified in the Registrar-General's Report in the U.K. in 1969 produce a fall of twelve in maternal death from illegal abortions and prevent a corresponding 12 deaths from legal abortions by a total in the U.K. at in the British Medical Journal, 50/7/1/2, page 526.)

The rate of illegal abortions continued to rise until 1971. The explanation lies in the fact that abortion when available has been free of charge and happened in a safe and legal situation.

Livingston (39, 23.5, 18.6 per 100,000 first trimester abortions respectively.)

A Scottish study of abortion has been found of ironing, same-sex relations and promiscuous

Prof Liley Raises Questions

At a recent meeting for the Society for the Protection of the Unborn Child, the national president, Professor A.W. Liley, said that he was steadily uprooted from the idea of what is still, however, called the "truth" as it moved through the streets. New Zealand's "inevitable of gradualism" — the same sort of progression which, as the Whiteman has become the SS State of Hitler. That the president of the Abortion Law Reform Association should report this trend, with apparent satisfaction is an interesting measure of the sincerity of the claim that the organisation does not wish to see abortions.

According to Professor Liley, the longer this tendency continues the more values become the statistics, the more blatant becomes abortion, and the greater becomes the discrepancy between the misplaced idealism of some legislators and the world reality of the practice. In this context, the most pressing questions needing re-examination:

1. Should the abortion, the majority of women seeking abortions are not promiscuous and irresponsible but are married and responsible, how does it happen that half of the women having abortions in Britain are single, divorced or widowed?

2. The legislatures of Hawaii were little a blackened after being reassured that the majority of candidates for abortion are married, to find that 85 percent were single.

3. If abortion is the wise and only answer to illegitimacy, how can anyone explain the birth in 1970 to the U.S. that nearly 600,000 abortions had to be done to prevent the list birth of 1.2 million illegitimate babies in the world, that they were not directly related to the latest abortion mortality in Denmark, "Yielding and births Oren (23,925, 22.5, 18.6 per 100,000 first trimester abortion rates respectively.)

How many abortions are performed outside of the four "answer to the bastard baby" and "child abuse", how could the 41-year survey of 460,000 babies by Professor Laszloson, Department of Pediatrics, Women's Medical School, find that 90 percent were in fact planned pregnancies?

Is abortion the answer to the bastard baby or simply another and more lethal manifestation of it — a trend which no longer regards children as children but property or chattels to be disposed of or dealt with at a parent's whim. How can education and innumerous answers to unwedged pregnancy and the abortion situation, how can we believe the experience of Dr. Michael Bradstreet at King's College Hospital, London? "35,000 women seeking to have planned pregnancies require termination and 19 percent, personally, 90 per cent had used either contraception or in a method which they knew to be only unsatisfactory. Among this group were the young, the promiscuous, women, including any girls, no, not marriage, but for these few the pregnancy rates resulted from a single unplanned intercourse, most were the result of regular liaison

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When does human life begin?

One of the two most basic questions involved in any discussion of the abortion issue is "When does human life begin?" In answering this question we must observe the source of knowledge upon which the opinions are based. This source of knowledge is not the same for everyone, and it is to the source of knowledge that we must turn to find the answer to the question.

The most authoritative scientific body within the last decade to consider the problem was the First International Conference on Abortion held in 1967, U.S.A. The conference, for example, in which 20 percent were Catholic with the ratio being worked out proportionately on academia, religion and race. 19 to 1 in support of the following statement; "It is the opinion of our group could clearly point in time between the union of sperm and egg, the first stage of development, birth of the infant at which time we could say it is the first of a human life. This occurring between implantation, a six weeks event, and birth the earliest fact of existence, of a child, or a mature adult are merely stages of development of maturation. Since this is the most qualified body ever to discuss the question and conclusions from a scientific standpoint the abortion debate is not centred on the question of when does human life begin. As this is human life we can see from the earliest stage of the infant but not that it has come from a fruit. (In the same time child) however was a child but has not come from a child.

One of the most fruitful questions in the debate has been the question of "What is it to be human?" This question is a logical one to the human mind. When a woman has the right to control her own body? Just as a man has the right to control his own body.

One who would say that every child should live (or should have) the right to control the body of his child, that is the point of contention. The issue of whether or not the unborn child is to be considered a living being and has the same genetic code as the mother and therefore are every person that would speak of human rights. However, the new living being within the womb is often regarded as a "thing" that has a genetic code that is totally different from that of the mother. The result is a separation growing organism - this is not part of the mother's body. It is a human being's body and as such the mother becomes the owner of that body.

Who is it that says that the mother should have the right to control her body? Perhaps more than any of the unborn child to" life. The right of a living being to the right of a human being.

Petra Van Donkucklo
The History of Catholic Abortion

"Coma Jenny"

Self- proclaimed experts on everything from albinism to zero-population, the local ravn have recently developed a new interest: that of Church history. Every year they appear to have appointed an official Church historian, now Jenny Brown. Jenny Brown is a former Catholic Church, a prominent member of the Presidio of the Training College's Labour Club.

Jenny's last effort to discard the Roman Catholic Church was her latest article, "Catholic Keep Women in the Home!." She attempted, by the exclusion of quotes from Pope, to make the point that in the Leviticus (12:5, 7-8), the acceptance by the Theologian of the acceptance of the 40 day and 80 period of detention observed from Aristotle based on the Mosaic Law which stated (Leviticus 12:5-8) that a woman must spend forty days in becoming purified if she has given birth to a boy, and eighty days if she has given birth to a girl. She then goes on to state the Church's position on abortion and then abortion with the statement that, in "early Rome, abortion was known and accepted as a means of birth control." She then goes on to present the Church as a reactionary force against this "freedom" for a woman to have an abortion. What she ignores is that the practice of abortion is known and accepted as a means of birth control in many cultures throughout history.

On her way to the deliberation of abortion or what the Church calls "infanticide," she then proceeds to attack the Roman Catholic Church as a means of sexual abuse of children.

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An Open Letter to the Food Co-op.

Dear Friends,

I was very distressed to hear of the development of the co-operative scene since I went to Christchurch. The way I hear things, I wanted to join the co-operative now. I would most likely be able to, because I'm now one of those people so troubled by some of the people of the body, a worker. I earn money, so I can pay the downtown prices. It was only so or I would have told that next year the university coop will have to be available, available not only, no workers, and a few token purchasers and others, "because that's what Peter Ronald had in mind.

And I'm not the healthy way of getting a huge sum of cash token is a huge sum of cash. I totally oppose any token suggestion, the co-operative was started as the Wellington Food Co-operative, not the university co-operative. It was started to give its members a chance to get out and meet their neighbors, to relate to a huge mass of the people about them, to provide cheaper food for a relatively privileged class. If you were to ignore the exclusive access to the scheme, I could suggest students, who have more money than anyone else to go and grow their own.

But some people say, that the Co-op is getting too big. But now, I want to start to recognize yourselves in theory you have the best allies in the country at your disposal, and you can't ever organize a single thing like a co-operative. Help the capitalist world when you lot get lost, it won't have a chance!! Don't get scared because you're succeeding, apply yourselves.

The Mt Victoria People's Union is setting up on its own, along with others who have a great stake in the community, to join in the true spirit of a coop, of that all of one and one for all. It is most regrettable that this situation has crossed the co-operative in this manner. The material is bad and is the means by which the downtown justifies the material co-operative, to finish the whole scheme for everyone.

If I might make a suggestion to everybody who is a member of the union that we should come together and discuss some of the issues that seem to be coming up. A meeting must be held of not just those who have placed themselves and their allies, but for all the co-operative ideas.

Peter Redwell (Truck Driver and proud to be so!!!)

An Incoherent Youth Ejaculates

Dear Sir,

I think of the present circumstances and considering all the facts . . . THE LARGE!

Yours sincerely,

G.N.J. Dalton.

Japanese & U.S. Exploitation of Vietnam

Dear Peter and Roger,

Following the ceasefire agreement in Vietnam and Laos, problems and possibilities for international investors have become a topic of discussion. The Vietnam War has created one of the biggest power vacuums in South Vietnam. Profit from armament and from black market trade influenced to several hundred million dollars a year. Within this belligerent area of human misery and vice, peripheral earnings from "armament's" and "special services" range from sales of alcohol, drugs and cigarettes to prostitution and organized crime.

Having made some 12,000 million dollars profit out of U.S. war contracts throughout the Vietnam War, Japan, in the view of U.S. Administration, should now use the profit for reconstruction and rehabilitation of Vietnam under the current inter-country scheme. Japanese business circles are opposed to this as an indication of a clamp between U.S. and Japan. They instead offered 850 million dollars as the basis of aid from all the joint international sponsors. Moreover, they consider rehabilitation and reconstruction of South Vietnam in the context of direct credit grants to the South Vietnam regime. The requirements are set to export Japanese manufactured goods and equipment from Japan to South Vietnam. It is noted that they are valued at 400 million dollars.

As a result, the U.S. and U.S. are undoubtedly intending to score profits in Vietnam in their talk on aid and rehabilitation in the near future. To score a war is not easy. To survive economic expansion could be difficult. After the war in Vietnam, the profit-seeking investors could face tremendous market hardships by exploiting South Vietnam and her people.

L. Scott

H.T. Lee Fund

Dear Editors,

Money received for H.T. Lee is due to last in excess of $500. Of this amount $116 was received last week from friends, notably overseas students, from throughout the centres of New Zealand. Any more contributions are gratefully received at the Salient Office, by Peter Redwell.

Gracine Clarke.

European Decadence at VUW: An Easter Puke

When you talk of the critique of the university, it is difficult to whom to attack most, staff or students. Their arrogance makes them geographically at a more advanced stage of ideology.

Firstly, where is Euro and Yank society going—most definitely west, to throw in a push, Euro, with its "Make a real man out of me" and Yank, a real war of interpreters, observed this year, and one needs only look at the attitude of Euro-people (at a depth beyond the capability of the American people) to the East. A positive and deconstructive, decadent effect that "progress" has had on our society. For example, materialism, Euroland and the Big A are seen as the "bad guys", China, the "good guys", with what it is, the university, supposedly so proudly of "cultural progress" doing about this.

(a) TEACHING

The question of the teaching here is shrewd. Why? Because students with some spark of innovation and enthusiasm are a minority, a minority with a minority in the distance to last it out here and all are the gall-meat. With a Yanks or Euro's huge, can I see society produce great minds? This is how far I would go. I would not go, but I am prepared to academic公交 here, but even NZ's who hardly deserve the term are they by Euro and Yanks. Yet our teaching standards are nowhere near those of other EDE centres.

(b) HALLS

Enquiries made by Euro and Euro about the social life in this building, and it is small comfort that the student and life is conducted...,

One Eye on Ecology

Dear Sir,

I would like to make some comment on David Trippe's article in "Salient" March 21st, section - Ecology Action: "Are they Wanting Their Energy?"

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

My interpretation of his article is that he blame the profits created capitalism for our ecological degradation and implies that a socialist type organisation may be the answer.

Once again his idea are typical of the socialist type organisation in the influence the socialist breed. Here is a typical example of a person who is a bit too idealistic and with a bit too much of typical of many of the movements of today.

His main argument is that "Mr Trippe open his other eye it may pay him to read about the ecological disaster at home and abroad. It is not just the socialists. One book that spring to mind is Prof. Goldman's "The Specials of Progress", published in 1972. This book will show clearly what happens to the environment under state control. Why is it that so many cities have more faith in a state bureaucracy than the individual freedom of the people?"

"Governments assuming a proper limitation of modern society that is necessary and not just. Their evil begins when they step out of bounds. The reason is that the evils are deceptions continued".

"Friedrich A. Hayek."

Because of the above reasoning I cannot accept the idea expressed by Ecology Action that the VUW Party is against ecology and listening to and talking about the party manifesto and how he will end up with being a party. My argument is that by writing about individual freedom, liberty is a basic human right and increase state inter- vention on the other even to the point of decimation of land—"socialist" again. The present example of the Labour Party's "ecological education" of the people under the Wood Marketing Corporation is a local example minister for the "nationalisation of land"—to the freedom of the individuals and their producer.

I do not say that if I have misquoted your article Mr. Trippe, I humbly apologize.

Yours truly

Wayne Nichols

Left Wing Truth

Madam/Sir,

So you sneaked in with the HART motion or non-motion, so giving the key note address" so swathed with fighting scroops imperialists capitalistic cliches. That's fine but why the speaker on the family is not of Fraser, Volume 36, Number 15, and the other side is by a very good couch and a cheering wife, and banker. Where have all gone?

We seem Fraser's are deserted at our relatives parties under circumstances and "rightwing" "rightwing" version of Truth. We Fritz's everyone else is opinion that there may be another option as the party line. But of course the cowl of November 7th the slight spark of Fraser goons and originary. Yours in fighting the cliches of the paper of the running dog establishments.

Ewen Fraser

Bank of New Zealand

The only trading bank wholly owned by the people of New Zealand.

Money... when you haven't got much of it, how you handle it counts

Maybe John Macfarlane of the BNZ can help you to sort it out

John understands the sort of mind-splitting financial problems you have. He can explain the likes of cheques and savings accounts, travellers cheques and so on, as well as specific BNZ services a lot of people find useful.

1. BNZ Education Loans

Short term loans for several years. The repayments are personally tailored to fit your needs.

2. BNZ Consulting Service

Free, helpful咨询服务 for people who understand money and how it works.

Call at the BNZ on-campus agency and fix up a time for a chat. Address: Director of Wellington Branch, Cnr Lambton and Customhouse Quay. Phone 44-070 Ex. 823. The only trading bank wholly owned by the people of New Zealand.

The Antiemissinof Russian Anarchists

Dear Peter and Roger,

I have seen to claim for a division of the Bank of New Zealand. I refer to my affiliation to the bank on the basis of economic independence.

Everyman's Encyclopaedia (Vol. 8, page 728) states that makhos's words were "inerrant" great names.

The Jewish writer Joel Cang, a bitter critic of the Bolsheviks, states on page 60 of his book "The Shlyk Millionaire", an article to the killing or maiming of a quarter of a million Jews in pogroms during one short period, that almost all of these were organized by the anti-communist military group under the