

CRACCUM

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Photograph — Max Oetli

EDITORIAL

What's happening, Exec?

The executive of the Students' Association operates on very simple principles. Its members have a dual function. They are elected to a specific portfolio, whose activities they administer through sub-committees, and they also act collectively, dealing with the general administration and policy of the Association.

The exception is the president. His duties are not limited to one specific portfolio, but he is instead elected as student representative, expressing in his election platform a policy of general objectives on behalf of his executive. This is not to say that the executive is in any way obliged to accept fully every aspect of this policy; its value lies instead in its unifying function. For it provides an indispensable frame of reference within which the executive must work, modifying it according to their own beliefs, yet at the same time being unified in their attentions and activities by its range of alternatives.

If the president fails to recognise this he is either misinterpreting his function as president, is politically naive, or has no policy.

President McCormick's recent "pep talk" to executive, and his legislative record so far, suggest that he is guilty of all three charges.

Mr McCormick has said that he has deliberately "not provided leadership", because he considered his executive members to be "mature men," while obviously misrepresenting the character of these exec members, he also fails to realise that his position obliges him to provide leadership, even if his colleagues were petty-minded, self-seeking, conniving politicians.

He also seems to believe that the executive members are there "to suggest . . . policy", a function which obviously must also be his own. Yet, in fact, his lack of initiative to date seems to suggest that he has no policy himself.

During his term as president only two motions have been proposed from the chair. Yet on the other hand about 60 per cent of the remaining business has been initiated by two individual exec. members who admit to being opposed to McCormick's leadership. Thus what McCormick has done is to implicitly delegate the essential function of his office to a hostile executive, and made his position not only redundant, but in fact threatened. Thus he is only helping to foster the disorder he is deploring.

Yet there are two sides to the story. Mr McCormick also has criticised exec. for "spending their time sniping at each other", instead of getting on with their job. While this criticism is, to a certain extent, a rationalisation of his own failures in terms of his opponents' inadequacy, his comments still have some relevance.

The exec. system necessarily obliges its members, if not to agree with policy, then certainly to acknowledge their colleague's right to formulate it in a rational way, and similarly to recognise that their own point of view may be inadequate. Yet the present exec. members seem unable to do so.

Consider for example, the record of one junior member. In the course of two meetings he has proposed a motion of no-confidence in the president, threatened to leave the meeting so that there would be no quorum, proposed or supported six motions of censure against Craccum, and actually resigned. This hardly suggests a very accommodating approach to his duties.

This is not to suggest that this individual is solely responsible for the chaotic condition of exec. at present. Such a suggestion is ridiculous. In addition it is perhaps true that executive members may be forced to overstate their personal case to compensate for the lack of leadership with which they are provided.

Yet if this attitude is typical, and it appears to be, it can only serve to increase the existing confusion, and reduce the efficiency with which exec. discharges its collective duties.

The present exec. should remain in office until August. Perhaps by then it will have managed to achieve something; stranger things have happened. Yet since Mr McCormick feels that "things are ticking over nicely at present" there seems little hope of substantial improvement.

—M.V.

MR W. D. WILSON

Senior Lecturer in Architecture

Never has there been anything quite like that class in the School of Architecture, later to be known as the "Famous Fourth" — little more than an outer group around Bill Wilson's inner group, "The Group." Protest actions, manifestos, the sacred banner of "open design," the whole terrific do-it-better drive of the returned soldier generation at the university, jolted architecture in this country like no earthquake before. By words and example, the Group attacked such sacred cows as by-law-happy construction and State Advances design standards; they even assailed that supreme moral tenet of the profession, now so effectively tottering all over the world, the Prohibition of Contracting by Practising Architects. By-law and loan money inertia have managed to salvage as much as possible of bad old architecture, but it was fascinating to watch the old guard of the institute simply melt away before the Group.

Or rather, before the ideas of the Group. Because the Group

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as an organism, first a student movement, then a firm, had begun to disperse at the same rate as its ideas became commonly avowed principles. Avowed, yes, though seldom fully understood, and even less frequently applied. What was holy purpose and bitter earnest to the Group — honest construction, unprejudiced plan — became gimmick and coquetry in lesser hands.

Bill and his able but diminishing band did not succeed in breaking in to big practice. And so, after a never-ceasing lecturing campaign on the fringes of official architectural education, Bill joined the Faculty, following the example of the movement's mentor Vernon Brown. The spare, sophisticated Englishman and the stubborn Kiwi with the big laugh and a forehead like a battering ram understood each other like nobody else. They understood modern architecture and what it meant in this country better than anybody else.

We won't know for some time yet, how much we have lost by Bill's passing. I. V. Porsolt.

SPORT AND POLITICS

Since the time of their conception the Olympic Games symbolized the epitome of amateur sporting achievement and have by nature of their composition stood to foster the brotherhood of nations and men. The charter states that no team shall be barred on grounds of colour, religion, or ideology. With this ideal before him, Mr Avery Brundage, in August 1963, commented with pride: "The Olympic Movement is bigger and stronger than ever. Our principles are unshaken. We have no place for political fights." A valid statement in view of the fact that Germany had agreed to participate under one flag, and North and South Korea seemed ready to accept a similar agreement. Also South Africa, who persisted in including racial discrimination in her sports policy, was omitted from the Games.

But, can Mr Brundage again speak with such pride of the Olympic Spirit, after political mob rule swung a democratic sport-guided decision and ultimately caused the exclusion of South Africa from the 1968 Mexico Games? In 1967 an International Olympic Committee (IOC) Commission was sent to South Africa on a fact finding mission to see what sport policies were to be followed by the South African Olympic Committee. Following a nation-wide survey lasting for some months the Commission presented its report to the IOC. This report "published this week has encouraged S.A. Olympic officials to hope that S.A. would be readmitted to the Games." (Auckland Star, 3.2.68). In the meantime "the S.A. Government promised to send an integrated team in which white and nonwhite members will travel together, wear the same uniform, compete against each other and be chosen by the same racially mixed election panel". (Star 16.2.68).

On the basis of the Report received the IOC Congress, at Grenoble, then agreed to a secret postal vote, for they felt it to be too great a decision to be made in haste at the meeting. The Ballot was held open to all members of the IO movement. Was this not the time, if everyone was so abhorred by the South African Policies, when the South African application should have been rejected? The South African application was granted approval on a democratic basis which presumably implied that the world of sport was seen for S.A. to compete.

Let us look at the nations that threatened to boycott the Olympics owing to S.A.'s readmission. Their decisions to boycott came not from the Sports groups, initially, but the Political regimes. And who were the nations that were causing such a rumpus? Indeed, it was the African States, later aided by some Asian nations.

It is little wonder that the world succumbed to their blackmail. After all, they are such paragons of political virtue and pillars of sporting integrity. They don't discriminate against races in their countries — is that because they have either murdered them, or driven them out? In 1963 the Games for the New Emerging Forces (GNEFA) were held in Jakarta. We may recall that these games were virtually a political rally. The major statements from them were not of athletic prowess, but ones concerned with showing those Imperialist Dogs, etcetera. Then came the Commonwealth Games in 1966. Quite apart from hindering the Organization of the Jamaican Games through entries that were withdrawn or made in the last minute (Star, August 1966) we also were given an example of the development of African Sportsmanship. None other than the celebrated Kenyans (Temu Kongo and Keyno) refused to give the customary handshake after their events, to their white running mates and then just to show who really ran the show their supporters went screaming round the track chanting "Black, Black, Black . . ."

It is little wonder, after such a fine performance, to be repeated in Melbourne in 1967, that the world was afraid to lose these great sportsmen. The view that the Olympics is a sporting function, for the glory of amateur sport, seems to have gone by the board.

When men sat down to reason out the decision South Africa was admitted, however, when the men

acted in panic and fear South Africa was expelled. Government by fear usually implies dictatorship and tyranny — a noble thing for this great, supposedly democratic, liberal era to succumb to.

In years gone by the Games have likewise been threatened. In 1936 Hitler's "Master Race" doctrine put the Olympics in jeopardy, similarly preparation for the 1952 Helsinki Olympics was completed under a threat because of the admission of the Communist

This article by no means reflects the opinions of the editors. We would appreciate comments on it from as many readers as possible. Copy closes on Monday, June 4th.

Bloc countries. In both cases, 16 years apart, the Olympic spirit for sport and brotherhood prevailed and the Games turned extremely successful.

Now, ironically 16 years after Helsinki, the test of sport versus politics has come again. The world's initial response was with the good of sport at heart. Then came the "unofficial" threats of boycott, which I believe, if the interest of sport was to the fore, would not have occurred, and if they had surely those nations would have been no loss to the sport movement, for their ideals lay not with the Olympic Philosophy but with power and politics.

It may be noted that when the African Governments threatened to boycott the Olympics, South Africa, in the interest of sport, offered the African Athletes who would have been affected, facilities to train with the S.A. Olympic team. We have heard of no reciprocal gesture from the Afro-Asian States — yet South Africa has virtually three gold medal certainties plus place-getters in swimming and athletics. Thus it

by GJOKO RUZIO-SABAN

would appear that the Afro-Asians were in no way concerned with the Olympic sport but only in politics. Surely there is no place for them in a sporting movement, such as the Commonwealth or Olympic Games!

Let us remember that the IOC required from South Africa that "racial discrimination (be) removed from amateur sport," the reason why she was prohibited participation in Tokyo. South Africa set about to get this fault remedied and did so beyond the wildest dreams of most people, for apartheid was, as all new doctrines, still very rigid. For sport, South Africa made gigantic concessions in her ideology, a thing that none of the Communist nations were required to do. Would you call annihilation of a race of people acceptable and separation not?

Russia today is a major sporting force along with her satellites but they are still trying to spread the Communist ideology.

Australia likewise was never excluded when she pursued her white Australia policy. Let's get some regularity in world opinions, if they are so morally bound. But if they are only resultant through threats from Black Power, let the nations turn from all their neighbours in shame for being without convictions.

South Africa does not crusade for her doctrine, she keeps her internal affairs to herself, more than can be said for the Western or Eastern Blocs. Therefore, she cannot be accused of politicking, the very element the Olympics movement is trying to remove.

The question ultimately is not one of should or should not South Africa compete but whether a political veto should overrule a sports group's decision in the field of sport. I have never found synonymity between the words "sport" and "politics!"

THE LIBERAL-MINDED NEW ZEALANDER LOOKS AT THE U. S. A.

by Dougall

If there's one thing I can't stand it's racial prejudice. The things that are happening in America really make my blood boil. Ghettos, discrimination, hatred, murder. Is it any wonder that the Negroes are rioting and looting and burning buildings, I mean, you can't give people their rights with one hand, take them away with the other, and expect them not to kick up a fuss, can you? It's incredible, really. There's America, the richest and most technologically advanced nation in the world and it can't even solve its own social problems. The trouble has deep roots, you can be sure of that. It's a cultural matter, really. American society is based on free-enterprise and everyone has got to feel he's going somewhere. If they keep the Negroes at the bottom of the heap, then even the poorest white feels he's better than somebody else. It's a problem they're going to have to solve, though. A civil war in America would ruin its economy and then the whole world would be on the brink of disaster. Not that it's much good us worrying about it. They've got to fight their own battles. It makes you sick, the things that are going on, though. Thank God it doesn't happen here. At least the Maori Wars brought people to their senses so that they left each other alone. We do have cases of discrimination, everybody knows that, but, all in all, the two races live in reasonable harmony. Prejudice isn't widespread. One thing I don't like, though, is all those people who try to prove the dark races are as intelligent as the white. Why should they need to prove it? No normal man in his right mind would dream of trying to claim that Europeans are intellectually superior. The differences are cultural. What we need is a bit more understanding, more give and take. After all, we could learn a lot from the Maoris. If we had some of their easy-going attitude, we might stop wearing ourselves out trying to get somewhere. I mean, there's nothing inherently valuable in the Protestant ethic of hard work and self-sacrifice, is there? It would do some of us a world of good to relax now and again. Take today's young folk, for instance. They always seem to be excited about something. If it's not pop music, it's protests and demonstrations. Now, I'm not saying they're wrong about Vietnam — keep an open mind about that — but surely there's enough trouble in the world without making more. What's the good of fighting policemen and creating disturbances. It doesn't achieve anything. They're just wasting public money and embarrassing everyone. No I'm afraid irresponsibility like that really annoys me. If there's one thing I can't stand it's people who deliberately go about disturbing your peace of mind for no cause.

PUBLIC RELATIONS OFFICER RESIGNS OVER STUDENT ARREST ROW

Mr Michael Law the Public Relations Officer, gave an exec meeting on May 6 what the president described as a "traumatic shock" when he submitted a letter of resignation to the president after a motion that he had moved was defeated.

There was a disturbance outside the cafeteria involving several apparently inebriated students who had returned from the Civic Hotel. According to exec members present the disturbance, on the night of April 29 ("Drink the Pub Dry" and "Capping Cabaret"), seemed to be getting out of hand, and Mr John Latta (a member of the Capping Committee), acting under the request of Mr Richard Rudman, called in the Police "to restore order."

When the police arrived the disturbance had become more violent and a window of the caf. was broken. The police then arrested a student and subsequently charged him with wilful damage.

Despite efforts by Mr Gary Gottlieb, the police insisted on continuing with the charge.

At the exec meeting of May 6, Mr Michael Law suggested that, in view of our substantially improved relationship with the police, every effort possible should be made to get the police to drop the charges and allow AUSA to discipline the student through its own machinery.

Mr Law argued that it would be bad public relations to have the association's "dirty linen" washed in public, and that exec members had to bear in mind that several of them would appear in Court, probably on opposing sides.

He felt that another "student drinking offence" would ruin the good public relations that had been built up over Capping.

Mr Gottlieb, on the other hand, said that the student deserved what he would get, and that the attempt was doomed to failure because his own attempts up to that date had been unsuccessful.

The motion was then lost. Ten minutes later Mr Law produced his letter of resignation saying that this defeat of his motion was nothing less than a vote of no confidence in him as Public Relations Officer. He then

walked out of the meeting visibly shaken.

He was followed by the president who urged him to reconsider his actions. However, Mr Law affirmed that he meant what he had done and the president returned to the meeting.

Mr Gottlieb then proposed that the executive accept the resignation, and it seemed as though this motion would be passed from an informal vote taken by Mr Gottlieb at the time. However, the exec then moved into committee and ruled that the motion was out of order, and that it would be upon the table.

The next morning Craccum spoke to Mr Law who emphasised that his actions were not impetuous, but merely an attempt by himself to act in the interests of students, and to stand up for his own principles.

He considered that a Court case would not merely punish the student concerned but would affect the whole of the students' association.

There were then some hours of intense lobbying by exec members, during which time Mr Rudman was threatened with violence by another exec member.

POLICE CALLED

Craccum asked Mr Selwyn Anderson, Social Controller, why he had not called the police himself, as he was supposed to be in control of the function.

"Ask Richard (Rudman) that, he

wanted to run it so I let him. I don't even know who called the police."

Mr Rudman stated that Capping Cabaret was a Capping function and as such was under his overall control. He said that he happened to be there at the time and considered immediate action necessary. He did not, however, request the police to make any arrests.

Craccum also asked Mr Rudman why professional security guards had not been hired in view of the fact that it was likely that people would return from the Civic to the caf.

Mr Rudman explained that this was considered on the afternoon of the cabaret, but in view of the small number of tickets sold, and as a matter of principle, it was felt that the normal safeguards and a dozen senior students who were requested to remain sober would be all that was necessary. However, they were not enough to deal with the situation.

An emergency exec meeting was called and Mr McCormick opened it with a brief summary of the issues involved.

As he saw it the first issue was the matter of publicity, which was the main point of Mr Law's original motion.

The second was whether the offence was serious enough to justify a criminal conviction against a student when AUSA's disciplinary system was capable of punishing him if he were guilty.



The third was exec's responsibility to maintain discipline in the new Union Building, and to see that it did not degenerate into the mess that the previous one had.

He then emphasised that whether the student was guilty or not had only incidental relevance to the debate, and asked all exec members to take all these three points into consideration.

The motion was then recommended and moved by Mr Price and seconded by Mr Ruzio-Saban.

Mr Price stressed that where students took it upon themselves to behave in a way that got them arrested at Association functions, the whole Association suffered, and not just the students.

He concluded by saying: "If this case comes to the Court there is the possibility that the names of certain exec members will be dragged through the mud."

Mr Alan Liddell suggested that the whole situation could be solved if there were no witnesses from the executive.

However it was pointed out to him that these witnesses were going to be subpoenaed.

Mr Gottlieb, the principal opposer of the motion, then stressed that he was in no way politicking on any platform and went on to say, "I have no motives for seeing this guy get what he deserves."

Mr Gottlieb felt that the student deserved his arrest because of his behaviour throughout the night.

He asked if students were to be given different rights to the rest of the community. He concluded by saying that if students weren't prepared to obey exec authority then they must obey outside authority.

Mr Quinn then stated that the major issue was the publicity problem and he felt that "the whole thing could have been hushed up. Unfortunately this can't be so. As for students in Court—I don't give a damn. They are private individuals and what they do outside 'varsity' is their own business. We've blown this whole thing up ourselves so it's no good trying to hush it up now."

Mr Quinn continued that it was the precedent that he was really worried about. He then moved an amendment to be made to the original motion: "That the president be asked in his individual capacity to approach the authorities regarding the prosecution of a student arrested on union property on the night of May 14."

Mr Law then proceeded to defend the motion saying that he had resigned because he regarded the defeat of the motion as a rejection of his advice as PRO.

He then said that Mr Gottlieb had spoken about obeying authority. Mr Law felt that the students' own disciplinary system

would gain a lot of prestige and respect if it could deal with an important issue itself. He said that the exec had a responsibility to show the students that it could administer the rules itself.

Mr Rudman, speaking for the first time during the debate, said that he regretted that personalities had been brought into the debate.

He said that the Students' Association had no legal right to approach the police at all, but that it was part of their responsibility as elected representatives of the students to do this in the interests of the student body.

He said that if Mr Gottlieb, a member of the disciplinary committee, did not consider that the disciplinary committee had any authority in this case, then he had no faith in the members of the committee.

The motion was then put to the vote and was carried:

For: Law, Rudman, Price, Ruzio-Saban and Quinn.

Against: Gottlieb, Anderson and Liddell.

—Richard Harman

NZUSA SUPPORT QUESTIONED

The perennial doubts over the value of NZUSA have now stricken Otago students. Students at Otago, who pay 50c to maintain the national body, are wondering whether it is worth it. And such murmurings are not confined to the usual anti-establishment lobbies at Otago—they are the loudest in the heart of student politics, the executive itself.

Otago's Intellectual Affairs Rep., Adrian More, said at a recent exec. meeting, "We are dissatisfied with the structure of NZUSA. Education Commission is the only relevant one and it costs us \$2000 a year for our 4000 students."

His colleagues agreed on the need to question the material benefit seen for students' 50c. They granted that the new insurance scheme is worthwhile, but pointed out that Otago could subsidise its own scheme if it retained its \$2000 grant.

The executive discussed secession, but seemed concerned to make a bid to change the national body rather than to leave it.

"It would be of grave consequence if Otago did secede," said Acting President Joseph Manickavasagam. "In Easter, 1969, we must be able to say that we are morally justified in paying 50c."

Calling for a complete reappraisal, he said, "We must think about it and try and change it."

"Don't snipe at each other" McCormick tells executive

Having faced a tough cross examination of his presidential policy at a recent Exec meeting Ross McCormick opened his normally routine President's Report with a sharp "pep talk" to his executive.

He said that Exec members were not there to spend their time sniping at each other but held their positions for one common objective. This was to see that students got value both from their elected representatives, and for their annual fee.

Mr McCormick admitted that part of the reason for this sniping was that he had not provided strong leadership, but since that he had thought that he had a strong mature team.

He told Exec members not to spend their time making themselves acceptable to everybody and anybody and reminded them that Exec was a policy making body.

This report was not greeted with a standing ovation by Exec members present, but one noted a rather strained silence until Mr Rudman stated in hushed tones that, although a presidential pep talk was rather inspiring, it did little towards the actual running of the Association.

At this point discussion faded out, and then the executive moved into committee and took the unusual step of clearing Craccum and a group of spectators from the room.

Nearly an hour later they moved out of committee and passed the following resolutions:—

1. Moved: Gottlieb/Law.—That a



mileage allowance of \$400 per annum be paid to the catering manager.

2. Moved: Gottlieb/Johnston.—That all complaints concerning the catering facilities be referred to an executive member and thence to the President or Vice-President who would meet weekly with the catering manager.

the secretary, the accountant and the business manager to discuss them.

3. Moved: Gottlieb/Johnston.—That the employment of an assistant to the catering manager be authorised at a salary of \$2400 per annum.

The meeting then continued with routine business.



CAPPING

Row Over Capping Book

Capping controller, Richard Rudman, in his last meeting as an executive member, was hauled over the rocks last Monday over the sale of capping books.

Well over a thousand books are still unaccounted for.

Two thousand seven hundred (over half of the numbers sent down) were returned from Hamilton unsold.

Public relations officer, Mike Law proposed that the business manager of the Students' Association be made constitutionally responsible for the organisation of the sales of Capping Book on future capping

committees. The motion was passed.

During discussion on the unsold books, both the treasurer, Norm Johnson, and the business manager, Terry Quinn, pointed out to the meeting that they had advised against and dissented from the decision at a previous meeting to buy 30,000 instead of 25,000 capping books. If they had been listened to the whole situation would not have arisen.

A thorough investigation is to be conducted by Mr Rudman into the whole business of the unsold and unaccounted for books, and he will have a report ready to submit to the next meeting of the executive.

The meeting was Mr Rudman's last as capping controller. His term of office ends this week as he takes up the temporary position of "capping expeditor" created for him at last term's AGM.

"I am sorry to be leaving this executive," he said, "because I feel I have a lot to contribute to it, and because I am concerned about the direction it is taking."

He said this in reply to a vote of thanks and congratulation on his running of capping week, proposed by the president of the executive, Ross McCormick. The motion was passed without dissent and by acclamation.

ACADEMIC DRESS SUPPLIES INCREASINGLY INADEQUATE

Most graduates each year wish to be ceremonially capped. For this they need the appropriate hood, gown and trencher, which they can hire, buy or borrow. To buy a complete outfit is an expensive business, particularly as most students are not likely to require such articles again. The stocks available for hire are limited, so there are inevitably those who miss out here. Successful borrowing of academic dress depends entirely on the resources of one's friends. Many graduands equip themselves with a combination of methods—hiring what they cannot borrow, buying what they cannot hire. Still, each year, there are some graduates capped in absentia, because they have not been able to equip themselves with the required academic dress.

Craccum interviewed Mrs I. W. McKinnon, president of the Auckland branch of the Federation of University Women, on the resources of this organisation for the service it performs in the hiring and supply of academic dress.

"We try to do our best for the students," said Mrs McKinnon,

"but early applications are essential if a graduand is to be fully outfitted for capping." Forty-six volunteers are engaged in the tasks of obtaining, looking after and distributing the hoods, gowns and trenchers and the federation has found that with the number of graduands increasing every year, it is unable to supply them all. However, less than 10 per cent of those who applied this year could not be fitted out, while around 60 per cent were provided with full academic dress.

The hoods are made by a group of 10 members, while the gowns and trenchers are bought or borrowed. Stocks are added to regularly and there is virtually no loss, but it is becoming impossible to satisfy the increasing demand: voluntary work of this nature can only achieve so much.

Academic dress is hired out for different occasions and events throughout the year, but the greatest demand, of course, comes with capping. The hire charges are \$1.50 for a hood, \$1.50 for a gown and \$1 for a trencher. There is an \$8

deposit if all three are hired, which successfully guards against "souveniring" by the sentimental, or the use of the gowns as blankets by the impecunious. Since brand-new gowns alone would cost the student over \$20, these charges are reasonable, especially since federation members do their best to keep old stocks in good order.

Every year, the money raised by the hiring of academic dress is used to provide a fellowship for a woman postgraduate or research scholar. Every branch in New Zealand contributes toward this fellowship, which is worth about \$2500 a year.

The federation endeavours to provide as many graduands as possible with academic dress for capping. The growth of the university over the last few years, however, seems to be gradually outstripping the resources of the federation. Voluntary work is slowly becoming insufficient to supply the increasing demand. Only the students themselves can remedy this deficiency.

—Jaqueline Wheeler



The procession in retrospect.

Photograph — Bob Halliday



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No Phunction for Phred but Charity Collection "Fantastic"

In the past there has been a party known as "Phred's Phunction" for those students who collected for Community Chest in the annual students' appeal.

This year for the first time in years, there was no "Phred's Phunction." The total number of collectors was only 59 per cent of last year's total. The money collected fell far below the \$10,000 goal.

"Up until the last minute I understood that there would be something for those collecting for charity. On Wednesday, I went to the Studass office to make sure but Mr Richard Rudman (Capping Controller) said there wouldn't be one, so I didn't collect," one third-year student said.

However, not all students knew there would be no "phunction." One student who collected nearly all day said he thought there would be a "party" and was disappointed when he found there was none.

Mr Richard Rudman said that after considerable discussion, over a period of eight weeks, the Capping Committee had finally decided that there would be a party for collectors.

"Some members of both Capping Committee and the executive were quite adamant that there should be no party," Mr Rudman explained. "They felt that students should not have to be bribed to collect for charity."

"But when the final decision was made to have a party it was too late to find a suitable 'venue.' The university refused us permission to use the Rugby sheds and at that stage we just couldn't get a large hall or a ferryboat for a party of that type. Even the possibility of a barbecue was examined," Mr Rudman said.

Considering the lack of a phunction Mr Michael Law, Public Relations Officer, described the result of the collection as "fantastic."

The 680 students who collected this year managed to bring in nearly \$6000, only \$1000 less than the 1100 students who collected last year.

Other students thought last year's party was a waste. \$500 was spent on the beer for the party — i.e. about 1/6 in every £1 donated to charity.

Last year's phunction was described by many as a "drunken c-gy." "They wasted a lot of beer. There was so much they were pouring it over each other."

Some students questioned the right to take money from the fund collected for charity in order to put on a "booze-up" for collectors.

"I've got nothing against the party, but if money is being collected for charity, as much as possible should go to charity. Students remuneration should be kept to a minimum," said John Bowles, who worked for eight

years before attending university.

Several students agreed with him. "I was hoping there wouldn't be a party this year," said Mr K. Cullum. "I didn't see it necessary to have one for a start. I consider that if students decided to organise a collection for charity, there shouldn't need to be any perks," he said.

"I don't mind them having a party if they pay for it themselves. But I don't think part of the funds collected for the community should be used to 'bribe' students to collect," he concluded.

However, Richard Rudman said that the money spent on the phunction (\$550 last year) was "legitimate expenditure." "It's nothing to be ashamed of," he said.

"I would have hoped that students did not require such an incentive, but we must accept that we have to spend money to raise money," Rudman stated. However, some students thought that money was needlessly spent on last year's phunction.

"If we are gaining money for more than community purposes then we are acting under false pretences," said R. G. Green, who thought that the money spent on the phunction was out of proportion.

Many collectors felt that some people were reluctant to give to the collection because they knew some of the money collected went to a student party.

"I know of no member of the public who has been aware of this," said Richard Rudman.

However, one collector said that he was abused so many times because of this last year that he didn't want to collect this year. "Older people thought the money was for the students and that that was why the collection was called 'Students' Charity Appeal,'" he said.

Other collectors said that they had heard comments such as "Why pay for other people's beer?"

"Although some people seemed to know that the money would go to Community Chest, many were not sure where it was going and several seemed to think that the money went to a student booze-up," one collector said.

Richard Rudman replied that the publicity had stated that the money would go to Community Chest.

Many collectors still thought that in future greater publicity should be given to the appeal and to the fact that the money does not go to the students but to the community.

The question still remains: Do students need an incentive in order to collect or could the next appeal depend solely on those who collect because it's a worthwhile cause or because they enjoy doing it?

—Barbara Lagan



Après moi le deluge

Photograph — Bob Halliday



Voila . . .

Photograph — Bob Halliday

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homosexuality

the facts and the experience

Alex Comfort in his *Sex in Society* (Penguin) outlines some of the "facts" of homosexuality in such an articulate and convincing fashion that I would not attempt to do so myself. Besides which Mr Comfort's opinions are much more authoritative and objective, much less open to a charge of bias, I think, than my own. Here then are some of the "facts" from "Sex in Society."

"The causes of homosexuality are almost certainly environmental, though constitutional factors may contribute to make a given individual sensitive to environmental pressures. The older conception of a 'third sex' . . . has no basis in reality.

"A homosexual phase at adolescence is common if not general in males and may persist into adult life.

"We have to recognise that while the behaviour of a predominantly homosexual subject in our culture is often a symptom, though it may be the sole symptom of neurosis, the attitude of society as exemplified in the courts is itself a neurotic attitude. The fact that it is statistically certain that some, at least, of the judges passing sentence have themselves had homosexual experience has been extended to suggest that much of the reaction evoked by the whole issue depends upon the repression of homosexual memories and impulses in the public at large. If all psychopathies are suitable for compulsory treatment, then the anti-sexuality of English and American cultures, which is itself a deviation, falls in the same category and should benefit from similar treatment.

"In dealing with homosexuality the main task at present seems to lie in stressing the potential presence of this pattern of conduct in a high proportion of males, at its lack of social importance even in individuals where it predominates: in other words, it is at the worst an illness and at best a socially irrelevant preference. One

frequent rationalisation of the legal attitude takes the form of a conviction that any adult who exhibits homosexual behaviour, even if he is detected only on one occasion, is potentially delinquent and likely to assault or seduce children. This view is entirely unsupported by facts.

" . . . Kinsey's pointed remark that if all American males who exhibit homosexual behaviour at some time in life were to be treated according to the letter of the law, a majority of the male public would be in prison and the unimprisoned would be rather too few in number to staff the penal institutions which would be required to hold them!

"It is in this group (homosexual cases) that the law acquits itself worst, because of the severity of the sentence, the social irrelevance of the offence, the frequency with which it is prosecuted, and the intensely emotional attitude adopted by the judges."

The "Experience" and the Conflict

Mr Comfort gives us some of the facts, the facts of what a homosexual is and the attitudes of society and the law toward him. But here are other facts, the facts as seen not by an objective sociologist, but by one directly involved in the conflict, the facts as seen by the homosexual himself. But perhaps I'm not justified in speaking of "facts" in this context; let me rather use the word "experience" — the experience of what it is like to be a homosexual.

In the first place I shall apologise for what may read in places like morbid self-indulgence. On the other hand I must add that all I write is written with a deep conviction derived from experience.

I feel compelled to write this article because I am angry and

frustrated at the ignorance and intolerance I see and feel around me. Yet, even as I write this, I realise that I am equally angry and frustrated with myself. It is a conflict of love and hate. All at once I love myself for the reality and beauty of my feelings and emotions, for the conviction that I am justified within myself, yet I hate myself for my inability to express these feelings properly, for my lack of social justification.

I am at once justified and not justified — relative to myself I am blameless; in social context I am at best a curiosity, at worst a criminal. I love the objects of my love and desire because of their love and beauty but I also hate them for their power over me when they (unwittingly) draw out my emotions and then are not able to fulfil them. But I am not ashamed of what I believe and know to be true.

For this reason I would like to stand by what I write. Unfortunately, I feel compelled to remain anonymous most especially for the sake of my family, but also, I think, for my own sake.

Since puberty I was haunted by secret desires and guilt, which remained with me unexpressed and indeed only partially realised for about seven years. Perhaps if I had in fact had some genuine sexual experience during this time I might well have developed out of the adolescent stage of homosexuality. Instead it remained with me until that moment when the bubble burst and I suddenly knew what had to be done. I went out on to the streets to find someone who was suffering as I was. Sordid, perhaps, but somehow necessary.

Driven by an Impulse

I was being driven by an impulse that was a part of me, a feeling I did not want to face or accept but which I could no longer deny. By denying it or trying to ignore it I was denying a part of myself. And I have learned that, for me anyway, the sexual instinct is one of the strongest elements of the human psyche and the most ruthless in its reaction against suppression. The morbid sexual inhibitedness which is so much a part of our society is based on a personal fear of the power of the individual's sexual impulses. In a sense we are afraid of ourselves. My fear was more acute because I was also ashamed knowing that my impulses were socially unacceptable.

However as I entered the homosexual social circle this shame dissolved as I discovered I was not alone in my predicament. Camp* social life was virtually limited to Saturday nights and on these occasions I learnt the way of life of this sub-culture, the language, the mannerisms, the social behaviour, the techniques of love-making. And I knew that this was what I had been waiting for for seven years.

Doubt and Insecurity

But I also found doubt and insecurity. I had to try and formulate my own moral code. Camp life in Auckland tends toward promiscuity and relationships are generally only transitory. I had to decide what I wanted from people, what I could reasonably expect from them, how far I was justified in forcing my ideas on them, how often should I feel the need to justify myself.

I could not decide if this was what I really wanted because I knew I had an alternative. I had no marked feminine behavioural characteristics and I knew I was thoroughly capable of forming normal heterosexual relationships.

*(Homosexual term for "homosexual").



Photograph — Max Oetli

I am able to love in a real sense either sex and was inclined to see this potential as a privilege. I would still like to believe this but experience has tried to teach me otherwise.

At present I am living a rather unsatisfactory double life. The camp world exists apart from normal society and the divided loyalties, the dishonesty that living in both at once involves, seems to have no promise of a satisfactory compromise or resolution. To live in an exclusively camp social world is very limiting and dangerous. The instability of camp relationships, the fickle attitudes which prevail in this sub-culture existing outside the law and social acceptance tend to turn one into an incurable neurotic by the age of 30. The camp life is sometimes called "gay"—it has this rather frantic, nervous excitement which is almost a panic, a fear that age is stealing away one's sex appeal.

In general, it is a short road to disillusionment and desperate loneliness. Yet if I chose to marry how can I guarantee that I and my family will not be haunted by this "other" me and that this may not eventually destroy the family relationship? There is a part of me in both worlds and it seems impossible that I can ever fulfil myself totally. If and when I make a decision one way or the other I shall in fact be denying a part of myself.

The Legality of Homosexuality

The legality of homosexuality has not yet involved me directly, but if I am ever faced with it in a law court I shall certainly defend my right to indulge in activities which have no "social relevance." That the law should consider that it has the right to inquire into, or intervene in any way with my sexual relationship with another person who is a willing party, be they male or female, seems too incredible to believe. As Comfort says, ". . . there is something far closer to unanimity among doctors in regarding our sexual laws as one of the most irrational and uncivilised features of our society."

So far I, personally, have not had to face the legality of homosexuality and it doesn't in fact worry me particularly either. But virtually every day of my life I am confronted by the social attitudes that surround me and

these do worry me. And they are not removed by Act of Parliament. The legalising of homosexuality has been much discussed over the last few years but it is a reflection of the New Zealand mentality, the lack of social conscience and personal honesty, that virtually nothing yet has been done about it in this country. The social attitudes vary from outright hostility to revulsion and disgust.

Among the "enlightened" intelligentsia (students included) "tolerance" takes the form of embarrassed silence. Genuine understanding from anyone on the "outside" seems almost totally lacking. I find I have to censor my thoughts before I speak them and sometimes check my actions for fear of betraying myself. This suppression produces strange side effects—I am sensitive to a sexual element in many of my friendships which threatens the stability of my relationships; I am aware of occasional exhibitionist tendencies which seem to draw the attention of someone to me, someone to whom I am attracted. And this is what I have to live with, this is the mind of a homosexual.

Relationships In Retrospect

In retrospect I realise I have talked more of the homosexual's relationship with society as I see it, rather than with the homosexual's inner world, the world of the libido. If I had concentrated more on the latter this would have read as a pretty sordid little chronicle. The success of the Bloom's monologues depends as much on the frank and honest self-realisation of the reader as on Joyce's skill as a writer. On the first point I cannot judge, on the second I would be sure of failure. But I do believe this inner world is present to some degree within everyone and that it is environment which tries to channel it and guilt complexes begat of social prejudice which try to ignore it.

Perhaps it is a "social inevitability" that this should be, and perhaps it produces the most balanced personality in the context of a civilisation such as ours, but it also creates neurotics like myself. And it is on behalf of the hundreds of homosexuals and potential homosexuals which statistically there must be at present attending this university that I have written this article. That is my justification for this, my little piece of self-indulgence.



Photograph — Max Oetli

THE BROADCASTING DEBATE

Ruth Butterworth explains her case



Photograph — Max Oetli

Two years ago, the Princes Street branch sent in to Conference a series of remits on broadcasting. The proposals were aimed at a re-organisation of the NZBC which would (a) emancipate it from the dead hand of bureaucracy and (b) free it from the possibility of political intervention whilst at the same time (c) providing a second channel to satisfy the demand for variety yet (d) keeping private enterprise at bay. Briefly, Princes Street proposed that the NZBC should operate as a common service unit, providing technical services and a central news and overseas programme buying unit, whilst the existing regional set-ups should be reorganised as programme companies along the lines of Independent Television in the U.K. albeit they would be State and not private enterprises. The branch envisaged that as second channels became viable propositions (and at the present time only the Auckland region could support a second channel) these would be let out by the NZBC to programme companies formed by, for example, theatre groups, the universities and local bodies.

The Conference committee which dealt with these proposals in 1966

attempted to shelve them, but Conference carried an amendment to refer them to the Parliamentary Party.

What happened thereafter we have no means of knowing. One of the very curious features of the New Zealand Labour Party is that its National Executive rarely discusses policy and does not report on policy to Annual Conference, whilst the Parliamentary Party, which does, is similarly vague in its report which comes to Conference through the medium of the Leader's speech.

So far as rank and file members of the Labour Party are concerned, they are little better off than the ordinary member of the public when it comes to knowing what precisely is contained in Party policy. Came this year's Conference and all the majority of delegates, myself included, knew of Labour's policy on broadcasting was what they had read in the newspapers. There was a statement from Mr Kirk during the 1966 election campaign to the effect that Labour would rent time on existing commercial radio programmes to private companies; and there was a further statement earlier this year, also from Mr Kirk, that Labour proposed to set up a second State corporation to provide second channel television programmes.

This is the background of noninformation against which a Conference committee, whose main task was to consider remits on Land and Agriculture, looked at a remit urging the elimination of political control from broadcasting. By the time this committee reported, on the last afternoon of Conference, several things had happened. First, there had been the vote in favour of quitting SEATO. Second, there had been an editorial in the Herald urging the platform to take control of Conference which had, according to delegates who watched him read and reread it on the platform, a disturbing effect on Mr Kirk who had only just been persuaded out of attempting to recommit the SEATO question. Third, many delegates had already left Conference to return to work.

In its report the committee rejected the remit on the elimination of political control and proposed instead that conference endorse existing policy. In the absence of many delegates and in the atmosphere of exhaustion which always pervades the final hours, many remits were passed without debate or even without comment from the chairmen of committees concerned. Because papers are only distributed to delegates as the chairman rises to introduce his report, many recommendations go through on the nod almost before delegates have read them. I scrambled to the rostrum to oppose the committee's rejection of the remit and, therefore, the committee's recommendation. On being assured by the committee chairman that what we were talking about was what Mr Kirk had said recently in Auckland, I opposed this, which was the policy of two separate corporations. I opposed the idea of two separate corporations on the ground that, as they would be competing for advertising revenue they would, inevitably, compete in terms of audience ratings rather than in terms of quality and increased local content. I might

have added that even if only one channel carried advertising the same effect would appear because the nonadvertising channel, being dependent on licence fees would have to convince Government that it was popular in order to obtain the inevitably necessary increase in fees or additional State finance. Speaking after I did, Mrs Noonan took the other side of the problem. She advocated a BBC-style independent Board of Governors as a means of emancipating the NZBC (or any putative second corporation) from political control. The point here is that the need for subsidy in a two separate corporation set-up will open the door even wider than at present to political intervention. The Government — Labour or National — which votes public money and refrains from intervention simply does not and cannot foreseeably exist.

None of the speakers against the committee's recommendation were against a second channel: none were in favour of the kind of open slather private enterprise that makes such a disaster of much of Australian broadcasting — the main policy points which Mr Kirk emphasised when the question was recommitted in the evening. Taking the sense of the speeches (and there was no reply from the platform to any of the points made), conference was voting for an independent board, against a Minister for Broadcasting with powers any wider than those of the Postmaster General in Great Britain, and against the concept of two separate corporations because it was against political control by any party.

Had I remained in Wellington to head the final outcome, I suspect that I personally would have opposed the compromise resolution that finally emerged — to endorse policy and to eliminate political control. The two are, I am convinced, incompatible.

However that may be, the incident demonstrates more clearly than the many speeches at conference urging that members of the Party be informed of policy in detail and kept in touch throughout the year how far the Party still has to go in reforming its organisation and internal communications system. Each unit of the Party is now working better than at any time in the postwar period. This is largely due to the work which has been done by Mr Kirk and Mr Douglas. There is no need for tub-thumping appeals for unity — the Party is united. But it is no longer uniform. Its membership spans a broad spectrum of the electorate. In these circumstances, internal communication becomes vital. The nature and complexity of this problem both as it affects the Party and the Party's relations with the electorate, is far from being understood.

Street-corner Stirring

Last term, a group of students at Monash University, Melbourne, experimented with a new constructive form of protest against the war in Vietnam. Students went out into the streets wearing badges with the statement "I oppose the Vietnam war. Will you stop and discuss it with me?" We reprint here a report of the venture printed in the Monash student newspaper, *Lot's Wife*.

The first venture was to test the reactions of the public, and sufficient genuine interest was shown to encourage the group to continue their activities on an ever-increasing scale — with groups of two or three people in strategic positions in the city — more recruits being gathered from Monash and Melbourne Universities and people whose first contact with the group was in the city on the first few Saturdays.

"If I hadn't been against the war previously I would certainly be so after some of the people I've spoken to on Saturdays." You cannot help but be reassured of your opposition to the Vietnam war when faced with the ignorance of so many of the general public who claim to support the war, the accounts of Army training programmes reported by National Service recruits, and the ambivalence and opposition to the war of servicemen who have been to Vietnam.

We were talking to a rather belligerent supporter of the war, who came forth with the usual arguments — aggression from the north — danger of Chinese invasion, etc. — that we were countering with as many facts as he would listen to, when two sailors joined the discussion. The gentleman became more voluble and belligerent until one of the sailors interrupted him. "Have you been to Vietnam?" The gentleman replied that he hadn't. "Well you don't know what you're bloody well talking about. We've been in the Perth shelling South Vietnam and what these people wearing badges are saying is substantially true. And this is what the majority of the crew believe." The sailors then proceeded to argue with the gentleman — and we left to establish other contacts. Later we met a National Serviceman who had been in favour of the war when going into the Army. He had failed the officers' course and in his own words he "was brain-washed so badly" that his friends claimed he was incomprehensible for about two months. Finally his friends told him what he was saying so he reconsidered his views, read more about the war

and he is now opposed to the war, and is a member of the Draft Resistance Movement. Another National Serviceman entered the Army in favour of the war with all arguments clear in his mind. He passed the officers' course, but he saw "that the Army's point of view was too glib, and obviously they were not telling the whole truth." This soldier now has serious reservations about the rightness of the war.

These are only three of a number of cases, where Servicemen have been turned against the official position on Vietnam, either by participation in the war or by the military's pro-war training.

We have been able to help quite a few conscripts and potential conscripts who are unwilling to enter the Army or the Vietnam war, yet are uncertain who to contact for help if they register as Conscientious Objectors. And this is only one of the aspects of the venture. As expected, a significant number of the public are ignorant of, yet concerned about the war, and come to us to find pamphlets and books to read. These have been the most satisfactory contacts. Again of course there are those who although totally ignorant of the war support it rabidly because of fear of "Communist aggression."

All we can do in such cases is to point out that partial or eventual destruction of a country and its people is not the best way to prevent what they see as Communist expansion, and hope that such facts will open their minds to the situation as it now stands, instead of dwelling on remote and most uncertain possibilities.

Some rather "humorous" incidents have occurred.

Such as the irate gentleman who drew a large crowd by shouting that the whole war was a Jewish conspiracy. In his mind the Russians "had the right idea — they threw the Jews out, but then they went to China, and everyone knows that Mao Tse Tung is a Jew." And the Algerian who was concerned that his son may be conscripted. Having fought for the Algerian NLF, this man was unwilling to see his son fight against its Vietnamese counterpart.

One advantage of the discussion is that a reasonably sized and interested crowd gathers. But on one occasion this got out of hand. Firstly, a group of sailors arrived and started to argue loudly, then came a group of army and air force personnel, and almost immediately a crowd of about 100 people swarmed around spilling into the roadway, impeding traffic. In no time three carloads of police joined the group, followed by the Shore Patrol (summoned by a police radio). While the police dispersed the crowd, the Shore Patrol kept an eye on the rapidly disappearing sailors. The police questioned us and when we explained our position they left us to our much smaller but more profitable discussions.

On the whole, the police have been most reasonable. As long as the crowd does not impede pedestrian traffic we are not interrupted by them. They warned us about handing out pamphlets, but conceded that if we only gave them to people who asked, we were not infringing city by-laws.

As you can see this activity is a most effective form of protest. While we do not invade people's privacy, the public is at least given the opportunity to confront the "rat bag fringe" — and often, after a brief, belligerent spate, have a genuine and sensible talk, and even if they are not convinced they at least consider that our arguments with worth serious thought.

We feel that in the long run, if enough people take part, we may be able to allay many irrational superstitious fears that are promoted by our Government and others. If YOU think this war and our participation in it are wrong, then you should join us, talk to people and in this way make them concerned too.

We meet every Saturday at the City Square (corner Swanston and Collins Streets) between 10 a.m. and 10.30 a.m., then disperse in groups of two or three people throughout the city, but leaving one group at the Square to meet anyone who can come later.

—Helen Fletcher
—John Price

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Student power is wo



**but, unfortunately, not like
this, and**

Look closely, baby.
Look at what you're offered in the name of student power. Better lectures. Great. Advice to the professors. Great. Better exams. Great. And all to be done through your — listen — your students' association. O, it's a boss sort of dream.

Let's say we add to this modest program some of the more usual student demands:

Say we ask not just for better lecturing, but for a thawing of the whole frozen nineteenth century pattern of subject division; for new subjects, new degree structures, new opportunities for boundary crossing?

Say we ask to be let make love — any sort of love — without Truth peering through the windows?

Say we ask for some recognition that print is no longer the only teaching aid?

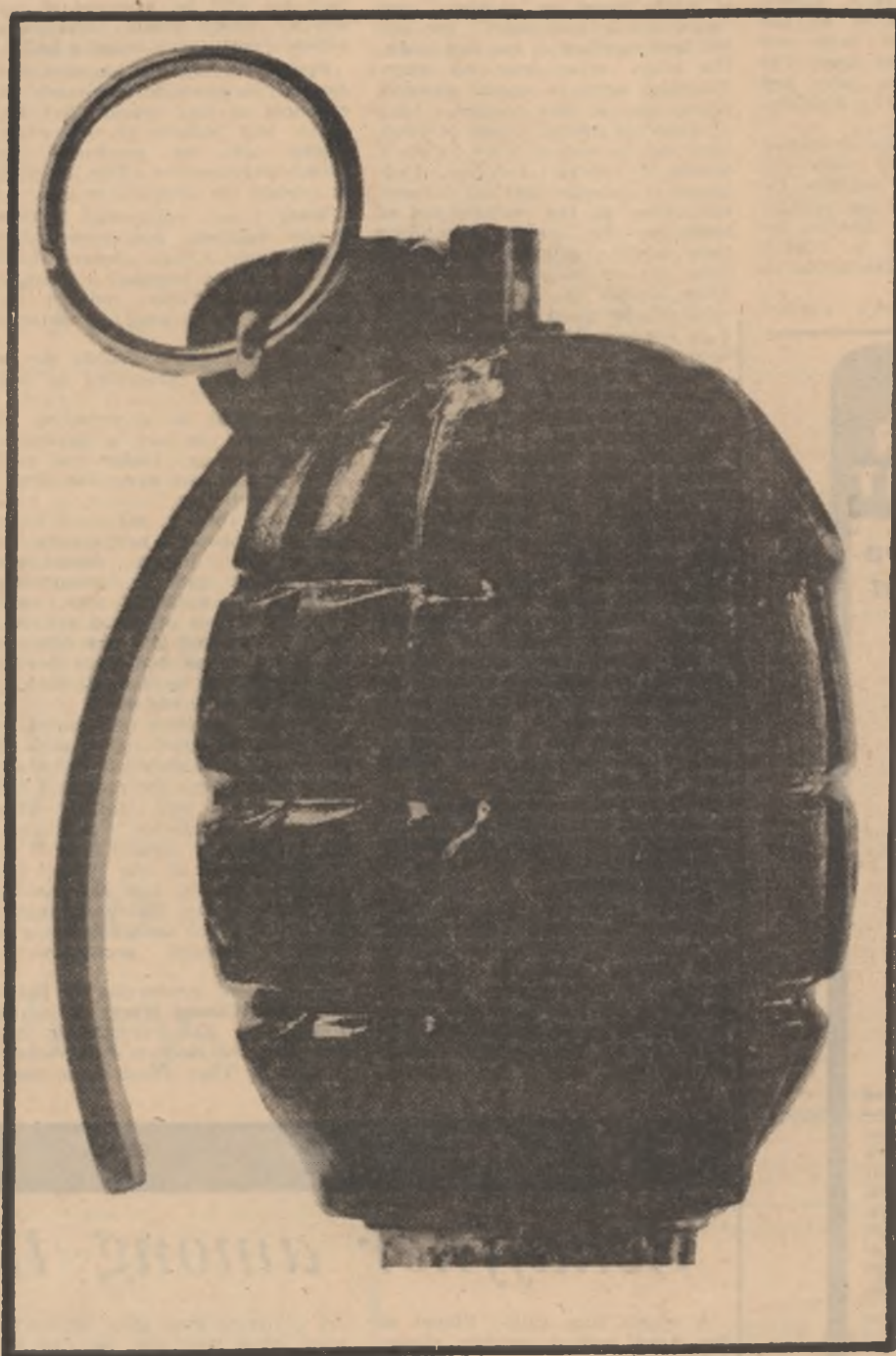
Say we want to go away on hash and come back: say we want to turn on without dropping out?

And say we want more flowers and less napalm; say we don't believe in a world that contains Johnson, or Mao or, come to that, the NZBC?

How does it look now, baby?

Dream this boss dream with me a little longer. Say we did turn the university on. Say the business men did allow it. And then picture this: in a few years we're going to be begging those same businessmen just to let us earn a living. And we

What's happening, baby



more particularly, not
like this.

o longer never, but never, going to turn on the Chamber of
merce.

: say we the ultimate test of student power has to be outside the
iversity. We're threatened not by capitalism, or by Commun-
we don't or by any of these dear antique labels. The threat is that
come to beal organisations inexorably go straight.

udent power can affect this establishment only through
social equivalent of guerilla war: by turning the techniques
the big business empires against themselves. (Remember,

y we did MLF didn't bomb Saigon. They made the Americans do it.)

v it. And power has certain rules. Ignore them and you can put that
begging and away, baby: they're using you.

And we st, power is taken and held by organisations. Second,

organisations need their own bosses. Third, any boss, if he's
let, immediately moves to join the existing establishment,
i.e. all the people who were bosses before he was. (Look at
any stud. ass. exec. you can think of.) Fourth organisations
need money, research and tomorrow's techniques, not yester-
day's. (Don't be fooled into thinking Marx was a revolutionary.
He was a nineteenth century conservative. Socialists are eight-
eenth century conservatives.) And fifth, riots are bad tactics
in this country: Kiwis only fight wogs.

Maybe, then, before we grab the bait of a credit card and
a quarter acre, we should find out how the trap works?

Otherwise you get a great view from the inside. Looking
out.

DRAMA

In June the Freshman's Workshop group will probably present a dramatised version of *Imagination Dead Imagine*.

To my mind there can be no doubt that Beckett's tragic vision lodges him irremovably in the etiolated heart of his own works. The earliest extant photograph of Samuel Beckett is of him as a child kneeling on a cushion at his mother's knee. (See *Beckett at Sixty* p.24.) In *Film* the main character, O, inspects a packet of photographs. There are seven. He looks at each in turn. Looks again for about three seconds and then tears them up. In the notes photograph 2 is described as follows: (Male infant) . . . "dressed in loose nightshirt, kneeling on a cushion, attitude of prayer . . . Mother on chair beside him . . ." An exact description of the author's photograph mentioned above.

If Beckett penetrates to the

heart of absurdity by a literary portrayal of his own *Angst* then Ionesco presents us with a lunatic universe rather than a lunar landscape. His attitude is that of the creative trickster. The tenets of inductive logic are turned topsy-turvy. In Ionesco's pata-physical universe: "every event determines a law, a particular law."

This, while Beckett's stance leads to a reduction of all the possible metaphysical pegs we have hung our hopes upon; in Ionesco's works hooks, pegs and props exfoliate—chairs multiply, corpses swell and grow.

Ionesco's drama is the drama of psychic reality rather than the naturalistic theatre of realism. He discloses the base of the psychic iceberg; naturalistic theatre depicts the apex, what is readily visible, what is comprehensible to all.

But despite Ionesco's avowed

intention of exploding the assumptions which underlie naturalistic theatre—plot, character, causality, motivation, sequential time and logically ordered space, he has not been able to fulfil his ambition to create: "an abstract, a non-representational theatre."

To my knowledge his conception of a play based on "rhythms" and "pure scenic movement" has not yet been realised in his own work. His plays arise from an overwhelming need to negate existing drama and so they remain a kind of distorted mirror image of what they seek to negate. They retain a strong if bizarre story-line. Language is distorted but his humour still relies on the connotations of language. He cannot annihilate time whilst rhythms and movement are retained. An abstract by Kline simply is. Drama is irremediably involved with time since it is concerned with motion, with becoming.

Oddly, though Ionesco had stated: "plots are never interesting," it is his distorted plots which we remember.

Beckett and Ionesco then have cleared the ground for total drama. Artaud has scattered suggestive seeds. Is, then, the *Happening* the bright, new shoot we have been awaiting?

I have my doubts. Lebel's *Catastrophe* is an elaborate pictorial allegory with a strong didactic, anti-chauvanistic thesis. Weiss makes his points better since he has not been seduced by Artaud into abandoning the intellectual complexity of dialogue. Kaprow's *Chicken* is an amusing parody of the American "good life" but John Antrobus' *Happening/Play, You'll come to love your sperm test*, in retaining an ordered patterning of words, dialogue, action and accident, has far more dramatic impact.

What I would like to see developing in drama is the attempt to present "poetry in space." In this drama Ionesco's challenge would be accepted. Artaud's emphasis on the mise en scene would be taken up and exploited to its limits but his apparent hatred of the text would be ignored.

FILMS

Schaffner among the apes

by Peter Boyes

A recent film called *Planet of the Apes* proved another opportunity to look at the work of Franklin Schaffner, one of the most interesting and original American film directors to emerge as a major talent in the 60s.

Among his previous films are *The Best Man*, a compelling examination of party politics in the U.S.A., as a party chooses its Presidential candidate. Brilliantly shot by Haskell Wexler, this film is Schaffner's masterpiece, which will be difficult to surpass.

Charlton Heston spoke about Schaffner's next film *The War Lord* when he visited New Zealand in 1966. Charles Higham quotes Heston as saying "we planned it as a simple love story, contrasted with an examination of the witchcraft rituals of the middle ages. But Universal saw it differently—as a minor league *El Cid*." So, like many another film, *The War Lord* fell victim to studio bosses' disregard for artistic integrity, and most of the witchcraft material was cut and replaced by war sequences.

Planet of the Apes is the latest result of the association between Schaffner and Heston, two serious artists with a profound interest in their craft. The film is a dazzling success, which works as an entertaining piece of science fiction and as an acute moral parable. One's hopes are raised by the brilliant opening scene of the space ship's crash, and the subsequent lonely trek through vast deserts; and for once we aren't let down by what follows.

Many scenes have a great sense of shock and excitement—like the first appearance of the apes. They

are glimpsed from afar, before we know what they are; we can see only the tall sticks and muskets coming through the high grass. Then we see the black leather boots astride black horses — and suddenly zoom in on a group of apes wheeling their horses around. The usual excitement of the zoom lens is enhanced here, as elsewhere.

Taylor's escape attempt is another thrilling sequence, full of movement and sometimes brutal action, showing the desperation of his flight. Again a zoom is used to accentuate Taylor's first words, as he recovers his voice: "Get your paws off me, you dirty apes!"

The ultimate shock, of course, is the devastating ending, for which we are not quite prepared. Schaffner's use of the Statue of Liberty as a summation of all that has gone before makes a neat and telling conclusion.

There are many points of philosophical interest in this rich film, like the apes' faith, thoroughly intermeshed with societal rules, which accounts for their inability to conceive of human beings having speech.

Constant reversals—the most obvious being between apes and men—force us to examine our own preconceptions, and the ending makes everything preceding it even more ironic.

Planet of the Apes can be taken in many ways—as another warning about nuclear war and human depersonalisation; as a fascinating little science fiction tale; or as an amusing and original adventure story—any way, it's a damn good film.

Would that the same could be said for Schaffner's *The Double Man*, seen here at about the same time, although made considerably before the other. Perhaps it was being out of America, working with a British technical crew and no American actors, that deprived him of his usual confidence—or else this is another case of emasculation by the studio (which seems unlikely)—but whatever the reason, *The Double Man* was a resounding flop.

Taking some good ideas: a disenchanted view of spying, and a central character whose life is governed by the curiosity and suspicion derived from spying, a Hitchcockian situation of bizarre happenings in normal surroundings (skiing in the Swiss Alps); nearly every opportunity for exploiting the situations created from these ideas is thrown away. This is more than disappointing—it's tragic!

Yul Brynner is seen as the unsympathetic CIA agent whose son's death is a skiing "accident" sets the plot in motion. His role requires him to wear a worried frown all the time, which is a bit hard on us. Britt Ekland is attractive, but is given some appalling dialogue to deliver, and her character never comes to life. Only Clive Revill looks as if he's going to get something out of his character—the ex-spy who has seen through it all—but even he is defeated by poor dialogue and crass situations.

The production is bedevilled by poor colour, poor sets, incompetent editing, and is strewn with good ideas gone to waste. Nothing in the film comes up to the ingenuity of having Yul Brynner walking in front of and talking to himself.

sacks, perform their homely duties of dressing, teeth brushing and pill taking; then they return to their sacks. But life (the wheeled goad) prods them once more and awakens them from their amniotic dream. The rituals are repeated exactly. A and B are heirs of Sisyphus.

Yet they are not absurd heroes completely. Sisyphus was possessed of a lucid awareness of his punishment. A and B are silent; prisoners of Beckett's chosen form, the mime. They appear unaware of their ceaseless, futile activity and thus they never become tragic figures. In the face of perpetual activity they portray neither joy nor even indifference. They simply are.

But the purpose of Beckett's drama, and his prose, goes far beyond the platitude of "drama is conflict" or drama is "the revelation of character". In the mimes, *Come and Go*, the film, *Film*, and his latest dramas Beckett is not overly concerned with his characters' self-awareness of a fundamental absurdity. Beckett's literary outpourings are his rock, his stone.

Beckett qua author is the absurd hero in that it is he, the writer, who is aware of the ceaseless and arbitrary nature of his task. There are moments when he can gaze at his rock in freedom. Beckett is freed, momentarily, from the intensity of his vision in *Imagination Dead Imagine*. In this prose work the narrator loses sight of the man and the woman who lie in a rotunda which is subject to regular cycles of light and darkness, heat and cold:

" . . . no question now of ever finding again that white speck lost in whiteness, to see if they lie still in the stress of that storm, or of a worse storm, or in the black dark for good, or the great whiteness unchanging, and if not what they are doing."

The stone is rolling down the mountainside. There will be a pause again for Beckett just as Sisyphus was allowed a pause. To paraphrase Camus: in these moments one must imagine Beckett happy.

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WISEMANS

New chamber music group to make two New Zealand tours

One of the highlights of this year's concert season will be the introduction of the New Zealand Chamber Players being formed to make two tours for the Chamber Music Federation of New Zealand. The group is being formed for the federation by the American conductor and pianist, Dobbs Franks.

The first tour will be to provincial cities in June while a larger group will be visiting main centres and provincial cities in September and October.

Dobbs Franks first came to New Zealand to conduct the New Zealand Opera Company's production of "Porgy and Bess." He returned briefly for broadcasting work and to appear as guest conductor for the Lindsay Orchestra.

Last year he was appointed resident conductor of the Lindsay Orchestra and the Wellington Harmonic Society. He is also musical director of the Christchurch Civic Symphony Orchestra. Among the works to be featured in the first tour will be a Douglas Lilburn sonata, which Mr Franks and his wife, Ruth Pearl, performed in Israel.

With Miss Pearl (violin), Mr Franks (piano), and Farquhar Wilkinson (cello), the New Zealand soprano Elisabeth Hellawell will present folk songs by Beethoven for piano trio and soprano.

Also in the group's programme will be a piano trio by Ravel and a Bach cantata.

For the Chamber Players' second tour Mr Franks is assembling a group of eight strings, a bass player and a clarinet.

Featured works will be Mendelssohn's "Octet," Schoenberg's "Verklarte Nacht" and the "Trout" quintet by Schubert.

Choosing players was not easy. "The best musicians are the busiest," Mr Franks said. "Therefore it was necessary to arrange dates that didn't clash with other commitments."

The formation of the Chamber Players could be an important step in the federation's aim to provide an opportunity for the New Zealand public to hear highest quality chamber music by New Zealand musicians.

It could also be a step toward the establishment of a permanent professional chamber ensemble.

Folk - pop

"Alice's Restaurant" is the first LP to be released by Arlo, the twenty-year-old son of Woody Guthrie. Despite this background New York born Arlo Guthrie is very much a product of the folk-rock era, his style being closer to "Highway 61" Dylan than to that of his father. Several of his themes are, however, traditional to folk music, for example, highways and women, but these are presented in the electric style of today's big business urban "folk-pop" music.

Side one of this record is the amazing "Alice's Restaurant Massacre," an astute attack on the police, the draft, and on bureaucracy in general. Guthrie wants to know if he is "moral enough to join the army, burn

women, kids, houses and villages after being a litterbug." Despite the restrictions of the McCluhan age it runs nearly 18½ minutes, taking the form of a monologue that starts and ends with a catchy chorus. The quality of presentation and content of this socially relevant existential work make it a most important contribution to the topical song movement.

Though more playable, side two is less satisfying. The producer of the record ex-Weaver Fred Hellerman has cluttered songs with unnecessary noises and instruments and thus the listener is subjected to the sounds of motorbikes and sirens, etc., all of which do nothing for the songs. Indeed the most effective tracks on this record are those with the simplest arrangements such as "Highway in the Wind," "Chillin' of the Evening" and especially "I'm Going Home." Rock numbers like "Now and Then" and "The Motorcycle Song" can only be described as mediocre, illustrating that Guthrie jr has yet to attain full maturity as a song-maker. His protest (apart from Alice's Restaurant) also hints at this immaturity, being mainly directed against an "up-tight" establishment that frowns on late night dancing in parks, and on lads who just want to ride their motorcycles. Nevertheless Arlo Guthrie has shown sufficient promise on this first record to warrant close examination of subsequent LPs. He is certainly one of the most promising new figures in the folk-pop field.

—C.W.

MUSIC

classical / folk / jazz

Duke Ellington and his Orchestra. **THE FAR EAST SUITE** RCA Mono LPM-3782, Stereo LSP-3782.

This album is the result of a State Department-sponsored tour of Amman, Kabul, New Delhi, Ceylon, Tehran, Madras, Bombay, Baghdad and Ankara in 1963 and of Japan in 1964. It is essentially a jazz album coloured by Ellington's impressions of these places. He is

themes and transcended them; while his soloists maintain their distinctive voices. Clarinets in particular are used for subtle colours, in the ensemble of *Tourist Point of View*, and individually by Jimmy Hamilton in *Bluebird of Delhi*. Ellington has in his band some of the finest artists in jazz. Johnny Hodges is one—his alto illustrates the varied nature of the album, from the gutsy blues solo on *Blue Peppers* to the serene and warm statement of *Isfahan*. Paul Gonsalves on tenor almost breathes the theme of *Tourist Point of View*, before giving a strong solo, and in *Mount Harissa* plays with plenty of fire against an exhilarating big band chorus.

One of the advantages of this album is that Ellington himself contributes magnificent piano. His style incorporates a rich sound in the left hand and his solos on *Mount Harissa* make for some of the loveliest piano I've heard for some time. *Ad Lib on Nippon* is almost all Ellington. Monkish in places, elsewhere straight swinging and some semi-Ravel ballad playing.

Two criticisms spring to mind. One is subjective—at times Ellington's music seems to my admittedly modern ear to be retaining too much of the bland 1930-40 big band sound—it's just out-dated (this is popular music). One can hear that here, I think, on *Isfahan*. The other criticism is that Ellington's impressions of the East are occasionally trite and superficial—you know, the "quaint Orientals" touch.

However, generally, I think that this album at least is convincing evidence of his continued relevance to modern music. Ellington's jazz is fresh and vital on *Far East Suite*.

—Mike Michie.

Jazz

not attempting what is probably foolhardy—a fusion of Western music with Eastern music. Maybe Menuhin can improvise along with Ravi Shankar, and George Harrison can attempt to make his incantations sound more mysterious (or profound?) by adding a sitar, but the result always seems to fall between the two modes.

Ellington has allowed his own music to describe not Eastern music, but the Eastern scene. He says "I think I have to be careful not to be influenced too strongly by the music we heard, because there is a great sameness about it . . . so far as the rhythms are concerned I don't think there is anything really new there. Other musicians who had been before us had picked up on all of them . . . you let it roll around, undergo a chemical change and then seep out on paper in the form that will suit the musicians who are going to play it."

Ellington has achieved three things here—an extremely varied and colourful picture; his own music has absorbed the exotic

Wake up to your gallery, Auckland

by Les Montajees

The major item of interest in the fine arts over the past month of so were the displays held in the City Art Gallery. In one exhibition we were treated to examples of work from Sidney Nolan (the Ned Kelly series), New Zealand painters over the last ten years and contemporary New Zealand sculptors.

As with the exhibition of Fuseli drawings, the catalogues were excellent both in layout and quality of texts, particularly that of the 10 years of New Zealand painting. The Sydney Nolan catalogue contained extracts from "The Complete Inner History of the Kelly Gang and their Pursuers" by J. J. Kenneally beneath each entry, which gave an added interest to the exhibition aside from the purely visual impact of the paintings. I think we can be very grateful that such a large exhibition from such an important contemporary painter was made available to the Auckland public. It is interesting to note that both Sydney Nolan's work and that of the New Zealand painters in the next room showed evidence of a return to realism and in both cases, thankfully, this realism has a national identification which is going to make painting from this part of the world very important in the next few years, as indeed Mr Nolan's work has already shown in his exhibitions overseas. The exhibition of New Zealand painters over the last ten years illustrated in particular the leadership which the School of Fine Arts in Auckland seems to have taken in the development of New Zealand painting. It was in the work of the lecturers such as Colin McCahon and Robert Ellis and their pupils and ex-pupils that the real strength of the exhibition lay. This is natural enough, because it generally takes a genius to "make it" by himself, outside the con-

centrated atmosphere of an art school or academy. Yet again, this is not to say that there were not some very significant works by artists outside the influence of the school. I refer in particular to the work of Rita Angus and Gordon H. Brown, whose contributions to New Zealand painting have been, in their own way, as significant as the school's.

Despite the growing change in direction of New Zealand painting I feel that it is in the work of sculptors that New Zealand's present artistic strength lies. It is unfortunate that less attention was paid to the sculpture exhibition than to those of the painters, because it is only in sculpture that there is any hope of advancement beyond pure abstraction without back-tracking, as it were, into realism. This is mainly due to the new materials which are constantly becoming available to sculptors, particularly fibreglass (Greer Twiss) and steel and aluminium (Darcy Lange), although Professor Paul Beadle shows us that bronze sculpture is by no means the medium of the "old style." Of this exhibition, Darcy Lange's work stands out for sheer size. He is a very honest sculptor who admits that at present he is merely playing with blocks in space, but his often startling creations of space out of perfect geometrical forms shows that he is working toward a style which will be very important for New Zealand sculpture in a few years time. His experience at the Royal College next year will be invaluable to him and a benefit to New Zealand sculpture as a whole.

I caught a quick glimpse yesterday of the exhibition of German handicraft and industrial design which will be on display at the gallery shortly. Germany must surely be world leaders in industrial design today, and the examples on loan bear witness to this. The exhibition should not be missed.

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BOUTIQUE

COMMENT

Reply to caf criticism

In view of last issues' scurrilous attack, by one Fred Milne on both the cafeteria and its manager, it is desirable to clarify certain matters.

1. Studass policy is to break even on the cafeteria. The cafe is run as a service to students not as a money making enterprise.

2. The coffee blend was recommended by an expert from Hutchinson's. The capacity of the coffee containers and the daily volume of cups precludes any "over stewing" of coffee.

3. Correct tendering of change is an attempt to expedite service and eliminate queues.

4. General Foods would no doubt be interested to hear that their beans have a "plastic" content. Food purchased is the same as that brought by tourist hotels and first-class restaurants.

5. As a result of defects in original planning, no provision has been made for refrigerated space and serving of ice cream dessert. Future cost is unfortunately prohibitive.

6. Sausages purchased are recognised as the best type available and are not pre-cooked.

7. Massey, with a closely knit university community and halls of residence have an entirely dissimilar situation to that of A.U. Massey has a known demand and also lack of variety. Any "red carpet" treatment at Easter Tournament is not necessarily indicative of day to day operations.

8. It is impossible to satisfy all the vagaries of human tastes as regards presentation of food.

Finally the article itself I interpret as somewhat a personal attack on Mr Govorko.

It is the natural desire for any cafe manager without financial involvement in the business to provide food of such a lavish calibre that his personal reputation would be enhanced A.U. students are indeed fortunate in having the services of a man imbued with a real sense of responsibility as regards student finance. Any success of outside functions is attributable largely to the personal efforts of Mr Govorko, often beyond the call of duty.

Lastly regular chicken dinners at 40c each are not too bad.

— T. A. Quinn,
Business Manager.

More pen-pals

98 Dagmar Ave.
Ottawa 7,
(Eastview)
Ontario,
Canada.

Dear Editor.—I have recently organized a pen pal club, the International Correspondence Club of Canada or ICC, a non-profit club.

I would greatly appreciate your co-operation in making this enterprise a success. The ICC is concerned with providing international correspondence to the youth of all nations.

All interested persons should write to the above address, care of the ICC. To cover for postage and handling etc. one International Reply Coupon (available at any post office) per person, should be included with replies. Reference as to name, age, sex, address and birth date as well as hobbies, languages spoken and information regarding the desired pen pal (i.e. country, age, sex etc.) should also be made clear.

Hoping that you will let the readers of your student newspaper know of the ICC, I thank you.

Luis Valenzuela
President

pen - pals

Dear Mr Editor!

Mikihiko Sakamaki,
Wakita Honcho 24-14,
Kawagoe-shi,
Japan/Nippon.

Dear Mr Editor,

Allow me to write to you without any introduction, but I know your university's fame in your land since long time. Now, I have a favour to ask of you. I am anxious to correspond with the students of your university, exchanging our ideas in all fields in long-lasting friendly one.

Let me introduce to you myself. I am 24 years old, a male senior of Germanics at the Nippon University, which is one of the major private ones in Tokyo, established in 1889, living here in Kawagoe-shi, where takes about 35 minutes ride

north of Tokyo, with the population nearly 140,000, including some foreigners.

My leisure interests are mainly reading and tape recording, while I'm much devoted in painting and drawing. I'd like to send anyone my music tape of Japanese music, both traditional and modern.

I must say, Mr Editor, I hate to bother you like this, but you are my only guy in New Zealand, so I would appreciate it very much if you could tell my long-hoped request to your friends by the news printings. Thank you very much for your attention and I'm looking forward to hear from Auckland.

With highest regards,
Yours sincerely,

Mikihiko Sakamaki,

Botany Gift

Your readers may be interested to learn that with the completion of the Thomas Block, two former students of the botany department, Mr Barry Brickell and Mr Len Castle, presented to the department examples of their pottery.

For anyone who is interested in pottery, these are displayed in the biology library and the staff common room. It is naturally extraordinarily nice when ex-members make a contribution of this sort to a department.

Other ex-graduates clubbed together and presented a picture by Helen Brown to the department and this now hangs in the staff common room.

—V. J. Chapman
Professor of Botany

"Accident"

Mr Stitt finds fault with my review of "Accident," but does not adduce any reasons why I should admire the film. Vague references to "emotions and psychological workings," "ambiguous implica-

tions" and "complexities" are not enough to convince anyone that the film was a success.

It is obvious that Mr Stitt is familiar with Losey's own pronouncements on "Accident," and the writing of British critics like Tom Milne, who share his admiration of the film. All these people are praising a potential "Accident," which Losey unfortunately did not make. I find it most disturbing that your correspondent does not feel bound to tell us what these mysterious implications are all about — this makes me doubt their existence.

It is most inaccurate to speak of "dislocated time structures" in "Accident," which is told in a chronological flash-back, with only one exception, an intercutting of two scenes, perfectly distinguishable and set in time. Your letter could have been written by someone who didn't bother to see the film, but took the critics' word that it would be good. Until I saw the film, I thought it might be pretty good too.

—Peter Boyes

A. U. Modern Dance



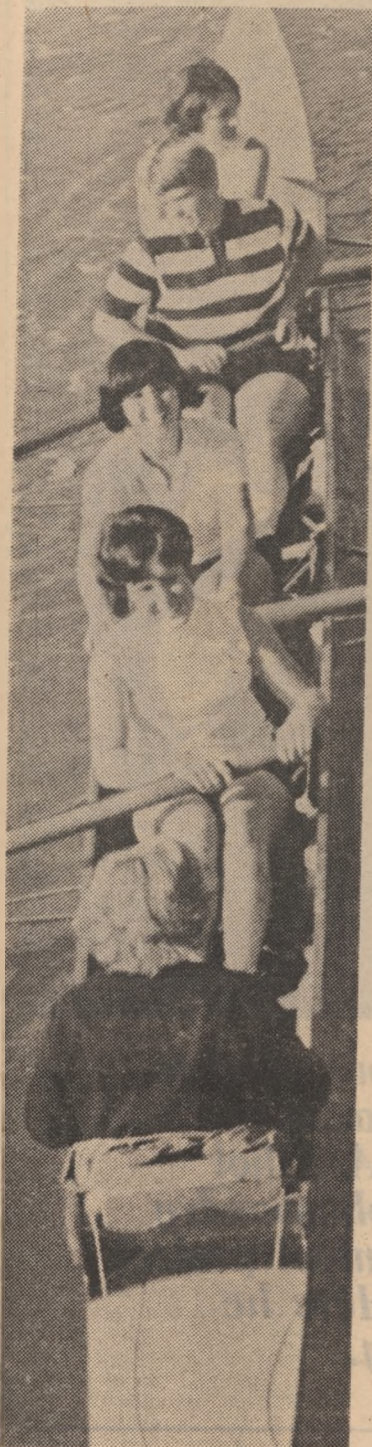
Dancing Theatre under the directorship of B. Van Zon involves creative dancing where the individuality of the dancer is stressed. Basic techniques are needed to bring this personal style out in such a way that the individual effort will lead on to group effort.

This dancing cannot be stylised but rather the body is trained as a tool so that movements can be localised and isolated. Once this is achieved the kinesthetic sense, any

emotion dramatic or spiritual feeling can be portrayed.

Such dancing can be for all people, but movements are mainly understood by only the dancers themselves. Thus in public performances the dancers must make the audience aware of their usually hidden kinesthetic romantic escapism.

Its aim is to make dancing an art as complete as literature and fine arts.



Photograph — Max Oetli

You feather it, hit a high bell note and listen carefully for the singing: No — not ornithology but a sport; a sport for the "birds."

The Auckland University Women's Rowing Club recently won the fours title at the national championships at Karapiro. Following this they won the New Zealand Universities title at Easter Tournament.

Women's rowing has not always met with the approving eye but our Auckland girls have put all this aside to become a nationally renowned team in a relatively short time.

The current NZU champions are Orini Temaipi (21), stroke; Loris Monzari (17), No. 3; Elizabeth Cato (20), No. 2; and Lorraine Williams (22), bow.

Orini is the "veteran" of the team with three years experience behind her but the others are all relatively new to the sport. "I think you get a bug for it," said Liz. "I've tried nearly every sport out but rowing wins."

The girls train daily one month prior to the start of the regatta season but following this train only once a week. Their club headquarters are on the Panmure Estuary where their two 1966 Stiles shells are housed.

At the peak of the season training is strenuous and demanding. Rising at 5.30 a.m. the girls hit the water at 6 a.m. to begin their series of 6 x 500 yards sprints up the river.

They have a set of four exercises especially designed to strengthen all points which should be automatic in their rowing.

"Fast hands away" are a must! To the layman that means bringing your hands up and down from the gunwale as fast as possible.

● "Shooting your slide" is one of the deadly sins of row-

A SPORT FOR THE BIRDS

— Sue Woonton Reports on Women's Rowing



Photograph — Max Oetli

ing. Sliding back in your seat before the oar has caught up to you.

● "Feathering the oar" is part of the technique. One must turn the blade horizontal once it has cleared the water. A tipsy blade means a tipsy boat.

● "A bell note" means the oars have entered the water perfectly in unison.

Training ends a weary hour-and-a-half later when the girls carry the boat through the Panmure mud back to the shed.

The club competes in regattas all over the North Island during the season. These competitions are at a

provincial level and last season the girls visited Tauranga, Whakatane, Rotorua, Hamilton, Mercer and Whangarei.

One could not help wondering how they travelled to these places, who financed them and what incentive lay behind their enthusiasm. In short the girls financed these trips themselves! They travel with other Auckland teams and often chip in for the transportation of their own boats. "These boats are a real problem," said Liz. "They have to be handled with care."

Often the girls arrive at the regatta with the problem of borrowing a boat still to be solved. Liz described the situa-

tion as "absolutely chronic." "The men refuse to give us their best boats," she said. This means the girls often don't show true to form simply because the lack of finance prevents them transporting their own shells. In short these girls need support.

"It's difficult to describe the feeling," said Liz, "when you've got a crack crew and everything is just skimming along" . . . "It really makes the training worth it" . . . "In fact I can't describe the feeling," she added.

This is what rowing means — hard training and keen competition.

"If I wasn't in bed by 9 p.m.," said Liz, "I would flake by 12 the next day." This in itself explains the effort these girls put into their sport. "No smoking or drinking before a big competition," added Liz with a wry grin.

On asking Liz what men thought of her rowing, she laughed and said: "Some call me a nut," . . . "others think it is terrific and appear very interested. Generally those who disapprove are those with very little to do with sport," she added.

Liz feels that a number of Auckland students are self-centred and need a balance between their books and sport. Liz and Lorraine are two members of the team who have certainly achieved the balance. Liz is a full-time arts student finishing her degree in languages and Lorraine is doing a full-time commerce course.

Full-time training begins a month before the regatta season. When the tension is off they meet weekly as they are doing at present. For these girls every minute they spend on the boats is worthwhile.

A parting word from Liz: "Socially you get a lot out of it. The rowing fraternity are a terrific crowd."

For further particulars of the club phone Liz Cato . . . Coaching takes place weekly. Annual Auckland University Women's Rowing Club Ball to be held at the Westend Rowing Club on June 15. Tickets \$4.50 double. Ring Liz Cato for particulars.

Societies Council Gives Largest Grant to Cathsoc.

\$2465 was distributed in grants to societies for 1968. The largest grant of \$250 went to the Catholic Society whilst the Maths Society "took the wooden spoon" with \$10. Other societies to receive over \$200 were the Maori Club and the Law Students' Society.

On the other hand Sports' Clubs took away \$2370 their largest grant going to the Badminton Club which received \$350 and the smallest went to the Tennis Club and Indoor Basketball which each got \$50. A feature of the sports grants was the large number who received over \$200. These clubs being Rugby League, Underwater, Soccer and Ski Clubs.

DAVE FLEMING PRIZE

It was decided to award the Dave Fleming prize of \$15 annually to the best article published in the first two terms by any student paper of Auckland University. The prize will be awarded by the university council on the recommendation of the head of the English Department and a senior Auckland journalist appointed by the vice chancellor.

HARRIERS

The A.U. Harrier Club traditionally one of the most successful of university sports clubs, intends this year to carry on such traditions in a big way. The club, although supreme in Auckland and New Zealand at "A" grade competition level, is anxious this year to have members who run for fun alone. In short it is the social side of the club which requires a greater backing. Certain activities

have been arranged for 1968 which, we are sure, will gain such.

Besides weekly attendance at the usual imbibulous frolickings, activities of a more specialised nature have been arranged. The entertainment of a women's Australian Universities basketball team in association with the Auckland University Women's B.B. Club is planned. Two "formal" dinners as well as the hiring of the Newmarket Squash Courts whose other facilities include billiards, darts, table tennis, dancing and drinking, have in the past entertained much support.

Migrations to various parts of N.Z. for the purpose of running in relays represents the culmination of both sporting and social activity.

So, if you require a sport which assures you a "balanced diet" physically and socially, join the Auckland University Harrier Club. Those interested should ring Keith Goodall at 664-954 for further details.

REFUSED AFFILIATION

A request for affiliation to AUSA by a newly formed Vietnam Peace Society, was refused by Exec on May 1. Although the petition had more than the necessary ten student signatures, affiliation was refused on the grounds that Exec did not judge the society to represent the views and interests of the student body as a whole.

CAR CLUB

Do you drive a motorised bathtub, a Rolls-Royce Silver Shadow, or a vintage Austin 7? Even if your vehicle is none of the

forementioned you may well find something to interest you in Car Club's activities. They hold rallies and trials, film evenings, gymkhanas and sprints, the latter two on their track at the Engineering School at Ardmore. Events held recently by Car Club have included a night trial and a film evening. They have a distinctive notice board — watch it for details of their activities.

LOANS TO STUDENTS

Auckland University has set up a fund with \$300 supplied by the Students' Association to provide short term loans to students in financial difficulties. This scheme was suggested by the Student Counsellor after a number of students found themselves short of money because of the delay in first term bursary payments. It is expected that the amount paid in each borrowing will be about \$30-\$40.

WINE-SOC. FORMED

Prosit! Skoll! Cheers! A new soc. is born. Winesoc makes wine — winesoc drinks wine — Winesoc appreciates wine — Winesoc loves wine — and ale too. If you have a genuine interest in amateur wine-making and home brewing, Winesoc is for you. Winesoc will teach you how. A fermenting interest is now tapped, and 50 gallons of splendid country wine will soon mature. Pooh fans can collect those gloop-tious full-up pots of hunny and on addition of yeast can brew a gallon of sumptuous mead.

The earliest written record of winemaking is 2100 B.C.; one might say that wine has been man's second favourite companion since the beginning of civilization — his first, of course, being woman. Now

the cost of a bottle of good, honest wine indigenous to the neighbourhood you can learn to make yours from the abundance of local fruit, vegetables and flowers. As a result,



hood need cost no more than five or ten cents. Here then is one of the strongest motives for coming to Winesoc meetings on Tuesdays. Don't hesitate to inquire by phoning 547-784, Chris Reed.

NEW MATHS PRIZE

Maths Society is holding a competition—a prize of \$5 will be awarded to the student who gives the best talk on a mathematical topic. Any student willing to talk on a mathematical topic such as an interesting result, historical or biographical notes on some branch of mathematics of special interest is invited to do so. Entries from first-year students are especially welcome.

If you are interested, phone Lynne Gilmore (659-987) or ask any member of the mathematics staff for further information.

ACTIVITIES

VOLUNTEER SERVICE ABROAD

WHAT CAN A SINGLE VOLUNTEER ACHIEVE?

—Miss B. Lagan

As a school-leaver volunteer in Tonga last year I was teaching in a junior secondary school near Nuku'alofa where there is a great shortage of teachers. The fact that there was thus an extra teacher provided meant that sixty pupils were able to continue the education a step further.

I taught mainly English, history, hygiene and domestic science to girls of 16-17. Because Tongans learn their lessons in English, which to them is a foreign language, the work my pupils were doing at that stage was about the equivalent of what we do in the third or fourth form.

In developing countries, such as Tonga, there is a great need for the skills which we think are commonplace. So a volunteer has a tremendous opportunity to pass on any of his skills — such as cooking, sewing, dancing, music, organised sport and other group activities.

By living very closely with the local people a volunteer comes to know and understand an entirely different way of life. He draws his friends from among the local people and is able to learn a great deal from them.

Whether we were learning how to husk coconuts, how to cook Tongan food or how to make ourselves understood in the Tongan tongue, we were gaining an insight into a different culture. In our everyday life the Tongans were finding out more about us. With more contact from following volunteers these people will come to accept as a normal part of their life many new ideas of science and technology which can do so much to raise their standard of living.

A school-leaver volunteer often prepares the way for the more highly skilled workers who come after. Although the individual volunteer's part is small in relation to the world problem he does play an effective part in promoting development in the small community in which he works. Many of the girls, I taught passed their public exam at the

end of the year and thus were able to return to school for another year. Perhaps one of these pupils, in a few years' time, may be sent here to a New Zealand university to gain higher education. On her return she could have a great effect on her people.

The actual effect of one volunteer is extremely difficult to determine. "Proofs," such as a record pass rate in the hygiene exam, may mean little if most of the children still fail to wash their hands after going to the toilet. On the other hand the effects may be far-reaching. The efforts of the single volunteer can be multiplied many times when those who acquire his skills pass on to others what they have learnt and thus

help to raise their own standard of living.

At the moment developing countries are not catching up on the advanced countries. On the contrary the gaps between the "haves" and the "have-nots" is rapidly widening. An increasing supply of skilled volunteers from the advanced countries can do much to alleviate distress and promote development and thus help to close the gap. However, the efforts of one volunteer to introduce new ways of thought and action is almost futile unless it can be guaranteed that other volunteers will follow to "drive home" his ideas and to show by practical example that the adoption of the new methods will bring improvements to the community.

VSA IS ONE WAY OF HELPING

chairman of the Auckland committee for vsa
—Lady Hillary,

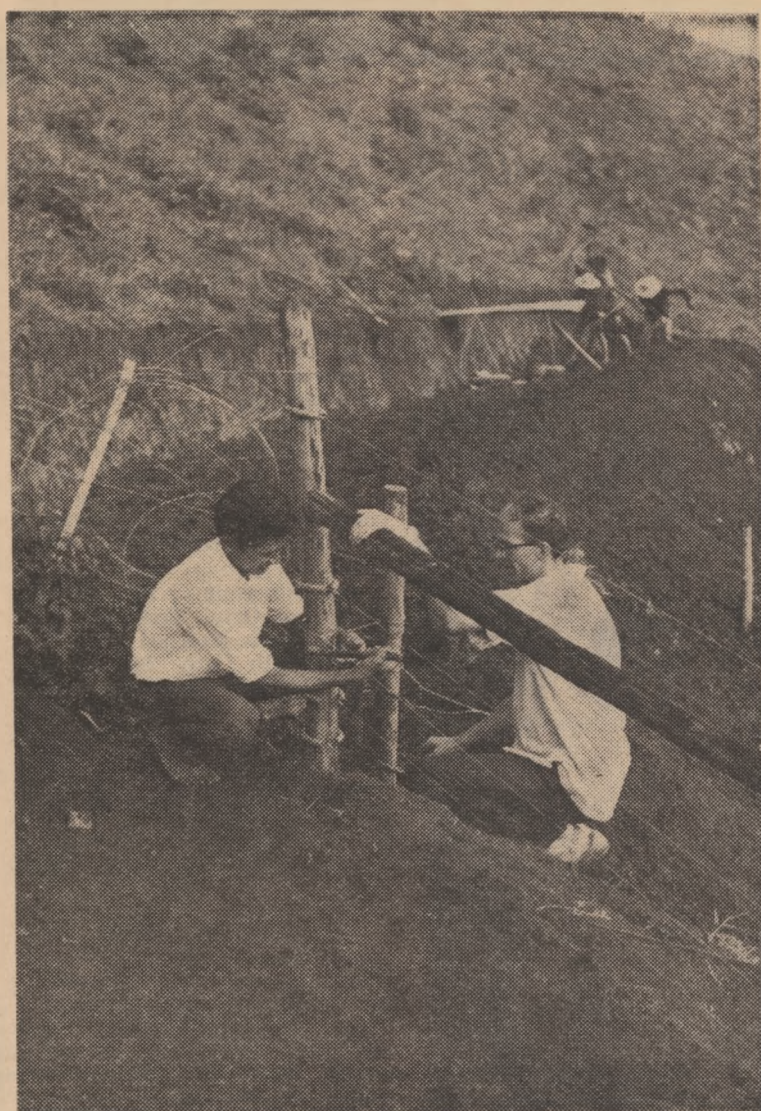
Helping who? The millions of people in south-east Asia and the Pacific who are asking for practical advice and example in education, health, food production . . .

By becoming a volunteer you can go and help with this work.

It is the university graduates of the present and the future that can do so much through VSA in giving the people of the less developed countries a chance for a better life.

Why work for VSA and not some other organisation? VSA is a small organisation — a person to person aid scheme, volunteers live and work amongst the local people. You won't become rich working for VSA, a small but adequate living allowance is paid to each volunteer and a re-establishment grant is paid at the end of your two years' service. But what you miss out on financially will be made up for two or three times over in friendship and understanding between the volunteer and the people he has come to help.

VSA needs graduates Now, Next Year and Every Year. There are many vacant positions to be filled and now is the time to start thinking about this!



Fencing, contour ditches and contour tracks are all part of VSA Athol Kilgour's sheephusbandry and erosion control project in Indonesia. Here he teaches fencing.

FACTS AND FIGURES ABOUT VSA

OBJECTS

Volunteer Service Abroad is a New Zealand organisation that sends volunteers to live and work in the developing countries of Asia and the Pacific.

ORIGIN AND GROWTH

VSA was formed in 1962 at a meeting convened by the N.Z. Student's Association as a result of their own successful Volunteer Graduate Scheme to Indonesia. Support grew rapidly. The first volunteers left in July, 1963. At present there are 103 overseas.

FINANCE

VSA is an independent organisation but receives substantial help from the N.Z. Government, which pays volunteer's fares, makes a grant for administration expenses and provides office accommodation. Although host countries meet a proportion of the cost in many cases, much of the money to finance volunteers at work has to be raised by VSA. Sponsorships by organisations, VSA branches and committees, donations by clubs,

etc., business firms and individuals, and membership subscriptions, have all contributed to the funds spent on volunteers in the field (\$34,000 in 1966/67).

ADMINISTRATION

VSA is governed by a council, its elected members coming from a wide cross-section of the N.Z. community. There are VSA branches throughout the country. In Auckland the VSA branch is headed by Lady Hillary and she is only too pleased to welcome inquiries about VSA. The postal address of the Auckland VSA branch is P.O. Box 6030.

MEMBERSHIP

Annual membership subscriptions are:—Corporate (firms, organisations), etc.—\$10; Individual—\$2; Junior (under 19)—\$75c; Junior (more than one from one family)—50c. Members receive the VSA magazine, and subscriptions help to support volunteers in the field. To become a member send the relevant subscription and your name and address to VSA, P.O. Box 3564, Wellington.



Tom Jamieson, a mechanic of Napier and member of a VSA development team in Thailand, runs the teams first-aid clinic

A Craccum Supplement

This supplement was compiled by ANDREW THORNLEY. We wish to thank Volunteer Service Abroad for their co-operation in supplying the material.

OBSERVANT OUTSIDER'S OPINIONS

Before beginning to present some of my views on volunteer service it is perhaps necessary to explain that I have travelled in South-east Asia as a student of history and not as an observer of "development" or of the nature of foreign aid. Although I have come into casual contact with Peace Corps and Care-Medico volunteers, I have never systematically discussed the problems of volunteer service.

Nevertheless, the roll of volunteer service and of foreign aid in general in assisting the so-called "developing" nations of the world (many of which are in fact static or retrogressing) has become of such importance that even the casual observer can hardly fail to formulate his own conclusions.

The concept of volunteer service is one to which I wholeheartedly subscribe, at least to the extent that it indicates an idealistic, humanitarian, internationalist sense of responsibility for the "under-privileged" or poverty stricken of other countries. At its best it can be seen as representing the beginning (however small) of an extension of the social services developed for the people of our own country to those of poorer countries. In a more limited and perhaps selfish sense, it can be seen as a means of providing a few New Zealanders with experience of other, very different, less familiar societies. And in so far as such experience may contribute to more informed and internationalist opinion with New Zealand, it will, in my opinion, be of undoubted value.

Limitations and Problems

Having expressed support for the concept I want to concentrate upon the limitations and problems of its application in terms of the wider social, economic and political context of South-east Asia, for it seems to me that the greatest danger of volunteer service is the innocent idealism which it sometimes engenders in its more ardent supporters.

The first point to appreciate is that volunteer service or any other form of aid is necessarily given within the context of societies over which we have little or no administrative control or influence. Whereas our own social security and educational programmes were begun by governments committed to reform, whether gradual or rapid, the real commitment to reform in South-east Asia is all too often foreign and not indigenous. Asian governments without exception trumpet their support for "development" and "progress" but in practice they often fear rapid change and distrust involvement. One can think, off hand, only of one or perhaps two non-communist South-east Asian Governments (Singapore and Malaysia) which have begun any consistent and even moderately successful programmes of social and economic reform.

Despite a host of development plans, most other countries in the area are in a state of economic or political retrogression, or both. Deteriorating terms of trade for primary products have contributed to this situation, but an essential feature has been the unwillingness of local governments to appreciate the urgency of reform and to effectively harness the energies of their population behind the development programmes. Any form of volunteer service or foreign aid is thus likely to encounter official apathy, if not covert opposition, and can expect only very limited and isolated results. Even in the

case of Malaysia the efforts of volunteers are sometimes frustrated by government policies and are often not effectively integrated with, and supplemented by, local planning.

Secondly, it seems to me essential that volunteer service be not associated with any form of indiscriminating anticommunism. Most workers aid programmes have been based upon a desire to contain or control the expansion of a so-called "monolithic" communism and have to that end been applied to virtually any non-communist country in Asia. Whether its government was dictatorial, oligarchical or supposedly democratic, whether it was progressive or reactionary, apart from the fact that such aid has often been wasted for the reasons noted above, its objective is based upon a misunderstanding of the nature of South-east Asian governments. On the other hand, communism in Asia has usually taken the form of national communism and has shown little sign of surrendering its independence to absolute Russian or Chinese control. On the other hand, even the most democratic of countries in Asia would by no means fulfil all our own criteria for democracy, and present indications are of a marked trend toward governmental authoritarianism. The forms of parliamentary democracy so hopefully introduced with the retreat of European colonialism are on the wane. The danger then of indiscriminating aid to non-communist countries is that it excludes one of the most radical and potent forces for change in Asia, rational communism, and that it often tends to assist the perpetuation of the rule of selfish, oligarchical elites with little commitment to change, development, equality, democracy or any other ideal.

Constructive Fashion

Thirdly, it is important that volunteer service be applied in a constructive fashion which is likely to produce further dynamic changes in Asian society. It is perhaps heretical to suggest that the improvement of health and education should not be primary and sufficient objectives in themselves, but, in my opinion, it is impossible to place too much emphasis on the necessity for the

encouragement of productive economic enterprise. The lesson of the Dutch "ethical" policy — the Netherlands East Indies during the early part of the century is that the provision of social services without the stimulation of rapid economic development led only to the explosive growth of a discontented population upon the basis of a traditional and more or less stagnant economy. It seems to me that it is necessary to cast aside humanitarian notion of saving individual lives (for individual life can have little value in the present condition of Asia), and concentrate upon programmes which may result in the gradual reform and development of the whole society. And if we are to provide health services we must appreciate the absolute folly of perpetuating life (in societies where there are already far too many people) without the accompaniment of birth control measures. The present condition of India and Java, to name but the more extreme examples, bear witness to the impossibility of improving living standards and stimulating effective reform in the midst of an unprecedented explosion of population.

Idealism With Understanding

All this may appear rather remote from the specifics of volunteer service and yet it is important to temper idealism with understanding of realities. It is not sufficient to embark upon a missionary programme without hard-headed assessment of the context in which such efforts will be placed. At best, it seems to me, volunteer service may provide valuable experience for our own people and constructively assist, on a very small scale and in a very few countries, programmes developed by the local governments. It would seem almost axiomatic but with the end of imperialism and the advent of independence, the motivating forces for change can come only from within Asia itself. Outsiders can assist the process only where such forces are already strong.

MR M. R. STENSON — formerly of the History Department, University of Malaya — now attached to the University of Auckland.



Diane McKinnon watches spinning in Nepal.

The wife of a doctor, Diane supervises the teaching of English at the local Hillary-built school, as well as helping her husband.

PERSON TO PERSON

COUNTING THE COST OF VOLUNTEER AID

A volunteer works in a foreign country for comparatively little pay—usually much less than he would get in his home country. He has a qualification and sometimes experience which he can pass on to the people in his environment in the host country. This can be done in various ways.

Take as an example a doctor or nurse. He or she is qualified and has usually had experience with medical matters. In the position of a volunteer, he would be in the position of perhaps supervising medical work in a hospital, or travelling around the country as a medical advisor or medical worker. He would usually be on a comparable wage of a native of the country with a corresponding qualification. The wage, however, is still ample to live by, and while serving in the host country, he can be instructing the natives in the ways he is experienced. By doing this, he helps the natives to become more advanced in the methods of hospital and health treatment. Indeed, the whole country moves toward a development of its health techniques. The training thus given is far cheaper than bringing in an expert paid on the N.Z. wage scale solely for the purpose of teaching the trainees. Take also a teacher as an example. He helps students to higher education, helps the local teachers by filling a gap which would probably have been left unfilled.

With volunteers, there is some tangible evidence for a job having been done—people being trained,

students getting more education. And cheaply—\$34,000 for almost 100 volunteers from New Zealand in the field, 1966/67. The cost for each volunteer ranges from \$1000 a year to practically nothing depending on the amount of financial assistance given by the host government. This is a small sum to pay for the year's work of 70 well-qualified workers and 30 school-leavers whose work is also greatly appreciated.

—Mr B. S. Smarsholt.

... AND THE GAIN

We at university concern ourselves with the problems which are confronting others in all parts of the world. Our concern is usually humanitarian. But seldom does it extend into the field of action. It is in this field that we (supposing we are the successful degree getters) are the best equipped to do something.

Volunteering often means being sent to a village sometimes quite remote. More often than not the volunteer lives under very simple conditions and eats the local food. Almost certainly he will in time pick up the language of the people he is working among.

Slowly the volunteer will be accepted as part of the community especially as he is helping the people for very little financial reward. This is in full accordance with the villagers' way of life—generosity plays a very important part in most village communities. The willingness of a volunteer to live under the same conditions, helps to break down social barriers and by joining in the village activities he will very soon find himself surrounded by a community of friends. This friendship and trust that is built up between the helper and the helped is surely the key to effective aid.

There is much to be said for sending food or lending money, but the most profound effects which aid can have will always be in the realm of human understanding, and surely we cannot have enough of that in this world.

—Mr M. Preston

REVIEW

THE YEAR OF THE HORNBILL

—by H. Wilson
Published by Reed.

It is the custom among many Asian peoples to name each succeeding year after one or other of their familiar animals. Thus they have the "Year of the Tiger" and so on. Hugh Wilson's book is so called because in the country where he served as a volunteer, Borneo, the hornbill features prominently in art and mythology and is as emblematic of the country as the kiwi is of New Zealand.

In his preface to the book, the author writes — "When first I returned home from Malaysia I gave my friends a rather factual description of Malaysia and its people. Some of my more critical listeners said afterwards: 'It's your own personal experiences that we're most interested in. What

did you yourself think and do when you met these people?'"

No better comment can serve as a short review of this book. For it is the personal account of a volunteer's year overseas. In 1963 Hugh Wilson went as a school-leaver to Sarawak and taught at Tanjong Lohang Secondary School, living with other volunteer teachers of all races, giving instruction in PT and gymnastics as well as in scholastic subjects and taking parties of his pupils on climbing expeditions culminating in an ascent of Mt Kinabalu (13,455ft). He writes modestly, but with vigour and a strong sense of fun. His book introduces one way of life through which there is hope for peace and understanding between the peoples of Australasia and Asia.



● Rumour has it that ex-student and present All Black Graeme Thorne has been offered a position teaching English and Physical Culture in a university in the South of France. He is not accepting the offer.

● It appears that someone doesn't like Richard Rudman. The Law Society has formed a subcommittee to keep him from standing for any Exec. position in the immediate future. Student politics work in a strange way.

● And again—Mr Law has made agreements with Kevin Berry and Mac Price not to stand against them for any Executive portfolio. Both Berry and Price are rumoured to be standing for president.

● Whatever happened to student concessions? Two years ago it was possible to buy almost anything with up to 15 per cent discount. Five years ago even the city cinemas offered 10 per cent reductions. McCormick puts it down to Exec. slackness.

● One article in Mucrac this issue had to be removed at the last minute because it was possibly "defamatory." The person concerned had seen the copy as early as last Thursday but only complained on Monday, to the great inconvenience of the printers and editors.

THE EDITORS OF CRACCUM WOULD BE INTERESTED TO HEAR OF ANYONE WHO MAY BE ABLE TO TAKE ON THE POSITION OF EDITOR NEXT YEAR. EXPERIENCE IS NOT ESSENTIAL, BUT THE PERSON OR PERSONS MUST BE PREPARED TO UNDERGO SOME TRAINING THIS YEAR.

ARTS FESTIVAL RECOVERY ACCOUNT RUBBISHED

A motion at the final plenary of the NZUSA Council asking that Arts Festival be financed by a recovery account was lost after stormy discussion.

The motion was put by Auckland president Mr Ross McCormick and seconded by Mr Joseph Manikavasagam of Otago—delegates from the two universities furthest from the centre of the country and having highest travel expenses.

The motion was "that Arts Festivals be financed by recovery account; each constituent's share being proportionate to its share of NZUSA levies."

It was carried at Cultural Commission for Auckland and Otago, when the other five New Zealand universities abstained from voting.

● Contrary to popular rumour, Publications Officer Mac Price—who is also president of the National Club—did not insist on last Craccum's front page photograph of Muldoon. It was purely an editorial decision.

NB. Both the editors are members of the Labour Party.

PIGGY FOR PRESIDENT

Don't be deceived by Ross McCormick's smile. The small black pig in his arms met an untimely death at Westfield for its parking offence. The 41lb of pork it yielded will be disposed of by Exec. decision.



When the motion came to plenary for ratification these five universities used their vote against Auckland and Otago.

"We are running, in effect, an NZUSA function," Mr McCormick told Council.

"Actual losses, if any, should be shared among all universities. This doesn't mean it has to be paid if a university runs Art Festival inefficiently."

He said the motion would spread the load of financing Arts Festival more evenly than it is at present. Each year one university had to pay a "tremendous amount." The recovery account system worked well with Tournament, he explained.

Mr Graham Culliford, controller of the last Arts Festival at Canterbury, said, "We would be glad to run Arts Festival again. We

Late News

Since the article on page 4 was written the 1000 Capping Books which were not accounted for have been found. Mr Rudman assures us that there are no further difficulties to settle in this matter.

would guarantee to make a profit." Arts Festival had a different nature from that of Tournament, he said.

First, at Tournaments "a more substantial part of income came from levies."

At Arts Festival income relied more on door takings and to a much lesser extent on levies.

Tournament organisation was very rigid, he said. "It would be fatal to do this at Arts Festival. With a recovery account some rigid rules would have to be laid down."

Mr Culliford added that the incentive of trying to make a profit was essential to Arts Festival and that a recovery account would reduce this, if not eliminate it.

Bill Hastie referred to freight of such articles as sets to Arts Festival, claiming they could cost a huge amount. Mr Nathan replied, "The better your set, the greater the income you can earn."

Mr Murray Jamieson (Otago) contended that sets were expensive and some consideration should be made.

Mr McCormick said: "We don't have to do it by this system—you can work the recovery account after Arts Festival."

He told Council it was a motion in principle—"to try and get an effective system of running Arts Festival."

This factor in his argument and the Otago contentions could not sway the opinion of the other five constituents.

NZUSA Deplores Racism And Military Service Recommendations to Government

NZUSA will make four major recommendations to Parliament as a result of motions passed at Easter Council.

Passed unanimously was a motion declaring "That the president of NZUSA make representations to the Minister of Internal Affairs toward securing Government action in eliminating discrimination between New Zealand citizens of different racial extractions by overseas governments, particularly Australia." This was moved by NZUSA's immediate past president Mr Ross Mountain, and seconded by the Massey delegation.

The Department of External Affairs was the subject of another motion. The proposal, from Wai-kato's vice-President Mr Mike King, was "That NZUSA ask the Government to make student counselling facilities available through the External Affairs Department to overseas students studying privately in New Zealand, as a valuable form of overseas aid, recognising that no such facilities at present exist for non-Colombo Plan students."

Speaking to this motion, Mr King said, "This suggestion has been hammered around for some time. A recommendation to this effect came out of the conference of the New Zealand Institute of International Affairs in December, but it cannot

make official recommendations to Government. I think NZUSA could try to implement this policy of the conference."

This motion, seconded by Canterbury, was passed unanimously.

Two other motions making recommendations to Government were also passed.

"That NZUSA recommend that Parliament immediately appoint a Royal Commission to make a thorough-going investigation into the workings of the House of Representatives; including the committee system, the working conditions, research facilities and the salaries of MPs."

"That the Department of Labour form for registration for national military service include provision for registration as a conscientious objector."

Lack of support caused two further motions relating to Government to lapse when being reconsidered at plenary level. The motions read: "That NZUSA urge the Government to place control of mental health under an independent corporation of health which integrates all aspects of medical care under its jurisdiction," and "That NZUSA recommend that in place of national military service, other forms of community service at home and overseas be introduced."

—NZSPA

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