

# SALIENT

## JOURNALIST, RENT FIRM, SUE NZUSA

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

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

The first suit, from SUNDAY TIMES journalist John Steed, involves the issuance of a writ for \$10,000.

The other suit, from Franco Enterprises Limited, has been settled out of Court. An apology has been made to the firm and a sum by way of costs paid.

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

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

This article under the heading "I Am

### QUESTIONNAIRE: more returns

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

54% of Victoria remain opposed to the All Black Tour of South Africa, Rhodesia and South West Africa, (with 37% in favour of the Tour); 49% are still opposed to the legalisation of the controlled use of marijuana (with 37% in favour of legalisation) and the number of students opposed to the invasion of Cambodia by American troops has increased from 51% to 53% (with 33% in favour of the invasion). 66% of students—the same as in the preliminary result—do not approve of compulsory military training.

The number of students who don't know whether they have ever attended an SRC meeting (1%) or read FOCUS (2%) remains unchanged from the earlier result.

### Disciplinary action

A special meeting of the Student Union Management Committee next Monday will consider the conduct of a student, Peter Barker, at the first Graduates' Ball on 6 May.

The Students' Association has alleged that Barker was a member of a group of three persons who: (i) gatecrashed the Ball by climbing through a window; (ii) brought kerosene into the Building and one of whom lit the kerosene; and (iii) "showed the greatest reluctance" to leave the Ball when asked to do so. (Barker is named specifically as having initially refused to leave the Ball).

In his letter to Barker, the Managing Secretary advises that "It would appear from information I have been given by the Students' Association that the Management Committee may wish to take disciplinary action against you."

*Scared of Drugs But I Must Have Them* described an interview with a young girl who had been using cannabis.

In its editorial "Focus" attacked Mr Steed's article, and made a number of serious imputations against Mr Steed. An attack was also made on Mr Steed's article in the "Sunday Times" of May 31, headed "After L.S.D. Man Tries to Kill Nurse", which was described as "lies".

The New Zealand University Students' Association and Mr Gruar, the Editor of "Focus", now admits that all these imputations are untrue and entirely without foundation. They unreservedly withdraw them, and apologise to Mr Steed.

The association has offered to pay Mr Steed a sum by way of damages, and the association and Mr Gruar have asked that this apology be published in the "Sunday Times".

When we asked John Steed about the 'marijuana story', Mr Steed told SALIENT: "As far as I am aware, there are no errors of fact in the story". Later in the conversation, Mr Steed told us that we could not quote these or any other remarks he had made.

Mr Steed told the two members of the SALIENT staff who spoke to him that SALIENT had "better be very careful" about what was said about him. He said he "would have no hesitation" in taking appropriate action if circumstances warranted.

Mr Steed refused to say whether or not he believed that the girl named in the SUNDAY TIMES article had told him any lies.

In his editorial, Bill Gruar, the Editor of FOCUS, said that Lisa was sixteen years old, not 21 as was asserted in Mr Steed's SUNDAY TIMES article. Mr Gruar said that the girl "does not work as a receptionist, as stated, but in the accounts department of a large city firm." He said that she had freely admitted telling Mr Steed some lies.

Mr Gruar also said that Lisa had been emphatic on the point that "she had never given Steed to think that she was in any way dependent on marijuana."

The FOCUS editorial, in a 'Stop Press' item, also referred to a second article by John Steed in the SUNDAY TIMES (on 31 May). This article, headed 'After LSD, man tries to kill nurse', was attacked by Mr Gruar who wrote: "No tall, slim, 23-year-old Canterbury University student, or any other student for that matter, has been recently admitted to the Wellington Hospital 'seeking treatment for drug dependency'."

The apology in the case of Franco Enterprises Limited related to some errors of fact in a FOCUS article and to the conjunction between the headline 'Renting Roguery'—which related to another article—and the article which mentioned the firm.

The Chairman of the FOCUS Administration Board, Charles Draper, said that as far as he was aware Mr Gruar had not submitted the material in the June/July issue of FOCUS to a lawyer for scrutiny prior to publication.

## Religion & revolt

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

The lectures will be delivered by

### Sports grants

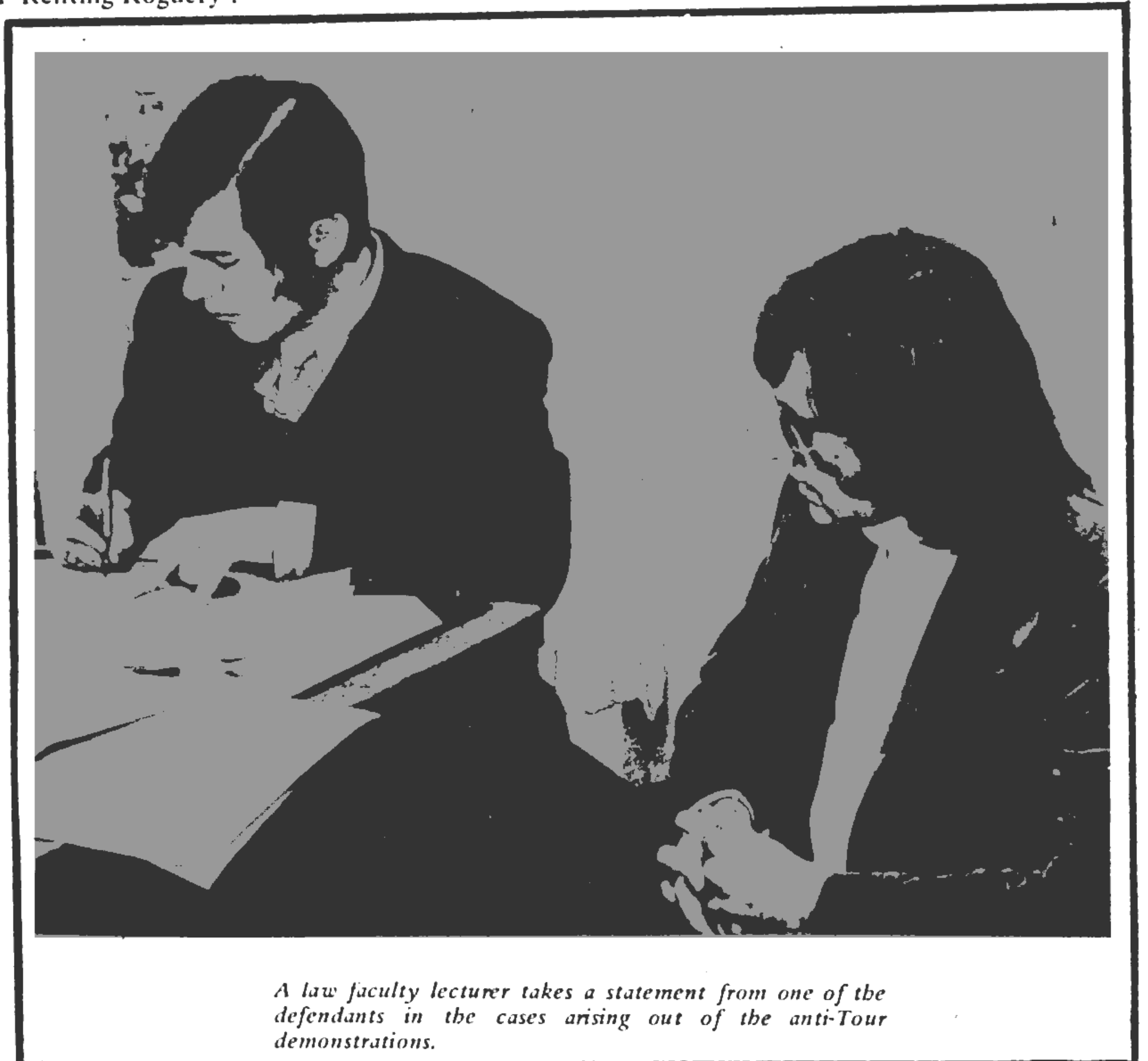
At a meeting of the Sports Committee on 22 June it was agreed that all summer sports clubs must make their grant applications before 31 July. Applications made after this date will not be considered by the Committee.

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

Professor E.F. O'Doherty, Professor of Psychology at the National University of Ireland and Head of the Department of Psychology, University College, Dublin.

Professor O'Doherty is a Fellow of the British Psychological Society and has lectured extensively on psychological topics, particularly in the area of psychology and religion, in the USA, Great Britain, Australia, New Zealand, Europe and Africa.

Topics to be covered by Professor O'Doherty are: 'The Relevance of Religion'; 'Psychological Aspects of Student Revolt'; 'The Place of Religious Studies in the University'; 'Problems of Faith in our Modern Milieu'; and 'Myth, Prejudice and Stereotype'.



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

## SPENDING CUTS...

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

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

Total library expenditure dropped from \$323,866 to \$277,674 and expenditure on books and periodicals from \$140,366 to \$104,515.

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

Mr Sage disclosed that in the current quinquennium (1970-1975) Victoria University had asked that the rate of intake for books and periodicals should rise from the 1968 rate of 4.1 volumes per equivalent full-time student to 7.5 volumes per equivalent full-time student in 1974. In 1969 the figure fell to 2.9.

Under such conditions, the Librarian could well have repeated the words of his 1968 Report: "Unless progress can be accelerated, it will take many years to reach the figure of half a million volumes, which is a very modest measure of the environment in which a research worker can safely commence his work without fear of uneconomic duplication of effort or of being delayed and frustrated by lack of printed material".

With a total collection of 264,544 volumes in stock at December 31, 1969 and an increase of less than 45,000 volumes since the same date in 1967, Mr Sage reported that the sums of money available for 1970 will not enable the library to even reach the

## Library hit hard

1968 rate of 4.1 volumes per equivalent full-time student.

"No system of guidelines for budget allocation whether based on student or staff numbers or any other criteria can disguise a grossly inadequate book purchasing fund," Mr Sage reported.

"If the University wishes to ameliorate this situation in the present quinquennium it can only be done by a critical re-examination of its present financial priorities in order to achieve a very substantial increase in the Library's recurring grant."



# SALIENT

Edited for and on behalf of the Victoria University Students' Association, P.O. Box 196, Wellington by David Harcourt, 31 Central Terrace, Wellington 5 and printed by the Wanganui Chronicle Company Limited, P.O. Box 433, Wanganui.

One thing that should not be lost sight of in the FOCUS debacle is that Mr Steed, in his article on the girl who was 'hooked on cannabis' appears to have exploited an entirely unreliable source. Lisa is a liar. The story she told to Bill Logan differed vastly from that told to Mr Steed. She even told Mr Logan that she had told the SUNDAY TIMES reporter some lies. She is reported to have since signed a statement saying that all the 'facts' in the SUNDAY TIMES article were true. Can anything this girl has to say be regarded as credible?

Mr Steed's merits as a journalist must be judged in the light of his willingness to make so unreliable a person the basis of an article. And his qualities must be judged in terms of the articles which he has written. His journalism is sensationalist—but it has been good (as in an excellent article about Brian Edwards.) On the other hand, it has been very bad as in the case of this description of marijuana (from the 'young girl hooked on cannabis' story):

"... the terror that leads to addiction, stiffer drugs, character disintegration, madness and often on to death."

Mr Steed does his reputation no good by writing crap like this and the SUNDAY TIMES does its readers no service by printing it.

And as for Mr Gruar. Well, there is a very strong case for an editorial there, too. We may see one in the SUNDAY TIMES. It could be along the lines of this one, making precisely the same points. And it would be entirely justified. In going off half-cocked on this issue, Mr Gruar has wasted an excellent opportunity for a shot at some bad journalism and at the SUNDAY TIMES for printing it. He has also seriously damaged the credibility of FOCUS. What a bloody mess.

The rumblings on the right which have led to Monday night's SGM need not be taken too seriously. The petitioners' grievances seem to be so nearly incoherent that the meeting is almost certain to collapse into farce. And in one case where the nature of a grievance can be established (in the attack on Association policy on the All Black Tour of South Africa, Rhodesia and South West Africa) the petitioners are plainly out of step with the majority of students.

Another ground hesitantly cited for the motion of no-confidence in the Executive (and why this is not a motion naming the SRC—which made both of the policy decisions referred to—escapes me entirely) was the abolition of Proceh. Here, the "law and accountancy students" are quite right to be dissatisfied. Proceh needed to be cleaned up but there was no justification for its abolition unless a clean-up could not take place.

And, in fact, a clean-up wasn't tried. No disciplinary action of any kind was taken against the barbarians who were responsible for the damage complained of by the Hotel Association. Instead, the whole of Proceh was condemned for the sake of a few dozen students.

The motion of no-confidence cannot be expected to generate too much excitement. The idea of the Executive being too left-wing is good for a laugh or two, though, so go along if you haven't got a movie to see. Or if you're interested in the other item on the agenda—a motion rescinding a decision made at an SGM in March which required the SRC's approval for the Publications Board's appointee as Editor of SALIENT.

There are now six SRC appointees on the Publications Board. This is a situation which is not in itself entirely desirable, because it has had the effect of introducing political questions and personality issues into Board discussions to an extent which was not apparent before. But surely these SRC members, who are close to providing a majority of the Board's membership, can be expected to safeguard the SRC's interests adequately? (One must assume here, with a considerable measure of charity, that the SRC's interests are those of the student body.) To take the SALIENT editorship into the SRC is to make that appointment a political one. We are in danger of realising a situation where unsuccessful candidates will 'take their case to an SRC meeting'. In such a situation, partisan groups could act to ensure the appointment of an 'attractive' candidate.

Would this be a desirable situation? Should the editorship be a political appointment? I think not and I hope that the SGM will pass Mr Collins' motion and take this step towards ensuring the continued editorial independence of the student newspaper.

Comment in the last issue of SALIENT on the actions of members of the Police in dealing with anti-tour demonstrators has stimulated some response. Last week Margaret Bryson, Les Atkins and I were invited by the Police to make statements on incidents at the Airport on 13 June involving Detective-Sergeant C.W. Lines. Readers will recall that Detective-Sergeant Lines was seen hitting one demonstrator and kicking another. Police investigations are also proceeding into a number of other complaints against individual policemen.

David Harcourt

## Staff

EDITOR : David Harcourt  
 DEPUTY EDITOR : Les Atkins  
 TECHNICAL EDITOR : Graham Ingram  
 REVIEWS EDITOR : Gil Peterson  
 PHOTOGRAPHERS : Alan Browne, Bob Joiner & John Eastcott  
 REPORTERS : Lindsay Wright, Brian Gilchrist, Geoff Davies, Cecily Pinker, Gavin McGuire, Keith de Ridder, & Janet Oakley  
 ADVERTISING MANAGER : John Falvey (TAWA 2610-D)

SALIENT Office: 70.319, ext. 81 or 75  
 Postal Address: P.O. Box 1347, Wellington

## America in Crisis?

Sir,

I found America in Crisis by Tom Stacey (SALIENT, 10 June) to be superficial, misleading, and—I hesitate to say—intellectually dishonest. The author begins by telling us that "Americans are a people about whom one can generalise" and proceeds to demonstrate that what he means to say is that "Americans are a people one can stereotype." I am willing to concede that Americans are indeed a people about whom one can generalise. But since de Tocqueville wrote Democracy in America few have failed at the task so completely as has Mr Stacey. Like the pictures of Robert Kennedy and Martin Luther King, which gave pleasant relief to his prose, he offered a caricature of America, not a portrait. Unlike these graphic illustrations, his written treatment distorted his subject rather than capturing its essential features.

It would be absurd for me to suggest that there is no malaise in the middle class of America. But it is inaccurate to say that "In the lumpen middle there is no longer any conviction, courage, hope; no strength or direction at all." Mr Stacey should be less eager to play the harbinger of America's imminent doom. This crepe-hung characterization ignores the massive middle class mobilization which is currently sweeping the United States. (See, for example, "Americana: New Glory"; NEWSWEEK June 15, p.24; "Workers Woodstock", TIME, June 1, p.10)

It is not for me to deny that American society currently exhibits, in Mr Stacey's phrase "classic symptoms of decadence." This old bromide is always trotted out by America's critics. The French do it best. At the end of World War II, a grateful Georges Clemenceau held forth on the subject in these acerbic words: "America is the only nation in history which miraculously has gone directly from barbarism to degradation without the usual interval of civilization." (SATURDAY REVIEW Dec. 1, 1945).

It is, however, misleading, unfair and fallacious to go from this tenuous argument to the cosmic judgment that America is presently embarked upon some lemming-like march into a violent sea. Mr Stacey gives just this impression with such throwaway lines as "the ludicrous police, who like to play at storm-troopers and carry their presumption of hostility to the point of inciting it." There have been well documented examples of police violence in America. Indeed the Walker Report described a series of events connected with the 1968 Democratic National Convention in Chicago as "a police riot." But the very fact that these events provoked a Presidential Enquiry demonstrates their atypicality.

The Chicago riots cannot be ignored. They say something important about the society which produced them. But that society is comprised of 200 million people divided into 50 states and spread over a territory which is larger than Europe. What is more, there are two hundred years of less sensational data which point in directions other than toward the emergence of a police state and terminal decadence.

Easy distortion and sensationalism are not the most heinous vices for which Mr Stacey demonstrates an affinity. He can be dishonest too. One of several examples of this is to be found in his remarks concerning Eldridge Cleaver. He describes Mr Cleaver only as "a convicted rapist proud of his confessed crime." It may be useful to see what Mr Cleaver has to say about that:

"I became a rapist... I started out by practicing on black girls in the ghetto—in the black ghetto where dark and vicious deeds appear not as aberrations or deviations from the norm, but as part of the sufficiency of the evil of a day—and when I considered myself smooth enough, I crossed the tracks and sought out white prey. I did this consciously, deliberately, wilfully, methodically—though looking back I see I was in a frantic, wild, and completely abandoned frame of mind. Rape was an insurrectionary act. It delighted me that I was defying and trampling upon the white man's law, upon his system of values, and that I was defiling his women—and this point, I believe, was the most satisfying to me because I was very resentful over the historical fact of how the white man has used the black woman. I felt I was

getting revenge... After I returned to prison, I took a long look at myself and, for the first time in my life, admitted that I was wrong, that I had gone astray—astray not so much from the white man's law as from being human, civilized—for I could not approve of the act of rape." Eldridge Cleaver, Soul on Ice: Dell Publishing Company, New York 1968, pp. 14-15.

From this excerpt it appears that Cleaver is not "proud of his confessed crime." In addition, anyone who reads his work quickly realizes he is much more than simply a "Negro militant and rapist". To reveal error heaped upon misstatement, it should be pointed out that Mr Cleaver has never taught a course at the University of California. What Mr Stacey may have meant when he referred to Cleaver's "course of lectures on Afro-American studies" was a non-credit course taught by two members of the Letters and Science faculty. Mr Cleaver was one of several noted authorities who had agreed to deliver guest lectures.

It is interesting, however, that Mr Stacey does not confine his taste for facile distortion to the radical left. He demonstrates an egalitarian eagerness to play fast and loose with the facts regardless of his subject. He is quite content, for example, to label the Wallace vote as reflecting "an attraction for the simplistic responses of the Far Right." This glib generality, itself simplistic in the extreme, cannot go unnoticed. Perhaps Senator Fred Harris in his article "The Making Of A Majority" (HARPERS MAGAZINE, May 1970, p.49) most clearly pointed up Mr Stacey's error when he wrote:

"The fact is that Governor Wallace made strong endorsements of labor unions and the right of collective bargaining, demanded massive increases in Social Security benefits, and advocated important and meaningful tax reform—and these were by no means all of the non-conservative positions which he took. In my own state (Oklahoma) a national pollster recently ran a poll in which the persons interviewed were quite accurate in listing all major political figures in either liberal, conservative, or moderate columns, but were confused about how to list Mr Wallace; one-third thought he was conservative, one-third thought he was liberal, and one-third was unable to say which he was." (At pp. 51-52).

Mr Wallace is the product of a latter day populist movement in American politics. He is a racist and a bigot, but that does not in itself grant him voting rights in the John Birch Society. It is a measure of his ignorance that Mr Stacey fails to comprehend this fact.

Some of Mr Stacey's comments are more difficult to challenge. At one point, for example, he mentions a gathering of some "members of the teaching staff of California University." He asserts that none of the staff members present "had heard of" or were "particularly interested in"

Aptheker. It is all very well documented in the columns of THE DAILY CALIFORNIAN.

Very few people understand what is going on in the United States. I certainly do not. Perhaps Mr Stacey has sufficient socio-political perspicacity to entitle him to pontificate in his ex cathedra style about the American scene. But with this privilege must go the collateral responsibility of doing his homework. It is unfair of Mr Stacey to impose upon his readers the difficult task of unlearning his misinformation. And, not to ignore the obvious, I suggest that your efforts at social enlightenment are poorly served by printing this sort of article.

In conclusion, I hope that in the future you will be exceedingly suspicious of anyone who has the temerity to claim any understanding of contemporary America. I agree with Warren Burger, Chief Justice of the United States Supreme Court, that "this is an era we will not fully understand until it is over." (TIME, June 1, p.7). In evaluating articles such as "America in Crisis" you might well ask, as Carl Sandburg once did, "When have the people been half as rotten as what the panders to the people dangle before crowds." (The People Yes, 1936).

Gerald D. Bowden

## What indeed?

Sir,

What are university politicians doing to us?

The lunacy of the comments attributed to Colin Knox in the last SALIENT are paralleled only by the ludicrous statement which Professor Percy of Auckland made at the conclusion of his negotiations with the Government for an increase in the salaries of university teaching staff.

What Mr Knox said at the June 10th Meeting of the Joint Committee was a blatant contradiction of the Students' Association's policy and was in opposition to the statements of the other student representatives on the committee. Surely his job as a student representative is to reflect our policy.

The Committee of the Vice-Chancellor and Deans is a non-representative, anti-democratic anachronism, yet its power in this university is unrivalled. Far from letting it pontificate, unmolested by students, we must continue to push for representation on it, and for the election instead of the appointment of its members, or else for the removal of its policy-making prerogatives.

The second matter: Professor Percy is clearly past it. Asking for university salaries which are on a par with those in Australia, is not like asking for New Zealand to have its own moon shot, as Percy was heard to remark. We are losing staff more quickly than they can be replaced and the exodus will

# LETTERS to the Editor

incidents of political repression in the Soviet Union. I find it difficult to challenge this statement for two reasons. First, there is no California University. He may have meant University of Southern California, California State, California Western University, the University of California or who knows what. Second, it is simply inconceivable that any semi-literate American could be that ignorant.

Both the student press and the national news media carry frequent references to these incidents. The latest issue of NEWSWEEK, for example, contains an account of the Mededeve affair (June 15, p.13). A recent issue of TIME described the arrest of Andrei Amalric, the author of Will The Soviet Union Survive Until 1984? in these words.

"Can there still be doubts that Russia has shed its brutal Stalinist past? Not after what happened last week. In the course of arresting a noted Soviet author, two carloads of tough KGB agents stopped everything, piled out of their autos and waded into a field to pick bunches of wild lilacs. Dissidents may be tossed into prison or insane asylums under Leonid Brezhnev's regime, but this is repression with hearts and flowers." (June 1, 1970, p.24.)

Nor are these reports a recent phenomenon. A few years ago, the Singavoky and Tarsis affairs seriously undermined the V.D.C. (Vietnam Day Committee—successor in interest to the Free Speech Movement) at Berkeley and elsewhere. In Berkeley, these incidents posed an embarrassing challenge to such Communist apologists as Herbert and Betina

continue until some incentive to stay is offered. Of course, increases have been awarded since that foolish comment was made, but the dailies reported across the board increases of 25%. Bilge! Three lecturers in my experience alone have received increases of 9, 15 and 20% respectively.

If the university is to survive the 70's, its organization must be much more flexible and democratic and its funding must be assured. The organization is in disarray and the pittance we are getting is in jeopardy. Both staff and students must be represented by people who will take a firm stand in the interests of the survival of the university.

Bob Phelps

## Benson Booms out

Sir,

Mr Benson's reviews of Boom and Elvira Madigan tell me nothing except that when it comes to film, this particular reviewer is extremely confused and simply lacks the ability to adequately express in words, the 'feel' of a film. His aimless, meandering review of Boom is little more than a written description of his inability to respond to it and is of no real interest to anyone, except himself; as for Elvira Madigan, ceaseless confusions blur any of the solidity of point of view he might have in the first place.

Film has changed considerably over the last few years; Mr Benson's reviews suggest an inability to keep up with it all.

Stewart Young



## SALIENT

# No confidence in the Executive?

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

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

One of the proponents of the motion, Mr Peter Barker, a law student, says that the reasons why seventy-five people signed the petition for an SGM that he helped to circulate "range from the way in which Proesh was handled to opinions expressed on South Africa."

Mr Barker said that the no-confidence motion was the result of a "spontaneous upsurge" of opinion. He said that the signatories had mainly been obtained from "law and accounting students" and said that he personally knew "a good number of them."

Mr Barker refused to answer a number of questions put to him by a SALIENT reporter on the reasons for the motion of no-confidence. He said that his personal reason for signing the petition and helping to circulate it was that "there were a considerable number of students who were dissatisfied with certain members of the Executive."

"The majority of the people who signed the petition were dissatisfied with Knox and Phelps and with Margie Bryson as President," he said. The majority of the signatories were very clear about their attitudes towards Colin Knox and Denis Phelps but they were not so clear about their attitude to Margaret Bryson.

Mr Barker said that his personal opinion on the performance of individual members of the Executive was irrelevant. He refused to make any specific reply to a question about his attitude towards the Executive's performance but said that it was implied in the motion of no-confidence that he was dissatisfied with some members.

Mr Barker said that he had not liked the manner in which Proesh was abolished. He said he was aware that the decision had been made by the Students' Representation Council but said that this did not affect in any way the no-confidence motion.

When asked for the names of other persons who had signed the petition for an SGM, Mr Barker said that he was not going to "speak for other people" as they "might not want their names published". Mr Barker would not give any further information about the no-confidence motion to SALIENT. "People who feel strongly either way will go along to the meeting and vote according to their consciences," he said.

Among the signatories to the petition are C. Anastasiou, Miss A. Cromie, R.A. Davies, H.M. Fay, R.A. Green, P.R. Kyle, B. Stainton, P.D. Stevens and D.N. White.

The motion of no-confidence will be discussed at an SGM to be held next Monday night in the main common room on the second floor of the Student Union Building. The meeting will commence at 7 o'clock. Also on the agenda is a matter concerning the appointment of the Editor of SALIENT (see other story).

## Wayward WORONI

All 3000 copies of the latest issue of WORONI, the student newspaper of the Australian National University, were stolen recently.

NZPA reports that "three unidentified men convinced a cleaner at the printing office that they were sent to collect the edition."

The Press Association speculated that the theft was the work of persons opposed to WORONI's "left-wing tendencies".

## Refresher leave: just a holiday?

Over 5 per cent of the academic staff at Victoria University were granted approval for Refresher or Extended Research Leave starting next year at the June meeting of the University Council.

On full salary, and with personal grants between \$1125 and \$2250, twenty-one members of the teaching staff will travel overseas for periods of between 216 days and a full 14 months.

From lecturers with an entitlement of 200 days leave after five years of service to senior members of staff with an entitlement of 14 months leave after seven years of service the word is "get overseas".

Described by Professor Titchener as a "well-entrenched rite" and as a possible cause of the failure of New Zealand academics to co-ordinate their research work, these periods of leave will cost the community more than \$100,000. Over \$35,000 will be spent on leave allowances and much of this will pay for fares. And if an average of only \$3000 in salary will be drawn by each of the touring teachers the cost will reach the \$100,000 mark.

The return to the university or to the advancement of teaching and research is difficult to assess.

The only duties of the returning academic are first, to provide the Assistant Bursar with satisfactory evidence for the expenditure of the grant, and secondly, to make a report to the Vice-Chancellor.

These reports may vary from a brief quarto page to some fifty or more pages in length and will occasionally result in some response from the University Council Meeting to which they are presented.

Whatever the value of these exercises, and their value will be

questioned by very few of those eligible for them, they have become the standard practice for New Zealand universities.

Criticism at Victoria University would be out of order. For, in response to a suggestion that New Zealand universities might, in some respects, be wasting public money, Mr K.B. O'Brien has called on one critic to "stop branding dedicated researchers as wasters".

Yet even for those who find value in the reports of the experiences of those who have been on refresher and extended research leave, it might be difficult to believe that their average value even approximates the \$5000 or more that each will have cost.

In fact, the total outlay on leave allowances alone for 21 members of the staff would pay return fares for every academic at Victoria University to visit another New Zealand university and still leave enough for every one of them to have at least \$50 in out-of-pocket allowances.

And, as Professor Titchener suggested in his address to the University Teachers in Auckland in May, "the pace of research could only be quickened."

Far be the thought that overseas visits are of no value. But when the final result is little more than the insight that could equally well have been obtained from a few days' work in the periodicals section of the university library, or a few letters, then it might not be out of order to ask the occasional question. That the results are in fact more than such insights will be the obvious, and occasionally true, reply.—Lindsay Wright.

## MANDEL

A telephone link across the Tasman will enable Australians to hear public addresses by Ernest Mandel, the Belgian Marxist economist, made during his visit to New Zealand in the first week of August.

In May, Mr Mandel was prevented from entering Australia by the Australian Immigration Department.

While in New Zealand, Mr Mandel will speak in Auckland, Wellington, Christchurch and Dunedin. In Wellington, he will speak on two occasions: one at Victoria on the subject "The Contradictions of Neo-Capitalism" and again in the city on "The New Rise of World Revolution".

## Women's Liberation Front

The Women's Liberation Front has published Volume One Number One of its manifesto.

The front, which was affiliated to the Association in May, says the general aims of the organisation are the promotion of women's rights (equal pay for equal work) and the re-evaluation of women's role in society.

In her introduction, Front President Therese O'Connell says: "We cannot, in all conscience, allow the exploitation of women to continue."

In an article in the magazine Pamela McKenzie, a member of the Front, decries the present position of women in society, pointing out that four times more females than males are treated for severe depression in New Zealand psychiatric institutions.

Miss McKenzie says of the Front that "We seek to create a society in which it is impossible for one group to oppress another, we seek an end to the programming of people for rigidly stereotyped sex roles, an end to male supremacy..."

The club has about 25 members, all of them females. Males are welcome at meetings but have neither speaking nor voting rights.



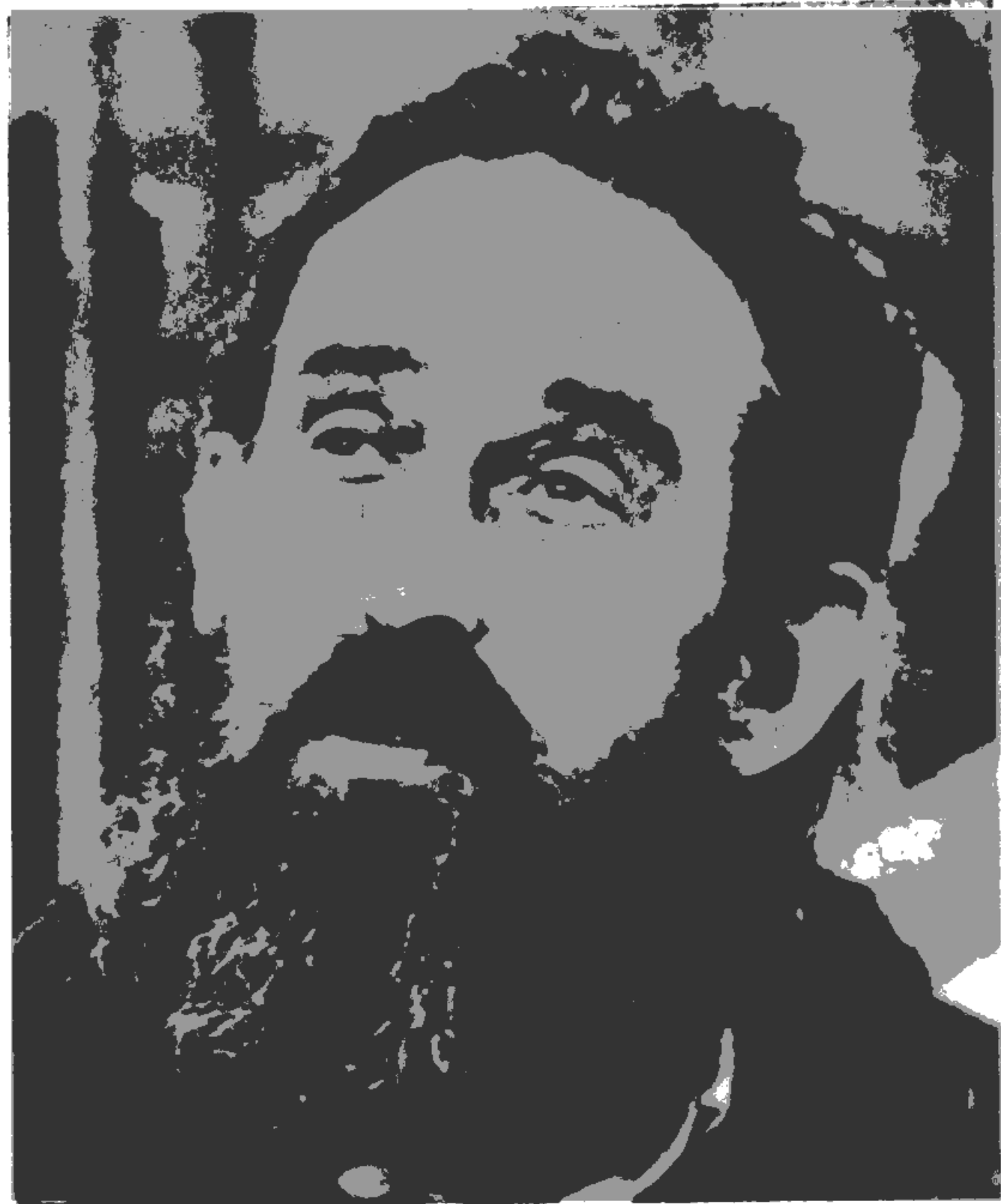
Andrew Pulley (above), a Socialist candidate in 1970 U.S. Congressional elections who will be visiting Victoria soon. Mr Pulley will speak on campus on two occasions. On 17 July, he will speak at an anti-War rally and on 22 July he will speak in the main common room on "Black Nationalism in the United States".

## WOOLSHED

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

This was the promise of Gerard Curry at a meeting of the Students' Union Management Committee on 1 July.

Mr Curry said that two hairdressers had been interviewed but neither was able to provide a hair-dressing service



"When a war is fought against an ideal, it turns into a crusade and ends in a senseless bloodbath"—James K. Baxter.

## INDO-CHINA FORUM

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

Mr Mitcalfe said New Zealand should not align itself with United States' policy in Asia. He gave political reasons why not. He emphasised New Zealand's smallness and insularity.

"We are a passive people with a soft underneath majority," he said. "Hitler was the product of the passive majority. We are responsible for the bastardry happening overseas in our name."

This was an issue, he said, not only of war, but an issue of economics and education.

"An urgent priority is adult and public education" and especially the need was "education for people to be people."

This could be done through mass media, he said.

Mr Mitcalfe outlined the specific organisation a protest march must have to be successful. He said "The protest march is only the very beginning of all forms of protest. We need forms of protest that will shape the establishment."

He told of the failure of the Labour Party in New Zealand to act radically in principle. He also stressed the need for thinking people not to be alienated from those they wish to reach with radical ideas.

"To communicate we must look as if we belong," he said.

James Baxter asked such questions as "What right have we to fight communism? I mean with guns?" Historically, reaction against revolutions has ended in genocide, he said. "Why should we, who have had our own revolutions and found our lives only a little better for them, interfere in other people's revolutions?" One-sided idealism is always dangerous, he stated. When a war is fought against an ideal, it turns into a crusade and ends in a senseless bloodbath. Mr Baxter said that his church had participated in enough of these in the past to its own shame.

He went on, "I am against the Vietnam war mainly on Christian grounds." In reply to a question on this point, "How do you reconcile your belief in Christ with communist

anti-Christ belief?" Mr Baxter quoted in Maori, and translated, "Where love is, there the Lord is." If someone did not believe in the Virgin Mary, he said he was not concerned. "The Virgin Mary is the belief of the church I believe in. My God is the God of Isaac, Abraham and Jacob. These men were often not tolerant nor merciful in what they did. I believe Mao and Ho Chi Minh are the servants of God." He said that communists have done what we have failed to do: harshly and intolerantly they have succeeded in feeding people.

Mr Baxter says that he is basically "an anti anti communist." He says that he disagrees with intervention in the Vietnamese war, not based on hatred of Americans, or the rich. "Hatred creates its own prison, love means to suffer and participate." He said that evils today come from the hardness of the heart. "The evil within is the hardest to see."

Speaking of his commune and materialism, Mr Baxter said, "I do not want to be rich, I want to make a refuge for the poor," and "It is time to destroy things when things destroy people." On protests, "Frankly I do not think that we are going to stop the war in Vietnam by protesting. Protest is necessary. Without it we are all condemned. But we should be as much concerned with problems at home."

## Anti-war Mobe

At a recent SRC meeting, the Students' Association voted "generous financial support" for the National Anti-war Mobilization on 17 and 18 July. Demonstrations against the war in Indo-China will be held throughout New Zealand on these days.

Organisers of the Mobilization in Wellington say that there will be intensive publicity, especially on this campus where activities will tie in with the series of teach-ins at present being run by the Student Christian Movement.

On 17 June a concert and rally will be held in the Main Common Room. A student "feeder" march will then go to Marion Street, from where the main body will depart for a march through the city.

Organisers say that support is being given from high school students, church groups, and trade unions. NZUSA President, Paul Grocott, has endorsed the call for the mobilization and a number of Labour Party officials are expected to lend their support.



## SRC Remits for NZUSA

These remits for NZUSA's Winter Council in August were passed at an SRC meeting on 22 June—THAT:

The gradings of staff should be made with an objective structured scale which is universally applied, providing always that the gradings made are subject to an appeal to the Vice-Chancellor.

NZUSA call upon the Government to declare that overseas aid will never be offered subject to conditions designed to further the policies of the New

Zealand Government in matters relating to the sovereign affairs of another country.

NZUSA call upon the Government to ensure that as the quantity of New Zealand's overseas aid is increased toward the target of at least one per cent of national income, the quality of this aid in terms of real value to the developing countries is maintained at a high level.

NZUSA call upon the Government to ensure that purchase of New Zealand goods shall not be made a precondition for the granting of aid to a needy country.

NZUSA Call upon the Government to ensure that grants, not loans, shall form the bulk of New Zealand's overseas aid; and that where loans are included, only the interest foregone on alternative use shall be entered in the aid account.

NZUSA call upon the Government to give a higher proportion of its overseas aid through multilateral agencies.

NZUSA, recognizing that trade conducted on a fair and equitable basis offers the key to sustained growth in developing economies, call upon the Government to encourage vigorous expansion of trade with developing countries.

NZUSA call upon the Government to investigate the possibility of unilaterally lowering tariffs to developing countries for as wide a range of commodities as possible, having regard to the need to protect New Zealand industry. In particular, consideration should be given to favourable treatment for tropical primary produce, heavy industrial goods and handicraft products.

NZUSA, strongly believing in the principles of free speech and association, calls upon the Malaysian Governments to reinstate the

Malaysian Parliament, to repeal the internal Security Act, and to release all political detainees arrested under this act, so that any charges against them can be brought into a Court of Law.

NZUSA call for the withdrawal of all foreign troops from Cambodia, so that the future of Cambodia can be determined by its people in any manner which they choose.

The International Vice-President of NZUSA investigate the possibility of carrying out a study project similar to that outlined in the Memorandum of NZSCM to NZUSA dated 27 February 1970, with a view in particular to New Zealand's involvement in the South Pacific.

# SGM called

Three members of the Executive have called an SGM for next Monday night (13 July).

The three members, Graeme Collins, Lesley Jacobs and Colin Knox, have requisitioned the meeting to consider the following motion:

"THAT in Schedule 3C of the Constitution, Clause 2 (c) be amended by deleting the words 'except that the Student Representative Council shall confirm the appointment of the editor of Salient.'"

The motion, which is to be moved by the Publications Officer, Graeme Collins, has the effect of returning to the Publications Board full powers to appoint the editor of SALIENT.

Clause 2 (c) of the Constitution, referred to in the motion, outlines one of the functions of the Publications Board and reads as follows:

"To appoint editors, advertising managers and business managers of such publications under such terms or conditions as the Board shall think fit and decide."

The subclause to which the motion relates was inserted in the Schedule on a vote at an SGM on 9 March this year.

The movers of the motion at that SGM were Messrs B. Logan and K. McCaffery. They reasoned that the

position of Editor of SALIENT was too important to leave the appointment entirely in the hands of the Publications Board. Graeme Collins and Students' Association Secretary Denis Phelps dissented from the motion.

The SGM will be held next Monday night in the main Common Room on the second floor of the Student Union Building. The meeting will commence at 7 o'clock. Also on the agenda is a motion of no-confidence in the Executive (see other story).

## LINCOLN: Still with us

Lincoln College's former Vice-President, Roger Payne, failed to persuade Lincoln students to withdraw from NZUSA at a special General Meeting on 19 June.

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

Arguing that the services provided by NZUSA were either unnecessary or

## NEW POLICIES

On 19 June, the SRC passed the following policy motions:

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

That the Students' Association support an anti-Vietnam War mobilisation for late July or early August and recommend the Executive to give it generous financial support.

That VUWSA do acclaim and congratulate the Government of New Zealand for its wisdom in abolishing the school cadet scheme and do hope sincerely that this refreshing attitude be carried over into its policy on compulsory military training.

## Little news's

### Marine Institute

The Victoria University Council is to make submissions to the Parliamentary Select Committee on the Fishing Industry for funds to establish an Institute of Marine Resources.

At the July meeting of the Council it was decided that Victoria University would provide for the Institute, the Marine Laboratory and resident technician at Island Bay, the research vessel Tirohia and its crew, and research and teaching contributions from present members of the Zoology Department staff.

To fully equip and staff the Institute Government will be asked to provide funds for a Director, 3 Senior Lecturers, 2 Technicians and a secretary/typist together with 2 Research Fellows, facilities for 5 research places, and a vehicle and equipment.

The function of the Institute would be to promote full and proper utilisation of marine resources, both as commercial assets and as part of the national recreational environment, through research and education, and as a public service.

### NZ's folk lore

Students at Auckland and Massey are completely apathetic about New Zealand's folklore.

This is the view of folksinger Phil Garland, who has nearly completed a lecture tour of New Zealand universities. His tour has been sponsored by the New Zealand Universities Arts Council as the first part of the Council's art education programme.

Mr Garland expressed his bitter disappointment at the apathy shown towards folk lore at Auckland and Massey Universities. At Auckland, only twenty-five people attended his lecture, whereas at Dunedin between two and three hundred attended.

### Graduates' Club

An inaugural reception of the newly incorporated University Graduates' Club was held in the main common room on 24 June.

About 400 attended the reception at which the Chancellor, Mr R.S.V. Simpson, spoke.

No elections will be held for officers of the club until suitable premises are found. At the moment an application to sell liquor is before the Licensing Control Committee.

### Marketing Chair funds

An "international organisation" is to launch a campaign to raise funds to endow Victoria University with a Chair in Marketing.

This information was received from Professor G. Fogelberg, of the Department of Business Administration, by the July meeting of the University Council.

Victoria University will not participate in the campaign to raise funds; this will be undertaken entirely by the initiating body.

Professor Fogelberg pointed out that should sufficient funds be raised the university will be under no specific obligations to either the contributing companies or the initiating organisation.

"The university will have complete freedom in the development of appropriate courses, research, and all academic matters," he said.

"Nevertheless," the Professor added, "it is hoped that the Professor of Marketing will seek to establish relationships with the business community and this, in turn, will generate systematic discussion and policy development in the field of business education."

### French Week

Professor Guyon, Professor of French Literature at the University of Aix-en-Provence, is to be the guest speaker during 'French Week' from 13-17 July.

Professor Guyon will deliver lectures on Balzac, Stendahl, Rousseau and Flaubert. In addition to the lecture series, a dinner dance, coffee evening, concert and ball have been planned.

## -Prelim to Arts Festival

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

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

could be equally easily provided by the local Association, Mr Payne faced a noisy and often hostile audience. During the hour and a half long meetings, many Lincoln students spoke against withdrawal from NZUSA—defending the Association's work in student travel, insurance, publications and national affairs.

Guest speaker, Lindsay Wright, NZUSA's Education Research Officer, outlined the history of the Association and its current activities. "There is no doubt," he said, "that if Lincoln students want any representation at national level on the question of student bursaries they will have to stay with NZUSA."

"If the objections to NZUSA are only the crude and mercenary ones of its cost, then in terms of its value in bursary negotiations alone, NZUSA has proved itself capable of putting back into student pockets many times more than it is ever likely to take," Mr Wright said.

On the question of the influence of Lincoln students on NZUSA policies, the Canterbury Publications Officer, David Caygill, argued that Lincoln representatives had provided a welcome levelling influence.

"They represent," Mr Caygill said, "the 40% of New Zealand students who disagree with NZUSA policies."

John Hayes had earlier circulated a broadsheet expressing his views on the motion to withdraw from NZUSA. "Lincoln," said Mr Hayes, "has little future within NZUSA and would achieve more outside the organisation." Mr Hayes said that NZUSA "does not represent the majority viewpoint of all New Zealand students."

Mr Hayes also said that NZUSA "will not become effective in representation until it has majority student support and it is respected by the community where it has to work. The good points of NZUSA policy are detracted from by the bad, e.g. efforts in the field of education are hampered by calling to legalise marijuana without adequate evidence that the drug would be of benefit to society." Mr Hayes summarised the benefits of membership of NZUSA as FOCUS and cut-rate life insurance and overseas travel. He said that he believed alternative insurance and travel schemes could be arranged and "if we want FOCUS then we can buy it."

In his closing remarks, Mr Hayes said "Lincoln should continue to give the lead to other universities. To be most effective I feel we must divorce ourselves from petty arguments which occur at NZUSA. We realise that NZUSA is largely ineffective. Let us stand strong and achieve the things that Lincoln students want to and can achieve."

Mr Payne's motion was defeated on the vote of a substantial majority of the Lincoln students at the SGM.

## Inside Right with Turd Bruin

Thanks and a bundle of nappies to the EVENING POST for this report (printed in its entirety), headed 'Mrs' Dean Eyre Speaks About Plunket':

Mrs Dean Eyre, wife of the New Zealand High Commissioner in Canada, recently addressed the Canadian Mothercraft Society.

Enlarging on her theme that "happy and healthy babies are the healthy, strong citizens of the future," she outlined the history of the Plunket Society, to the great interest of her large audience.

"My dear" said she, as she carefully folded up her scarf and gloves, "my brave physician ought to have a Title bestowed upon him. And no doubt he will. You are of that opinion?"

That he deserved one, yes. That he would ever have one, no.

"Why not, Fitz-Jarndyce?" she asked, rather sharply.

I said it was not the custom in England to confer titles on men distinguished by peaceful services, however good and great; unless occasionally, when they consisted of the accumulation of some very large amount of money. Surely you know, my dear, that all the greatest ornaments of England in knowledge, imagination, active humanity, and improvement of every sort, are added to its nobility! Look around you, my dear, and consider. You must be rambling a little now, I think, if you don't know that this is the greatest reason why titles will always last in the land!"

I am afraid she believed what she said; for there were moments when she was very mad indeed.

(From Bleak House)

At the end of Brian Edwards' GALLERY interview with Canadian Prime Minister Pierre Trudeau, the following exchange was recorded (and chopped from the screened version):

TRUDEAU: Well, you certainly did your homework.

EDWARDS: Thank you. Have we got that on tape—that I did my homework?

On the day before her divorce, Mrs Ursula Becker of Dortmund called at her husband's office to discuss the settlement of their property. In the course of her visit Mr Becker argued against separation, but in vain. However, when the Judge asked her to tell the Court how long it had been since they made love, Mrs Becker was surprised to hear her husband shout: "It's a lie!" when she said: "At least eighteen months ago."

"We made love on the floor of my office yesterday morning!" yelled Mr Becker.

"He's the one who is lying!" shouted his wife.

"I can prove it" Mr Becker continued. "I marked her arse with the office date stamp."

The petition for a divorce was not upheld.

(Says PRIVATE EYE)

The NZPA reports Mrs Phyllis Piotrow, "a former executive director of the Population Crisis Committee" as making the following remark in Washington:

"We are extrapolating now but with pregnancy you don't have to extrapolate for ever."

### Youth jailed

A 15-year-old youth, whose name was not given by the police, died from an electric shock yesterday, while working on a Taihape farm.—N.Z. P.A.

It never rains but it pours. (The DOMINION provided the story).

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# SALIENT INTERVIEW

Mr George Gair, the Parliamentary Under-Secretary for Education, was again in the news last week with his reported "observation" to the Canterbury University Council that it "should note the growing public impatience with the behaviour of certain students." Mr Gair also told the Council that "universities have sometimes been hypersensitive to criticism."

For some of the most influential members of the university community, you are now public enemy number one. Is this a particularly healthy situation?

Well I think perhaps I'm being a little unfairly judged when it's thought I'm public enemy number one. I assure you there is neither reason for that nor, if they were to meet me and talk this over personally, would I feel that people would think that way afterwards. I would, for instance, like to know from you why they would feel this way.

I think it's a question of the emphasis which you have placed on the matter of the universities being hypersensitive to criticism on the subject of students who you feel are giving the universities a bad image, and "getting value for money spent".

Let me go over this ground, to give you the background picture. In the Address and Reply debate I took the opportunity, the first opportunity I had in the house since I became Under-Secretary, to explain some of the things I felt needed doing and saying: to put education's presence in a positive way before the community to get the very considerable measure of support that is going to be needed to finance the forward commitment in education, and believe me it's big. In buildings alone it's 250 million dollars in the next five years. Universities are a substantial element of this. The reference to universities really was one small part of my speech, but it was apparently the part that the newspapers chose to feature. Now the essence of my story there was that the universities, along with every other aspect of education, must be mindful of the importance of winning the friendship of the public. The way to do this is to sell education positively and to make sure that the public believes it's getting value for money. Now things that cause the public to feel it is *not* getting value for money only hurt the cause of education. This was the philosophy behind my observations. This reference the other day to hypersensitive reactions was in fact a letter I wrote to the University Council in Canterbury nearly a month ago in response to a motion of censure which was passed by the Council. When I spoke of the universities being too sensitive to criticism I had in mind particularly the way in which Canterbury Council reacted to me and the Victoria Council reacted to Professor Titchener. I thought Professor Titchener was perfectly entitled to make his points. I'm sure he made them thoughtfully. I thought he made them effectively, and whether people agree with them or not, surely he's just as entitled to have his say, and I'm just as entitled to have my say as those who claim I have all sorts of motivations that they don't agree with.

On the question of the universities being hypersensitive to criticism—I rang Dr Taylor, the Vice-Chancellor at Victoria, yesterday to ask him to make some comment on this and he said: "I do not agree with Mr Gair that the universities are sensitive to criticism when that criticism is well-founded, but they are rightly sensitive to ill-informed criticism from whatever source, and they are at the disadvantage of being unable to reply because as a university it is inappropriate for them to do so". It's a very carefully worded statement, but I think the point he makes is a valid one, and that is that the nature of the university community is such that it can't really



indulge in public debate about its own merits because universities are not the sort of bodies which are equipped to do this in the same way as other pressure groups.

I don't think it is necessary for them to get involved in public debate, but merely to acknowledge sometimes, when suggestions are made, that they might have validity. Now I refer to Professor Titchener's observations and the reaction that took place at Victoria. Are you going to suggest to me that Professor Titchener was ill-informed? I think that the Professor is an example of a person whose observations should be given at least the benefit of careful study.

However, it seems that what the university community expects of its Minister of Education and Under-Secretary for Education is a more positive defence of the university's role against attacks which as you must know are coming from such intemperate sources as TRUTH and continually in the letter columns. These attacks are not necessarily informed and we rely on you to some extent to defend our cause.

Are you suggesting to me that a friend in life can't speak frankly? It is my mission in this job to support the Minister of Education to do all he can to expand education, to improve its standards and to make as much effective progress as possible. One thing we need to achieve is a very large reservoir of public goodwill, and aspects of our behaviour—be they at the pre-school level or at the university level—which cause the public to think and feel ill of all or any aspect of education make our task unnecessarily difficult. I believe that most people, and I mean most people, are prepared to give education the benefit of the doubt on almost every occasion, in terms of support and assistance. But then we have examples of capping parades that go off the rails and break glass doors and produce situations which the public don't want to associate with education. Now, let me give you an example. I was criticised by one of you people for

expressing my distress at the demonstration on Parliament Building steps last week when the Minister of Education was abused and jeered at by youngsters. I was criticised for this. But I ask you sincerely, do you think that that image of the product of more than two hundred million dollars worth of investment each year in education was a good advertisement for education? I don't think so, and I think that that sort of thing has got to be placed in its proper context. Now if I make the point that a few students are not behaving as the community would wish they should, I would think that the universities' answer is really to agree "We don't like this behaviour either". If they had said that they would have gone a long way to meeting my points and of reinforcing their better image in the eyes of the public.

But when you raised this question at the Canterbury University Council one of your critics there, the Rev. Wilson, said "Mr Gair has lumped together these two groups, mischief makers and those motivated by conscience, and he has used the behaviour of the first group as a threat to curb funds and gain public support in so doing"

I think you'd agree I said "the very few", I used those words...

Yes, certainly, but again it's a question of emphasis. It is disquieting that the Under-Secretary for Education should place so much emphasis on this kind of question.

I'm sure that you'd give me the benefit of being sincere and I'm quite sincere when I say that the standard of education is not as high as it could be and anything that can be done to make that standard higher will improve my chances and the Minister's chances and the University Council's chances of seeing that university and other aspects of education can be further strengthened.

But the question at point is whether or not the behaviour of a minority of students is really an education question. We know that it affects the public image of the university...

Do you acknowledge that point?

Yes, I do.

Well, do you acknowledge that for the record too?

Yes, certainly.

Well, you see this is the point. If the University Councils themselves would acknowledge that...

They're aware of this, I'm sure.

Why do they sometimes react as they do when people sincerely wishing to help their cause try to identify the weak spots and either call for attention in those weak spots, or at least explain them away and make it abundantly clear to the public that the university's total picture, the total image of the university, shouldn't be judged by a handful?

The difficulty here, experienced by university councils as much as by student administrative bodies, is that what you're criticising here and what is *bad* is very close to what is *so good* about

a university community, and that is the ability to, we hope with an open mind, criticise what is going on in the community at large. Now you referred particularly to the question of the legalisation of marijuana. Why did you pick on this particular issue?

I don't think that the whole body of student opinion, or of university thinking, should be branded with that particular resolution.

It's not.

Well I assure you that there are many people in the public who see these headline-making manifestations from the university and automatically conclude that this is in fact the university. Now if you don't appreciate the point I'm trying to make, it is going to be hard for me to get my message across, but I assure you that if you go to people outside the university, people who are not in any way connected with me or with the Government, and ask them objectively I think you will find that there is a wide measure of opinion held amongst the John Citizens that the headline-making resolutions in favour of pot or the trouble that occurs on capping day, breaking glass windows and smashing bottles, and so on, that this in fact is the university.

Your criticism could be more profitably levelled at the news media because what is not publicised is the fact that during the course of that procession, which was so widely criticised this year, some 1300 dollars was collected for charity and vastly greater sums were collected during the processions at other universities. And of course there are the on-going *good* things being done in the universities where students are passing units, and the pass rates are good.

Well, first of all could I dispose of a question that you raised that I didn't have the opportunity to reply to a moment ago? This was the question of the very good work that can be done in the university in passing objective criticism on the community around it. This is fair enough. But I'm sure you will agree that this can work both ways and the community can pass objective criticism on the university. Now, on the other point that you made, the question of the good things that the university does. I agree that there is a public relations problem for the university. But this is present for everything in a democratic society where you have free speech and a free press. Is it not incumbent therefore upon the university and the organised body of students to do something positive? Now let me give you examples of the sort of things that I have in mind: I have appeared on three occasions at Auckland University within the last four weeks. One was to take part in a symposium on the physical environment. Now this was good. It was an example of something positive and useful that student activity was doing and organising. I was up there for a visit through buildings. I saw examples of buildings that were bad and buildings that were good. I then had a lunchtime chat with students. Later the same week I represented the Prime Minister in giving an address on foreign aid and foreign trade to a university gathering. For the first ten minutes, with nearly 200 in the audience, I could hardly hear myself think for some of the hissing. But it didn't bother me because I knew it was good-natured and I boxed on regardless. And it finished up, I believe, even if they didn't agree with what I was saying (and some of the students did, incidentally), as a good-natured discussion. Now, can I get back to the first point that you made that there are some people at the university who feel I'm public enemy number one? People who feel that way, I sincerely suggest, are judging me without either knowing me, or even without knowing what I have said. I would expect a better and more careful analysis from a university audience before I'm judged that way.

Yet, on the other hand, members of the public are judging the universities in exactly the same way. They're hearing of the activities of what may or may not be a significant number of students and judging all of us superficially. It's a little disquieting to see you attacking the universities on grounds which they find it very difficult to reply to. Don't you think they're aware of the problems you've mentioned?

Please, please. What causes you to say I "attacked" the universities? I invite you to read my Address and Reply speech carefully word for word, and if you can find an attack upon the university in that, I'll buy you a big beer.

Right. Well, I'm ready for my beer right now because I suggest to you that in suggesting to the university councils that they might do something to encourage troublemakers to leave the universities and make room for others you have made criticism of the councils which in no way takes account of the fact of the difficulty in doing this sort of thing. First of all, there is the difficulty of isolating these troublemakers, if in fact they exist.

The university councils have very considerable powers. They are bodies of democratically elected citizens from, I will admit, a very small area of electors but they...

They're very diverse areas of electors...

Yes, but heavily academic. I don't think the composition of the franchise need bother us at

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# MARIJUANA SEMINAR AT VIC

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

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

Dr Geiringer was a member of a panel which included Ray Henwood, of the DSIR, Dr Blake-Palmer, Chairman of the Board of Health Committee on Drug Abuse and Drug Dependency in New Zealand, Graeme Nesbitt, Cultural Affairs Officer at Victoria, Professor Fastia of the Pharmaceutical College of the Dunedin Medical School and Gerard Curry, a junior lecturer of law at Victoria and Ex-President of the Association. The panel was chaired by Jack Shallcrass, a senior lecturer in Education at Victoria.



Dr Geiringer: "...definitely aphrodisiac."

Dr Geiringer said that only a minority of people would use marijuana were it to be legalised. He said that repression may actually serve to promote the use of marijuana and that the present law in any event involved a restriction of people's rights as it prevented them from doing something they were able to do before.

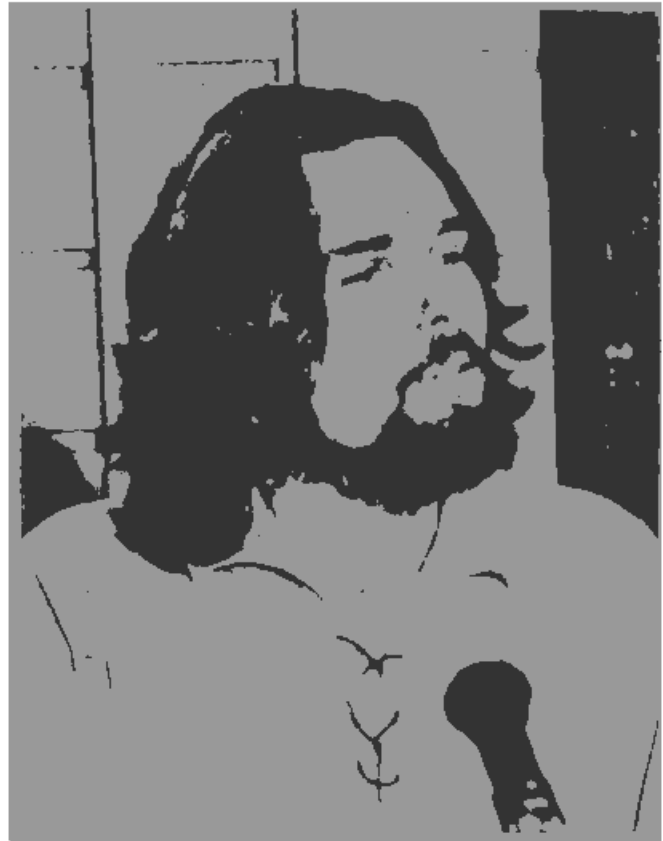
He said that the present legislation set up barriers between the generations and forced ordinary people to mix with criminals. "Suddenly we have a society where a large number of ordinary people are seen as criminals," he said.

Dr Geiringer said that many of the problems of contemporary American society date back to the prohibition era—with which the present attitude to marijuana in New Zealand could be likened. "That's when organised crime started," he said. "It was a rough society before. Now it is a violent and criminal society."



Dr Blake-Palmer said that it was interesting that "the countries with the longest experience of marijuana—such as India and the Lebanon—should have determined to eliminate marijuana and concentrate on the cultivation of cash crops."

Dr Blake-Palmer said that "marijuana acts directly upon perception and indirectly upon reason. If you are high on marijuana you have exactly the same distortion in your thinking and reasoning as that experienced in a psychosis. We can't possibly make



Graeme Nesbitt: "The quality, I am told..."

any assertions that marijuana is not worse or little worse than alcohol."

He concluded that "at the present state of our knowledge it would be impossible to legalise the use of marijuana. We have had one lesson with thalidomide—why should we expose ourselves to further risks?"

Graeme Nesbitt said that it was his view that marijuana should be freely available to all people who are entitled to consume alcohol in a public place (that is, people who are twenty years of age or more). He said that he thought that it should be illegal to buy or sell marijuana. Instead, people should be entitled to grow their own. He said that "the quality, I am told, is not less than that of overseas varieties."

Mr Nesbitt also spoke of the need for a provision to restrain people from interfering with others while under the influence of the drug. He said that he agreed that medical evidence suggested that marijuana created psychological dependency but suggested that analogies could be drawn with nicotine and caffeine.

Mr Henwood spoke of the difficulty of policing any relaxed laws on marijuana. He said "I don't honestly think we're ready yet as a society to authorise the use of a further hallucinatory drug."

"To group cannabis with other narcotics is wrong," he said. He said he wished that the medical profession would spend as much time in researching marijuana as it does in

telling the public that it is a social evil. Mr Henwood said that the danger in passing lots of laws was that the ethic was removed from society and all decisions were made for one. However he was opposed to the legalisation of the controlled use of marijuana. He said that, on the other hand, some of the penalties for use of the drug were ridiculous and that marijuana should be removed from the narcotics list.

Gerard Curry said that the burden of proof of its harmfulness lay on those who would put marijuana beyond



Gerard Curry: "...losing respect for the law"

asked whether, in view of the fact that consumption of oxalic acid, which can produce harmful effects, can be distilled from strawberries and rhubarb, people who ate strawberries and rhubarb should be imprisoned. Professor Fastia said that the difference was that, in the case of marijuana, the risks inherent in the use of the drug are almost unknown at the present.

In reply to a question from the floor, Dr Blake-Palmer said that countries that had legalised the use of marijuana had suffered "a flood of visitors who wanted to share in the new freedom".

Dr Geiringer, in response to another question, spoke of a drug which was similar to marijuana and was freely available in New Zealand; which produced hallucinations; which was "definitely aphrodisiac"; which could kill if taken in an overdose; and which would lead to cancer if "chronically abused". (The drug referred to is understood to be nutmeg.)

Dr Blake-Palmer replied to another question by saying "I make no comments on any matters of which I have no cognisance". Several members of the audience responded by shouting "Shut up!"

A representative of the Police had been invited to attend the seminar but no representative was sent.



Dr Blake-Palmer: "Shut up!"



this stage. The important thing is that the university councils are made up of responsible people who assume rights and responsibilities along with their positions. They spend a lot of public money. They have important and prestigious public positions. Now I feel, in fact I am confident, that the university councils are capable of administering their universities properly and I'm not suggesting otherwise. But I do suggest that, from time to time when someone sincerely supporting education sees problem areas and draws attention to these in as effective a way as is available to him, it's hardly fair to turn around and criticise him when in fact he wants to help. Now it could be that some of my comments have been misunderstood or misjudged, in which case I perhaps haven't expressed myself as clearly as I would wish.

A university council may see a specific action on the part of one or two students as being something that prejudices the image of the university community but it may notice at the same time that there are on-going activities by other students which are far more pernicious. There is a problem of judgement here which is not a simple one and of course any university council is determined above all else to be right, and to be very sure that it's right. The whole question of disciplining students is an incredibly complex one and it does sound a rather simplistic approach to talk about the few trouble-making students.

Well, you are of course perfectly entitled to your opinion, but I just want you to know that the reasons behind my comments were reasons which were those of someone who wishes to be a friend of the university, who himself is a product of it. I have a brother who is lecturing in a university and there are several degrees in the family. In other words, I'm not foreign to the university environment, or strange to the university environment, of that I assure you. My comments were those of someone who intended to do something which he felt in the long run, if not in the short run, was in the universities' best interests.

I don't know whether I'm going to get very much more out of you on this question, but again I must ask about the specific problem of isolating those people who are giving the university a bad image.

This is one of the responsibilities of the councils though. It is not for me to tell the councils how to run their universities.

But can you see how it is a difficult problem?

Look. There are many things in life that are difficult problems. There are. And things that involve human relationships are a little more difficult than others. I'm aware of the

universities' problems, but rather than reacting the way some have done to criticism, because it was criticism although it was very well meant criticism, I thought it would have been better if they had at least agreed with some of the points I was making. For instance, one of them was that only a very few students are unruly. It was a sort of total rejection of my comments. I don't think that the individual university councillors themselves would totally reject them all anyway. I would remind you too of the fact that not all councillors were present at the meeting of the Canterbury University Council which passed the motion of censure against me. It was an eight to seven decision.

One area of student activity which you particularly referred to was the discussion of marijuana. I don't know whether you know it, but in fact students haven't called for the legalisation of marijuana. They have, on the basis of reports prepared at several universities, called for the controlled use of marijuana, and there are a number of specific and separate proposals involved in this. The public's distaste for discussion of marijuana shouldn't, I think, prejudice the university community from discussing it, and yet this discussion is what you referred to specifically.

I gave that and the question of unruly students as examples of the sort of thing which I felt did the university no good in the eyes of the public, this is true. I personally am opposed to the idea of legalising the consumption of drugs that are not medically prescribed, and I'm opposed to this as a general position. I haven't a closed mind on this. I realise that there is scientific argument about the validity of this point with respect to every type of drug. However, I would rather play on the safe side in view of the damage that is being done to young people in other countries than rush in to adopt a liberal attitude on things like marijuana smoking in New Zealand. I would go on record at this stage anyway as being

opposed to it, and I'd need a tremendous amount of evidence to convince me otherwise.

That's a point of view which is close to my own, but where we appear to differ is that I'm not an Under-Secretary for Education making a suggestion to the university community that they would be better fit not discussing this sort of subject.

There's no question of them not being permitted by law to discuss these things. We live in a free society. They're free to speak, I'm free to speak, surely. You're free to report. This is not the issue. They're free to discuss by all means, but should they discuss with the silence of other elements in the university so that the end result is that their resolution seems to represent university student opinion? This was my concern. In fact it was a small number of students. We have nearly 30,000 students in New Zealand. How many were involved in this resolution? I think it was something under 2,000.

Well, perhaps we could deal with just a wee bit of empirical fact and that is that in the case of Victoria and Canterbury it was demonstrated in referendums which were held recently that a majority of students were not in favour of the legalisation of marijuana—there was about 40% at Victoria and a similar number at Canterbury. But this, however, doesn't affect the point at issue and that is that a substantial number of students are interested in the question. We find it a little disquieting that you take an interest in subjects like this when perhaps there are more pressing problems for an Under-Secretary for Education.

I wasn't taking a particular interest in these subjects. I was referring to what was then a comparatively recent headline in the paper which was helping to shape public opinion of the universities.

Thank you, Mr Gair.



# Just a further walk from thee

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

John Darby's Bible was only new in that it claimed to be a more correct and more up-to-date version than the 1611 Authorised Version. Today it reads as neither pleasing nor modern but rather stilted. However, it still forms the strict basis of all 'exclusive' belief. After Darby had fought many of the group's doctrinal battles, it carried on under various leaders until the seat of power was moved to New York early this century under a certain James Taylor. The sect now flourishes more prominently and more strangely than ever before, under Taylor's son, James Taylor Junior.

## Leadership challenges

The leadership has not gone unchallenged in recent years, however. In 1953, when James Taylor senior died, there emerged two possible leaders, G.R. Cowell, whose teachings were similar to those of the dead leader, and James Taylor Junior (now known as 'Big Jim' Taylor), a forceful and ruthless character. Cowell's leadership was benign and lethargic in the view of James Taylor Junior, as it urged weakening of his own edicts and encouraged what he regarded as a state of apathy regarding the things of Christ. Under James Taylor Junior's leadership, the heresy of Cowell's teachings was eventually 'exposed', and Cowell was 'withdrawn from' (a euphemism for 'excommunicated').

Again, in the mid-60's, three brilliant leaders took advantage of Taylor's illness to establish rival trends. These leaders were Bruce and John Hales of Sydney and Alan Gadstone of Melbourne. These men were experts in business management, and after setting all exclusive-owned businesses on their feet, sought to do the same with the sect itself, under what became known as 'the system'. The main aim was to achieve efficiency in all paths of life, including worship of God. Meetings were held early in the evening at 6.30 pm. and disposed of quickly so members could return to their business pursuits. The Exclusives were to be best at everything. They were to earn as much money as possible, learn about business management and educate their children as well as possible under tuition by educated Exclusives. Members were to work for the Lord and use His money (the enormous levies raised through collections from members) to build enormous halls and amass material wealth. Members were encouraged to work late into the night at their studies and rise early to read the books produced by the sect. They could be subjected to severe interrogations at meetings for any misdemeanours. All went well during 1965-66 until James Taylor suddenly woke up to what was happening and exposed the evils of 'The System'. The Hales brothers and Gadstone were withdrawn from and Exclusives once more rejected worldly prosperity and business efficiency to get themselves out of debt and become humble servants of the Lord. This movement made a very deep and lasting impression, however, and was the reason for several subsequent 'withdrawals'.

In 1966 it was estimated that the Exclusive Brethren comprised 10,000 to 20,000 members. Most of these are in Great Britain, and only a small percentage in America, despite the fact that it is the seat of leadership. There are 1,000-2,000

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



"Mercy's door stands open wide." (from an Exclusive hymn)—at 'the Kilbirnie Crescent Hall'.

members in both Sydney and Melbourne, besides others in different parts of Australia, and over 1,500 in New Zealand. Wellington has approximately 350 and Auckland, Christchurch and Palmerston North probably have more. There are members of the sect in Blenheim, Nelson, Dunedin, New Plymouth, Hawera, Gisborne, Hastings, Napier, Whangarei and a few other

districts. There are very few new recruits now, as open-air campaigning has ceased to be a main feature of a gospel which is now preached to Exclusives only. The sect relies for continuity on the population growth generated by its own members. As contraception is banned, large families are very common. Most girls are married by the time they are about eighteen or nineteen.

## Principal beliefs

Two principal beliefs of the Exclusive Brethren are dependence on God to provide personal leadership and the doctrine of separation from the rest of the world. These principles have grown steadily stronger over the years and are now carried to extreme lengths. Leadership is based on God's gift of the Holy Spirit in every individual; so there are no priests. Any male member of the sect has the right to express himself at meetings.

But the doctrine of separation from the world is much stronger than the doctrine of divine inspiration. It has been the cause of most conflict as it has become more and more strictly enforced over the last fifteen years. It was at first a spiritual separation alone—the notion that one had seen the 'true light' of God and was spiritually better off than those of one's acquaintances and relations who were not Exclusives. But in the late 50's, this doctrine came to be enforced physically and materially; the edict from New York being preached throughout the sect by Taylor's 'henchmen'.

The most striking aspect of this was the prohibition on eating or drinking with any person who was not a member of the sect. It was recognised that some communication with the outer world was essential, but this too was confined to business conversation or preaching to others for the purposes of conversion. It was also decreed that no Exclusive Brother (or Sister) should be the member of any Trade Union or Organisation, professional or otherwise. One could not 'belong to' any group except the sect, even if not belonging affected one's career, nor could one be a part of any industrial unrest or any form of protest or demonstration.

## "Pure, holy and undefiled"

The Exclusives did not see themselves as arrogant in cutting themselves off in this way, or even cruel when it came to breaking up families where one parent or child did not belong to the sect. God decreed that they were to be "pure, holy and undefiled", and submission was based not so much upon the hope of the after-life being propitious or of immediate reward but in the amazing fear instilled into people of the wrath of God, were they to disobey His commands. This fear formed the basis under which most edicts were obeyed, and caused people to go through great financial straits, convinced all the while that they were doing the only right thing. There was also a certain amount of fear of ostracism from the sect (wherein could be found one's only real earthly friends), if one did not conform.

The withdrawal of lawyers from the Bar, chemists from the Pharmaceutical Association, lecturers from universities and teachers from schools, workers from trade unions and many others from their relatives and neighbours gave the Exclusive Brethren a great feeling not of intellectual, but of spiritual and material satisfaction—healthy in mind, healthy in body. As their worldly brothers rejected attempts at conversion, the doors of the Church were closed to the world, and only a few open-air campaigners remain.

The departure of any individual from the Brethren is regarded as a very serious moral venture, which the sect does its utmost to prevent. They attempt to forestall this by holding lengthy addresses to the sect, aimed primarily at its teen-age members, warning them of all the dangers and pitfalls of a world they have never known. Almost all forms of culture come under this category and are regarded as evil.

## No novels, radio, television, dancing, films ...

Members of the sect are not allowed to possess radios (if they buy a car with one it has to be removed), or television sets; they cannot go to dances, to films, take holiday trips, drink alcohol (except for medicinal purposes—my grandmother drank a glass of brandy for these purposes every night), go to restaurants, play cards, gamble in any way, wear jewellery, smoke cigarettes or a pipe or cigars, eat black pudding (it contains blood—banned in Leviticus), play team sports, enjoy (as opposed to *suffer*) music, or in fact do anything except attend sect meetings every day of their lives unless illness prevents their attendance. Sisters are not permitted to cut their hair, wear slacks, skirts of less than calf-length (their knees *must* be covered when they sit down), sleeveless dresses or makeup.

Exclusives are permitted to seek the advice of medical practitioners, undergo operations and blood-transfusions, and take drugs where prescribed. Any illegal drug-taking is banned, however, and also methods of healing such as colour therapy (spiritual healing), hypnotism and spiritualism. Such methods of healing have from time to time had a considerable vogue amongst





# THE EXCLUSIVE BRETHREN

sect members. Most 'evil pleasures' listed are banned either because they involve group activity which would compromise an Exclusive, or because they are wanton pleasures to replace the true joy to be found in the continuous worship of God.

Members of the sect are warned of the imminence of the wrath of God which can be expected to be unleashed on any child who disobeys his or her parents. One sixteen- or seventeen-year old member of the sect in Wellington, for example, disobeyed his parents a couple of years ago by riding a motorcycle. When he had an accident and consequently suffered concussion, sect members were told that this was a warning from God. (At a meeting shortly after the incident, a member told the sect that God had had the grace not to harm the miscreant's whole body but simply to "touch him on the head". This was to be a moral lesson to all sect members and parents were warned to be continually alert to what their children were up to.)

## 'Spiritual gatherings'

Meetings of the Exclusives take the form of discussion groups on passages of scripture. These are usually 'chaired' by a prominent member and, following discussion, three short addresses are given. A speaker is chosen who in turn chooses the two speakers who shall follow him. Young men are often picked to test their faith, and woe betide him who gives no direct spiritual message or exhortation. In this way it becomes increasingly difficult for young people to rebel. Gatherings are held each night during the week, every Saturday morning and throughout Sunday. Exclusives go to bed early on Saturday night (8 pm. or soon after) so as to be ready to start their strenuous Sunday activities with communion (The Lord's Supper) at 6 am. the following morning. Then, after a quick breakfast, they all meet at 9 am. for discussion of the spiritual thoughts that the Lord has opened up to them, and continue at 10.15 am. with three gospel addresses. Then they move around the smaller halls in the city for further preachings at midday, 2 pm, 3.30 pm and 5 pm. The day's activities end at about 6 pm. It is surprising that there is so much stress on gospel-preaching, in spite of the fact that it is taken for granted that most are



Big Jim Taylor



'The Rex Street Hall' in Miramar was designed and built about six years ago by members of the Brethren.

truly converted, and the "sinners and publicans" outside are not invited to listen.

Attendance at meetings is compulsory unless one gives a very good reason beforehand. If not, one can expect a visitor before the night is out. The addresses are the most emotionally effective way of 'getting at' members, and strengthening their conviction. At a discussion, any person may be fired direct questions and interrogated if he or she has fallen by the wayside. Discussions can become very emotive.

## Prayer and fasting

Prayer and fasting have always been important rituals in the Exclusive's life, and their efficacy has never been doubted. Prayer meetings are held in small groups each Monday evening. Each male member prays, whatever his age. These meetings used to be lengthy affairs of at least an hour and a quarter, but they are now compressed within the space of an hour. Big Jim likes prayers to be a minute long. At the beginning of the meeting, a member reads aloud the 'agenda' (as the Exclusives term it) of things to be prayed about. There is a printed copy of the agenda in every house. It lists the localities of conventions which have been arranged, prominent leaders, those who travel, the sick, and current affairs affecting the Brethren like their young men on Hospital Aid in Vietnam. Ardent members of the sect fast every Saturday afternoon and evening and all members may be called upon to fast for two or three days during a serious Exclusive emergency. There were several fasts during the exodus of a large number of members who left in the late 50's in horror at the "eating matter" (the Brethren's code-name for this particular aspect of the doctrine of separation). The last fast that I can remember was held during the third reading of the Family Preservation Bill in the British House of Commons in 1964.

## Women: "in subjection"

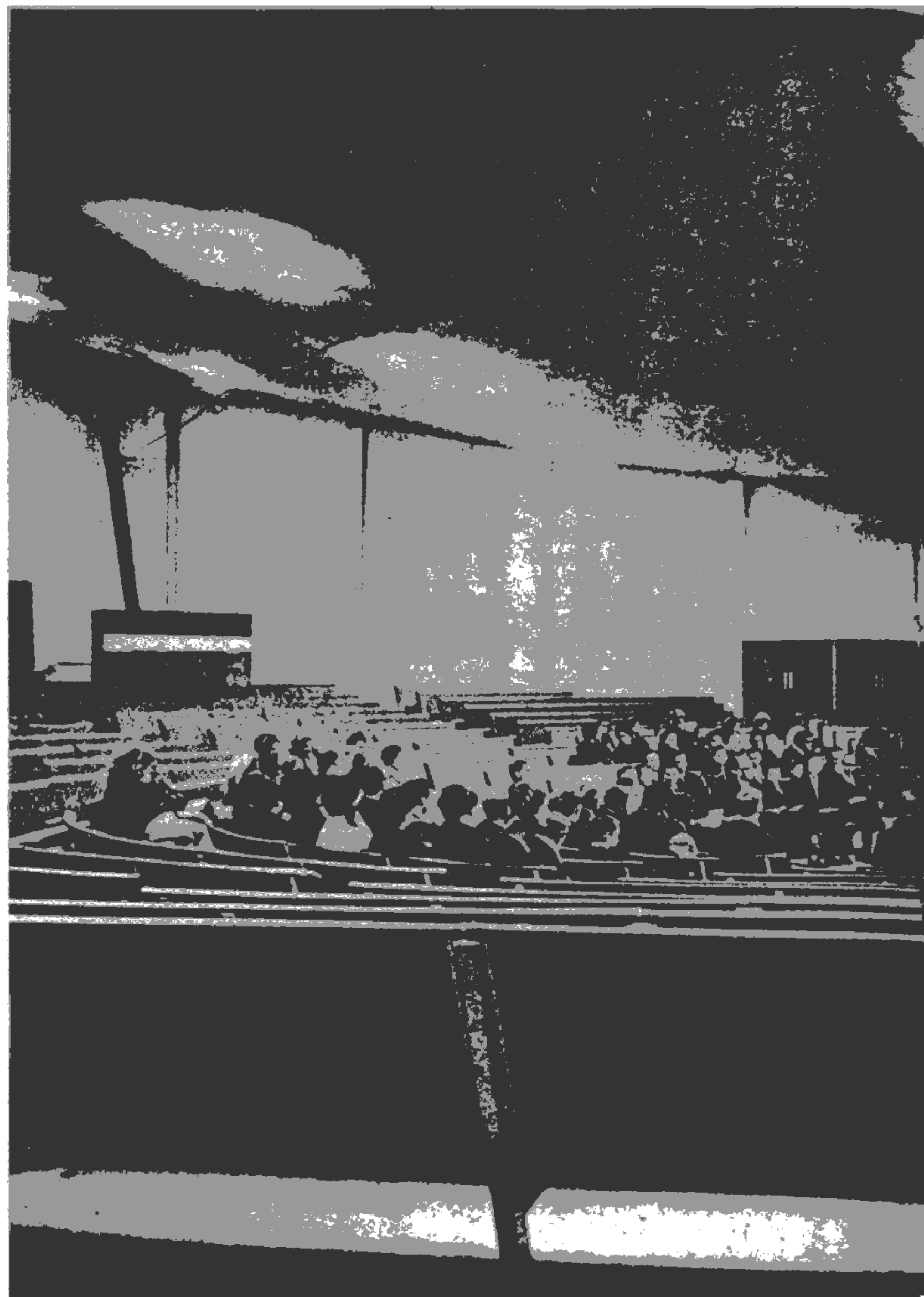
As the Apostle Paul decreed that women were to remain silent, Exclusive 'Sisters' remain silent, long-haired, dowdy and keep their heads covered at all times out of doors. About twelve years ago, married women were denied the right to work; their proper place being in the home. They only live to be submissive and produce more Exclusives. The husband is clearly the head of the house—he sits at the head of the table while his wife sits to his right-hand "in subjection", as the Exclusives put it. He makes most decisions and ratifies those that he doesn't make personally.

The Exclusive Sisters play an important role in the spiritual education of their young. Any filial disobedience is viewed seriously, especially as the child grows older. (The relevant text is "Honour thy father and thy mother"). It is interesting to note that both Taylors have said that "single sisters are the most spiritual because they are married to Christ and His Assembly and their whole attention is centred around this."

Children are recruited at a very early age. In days of yore, children were approached at the age of twelve or thereabouts and questioned as to their faith before being admitted to take communion. Now the interrogation has gone and children are allowed to take communion as soon as they are old enough (which may be two years old in some cases). Exclusive children are intended to have been taking communion for as long as they can remember.

## The University

There are several objections to the university: its education, its atmosphere, and the fact that it is a corporate body, of which every student and lecturer forms a part, thus bound with the world in a worldly gathering. The objection to education is fairly obvious: children, if taught to think, are likely to start questioning the way of life they have been brought up in. Usually, sect children are compelled to leave school at the age of fifteen and begin working, preferably for a member of the Exclusive Brethren. In the sect member's employ, they will be carefully watched for signs of discontent. If a person stays at school beyond the age of fifteen, his or her parents may have a fair amount of explaining to do. University education is all but out of the question now. There are a few members of the sect who obtained degrees in the good old days when a university education was allowed. Two of



Inside 'the Churchill Drive Hall' at Crofton Downs. This meeting in action. A member of the congregation has just about two hours after Mr Eastcott returned to his home. Pinker rang the Eastcott home and enquired whether the car was not for sale. Mr Eastcott hasn't had any

these sect members were secondary school teachers in Wellington—Mary Campion at Wellington High School and Robert Bradley at Wellington College. Both of these teachers tried to dissuade me from attending university. Mary Campion wrote to me in February 1969, just three days after I had left home to go to university, asking "What is this I hear you have done?? Needless to say I feel deeply concerned for your welfare . . . I fear lest you make a wrong decision that may lead to the loss of all that is truly life."

When I let it be known that I wished to attend university, I was immediately refused permission. When I persisted in my plea, various members of the sect tried to talk me out of it. The two secondary school teachers went to great lengths here. The fact that I did not know for sure what sort of career I would take up hardly helped matters. When I went back to school for 6A, the question of sect members taking university courses started to crop up at meetings of the Brethren. My case was never referred to in particular but Robert Bradley once got very worked up in a meeting over what was clearly my 'case'. Even my mother conceded that it was me that Bradley was referring to.

## She's leaving home, bye, bye

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

## . . . to breed little Brethren

What sort of career I was supposed to embark upon was perfectly clear. I was supposed to breed little Brethren. If I wanted anything else, I found the field had been fairly well closed down for me. Teaching of any form was out because a woman should not teach men or boys (because women are under an obligation to be subject to the stronger sex). Any career involving socialising or

travel was ruled out: one cannot leave on birthplace and local sect gathering to gad about the world; nor can one have any more dealings than necessary with those one works with. degree was neither necessary nor desirable. A career that involved more than a 40-hour week work was ruled out since it would encroach upon meeting times of the sect (for example, Friday evening and Saturday morning). In short, I most obvious 'career' for a girl was an office job in a firm owned by a member of the sect. failing that, a menial career in the Public Servi

## Seeing the error of her ways?

For the first six months after I left home received letters as frequently as once a day from my parents and from at least twenty old Brethren. All of them asked me to see the error of my ways, to leave university and to return home. My parents used to try to see me very often but the people with whom I had been discouraged this. I was very grateful for this was approached at the university four or five times by members of the sect. When I was working at a Government office during the Christmas holidays, Lincoln Richards, a member of the sect, approached me as I was leaving the office one day and spoke to me for about forty minutes before I got fed up and walked off. The then common to all of the appeals to me was that I would be neither happy nor successful and that I would be disappointed with all I saw in the world and that the only place where one could really find God was in the Assembly.

## PHOTOGRAPHS

At the end of six months, when I had ignored nearly all of the letters sent to me and refused to see the various members of the sect who wanted to meet me, the sect convened in an 'Assembly meeting' to determine that they could no longer 'walk' with me (this basically meant not taking communion), on the grounds of 2 Timothy Chapter 2: "Let everyone that names the name of the Lord depart from iniquity". I was iniquitous

## The Second Coming and the Day Judgement

Why have such harsh laws been accepted for



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and the last time you'll ever see an Exclusive Brethren walk at the back to pursue our photographer, John Eastcott, who was identified as a member of the Brethren by Cecily Eastcott had been driving was for sale. The caller was told 'ers.

ng? Mainly, I think, because they have come actually, and to each is attached the spur of working for the Lord and fear of His displeasure. here is in most Exclusives an unshakeable conviction in the after-life and day of judgement. Before the Day of Judgement, Christ will come again (the celebrated Second Coming) to take with Him those who are His before the final evil—the person of the anti-Christ descends upon the earth. The Second Coming is expected to take place about 2,000 years after Christ's birth, after which the blessed will spend a millennium with Christ before the Judgement Day. There are thought to be seven millennia: 2,000 years between the Creation and the Deluge, 2,000 years between the Deluge and the Birth of Christ, 2,000 years between his birth and his Second coming and the subsequent millennium to the day of Judgement. (Seven is the perfect number). After that, Eternity begins.

## the rise of the Anti-Christ

he Anti-Christ will be a Jew who will command great following in Europe. (In 1968, during the May Revolution in France, members of the Brethren regarded Danny Cohn-Bendit—"Danny the Red"—as a likely embodiment of the anti-Christ. He still may be the Anti-Christ but 's quietened down a bit for the time being). At the same time as the rising of the Anti-Christ, the river Euphrates will dry up and Communist hordes will invade Europe, South-East Asia and Australasia. By this time, all those redeemed by the blood of Christ will have departed from "this

## ohn Eastcott

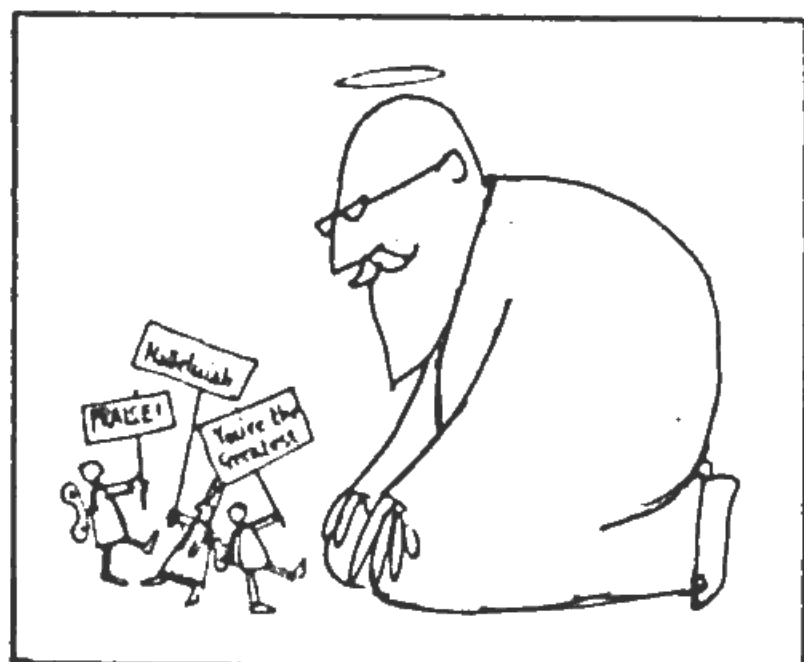
resent evil world" to join Christ in glory. Those redeemed" include, naturally enough, the Brethren. There are a few others: some of the clergy and other genuine Christians who are under the shelter of the Blood". The "dead in Christ" (that is the redeemed dead) will also depart at this point. The advent of the anti-Christ and the unleashing of the Communist hordes (and all this terminology is the Brethren's) symbolise the terrible powers of evil to be let loose on the world once Christ and his followers have departed.

he Brethren's rules have not always been so strict, although they now change with increasing

rapidity as the Exclusives shut themselves further and further away from the world as, they believe, the coming of the Lord draws nigh. I attended kindergarten as a child but, since it is not compulsory to send children to kindergarten, this is no longer permitted. My parents frequently had contact with relatives who were not Exclusives. But my earliest memories are of being taught to fear God and the consequences of sin. The greatest fear was confession: this was not 'compulsory', as in the Roman Catholic Church, but sin was unatoned until confessed and repented of. Sinners, like secret trade unionists, alcoholics, gamblers, fornicators, adulterers and suchlike, were urged in addresses to confess their sins before they were exposed. Somehow, I always connected these alarming crimes with my own childhood misdemeanours, and became terrified of attending meetings until I attended several where such depraved sinners were exposed in public. I realised then that my childhood crimes were of little importance, though not concealed from the Eye of a Wrathful God. Many children, I think, had such guilt complexes.

Early schooldays were relatively normal. Exclusive children were allowed to have other children home to play, but not to go to other children's homes; certain books were grudgingly permitted. When the Doctrine of Separation began to be enforced in the late 50's, children were urged not to play with their classmates but keep to themselves and other Exclusive children as much as possible. If one ate lunch at school, one was not to eat it with the other children. One did not go to school parties or school picnics or sing Christmas Carols with the worldly hypocrites at end-of-year functions. Any celebration of Christmas was impermissible since such celebrations are a pagan custom.

These rules, however, were not stringently



'The Churchill Drive Hall' at Crofton Downs was opened (to coin a phrase) in September, 1967. Another hall designed and built by the Brethren, it is the biggest in Wellington. All Assembly meetings (that is, meetings of all members of the sect in the Wellington 'locality') are held here.

enforced until my last two years at primary school and the years at secondary school, when the real crunch began. At the school I attended I got away with a good deal (reading novels, for example), but there were always two or three other Exclusive children who were eager to inform.

## Exclusive conventions

One of the main things that has held Exclusives together all over the world is the great amount of travelling from place to place undertaken by the sect's leaders. There have always been annual 'conventions' at each so-called 'locality', where a leader is invited to suggest the subject of discussion, and Exclusives are invited to come to hear him. The meetings last three days—usually Friday, Saturday and Sunday. Until recently, the right to such travel was reserved for those with means, but the whole scale of conventions has changed. Now specific invitations (which can only be turned down for a very good reason), are issued only to those considered worthy of attendance. The Exclusives pool their resources to enable these people to travel to distant convention. The most important convention is an annual one held by Jim Taylor in England or in the United States. It is attended by about 30 New Zealand Exclusives, whose air fares are paid by the community. Those leaders who spread the word are also given grants of money frequently ("administered to"), regardless of whether they need financial assistance, to encourage them in their work for the Lord. There are weekly collections of funds to pay for rent of halls, heating and such expenses, and a special collection each month solely for the purpose of levying funds for travel and the printing of Exclusive literature. In Wellington in 1969, about \$500 was collected each month from the three hundred and fifty members of the sect, the majority of whom are less than twenty years old.

## Big Jim Taylor

Jim Taylor spends most of his time travelling from one 'locality' to another. He has visited New Zealand four or five times since 1953. Each time he has stayed for a couple of weeks, living in the home of a prominent Exclusive. (The last time he was in Wellington he stayed with Ronald Deck.) I saw Taylor on each of his visits and had dinner with him once at Ronald Deck's house a few years ago. He is about seventy years old; a large, florid American. He speaks bad English (that is, grammatically bad) in a low monotone. Some of the Exclusives admitted to me that they too found Taylor pretty boring but most members of the sect who heard him hung attentively onto his every word. By repute, Taylor is friendly on the surface but ruthless in looking after "the Lord's interests". I have never heard of him having a conversation about anything else.

## Other Sect meetings

In addition to the larger conventions, or 'Three-Day Meetings', at which most of the sect's new edicts are presented and preached and any person is liable for direct interrogation if suspected of being impure or having unconfessed sins, there are smaller conventions known as 'Fellowship Meetings' held over a weekend. Sometimes Friday night is included. Invitations to these, though not on such a large scale as the

What is for us in this too, is that God allows you at times to have an unmanageable and rebellious son. He allows that to be amongst us, and I think it is to get us on God's side, to know what He thinks. An experience like that, to have an unmanageable and rebellious son, has been known in many families amongst us. Everything has been done for him; he has been chastened oft-times; so finally they have to come to it that he is deserving of the penalty. It is not now that such persons are put to death. With such persons it is that we have to say that we cannot walk with them, we cannot have fellowship with them. The relationship is not brought to an end by discipline, although it is broken in the sense in which you have to shrink from them and withdraw from them. It has become a great test amongst us to do that, to withdraw from persons who are so close, and it has been affecting assemblies universally that secretly some have not been in accord with the judgement.—James Taylor Junior in *Things that are more Excellent, Volume 97 in a series; this volume being notes of meetings at Minneapolis in October, 1967.*

others, used to be open, but are now also personal. They are attended by fellow-Exclusives as far as two hundred miles away from the locality.

Sunday meetings used to commence at 11 am, but have been brought forward through a series of steps to the commencement time of 6 am, mentioned earlier. This last change took place at the end of 1967. The time of commencement of Evening Services has remained constant at about 7 pm, but Three Day Conventions start at 6 am, each day. Fellowship meetings start at 9 am.

The Three Day Convention is a very tiring experience. Each day there are nine meetings, in groups of three (each group comprising two discussion groups, and one hour of three addresses). Meetings do not usually finish before 6 at night. There is a short break during the morning for a meal. These are big changes because before the 60's the maximum number of meetings in one day was three. For a long time, catering services were employed to provide meals on such occasions, in halls specially hired for the purpose (usually college halls, occasionally theatres). But the sanctity of cooking and eating in the home came to the fore, and catering was discontinued, especially as it proved to be very expensive. In the same way, a Sister makes the loaf of bread that is used for communion, instead of buying a loaf handled by worldly hands.

## No room at the inn

Accommodation was a problem: formerly hotels and motels were used, but the sanctity of these places was dubious, and visiting Exclusives were



# THE EXCLUSIVE BRETHREN



'The Gordon Street Hall' in Newtown is up for auction now. It was in use by the Brethren up to a year ago.



'The Kilbirnie Crescent Hall'. The Brethren have been trying to sell it for several years but they can't find another venue for meetings.



'The Witako Street Hall' was built about the same time as 'the Rex Street Hall': again, it was designed and built by members of the sect.

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

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

### Over their dead bodies

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

### No views is good views

Exclusives do not support conscription ("Thou shalt not kill"), but allow their young men to undergo compulsory military training so long as they do not carry arms. They do not disobey the law, as they regard government as a divine institution established by God. In fact, they pray for the Government, that it may continue to be favourable. But they do not vote as elections are in the Hands of God, and it is not their place to choose a government, regardless of whether the



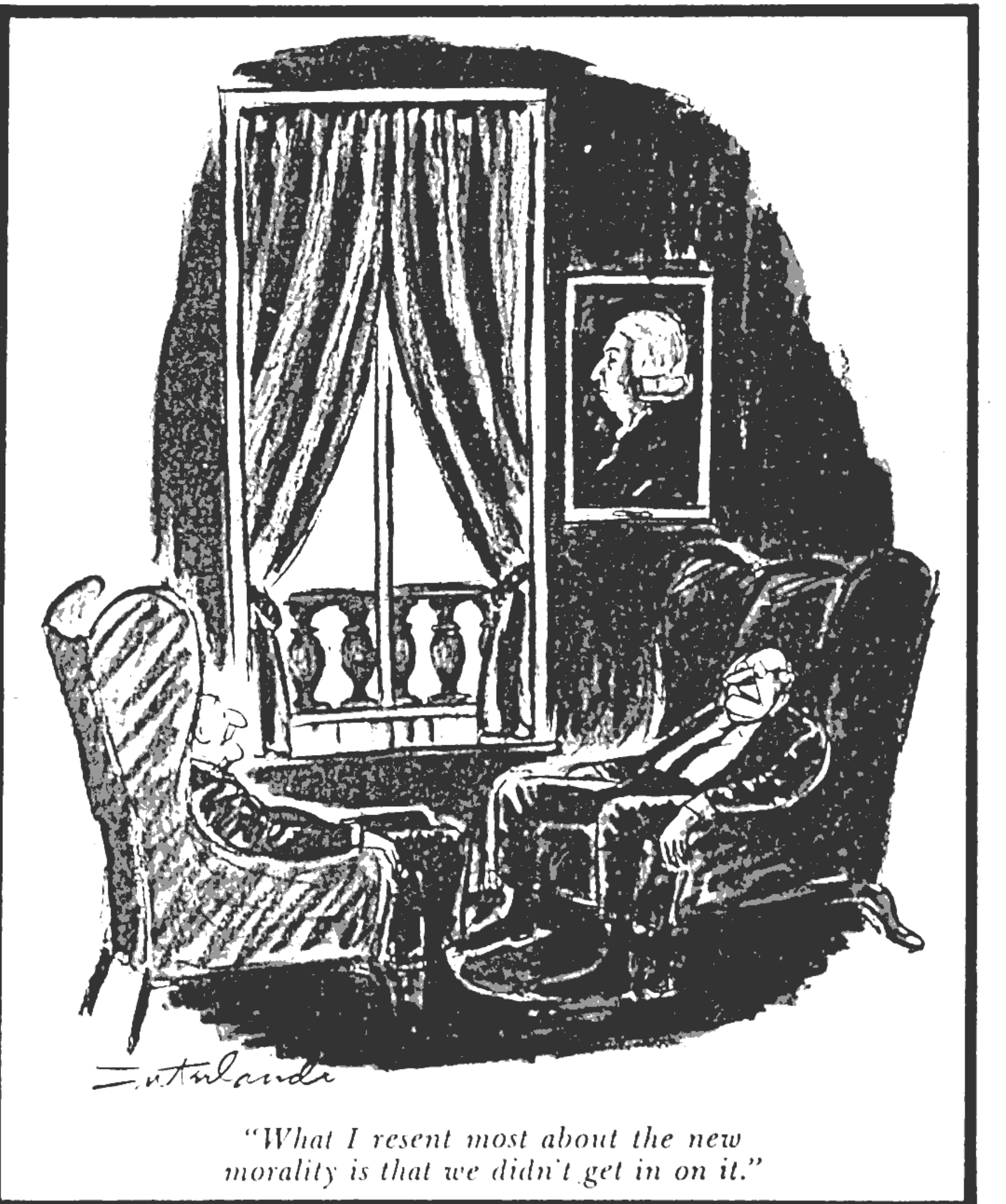
successful party is good or evil. They do not believe in democracy or in Communism, but do believe in monarchy or dictatorship, provided such a government allows them to meet as they please. They support the presence of American forces in South-East Asia, (they practically worshipped Lyndon Johnson—believing him almost as worthy as Big Jim), convinced that this is an instance of the hand of God against Communism (which is rearing its head in Australasia). There are, of course, many paradoxes here. Exclusives do not support apartheid, as it prevents black and white Exclusives from attending meetings together in South Africa. As for the All Black Tour, they do not regard sporting activities as spiritually helpful, so I expect they would be against the Tour. It rather depends on what New York says.

### "And on the Seventh Day . . ."

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

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

Reading matter is supplied to be bought at



"What I resent most about the new morality is that we didn't get in on it."



MENT

# THE EXCLUSIVE BRETHREN

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

Most publications, therefore, do not contain specific injunctions. The message, rather, is disguised under verbiage of doctrine and establishing relationships between Biblical passages. Biblical typology and symbolism form a major basis for such discussion.

The standard of reading matter used to be fairly high, as John Nelson Darby was an educated man, and his followers tended to speak well. This standard has steadily degenerated, however, with the minimising of education and the advent of James Taylor Junior. As his works are no longer edited but printed direct from tape, there is no halting the flow of bad Americanisms which are quickly picked up and used by his followers. This degeneracy in the quality of the spoken 'Exclusive' Word has become part of an anti-intellectual campaign, as English accents are frowned upon and good speaking generally regarded as "orthodox pomposity".

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

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

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

### The Brethren and the law

What measures can be taken against the Exclusive Brethren? Unfortunately there is very little that can be done under the law, because one of the disadvantages of our free state is the fact that it allows parents to shape their children's religious beliefs however they wish. The Department of Child Welfare can take no action on behalf of children except by talking to parents. Most children would prefer not to bring Child Welfare to their parents' doorstep. The Education

Department cannot issue studentships to students whose parents object, except by special and devious means. And children cannot be kept at school after they turn fifteen if parents are unwilling. A child may leave home at the age of 16, but until he or she is eighteen years old, the parents can bring a court case against the child. In the early 60's a Bill was introduced in Britain called *The Family Preservation Bill* which would have given the Government the right to remove children from their parents where the children were under extreme religious influence. But the Bill did not get past its third reading in the House of Commons. As far as I know, that is the only attempt that has been made to take action in such cases, so a child has to endure such influence for the first eighteen years of its life, willing or unwilling. Only at eighteen can one choose the life one wants to lead.

### Attitude to other religious groups

The attitude of the Exclusives towards other religions is generally arrogant and intolerant. The Church of England, Wesleyan, Methodist and Presbyterian churches are the least offensive; Jews and Roman Catholics are regarded with greater distaste as the Jews do not acknowledge

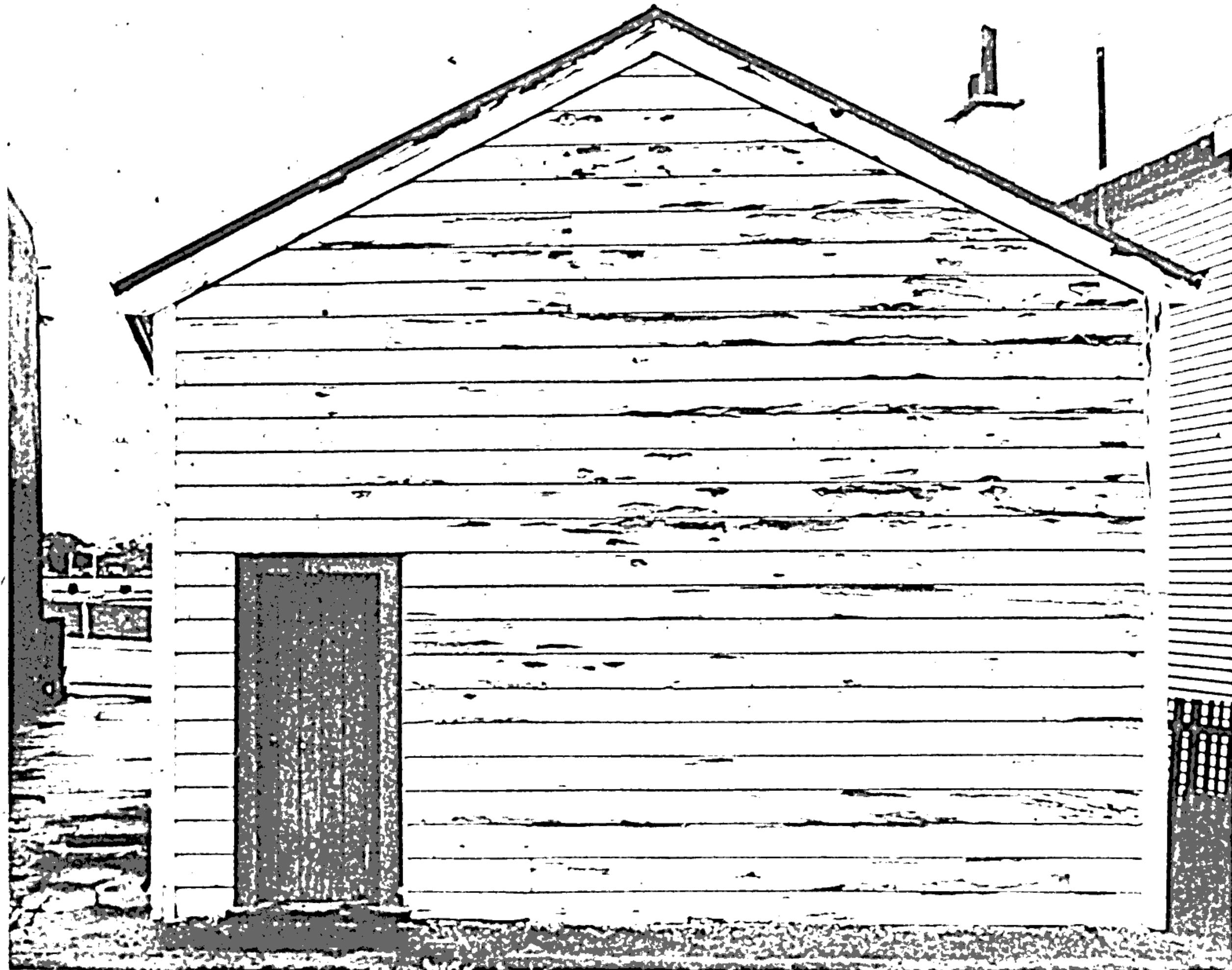
the birth of Christ and Catholics worship the Virgin Mary. More serious deviants are sects such as the Mormons, Jehovah's Witnesses and Scientologists. Pagans are forgivable if they have never had an opportunity to see the true light. But the Open Brethren or Plymouth Brethren are the worst offenders of all because they have seen the true light but have chosen to ignore it. They hold most of the beliefs of the Exclusives, but offer a far more relaxed type of religion that takes advantage of most worldly pleasures. Open Brethren, and other offshoots of the Exclusives, are very antagonistic to Exclusives, but anxious to hear all the latest edicts and draw to their side any ex-Exclusives. As many Open Brethren have relatives who are Exclusives, there is always a certain 'leakage' of information—to the Exclusives' chagrin.

### "Children, keep yourselves from idols"

It appears that the most sweeping changes have taken place during the last decade. Whether this is because I became more and more aware of them as I grew up during this period I am not quite sure, but I do not think this is the whole

reason. During this period there has been much talk of the imminent coming of the Lord, which is now constantly referred to and kept in the minds of the hearers. This is intended to spur them on to changes in their ways for His pleasure and to ensure that they will not fail Him when the Second Coming is expected so soon.

This message has great psychological effects, although they do begin to wear thin when for Sunday after Sunday the Second Coming has been confidently predicted and no show. It provides a hope for getting out of awkward situations and creates a greater willingness to forego material pleasures. Members of the Brethren do not talk of the future. For them there is no future—only the immediate future which will soon be past. So why spurn the spiritual comfort of the Lord to waste one's energy in worldly pursuits when the end is so close? On the other hand, why not enjoy life while it lasts? Surely a question that it is up to the individual to decide how to answer. But, if one is a member of the Brethren, one does not even get the chance to consider this answer. Most members of the sect are simply carried around in circles on the "Exclusive" conveyor belt. They are surely the nearest creatures on earth to "the stuffed men, the hollow men".



# ELECTIONS?

VICTORIA UNIVERSITY OF WELLINGTON STUDENTS' ASSOCIATION

Applications were called on 3 July and will close on 14 July for Officers of the Association Executive for the Calendar Year of 1971.

The eight positions to be contested are as follows:

- President
- Woman Vice-President
- Man Vice-President
- Secretary
- Treasurer
- Cultural Affairs Officer
- Publications Officer
- Sports Officer

# YES

**Treasurer:** The Constitution of the Association provides that, wherever possible, the Treasurer shall be a qualified accountant or a person holding the degree of Bachelor of Commerce or Bachelor of Commerce and Administration with Accountancy to Stage 2.

**Publications Officer:** The Constitution also provides that any person offering himself for election as Publications Officer shall, wherever possible, have been a member of the Publications Board for at least six months before applications for the position close.

Applications for any of the above positions must be made on a form available from the Students' Association Office and must be placed in the box provided in that Office. Applications close at 4.30 pm on Tuesday, 14 July.

Elections will be held on 28 and 29 July.

Giles Brooker  
Returning Officer

# ELECTIONS!



# BOOK REVIEWS

George Chamier, *A South Sea Siren* (University of Auckland/O.U.P., \$4.00) and Robin Hyde, *The Godwits Fly* (University of Auckland/O.U.P., \$3.00). Reviewed by JOHN THOMSON.

You will be lucky if you have ever seen either of these novels outside of a library. New Zealand fiction disappears even faster than its verse. It is about for a year or two, and then the publisher-remainders the edition, or Whitcombe's hold a sale, and you never see the book again. Try and find, for instance, Sargeson's key novel, *I Saw In My Dream*—and that is only twenty years old. What hope, then, of earlier generations of fiction? Professor J.C. Reid, with an eye on the growing Commonwealth Literature courses overseas, has undertaken the general editing of a series of New Zealand novels, and Oxford University Press, perhaps encouraged by the success of its Oxford English Novels, and certainly with its eyes in line with Professor Reid's, collaborates with Auckland University in publishing the venture.

The first four novels on the list are a shrewd and interesting choice. To be added to the present two are William Satchell's *The Land of the Lost*, set in the North Auckland gumlands, and Jane Mander's *Allen Adair*, about a young trader's marriage around the turn of the century on a northern arm of the Hokianga Harbour. All four books are important examples of New Zealand fiction; none is the best-known work of its author yet each is comparable with the best; and I doubt if even one library in the country holds all four of them. (That reflects not the quality of the books but the custom still prevailing in public libraries of regarding fiction as a short-lived consumer product, never a work of art.)

*A South Sea Siren* (1895) and *The Godwits Fly* (1938) reflect the immense change in the English novel that took place in those forty years, and that despite the fact that both books present protagonists who are partly—even largely—the novelists themselves when young.

Chamier's book is a novel of ideas—one of that peculiar genre in which an odd variety of types meet in conversation to ride their hobby-horses. Thomas Love Peacock was the most illustrious practitioner in English though others since, like Aldous Huxley, have added new examples. In Peacock's hands, the form allowed for the presence of the grand character, and also for a love story with an unsentimental, quick-witted and highly intelligent heroine. *A South Sea Siren* shows all these features. It is set in a North Canterbury settlement in the 1860's, and offers a variety of often unconnected sketches of the townspeople and the surrounding lease-holders and squatters. There are also chapters describing the evening discussions in the hero's bachelor quarters where Richard Raleigh invites the educated men of the place to meet and philosophise and talk politics, so offering the author a chance to ride his hobby-horses. The siren of the title is a middle-aged Becky Sharp who shows how even in early New Zealand a married woman could live very well on nothing a year by touching the vanity and then the pockets of the men around her. Her machinations with Richard Raleigh make for a fine comic climax. No novelist now has the confidence to create such a character, but even although Chamier fails with her in the end, there are so many minor successes made possible by the attempt as fully to justify him in trying. Nor, I think, has any recent novelist shown the same confidence in the desirability of simply portaying society. It is done with considerable critical amusement, certainly, but on the assumption that this world is "the place where in the end we find our happiness, or not at all."

Later novelists, no more at odds with their surroundings than Chamier or his younger self Dick Raleigh, choose to opt out, even though they have nowhere to go. Katherine Mansfield describes her young girls, Kezia especially, challenging the falsity of social prejudices and class differences in the name of common humanity; but this only leads as they grow up to an awareness that they are different—and lonely.

Robin Hyde's novel is about just that. Gloria Rawlinson in her introduction recounts the difficulties Robin Hyde experienced in writing the book, but from the very start it was to be about herself under the name of Eliza Hannay. The title, *The Godwits Fly*, refers to the sense experienced by so many writers in the thirties of dependence on the culture of England. This is never an important theme in the book. It is as though the author discovered in writing it that her own experience of growing up in Wellington was the stuff of which her poetry and books could only be made. She proves to herself that England is unimportant, even if that didn't make life here any more bearable. The early part of the book recounts the life of the young Hannay children growing up in Wellington before and during the first World War. It has genuine charm in its suggestion of the children's excitement in, for example, the constant house-moving that exhausts and exasperates the parents, the petty jealousies amongst the primary school children for the favour of the teacher, or Eliza's envy at College of her self-confident, sexually more mature friend. And Eliza (who "could tell things better" than her elder sister and knew it) is given Robin Hyde's own sensitivity to experience and to words: "The empty houses, when they moved, had a kind of fascination; shells, with sunlight rippling and fawning in oblong patches on their naked floors." There is little beyond the chronological continuity to hold these scenes together. Only in the later part does Eliza finally take over the book and make it not just any family's story, but the story of one lonely artistic temperament in an unsympathetic world. Eliza's crush on Simone, her love for the somewhat too ideal Timothy, and her bearing of a still-born child to a man for whom she feels far less sensually—this is the core of the book, less well done in detail than the earlier part, but of far greater significance, both as a piece of fiction and as an example of that self-imposed social ostracism undergone by New Zealand writers from Katherine Mansfield to Janet Frame.

Both books suffer from lack of structure, and especially *The Godwits Fly* where not only chapters but even paragraphs are quite unconnected. In such cases, the personality of the author and the prose style count more heavily than in conventional novels. Chamier comes across less sharply than one could wish. His writing is good-humoured and not unintelligent, but it is facetious in an old-fashioned journalistic way. Some such style does seem in accord with the worldly concerns of his small Victorian country town, but it is never more than adequate to the occasion. One reads Chamier with an historical interest. His voice does not speak directly to us. Robin Hyde is more a poet than a philosopher, and as her other books show is in love with words. *The Godwits Fly* is her best story for in it she puts words to some purpose, to portray the artist as a young girl. But the best passages are those which, like a brief lyric, capture the momentary experience. There is little thought for the place of that experience in the structure of the story; but the many sensuous moments evocatively caught make this a novel which appeals more directly to the common experience of all New Zealanders.

*O'LEARY'S ORCHARD AND OTHER STORIES* by MAURICE DUGGAN. (Caxton Press, Christchurch 1970, \$3.50.) Reviewed by SHIRLEY FOX.

What do we expect in a book of short stories? The fireside thoughts of an aging profligate, or a view of life as sterile or scintillating as the author himself? Whatever our expectations, in this latest book of Maurice Duggan's we find perceptions of life and love which reverberate through the pages with fluidity, irony and wit.

*O'Leary's Orchard and Other Stories* introduces a proposed series of uniform volumes of short stories by New Zealanders, and as such is an interesting example of an often under-rated literary medium. Mr Duggan obviously sees life as a tragi-comic experience. He expresses this interpretation in three short stories, which although occasionally pedantic, are generally colourful, perceptive or even brilliant.

The title story, *O'Leary's Orchard*, set in rustic Eden, involves a rather unobtrusive love-affair between an aged, though virile, orchardist and an infatuated young girl en route to drama school.

The affair achieves birth, maturity and death in the rather risqué world of modern drama—amid rehearsals in the hay and 'depraved allegories' in the church hall. This is a transient world of sometimes poignantly delicate shades of blues, gold and white. Mr Duggan observes, and sketches his pleasingly flexible portraits with irony, sensuality, and a wit ranging from gentle humour to bawdy sacrilege. Because of this fluidity, the story offers pleasant, though not perhaps memorable, reading.

The next story, *An Appetite For Flowers*, involves Hilda—who would "have liked someone to come, simply, with roses and kind hands." Instead of such domestic bliss, hers was a world of sawdust—tainted elopement with the butcher; Anthony ("a married man with a rich wife and a packet of kids"); an inadequate Mr Rowbotham; an alienated son; and a pig of an ex-husband. "Even the wool was kinked" in Hilda's unaffectionate existence where she must cope with grasping shadows and a seductive staircase. Normalcy here means [in]humanity, hatred and drabness. Mr Duggan is capable of portraying this with realism, sensitivity and understanding.

The final story, *Riley's Handbook*, is a lewd, jocular and rather intense picture of life with Riley. The hero is absorbed in an introverted, breathless contemplation of freedom ("A cell? Where else should I look for freedom?"), escape, guilt, revenge, love—and death.

Using a form of interior monologue, Mr Duggan introduces us to an inebriated bum capable of examining his rather pointless existence with a degree of perception lacking in most sages. We follow as he leads: 'Something it is I'm working out here, working towards my own inimitable and disgusting way. My own mecca and hangrope.'

This story, told with control, depth and wit, completes the unity of the book. In each segment we have met a representative of mankind—the lover, the drudge, and the dying man. Although ostensibly unlike, they, we are aware, intertwine at different times. All help comprise the 'complex-simplicity' that is man.

Mr Duggan competently uses the short story form to outline these frailties, vulnerabilities and perversities of men with wit, versatility and compassion. If you are interested in man as a social and moral animal you may find the fruit of *O'Leary's Orchard and Other Stories* worth sampling.

VICTORIA UNIVERSITY OF WELLINGTON - HALLS OF RESIDENCE FOUNDATION, INC.  
Everton Hall - Helen Lowry Hall - Newman Hall - Trinity College - Victoria House

## HALLS OF RESIDENCE APPEAL

### Acknowledgement of Donations

The Victoria University of Wellington Halls of Residence Foundation, Inc., gratefully acknowledges the generosity of the under-mentioned business houses and organisations who have contributed so generously to the appeal launched in 1967 for the building of Halls of Residence for students of this University.

This list does not include the many hundreds of former students, parents, charitable organisations and trusts and members of the public who have given so freely to the Fund and whose gifts have been privately acknowledged.

(Sgd.) L. R. ARNOLD, Chairman of the Foundation.

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**Fings ain't wot they us'ter be**  
They're getting better all the time.  
Birds are chirpier.  
Pubs are brighter,  
(carry a tie in your pocket),

and  **Brown is mighty**



## RECORD REVIEWS

*Earth and Sky* (1968) composed by Jenny McLeod and recorded on Philips (2 discs). Reviewed by DENIS SMALLEY.

Gesamtkunstwerk of the South Pacific, opera, or as one Auckland paper hailed it "the great Maori legend" (evidently no music or composer)? No. Just music-theatre.

Jenny McLeod conceived *Earth and Sky* as a theatre piece of large proportions—300 performers, mostly children: individual dancers, taped narration, three large choirs, two small choirs (in the orchestra), forty orchestral players ranging from two pianos, organ and wind to xylophones, tomtoms, claves and gongs—all involved in the Maori creation legend.

I originally thought that disaster might result in separating sound from the live experience. In many operas, theatre is merely superimposed on music and the amputation necessary for an LP is not painful. In *Earth and Sky*, movement, shape, colour and light grow out of sound in natural response. The sound itself weaves and pushes through the taped narrative, with choruses and instrumentalists projecting the narrative into movement. A good recording can retain the impact of a live performance. There are places, however, where progress towards points of tension seems too drawn-out without the visual contact, particularly in Act I and the lead-up to the death of Maui in Act III.

With any art there will be influences. The syllabic Maori language is well suited to muscular rhythms. These appear in spoken and sung chanting, usually primitively modal or oriental, often associated with instrumental ostinati. The *Chant of Tane*, the *Invocation to Io* and *Tane's Lifting Haka* pound to fever pitch. In contrast, the melancholic plod of the final chorus, subsiding into murmurings is equally tense. At other times, the choirs create dense syllabic textures and sometimes noise textures—panic, horror, confusion, wind noises, happy noises: dramatic devices which can easily lose impact on a second hearing. Not so here. They are integrated, not icing. Other colouring-book devices—the sustained organ cluster, the gong crescendos, bird calls—also come from within the work and are not pinned on the outside. Hence their success.

Messiaen's touch rests on much of the music. *The Song of Joy*, which Jenny McLeod thinks of as her homage to Messiaen, is the most obvious. For me the musical success of the *Song* is smudged by the cadential chords on "Sing the resounding song." They sound too much like the stock-in-trade of the 'traditional moderns'. *Birdsong* recalls Messiaen in any context. Here, though, it is often simpler, more expressive and effective. The piano music underlining *Maui the fisherman* is the most Messiaen of all.

It is often simplicity which compels attention—the flute solo at the beginning of Act II and in *Hine's Waking Dance*, the solo voice at the end of Act II with poignant semitones and minor thirds. Finally, in lighter style, the bouncing, flickering, crawling textures of the dances and marches which introduce the more relaxed Act II—the McLeod answer to the *Nutcracker Suite*.

The final result? First class music theatre.

Jenny McLeod's work is not destined to have many performances since the large forces and organization needed prevent it. A good recording is therefore imperative. The original idea, Chris Thomson (producer) tells us, was to record in a large hall after the twelve performances at The Auckland Festival. This was abandoned because of the impossibility of reassembling forces again and because of the danger of losing spontaneity under recording pressure. Fair enough if the results are fully satisfactory. But results are uneven.

The first duty in producing a recording is to do complete justice to the composer. The work cannot be compromised because of difficulties and it would be difficult to convince me that spontaneity could not be achieved under recording conditions. I feel that this recording was done too soon. There will be other performances and there is no hurry if better recording conditions are possible. The impact of *Earth and Sky* certainly comes through but it would in any recording. It is a tribute to the composer not to Philips. Spontaneity is another matter. In the throes of such a physical performance it is logical that parts, specially those involving the choirs, sound tired and sometimes routine.

*Earth and Sky* is a stereo work. It sometimes surrounds you. The recording is rarely stereo and never surrounds. This means that detail, distance and direction are neglected—the distant approach of the theatre aisles at the beginning, the antiphony and exchanges of the choirs, the clarity of polyrhythmic chant, the balance of sound



sources. The most successful use of distance and direction comes with the tomtoms and claves in Act I—a pity the pulse is not steady. This catalogue of faults affects Act I particularly. Act III, on the other hand, succeeds.

Most inaccuracies in the performance are minor—dynamics, premature release of longer durations, rhythmic insecurity, occasional lack of ensemble, brass timbres sometimes too crude. The most serious bad judgment lay in permitting broken voices to sing in

the small choir (not in the original score). The octave doubling by a few tatty voices destroys the texture.

The booklet enclosed with the record, giving commentary, text and a translation of the Maori is clear but unimaginative. Composers who intend making recordings may wish to note that Philips will probably first require a photograph of your meeting with the Queen and will certainly want to mention it several times in your biography.

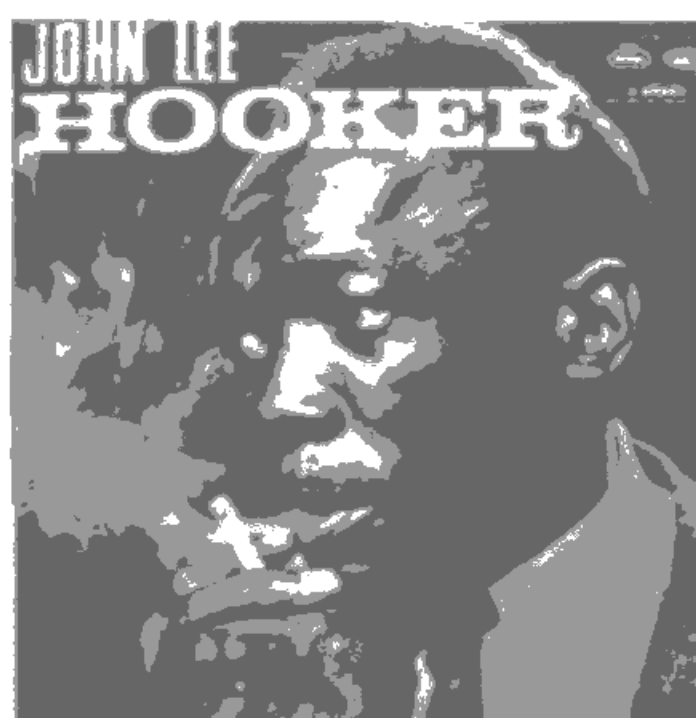
**FATHERS AND SONS** (double LP with Muddy Waters, Otis Spann, Mike Bloomfield, Paul Butterfield, Donald 'Duck' Dunn, Sam Lay and Buddy Miles—Chess: CHLS 1011-2), **BIG CITY BLUES** (Chester 'Howlin' Wolf' Burnett—Columbia: SCXM 5034), and **JOHN LEE HOOKER SINGS BLUES** (Regal—SREG 30003). Reviewed by MIDGE MARSDEN.

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

Of his numerous LP releases in New Zealand this new Regal set, *John Lee Hooker sings Blues* must be one of the best. Cut in Detroit in 1948/49, the twelve tracks here were recorded by Hooker under the pseudonym of Texas Slim. This is the raw and uninhibited blues produced by Hooker in the years preceding the R&B sound of the post-War years that the Negro population demanded. John Lee's heavy rhythm accentuated by a pronounced foot stomp dominate the whole album. *Slims Stomp* and *Devils Jump* move along at a frantic pace and are typical of the popular sound that gave Hooker with million selling hits with *Boogie Chillun* and *I'm In The Mood*. Although the recording quality is not the best (Hooker must have invented distortion) the price \$1.99, will certainly make up for any lack in fidelity. Hooker is a prolific recording artist and this album will bring his total releases in this country to a dozen or so.

The up-tempo blues also show the influence his style has had on the young white artists such as Canned Heat, the Animals and Spencer Davis. The best tracks include *Slims Stomp*, *I'm Gonna Kill That Woman*, *Don't You Remember Me*, *Devils Jump*, *Heart Trouble Blues*, *Don't Go Baby* and *Late Last Night*. All of the tracks on this LP were recorded at his peak. *John Lee Hooker Sings Blues* is a gas—give it a listen.

To collectors of blues records or even just casual listeners, the name of Muddy Waters (real name McKinley Morganfield) must be familiar. His music has been performed and recorded by artists as diverse as Jimmy Smith and The Rolling Stones. His band has been producing music for the last twenty to thirty years that has come to



be regarded as the epitome of the Chicago blues style. On *Fathers and Sons* recorded in April 1969, we have Muddy's latest offering. He is accompanied by his cousin Otis Spann, who has been in the Waters band since the early 50's, Paul Butterfield (harmonica), Mike Bloomfield (guitar), Donald Dunn (bass, with Booker T), Sam Lay (drums), and several other guests on old tracks.

The first album was recorded in a studio session and comprises remakes of Muddy's earlier recordings, some of which may be familiar to you. These earlier cuts featured such great names as Little Walter, Jimmy Rogers, and Willie Dixon and were among the finest modern blues produced. I feel this album is a fine attempt to recreate the excitement and driving power of these classic recordings. All the vocal work is by Muddy. The rest of the band play extremely well, perhaps with a little more restraint in the case of the younger players.

The other LP was recorded at a live concert and although some of the balance of the first LP is lost this is amply compensated for by the excitement of the extended versions of Muddy's numbers.

If you like Muddy Waters and if Chicago based blues is your 'bag' you should enjoy this album. For me the original recordings still

hold top honours, but if you've not heard much of his earlier work (there was an LP released here in the *More Real Folk Blues* series) then give this album a listen. It is one of the most successful attempts yet to record integrated blues.

Chester 'Howlin' Wolf' Burnett is another well-known Chicago bluesman who was raised in Memphis although born in Aberdeen, Mississippi. The numbers on this LP feature his very earliest recordings which were made in 'down home' Memphis (-styled) way. Several of the numbers on the first side were recorded in the Sun Studios by Sam Philips (of Elvis Presley fame) in the early 50's and show a mature style. The probable personnel are Joe Vallon (piano), Willie Johnson (guitar), Pat Hare (guitar), Willie Steel (bass) and of course Wolf (harp and vocals). He was in his forties when he first recorded and was taught guitar by the legendary Charlie Patton and shows his influence on some tracks and in his vocal style. Ike Turner, it seems, discovered Wolf.

This is an important record historically with low-fidelity sound, for collectors only. Rechannelled stereo on old LP's just does not work.



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**MACWONDER**

Often we are told that in certain small hours of the morning when it is dark and the blinds are drawn New Zealand politicians can actually be human. Presumably this means that they drink heavily or knock up their secretaries. Certainly there is a startling lack of warmth amongst them in their television appearances even when presented with the opportunity to appear human. These stilted individuals, the Prime Minister in particular, seem, almost wilfully, to turn down every opportunity of putting themselves forward as friends of widows, and orphans and good sons of their mothers. Holyoake stands out as the low priest of sterility and Muldoon as a cardboard man on the make. Marshall is so dull he ought to work for the NZBC. Opposition members goggle at the camera like a hedgehog caught in someone's headlights and the less said about them the better. In contrast, ex-Prime Minister Harold MacMillan exceeded all expectations in his interview with Ian Trethowen as he recollected the years between the end of the War and his elevation to the premiership in '56. Most viewers, myself included, had been tempted from the outset to write him off without more. After all, in the early 60's he appeared as nothing more than a tired anachronism with a suspect prostate. In this programme, his flesh-and-bloodiness was never in doubt for a moment. The interviewer needed to be no more than a discreet foil gently prodding here and there, and great though his contribution was it was almost unnoticed in the flow of first-hand reminiscences which was entertaining to behold and virtually impossible to put down. All this of course is cheating because Mr MacMillan is no longer in office—a fact he himself seems to have adjusted to with surprising success. Every question was given a direct answer. It was the unvarnished truth delivered with wit and good taste. New Zealand suffers rather badly from a dearth of elder statesmen in their anecdote (most of them were at that point when they were in office) and if we want to see more of this unique form of television we shall, I am sad to say, have to rely on overseas purchases. A poor state of affairs, but unavoidable.

*Mission Impossible* does not quite explain why the Americans are a pack of pricks, but it does go a long way towards it.

*The Undersea World of Jacques Cousteau* and *The Lions of Longleat*: prove even in black and white to have enough substance to sustain peak viewing. Superb camera work particularly in the *Undersea* programme make rewarding viewing for a wide spectrum of the potential audience. Walt Disney they are not—thank God.

For all that we learnt that was new in the CBS expose of marijuana it might just have been the name of a pitcher of the New York Dodgers. A potpourri of the last four years of TIME and NEWSWEEK without even the commercials which are the basis of any artistic endeavour on the US scene (to paraphrase Gore Vidal).

*Bewitched?* More often bothered and occasionally bewildered.

Just as WNTV1 managed to get away with delivering a previous night's weather forecast without anybody noticing (keep it up Claire, you're doing a grand job) so too is Studio 1 capable of reproducing itself from year to year. From the appalling Mr Chamberlain to the rank amateur newcomers (not much of a jump admittedly), this creation reeks of all that is abominable on the local scene. Apart from that it is quite good.

  
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# DRAMA REVIEW

**RICHARD III.** Produced for Unity Theatre by Matthew O'Sullivan. Reviewed by GEORGE WEBBY.

The worst thing that can happen to an actor attempting to play Richard III, is to be faced by an audience who has seen Laurence Olivier in the role. Whether one agreed with it or not becomes immaterial against the sheer magnetism of Olivier's performance. I can recall no finer moment in the theatre than his first entrance. Prayer book in hand, he walked down the deep set in the St. James Theatre, stretching the silence before his opening "Now is the winter of our discontent" to an almost unbearable length. The nonchalant, almost mischievously happy, tossing of the prayer book over his head before he spoke set the whole tone of the performance. It seemed to suggest that if Shakespeare wanted a single-minded study of evil, he would get it. Everything, including the kitchen cess-pool was thrown in. The result was gay, witty, vile, terrifying, and unremitting in its headlong drive. One could not help thinking, even then, that any actor following him in the role could call on very few tricks that Olivier himself had not used.

Matthew O'Sullivan takes a novel approach that had not occurred to me. He makes him a bore. Rarely have I seen a performance that used so many techniques of staging, timing, movement and posture to so little effect. For the timing is excellent, and physically he manages very well to convey the impression that his body is a distortion, and an echo of his warped ambition. The voice is a good one, although I can only come back to my favourite theme, that it is a 'radio voice'. God forbid that I should want a return to 'face-acting', but, like Archie Rice in Osborne's *The Entertainer*, MR O'Sullivan seems completely dead behind the eyes. Three hours of po-faced acting (relieved occasionally by a planted grimace) is not my idea of fun.

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

This production should not, of course, have been staged at Unity Theatre. It has too much energy, too great a sweep for the confines of Unity's shoe-box theatre. The set, a strongly-built one, had a set of stairs on either side of the stage leading directly upstage of a platform, with a sort of inner stage (rather cramped) on the ground level. The costumes, which were beautifully attuned to the production and well designed, also suffered from the proximity of the audience. Jeans, dyed a sort of dun colour to give them texture, failed to take on the anticipated effect and remained what they were, dyed jeans.

This was a pity, for this is a very good production, that cries out for the kind of treatment that any self-respecting city should be able to give it. Instead we are too aware of the mechanics of the production and we are rarely swept up in the action. This was most vividly borne out in the final fight-scenes, which are surely the most dangerous ever staged in Wellington. I am putting money on the hunch that before this review appears, someone will have done either an actor or a member of the audience some sort of grievous harm. These moments became highlights of the production but, of course, for quite the wrong reasons. The entire audience, I am sure, were in a complete panic worrying about the safety of the friends and relatives and the odd critic or two.

Very few theatre groups in Wellington could boast an opening night that was so smooth, so confident, so free of the usual tentative



qualities we are accustomed to. Down to the tiniest roles, and here I refer to the utterly charming children, the cast exuded confidence. A joy indeed to hear the youngsters, John Lowe, Steven Bowen, Lyn Fletcher and, particularly, David Gottlieb saying their lines as if they actually understood every word of them.

I expect, more than anything else, the production is noteworthy for its intelligence. In fact, the only irritation I felt was with the music and sound effects. Ian McDonald uses a confusing mixture of styles, from some rather badly recorded—and played—trumpet calls,

which, at least, echo something of the period, to a rather crotchety-sounding set of battle noises, which reminded me vividly of the sort of let's-play-with-the-tape-recorder sounds that usually accompany home movies. In fact, I was certain I detected the sounds of a very merry grog party, but I may have been confused by the sounds floating down from upstairs.

I would suggest, too, to future sound operators, that they place their speakers at the back of the stage, where the sound would at least appear to belong to the production, rather than in the somewhat divorced situation of out front.

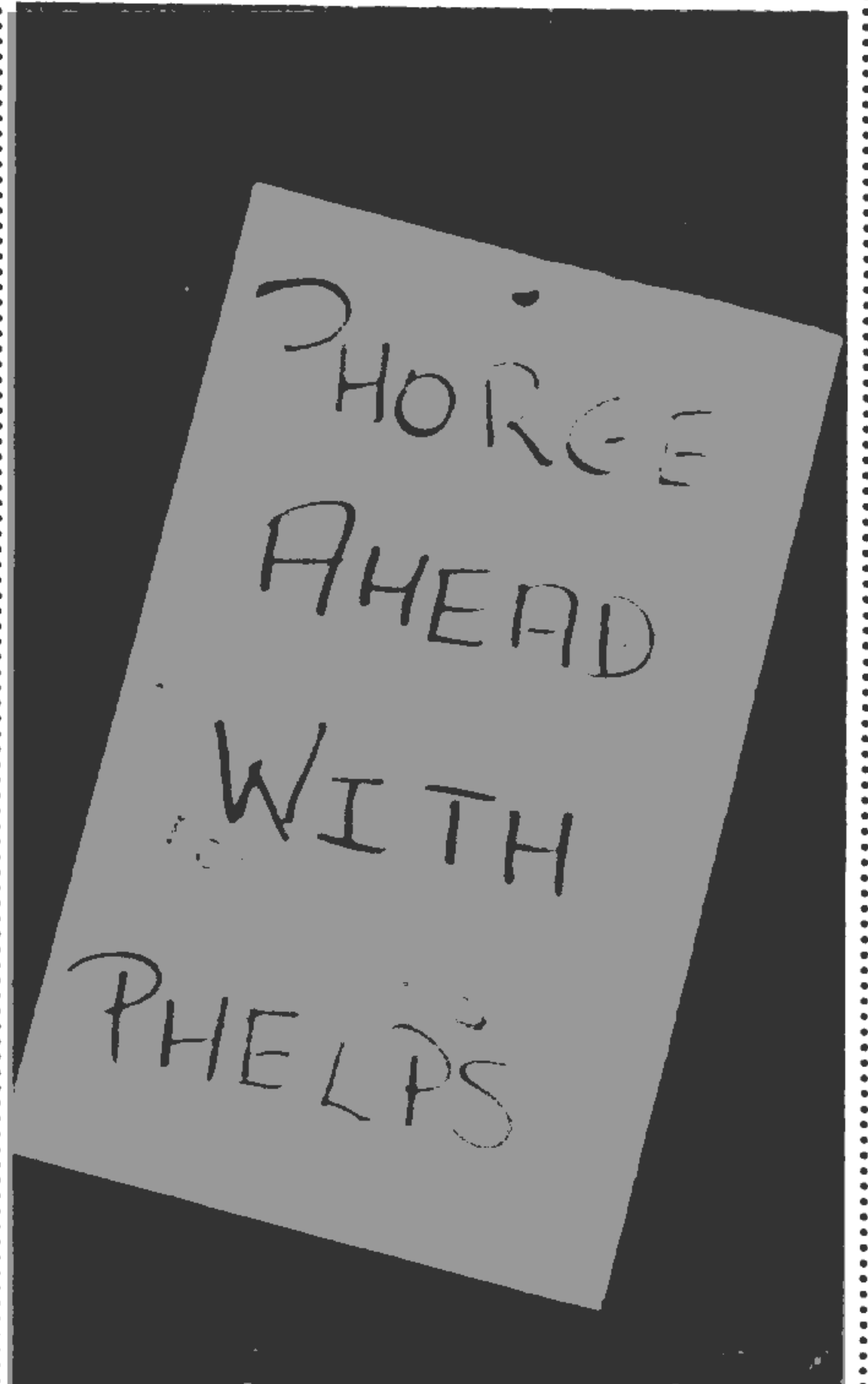
If I can re-emphasise how good I think the production was, then I can go on to be candid about the acting. In no particular order, I find the performances that stand out in my mind included Michael Hlugh (as Buckingham) who knew exactly what he was going to do and did it with style. His was a slightly effete Buckingham whose superciliousness suggested he had been caught slumming. He avoided the trap of becoming mannered, a style that has pervaded Shakespearean production for too long, and several of those on stage in using such a style, only succeeded in being 'camp'. Even Mr O'Sullivan fell into the trap now and then of tossing off lines to the audience as if both they and he were privy to some giggle-making send-up. An actor of his ability doesn't need to court laughs in such a blatant manner.

I like David Archer's acting. I always have. He reads his lines well, he underplays, and yet still manages to secure our total attention while he is on stage. Jeff Rowe managed the impossible by making Clarence and Tyrell one and the same character. His conversational style does not sit well in a Shakespearean play, although he would have some way to go to match Jeremy Melser's chatty, come-and-look-at-my-pot-plants approach. Jacquelin Jones, as Queen Elizabeth, was easily the best of the women. Here was a woman who was believably royal, was genuinely tortured by the tragic events that had overtaken her, and was capable of delivering her lines as if they had been written for her. This is not to denigrate the achievements of the other women, for they were all, at worst, capable, and at best, participants in some of the best scenes in the production. Beautiful, blonde Jennifer Compton as Lady Anne was somewhat lightweight at first, although managing a subtle blend of revulsion and attraction in her scene with Richard over Clarence's body. Lilian Enting and Nola Webb as, respectively, Queen Elizabeth and the Duchess of York, looked well, moved badly, and delivered their lines as if they were using a little-understood foreign language. Of the minor roles, William Juliff as King Edward IV was surprisingly good—surprisingly, for, if one has seen this attention-riveting actor acting as often as I have, you would have thought that this right-royal stuff to be outside his range; for Max Bollinger, the role of the Archbishop was beyond his grasp, and the picture of him sitting, in full regalia, on the set of steps was nothing short of ridiculous—he looked like an ex-boxer who had somehow been unwillingly conned into attending a drag-ball; Peter Sim, doubling as the First Murderer, he was slightly absurd. Those from the University's *MacBeth* should form a club made up of the world's most unlikely and preposterous murderers.

What made, then, this production stand out? Its respect for the text, for one thing, and its intelligent, non-gimmicky use of it, for another; the costumes of Peter Coates (his set was less successful, having no sense of place, shoddy in its use of colour at such close range, and rather limiting in its usefulness) were admirable and, for the most part, were worn well—no mean achievement; the sheer competence of Matthew O'Sullivan's Richard (again, no mean achievement). And, above all, the sense of unity that he, with his artistic adviser, Ralph McAllister, has managed to achieve and project. It is a pleasure to record that the ever-present, usually non-speaking parts were given the same detail by the actors, and I particularly refer to Messrs. Dennis, Chesterman and Topp, as that given by those in the more rewarding roles. Unity Theatre, more than any other drama group, seems to take to heart the hoary old maxim, that there are no small parts, only small actors.



These three telephones, their connections ripped apart, were part of the score after the combined Pol.Sci-Wine Society Wine and Cheese evening on 26 June.



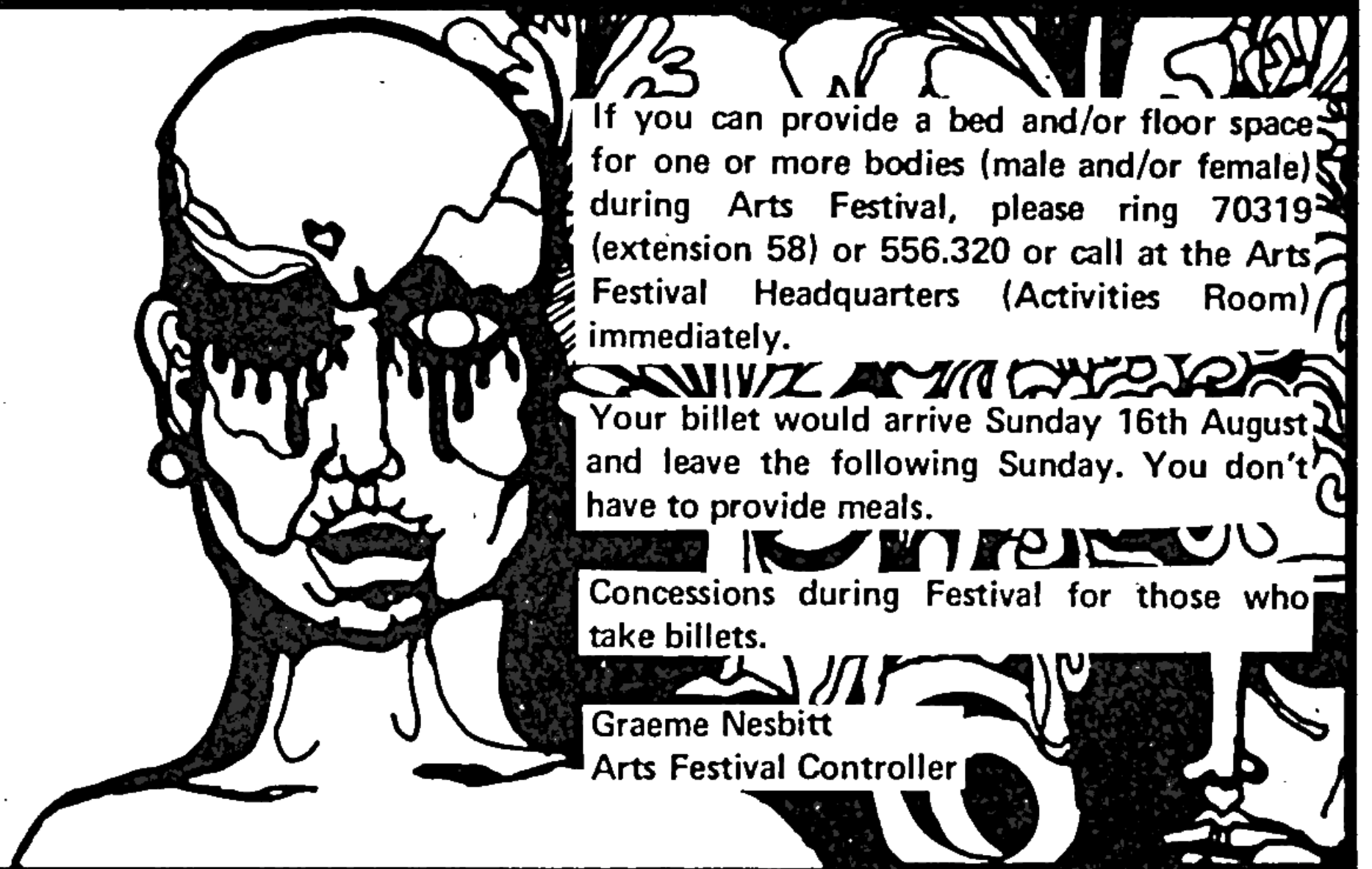
Hurrab! Hurrab!—Elections are almost here:—vote, vote, vote, vote—elect, elect, elect, elect—elections are almost here—Hurrab! Hurrab! (Repeat three times.)





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