

LOT'S WIFE

Vol. XI, No. 16

Monash Student Newspaper

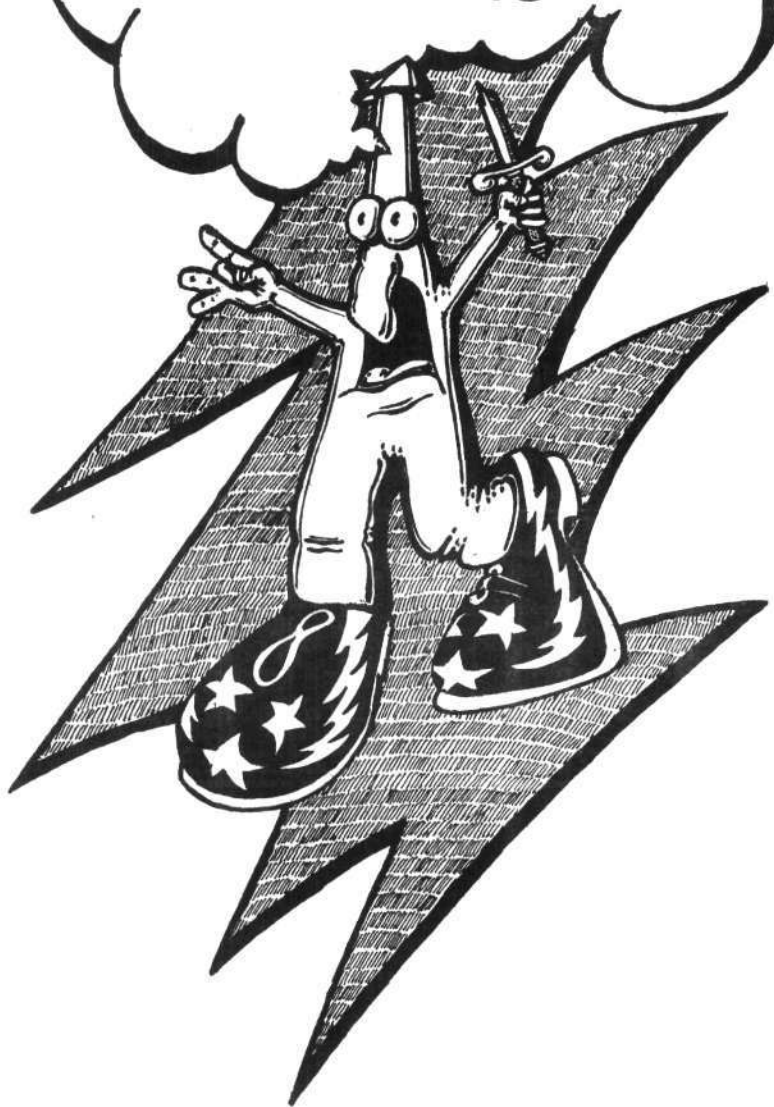
Thursday, September 22, 1971

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this
week**



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LETTERS



IN DEFENCE OF WOMEN

Sir — People may at Eastertide remember the death and resurrection of the Lord Jesus Christ, put to death because he taught love, peace and contentment.

Jesus preached a doctrine that was unorthodox and which threatened the Orthodox political — religious system of those days and for this, more than anything, he was condemned.

With this Revolutionary out of the way the system based on greed, graft, corruption, poverty and war, continued unchanged and it remains unchanged to this day.

It is worth recalling that it was only men involved in the death of Jesus. Judas betrayed him, the high priest Caiaphas condemned him and Peter denied him. It was the women who showed compassion, one, Mary Magdalene, wiping the sweat and blood from his face.

Women throughout history have been trying to perfect civilisation which men have done their best to destroy for 2,000 years. Church and State, the male citadels of power, have closed their ranks against this civilising influence and carried on promoting poverty, pollution and war.

Governments dominated by

men have made more laws to protect animals than to protect women, woman's place in man's scheme of things is to produce sons to be maimed or slaughtered for the profit of an anti-Christian financial system which organises wars and economic conditions that lead to war.

If Christian Civilisation is to survive for another 2,000 years women must liberate themselves from the psychological prison in which man has placed them.

The Church has used the Bible like a self-service store. It has taken the 'Specials' and left that which it does not want and by this method it has through the ages led the gentle sex to believe that they are inferior and subject to male domination.

The Bible, if studied and interpreted correctly, emphasises the fact that God made the sexes equal and a study of St. Mark, Chapter 10, verse 8, will confirm this. Further to this a woman's duty is to obey God and not men as set down in Acts, Chapter V, verse 29.

We have no women Prime Min-

isters or Bishops and the women who have reached the top positions in Law, Medicine, Commerce or Industry can be counted on the fingers of one hand.

No matter how brilliant, educated or gifted a woman is, advancement is denied her by a caste system controlled by rigid old men who cling to power, extreme conservatives who pay lip service to God but would rather that Christian Civilisation was destroyed (what's left of it) than hand over the reins of power to women.

Its no wonder that women's liberation movements are springing up in all the Christian democratic (so called) countries.

For 2,000 years men have abused them, the Church has misused them, and the State has refused them equality of any kind.

Men and their institutions have broken their covenant with God, their lusts and hates have brought mankind to the brink of destruction and the church slumbers on.

God created woman but there is some doubt as to the creation of man. Darwin claims man is a large intelligent ape but apes do not kill each other off in wars.

If women are not to be given equality to serve in the government of the nations only divine intervention can save mankind from destruction.

Yours sincerely, W. G. Steel, 4 Lording Street, Ferntree Gully,

THREAT

Dear Editor,

How cum, jus tel me, how cum, me favrite pin-up character, namely "Fat Freddy's Cat" has bin uncerimoniously dropt from this now lousy rag. Shit, wots the idea, I've bin cuttin em orl out and showin me frens an rollin on the floor (larfing!). So if there ain't no action on this leta I think we may haf to have a referendum to sack Lot's and reinstate F.F.'s cat.

Yours ridiculously,
MARTIN YOUNG.

EDS. NOTE: Due to fear for my life, this week there are two pages of comix including F.B.'s and F.F. for all the Monash groovers like M. Young.

MURDER

Dear Sirs,

Over the past week or so, we have subjected to many attempts to remedy the situation that exists on Australian roads (National Road Safety Campaigns by RACV etc.). These will no doubt do something to stop the carnage on the roads, but they do not even attempt to answer the question of how the road toll came into existence, why it still exists. To this end I will examine two aspects of the problem.

- (i) The transportation system (ie: roads, highways, cars etc.)
- (ii) The individual driver.

With regard to the first point, the transportation system of roads and cars has been shown to be obsolete. Even in terms of simple arithmetic, many people can be transported by train, for instance, than by individual transport units such as cars, at far less cost and at a far higher safety factor: (how long is it since there was a fatal suburban train crash? — if there ever has been one). Thus the individual motor car is inefficient if the factors of beneficial operation and safety are taken as primary. But the present situation in Australia is exactly the opposite — "Efficiency" means maximisation of profit for the small groups of millionaires who own and control the automobile and subsidiary industries. All other factors that contradict this (eg: beneficial operation and safety) are purely secondary — hence the road toll. The forces perpetuating the present transportation system are the combined oil-petroleum-automobile monopoly groups, and here it must be remembered that there is virtually no limit to the technology the main limits are economic and political. There are innumerable transportation systems that could be developed, if the research and development funds were made available (and if the systems developed were put into operation). If a more efficient system of transportation were developed and put into operation, the monopolies' profits would suffer. Their record of suppression of the electrical car is notorious. Bolte's deliberate policy of not developing the railways is in accord with the wishes of GM, Ford-Chrysler-Esso-Golden Fleece etc. There are many other examples of suppression of technological innovation in the service of profit.

The second aspect I have listed is claimed by the RACV to be the main cause of the road toll. But again the question arises of how did "bad driving" come about? I would suggest that it is not because people are inherently bad drivers or because they are "just being human" but because there is a culture surrounding the automobile, a culture that inevitably leads to fast driving, drinking whilst driving etc. It is found in films, books, television, but this is only a part of a general feeling that if you haven't got a car, or don't drive it to its limits then you are something peculiar. It is found in films (especially American films), eg: the hero is seen to drive off at a rapid rate determined to do everything possible to kill himself. It pervades almost everything (whoever heard of "taking the bird back to the flat for a quick drink" by train?). This individualistic culture serves to perpetuate murder on the roads, it serves the profits of the huge US monopoly groups producing and running cars (incidentally they also control the business of fixing the cars when they almost inevitably break down — what a racket!!!!). Everyone is influenced by this culture.

The road toll is a manifestation of capitalism, and as the monopoly groups of the automobile industry are still with us, people will be murdered on the roads.

Yours,

An Engineering Student who does not intend to give ASIO a 'head start' by signing this letter.

ANONYMOUS

Sir, — I am prompted to write to bring to the attention of students some important points concerning inequalities in education. It is clear from recent data that the universities, and Monash in particular, do not discriminate in their selection techniques. In 1969 the percentages of sixth-form students in Government schools were 60%, in Independent Catholic schools 21% and in Independent non-Catholic schools 19%. The percentages of these groups in Monash university entrants were 53.5%, 24.3% and 22.2% respectively. Although some discrimination seems apparent this is sure to be a function of the student's ability to accept the place offered him, rather than a conscious rejection by the University. (In fact, the numbers rejecting places are so high the University has to send out offers a number of times before quotas are filled.)

It is quite apparent that discrimination does occur, however, before University entrance (as can be seen by the percentages in sixth-form, above), well down in secondary, primary and even pre-school levels. This is where the student body can play an active role in some constructive way.

The student body is a vast pool of ability that can be directed towards helping the underprivileged child to reach higher levels of schooling, and if he wishes, aspire to tertiary education. Students are demanding action, as they can take action by forming teams to coach students free of charge in depressed areas, at strike-bound schools, or in other situations, such as language problems or physical handicaps.

If the students really want to end class discrimination in education, it is clear they have the talent, the time, the energy and the will to do it by direct aid to those who need help.

"D.", Education.

AT LAST — STUDENTSHIPS!

Dear Sir, — At this time of the year you usually let your readers know that there are some opportunities in the Victorian Education Department. You have done this so that graduates and undergraduates may not miss out on possible studentship.

The situation this year is that undergraduates and graduates may apply for studentships to complete the first degree together with a Diploma of Education. Forms TE 777 may be obtained from either the Education Department or Monash Teachers' College and must be returned to me by October 20th. This year there will not be any awards for Intern courses except for those already employed as temporary teachers.

Yours sincerely,
H. B. Sarjeant,
Principal.

GRASS GROWING

Dear Sir,

The Waverley Group of the Society for Growing Australian Plants will be holding a Native Plant and Flower Show on Saturday 16th October from 11 a.m. to 5 p.m. in the Methodist Church Hall, High St. Rd., Mount Waverley.

Features of this year's show will be:

1. A wide variety of plants including orchids and those demanding special conditions.
2. Starting a Native Garden.
3. Landscaping and conservation.
4. Propagating techniques.
5. A display of Native Birds by the Gould League.
6. Slides and Floral Art.

Thanking you for your co-operation,

J. Waters,
Publicity Officer.

This Week...

THE LITTLE FISH OF DANANG PRISON

There are 17 young people under 20 years of age at the Danang Provincial Interrogation Centre in South Vietnam. Nguyen Dinh Chinh, 12 years old, and Pham Thi Hoa, 11 years old, both prisoners there, were recently interviewed by Gloria Emerson, a New York Times reporter, in the presence of two intelligence officers from the Special Police Branch. Both interviews were arranged by the police chief of Danang because he wanted to show how the local NLF cadre "recruited the very young and exposed them to risks." These are some excerpts from the story.

Both were unusually pallid and had deep circles under their eyes. They showed signs of almost uncontrollable nervousness. They constantly clasped and unclasped their hands or plucked or rubbed the material of their clothing.

Supervising the interviews was Dang Von Song, who heads the Special Police Branch. At one point, when Mr. Song and another policeman in the room were distracted by a messenger bringing in papers for them to look at, the boy, Nguyen Dinh Chinh, whispered: "After my capture I was tortured on the first night. They poured water up my nose. They used electricity on me too. Very painful. No sleep that night."

There was no time for him to give additional details.

When asked if the children had been beaten or maltreated, Mr. Song said: "No, no. There are no marks on their bodies."

Chinh said he was arrested on March 28 in Danang, where he was living. A port city in the northern part of South Vietnam, Danang has a major American Air Force base on its outskirts.

When he was arrested, he was carrying nearly 12 pounds of explosives, two detonators and two M-26 grenades. He was on his way to meet another NLF soldier. The two were to blow up one of the headquarters of an American bombing squad in downtown Danang.

Chinh has been at the Danang Provincial Interrogation Centre since the end of March. Officials would not say when he would be tried.

The interrogation of the boy had not been "satisfactory", according to Mr. Song, who did not elaborate. The boy and girl were interrogated to find out who and where their leaders were.

"We use little fish to catch big fish," Mr. Song said.

Chinh is kept in a small cell alone in the Provincial Interrogation Centre. There are three tiny windows in the cell, but he said they were too high for him to look out. He is given water once a day — in the evening if he asks for it. He said he left the cell only once a week — on Saturday to wash.

"I am alone, I am frightened," the boy said. "I want to be with others. At night I cannot sleep because of the mosquitoes, so I sleep in the daytime."

No visitors are allowed. He has no books or paper and pencil.

Chinh said he once woke up crying after having dreamed he was dead. "The guard came inside the cell to curse me and to beat me," he added.

He complained of the meagre food in the Provincial Interrogation Centre. Mr. Song confirmed the complaints, explaining that only about 10 cents is allotted to feed each prisoner for each day.

As he was led away, Chinh saw the next prisoner coming in, but he did not show that he recognised her. She is 11-year-old Pham Thi Hoa, who once lived near him.

Described by Mr. Song as "very stubborn," the girl said her mother "gave me away when I was very small." The policeman said she had lived with a succession of important NLF members, who treated her like a daughter. The girl's home was a bunker under a bamboo bush.

She calls these people her uncles, in Vietnamese style.

"Uncle Hien and the other uncles love me," she said to the interpreter. "My mother does not love me."

When she was arrested five months ago at a Danang bus station, Pham Thi Hoa was carrying a letter to the NLF.

She whispered that she had been beaten when put in the Provincial Interrogation Centre.

Her manner — despite the fearfulness seen in her face and the compulsive fidgeting of her hands — was defiant.

The second policeman said he had offered to adopt her. He repeated the offer. The girl gave him her same answer:

"I prefer to be in prison."

As Hoa was led away for the noon meal, Mr. Song said goodbye to the visitors and said:

"Now don't write any anti-war story, write how the Vietcong exploit children."

INK

Offside

It's good to see ex-Lot's Wife editors make good. Pete Steedman has recently been appointed Managing Editor of OZ in London. He was already M.E. of INK, a publication which will provide LW with a considerable number of rip-offs in future weeks.

xxx

Whether you prefer loving your enemy or shooting him, it is always useful to know who he is first. The M.A.S. system of student government has recently come under attack in a document submitted to Council — a document full of libels and untruths (it even calls Clive Pontt a radical!). Who wrote this document?

The names that appear at the end of the document are Grant Stinear and Keith Harvey of the D.L.P. Club. But it is interesting to note that the type face of the typewriter used is exactly the same as that of the typewriter of the secretary to the Warden (Our well beloved G.P.T. Sweeney). The way the document is set out — with neat underlined headings — is remarkably similar to that used by the Warden's secretary.

When challenged by sometime Lot's Wife reporter, Benny Green, Sweeney said "You can't conclude anything."

Stinear was more to the point. He told another sometime Lot's Wife reporter, Les Doolan, that the document was produced with the help of a supporter of the Democratic Labor Club. "You'd be surprised who supports us."

St. Vince is not surprised. Sweeney has a long record of M.A.S. sabotage. He wrecked a General Meeting on Discipline in 1969. He tried to thwart the "Don't Register" campaign last year.

Now with this document — which uses typical "Sweeney" phraseology — he is attacking from behind a veil of "concerned students."

Isn't it about time that this students' union is run by students?

...

God works in many strange and wonderful ways. The London Times reports that Stefano Marchetti, aged 80, was sitting on the porch of his farmhouse near Castelfranco Veneto and was about to light his pipe when a bolt of lightning struck the bowl and did the job for him. The report said he continued on undisturbed.

Poor old Collingwood! Rose

ST. VINCE

U.S. NAVY COURT CONVICTS HOMOSEXUAL

The U.S. Court of Military Review upheld the court-martial of a Navy lieutenant convicted of "fraternisation" with an enlisted man in ways found "prejudicial to good order and discipline in the armed forces".

Lt. Carl R. Pitas's crime was to go to bed with a 19-year-old seaman after taking him on trips, buying him meals and drinks, allowing him to use his apartment and introducing him to friends. Lieutenants make more money than seamen and consequently have

more money to spend, but the Court, highest tribunal in the nation's military justice system, felt sufficiently disturbed to rule "fraternisation" a crime for the first time in its history.

A lower military court, the Navy Board of Review, acquitted Pitas of a sodomy charge in the case, although it judged him guilty of fraternisation, described as "unbecomingly familiar association or dealing with (military inferiors)".

It sentenced him to dismissal from the Navy. Considering the social condition of homosexuals in the U.S., this amounted to a sentence of unemployment and the status of an outcast.

The lower Court also found him guilty of a sodomy charge involving another sailor but the Court of Military Appeals set this aside on technical grounds.

In upholding the fraternisation conviction, the Court stressed that it has long been contrary to military "custom" for officers and enlisted men to associate beyond what the Navy Board of Review called "normal social intercourse".

Specifically, the Court cited with approval, a decision holding there is "no risk" even if an officer is found to be "sharing sleeping accommodations if . . . (the) civilian-social relationship is such as to make the act socially acceptable". In other words, homosexuals need not apply.

LNS

BRAIN BOGGLER

THIS week to tickle your fancy we have a hollow cylindrical tube of glass 4 inches high with circumference being 6 inches.

THERE is a spot of honey 1 inch from the top on the inside of the glass. Directly opposite the honey and 1 inch from the bottom there sits an ant outside the glass.

WHAT is the shortest distance that the ant must walk to the honey?

MR. REGINALD BIRCH

We are asked by Mr. Reginald Birch to correct a misprint in our issue of 8 April. Birch was described as the "Fascist" member of the engineering union executive. The correct adjective, as written in our industrial correspondent's report, should have been "Maoist".

Daily Telegraph

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This Week...

INTERVARSITY SPORT

Monash sporting teams were again very successful in intervarsity contests held during the August vacation.

Monash hosted both the Women's International Rules Basketball and the Boxing contests. The Basketball was held at the Albert Park Stadium and the Boxing was held in the Monash Union Theatre. Even with the added responsibilities of hosting, the women finished first and the men finished second.

Squash Intersports, which was hosted by ANU, proved to be another runaway victory to both the Monash men's and women's teams. The men's result gives them two wins in a row and the women have improved on their second place in 1971.

The Monash men's Lacrosse team was also able to win this competition, which was hosted by Melbourne Uni.

The Monash Women's Ski team which competed at Falls Creek in contest hosted by Tasmania Uni, were more successful than the men, finishing first, to the men's third.

Baseball, hosted by Flinders University, saw Monash finish second, but the Monash Softball

Team could only manage third place at Sydney Uni. The Monash Cross Country team slipped back on last year's result by finishing third at Melbourne University. Melbourne Uni. also hosted the Weightlifting, in which Monash finished fifth.

The full table of results for the August intersports series is as follows:

INTERVARSITY RESULTS AUGUST VAC. 1971

Squash — Men: Monash 1st, host ANU; women: 1st.
Lacrosse — Men: 1st, Melbourne.
Ski — Men: 3rd, Tasmania; women: 1st.
I.R. Basketball — women: 1st, Monash.
Volleyball — men: 3rd, NSW; women: 1st.
Baseball — men: 2nd, Flinders.
Boxing — men: 2nd, Monash.
Cross Country — men: 3rd, Melbourne.
Softball — women: 3rd, Sydney.
Weightlifting — men: 5th, Melbourne.
Hockey — men: 8th, Qld.

—TONY GOUGH

CALLED UP LAST WEEK?

A partial list of known Monash resisters is published below. Remember that only through widespread PUBLIC resistance will the National Service Act be changed.

Come out of hiding; join the following:

ACTON, GEOFF
BAIN, KEVIN
BARTON, BRETT
BIGGS, IAN
BORLAND, RON
BROUGHTON, ALAN
BUCKINGHAM, BILL
CADDY, COLIN

CORBEL, CHRIS
DICKINSON, SIMON
DONALD, OWEN
DUCRAY, ROBERT
DUNSTAN, JOHN
EDWARDS, STEVE
ERFEMEYER, JOSEPH
GILLARD, ALISTAIR
GUNNING, PETER
HALPIN, JOHN
HARBURY, MATT
HARDING, TIM
IHLEIN, GRAHAM
KENNEDY, GEORGE
KIRK, WARREN
LEES, JOHN
MARTINSON, PAUL
MCMULLEN, IAN
MORRIS, STUART

PASCOE, GEOFF
PLANT, ROD
RAVENSCHROFT, BRUCE
RENEVSKI, JIM
TAFT, MARK
TEAUVE, ROD
VARLEY, JOHN
WHITE, MICHAEL
ZYNGIER, D

The Draft Resisters Union meets every Thursday, 7.30 p.m., 208 Lt. Lonsdale St., City.

Free copies of Down Draft (official publication of the D.R.U.) are available at the P.A.C. Office, Union.

SMASH THE DRAFT!

TREVOR DONOVAN

THE ARMY HAS MADE ME A MAN.



I'M SORRY, I'D LIKE TO SAY MORE, BUT THAT'S ALL I KNOW.



THEY'RE GOING TO TEACH ME A FEW MORE LINES NEXT WEEK.



FIGHT CONSCRIPTION

As a part of the heightened anti-conscription campaign we, the five undersigned, intend to come out from hiding (Monday September 27) and, jointly with others in the anti-conscription movement, set up temporary headquarters in the Melbourne University Students Union. From this place we will work on all aspects of preparation for the growing campaign, in particular the December 3 "DON'T REGISTER" demonstration, and the beach front "Summer Offensive." Over the past 12 months we have all had warrants issued for our arrest which will result in two years gaol if we are arrested.

Because the government has shown its intention to continue conscription and to discriminate against those who resist as deterrence (Gary Cook, Geoff Mullen, Charles Martin) we are now in a position where we must come out openly and dramatically to challenge these policies.

Conscription was introduced in 1964 under a cloud of deceit and conscripts were forced to fight in support of the American war of aggression and genocide in Vietnam. The troops are now being withdrawn after Vietnam has been virtually destroyed and two million Vietnamese killed. Our position still is one of complete opposition to conscription.

The same policies of imperialism and racism which forced others of our generation to kill Vietnamese still exist. While there is still a conscript army in Australia there is every possibility that the government will commit further battalions to Malaysia, New Guinea and other near northern countries, to repress their growing indigenous revolutionary and progressive movements.

In addition to our opposition to conscription on political grounds it must be opposed also on the grounds that it is a complete denial of all civil liberties. If you think of a conscript and then think of a slave you will find no difference. A conscript has his way of life detailed for him in every

respect and any questions of conscience or political beliefs are irrelevant. This of course is in direct contravention to any ideas of democracy.

The past record of the government has shown that they discriminate and manipulate the N.S. Act in order to avoid a confrontation over their immoral policies. They attempt to get draft resisters to become conscientious objectors, and the fact that they only prosecute about 10 per cent (based on N.S. Dept. figures) of those who are in default is indicative of their desire to avoid a crisis and the subsequent demise of the N.S. Act.

Under conscription the government claims our lives are only tools for their policies; by resisting conscription and by actively working against it we are taking direct control of our own lives and proclaim the right to self management of all people in all things.

Yours unconscriptably,

MICHAEL HAMEL-GREEN,
(Warrant issued Melbourne May '71)

PAUL FOX
(Warrant issued Melbourne Sept. '70)

TONY DALTON
(Warrant issued Melbourne June '71)

JOHN SCOTT
(Warrant issued Whyalla Aug. '71)

MIKE MATTESSON
(Warrant issued Sydney Aug. '71).

UNION BOARD

After many hours of discussion the Union Board has resolved to recommend to the University Council that the composition of the Union Board and of the Standing Committees of the Board be altered. The following tables represent the present composition of the Union Board and Committees and the recommended changes:

UNION BOARD

Present Composition

- 1 Vice-Chancellor or Nominee (Chairman)
- 1 Comptroller or Nominee
- 1 University Council
- 1 Professional Board
- 1 Staff Association
- 1 A.E. Chairman
- 2 M.A.S.
- 1 M.A.S. (previous member of the Board)
- 2 Sports & Rec. Assoc.
- 2 C. & S. Council
- 1 Graduates Assoc.
- 1 M.R.S.A.
- 1 Co-opted member

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Recommended Composition

- 1 Vice-Chancellor or Nominee
- 1 Comptroller or Nominee
- 1 University Council
- 1 General Staff Assoc.
- 1 Staff Association
- 1 A.E. Chairman
- 3 M.A.S.
- 1 Sports & Rec. Assoc.
- 1 C. & S. Council
- 1 Graduates Assoc.
- 1 M.R.S.A.
- 2 Union members

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Chairman to be elected annually by the Board.

COMMITTEES

Union Finance Committee

- Present Composition
Honorary Treasurer (Chairman)
Warden

- 2 Student Members of the Board
1 Other person

- Recommended Composition
Comptroller or Hon. Treas. (Chairman)

- 1 C. & S.
- 1 Sports & Rec. Assoc.
- 1 M.A.S.
- 1 Union Board Member elected by the Board

Union Catering Committee

Present Composition

- Warden (Chairman)
Hon. Treas. or Nominee
1 Monash University Club
2 M.A.S.

Recommended Composition

- Warden (Chairman)
Comptroller's Nominee
1 General Staff Assoc. (member of the Union Board)
2 M.A.S.

Union House Committee

Present Composition

- Warden (Chairman)
1 Staff Association
2 M.A.S.

Recommended Composition

- Warden (Chairman)
1 Staff Association
2 M.A.S.

Union Staff Committee

Present Composition

- Chairman of Union Board or Nominee (Chairman)
Comptroller or Nominee
Warden
A.E. Chairman

Recommended Composition

- Comptroller's Nominee (Chairman)
1 General Staff Assoc. (member of the Union Board)
2 Members of the Union Board, including one student.

The Board further resolved to publish this recommendation in Lot's Wife to enable any staff or student members of the Union, if they wished, to express their thoughts on these alterations to the individual members of the Board, or alternatively any staff or student member may write to the Warden of the Union setting out his or her view on the alterations.

The next meeting of the Union Board will be held on Thursday, October 7, and it would be desirable for the Board to receive any comments on the recommendation before that date.

UNION FEE TO RISE

After much deliberation and soul-searching, and following meetings of the Union Finance Committee and of the Union

Board, the Board has resolved to recommend to the University Finance Committee that the level of Union fees for full-time students in 1972 be \$58.50, and for part-time students be pro-rata to this sum in ratio to the amount of academic fee paid.

Earlier in the year the Board requested all sections of the Union to produce forecasts of their budget needs for 1972 based on the known rise in the cost of labor and materials of 4.5% in the last 12 months; on the continuation of the present level of services to Union members and on being able to introduce in 1972 additional services which the various members or groups of the Union had requested. The result of this forecast by the different sections of the Union indicated that in order to satisfy the very wide range of demands made for Union services the level of the Union fee would need to rise by a very high percentage. After two slashings of these budget estimates, the Union Finance Committee was able to reduce the total budget submissions by approximately \$100,000.

Eventually the Union Finance Committee recommended to the Union Board that the level of fee be raised by \$4.50 per full-time student and by a pro-rata sum for other students in order to enable the Union in 1972 to cope with the following expenses over and above the 1971 level of expenses:—

- (i) 4.5% rise in cost of goods and services.
- (ii) Expected significant rise in the cost of cleaning the Union building.
- (iii) Greater expenditure on the Medley Library operation.
- (iv) A number of minor but significantly helpful increases in expenditure on various services throughout the whole of the Union operation.

Members of the Board approved this recommendation only after having debated the matter at length and after having satisfied themselves that, unless there were such an increase in the level of the Union fee, the level of services offered by the Union to Union members would decline.

G. P. T. SWEENEY,
Warden of the Union

BUY THE DAILY PLANET ROCK AND ROLL MAGAZINE PLEASE YOU'LL GROW STRONGER

EDUCATION AND THE "HIERARCHY OF CRITICALITY"

ROSS
TERRILL

Although a relative newcomer to Victoria, I should like to make some comment about the ongoing campaign against Class Bias in Education.

It would appear obvious that such a bias exists in fact, whether or not one subscribes to a "conspiracy theory" of some kind with respect to it. What is not so obvious is what course of action would be effective in correcting the situation.

Many staff and students feel that the matter should be discussed further. However, such people fail to realise that the best way to avoid responsibility for other people's problems is to discuss them! Academics, in particular, are prone to the argument that thorough and exhaustive discussion must precede rational action. However, the joker is that this particular problem can never be discussed thoroughly enough. There will always be more unknowns than there are equations where crucial social issues are involved.

Others argue that university activists have fallen into the heresy of snobbery by "overvaluing" university education as opposed to trade-training or even unskilled labor. The fallacy there is that, although this type of psychological snobbery may be at the root of some of the agitation for educational equality, the very people who point their fingers at it have at least had the freedom of choice with respect to whether or not university education is all that relevant.

It is paternalistic, to say the least, to choose from a wide spectrum oneself and then decide that other people should be given a narrow spectrum of choice on the grounds that people make the mistake of overvaluing such trivialities as lie outside of such a narrow spectrum!

Again, critics of the university-based campaign against discrimination in education argue that the agitators are going about it "the wrong way". Discussion of tactics is almost as effective a method of ensuring no action as is discussion of the problem! However, serious and well-thought counter approaches have been suggested and a comment on them is in order. The usual counter-argument advanced runs something like this. Since the real discrimination does not materialise suddenly at matric level,

but is the result of inequities in the educational system from primary school onwards, it would be more to the point to agitate for improvements at the primary and secondary level. The argument goes on to point out that artificially contrived "quota" or "proportion" systems for entry to university are in much the same category as closing the barn door after the mare has bolted. The people who advance this argument in good faith are leaving out two critical factors:

(a) It is (regrettably) mainly students at university, not primary school teachers or even the general public (I have detected a rather ambivalent attitude toward education on the part of the "man in the street" here), who are up in arms about this issue. If we are to act (and act I believe we must), it must be within our own arena. Otherwise we will find ourselves engaged again in endless talk trying to persuade others to act while we do the preaching. A comfortable revolution, admittedly, but not a very effective one. If we are successful in getting Council to meet our demands in some recognisable form, this will give incalculable moral support further down the line and may cause a general agitation for equality of opportunity from primary school upwards.

(b) Pressure from below would not be as effective as pressure from above in this case because of the nature of teachers, teaching and teacher-preparation. I must be brief in my exposition at this point or Lot's Wife will cut me off, but roughly this is how it works. If people in the Techs, whose social spectrum of possibilities did not hitherto even include university, suddenly realised that it was a viable option, those who had been relegated mistakenly to the Tech "dumping-ground" would stop coasting and actually take some interest in their academic potential. This would prove awkward initially for their teachers who, accustomed to teaching at a low level of expectation, would not immediately be able to meet the intellectual demands of many of their students. They would have to, in many cases, greatly increase their cognitive command of their subjects and this they would (in most cases) do rather than to appear incompetent.

I have seen this very effect take place in Jamaica, when they suddenly "liberalised" their university entrance policies.

Starting from below would be ever so much more difficult, for it would involve getting the teachers to initiate the improvement in standards. Without casting any aspersions on our noble profession, I just do not have that kind of confidence in the vast majority of primary school teachers — in any country!

Of course, it would not be sufficient for Council to accede, for if they do and if the move is unpopular with the academics who will be teaching the new intake, then the "new" students from disadvantaged backgrounds would simply fail, thus discrediting the whole thing. To make it work, the faculties and teaching staff must be ideologically committed to the

idea, for a lot of extra work is going to have to be done. Many of the students concerned, although bright enough for university work, will be woefully inadequate in the symbolic skills — reading, verbalising, quantitative thinking, etc. Left to their own, they would definitely fail and their potential as liberated thinkers be lost to Australia and the world. Parallel coaching classes would have to be set up to make up for the years of mental deprivation, and this would have to involve an academic staff willing to think about social issues and willing to come to grips with that kind of problem.

Similarly, the more advantaged students will have to lend a hand to their disadvantaged brothers and sisters. Education will have to lose its snob value and be seen in the context of social justice. A largely aloof and hostile student body could ruin the plan just as effectively as an uncooperative faculty.

It is for this reason that great care be taken, in forcing Council to act on the demands raised at the recent M.A.S. Meeting, not to antagonise too many people by the way in which we behaved toward Council. What is being attempted is a social solution to a social problem. We cannot dispose of people. The same people will still be around before and after the "revolution" and that revolution cannot succeed without their help after it is implemented. This long-term consideration has to be borne in mind in the heat of deciding short-term tactics. However, the really crucial issue is this:

Both staff and students must stop "regretting a deplorable situation", and do something about it. This involves two steps:

1. We must stop feeling uneasy about making value-judgements. I am told that even sociologists nowadays no longer believe in value-free social judgements! Not only is the system "unfortunate" (which is the term we might use in describing a natural disaster such as flood or tornado), it is unjust. This is true whether or not one believes it to be the product of conscious design.

2. Having made this value-judgement, we must act. Initially our actions will be precipitate, probably inefficient and maybe even wrong, but that can only be discovered as we go along. It is no good paralysing ourselves with "what if" arguments. We must act resolutely to bring pressure on Council and on each other simultaneously. There can be no hope of solution at all if we continue to defer action from year to year with sophistry and discussion.

It must be remembered that august bodies like Council and Government develop institutionalised immunity to influence from below or beside them. This seems to be a natural fate of institutions. At any rate, with the best will in the world, they can only operate on the basis of "hierarchies of criticality." Until now the problem of Class Bias in Education has had a low rating on this hierarchy. It is up to us to see to it that this problem gets pushed to the top of the "hierarchy of criticality" and only insistent action, along with well coordinated propaganda, can achieve this.

QUEST: Dr. Terrill — what would you consider Mr. Whitlam's prime objective in going to China was and did he achieve that objective?

ANS: Well, he said he wanted to discuss trade matters and matters of the general political relationship between Australia and China. We start such a long way back in our relations with China because of the unconcern of successive Australian governments with this issue that there's a vast amount that needs to be done on the Australia-Chinese relationship.

Mr. Whitlam was not able to solve the problems between Australia and China but he did take a first step. He did what Australian governments have declined to do...

to go and talk business and talk about the state of the world with the leaders of the world's most populous country which is in the same region as we are in. He did clarify some trade matters — he made clear to the Chinese the policy of his party — the party with more support than any other single party in Australia. He made clear what the Labor Party's policy is on the two questions which concern Peking most — Taiwan and their seating in the U.N. and he got from the Chinese a certain understanding, that no Australian government has been able to get, of their whole way of approaching the world.

That must benefit him if he should come into office next year, and it benefits all of Australia to know more about what China told us on their occasion by the highest leaders of the Chinese government.

QUEST: You mentioned a greater understanding between China and Australia. How do you think that Whitlam went about this, for example, on a personal level?

ANS: He was well prepared. He has an intelligent curiosity in what he sees, and that goes for his visit to China as for his visits to many other countries. He impressed the Chinese as a man of great energy and spirit and as an internationalist. At the same time he did not neglect to assert Australia's national interests — I think the Chinese respected him for that.

For instance, he defended the friendly relationship between the United States and Australia — not necessarily all aspects of the military alliance, but he defended the basic idea of an Australian-American alliance. He defended our relationship with Japan to a considerable extent. On these points he differed sharply with the Chinese government, but my observation in Peking was that they respected him for the forthrightness of his views on these questions.

He did plunge into the people-to-people relationship with great vigor and I think this helped his visit. He met large numbers of people in factories, communes and schools and being very conscious that he was the first Australian political leader to visit China. He had an impact and I think he was well enough prepared for that impact to be a sound and valuable one.

QUEST: Did you feel that there were many superficial, or any superficial attempts to convince you of the completeness of the conversion to Maoist doctrines. For example, people wandering around with little red books when obviously they wouldn't normally carry them?

ON CHINA

ANS: To some extent — yes. The Chinese leaders themselves now say that the little Red Book stage of the Cultural Revolution is over; that there was a vast simplification of the ideological issues at that time in order to reach everyone. Now they say there must be a deepening of the level of study and this means less attention to the mere possession of a book or the mere recitation of some passages from Mao.

QUEST: Did you have at all the feeling that dualism existed in China — public kow-towing to the party line and yet people just continuing their daily lives as they had for hundreds of years?

ANS: Well, there are several dualisms here: One is between the old China and Communist China, and it is here that I would stress the changes. I would stress the overcoming of the old. In old China, for



In my view there is an element of myth about the little Red Book. I do not mean by myth, falsehood, but I mean something which represents an underlying truth without itself being literally true. I think, for instance, that the thought of Mao has been a kind of cement for the unity of Chinese society. Everyone in China read this book all over this vast country of 800 million people. Some had never read a book in their lives before so it had a functional-educational significance — it helped people's reading knowledge; it helped people's sense of belonging to the one country.

These things are important but they're not necessarily consequences of what is in the little Red Book, so I think there is an element of (shall we say) two levels about the Red Book. Very often I felt that the content of Mao's thought was not deeply grasped by ordinary people and yet the experience of the Cultural Revolution, in which the book became a symbol, did nevertheless affect them. So you can say it was not so much an intellectual impact of the book as the impact of the total social experience of the Cultural Revolution.

example, the women were inferior. Today the women are strikingly equal with the men. There was little sense, in most periods of Chinese history, of a really united nation and China is very united today. There was vast illiteracy and now there is about 90% literacy. There were enormous gulfs between the landowners and scholars on the one hand and the ordinary people on the other. Those gulfs have gone. There was a greater cultural gulf between China and the rest of the world than there is now. On all of these points I think the impact of Communism in China has been really to make a new nation. At the same time a lot of old things survive. I found a great deal of ancestor worship for instance ... not ancestor worship perhaps but the visiting of graves of ancestors even by members of the Communist party. Now, officially, it's said that that no longer takes place — but it does take place.

But there are other dualisms: One is between what the Chinese government say in the press about the world, and the assumptions on which they base their actual decisions about the world. I think there is a dualism there. If you were to read

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By means of various personal contacts in Canada and China Terrill was a major influence in achieving the invitation for an A.L.P. delegation (led by Gough Whitlam) to visit China.

Arriving earlier than the official party, Terrill came in the words of Chinese Prime Minister, Chou-En-Lai, as a "vanguard officer."

The following article is the first part of an interview (conducted by Monash student — Heather Aldred) with Dr. Terrill soon after his return from China.

only "The People's Daily" and "The Red Flag" you would think that they feel that America's on the point of revolution. In fact the Chinese leaders do not think that. So here you have a kind of contradiction about what they feel about America and what they tell their people about America. But I would tie that to a third dualism within Chinese Communist thought itself. Here there is a kind of dualism. The theory is there but a practical flexibility is there too. Now that's not just Opportunism.

Maoism has always had an optimal vision and a very realistic political method right from Mao's earliest political efforts, and to the Chinese, for instance, there's no necessary contradiction between pinpointing the U.S. as China's main enemy and then on the other hand negotiating with the U.S. ... I can't go here into all the ideas that lie behind this, but one of the most important ones is the distinction between despising the enemy strategically and respecting him tactically. That means in the long run you are confident of your power but in the short run you have a healthy respect for the superior power of the enemy, and you may make rather drastic concessions.

This policy of walking on two legs has always characterised Maoism and it does sometimes give the appearance of rather drastic dualism.

QUEST: You mentioned equality between men and women and how women's status was enhanced much more. Could you elaborate on this?

ANS: The relation between men and women is one of the most impressive things in China today. It's not only that women are in important positions in Peking; that you go into many factories and institutions and find men happily serving under women. But the position of the woman in the family seems to me to be a genuinely equal one and the relationship in informal ways between especially young people — just workers relaxing at lunch-times, school students in the playgrounds at school, people in parks in their leisure hours.

This is just an impression but my impression is of a genuine equality

between the sexes in China today. Of course you can document this equality in terms of educational opportunities, in terms of jobs — how many women in various jobs — and the picture is one of a considerable equality, though not at the highest levels of the political organisation of China. The Central Committee of the Party has nothing like half women. Nor does the National People's Congress. But I'm talking about the observation of the social life of China.

QUEST: As you were travelling through China, did you find any obvious signs of groups of dissent against Mao and his regime?

ANS: Well, there are signs all over the place of dissent during the Cultural Revolution. You see the Big Character posters expressing a very free range of ideas criticising everyone — and indeed just about every responsible official I met in China had himself been seriously criticised during the Cultural Revolution. However that's essentially past.

What you see now is criticism of Ultra Leftism. Ultra Leftism reared its head when, in the middle of the Cultural Revolution, the attacks on the Revisionists went too far, were taken too far by some elements. These elements were the Ultra Leftists and, especially around Peking, but to some extent all over China, you see criticism of Ultra Leftism. For example they neglected production in order to demonstrate all day, or they questioned whether there should be teachers at all in the schools and Universities — could the students not teach themselves? — These Ultra Leftist ideas were under attack.

I wouldn't classify the attack on them as dissent because it's the general line of the Chinese Communist Party now to criticise Ultra Leftism. What can be classified as dissent is the continuing flickers of life among the Ultra Leftists, and there is still Ultra Leftism in China. You see it at the factory level and at the commune level, especially in educational institutions, and this is dissent from the current dominant line of the Party. There's no sign however that it's really strong enough to challenge the government any more.



JAMES BALDWIN INTERVIEWED

James Baldwin is an anomaly, but I suspect an anomaly created by whites. There is a kind of moral absolutism on the left which demands of its spokesmen, willy-nilly, that they be constant, fervent and innocent of contradiction. And Baldwin is apparently guilty, to some, of two kinds of exile: the apostasy of a life in Paris, separated, according to orthodox political geography, from what is really going down; and the luxury of being a novelist in an age in which it is felt that fiction is merely fraudulent.

He's also black. And, given the world we live in, blacks are required to be publicly black, passionate and dismissive of whiteness, all under pain of being Uncle-Tommed away into a never-never land of political impotence.

I think these are false, distorting categories, but an inevitable symptom of the unease felt when black meets white and left meets left. They introduce into any meet-

ing an undercurrent of expectation, the working out of an unexpressed guilt, an atmosphere, finally, of challenge.

A public figure like Baldwin is a victim of these attitudes, a prisoner of his audience's demands. Not only is he called upon to be an instant epigrammatist, pumping out truths, we also want him to be above suspicion (wherever that is), in Baldwin's case a holy (wholly) revolutionary. And we have broken many good men on the wheel of our demands.

Before this turns into a piece on the methodology of interviewing, I should say that a lot of the foregoing was in my head on the way to the Britannia Hotel, where Baldwin was staying. I've heard too many people accuse him of their own crimes of political impurity and detachment not to be aware of the current orthodoxy about him. He attacked Richard Wright for being assimilated by Europe, was himself attacked by Eldridge Cleaver for the same betrayal. He is an exile, a salon writer, a European, only a soi-disant revolutionary, a general who leads from behind etc.

He is also, if you think about it, one of the few black Americans of any standing, any substantial clout, left at large. Not exiled, not in prison, not dead. It's a heavy responsibility. And I wanted to talk about it somewhere away from the hotel ("too many hotels, too many countries"), somewhere where the microphone wouldn't limit us to question and answer, where we could pretend to be doing something else. We went to dinner. Two friends, both American, joined us. One was about to go back to New York after four years of what she calls "avoidance". It was an emotional evening. Inevitably we talked about exile.

BALDWIN: You don't change your skin because you leave a certain ocean, a certain shore. If I had wanted to become a European, it would be like wanting to be white. No doubt at some point in my life I did. I must have wanted to become white when I was little. But I am not white and I cannot turn myself into a white man. I wouldn't if I could. But it's the same kind of impossibility. I was born in Harlem Hospital. How in the world could I become a European? You say I have lived the life of at least a partial exile. In Harlem or in Paris?

You see, being an American is a very special condition, really by definition. Born already in a kind of exile. That ocean is terrifying. An American is born miles and miles and miles away from his real frame of reference. The American's real frame of reference is still Europe. He has at the same time to make the world centre on him. And the only way he can do that is to prove that he's not a savage like me and the Red Indian. The price of being an American is my flesh. My exile pays for his.

INK: What happens to you when you go back, when you go through Kennedy Airport?

BALDWIN: You accept something when you come in. If you're black and a man, you go through customs, and you hang up your cock and your balls. You give them to the customs inspector and say "I won't need these till I come out." You go in harness and you know you won't breathe until you come out, if you're lucky and you do come out. What has terrified me for many years is not being locked out of America, though that terrifies me too, but being locked in.

INK: Do you mean simply having your passport taken away?

BALDWIN: No, not that. I'm not worried about that. I'm a very tough street boy and a very good scrapper. And nobody's going to take my passport away from me, because my father paid for it. That country belongs to me. We paid too much for it, and are paying too much for it. That passport has been bought with my flesh. And no one's going to drive me out of there or lock me in. Upon my soul. Upon my soul. No, I'm not worried about that at all. I'm worried about the charge, the responsibility on my shoulders, of being American and being black.

INK: But you are out of America.

BALDWIN: Am I? We're sitting in England. That's run from where? Who does your Mr. Heath belong to? There's no way of getting out of America.

We talked a lot about responsibility and guilt, which is one of the main themes of his book with Margaret Mead (*A Rap on Race*, Michael Joseph, 42/-). How much is an individual responsible for history? I remember what Ella Baker once said to me. "An individual is only responsible in so far as he contributes to politics as usual, business as usual." Baldwin believes that a man is born into history, carries history inside him from birth, and only with great difficulty ever escapes from it. One key to the prison of history is love. Another perhaps is the attempt to reverse history, to fight. Until that point, a man is not only responsible; he is guilty, he is Mr. Charlie.

How do you think we survived? How do you think we survived? Really. Do you really think that people like my mother were working for you? You really think that? My mother, actually and historically, had children to raise and children to save, a man to take care of. She smiled and she scrubbed your floors. She was given your cast-off clothes, your cast-off food. And when she stole from your icebox, you knew, but didn't want to notice, to be involved. So you never heard her sing the blues and now you never will.

His mother is all black women. You are all white men. It's a difficult, unresolved, slightly unnerving suggestion, and inevitably it sets us off into comparisons between England (me and my responsibility) and American (Phyl and Ed and theirs).

BALDWIN: A cat born in Trinidad thought he was born in a black country, he thought he owned it. All he could see around were blacks. There weren't many whites. But then he came to London, to the only metropolis he has. He comes to London and finds out. I'm lucky. I was born in a white country. And I knew by the time I was seven what I was up against. You can't live for seven years in my country without being called a nigger. You can be 35 years old before you come to London. And you're called nigger just the same. Then you realise that you've been called a nigger all your life. Without anybody articulating it. The English are so discreet.

Two things, I think, explain why a man I admire greatly makes people uneasy. Firstly, he is in his late forties, much older than he seems, and he has been in Europe for much longer than many people realise. He became a writer here, became an American here, became himself here. He is not young, not part of the generation which grew up to become militant in the sixties. He left because there was nowhere else to go to survive. He did not grow up with grudging, small freedoms, or with those who seem to have set for us the cold norm of blackness. Secondly, and he says something like this in *A RAP ON RACE*, he is a poet who has been forced by the times to become a politician, to be public. He

is responsible, not only FOR his little nephew and those close to him, but TO a people. Writing, speaking, become almost unbearably important. And sometimes the fierceness and directness of the poet is at odds with the cooler rhetoric of the politician.

BALDWIN: It's happening worldwide. And some people see it. Whoever sees it is doomed to sound a little inarticulate. If I try to convey to you the psychology of a black junkie on the streets of New York today, how he got to be a junkie, what he sees when he walks up and down those streets, how he got there, I don't know what you'd think, if there were a language that would tell you. But I know this. This is the most terrible thing anyone can say. He has nothing to lose, nothing to lose. And he has begun to understand, the century has given us this, that the world in which he felt isolated yesterday, is a very small world. And he may be alone in Harlem, but he's not alone in the world. He knows and I know who is in prison and why. He knows and I know who is in the army, why black boys walk off the street and into the army and are sent to the front lines to die in Vietnam.

Nobody can tell us any more lies. And it doesn't make any difference what happens to my generation, what the kid on the street corner makes happen to his generation. This is what nobody really sees. When Jonathon Jackson walked into that courthouse, with those guns, he knew very well that he might die. But no one understands what this means. The boy was seven when his brother went to jail. He was 17 when he died, trying to save his brother. That is what is happening. And another day another Jonathon Jackson will walk into another courtroom and will walk out alive, you have put yourselves, you as white people, in a situation where black people have no choice.

When the rage goes underground, when the rage is silent, when the calculation begins, then no one can find out where the disaffection is. No one's ever going to find out where Porgy's hidden. When people have understood, really understood, the nature of their oppression, then the future is here. It doesn't matter whether it's this group or that group, SDS, Weathermen or any of that shit. When my mother goes underground, that's serious.

I went back to the Britannia Hotel next day with Phyl's son, Billy, to talk about Yashar Kemal, the Turkish writer now in prison in Turkey (see *INK* 13). The two of them talked happily about hotels and writing and being famous, probably the only conversation in Baldwin's day that wasn't a drama of roles assumed, roles demanded. Baldwin is obsessive about his nephew, his family, the brotherhood and sisterhood of his people. He has a terrible hope for the future of the just born. The evening before he and Phyl had talked of their children. Baldwin said: "You are never going to touch my child. If you touch my child, I shall kill you. I mean it. I know what your touch means. What happened to me is never going to happen to him." Phyl agreed, as fiercely. And for Baldwin, it comes down to that: the future, hope, love. For otherwise the world will end.

BY
JO

DURDEN-SMITH

At the same time, he's a pessimist, like all men contradictory. We talked about Angela Davis ("no one has to sign their name when they buy a gun in California"), Jonathan Jackson ("in actual fact, the murder of those people was not accomplished by Angela Davis or Jonathan Jackson, who is dead, but by the cops, who opened fire") and Bobby Hutton ("The cops held a shoot-out. The building they were in doesn't have a speck on it. Go and look at it. And in any case, no one could have a shoot-out from where Cleaver and Hutton were. There's only one door, a garage door facing the street. The only windows you can shoot out from are in the two alleys on either side, not even in the street at all.") They are his brothers and sister, and they are in jail, in exile or dead. Being at large is sometimes a terrible burden, in a world of such madness.



X: You wrote an open letter to Angela Davis. Someone writing to Dalton Trumbo, say, from Paris when he was in jail during the McCarthy era, could not have used the same tone of voice.

BALDWIN: First of all, she's 20 years younger than I am. There's that. I'm a black man, and she's a black woman. There's that. My baby sister is a little older than her, and it could have been my sister, literally my sister. There's that. The forces of law in America make no distinction between Angela Davis and my sister and me. They made the very great mistake, they always make the same mistake. People who had very little in common a few years ago have a great deal in common now. They're embattled because their children are menaced. The cop in Sacramento, the cop in Oakland, the cop in Harlem, the cop in New Jersey, doesn't know whether I, my brother, my sister or my mother are Panthers. And we all meet the same fate for the same reason. We are black in a paranoid country.

We switched the tape off. It's an invasive little instrument. It forces you into a play. In any case Baldwin had said: "I'm not at my best tonight. I have a lot on my mind. I have my country on my mind, and my family on my mind. And to tell you the truth, I'm weary of these performances, I'm terribly weary of these questions. It all seems to be so obvious."

INK

ON THE POLITICS OF MALE LIBERATION

Jack Sawyer (win magazine)

The essential political significance of male liberation is that (1) it permits men to experience, understand, and deal with their own oppression, as males, and (2) it undermines values that are fundamental to the capitalistic system.

Under capitalism, people are oppressed in many ways. Being female or non-white are two very obvious ways. Other people may be oppressed by being young, or old, or less schooled, or a worker, or in other ways. The restrictions of these roles clearly deny people the right to participate fully and equally in society.

It is less obvious that roles that confer relative privilege, like white American heterosexual male, may also oppress. The relative privilege acts to obscure the oppression and to make it more difficult to deal with. The male sex role oppresses by leading men, simply in order to achieve their own personal ("masculine") identity, to accept a competitive system where they learn to value themselves by their achievement compared with others, and at the same time to deny their own emotional life.

Learning the male sex role leads men to strive to achieve, and to excel others. Males learn to give orders to those below and take them from those above, and to accept the legitimacy of an authoritarian, inequalitarian system. The male role does not require a man to excel in every area to achieve manhood, but he should excel in some. If not in work, then in sports, or with cars, or in telling jokes, or playing poker; if nowhere else, there is always the chance to dominate as a husband and a father. The alternative sources for "success" through dominance — particularly the home — soften the failure of most men to achieve it in work, and help perpetuate the importance of the dominance ethic.

Most men accept that, to be a man, one should achieve, in some area or other. They also accept the taboo on emotionality, which is considered "feminine", not "masculine." "Big boys don't cry," and neither do President Nixon, Secretary Laird, or Lieutenant Calley. How could men in touch with their feelings possibly do these jobs (or any other jobs that help manage an unjust society)? The answer is that, to become leaders, men usually have to deny any real feeling in what they do — and the higher they are, the more denial is required.

DENIAL

To be a success as a man, one must embrace achievement and eschew emotion. The imposed need to achieve such "success" and to deny one's emotional life is oppression. It is not a personal problem, though like so much oppression in our society, we are led to look at it that way. But personal is political, there are no personal problems divorced from the society we live in. These particular male problems — inability to be expressive, and concern about inadequate achievement — are eminently social. They do not exist

"What seems to me the most significant common traits in these peaceful societies are that they manifest enormous gusto for concrete physical pleasures — eating, drinking, sex, laughter — and that they all make very little distinction between the ideal character of men and women, particularly that they have no ideal of brave aggressive masculinity."

— GEOFFREY GORER, "Man has no killer instinct," in M. F. Ashley Montague (Ed.), *MAN AND AGGRESSION*

Capitalistic practise teaches that dominance (on the basis of merit, assumedly) is healthy, but this is not where men first learn, or best learn, that idea. Males learn what it is to be male long before they learn capitalistic values. Capitalism validates and reinforces the sex roles males have already learned. It is in fact better, for achieving power, prestige, or fortune in this society, to fulfill the male role of competitive achievement.

The support that striving to be a man lends to capitalism is particularly insidious because it is so difficult to recognise. It is learned very early and becomes a part of a male's personality, not something that he usually recognises as having learned. It is important to understand how the male sex role — achievement through competition plus stoic reaction to failure — helps keep men from translating their obvious dissatisfaction into a recognition of social oppression.

in all societies. And they are heightened by our economic system, though capitalism did not create sex roles, it clearly thrives upon them.

Male liberation is a way of understanding in social terms what might otherwise be thought of as merely a personal problem. A man can then understand that he, too, is oppressed and fight against it.

Understanding one's own oppression can be an aid to understanding the oppression of others, the principles are similar. Men who truly understand how sex roles oppress them have a much better basis — more than mere intellectual recognition — for knowing how women are oppressed. Men can understand how their chauvinism is not their fault but what they have learned, and that divesting themselves of chauvinism loses nothing essential and gains substantial humanity.

Male liberation groups start in different ways, depending on where the men in the group are at, but they can start directly with men's problems in their work and their personal life. Men in these groups find a kind of support, openness, and co-operation that makes "brother" take on a new meaning. They find that problems are not individual but common, and of political origin. They come to understand how conventional sex roles contribute to men's alienation from each other and from themselves, and how these roles promote both men's and women's oppression. Men can take these insights, worked out through personal experience, to help other men to similar understanding.

IMPLICATIONS

Male liberation is important for the movement generally, particularly where white, heterosexual males are prominent. It has important implications for how the movement operates, for organisational structure and practise, for program, for relations, among men in the movement, for relations between men and women, and for such problems as divisiveness in the movement.

Male liberation is springing up in many places, and increasing numbers of men are becoming involved. Some writing is starting to appear and *Brother: A Male Liberation Newspaper* is now published in Berkeley (1721 Grove St.). Like the women's movement, male liberation is growing mainly as an independent movement, rather than in present organisations. Still, the perspective and practice of male liberation is important to existing movement groups, and male liberation caucuses seem likely to develop.

It is important for the movement to understand men's oppression and their need for liberation because this relates to how social change is to be accomplished. In as many ways as possible, we must try to make the movement more humane than the society whose replacement we seek. Male liberation is not something that can wait until later, or that would automatically come about when capitalism is gone. Male liberation is already beginning. How social change is achieved will affect what is achieved, and if the society we seek is not to sanction domination of some men over other men, then we have to start to change the ideas and practises that form the bases of the domination.

ALLENDE HABLA

The Chilean magazine PUNTO FINAL recently published an extraordinary issue containing Regis Debray's interview with President Allende of Chile, held a few weeks after Debray's release from Camiri prison in Bolivia, where for more than three years he had been serving a term for having participated in the guerrilla movement led by Che Guevara. Debray is the author of several well-known works, among which we will mention *Castroism*, *Latin America's Long March*, *Latin America: Some Problems of Revolutionary Strategy*, and above all, *Revolution in the Revolution?*

The interview is preceded by a long prologue of 24 pages, in which Debray makes a historical analysis of the present Chilean situation. The modest title of "prologue" dissimulates the most interesting essay that is at least as stimulating as the interview itself. The reader cannot help but focus his interest on a double objective: the Chilean situation itself on one hand, and the author himself on the other. How is Regis Debray thinking after his several years of much publicised imprisonment? How does he who had previously developed the rigorously orthodox theory of the "revolutionary foco", which held that armed struggle under certain precise conditions (rural and mobil guerrilla) was the only revolutionary solution, and which insisted upon the importance of the military vanguard over political leadership, now see the Chilean situation, a government with a socialist platform elected by a mass movement within a democratic and bourgeois framework?



"The foreign visitor", he said, "who is able to recall some bits of historical materialism, and who, by unexpected chance, finds himself in northern Chile one lovely summer's morning with a two-week tourist visa, is in for more than one surprise if he is determined to grasp the elusive... this situation becomes inconceivable, distracting and disquieting. It's enough to make you lose your head in all those perplexities... since when does the bourgeoisie hand over its power on a platter to the members of the opposing class?" But he himself claims his own uneasiness with the realisation that the bourgeoisie is not losing its aggressivity and that, on the other side "the popular forces have not conquered the power but only some fortified front lines advancing towards the conquest of power."

Near the end of the work he reaffirms that "the Latin American revolution follows the fundamental pattern... of popular armed struggle..." but he leaves a much wider tactical margin than in *Revolution in the Revolution?* because he goes on to admit: "...to which every nation, in time, will give its own proper form." With this basic idea in mind, the author devotes his analysis to the particular conditions in Chile that permit the creation of a popular government through the electoral process. He finds that the key word in the on-going debates in Chile "is neither Revolution nor Justice, nor Liberation nor Proletariat, but rather Legality, a word that is taboo, an obsessive leitmotiv the apple of visible discord." Where does this sudden respect for legality come from in a continent where constitutional discontinuity is the rule? According to the author, it does not come from advanced economic development. On the contrary: "... (the) disjunction between a relatively backward economic base in comparison with large neighboring countries, and an advanced political organisation constitutes the crux of the problem, the oddity of the Chilean thing."

ASSIMILATION

Regis Debray reviews a series of factors that throughout Chilean history have permitted the creation of "... by successive amalgams and absorptions, political compromises between the classes and factions of the ruling class, through a slow assimilation of the respective interests of the latifundia, mining, finance and industrial groups." Based on the particular capitalist development of Chile, "... from the beginning of the past century, the oligarchy was able to form a centralised state apparatus and within it, to develop in all its forms a judicial-political ideology suitable to its functions. Even the army found itself transformed into a bureaucratic body... a mere instrument and not the source of bourgeois rule."

The harmonic development of the Chilean bourgeoisie enabled the constitution of a stable institutional system and an ideology with respect to law that was commonly accepted throughout the country.

"The image of a liberal and peaceful Chile was able to impose itself even within the country and be accepted by the majority as unquestionable; bourgeois coercion turned into persuasive myth." Nevertheless, "... the rules of the game don't apply to the exploited, the marginal or the silenced, because these people don't write official history." The numeric growth of the working class (already 43% of the urban population in 1907), and the concentration of workers in the big mining and nitrate centres, as well as around big cities, unchained "the proletarian struggle against the inhuman living conditions provided by foreign companies." This struggle "... became brutal. The army intervened more than once and opened fire." Valparaíso, 1930 (30 dead, 200 wounded); Santiago 1905 (200 dead); Santa María de Iquique, 1907 (2,000 dead). The list continues up to and including the recent massacres ordered by the Christian-Democratic government since 1964. Debray points out that these struggles "indicate a political occurrence of far-reaching consequences and exceptional nature: the joining of Marxist theory and the national workers' movement."

The Communist Party was created in 1921 as a clearly working class movement in its extraction and social base; according to Debray, this differentiates it from the other working class parties that began to be formed in Latin America in the decades after the First World War. The CP and Socialist party have played a large role in Chilean politics since their founding and the bourgeoisie has not been able to suppress them, despite its many attempts. "The most reactionary monopolistic bourgeoisie in the moments of great tension has never succeeded in definitely breaking the proletarian movement." Nevertheless, and this is one of the most significant contributions of Debray's analysis towards understanding the present conjuncture, neither has the working class movement "ever succeeded in 'breaking' nor even in seriously endangering, at least up till now, economic and political domination by class."

The Chilean ruling class already mentioned flexibility in resolving its own crises was extended in order to absorb the class struggle within Chilean society. "The Chilean bourgeoisie, one of the cleverest in the world, defends itself by leaving its doors ajar instead of closing them on its rivals." After having mentioned some of the historic and geographic reasons that impeded the co-ordination of the different struggles for certain demands along more insurrectional lines, Debray goes on to say: "The centre of gravity of the class struggle was transposed and placed on the level of parliamentary and presidential action in the existing political framework, thereby disactivating and sublimating direct action by the working class forces". Thus the working class movement "has become in time one of the elements necessary to maintain, that is to periodically bring the system of domination back into balance".

CON DEBRAY

From this consideration, Debray probes Chile's revolutionary possibilities for the immediate future, that is, within the constitutional limitations. Obviously, the relatively surprising victory of an electoral group that undoubtedly represents the Chilean popular forces is a change, at least a quantitative one, in the Chilean balance of power.

Despite the intensive campaign waged by the right, the popular forces won the elections, and, not withstanding the open aggressions and attempts at a coup d'état (with the complicity of the CIA and important economic interests) of which the assassination of Schneider, Commander in Chief of the Army, was the most obvious, Salvador Allende, the President-elect in September, officially took office in November.

"In the end, the solidity of good habits and the weight of the law in normal times were stronger than the will and the interest of the bourgeois monopolists. Willing or not, the government at the moment played the official democratic game, of which it found itself prisoner." At this point Debray reveals his lack of confidence in the liberal democratic game by asking a series of questions which we feel are of utmost importance: "Could it be — he asks himself about the preceding government — that they chose the lesser of two evils? Weren't they aware that if they chose to reject, (the election results) they would have loosed a civil war and provoked, surely, no matter what the outcome, the downfall of the institutional framework and of State mechanisms of conciliation?" Moreover, before taking over the government, the UP (Popular Front) was obliged to sign a Bill of Guarantees, a document of constitutional stature, that would assure respect for the organisational principles of liberal democracy. The caustic question thus surges forth: "In the end, who neutralised whom? ... When one uses the bourgeois State's judicial system, isn't he in fact being used by that very system?" "Could that which have given them (the people) access to government prevent their access to power?"

But Debray is aware of the fact that he is not the only one to pose such questions. "In his own realistic and circumspect manner, President Allende also asks himself these questions and this foresight is a good sign." Nor does the author want to diminish the importance of what the popular government has accomplished in but a few months: "... there have already been significant accomplishments ... the immediate interests of the working masses have to a large extent been satisfied or strengthened; the tasks at the moment are of another order and it would be senseless to oppose the value of the actual progress under the pretext that no one, finally, can yet say how this process will end."

ASSETS

Among the assets of the popular government Debray includes several items that heighten the expectations for the Chilean revolutionary process. Firstly, there is the economic, social and diplomatic offensive pushed by President Allende himself, since the moment

he came to office, by using with intelligence and speed, the possibilities of the politico-judicial framework, which, according to Debray shows itself to be like a "corset ... surprisingly elastic, and expandable to a certain point". Naturally, like any corset, it has its limits — "It's death has only been delayed". Another good sign is the growing convergence of different political sectors: "Faced with the growing arrogance of the class enemy, the lesser contradictions within the revolutionary forces are disappearing, or being relegated to a lower level of importance, thus benefitting the struggle against the principal enemy. Even if these differences subsist, this new united consciousness is the most salient feature of the actual situation." This unity is exemplified by the collective work of the Communist and Socialist Parties and the recent conversations between the leaders of the Communist Party and the MIR (Revolutionary Left Movement) — which is not part of the governmental coalition, "which was unimaginable up until a few months ago".



This brings him, in the fourth and last chapter of his prologue, to draw up a balance of the actual situation. In the debit column, Debray finds the bureaucratic governmental apparatus inherited from preceding administrations to be "necessarily slower, heavier and less capable of taking or reacting to initiative". Faced with the national and international reactionary offensive against the popular government, the latter does not appear as yet to have found the appropriate means to confront it. This imbalance is even more marked in the field of mass media which is generally controlled by bourgeois sectors. Finally, Debray touches upon the two elements that could be pillars of support of the popular government especially if the constitutional system crumbled: the military and political organisations. Accordingly, he asserts that "power comes from the barrel of a gun, and the popular government does not dispose of its defence institutions on a national scale," although previously he had noted that the government had given due consideration to security organisation by guaranteeing its own protection with the help of elements of the revolutionary left.

The problem of popular political organisation worries Debray, who warns that the peoples' movement "has two weak points that could be targets for enemy attack". Firstly "class consciousness" and "class instinct" are not developing at the same rate, i.e. "The workers' conscience ... doesn't appear to be on the same high level as their spontaneous will to defend their immediate interests." There is also another deficiency that is a consequence of the first: "the backwardness of class organisations (in quantity and quality) with respect to class consciousness itself". All this amounts to "a certain lack of political leadership capable of mobilising and stimulating mass movement on all levels". And this function of political leadership cannot be replaced by the function of governorship.

Lastly Debray reiterates that President Allende is a fundamental guarantee that the transition to socialism in Chile will be well managed. "An outstanding tactician, pragmatic, intuitive", the President "has shown that he is

At another moment, Allende reminds him, "Look, Julius Caesar wasn't a Marxist, but he is said to have said, 'Hurry up but slowly'." This awareness of the need to give socialism the time to develop is not a sign of passivity or of political ingenuousness. In response to Debray's question about how he plans to contain the counter-revolution, Allende said, "We will first contain it by the force of its own Law. And then we will meet reactionary violence with revolutionary violence, because we know they will be the ones to break the rules of the game."

CLASSIC

This interview, which will doubtless become one of the classics of political journalism, and whose rich content we are not trying to summarise, enters into all areas that two people interested in revolutionary possibilities would care to discuss: from the political



not eluding his fundamental responsibilities. In case of a grave crisis, one must not think he will be one to hesitate or to compromise."

DIALOGUE

In the second part of the publication, the reader shares in a fascinating dialogue of 40 pages, which took place over several weeks, between the French theoretician (or apprentice-theoretician as he entitles himself at the beginning of the work) and the *compañero* President, who, without trying to make a chief out of himself, is nevertheless one of the fundamental components of the Chilean process. Almost all of Debray's doubts about the Chilean situation were taken up again in a dialogue in which Debray impatiently reveals his uneasiness about future models to a sure and open listener who answers him with concrete measures the government is taking to make the transition towards socialism. Sometimes Debray realises the role he is playing, and softens his inquest with remarks such as, "I'm not trying to play the part of the ultra-leftist."

antecedents and their influence on Allende to the question "How can we define revolution?" or the interest in "the new man and the new morality". This last expression is not the only reference to a friend and *compañero* Allende and Debray had in common: Ernesto Guevara. With affection, Allende expands upon his relations with Che, and without trying to hide his pride he points out the dedication in a book: "To Salvador Allende, who, by other means, is working towards the same end. Affectionately, Che."

Feltrinelli Editions has the exclusive publishing rights in the USA and Europe for these works, which will doubtless be required reading for all those who are interested in Latin America and in the revolutionary process in general. This article was originally published by World Student Christian Federation. It was distributed by International Development Action, 211 Chapel Street, Prahan, 3181.

THE ENVIRONMENT

The debate about environmental pollution has been conducted in scientific circles on a wide scale for several years, although it is only about three years since the topic was first introduced into the public domain. The scope of the debate is continually widening, so it is advantageous to survey the broad issues that have evolved up to this time. Virtually any article on environmental pollution can be categorised under one or more of the following headings. (Except of course, those articles that valiantly attempt to list the mainstreams of thought on pollution!) May the novice about to depart for the murky depths of pollution, (known as "getting to the bottom of an issue") make good use of this primer.

Pollution is merely a subset of **CONSERVATION OF NATURAL RESOURCES**. In the long-term it is meaningless to only consider the isolated topic of "pollution". For example, the air pollution problem generated by the internal combustion engine will cease within a century when the reserves of petroleum are no longer reserves, even if no action is taken now to minimise the problem.

The fact that **POLLUTION IS NEITHER "NEW" NOR "UNNATURAL"** is often presented with a degree of wide-eyed innocence, as if it excused the poor conditions that prevail today. This line of thought is often favored by proponents of unfettered industrial development. We hear of smoky conditions in England in 1400 (for that matter, the advent of fire first enabled Man to harm his environment on a wide scale) or of the **MYTH OF PURE AIR**. The latter is patiently explained to us by citing the atmospheric effects of a large volcano eruption like that of Krakatoa, or by pointing out that the natural contribution of sulphur to the air is three times that from present human sources.

NO PROBLEM OF POLLUTION IS EVER SOLVED. Unless the process causing a specific problem is completely stopped, with no other process taking its place, then the problem is merely transferred to another geographical or ecological area. If the impact upon the environment is lessened by that transfer, then it is the closest approximation to a "solution". Sometimes the impact is not even lessened, as was vividly demonstrated in the cases of indiscriminate use of D.D.T.; so the consequences of implementing any solution should always be evaluated and considered. (If cars were to run on natural gas, would the evaporation of fuel significantly affect the quality of the air? Are nuclear reactors a safe alternate source of energy? etc.)

Closely related to this is the **PROBLEM OF PRIORITIES**. Conflicts of interest are not confined to the political sphere. Environmental problems compete for attention and public money, and there is no guarantee that the most pressing problem will receive the great-

est emphasis. For example one view often expressed is — "How important is it to have sea water with a low sewage concentration? The vast sums needed to attain this goal could be better spent on improving drinking water supplies, or air quality, or public health."

THE STATE OF THE SCIENCE. It is obvious from the foregoing that a key factor in this field is the impact that a process has on the environment. Unfortunately the degree of uncertainty in the estimation of this parameter is still great. Even using the latest and best techniques of systems analysis, the environmental models are still limited by the vagaries, inadequacies and prejudices of their creators, not to mention the mathematical complexities involved. Indeed, some scientists believe that a complete, or even satisfactory, morphological approach is not feasible; we will just have to muddle along.

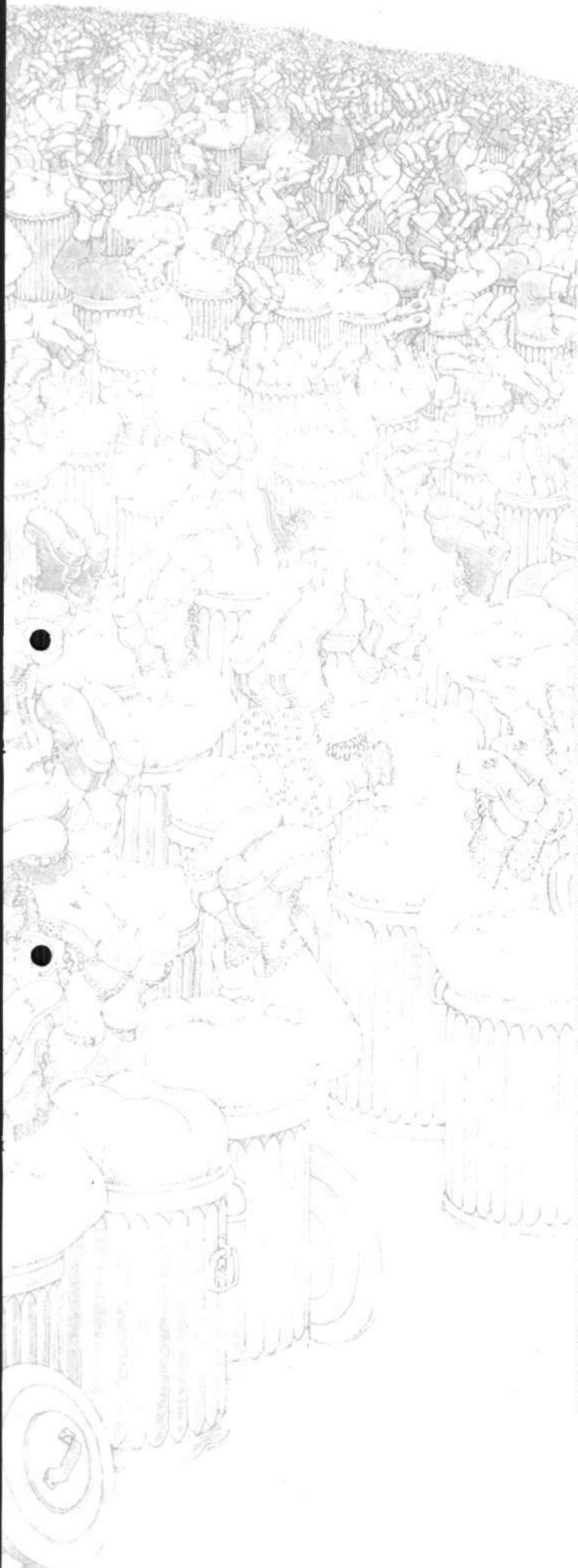
Alternatively, there are those that hold that the **COST-BENEFIT PHILOSOPHY** can solve all our ills, by reducing all environmental factors to the common denominator of money. However in previous analyses of this type it would appear that those factors that can easily be related to the common denominator, such as factory complexes, received an inordinately greater weighting than the intangibles. With the allied concept of **RISK-VS-BENEFIT PHILOSOPHY** one is confronted with the absurd problem of evaluating human lives in dollars. (Such as in the estimation of radiation hazards, or industrial health investigations.)

THE MYTH OF THE EXPERT. As with psychiatrists, an "expert" can always be found to advocate any side of any environmental issue. This is a natural consequence of the limitations of the science and its comparative novelty, and the fact that experts are only human (usually). There are however serious consequences of this abundance of opinion. Rarely does any solution appear obvious, so decisions are often delayed until a consensus is achieved, which sometimes means that no decision will be made, or instead the solution that is the most palatable politically is instituted. This only produces an inertia to change that tends to maintain the status quo.



GAME

BY TONY NASH



A subsidiary is the **MYTH OF THE SAFETY LIMIT**. By name alone, a safety limit serves to instill a sense of public calm and tranquillity. However, rarely is there unanimous agreement upon a safety limit. Moreover the relevance of any limit, like that of many statistics, is always open to doubt. Particularly since the basis for the choice of the limit may have been because of its mathematical or economic attractiveness. ("It's a round number", or, "It would cost too much to have a lower limit") In addition to the frequent limitations of inhomogeneity of the population or ignorance of long term effects lessens the credibility of safety limits. The official safety limits for radiation hazards and long term exposures to sulphur dioxide are ready examples. If a safety limit merely serves as a false sense of security it is better revised.

The popularity of the cost-benefit philosophy can probably be attributed to the belief held by Western societies that material growth can automatically be equated with human progress. This concept is now being seriously questioned by the school of **ZERO ECONOMIC GROWTH**, which sees this concept as the only solution to the Janus of exponential population growths and creeping pollution. Needless to say, this conflict on economic policy is being waged mainly on the political battleground, and rather one-sidedly too, the Z.E.G. forces being only at the guerrilla level.

Safety limits for individual substances and phenomena is one illustration of the lack of an **ECOLOGICAL APPROACH** to the environmental problems. In this game, the whole can often exceed the sum of the parts. Two contaminants taken individually may be below "dangerous" levels, but combined produce a harmful effect. The lack of foresight shown in instituting "solutions" like massive D.D.T. treatments demonstrated the widespread ignorance of the basic principles and dynamics of an ecosystem. Nowadays decisions are being made that instead of showing ignorance of the ecological effects of those decisions ("the effects of this action upon the environment are being carefully evaluated") display an apathy to the consequences. ("We feel the risk is tolerable").

The widespread increase of **PUBLIC AWARENESS** to environmental pollution has been seen as undesirable by some scientists, supposedly because they are wary of panic decisions made outside the laboratory or the party room. Still the problem is not one restric-

ted to scientists and politicians, it should be scrutinised by the public. Attempts should not be made to still the public debate, but instead to increase its quality. An eight-year-old's poem on pollution may seem banal, but it is worthwhile if the thought behind it is transmuted into a greater awareness of the environment.

Education of youth may be the only solution to the moral dilemma of the **TRAGEDY OF THE COMMONS** — which is merely a formalised way of saying that from an environmental point of view "love thy neighbor" just doesn't exist. It states that any resource that is common to a community (air, water, soil etc.), is used by each individual of the community in such a way that his personal gain is maximised. Any individuals that do not act in this fashion are selectively eliminated. The end result is destruction of the common resource (by air and water pollution, soil erosion, etc.).

In summary, there would appear to be five general attitudes to the issue of pollution and its parent — the conservation of natural resources.

One. There is no real problem, damn the torpedoes, full steam ahead! (However not many people willingly admit to membership of this group. Any of their public utterances are modulated with statements like: — "I believe in conservation but...")

Two. It may be a problem but let's not get emotional. Let's wait for more data. (This has been called the Ivory Tower Approach — or, on a clear day you can see the computer.)

Three. It is a problem. Let's put emotion to work in the right direction. Let's use what data we have while collecting more. Time is running out.

Four. Damn the data — back to nature (Nature?) — now! (Like most slogans, the difficulty lies in interpreting exactly what it means).

Five. Huh? (This is the "no-opinion" class — the Galluping Majors.)

There. With this questioning catechism, you too can dissect and categorise your favorite article. Perhaps you would care to make a Monopoly-type game out of it. For example, if you throw a double six and land on "Atomic Energy" with a red reactor on it, your city suffers a M.F.A. (Maximum-Feasible-Accident). The game is then over subject to a committee decision.

The recent actions of the McMahon government in openly aiding the South Africans on their "sporting" tour of Australia, have come as no surprise to those who have been watching Big Ear's performance over the last few years. McMahon, along with a number of Liberal and Country Party M.P.'s and groups, has openly associated himself with extreme right wing groups, some of them self-proclaimed fascists.

THE M.P.S EXTREME

MICHAEL

The three main organisations of concern here are

1. The Australian League Of Rights: Eric Butler is the national Director of the League which was formed in the late 1940's. The introduction to Ken Gott's pamphlet, "VOICES OF HATE" (Dissent Publishing Assoc. 1965), notes that the League is "the leading racist organisation in this country" and that it operates on two levels: "on the one hand it supports the British Empire and Christian Civilisation and opposes centralisation of the State, fluoridation and Communism. On the other it has a consistent record of bigotry and hate-mongering of the worst kind." Noted friend of South Africa and Rhodesia, Butler is a notorious anti-semitic although he occasionally finds it "diplomatic" to deny this. He managed to combine both these attitudes in his publication THE NEW TIMES, of 29/11/63, which approvingly quoted an allegation that "most of the key figures behind subversion in South Africa are Jews." For a time, Butler was also Far East correspondent for the monthly journal of the John Birch Society in the U.S.A.

RHETORIC

The League's points of emphasis varies but has included "The Communist Menace", Douglas Credit, rural poverty, opposition to National Health schemes, "high flown rhetoric" about maintenance of loyalty to the Crown and British Commonwealth, opposition to higher taxation, artificial fertilisers and fluoridation of water supplies. Gott concludes that in "the eyes of the Jewish community, the League is seen as the most significant organisation propagating race hatred in Australia" (p.9).

2. The Ustashi (Croatian Nazi) movement, which is a small group from the Croatian part of Yugoslavia. Their "Führer" is Ante Pavelic who headed the Nazi puppet government set up in 1941 in part of Yugoslavia.

3. The Anti-Bolshevik Bloc Of Nations (ABN): which is an international movement under the leadership of former Nazi collaborators, with its headquarters in Munich. It represents "extremist emigres from Eastern Europe and the non-Russian territories of the Soviet Union", and is virulently anti-Semitic. "coupled with the type of anti-Communism to be found in the John Birch Society." (J. Playford, CAPTIVE NATIONS WEEK, Outlook Public 1968).

The ABR was set up in Australia during 1957. Of particular interest are two migrants who have held the key position of President of the ABN's "Central Delegation" — Dr. Lazlo Megay (1957-59) and Dr. Constantin I. Untaru (1959-).

Megay was Mayor of the Hungarian town of Ungvar (pop. 34,000) from 1941-1944, and was later Lord Mayor of Komaron until he fled to Germany with the approach of the Red Army. Under the occupation of Hungary by German troops, Megay placed Ungvar's 14,000 Jews in a makeshift ghetto outside the town during March 1944. Eyewitnesses spoke of him appearing each day at the ghetto, kicking, slapping and raping the assembled Jews who were eventually transported to Auschwitz. Megay's brutal treatment of the Jews shocked even the hardened German guards. Eichmann toured the ghetto in 1944 and expressed "complete satisfaction" with the conditions there. Megay came to Australia after the war and joined the N.S.W. public service as an attendant in the Death Duties Branch. He then became associated with the Liberal Party, especially its Migrant Advisory Council in N.S.W.

Untaru was a member of the so-called "Rumanian National Government" (led by the Rumanian fascist, Horia Sima), installed in Vienna between August 1944 and the German defeat in 1945, by the Nazis once King Michael of Rumania surrendered to the Allies. Coming to Australia in 1950, Untaru was featured as Migrant of the Month by the Australian Liberal in 1955. Like Megay, he became an active member of the Migrant Advisory Council of the N.S.W. Liberal Party.

FRENZ

While Eric Butler's sometime friends have included Norman Banks and D. J. Killen, M.H.R. for Moreton, the only well known person who publicly identifies with the League today is Sir Raphael Cilento — expert on tropical diseases and virulent supporter of the White Australia Policy. However, the League has been attempting to extend its influence within the Liberal and Country Parties, particularly in depressed rural areas. In its explanation of the rural crisis the international Jewish conspiracy (via "zealous graduates" from the London School of Economics) figures prominently and the solution is the expansion of credit to the rural areas — the League is noted for its emphasis on economic efficiency. Some time ago, most Country Party branches in the Northern Territory were receiving copies of the now defunct AUSTRALIAN INTERNATIONAL NEWS REVIEW, a publication which had close ties with the League through both Cilento (who was on the Editorial Board) and Butler. While Anthony, Leader of the Country Party, has declared his opposition to the League, a number of his colleagues do not feel the same way. The boss of the Banana

Republic, Premier Bjelke-Petersen, said recently he is not concerned with the League's activities and, in fact, "They have a lot of objectives and ideals which are similar to ours but there are some aspects that can't be applied financially." (THE AUSTRALIAN, 7/8/71). In other words, apart from the slight problem of their crazy economic schemes, Uncle Jo thinks the League is alright. And apparently so does the Victorian Attorney General, George Reid, who addressed a League meeting at Traralgon earlier this year (THE REVIEW 16/7/71). But to be fair to Mr. Anthony, he does not seem really worried about the League's neo-fascist bent. His quoted criticism of the League is rather that "The economic ideas being peddled by the League of Rights, while perhaps appealing as answers to our rural problems, are in themselves dangerous." (THE AUSTRALIAN 7/8/71).

Both the Ustashi and the ABN have been associated with various Liberal Party ministers/members, including a few in the new, whiter than white, de-Gortonised McMahon junta.

When Captive Nations Week (CNW) was celebrated during the 1960's a number of interesting associations were revealed. It seems the ABN was instrumental in setting up CNW, the idea also being canvassed by the D.L.P. and Liberal Party. Remembering the membership of Megay and Untaru, an ABN motion calling for a CNW was passed in 1959 by the Migrant Advisory Council of the N.S.W. Liberal Party. D. J. Killen also pushed for it in the House of Representatives in 1959 and 1960. Present Prime Minister McMahon and E. A. Willis, now Chief Secretary of N.S.W. (and of the "Willis Munches Muff" poster fame) were involved in public meetings of the Australian Political Study Group, also important in attracting attention to the idea of a CNW.

CNW was first "celebrated" in October 1965. Although the Federal Government did not officially proclaim the event, McMahon was at the opening ceremony. Other speakers included J. C. Maddison, N.S.W. Minister for Justice. McMahon distinguished himself by claiming that university teachers on Vietnam were organised by people who did not believe in West-



From A.I.N.R.

AND THE RIGHT

WHITE

ern ideals of democracy, although he admitted they were not Communists. More interestingly, a report of the meeting in the Ustashi paper SPREMNOŠT, carried a photo of McMahon shaking hands with Fabian Lovokovic, secretary of the Croatian Liberation Movement (CLM), a Ustashi organisation. Sir Raphael Cilento was advertised as a speaker but was unable to attend.

At meetings during the second CNW in July 1966, speakers included McMahon, by then Federal Treasurer, J. M. Fraser, currently Minister for Education and Science, J. C. Maddison, O. Olechnik, a prominent member of the ABN and CNW committee plus assorted D.L.P. members. Dr. Frank Knopfmacher refused to speak in 1965 but did so in 1966 and used the opportunity to attack "migrés" "with highly dubious pasts" who had helped organise the event. A CNW Committee member later wrote a report on this and noted that Knopfmacher's statement was "an unpleasant surprise" because, after all, "in the eyes of Croats, Ustashi is just a national movement seeking self determination for Croatia..."

At functions during CNW in July 1967, speakers included Senator K. Anderson, currently Minister for Health, Senator V. C. Gair (D.L.P.), the South Vietnamese Ambassador to Australia, J. T. Kane (D.L.P.) and Fabian Lovokovic (CLM) who presided at the opening meeting.

Of course CNW does not exhaust the Liberal's contact with the ABN and the Ustashi. Before the 1958 Federal elections, the N.S.W. Liberal Party mailed an open letter from the war criminal Megay to every eligible Hungarian-born voter, which began "Hungarian brother" — the Hungarian fascist form of address — and advocated a vote for the "only genuine anti-Communist party" on the grounds that the A.L.P. would sell out Australia to "international Communism."

Megay also chaired an ABN meeting in October 1958 at which the speakers were J. T. Kane (D.L.P.) and Liberal M.H.R. W. H. Aston, currently Speaker in the House of Representatives. The Liberal Party cannot claim they were ignorant of Megay's wartime activities because the then Minister for Immigration, Athol Townley, defended him in Parliament in 1957. And when he died in 1959, Megay's obituary appeared in the N.S.W. Liberal Party paper, where his wartime position as mayor of Ungvar was noted.

Public figures sharing the platform with the other leading ABN figure, Untaru, at meetings sponsored by the ABN or other extremist emigre groups, have included:

- J. T. Kane (D.L.P.)
- the late Sir W. H. Kent Hughes
- E. A. Willis (Chief Sec. N.S.W.) Willis was preceded by Fabian Lovokovic who referred to Ante Pavelic's "struggle for justice for his people". Willis

claimed he had found during his world tour that the ABN was "actively fighting for national and individual freedom".

— W. C. Wentworth, M.H.R. He was also preceded by Lovokovic. At that time (1963) the pro-Pavelic elements among the Croatian community were being exposed in Federal Parliament and the Press. Yet Wentworth spoke of the meeting as "a Great gathering of those who spoke against oppression."

Eric Butler has also spoken at ABN functions and was introduced by Untaru at one in 1964.

McMahon has recently encouraged the Ustashi. When that organisation's Central Committee sent a letter of greeting, expressing their support on his election as Prime Minister, McMahon's Reply (in his inimitable style) read in part "... My wife and I were delighted to have your message. We have really been touched by the support given to me in such overwhelming measure." Not to be left out of the act, McMahon's Navy Minister, McKay, sent his secretary (Mr. J. Fuller) to this year's Ustashi April 10 celebrations on his behalf. SPREMNOŠT published a picture of Fuller accepting a memorandum signed by a Dr. S. Hefer, now in Argentina, who was second in command to the Führer Pavelic in the wartime Nazi government.

Fuller conveyed "the best wishes of the Navy Minister" and assured the gathering that the document would be given to the Minister so that he could obtain the correct picture in trying to gain "freedom and justice" for the Croatian people.

Obviously not all members of the Liberal and Country Parties are allied with these extremist groups, but the actions of a number of leading parliamentarians in lending open or tacit support to them is enough to cause serious concern. While a number of publications have revealed the fascist/neo-fascist nature of these groups, McMahon and co. continue to lend support to their activities. No doubt the League of Rights approved of their friend Uncle Jo declaring his State of Emergency recently and McMahon's supporters in the ABN and Ustashi were overwhelmed by his hysterical hostility to "any form of socialism" which he declared on his accession as Prime Minister. But as John Playford has remarked, "The politicians responsible for turning war collaborators into respectable migrant spokesmen deserve to be strongly censured. As for the war collaborators themselves, they must be continuously exposed as social pariahs."

What will be most alarming to thinking Australians is the knowledge that the parliamentarians have shown a remarkable similarity in style of thinking to the fascist/neo-fascist groups and their actions during the Springbok tours and other recent demonstrations are probably only a foretaste of what is to come.



Photo by Julian Burnside

THE BARE NECESSITIES

A Review by Peter Bailey

"The Bare Necessities" is a book full of the kind of material that is all too difficult to obtain and when it is presented, is ignored by Government's and the Public.

It is the result of a study carried out by MKRS, Rosemary Dargaville, B.A. (Melb., Dip. Soc. Wk. (Syd.) A.I.H.A. under the sponsorship of the Anglican-Methodist Co-operating parish. It contains an examination and appraisal of the existing services and facilities, which are available, intensive case studies of elderly people and many timely recommendations on what needs to be done. These include the establishment of comprehensive services to cover diagnosis, assessment and treatment. Also she makes a well-documented case for such programmes as education in dietary matters, budget management and home-making.

Many of the problems documented in the book are but different facets of problems facing the general community. Such things as lack of adequate medical and social services are but manifestations of the general lack of community concern.

The financial poverty revealed in the intensive case studies in chapter four are but another aspect of the stinginess of Governments, both Federal and State. (No fear of creeping socialism here.)

Other points investigated are the self image of the elderly and the question of loneliness and isolation.

Mrs. Dargaville's summing up includes the following nine (as she calls them) "fundamental principles" for attempts to improve the life situation of the aged.

- Self-determination
- Respect for the individual
- Maintenance of Health
- Preservation of residential independence
- Right to an occupation
- Social security
- Social opportunity
- Security of income
- Social equality.

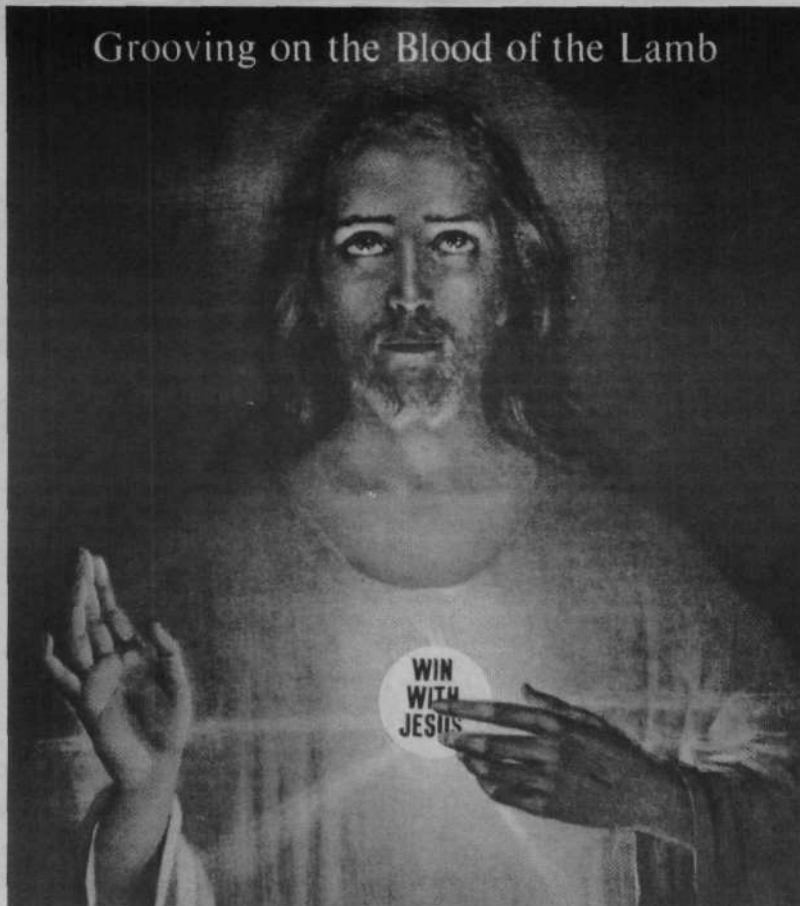
These may sound somewhat vague and ephemeral but her list of 22 recommendations leaves little doubt that she has positive directions for improving the condition of the elderly.

THE BARE NECESSITIES

A study of some of the needs of elderly people in North Melbourne, Flemington, Kensington and Parkville. By Mrs. Mary Dargaville, B.A. (Melb.) Dip. Soc. Wk. (Syd.)

Available from Methodist Centre, 17 Brougham Street, North Melbourne, 3051, Victoria. Price \$1.25 per copy \$1.43 if posted.

Grooving on the Blood of the Lamb



California has always housed a babble of god-heads. It has even invented some gods of its own. But the longer stayer of them all is the one now making its earnest comeback under the banner of an unsuccessful cultural guerrilla known latterly as Jesus Christ. John Lloyd investigates the invasion of England by one of Christianity Inc's more efficient operations. The Campus Crusade is:

ZEROING IN TO JESUS

In 1951, Bill Bright, successful operator of a nation-wide candy business, leased a house near the University of California at Los Angeles and began to tell the students about Jesus Christ. To such effect did he and his wife Vonette spread the work that in the first year 250 students "committed their lives

to Christ" and now, 20 years later, the Campus Crusade for Christ has a staff of 2,500 in 54 countries in the world controlled from the HQ at Arrowhead Springs, San Bernardino, California. Three and a half years ago — in November 1967 — the Crusade came to Britain.

They came in some force. "There were about 45 of us," says Doug Olson, leader of the CCC in London, "who really felt led to come to England." The director for Britain, Nelson ("Bud") Hinkson, expands this: "The group of us that got together wanted to come to an English-speaking country. We researched into 40 countries, then got the number down to 20, then to 14, then to seven, finally we ended up with a choice between Australia, the Philippines or England. We had many encouraging let-

ters from Christian leaders here, and those and other factors made us decide that England was the ideal place for our ministry."

The 45 set up in five areas — London, Southampton, Reading, Brighton and Birmingham — and got to work. You get the impression that England hasn't fulfilled the wildest dreams of the CCC ministers, but it's shown a healthy enough growth. A recent meeting in Brighton attracted 2,000. An occasional four-page newspaper, *The Vine*, has just begun publishing. The London Ministry has just moved into a smart little office in Balcomb Street, near Marylebone Station, which doubles up as the English HQ. But best of all for the Americans, the transference of the ministry from their hands to those of the "nationals" is working smoothly, according to plan.

The plan is, presumably, Bill Bright's. On page 34 of the CCC's recruiting booklet, "Come Help Change the World," the scope of the overseas ministries is set out — the aim is that once there is a sufficient number of trained national staff members to effectively take over the work of the Americans, the Americans phase out — all except for trouble-shooters known as "International Representatives" who are "roving assistants" to the national and regional directors, keeping the standards high and the converts flowing in. The Crusade, then, simply helps us to help ourselves — to help ourselves to Christ.

To do them justice, Bill Bright is no Billy Graham or Ian Paisley: the Crusade rejects the patriarchal evangelist totally. Olson comments:

"The classic evangelist approach is very impersonal. Most of the time, it's one man standing up there, audience down here — there's no response. The best thing we like is to get a small group of guys round in a guy's room where they have a chance to say, 'Well, man, I feel this way,' and so you have the chance to really zero in on their questions."

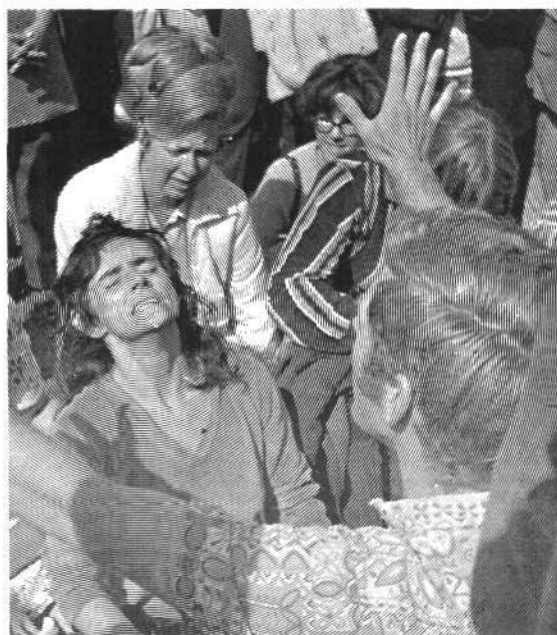
By use of this method — "strategy", they would call it — the Crusade ministers in this country have received 18 English ministers into their full-time staff, and will confirm 20 more this summer, as well as having had the satisfaction of seeing a vaguer "very many" make a "personal commitment to Christ."

It's not surprising, for it has to be said that any exposure to the techniques of the Crusade is quite a blast. They do not allow detachment, even if you do come under the neutral flag or "reporter". (It's hard to say whether this is better or worse than actually being treated as neutral, or neuter.) I came to expect that at some point in my conversation with every one of them they would ask, in a suitable pause, "Well, now, John, what's your background?", and soon realised it was my religious affiliation they were after.

They all seem in the peak of health, they have all been to speech school, majored in persistence and taken a Ph.D in Dale Carnegie. Their sense of humor is of the kind that demands they slap you on the back to release the springs of their laughter. But most of all, they smile and smile and smile. They smile when you ask what you think might be contentious questions, smile when you come and when you go, smile when they try to get Jesus Christ into your life. Nelson Hinkson gave a smile so frank, engaging, warm, free, honest and brilliant each time he stopped to allow me to ask my questions that I had to address them to a point a foot above his head.

The Crusade is quite frank about being on the campuses: that's where "tomorrow's leaders" are. Their strategy, including the rejection of the hell-fire approach, is based on a realisation that you have to be sophisticated to sell Christ to the higher IQ bracket — the first issue of *The Vine* refers to and quotes from Marx, Marcuse, Roszak and Mao. Sex-before-marriage and drugs are the topics for seminars and articles. *The Vine* carried a piece called "What is this thing called Love?" which contained the following: "... among all the varied experiences available to men and women, sex has got to be one of the best. Its tremendous universal popularity poses a crucial question: 'How can a person get the very most out of it?' ... When God says, 'Save your sex for marriage,' he's not just trying to frustrate us ... Many people wish God would be a little more broadminded about sexual relations outside of marriage. After all, what's wrong with it as long as both parties are in love, and nobody gets hurt? Sounds great, but it never seems to work out that way. Pre-marital intercourse, no matter who it's with, creates devastating problems."

Olson gives a more practical position on drugs: "If you really want your mind expanded, boy, turn on to Christ." They're hip to revolution, too, and have a couple of slogans they like to use. "Solution — spirit-



ual revolution" and "It's a revolution of love." Olson here quotes the Devil for his own purposes: "Che Guevara himself said it, you can't change a country till you change a person's internal structure." Fine, fine, fine, but using the Burroughs' "fold-in" method not altogether arbitrarily, fold in that statement with page 31 of "Come Help Change the World":

Why is the military mission so strategic?

1. Servicemen facing death rate urgent priority in hearing the gospel.
2. Families of servicemen are due special consideration as "they also serve who only stand and wait."
3. Servicemen are sent around the world at government expense and when won to Christ can serve as missionaries to the military and in areas where no others can go.

All in all, the Campus Crusade for Christ is an interesting phenomenon. While the message they think they bring is that of Jesus Christ, the method is team spirit and group identity in order to achieve fixed goals by means of a fixed strategy. Their faith is a faith in the technique of spreading their faith. I suggested something like this to Hinkson when I drew the parallel between this kind of (American) evangelism in this century with British missionary work in the Empire in the last. He allowed there was a parallel (he didn't seem upset by it, either), said that inevitably the ministers brought something of the American way of life with them, but said that "I hope I'm able to discriminate between my American traditions and my spiritual zeal."

But that is not the point, Bud, begging your pardon. American tradition and spiritual zeal are not to be separated in this way. From Bill Bright and his nation-wide candy business to the CCC barbecue

which I attended, the Crusade is as American as apple pie. And it's not too far-fetched to say that this Crusade shares a common propensity with the Crusades of medieval times: witness their language — "zero in," "strategy," "challenge," "thrust" (the word used to describe the development of a ministry in a new area), "in the field", and so on.

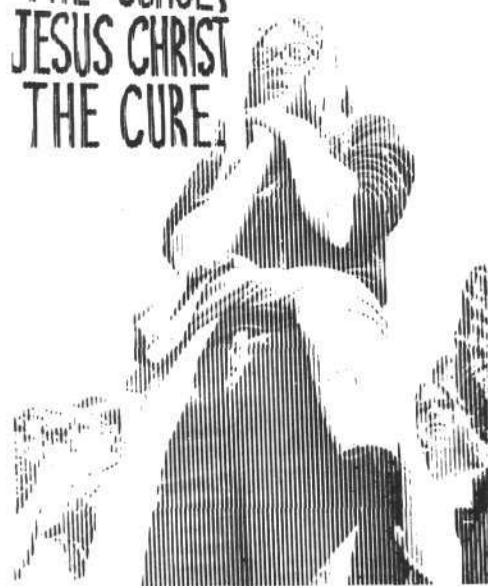
I think there is no need to get out the paranoia and search for the heavy hand of the CIA behind the Crusade, because the CIA would not be a help here — they're doing the job quite nicely without it. The Crusade springs quite naturally out of a certain kind of America, a very WASP American, and it extorts a heavy price from the non-WASPS, non-Americans whom it is so anxious to evangelize. Clint Hooper is the token black in "Come Help Change the World" (he is a member of the Campus Crusade for Christ Athletes in Action Basketball Team) and he says this:

"Christ is the only answer to the many problems of the black community. Only He can give people confidence, dignity, acceptance, love, compassion, initiative, responsibility and security in spite of circumstances and society."

Both Hinkson and Olson expressed the opinion that the Church of England and the other denominations in this country "have a real lack of life about them." Who can dispute it? There are few things with more pathos than the sight of an English church trying to woo its failing congregations back. But do the faltering faithful need the Campus Crusade for Christ? Did the African tribes need Victorian English Christianity? Do the Ford workers need American overseers to ginger them along on the assembly lines when they look like getting slack? No, because here the medium is the message, and if the medium is a bludgeon the message is a pain.

FROM INK (LONDON)

COMMUNISM
THE CURSE,
JESUS CHRIST
THE CURE



PETE'S AND MIKE'S PAGE

**RALPH McTELL: REVISITED
STORYTELLER: STORYTELLER
PENTANGLE: CRUEL SISTER**

PETER WALMSLEY

Ralph McTell creates his own private world of sorrow and joy, giving form to the emptiness that exists between people; the soundless, formless emptiness that can be sensed in the faces of people in crowded city streets. His images are those of the storyteller, who paints his world with images of people you have known all your life, and yet never met.

He sees the sadness and desolation mirrored in the lives of others, as he wanders through "The Streets of London", coming across the old woman carrying her home in two carrier bags, and the old man in the closed-down market, with a copy of yesterday's paper telling yesterday's news under his arm. Yet this world of private sorrows,

One more forgotten hero
And a world that doesn't care,

is made harsher by the indifference created by our own self-centredness, which must be overcome, somehow, by the words of the storyteller:

So how can you tell me you're lonely
And say for you that the sun don't shine
Let me take you by the hand
And lead you through the streets of London
And I'll show you something
To make you change your mind

Within these self-created worlds, however, lies a sense of happiness and peace that self-conscious people are unable to experience. "Michael in the Garden" tells of Michael, the madman, who, the people "in their wisdom" claim, has something wrong with his mind. But Michael sees what they cannot see, feels what they cannot feel, is at one with the ebb and flow of life, at peace within his own world. And so,

Michael has pardoned us, for he
sees that really he's free
And there's nothing to mend,
For his wings are not broken

Happiness is something that comes from the sadness that is continually present. It is the single moment during a thunderstorm in "Kew Gardens", when two people meet and share each other's presence completely. But only for a moment.

It is the joy the "Factory Girl" finds in going out at night, escaping from the daily routine of work,

no change today
like yesterday
the same
but it's dinner soon
the afternoon
then home

And in this escape from her life she finds a belief in herself, an unstated, yet half-sensed realisation of her own life.

But she believes
That no-one could feel the same
Touching and whispering in the
rain

Yet the storyteller is a part of all that he sees, and cannot escape the sadness which he tries to overcome in his images. The feeling that remains is one of perpetual sadness, out of which joy flares up, a momentary flame, burning intensely before it is swallowed by the overpowering silence.

Finally the moments come and
here we stand

And all the words have gone
along with all the plans
And though the hands are surely
moving on the clock
For us this moment time itself
has stopped...

I can feel the cold platform
through my shoes
There must be something to be
said, but what's the use
The wind picks up some paper
and blows it past our feet
We watch it, grateful that our
eyes don't have to meet

The music is simple, subdued, only becoming involved when it is used to complement the lyrics, such as the effects of a fairground in the song "Fairground", and the stronger, driving effect of electric guitar on "Spiral Staircase".

The old man said — this is the truth
I sit down to hear
He spoke of the sky, the sun,
About the earth and life's ways
I felt the earth
The old man said this is how it all
began

How the trees grew tall, how the
birds sang

I listened to his words
But I still wonder

(STORY)

In the music of *Storyteller*, however, there is little of this truth and wonderment to be found. There is no sense of storytelling, and what is presented is a disparate collection of thoughts, ranging from the unaccompanied "Story" to the loud, driving electric sound of the "one time big time" star, who is now a "Has Been".

The album is a pretentious attempt to either blend folk music with more electric music, or an attempt to make electric music simpler and more acoustic. Either way the album is robbed of any value by a lack of meaningful or sincere lyrics, and an attempt to cram into one record as many musical styles as the group possibly knows.

Yet, despite this, there are some sections of beautiful music on the album, especially the flute in "Over the Hills", and in "First Week in January", and some simple har-

monising of vocals and acoustic guitar. The heavy-handed organ playing in true Sunday morning church style, and the forced attempt to make sadness over-sad in "Ballad of the Three Laps", contrasts sharply with these simpler sections, and with the quiet sincerity of some of Ralph McTell's songs.

The lack of depth of both the instrumental and vocal work of *Storyteller* is even more apparent when the record is heard after Pentangle's *Cruel Sister* album.

The music of *Pentangle* takes your mind into the world of Mediaeval England, where beautiful maidens, gallant knights, and wandering minstrels pursue the ideals of truth and beauty, but always with the fear of death and revenge. Like the sad tale of "Jack Orion", a fiddler who

could make young women mad
to the tune his fiddle would sing

The tale is told how young Jack came upon a castle and wooed the beautiful young princess with the enchanted playing of his fiddle. The princess invited Jack to her bower at cock-crow, but Jack's unfaithful servant, Tom, takes his place and visits the maiden,

Well he didn't take that lady gay
To bolster nor to bed
But down upon the bower floor
He quickly had her laid

Tom then returns to waken his master, who, on visiting the maiden, discovers what has happened. The princess, in her remorse, takes her life and Jack returns to Tom and slays him, before killing himself.

This simple morality tale takes up the whole of one side of the album, and is complemented in its simplicity with an intricately developed backing, and some verses of beautiful vocal harmonising. The vocal work is shared between Jacqui McShee and Bert Jansch, whilst John Renbourn plays a dominant, yet subdued electric guitar throughout most of the song.

The other songs on the album share the traditional flavor of the morality tale with two songs featuring Jacqui singing a tale of "A Maid That's Deep in Love" and the story of a lost love, "When I Was In My Prime". The latter song she sings unaccompanied, allowing her to display to the full her beautifully controlled and lyrical voice, which, on the first song is complemented by the acoustic guitar playing of John Renbourn. This first track also features a dulcimer, a double bass and a triangle, which blend together to give the song a depth and quality of tone that takes the music beyond the realms of simple folk music.

The other two songs, the title song, "Cruel Sister" and the "Lord Franklin", feature more of the pure musical talent of the group, with Bert Jansch playing the concertina as a backing in the "Lord Franklin", and John Renbourn on sitar for "Cruel Sister".

The music is involved and intricately balanced in parts, yet it is always under control, giving to the senses the feeling of quality and perfection that comes with viewing a masterpiece in a gallery, or tasting a vintage wine. And yet, with this delicate perfection there seems to have been lost the sense of vitality and energy that must have also been a part of this music. The feeling is left that the music will always remain apart, to be kept in a collection like a leather-bound book, as though it belongs to another time, another world.

**CANNED HEAT —
LIVE AT
TOPANGA CORRAL
Scepter Records
SJL 934237**

**Side One: Bullfrog
Blues, Sweet Sixteen,
I'd Rather Be The Devil.**

**Side Two: Dust My
Broom, Wish You
Would, When Things
Go Wrong.**

**PERFORMANCE: Bril-
liant Boogie for 46.37.**

**STEREO QUALITY: Re-
markably good.**

This LP was recorded at the Topanga Corral, the club where Canned Heat first started. On this LP appears the group's original line-up: Al Wilson (harp, rhythm guitar, vocals), Henry Vestine (guitar), Adolfo de la Parra (drums), Larry Taylor (bass), Bob Hite (vocals).

It is perhaps the best Canned Heat LP besides "Hooker 'n Heat", which is really a Hooker LP with beautiful backings by Canned Heat, particularly Blind Owl Wilson on harp. This was Wilson's last recording before his heroin O.D.

The group seem very relaxed — only six tracks in 46 minutes — and go into some long, well felt-out blows.

Although recorded in 1965-6, the LP is in places very well recorded and very good overall. It makes one wonder with all the technical improvement of live recordings in this time, why most live LPs sound as if they were recorded in a toilet (e.g. Woodstock).

Side One starts with *Bullfrog Blues*. Next is a brilliant slow version of B. B. King's *Sweet Sixteen*. It takes a lot to improve on the original, and competent bluesmen like the *Canned Heat* convincingly do so.

I'd Rather Be The Devil has some brilliant harp from Wilson, who Hooker described as "the greatest harp player ever — black or white". This track and "Hooker 'n Heat" make this statement persuasive.

The second side, apart from *Dust My Broom*, which is a bit stilted, flows together in some very tasteful blues guitar by Wilson and Vestine. At times gentle, at times gutsy, always good.

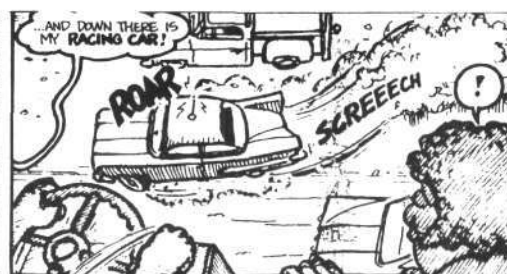
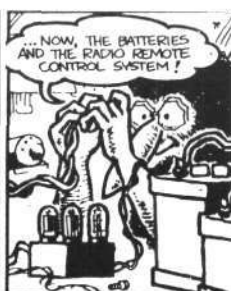
This LP is a must for blues or Canned Heat fans. It shows much of the groundwork upon which Canned Heat have gone on to become America's best white blues band.

This record is available in the Monash Book Shop.

MICHAEL KINO

FREAK BROTHERS

THE FABULOUS PUPPY



YULI DANIEL'S "MOSCOW"

A Review by David Zyngier

"THIS IS MOSCOW SPEAKING" Yuli Daniel (Nikolai Arzak) Collier Books \$1.25.

Revolt — you wouldn't dare:
Run away — you couldn't if you tried
And anyway its all the same;
What can be the soldier's lot? Inglorious death
Or deathless glory...
George Bolotin 'The Halt'

On the 12th of September 1965, Daniel was arrested, together with his friend Andrey Sinyavsky. No mention was made of their arrests in the Soviet press, but rumours eventually reached the West of their trial.

Although many of the liberal intelligentsia in Russia wrote to the press in their defence, their letters were not published. Alexander Ginzburg, a young poet previously in 'trouble' wrote to Kosygin that:

I love my country and I do not wish to see its name sullied by the latest unchecked activities of the KGB. I love Russian literature and I do not wish to see two more writers sent off, under guard, to fell trees.

The trial opened on the 10th of February 1966 and lasted only four days. Both the accused pleaded not guilty. Only one defence witness was allowed. Daniel was sentenced to five years hard labour under Article 70 of the criminal code, and Sinyavsky to seven years. They were both found guilty of "activities directed against the State, and disseminating slander dressed up as literature."

In his defence, Daniel said at his trial: "My writings have a political tinge, and they would have been rejected (by Soviet publishers) on political grounds... I don't want to deny the political content of my writings."

His trial in fact centred around the question: Was his work fair comment, or slander on the Soviet system and people? Over and over again Daniel has in at least three of his stories (Moscow Speaking, Hands and Atonement) spelt out the implications of the official denunciation in 1956 Party Congress of Stalin, his cult of the per-

sonality, and his infringements of socialist legality.

Daniel's most contentious work, 'This Is Moscow Speaking,' was written at a time when there was a direct danger of a revival of Stalinism in a new form. He said to his judges:

In 1960-61 I — and not only I, was convinced that a new cult of the personality was to be established... Again I saw all the symptoms; one man who knew everything, again one person who was being exalted... directing his will to agricultural experts, artists, diplomats and writers. Again we saw one single name in the newspapers, and on posters, and every utterance of this person, however crude or trivial held up to us as a revelation, as the quintessence of wisdom...

"This Is Moscow Speaking" is a simple story, told to us often enough by those who survived the Nazi holocaust; but Daniel adds a razor edged irony which plays right across the surface of recent Soviet political history... a warning to us all, not only of a second coming of Stalin, but the possibility of totalitarianism in any society.

On a certain day in 1960 the presidium of the Supreme Soviet broadcast an announcement on Moscow Radio that:

... in view of the growing prosperity... to meet the wishes of the wide masses of the workers... Sunday, August 10th is declared... PUBLIC MURDER DAY. On that day... all citizens... are given the right to exterminate any other citizen... This is Moscow Speaking.

Daniel, in Orwellian fashion, matterfully depicts the habitually passive public (once again) becoming an accomplice in its own mass terror. Most of the story is taken up with a description of reactions to this announcement. The reaction, like it always has been is:

There will be an explanation. The papers are bound to give an explanation... it must be con-

nected to international politics... the US Presidential elections... (or) they must be planning something against the Jews.

The general implication of the story is perhaps that it would be possible for the Soviet authorities to reintroduce mass terror and that the reactions of the public might again be horrifyingly passive. Like many of his generation, Daniel is haunted by the thought that the successful application of terror requires a certain complicity on the part of the population and the victims.

As a Jew, Daniel is incensed over the Russian ambivalence, documented at length by A. Kusnetsov in 'Babi Yar'.

If there's a Jewish pogrom on Public Murder Day I'll fight. It's not going to be another Babi Yar... I'll shoot the bastards... They won't get me as easily as that...

Since Daniel's imprisonment, this theme of universal complicity has become a major topic in Soviet literature and culture in general. In condemning him, the Soviet authorities have condemned his whole generation. The unprecedented wave of protest which his and Sinyavsky's trial aroused among Soviet intellectuals shows the extent to which they feel identified with him.

Daniel's story "This Is Moscow Speaking" cannot, however, from the strictly realist point of view, be compared with what was said at the Twentieth Party Congress; for then it was a question not of one day of public murder, but of twenty years of public murder.

* It was announced earlier this year that Daniel has been released and that Sinyavsky's release was imminent.

** Babi Yar is a place in Kiev (Ukraine) where during WWII the Nazis slaughtered over 100,000 Jews from the town of Kiev and buried them in a single mass grave. The Russian population and army stood back and watched the massacre.

NIGEL TRIFFITT'S CHALK GARDEN

He has survived a rather abrupt expulsion from The National Institute of Dramatic Art, a period of time working and studying drama in London while trying to ward off starvation, an escort to the border in Italy for directing a play closed at intermission because it was termed obscene.

His name is Nigel Triffitt, he is 22 years old. Long-haired, gentle but always intense about what he cares for, direct and uninhibited, dressed in a rainbow of colored shirts and jeans with a sheepskin jacket, Nigel is a little bizarre, a little different, quite bright, very creative.

Back in Australia, he worked with the Australian Theatre for Young People, then formed his own Company — Stage One — to direct, in Sydney, his own contributions to the underground theatre which is currently creating such a stir of excitement.

Nigel's work can currently be seen at St. Martin's Theatre in South Yarra in THE CHALK GARDEN by Enid Bagnold, playing September 15 through October 9.

The play revolves around rich, lively characters... an elderly woman lives in a world of illusion, her granddaughter in a world of fantasy, a dying butler tyrannises, a man-of-all-works cringes and grumbles. And what are the strange bonds between these characters? Does wealth and station automatically bring understanding? THE CHALK GARDEN may tell.

Nigel's previous directing chore at St. Martin's, in July of this year, in

GIDEON, caused quite a bit of interest in relationship to some of his staging, rather sacrilegious in some peoples' eyes. In one scene Gideon talks with God who is swinging on a giant swing suspended from the sky.

Previously, in his work with Stage One in Sydney, Nigel presented RUBY, THEATRE OF DARKNESS and THE BEARD. After the general theme and rough script have been decided upon, the drama unfolds as Nigel works with his actors in rehearsal — a stimulating environment that brings ideas and interpretations, often not acceptable to the little old lady theatre-goer, new, exciting, and very free.

THE CHALK GARDEN will show nightly at 8.15 p.m. at St. Martin's through October 9, at matinees on September 25 and October 2 at 2.30 p.m., and on October 9 at 5 p.m. Student concession price is \$1.10.



MONASH'S THREE NEW PRINTS

Yoland Wadsworth

C.O.R. Art Advisory Committee.

The production of a print, by the nature of its technique, demands the care and control of a draughtsman, yet to have attained the level of an art is not to have attained that of Art. To have aesthetic appeal as well as the appeal of well-executed skill also demands the imagination and non-verbal cognition of an artist. "Skillful" can be to Art as much of a back-handed compliment as "imaginative" can be applied to the execution of a technical product.

The University's Collection has benefited by its recent acquisition of three prints — two silk screen and one wood block — because a full appreciation of them must go beyond the simple terms of technical skill and include reference to an imaginative, inspired and original use of design and color.

BALL

Printed in 1967, "Silver Sassanian Jump" (4/7) by Sydney Ball is a delicate yet serious work with an Eastern or Turkish flavor in its design. It is quiet to the point of being static, but this very serenity gives it much of its strength and appeal. Multiple scallops arranged roughly in two opposing diagonals across the large sheet are well-pro-

portioned and well-balanced, and their controlled overlapping illustrates the flexibility of the art of the screen while simultaneously providing the machinery for the imaginative manipulation of color. Most of the delicacy of this print is owed to the extraordinary subtle use of color.

Apple green into pink then silver, lilac, blue into a cool blaze of yellow from the top of the sheet, and deep sky blue into lilac then pink into yellow from the bottom states, and establishes the successful coordination of an unusual color combination.

The total effect is exquisite, if a trifle soulless.

Alun Leach-Jones' "Untitled" (prints proof) is as reliant on the hard edge and as controlled and tightly disciplined as "Silver Sassanian Jump", but is also as pulsating and vibrant in color and design as "The Jump" is quiet and subtle. In view of recent developments in Leach-Jones' work, "Untitled" may well be still seen as subject to the "tyranny of the well-known Leach-Jones' circle" (Allan McCulloch-Herald Art Critic). It is nevertheless an important stage in his painting career and if "the circle in a square" is predictable, the contents of the circle certainly are not.

At first sight the luminous orange and yellow forms are writhing microscopic forms or jigsaw pieces, but with continued attention they turn into figures, fruit, sky lines, trees, flags and aboriginal designs. The lively brilliance of this central mass gains much of its effect from the color contrast set up between it and its surrounds of dark navy and deep turquoise. The result is an isolated pool of animation — lighthearted, but limited food for the imagination.

TAJIMA

Contrasting with the two screen prints is the more ambiguous surface of "Untitled Wood block Print" (13/50) by the Japanese Hiroguki Tajima (1964). The technique has been brilliantly employed in conjunction with a strong flair for design and color. Texture in a screen print is inevitably "manufactured" or simulated by cutting the lacquered stencil, but in the block print it is an essential part of the technique itself. In the two colored areas of "Untitled", the texture actually gives a three dimensional effect of depth but is perhaps more significant in that it sets the entire "feeling" of the print as one of timeless, ageless, suspended animation.

In the top mass, the texture imitates the hieroglyphics of an age at the beginning of history, and in both areas there is an uncanny sensation of brilliant sunlight which makes the earthly forms stand out from the black depths of space. Green, tan and ochre join with turquoise and white in crystal clear "earth" areas to contrast with the charcoal black of outer space in a color/form/texture abstract simulation of how planet earth looks from beyond the blue haze of its atmosphere. Elements of awe and the unknown are conveyed in the sheer unpredictability of the source and size of the two "blocks", yet their composition is not at all unbalanced. The "cutting off" of the upper mass not only contributes to the present print's unpredictability but also hints at a future, as if the present form is only a transitional stage in a continuing process — and the print only a photo of what the telescope has fixed on at a particular instant.

This print gives the imagination more to contemplate and more to play with.

(Note: all three newly-acquired prints are on display together in the short corridor which runs past the Careers and Appointments office towards the Faculty Club dining room.)



i going down to the ocean then
espied a man of especial favors
taken the branch of a tree for a special purpose,
which becoming a favorite thing of mine
we met inconstantly and drearily.
such is the way i remember thinking
but the turn of the ocean was not ours
and the day came resplendent and beautiful
our man going away forever.
but a woman came anyway
and left me her pocket-handkerchief carelessly embroidered
with nocturnal initials and foils
which easily translated read of an old
poem to do with the franciscan wars
understood on both sides to have been unnecessary.
the pluvvers wheeled overhead far from their ancestral home,
mama came and said a superstitious prayer
over the coffin of my virginity,
and my wife lonely beautiful said to me
why why are you all ways mine
in this infinity of decrepitude and grief
to be wasted ultimately on a pebble of sand.

JULIAN DEANE-JOHN

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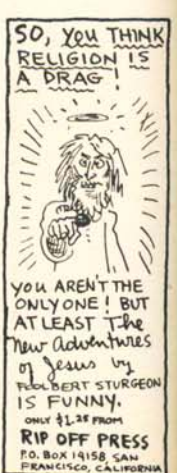
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