

LOT'S WIFE

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LEARY'S EGO TRIPPING

Sir,

To the others who are struggling with the realities of the mind. I have just read T. Leary's *The Politics of Ecstasy* and now I have some somewhat muddled questions to ask of those with more insight than me.

Why does Leary place so much emphasis on his rules and religion — if LSD etc. are such mind expanders — won't we (fellow voyagers) arrive at the same place seeing that we are all starting from and going to the same fundamental truth? Are his rules just rails or signposts as is Leary still shackled by his contemporaries' conventional mores. He also states (but not as a rule) that no trip is complete without sexual encounter; is this a basic, unconscious acceptance of Freudian dogma? It doesn't fit the Hindu framework unless he is referring to the Cance of propagation. And isn't self propagation another Ego game?

I wonder if Leary has his ego under control. There seems to be in his book a theme of: I am one of the high priests, I know it, my trips are more meaningful than yours and so, you listen. It could be that his book is directed to the uninitiated. But if it isn't I find it disturbing that he should adopt such a position, for it smacks of Ego games, and this basically could belie his integrity or his insight. Is he playing Ego games with us, has

he missed his own point or have I just misunderstood?

To put these questions in context, I am a tripper — it to me is the most rewarding of all experiences, if I am asked I will advocate its use. This is why I welcome criticism for my belief is, "above else do no harm" and so I like to have my insight and ideas questioned and rechanneled. Unfortunately the course I am doing (almost finished) is the most reactionary (not law) and to survive it is probably better not to ask my peers. The old therapeutic bust (we did it to save you) etc., and so I ask via Lot's Wife for help and guidance from the more enlightened.

Yours, another person looking for a solution.

GRAFFITI

Recently the Graffiti Board in the Main Library has been carrying a lot of complaints about the state of the air in there.

I think I can assure anyone who is interested that the temperature in there is kept to within the range 68-71 degrees F. Deviations from this area found in regular checks and rectified (usually) quite quickly. If you can't wait for a check, either start using a deodorant or tell a Greyman.

So, although you may not know it, the temperature in the Library does NOT worry you. But if you still insist on suffocating, let me tell you that other possible causes are being investigated, so hang on to your breath.

Power to the people, etc., etc.

ROSS HOWELL
(Main Library Rep.)



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CONFRONTATION AT LATROBE

Dear Sir,

Much confusion has been created by publicity given to conflicting statements on A.L.P. university policy, particularly as it refers to the LaTrobe University exclusions issue, made by the A.L.P. State Council and the Victorian State Parliamentary Labor Party.

This has led to press comments suggesting similarity in attitudes on the issue on the part of the A.L.P. and anti-Labor parties like the Liberal Party and the D.L.P. One such comment was printed in the Melbourne Herald on September 4, 1971.

I have answered the Herald article by way of a letter to the Editor and to clarify the situation. I would be most grateful if you would print this letter and my accompanying letter to the Herald in an early issue of your paper.

Kindest regards,

DOUG ALLEN,
Secretary, Leather Trades Union,
Member Vic. A.L.P. Administrative Committee.

The Editor,
The Herald,
MELBOURNE.

Dear Sir,

I was surprised to read in The Herald of September 4, an article by Ian Hamilton headed "Labor, Liberal, agree on uni's." Your readers may be assured that such is not the case.

Liberal Party policy on universities, as expressed by Sir Henry Bolte and general Liberal hostility towards manifestations of student power, appears to coincide with that of the D.L.P. The D.L.P. has been vociferous in attacking students and is prepared to diminish academic freedom to contain them.

On the other hand, the only authoritative statement of Labor Party policy on the subject asserts academic freedoms and "rejects allegations that students are acting irresponsibly in drawing attention to the alienation of the principle that universities should exist chiefly for students, and not to serve the interests of the State and private industry."

I moved the statement of the A.L.P. policy to which I refer at the meeting of the State Council, the only authoritative policy body of the Victorian A.L.P., on August 1, 1971. The Council almost unanimously said that students had an obligation in the circumstances to transmit to the people their view of the role of the university. It is not only unconstitutional, but it is not squaring with those concerned at universities or with the public to suggest that the A.L.P. has any other attitude.

The State Council, in a congratulatory vein, went on to say that "our society owes a great deal to the willingness of students and other young people to take risks, to expose themselves to danger, and to engage in socially challenging and informative behavior."

As the A.L.P. sees it, authorities at LaTrobe University are endeavoring to exclude eight students because they raised important questions about the functioning of the university. A basic cause of the trouble is a growing and entirely justified students reaction against the exclusion of all but a handful of working class children from Australian universities. A contributing factor is the failure of universities to set up procedures to properly negotiate with students when issues are abroad which are likely to result in confrontation.

The A.L.P. is a working class party and it would be a departure from our obligations to that class for Labor or the trade unions to perpetuate the myth that courageous minorities amongst students who are performing an important social function pose grave danger for universities and the student movement.

The excluded students should be assured that they have the support of the A.L.P. and a very wide section of the trade union movement.

To my mind, and to the minds of many of my colleagues who are helping in an attempt to allow them to resume their studies and further their careers, they have been bitterly oppressed by the police, by conservative poli-

ticians, and by the unfair and arbitrary procedures of the Proctorial Board and arrangements which have been decreed for their appeal.

Yours faithfully,

DOUG ALLEN,
Secretary, Leather Trades Union,
Member, Victorian A.L.P.
Administrative Committee.

NEWSPAPER BIAS

Dear Sir

In view of the amount of publicity given to student protest I wish to bring to your attention an irregularity occurring in the current LaTrobe University S.R.C. elections. It appears that the editors of the student newspaper 'Rabelais' have joined the administration in denying the rights of students.

For the past few months I have been trying to change the amount of the unjust and immoral General Service Fee. I object to paying for services that I cannot either participate in or use. I stand for the S.R.C. in the earnest desire to remedy this matter. However I find my policy speech was excluded from Rabelais.

I could take this but it appears that the group that the editor supports have been grouped together on the front page and no less than four other candidates have had their photo's or policy speeches interfered with. One candidate had his policy speech printed in the most minute type, two had their photo's excluded while a fourth had his policy speech separated from his photograph.

The editor has shown bias in this matter and I protest at the failure of the student newspaper to place all the facts before the electors in this important S.R.C. election.

Yours faithfully,
A.J. STAUNTON
CANDIDATE S.R.C.

EHI

Poor kids! I hope they don't grow up and become like me. They don't know and are happy? Why do they have to become conditioned to give the correct reflexes to stimuli — why do they have to learn to be possessive, angry when theirs is being threatened? Why don't they learn to share? Why don't I learn to share? Why not? Because we have been taught not to? Unlearn me! What, and condition you to do something else? Can we remain unconditioned, free, doing what pleases us instead of what we think will please others, boost our ego, give us acceptance into the society which has been conditioned to act this way? What way? Each wrapped up in his own castle, isolated on a cliff-side crag, building up his ramparts higher, higher until the cliff subsides under the weight of its burden or its crown. Even as I write this I think of how it will be accepted. If I submit it, what will be your reaction? Will I care what your reaction is? Won't it just be to reinforce my pride? Or will it be for my improvement? Can it be for my improvement? Only if it is to put down my ego. Why should I do that? So that people will admire me? Look at me and say, "He did it." Will they know that I have done it? Will they know why I have done it? Will it matter? Does it ever matter? Why do I write this? To get it off my mind? To make people know that I do think about such things? Because I'm stoned? To see what people think, what their reactions are? So many questions, will they ever stop? Do I not add to them by thinking about the answers, for each answer is itself another question? Is there no end to this torment? No peak to this mountain? Who really does know the answers?

Someone must! The Indian Guru — the dropout — what do they find? That the answer really does lie within? I thank Stephens for the words, the idea is not only his. Maybe he knows? Maybe I should drop out. What if I want to drop in again? Too bad — Or will I want to drop in again? Neville Richards knows! Timothy Leary knows! Mr. Anslinger knows! (Good idea, drop some names there and here). Why are they names? Perhaps they really do know. I will ask them. I will go away from this place, this frail stage where the unwilling actors move their lips, their eyes, their hearts. THEIR SOULS?? What do I care? Let them play. I know better, but I pity them because they are inferior. Superior? Different anyway! Contented? Satisfied?

Happy? Fulfilled? Putting themselves to their fullest use, their entire potential exhausted, continually occupied to their limit, their best? I think not. Why doesn't everybody write? Will someone please reply to me? I will be alone if they don't. Is there anyone who feels what I feel? Is there anyone? Is there no distinction between me and my environment? Is what I see, feel or sense me? Is it you? Is it neither? Does anyone exist? Does anyone care? I think I'll have another piece of cake. Smoke hurts my lungs. I feel like I've been writing for hours, shut up here with the four kings living and performing behind the metal mesh, changing voices so that sometimes I think that there must be more than four. Maybe there is a key somewhere so that I can get in. Maybe they know the answer in there, those four intrepid explorers, once a team, now each in his own world. We should all live in our own worlds. Sometimes I think the people who are mad are not so badly off. They don't have to worry about what their own worlds do to everyone else's. They just live them. Are they lucky? Or dead? Will someone please reply to me. It's easy. I thought once that it was hard too, but its not, just let out all that stuff you've got flocking around up there. Even though you do think it's crap. Let it out. Let me know that there are others out there. Let me know!

Anon.

LACKY!

Dear Sir,

In an answer to a segment of "sisterhood is powerful" No. 3, I must point out to this group that their knowledge of timber cultivation is woefully inadequate for them to make such comments as "Dwindling Forest Reserves".

The Forest Commission of Victoria is remarkably efficient for a government department. The Commission regulates the amount of timber to be felled each year. The felling rate is less than the planting rate. In other timber producing countries there are similar government bodies supervising the felling of timber. The world supply is not dwindling, but increasing to cater for the increasing demand.

I am not an employee or cadet of the Forest Commission.

Yours sincerely,
Marshall Segan. Ecops 1.

TROTSKY

The biting tongue
With freedom vain
Upholding Cursed lands and wars
Crying freedom
Slain in name and soul
Bearing his burden
In the name of free speech
And others

He demanded renunciation,
retrogression
repression
reflection
no action.
Positivist thinking, realist thinking.
One hundred thousand Gone
But millions free
But free for What?
Free speech
Or it is just a Jewish plot?
And Trotsky was a Jew

I want to kill
Renunciation, retrogression, and
repression
But not reflection.

ANON.

The State Government has rejected Mr. Colin Willman as the Trades Hall Council representative on the Environment Protection Council.

Mr. Willman, a member of the Clean Air Committee, has been a constant critic of the Government on pollution matters.

"We do not want an expert," the Minister for State Development (Mr. Dickie) said last night. "We want someone devoid of preconceived ideas."

"We want someone like the president, or the two vice-presidents or the secretary or the assistant secretary of the TTC on the committee. We'd like their names on the list to choose from."

SCALPING

Oppressed brothers,

I, a student of Haileybury College, have distressingly viewed the authoritarian ruling at Universities. With the latest wave of oppression at my school, I am seeking assistance from those who are presently surviving under similar, but less extreme conditions. A great deal of unnecessary and extreme tension and pressure has been recently brought to bear by the administration at my school as regards the student's latest, futile attempt to change some of the ridiculous rules, one of which is the school's policy as regards hair length.

With the return of the headmaster from overseas, the students requested a relaxation in the previous restrictions. However, the headmaster, after long consideration, ignored the strong and sincere feelings of all the students and enforced more severe restrictions, including the abolition of a previous loop-hole concerning the use of wigs and pins, which could be used by students of strong convictions to overcome the restrictions. Unfortunately, the headmaster through his stubbornness preferred to keep his pride rather than admit defeat, so he quietly expelled three students and suspended several others in the week following the commencement of the new restrictions to show his absolute authority.

A meeting was to be held on Friday, the 24th of September, but had to be cancelled because the headmaster threatened to expel the leaders of any group that expressed views contrary to school policy. The headmaster has been approached intelligently by many students on several, different occasions with numerous requests pertaining to changes in the hair length restrictions, but he has said that he will not change the restrictions now that he has already considered the matter.

His stubbornness and pride have already caused the expulsion and suspension of many students and will cause a great deal of unnecessary uneasiness and tension as students are dobed every Wednesday and quickly carted off to be shorn by the on-the-spot, employed barber. All our sincere attempts, including one sit-down to show our disapproval of the restrictions, to change the school's policy have proved futile, so I have written to you in a last attempt to plea for your help so that the situation can be quickly rectified. Please help!

Yours hopefully,

Bald Student at H.C.

P.S. I cannot give my name because I would be expelled if the administration found out my name.

SCHOOL BULLY

Dear Sir,

Last August, we — Grant Stinear and Keith Harvey — sent to Council a submission on various aspects of University affairs that we considered most important and disturbing. In his "Offside" column in LW, Sept. 23rd, the cowardly "St. Vince" draws some peculiar conclusions about that submission from one or two amusing pieces of speculation.

Having toiled long and hard over the document, and having drawn on our combined experience of life at Monash going back over the last six years, we fail to see why we should sit back and let the credit (or blame) for our submission be falsely attributed to the Warden of the Union. Mostly, when we submit material for typing at the Union Desk, it is done on a very fine electric typewriter. On this occasion, not only was it done on a Union manual typewriter — which is an inferior machine — but Lot's Wife takes it upon itself to deny us authorship of the document. Next time, we'll insist on the electric typewriter.

"St. Vince" really ought to take a look at "FREE SPEECH" some time, because one of the things he will learn from this is that its layout is also the same as our submission — which is not altogether surprising, since the person responsible for "FREE SPEECH" is also one of the co-authors of the letter to Council.

The reference to Clive Porrit is ambiguous, but to say that we called him a radical is a reasonable interpretation. The reason we said this was that from the actions of Clive on the Union Board earlier this year, we could fairly say that he was in sympathy with the activists more commonly known on campus.

We would very much like to know who these "sometime" Lot's Wife reporters are. Grant Stinear has never said to anyone (including Les Doolan — whoever he is) "You'd be surprised who supports us". Someone is indulging in the age-old practice of manufacturing quotes (and reporters).

It is interesting to note the only two criticisms "St. Vince" makes of the document itself. He says it is full of "libels and untruths". These are brave words indeed from a person who hides behind a pen-name to peddle his cheap trash. What courage it must take to come out and make comments like this in print. It reminds one of the circus lion tamer who sent a proxy to do his act. "St. Vince", if you really think our submission is libellous how come you haven't got the courage to put your name to your claims? Anyone can be a big hero if they hide behind a pseudonym like a primary school bully hiding behind his mother's skirts.

The background to our submission to Council is that we have been told all year that if we had something to say about the University then we should take our case to Council. We feel that there is a disturbing situation at Monash now. Our document outlines various examples of denial of the right of freedom of speech in this University. We therefore asked Council to examine the condition that the campus is in. This is the source of the extreme left's attack on the document through their attack on the Warden. They are scared stiff that Council will have a close look, and the left knows damned well what they will find: an ugly dictatorship masquerading under the guise of student government.

Tom May knows this as is shown by his pretended resignation, an action which was designed to clean up some of the mess that is MAS. We complained in our submission that PAC was passing motions without the bother of having meetings. Lo and behold, PAC has now dis-

persed with this practice. Tom was asked by the on-campus members of Council to consider submitting the constitution of MAS to Council for ratification. He refused to do so because he considered it an inopportune time to do so, seeing that our submission was before Council. He too, knows what Council will find when they look at MAS.

In conclusion, we would just like to thank John Foyster, a research student in the Maths Dept. for so carefully re-typing the entire submission, duplicating it, and distributing it around the Union. We were wanting to do this ourselves, but could not afford it. From the bottom of our hearts we thank you John, for while you consider the document to be a waste of time, you have done us a great service for which we are eternally grateful.

Grant J. Stinear
Keith Harvey

Eds. note: An analysis of the Stinear/Harvey document by John Foyster appears in the news pages of this edition.



ANTI-SEMITISM

Dear Sir,

Once again I find myself in the unenviable position of having to clarify a few of the "facts" regarding the "Israeli Draft Resisters" letter which appeared in Lot's Wife (2/9/71). This is the third time in three months that I have been obliged to make such a clarification. (Previous instances were "Gaza Day" — letter submitted not published and "Zionism — A Reply" — a reply to the obscenities written by ace anti-zionist intellectual Nassif Hadji and quite truthfully I'm getting a little sick of it all.)

I feel however, that the replies have been essential in light of the fact that your paper has persisted in publishing articles which, when they have not been taken out of context of the original situation, (Goldie Meir's speech on so-called "racial purity" and B. Merchow's letter on "Israeli Draft Resisters") have been full of lies and

banalities (e.g. articles by Mustafa Ben Bela & Nassif Hadji). While not expecting the latter two to be anything but subjective in their analyses, one should not only expect, but demand that you, as editor, exhibit some sort of objectivity in choosing the type and quality of your articles. If anyone wrote an article so illogical and full of lies as Hadji's, on say a defence of apartheid you would not print it. So why print his? Are you so biased on this matter that you would be prepared to lower the standards of your paper? I certainly hope not, but I wonder.

But to return to the latest gem. Contrary to what B. Merchow would have us believe draft resistance in Israel is a non-issue. Since the founding of the state only a handful of those required to serve, have for reasons other than religious or marital refused to do so. At the moment all Israeli males and females are required to serve 3 years and 20 months respectively.

After leaving the army, all males up to the age of 45 years are required to serve at least 30 days per year with the reserves.

This law, no matter how unsavoury it appears to us, is accepted by the overwhelming majority of the people as a rather inconvenient but certainly necessary duty. The average Israeli simply does not question his having to do military service. One can only understand this after having lived, as I have done, for a period of time in Israel.

For those whose refusal to fight is based on some reason other than religion or marital status (for the females) there is an alternative service available working on agricultural settlements (kibbutzim). The recent occurrence described by B. Merchow was as I have already said a rarity and the Israelis simply don't know how to handle it. Under Israeli law there is no provision made for conscientious objection on the grounds of not wanting to serve in an occupying army. But what the Israeli government should realise is that there is a principle involved here. Those who are objecting to the call up, are not objecting to the idea of call up itself but to the fact that they will have to serve in an occupying army. These grounds are not recognised under Israeli law primarily because the phenomenon of occupation is a relatively new one. In recognising that there are certain new conditions involved however the Israelis should, I feel, make allowances for those who feel in this particular way.

It seems to me essential to recognise two facts. Firstly on behalf of the Israeli Government to recognise the validity of the principle involved and secondly for readers to realize that B. Merchow's interpretations are done only to suit his own argument. The incident described

above is only an isolated one. Only those who are anti-zionist or anti-semites will try to generalize from it by taking it out of context of its importance.

Finally let me add that because of the nature of the Middle East situation it is essential to continually weigh and reweigh what appear to be the facts. There is no one side that is absolutely correct. As long as the situation continues injustices will be committed by both sides as they have been so often in the past. But it seems to me that Israel's opponents must be stooping pretty low if they have to depend on such non-issues to justify their cause.

Yours Yehuda Blacher.

Eds. note: Frankly I am getting a little tired of the accusations of anti-semitism (implicit or otherwise).

The two column letter and the 1½ page article which I published from your pen belies the assertion that Lot's Wife is pushing an anti-semitic or even an anti-zionist line (I suspect that you equate the latter with the former).

I would like to comment on two of the many shaky premises contained in your letter:

1. I am unsure as to who you are attempting to convince when you say that draft resistance is a non-issue — perhaps yourself? I remind you that the beginning of the letter you attack stated "Enclosed herewith is the full text of the statement made by the first ever group of draft resisters in Israel". No-one has suggested that draft resistance is widespread — although I personally hope it will become so. What facts are you "clarifying"?

2. To make a statement like: "This law... is accepted by the overwhelming majority of the people as a rather inconvenient but certainly necessary duty" reminds me of Prime Minister McMahon justifying Australia's Indo-China involvement. I'll say no more.

Accusations of bias because I have printed a Letter To The Editor tant of bias on your part.

Yours Unconscriptably,

JOHN VARLEY



letters cont. p.27

by KUAMINTANG

PHANTOMISM



This Week...

COPS RAID UNION— BUT FOUR DRAFT RESISTERS AND PIRATE RADIO 3DR ESCAPE

At 5.00 a.m. last Thursday 100 Commonwealth cops invaded the Union building in search of the four underground draft resisters and the "pirate radio" 3DR. They failed in both their objectives, and the four draft resisters escaped to return to the underground network. Despite frantic searching, the radio transmitter was not found.

Radio Resistance 3DR resumed transmission at 11.30 last Wednesday night and broadcast almost continuously, with only one attempt at jamming by the P.M.G., until the police raid 5½ hours later. The draft resisters strongly suspected that the police would raid Wednesday night, and security precautions were tightened. Cars roamed the streets around the university as an early warning system, and lookouts were posted on the union roof and ground floor entrances, and barricades were partially constructed on all the stairs up to the 2nd floor. These barricades consisted of chairs held together by ropes and padlocked chains and chairs and tables were set aside for completion of the barricades once the alarm was raised.

At about 5.00 a.m. it was reported that a police bus and about 15 police cars were massing outside the university grounds. The escape plan for the four underground draft resisters immediately swung into operation and they were smuggled outside the Union and off in a car before the police cordon had surrounded the Union.

About three or four minutes later, police on foot were observed entering the campus, and the siren on the roof was sounded. The 200 people "defending" the Union were awakened, and commenced completing the barricades. Everyone withdrew from the ground floor and the barricade between the ground and 1st floors outside the coffee lounge was completed. The same procedure was then repeated between the 1st and 2nd floors. At no stage was any attempt made to physically defend the barricades or attack the police.

FLARES

As the police advanced across the concrete lawns they were illuminated by flares released as an emergency signal from the roof. About 50 people who had been summoned by telephone followed behind them, but were unable to enter the Union.

The cops then jammed open the southern and eastern doors of the Union, smashing the plate glass in the process. At no stage did they produce a search warrant — they even refused to produce one to the Registrar after the raid was completed.

They then proceeded frantically to dismantle the barricades below the coffee lounge, presuming that the draft resisters were still in the building. They cut the chains with huge bolt-cutters (about 5 feet long), and this resulted in the chairs, etc. on the stairs collapsing and slipping down onto the cops. This was how the two policemen injured received their cuts (requiring a few stitches). The injuries definitely did not result from students throwing chairs at the police, as the police leader has claimed. No chairs were thrown at the police — in fact a definite order was given to cease building the barricades between the 1st and 2nd floors be-

fore the police broke through onto the first floor.

Whilst the police were dismantling the barricades, Radio Resistance 3DR quickly packed up its equipment, which is highly portable, and the transmitter, etc. were spirited away to a secret hiding place, which the cops never found. The claims by the police that they have the transmitter are false — 3DR will be on the air again, with an increased range, in the next few weeks.

When the cops reached the barricades leading to the second floor, everyone withdrew from the barricades and sat down on the floor between the stairs outside the Rowden White Library and the S.R.C. office. As the first cops appeared over the barricades they were greeted by jeers and the repeated singing of 3DR's theme song, "Power to the People." No attacks on the police were made at any stage and the cops lined up facing the seated crowd outside the undergraduate lounge.

From there, they proceeded to search the 2nd, 3rd and 4th floors and the roof of the Union. A plan had been drawn up by the Union Board to allow the police to use a master key in order to avoid damage, but they ignored this and proceeded to smash up the Union. They did not attempt to obtain a key, nor would they wait on the 3rd floor while Neil McLean (S.R.C. President) went to fetch a key from the ground floor.

Several thousand dollars worth of totally unnecessary damage was done by the police over the next two hours:

DAMAGE

- 40 doors kicked in,
- stereo equipment in the Rowden White Library was ripped out — apparently they thought it was "The Radio,"
- windows on several clubs and societies rooms were smashed,
- plate-glass windows on the ground floor were smashed.

The cops deliberately refused to allow any students or the press onto the 3rd or 4th floors during their rampage. Attempts by Neil McLean and Ron Field (Union Manager) to stop the destruction

were unsuccessful. The fact that the four draft resisters and the pirate radio were nowhere to be seen did not exactly help matters. Several rooms were searched up to five times by different groups of police, each group causing more damage.

Between about 6.00 and 6.30 a.m. the bulk of the cops withdrew, apparently hoping the students would give up and go home. Several police remain on the 3rd and 4th floors, still searching and so did all the students, still sitting and singing. A few minutes later the cops returned in force and a statement was read out by the chief cop, Deputy Commissioner Davies. In this he talked about the "wanton violence" of students in general, the "stupidity" of the "revolution", etc., etc. — his statement generally was nothing but a blatant P.R. stunt, staged for the benefit of the press. Davies hopes that by accusing the students of violence (a demonstrably absurd statement), and in particular of injuring the two cops hurt in the barricade collapses, he can switch public attention from draft resistance and the radio, etc. to the "student violence" issue so faithfully used in the past.

As part of this fake campaign by the police and the government, Davies, when asked later by reporters for a statement on the raid, produced a TYPED statement on the "student violence" syndrome which had obviously been prepared BEFORE the raid — a fact that the A.B.C. reporters promptly picked up in their broadcasts.

GAOLED

Over the next 1½ hours, a stalemate was reached, with the cops occasionally raiding different areas of the Union, and climbing around inside the lift motors and heating ducts. David Day, a draft resister with a warrant out for his arrest for refusing to attend a medical examination, then attempted to leave the Union, but was caught after a chase and is now serving seven days gaoled.

A few minutes after David's arrest, police suddenly swooped on Lynton Brown and arrested him for allegedly throwing a chair at the police. This is absolutely untrue — Lynton came down from the 3rd floor as the police reached the top of the barricades themselves, seated on the floor, as they broke through. His arrest is simply an attempt to support the police line of "student violence". They did not arrest him until three hours after the raid commenced and no reason was given for his singling out for arrest from the 200 other "violent students" present.

At about 8.30 a.m. the last cops left the building, empty handed and the job of cleaning up the mess they left behind was started.

**FREE
ALL
POLITICAL
PRISONERS!**

LOT'S WIFE BUST

Last week, on Thursday, the LOT'S WIFE obscenity bust reached its most sublime point yet at Port Melbourne Magistrate's Court.

David Dunstan, the former Editor of Lot's Wife, had been charged on two counts. Of assisting in the publishing of an obscene and indecent newspaper and with assisting in the distribution of an obscene and indecent newspaper.

The issue in question was the second of this year. The objections were to a letter complaining about conditions in the cafe in no uncertain terms, Fat Freddy's Cat, the Freak Brothers and the speech by Wendy Bacon that featured the Otto Meuhle adventure with a goose.

The cops drew a bumper on these first two charges because Lot's Wife, technically, is not a newspaper but a periodical. So, these charges were dropped and two more relating to an obscene article were put up.

In the morning a generally confused time was had by all. A number of freaks rolled up and spent most of the time in the pub while another case was going on. Philip Herington renewed acquaintances with the cop who arrested him at the Springbok demo. Dunstan spent his time running backwards trying to decide not to do a deal with the cops. Ian Turner, Philip Adams, Graeme King (a psychiatrist), Barbara Wishart and Bob Birrell, who were there as witnesses for the defence, to talk about Lot's literary reputation

etc. in the ridiculous terms proscribed by the law, swapped ideologies as the absurd situation developed.

The case finally began at about 2.30 with Dunstan's barrister Stephen Charles arguing technical points with the prosecutor Sgt. Walters, a real meanie. This ended in the charge of distribution being dismissed. Then Dunstan was called and solidly attacked by Walters. He was attempting to prove that any member of the public could get their hands on Lot's Wife and could therefore be corrupted by it. Philip Adams was then called and established that Lot's Wife had some literary merit that was recognised. He also maintained that the comic strips possessed a similar quality to the astonishment of Magistrate Miller.

With the time getting around to 5.30 the Magistrate decided to dismiss proceedings and the remaining charge, to everybody's amazement, Ian Turner's concluding remark remained a judgment on the case: "Another triumph for British Justice!"

The case was interesting in the respect that it may mean that student papers will be able to get away with a little more than they are at the moment. However, the cops were obviously not pleased with the decision and may decide to review it. Which means that the fiasco will resume in the Supreme Court. Meanwhile the freaks will be busy at Monash smashing exams.

PETER MELDRUM

ROCKET FUEL SICKNESS

Several workers in a Milwaukee Army plant have developed a physical dependence on the nitroglycerine used there to make rocket fuel.

While off the job for a weekend or more the workers experience chest pains that continue until they return to the plant and its nitroglycerine dust, which they inhale and possibly absorb through their skin. Then the pains subside until the next weekend.

One 40-year-old woman, whose heart seemed perfectly normal during an electrocardiogram made on the job, died a week later.

Dr. Ramon Lange, head of cardiology at Milwaukee County General Hospital, said that he had examined 160 persons who work with nitroglycerine at the plant and found a heart disease rate 30 times higher than normal.

Nitroglycerine is used not only as a solid fuel for rockets but as a drug to dilate the blood vessels of persons who suffer chest pains because their coronary arteries are partly narrowed by disease. The drug relaxes and expands the blood vessel walls enough to allow more blood to reach the oxygen-starved heart.

The blood vessels of workers exposed to nitroglycerine were dilated until they adapted by developing increased muscle tone. This

constricts the enlarged vessel, returning it to normal diameter.

When a worker goes home, the dilation stops but the increased muscle tone does not. It continues to constrict the blood vessel enough to keep oxygen from reaching the heart.

Workers who have developed the condition usually lose the excess muscle tone when they have been away from the nitroglycerine for about two weeks, but those exposed for a year or more develop permanent blood vessel disease.

The problem was first recognised in 1942 in other nitroglycerine plants and subsequently the World Health Organisation issued guidelines on the levels of nitroglycerine dust permissible.

The Milwaukee plant claims that it keeps the dust level below the limit. Doctors are trying to determine whether the levels were set too high or if the workers are absorbing nitroglycerine directly through the skin when handling chunks of nitroglycerine dough.

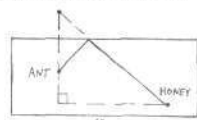
LNS/INK

BRAIN BOGGLER

An explorer is travelling through a country which has two tribes; one tribe always lies, the other always tells the truth. The explorer meets two men, one from each tribe. He asks the taller native, "Are you a truth-teller?", and the native replies, "Goom". This native happens to speak English. The second native when asked the same question then says, "He answered 'Yes', but he is a liar". Which tribe does the taller native belong to?

ANSWER TO LAST WEEK'S BRAIN BOGGLER

The solution to last week's problem is found by "unrolling" the glass. The shortest distance is along the hypotenuse of the triangle formed by "reflecting" the position of the ant over the boundary of the opened cylinder: thus 5".



Answer next week.

This Week...

MUD SLINGING

LETTER TO COUNCIL

Last week I distributed around the University about 600 copies of a letter circulated previously over the names of Grant Stinear and Keith Harvey to the University Council. Dated 4th August, the letter was sent to some Council members prior to the August Council meeting. Although there was some discussion of the letter at that meeting, presumably on the "throw enough mud and some will stick" principle, formal discussion was postponed to the September meeting, and at that meeting once again postponed to the November meeting.

As I remarked in my reprint "the letter itself is (hardly) worth wasting time on" — and this is because the content of the letter is so slight. One would have thought that in six and a half pages something worth discussing would have emerged. But a quotation from the sixth page gives a clear indication of the nature of the letter.

"The activists have exploited, to the full, every weakness of the MAS General Meeting system. They have manoeuvred motions, amendments, fore-shadowed motions and procedural motions, in such a way as to confuse ordinary students."

These "activists" (only "Comrade Langer" being named in the whole document) are the villains of the piece. And their actions are almost invariably represented in this same vague language. In the whole letter one finds only one meeting and action referred to by date — the meeting of July 29, 1971. At other times, although what is being discussed and who is being discussed are quite plain from the context, names are somehow omitted (no doubt to protect the innocent). This technique is what when using half-truths, as we shall see.

The other major tendency one can see in the letter is revealed in the last two words of the quoted passage — "ordinary students". Stinear and Harvey are much concerned with the welfare of the ordinary student. The sort of "ordinary student" they have in mind is perhaps best revealed by the following:

"Any student thinking of voicing a view opposite to that of the left radicals, knows full well that some lies or invective or (etc., etc.) will take place in 'Print'. The ordinary student then asks himself 'is it worth it?'"

Members of Council, avid readers of "Print" to a man, will doubtless guess what Stinear and Harvey are trying to say. Others may be a trifle more puzzled, inasmuch as "Print" has been so irregular this year that little or no space has been afforded to persons — one political club on campus being a possible exception.

And of course Stinear and Harvey know full well that the "ordinary student" goes through no such crises of conscience at all. In the section following the above quotation they remark:

"The facts are that some 70-80% of students have quite clearly indicated, by not voting at MAS elections, by not attending MAS general meetings, that they do not themselves wish to take part in the essential value judgments which determine the type of student government to exist at Monash University."

In the Stinear-Harvey half-world, the ordinary student is a non-voter, a non-attendee —

politically a non-entity, except in his or her vehement dislike of "left radicals". How unfortunate that there is no evidence for the existence of this member of yet another "silent majority."

Messrs. Stinear and Harvey desire to lift the heavy burden of decision from the poor "ordinary student".

"Elections, elections, and more elections," they cry, "are manna from heaven for the activists. The sheer volume of elections reduces the numbers voting to the extent that the small but persistent solid block of voters for the activists is large enough to get their candidates elected time and again."

One wonders which elections the letter-writers would do away with. Three sets of elections per year are a lot. And we know that Messrs. Stinear and Harvey prefer a simpler system with fewer elections and plenty of appointments. And surely they could not have been objecting to the elections to Council, which are not run by MAS? Or are they?

"For what should be the most important student representative position in the University, the position on University Council, there were three Labor activists and one nondescript nonentity" (an "ordinary student"? J.F.) For the Research Student position on Council, the fight was between two left-wing candidates."

It is remarkable, given their strong feelings about the importance of students on Council, that neither Messrs. Stinear nor Harvey chose to run for the post, leaving the battle against the evil "left radicals" to a "nondescript nonentity". And just what is meant by "middle-of-the-road or right-wing" students (as referred to by the authors in their discussion of the PAC elections) is made plain by their reference to the "left-wing candidates" for the other position on Council. Or at least it will be plain enough to John Holmes and Graeme Hubbard. And thus we have returned to the original vague attacks on "left radicals". Left radicals APPEAR to be all those to the left of Sir Raphael Cilento. Furthermore, not satisfied with labelling all those who disagree with them as "left radicals", Messrs. Stinear and Harvey describe them as dupes, thus:

"Further, with the Clubs and Societies chairman becoming treasurer of MAS, an extra vote was added to the activist numbers."

It is as simple as that. In the Stinear-Harvey half-world it is always as simple as that.

Let us turn now to the origins of this letter. I do not refer to nefarious hands behind the scenes (as suggested by St. Vince in LOT'S WIFE last week). In particular, consider the events of 29th July, which are immediately prior to the dating of this letter. Since a lying report of the visit of Stephen Dan-

zansky appeared in The Age one could hardly have expected Messrs. Stinear and Harvey to get it right. On page three of their letter they describe "a mob of about 100 students (streaming) over to the lecture theatre, (where Danzansky was speaking). They followed the speaker through the University grounds, cornered him at the Law Building steps, and kept him there amidst a barrage of abuse for some 20 minutes."

Not at the Law Building steps, and not amidst a barrage of abuse. What is omitted from the Stinear-Harvey description is the fact that many of the students involved in the discussion (occasionally a bit of abuse could be heard from a student, but this was rapidly quietened by those who wanted to get on with the business in hand) had come from the Rotunda from whence they (and Comrade Danzansky) had been evicted — it usually happens at 2.15 p.m., you know. By omitting to mention that students were continuing a discussion commenced during a meeting conducted by the Liberal Club, Stinear and Harvey distort the event to suit their purposes.

But who could be surprised? The intent of the letter is to sway Council, not to inform it. After all the vague explanations and allegations, the nitty-gritty is reached on page 5 — "the 5% 'open slather' expenditure of monies allocated to MAS." Having outlined a plan for conquest by ferocious yoghurt-hurling left radicals, our "Disgusted, of Tonbridge Wells" describe the evil things which will be done with MAS funds. Quite, quite horrifying. And here's the point of the letter:

"Therefore, it is imperative that Council, on behalf of the majority of students, lay down a framework which protects the majority of students from abuse of MAS funds."

This is the only specific request for action made to the Council. Oh, there are pleas for the tossing out of "left radicals" on the pretext that "they are not discriminating against people for their views by simply seeking to preserve one of the few institutions in which views of all kinds are able to be expressed, not simply views of the activist kind", but these are vague and harmless enough.

The timing of the letter also makes it plain that this was a purely political play, intended to block something which Council seemed likely to allow to go through. So much for the righteous indignation of Stinear and Harvey! So much for the poor "ordinary student".

Council seems likely to discuss this letter written by two students of the University at its November meeting; if University Councils must waste their time, surely they can find something more useful to waste it on. I am sure that on this campus there are many students who would really "appreciate the opportunity of addressing Council on (some) matters" (just as Messrs. Stinear and Harvey would), and would even appreciate the opportunity to have their opinions discussed by Council, as seems will almost certainly be the case for the opinions of Stinear and Harvey if these turgid outpourings can be dignified with such a word.

Naturally, Council will extend the same courtesy to any students who submit suggestions to Council, or ask to appear before it.

Or does the Democratic Labor Party have special privileges on University Councils?

JOHN FOYSTER

LANGER GOALED

Albert Langer has been gaoled for 18 months (12 months before possible parole) for "ATTEMPTING to incite people to assault Robert James Larkins".

The alleged "incident" took place on May 2nd this year at the annual May Day demonstration. May Day is the international day of working-class solidarity — a day when the working class movement and its allies meet to sum up the past year's achievements, and resolve to carry forward the struggle against imperialism and for socialism. Traditionally in Melbourne it takes the form of a march through the city and a meeting at the Yarra Bank.

This year the demonstration, reflecting the growing militancy in the movement, was organised around a main slogan of "UNITE TO DEFEAT U.S. IMPERIALISM". Some of the demands raised were aimed at an end to conscription, immediate recognition of People's China, and an end to political gaolements.

The speakers were Jean McLean, Ted Hill (Chairman of the Communist Party of Australia, Marxist-Leninist), George Lees (TTAV) and Albert Langer.



After Ted Hill had spoken, Larkins (well-known Special Branch cop spy) was seen moving through the crowd. He was, as he admitted at the trial "observing radicals". It turned out later that he was accompanied by another S.B. cop, Maskiell, who was noting down names, car-numbers etc. on a tape-recorder with a tie-pin microphone.

The people at the demonstration who had had long experience with Larkins' intimidating activities, decided he should be driven out of the meeting. This was duly done.

When Larkins had been driven well away from the meeting, Albert was asked by the Chairman of the meeting (Marco Masterson of the Builders' Laborers) to explain to the crowd what had happened. He spoke for about 30 seconds. This speech was taped by Maskiell, (incidentally it was the only speech he taped all afternoon) and was produced in court.

The cop's evidence was that Albert spoke and then the crowd turned into an uncontrollable mob which then drove Larkins away. They put most emphasis on the sentence — "The only way you can fight the copper bastards is the same way that we fought the Nazis, and that's by punching the shit out of them." This sentence does not fit in with the descriptive tone of that speech — and in fact there is considerable evidence that it was "lifted" from a speech Albert made later, and placed in the first speech. There are other indications that the tape had been tampered with.

This, then, is what the supposed incident consisted of. More details are available in a previous article in LOT'S WIFE and various articles. The transcript will be available for anyone to look at.

The cops gave no evidence that Larkins had been assaulted — apparently they do not have to for Albert to be guilty. In fact the jury found that he was not guilty of inciting, but that he was guilty of attempting to incite.

There is no limit on the possible sentence, and so the Judge said: "You're a young man; I'll give you a light sentence of 18 months."

When Kerry Langer called the Judge a fascist, which he certainly is, she was fined \$200, in default two months gao! What was he trying to prove?

Albert was not sent to gao! simply because he made a certain speech, or because the jury made a mistake, or because he was unlucky.

His gaolement highlighted an ever-increasing trend in Australia. This trend has also put Brian Matthews and Bruce Cornwall in gao! for several months from the Springbok demo. It is a trend which has led to large-scale police attacks on Melbourne and Latrobe Universities and even the arrest of hunger strikers at the G.P.O. As well this trend is leading towards serious attacks on the working class: laws are planned that will mean individual workers can be fined for going on strike.

I think there is only one word which can adequately describe this trend — FASCIST.

The reasons for this trend towards fascism are quite simple. All over the world the imperialists face an ever-deepening crisis. They have been defeated in Indo-China, and they are finding a growing fight on their hands all over the world. The economic crisis is getting more serious. The ruling class knows that it is going to come in for much more serious opposition in the near future.

As the revolutionary movement becomes stronger repression also steps up. Over the past year the courts have gradually moved from fining demonstrators to giving them heavy gao! sentences. This has led so far to Albert's sentence of 18 months — it is NOT going to slacken off.

These gao! sentences have two purposes and two possible results. The first purpose is to get rid of individual revolutionaries (particularly so-called leaders). The second is to intimidate the revolutionary movement and all demonstrators.

The two possible results are firstly that this intimidation will succeed. The second possibility is that the repression will simply lead to more rebellion. The second result is the one we should obviously work for.

A quotation from Chairman Mao: "Lifting a rock only to drop it on their own feet" is an ancient Chinese folk saying to describe the behavior of certain fools. The reactionaries of all countries are fools of this sort. Judge Grey last Monday lifted a huge rock high in the air. Everybody should try to ensure that it drops neatly on the toes of the ruling class and nowhere near our own ranks.

The first step that must be taken is to make the facts of this case known to as many people as possible. More importantly we must organise and develop our forces against fascism. The workers and students of Germany, Italy and Japan did not rise up in time in the '30s — we must not make the same mistake.

JIM BACON

THE SOCIALIST LEFT AND THE VICTORIAN ALP

Antagonism between the Victorian A.L.P. State Council and the State Parliamentary Labor Party has shown that, 12 months after Federal intervention, the old conflicts and tensions within the State A.L.P. are still there, entrenched even more firmly by a voting system — proportional representation — which builds in a continuing preoccupation with factionalism. The latest blow-up has been over an issue close to home. The Socialist Left decided to seek Party support for students who want reform of the academic process, and change in the orientation and purpose of universities. Against the background of controversy over the LaTrobe blockade, the SL succeeded in getting State Council backing for students who were prepared to get out in front and use techniques of direct confrontation well known in the trade union movement to accomplish their goals. The Parliamentary Labor Party repudiated the State Council decision, but when the issue came before the Party's Administrative Committee, the Parliamentary Leader, Mr. Holding, was deserted by some of his usual supporters and the State Council view was upheld. Retaliatory threats against the State Chairman, quickly evaporated when last week the performance of the Commonwealth Police at Melbourne University made it clear that further Parliamentary Party support for conservative academics or police intrusion on campuses would be untenable. This incident was not, as this interview shows, an isolated flare-up. A Lot's Wife reporter talks with a prominent Party member who is a well-known supporter of the Socialist Left.

Question: Mr. Holding was recently quoted as saying "a government that was bound to act in accordance with the directions of an outside body would not be a government at all." This also appears to be Whitlam's position. How close is this attitude to the core of the Party's problems?

Answer: It is just about the crux of the issue. Intervention in Victoria was not designed to give the A.L.P. a genuinely democratic base. It was designed to create a situation favoring domination by pragmatic politicians. The conflict over universities shows an unwillingness of the Parliamentary Party to be bound even by policies created within the new structures. The State Council decision on dissent and student protest and resistance squared with the far-sighted understanding a radical party should have of these questions. The SPLP openly flouted this decision and made a statement backing the police, war industrialists who are involved in university administration, and reactionary academics. It highlights the conflict between the politician and the ordinary rank-and-file unionist and Party member when it is noted that the PLP statement was unanimously endorsed by the Melbourne Trades Hall Council — which contains a number of DLP delegates, and is dominated by DLP attitudes, and was strongly supported by Sir Henry Bolte.

CENTRE RIGHT

Question: Why, then, the split within Mr. Holding's Centre-Right faction, which seems largely to support the Parliamentary point of view, over the universities issue?

Answer: I think there are some divisions over tactics within the Centre-Right "coalition", as this faction is known. It was Mr. Hawke and Mr. Healy (of the Australian Railways' Union) who dumped Mr. Holding on this issue when it was adjudicated by the Administrative Committee. Representatives of a number of unions had met two of the excluded LaTrobe students and offered support, and officials of the few unions which support Mr. Holding probably realised the dangers of their position. The reaction to the release of the Administrative Committee's decision by George Crawford was also Mr. Holding's alone. He dropped off quickly when he realised that his own colleagues were not prepared to support his threats to have George Crawford

sacked as State chairman. Holding is quite paranoid about the Socialist Left and has been spoiling for a showdown. He has made this very obvious, to the concern of other supporters of the Centre-Right. They are already faced with the prospect of declining support and now fear that, due to Holding's excesses, they will get the blame for the continuing instability in the Party.

Question: Why, as you claim, do you believe that the Centre-Right is losing support?

Answer: For a number of reasons. They were the chief benefactors of intervention, and initially a fair amount of rank-and-file support from members who wanted change and were attracted by promises of meaningful participation. This has scarcely materialised. Another substantial reason for disillusionment with the results of intervention is that the benefactors ensured that they also were the beneficiaries.

The Centre-Right, with the support of the Right-wing Representative group, favored itself with selections for safe and winnable seats, and all the new paid organisational appointments. The Socialist Left were excluded regardless of the merit of its candidates, and the selections and appointments ranged from mediocre to appalling. It has been a transparent exercise in pork barrel politics, and has discredited those who carry responsibility for almost totally excluding a point of view which has the support of more than 40% of the members of the Victorian A.L.P.

Question: How is the support for the three main factions likely to vary in the future?

Answer: From the unions, not very much; from the rank-and-file, considerably. Since the State Council in Conference held last May, the SL has gained slightly in union support at the expense of the Centre-Right. There is also likely to be one more new affiliate which will support the right-wing Representative group.

The main trend in the local areas, from which the members elect 40% of the Council delegates, has been away from the Centre-Right "coalition", and to both the right-wing and the SL. Both will get a natural increase in the elections for local delegates to State Council due in November are held in accordance with the rules.

The first local elections, which were held when the interim administration was being run by Mr. Holding's group, were marred by infractions of the constitution and corrupt postal balloting practices. There is a

move to elect an electoral commission to supervise the November elections and, if they are held in full conformity with the rules and the ballots are honest, the Centre-Right must lose considerable ground.

It seems likely that the new State Council will have more than 40% SL delegates. This time the Right-wing may exceed the Centre-Right in support, although this will be marginal as both will have between 26% and 28% of the delegates. This will influence the composition of the new Administrative Committee to a degree, although the three chairmen who are ex-officio members of the Committee are not due for re-election until June of next year. The present composition of the Administrative Committee is SL 7, Centre-Right 9, Right-wing 2. The new composition is likely to be SL 8, Centre-Right 6, Right-wing 4.

SOCIALIST LEFT

Question: The SL seems to be at the centre of most internal controversies. How do Party members generally regard the SL?

Answer: When one talks about factions, it must be noted that the SL is not the only one. Two other factional groups have so far been discussed. The right-wing operate a full organisation and there is considerable rank-and-file involvement in its decisions, although its operations are not as public as those of the SL. The Centre-Right also organise as on a factional basis, and ticket for local and central elections, although its decision-making process appears to be confined to a few confidants of Mr. Holding. Some Party members are not very happy about the SL on the grounds that they dislike factionalism. But, to be consistent, they would also have to oppose the operations of the other two factional groups.

I believe that there has been a growing acceptance of the SL, although a great many members are still equivocal in their attitudes towards its operations. Most who lean towards the left respect the fact that the SL is formally supported by most of the militant unions. Although SL delegates do not dominate the State Council, it is significant that SL policies have won wide support at that level. Members also appear to appreciate the participatory structure of the SL, and the contribution to political debate

made by Action, the SL newspaper. They have somewhat mixed views about the involvement of prominent SL figures in campaigns like the one against the Springbok tour, and against conscription, although they acknowledge that since the new structure came into force the SL has been the source of most of the action. The November elections will show more clearly how all these factors add up.

Question: Reduced to fundamentals, the main reason for intervention in Victoria was the electoral performance of the State branch. In the sense of building public support, has intervention been a success?

Answer: There is little objective evidence of any gain in public support for the A.L.P. in Victoria. Elections have, in fact, produced reverse evidence. The general election result for the Senate was appalling, and by-elections have shown a drop in A.L.P. support rather than the usual gain. The municipal elections, for what they are worth as an indicator, also produced election losses in a large number of municipalities, and gains in only two. A basic problem is that the Party has not really started to function again, and there are few people at the Administrative level with the capacity or imagination necessary to get it going. The policy of the Centre-Right and the Right-wing of excluding the left also means excluding most of the activists and alienating many powerful unions who have figured prominently in election campaigns. No electoral work of any consequence is being done at the moment and the likelihood is that this position will persist for some time.

Unless the position changes radically, it is unlikely that there will be any Federal gains in Victoria, and there could easily be losses. Intervention may have had some positive aspects, but in electoral terms it has been a complete disaster.

Question: It seems that the direction of the A.L.P. and the Socialist Left are two different questions. Where is the SL going?

Answer: It is not quite true to imply that the A.L.P. and the SL are headed in different directions in the sense that they are separate organisations. The pragmatists and the right-wing failed to destroy the Victorian A.L.P. left at the time of



intervention. This failure was of great value to the working class movement, and the SL is now in a position to give leadership to workers on a wide range of issues. It represents significant recognition by socialists of the desirability of working inside rather than outside a mass party largely involving workers. The SL has encouraged a more fundamental view of capitalist society and socialist objectives, and has formulated programs which, if applied, could do much to end the subservience of the working class. It has already fought hard (its success in preventing A.L.P. adoption of penal clauses as industrial policy is an example) against the influence of bourgeois ideology in the A.L.P. and trade unions and has discouraged the Party's tendency to solely preoccupy itself with Parliamentarianism. The SL has brought about a situation where there is more socialist discussion and socialist education in the Victorian A.L.P. than ever before.

A number of SL policies and actions, such as the recent essay on universities, have shown up in contrast the attitude of Labor leaders who at most seek only reform of the existing system and do discourage radical actions which go beyond this immediate preoccupation.

ISOLATION

Question: Finally — on the universities issue. The SL succeeded in getting major public impact from its stand, but did it get public support for itself or for students? Aren't you as isolated as ever on these questions?

Answer: Probably not. That is not to say there is majority public support for radical stands taken by students. But it has emphasised that it is possible to rally significant non-student support for student protest and even direct resistance tactics. Before the SL came into being there was no inclination on the part of students to involve the A.L.P. in their campaigns or even to seek broad support from trade unions. One or two unions were associated with small sections of the student body, and that was all.

Now the attack on the traditional prerogatives of universities, the integration of universities to serve the interests of the State, the question of police on campuses, the exclusion of working class children from universities, have become public issues. They have done so because the SL was able to get a mass party to adopt policies in sympathy with radical student action. There must naturally be a tendency at least on the part of a large number of Labor voters to reassess the situation, given this sort of leadership by the Party they normally support.

The A.L.P. State Council said that in the current circumstances students "have an obligation to transmit to the people their view of the role of the university." It said that our society owed "a great deal to the willingness of students and other young people to take risks, to expose themselves to danger, and to engage in socially challenging and informative behavior."

I think there is a good deal more public understanding and support of the sort of students described in this decision of State Council, which was taken on SL initiative.

THESE HAPPY GENTLEMEN ARE ALL ORDINARY MEMBERS OF THE PUBLIC — OR SO THEY WOULD HAVE US BELIEVE. ONE OF OUR EAGLE-EYED PHOTOGRAPHERS NOTICED THEM AT VARIOUS DEMONSTRATIONS. TAKE NOTE, THERE MIGHT BE ONE IN YOUR FUTURE.



It is said that above every priest's bunk in Latin America, there are two pictures. One of the Virgin Mary, one of Camilo Torres. Since his death in 1966, Camilo has become the first revolutionary saint of the Latin American church. This is the first publication in English of an interview conducted in 1965 by Yves Courrière. It is translated by Jo Durden-Smith.

CAMILO

I met Father Camilo Torres in a large Bogota factory on the corner of 6th and 7th Streets, on the 26th of February 1965. In Colombia everyone talked about him with admiration not only students, but ordinary working men, trade union representatives, Castroites and communists alike. Members of the government despised him or hated him. It was enough to make me want to get to know him.

Son and heir to a well-to-do Colombian family (his father had been a professor at the Academy of Medicine in Bogota), Camilo Torres completed his studies at the Catholic University of Louvain in Belgium. He returned to Colombia as an ordained priest and became professor of Sociology and Political Economics, as well as chaplain, to the University of Bogota.

The situation of his country — its "violence" (a terrifying word to Colombians, since it conceals the memory of the dreadful civil war between conservative and liberal factions, a war that was responsible for more than 200,000 deaths between 1948 and 1958); the repression of its government; and, above all, the refusal of the ruling class to face up to the growing misery of the country or to tone down the automatic support they gave to the great landowning families with the blessing of the Colombian church hierarchy — all this made the young priest a rebel. He turned to the left, though not to the extreme left.

Nonetheless, the influence he had on those who studied under him and on most of the other students who did not, were enough, in conjunction with the revolutionary ideas he was spreading, to get him brought to heel. In 1962 the Cardinal of Bogota, Mgr. Luis Conche Cordoba, summoned him. "The Church cannot involve itself, except in the

case of outright tyranny," the Cardinal told him, "and that is not true of Colombia."

The interview was stormy. When he left the archbishop's palace, Camilo Torres was no longer a university professor and was under instructions to take over parish duties a long way from the city without delay. This he refused to do, but thanks to his reputation as a teacher he found a post as professor at the National School of Administration. From then on he had only one idea, to make a new grouping of the organisations of the left, of the forces of opposition.

When I met him in Bogota, on 26 February 1965, the United Front (the great dream of Jorge Gaitan, a revolutionary assassinated by a fearful oligarchy in 1948) was about to be born. We talked for more than an hour. Here is, verbatim, what Father Camilo Torres confided to me on that 26th of February, in the course of a sometimes interrupted conversation.



Courrière: Father, what's your view of the present condition of the Colombian people?

Torres: I think what really matters is not the economic situation in regard to average wages, nor the appalling distribution of wealth, so much as the fact that the structure of the society is quite simply not capable of change.

YC: So to you it's a question of altering the political status quo?

CT: Yes. I think that if one looks analytically at the economic problem then government decisions are the dominant factor. The economy of the state cannot be left in the hands of private initiative. That way, all decisions will be taken on the basis of self-interest which ignores national or communal interests. Above all, in any analysis of the economic problem, we find it all comes down to a question of the structure of power. It is necessary to change this structure.

YC: And this is at present incapable of change?

CT: It is theoretically capable. But it is not ready for it. Change is contrary to the interests of minorities, and minorities are not going to travel in a direction that works against their vested interests.

YC: To sum up, the establishment looks after the interests of the landowning families and ignores those of the people?

CT: Not absolutely. One must realise that it is not only those who have power in strict terms who create government decisions. It is also pressure groups. And in my view pressure groups are minority groups which make for decisions supportive of minority interests rather than the majority. They're not going to change their political attitudes unless they see a revolution or total change in the offing.

YC: That's to say, unless they're afraid?

CT: Yes, unless they're afraid. And I think they are not afraid. That's the heart of the matter. They believe themselves secure, I think for lack of information and any meaningful contact with the people and the reality of their lives. They have no direct contact with national problems.

YC: They're only concerned with their immediate interests?

CT: What's bad is the cultural barrier that has been created between the ruling class and the people. They have no means of understanding the working class, no way of conducting a genuine inquiry. It's a vicious circle. For the ruling class is not reinvesting its enormous profits in Colombia. When one of our capitalists is asked why he invests abroad, his answer is that he is afraid of currency devaluation and industrial unrest, but he never considers that it is exactly this export of money, this flight of capital, which is responsible for both devaluation and unrest.

YC: So all this can only be resolved by revolution?

CT: Yes, I think so. . . . The real point is that the revolution could be a peaceful one if only capitalists and ruling class alike began to get worried and make concessions. But

at the moment nothing of the kind is happening.

YC: You're a priest. What is the Colombian Church doing to remedy this state of affairs?

CT: Unfortunately it is closely linked to the political and economic establishment. So to square its conscience it goes in for an essentially paternalistic job of good works. Except, that is, in the trade unions. But it's a distorted form of charity. True charity means seeking an effective way of doing good. In practice this can only be found through revolution. So I believe that the best definition of charity is revolution.

YC: What about the Catholic hierarchy?

CT: The Church here plays an essentially conformist, complacent role, thanks, not to the solidarity of the family, but to the way in which the political and economic establishments are interlinked. The Christian democrats in Colombia are highly developed politically but they are very weak. This weakness is a common characteristic of all the movements of the left, and this is something we are in process of remedying, by pushing for a united front on the left. Revolutionary unity on the basis of a political program.

PROGRAMME

YC: A program . . . a platform already worked out?

CT: Yes. Under fourteen headings.

1. Agrarian reform. 2. Urban reform; all housing space to be owned by the people who live in it, with fines to be imposed for every room not used properly. 3. Central planning of public and private investment. 4. Income above 5000 pesos. 5. Nationalisation of banks, hospitals, clinics, laboratories and dispensaries. 7. Free education to secondary level within the framework of the ideological preference of the head of the family. 8. 80 per cent of oil revenues to be turned over to the state. 9. All oil concessions to be handed back after ten years of exploitation. 10. Equal salaries for Colombian and foreign workers in the oil industry. 11. Trade relations to be established with all other countries (the US currently forbids us to set up trade links with other countries, in particular communist countries). 12. The medical profession to be made part of the civil service. 13. The army to work for the social and economic development of the country. 14. Two years' work for the community to be made mandatory for all girls at 18.

YC: Doesn't it seem paradoxical that the revolution should be preached by a priest?

CT: Oh. In underdeveloped countries there are paradoxes everywhere you look.

YC: But you are not alone. There are a number of other priests who are trying to make for change . . .

CT: Yes, priests who are turning their backs on the conformity of the Church . . . To make them into a large and powerful organisation we have got to set up cadres as our first, basic task.

TORRES

BY YVES COURRIERE

YC: There's little love lost between the traditional clergy and those progressive priests whose aim is to destroy the clergy's privileged position.

CT: Yes, but their opposition isn't very effective. I've tried to talk with a number of bishops. I've suggested setting up groups with priests. But it's a slow process. It's said that Rome is the last place but one for reforms of any kind. And Colombia is the last.

YC: That means an armed revolution. And an armed revolution will severely damage the country.

CT: Yes, I think we'll get to that point. But, as I always say, the responsibility for the violence of a solution does not lie at the door of one force. If there is a stubborn countervailing force opposed to pressure from the bottom, then violence is something that ought not to be ascribed only to the bottom. The clash of the two forces, of them the wilful lack of

His success with peasants and workers was enough to make the government react. The army and the police broke up his meetings. In Bogota in October he was forced into hiding by the police.

Then he took his decision. Like Che Guevara in Cuba, he suddenly disappeared from the political arena. For two months there was no news of him. Then on 7 January 1966, to celebrate the seventh Students' and Peasants' Party, he had a statement released to the press: "I have chosen the way of force and violence..." He called the people of Colombia to revolution. Leftwing newspapers published a photograph of him, gun in hand and flanked by the two leaders of the Colombian National Liberation Army, Carlos Villareal and Andreas Sierra, a photograph was taken "somewhere in the Santander underground". For a month and a half the number of confrontations between the guerrillas and the forces of order multiplied.



understanding among the ruling class, is bound to create an explosion of violence. It's bound to make for a good deal of destruction. All the same, though it's a final solution, it's still a solution.

YC: When you put this view to some of the rulers of your country, to the representatives of the big landowners, men who have the power to change things, what's their attitude?

CT: They say I'm a communist, that claims like these must be quashed. Some of them say that I may be right, but it's very dangerous to say such things.

...

I never saw Camilo Torres again. In September he left the National School Administration, and asked for laicisation. "I shall never wear the soutane again," he declared, "until our cause is won." Then he began a country-wide speaking campaign, agitating as he went.

Colombian guerrillas established and strengthened contacts with the underground fighters of the MIR (Movement of the Revolutionary Left) in Peru and Venezuela.

"Colombia, and with it the whole of Latin America, will come to be for the Americans a new Vietnam," said Camilo Torres, saying goodbye to me on the 26 February 1965. "The Americans here are the enemy, with their 'economic mission'. In Bogota, on the night of the assassination of President Kennedy, they wept for joy and got drunk, to celebrate... We need just five years to win and to introduce our program of reform, in spite of their opposition."

On February 14 1966, Father Camilo Torres, already known familiarly as Camilo by all the poor of Colombia, met his death, gun in hand, in an ambush. The revolutionaries of Colombia, and with them the revolutionaries of Latin America, had found their first martyr.

Monash Draft Resister — Joe Erftmeyer — recently spent eight days in Pentridge Gaol for refusing to pay a fine imposed on him for failing to register for National Service. The following report tells of some of his experiences there.

From the moment you come in the emphasis is on routine and subjection of yourself to the prison system and its officers (called screws by the prisoners). You are completely dispossessed of anything you have and outfitted with prison clothing, which is functional but that is about all. Those coming in with me were all given haircuts; I luckily missed out. Apparently there is an unwritten arrangement that those with sentences under two weeks do not get haircuts.

The screws must all be called 'Sir' and their instructions are all to be obeyed. There is no such answer as 'No'. Non co-operation is just not worth it, so nearly everyone toes the line. This is one of the dehumanising factors that affected me — this complete and utter feeling of powerlessness and helplessness. You are completely in their hands and as a prisoner do not have rights, only obligations.

I was put in A division, which is the best in the whole gaol. Its inmates are mainly first-timers with long sentences, thus I was freely mixing with long-term prisoners. I found them to be nearly all reasonable people and got on well with them; it seems that many were victims of their circumstances. With such a short sentence I found myself somewhat out of place amongst those doing anything from 5-30 years.

I was given a single cell, sewerage and with a tap; nothing luxurious but quite livable. All beds have to be made each day and the blankets stacked straightly. That the cell is clean and tidy is your responsibility; periodic inspections ensure this.

Prisoners are all given duties, some in the gardens, others in the workshops — I was a billet; this involves helping to keep the place clean and getting the meals from the central kitchen. The quality and food value of these meals is not very high, but all the same quite edible. By themselves they are not sufficient and all prisoners supplement them with thick slices of bread and buns (white). Carbohydrate intake is high with a minimum of protein and vitamins. No fresh fruit is available.

This ensures that prisoners only have enough energy and vitality to go through the daily routine and nothing more — also this way they are easier to handle (can you imagine a prison where everyone is bursting with energy?)

The longest part of the day is spent in one's cell; from about 5 p.m. to 7 a.m. (weekends 4 p.m.-8 a.m.). There is nothing much to do except read or write and eat whatever snacks you have purchased with your small weekly allowance. Those prisoners with permission to engage in special activities (some of which are educational) do not get locked up until later. Headphones are provided in each cell with a choice between 3LO and a commercial station. Time passes relatively quickly until lights out at 10 p.m. During the day you work (or bludge) from about 8 a.m. to 3 p.m. with an hour off for lunch. Musters (not of cattle) are held at specified times of the day in the exercise yard to check up on whether everybody is there — your name is called out and you reply with "Sir".

It is this regimentation of life that takes some getting used to and squashes individuality. There is usually something you're supposed to be doing, and if you aren't there will be trouble. The depressing thought is that this is endless; you can be sure the same will happen day after day. The weekends leave you with more time to pursue your interests, but always within the limits of the prison system. More

importantly, the atmosphere and environment feel restrictive, the system is total and pervasive.

Contact with the outside is heavily restricted; the security officers ensure this. You are allowed one visit a fortnight and to write one letter a week. Incoming mail is usually unrestricted. However everything is censored — you receive your mail opened and with a big "CENSORED" stamp on it; magazines, papers, books, etc., are all scanned for anything not considered suitable. Thus the only sure method of receiving information is by word of mouth.

Strictly speaking you should have no private property — your cell is open for search by the screws, who will confiscate anything you are not authorised to possess. If you happen to have something you shouldn't, you keep quiet and pretend you have not got it; disclosing the fact to anybody could prove fatal. The idea that you look after yourself first is predominant; others definitely come last. Such items as tobacco will be stolen if left around. Kindness may work against you — say you have managed to get hold of some apples and decide to give one away — be careful who the recipient is, as he may let the fact slip out. The same goes for what you say.

I had no trouble with homosexuality; but that doesn't mean it is non-existent, that would be expecting too much. With single cells opportunity is very restricted as cells cannot be locked from the inside and guards can enter at any time. The situation may be different in those parts of the gaol where they have dormitories, I don't know. Toilets and showers are open to public view. Penalties exist for those caught and act as a deterrent. As I was the only prisoner with long hair I received quite a few wolf-whistles and suggestive comments. They were meant more jokingly than seriously.

All in all my stay at Pentridge was not unbearable; compared to the day and night I spent in that horrible Oakleigh watchhouse it was quite pleasant. However, it is a good place to get out of and this is the general feeling. Most prisoners accept their present condition, not really thinking about it much, just living it through. After all what is the use of grumbling and imagining what you could be doing outside if it isn't possible? Talk is thus mostly about things inside the gaol, as it brings no memories and is more practical.

While I was there I spoke to some interesting people getting the "other side" view of crime. What did surprise me were the number of migrants in gaol, many not even speaking proper English. I had a feeling that many should not even have been there at all; only lack of money, familiarity with our laws, and fluent English put them in on the wrong side of the law. It is much easier to put them in gaol than discover the truth. Many of them thus become anti-Australian in their attitudes, and not without reason.

It is a good place in which to deflate your ego if you have any. The restrictive regimentation, and the attitude of subservience which you must develop, are the hardest to accept. While in there you are completely defenceless and the sooner you realise this the better. But you become accustomed to it.

When going out the assistant governor asks if you have any complaints. — I replied "No". I was in no mood for an argument, only glad to be getting out.

Good luck to all future inhabitants!

UNDERSTANDING ORGASM

Tiresias, who had been both man and woman, was asked, as Ovid's legend goes, to mediate in a dispute between Jove and Juno as to which sex got more pleasure from lovemaking. Tiresias unhesitatingly answered that women did. Yet in the intervening 2,000 years between Ovid's time and our own, a mythology has been built up which not only holds the opposite to be true, but has made this belief an unswerving ideology dictating the quality of relations between the sexes. Women's sexuality, defined by men to benefit men, has been down-graded and perverted, repressed and channeled, denied and abused until women themselves, thoroughly convinced of their sexual inferiority to men, would probably be dumbfounded to learn that there is scientific proof that Tiresias was indeed right.

The myth was codified by Freud as much as anyone else. In *Three Essays on the Theory of Sexuality*, Freud formulated his basic ideas concerning feminine sexuality: for little girls, the leading erogenous zone in their bodies is the clitoris; in order for the transition to womanhood to be successful, the clitoris must abandon its sexual primacy to the vagina; women in whom this transition has not been complete remain clitorally-oriented, or "sexually anaesthetic," and "psychosexually immature." In the context of Freud's total psychoanalytic view of women — that they are not whole human beings but mutilated males who long all their lives for a penis and must struggle to reconcile themselves to its lack — the requirement of a transfer of erotic sensation from clitoris to vagina became a *prima facie* case for their inevitable sexual inferiority. In Freud's logic, those who struggle to become what they are not must be inferior to that to which they aspire.

Freud himself admitted near the end of his life that his knowledge of women was inadequate. "If you want to know more about femininity, you must interrogate your own experience, or turn to the poets, or wait until science can give you more profound and more coherent information," he said; he also hoped the female psychoanalysts who followed him would be able to find out more. But the post-Freudians adhered rigidly to the doctrine of the master, and, as with most of his work, what Freud hoped would be taken as a thesis for future study became instead a kind of canon law.

BROADWAY

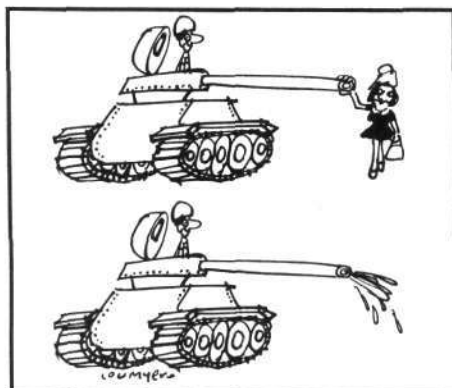
While the neo-Freudians haggled over the correct reading of the Freudian bible, watered-down Freudianism was wending its way into the cultural mythology via Broadway plays, novels, popular magazines, social scientists, marriage counsellors and experts of various kinds who found it useful in projecting desired images of woman. The superiority of the vaginal over the clitoral orgasm was particularly useful as a theory, since it provided a convenient basis for categorisation: clitoral women were deemed immature, neurotic, bitchy and masculine; women who had vaginal orgasms were maternal, feminine, mature and normal. Though frigidity should technically be defined as total inability to achieve orgasm, the orthodox Freudians (and pseudo-Freudians) preferred to define it as inability to achieve vaginal orgasm, by which defini-

tion, in 1944, Edmond Bergler adjudged between 70 and 80 per cent of all women frigid. The clitoral vs. vaginal debate raged hot and heavy among the sexologists — Kinsey's writings stressed the importance of the clitoris to female orgasm and contradicted Bergler's statistics — but it became clear that there was something indispensable to society in the Freudian view which allowed it to remain unchallenged in the public consciousness.

In 1966, Dr. William H. Masters and Mrs. Virginia E. Johnson published *HUMAN SEXUAL RESPONSE*, a massive clinical study of the physiology of sex. Briefly and simply, the Masters and Johnson conclusions about the female orgasm, based on observation of and interviews with 487 women, were these:

(1) That the dichotomy of vaginal and clitoral orgasms is entirely false: Anatomically, all orgasms are centred in the clitoris, whether they result from direct manual pressure applied to the clitoris, indirect pressure resulting from the thrusting of penis during intercourse, or generalised sexual stimulation of other erogenous zones like the breasts.

(2) That women are naturally multi-orgasmic; that is, if a woman is immediately stimulated following orgasm, she is likely to experience several orgasms in rapid succession. This is not an exceptional occurrence, but one of which most women are capable.



(3) That while women's orgasms do not vary in kind, they vary in intensity. The most intense orgasms experienced by the research subjects were by masturbatory manual stimulation, followed in intensity by manual stimulation by the partner; the least intense orgasms were experienced during intercourse.

(4) That there is an "infinite variety in female sexual response" as regards intensity and duration of orgasms.

To anyone acquainted with the body of existing knowledge of feminine sexuality, the Masters and Johnson findings were truly revolutionary and liberating in the extent to which they demolished the established myths. Yet two years after the study was published, it seems hardly to have made any impact at all. Certainly it is not for lack of information that the myths persist; *Human Sexual Response*, despite its weighty scientific language, was an immediate best seller, and popular paperbacks ex-

plained it to millions of people in simpler language and at a cheaper price. The myths remain because a male-dominated American culture has a vested interest in their continuance.

Before Masters and Johnson, men defined feminine sexuality in a way as favorable to themselves as possible. If woman's pleasure was obtained through the vagina, then she was totally dependent on the man's erect penis to achieve orgasm; she would receive her satisfaction only as a concomitant of man's seeking his. With the clitoral orgasm, woman's sexual pleasure was independent of the male's, and she could seek her satisfaction as aggressively as the man sought his, a prospect which didn't appeal to too many men. The definition of feminine sexuality as normally vaginal, in other words, was a part of keeping women down, of making them sexually as well as economically, socially and politically subservient.

RATIONALISATION

In retrospect, particularly with the additional perspective of our own times, Freud's theory of feminine sexuality appears an historical rationalisation for the realities of Victorian society. A prisoner of the Victorian ethos, Freud had to play the paterfamilias. Freud's analysis implied that woman's low status had not been conferred upon her by men, but by God, who had created her without a penis.

The superiority of the vaginal orgasm seems almost a demonic determination on Freud's part to

of the double standard that maintained women got no pleasure at all from sex, everyone cried out that there was a sexual revolution afoot. But such talk, as usual, was deceptive. Morality, outside the marriage bed, remained the same, and children were socialised as though Kinsey had never described what they would be like when they grew up. Boys were taught that they should get their sex where they could find it, "go as far" as they could. On the old assumption that women were asexual creatures, girls were taught that since they needed sex less than boys did, it was up to them to impose sexual restraints. In whatever sex education adolescents did manage to receive, they were told that men had penises and women vaginas; the existence of the clitoris was not mentioned, and pleasure in sex was never discussed at all.

Adolescent boys growing up begging for sexual crumbs from girls frightened for their "reputations" — a situation that remains unchanged to this day — hardly constitutes the vanguard of a sexual revolution. However, the marriage manual craze that followed Kinsey assumed that a lifetime of psychological destruction could, with the aid of a little booklet, be abandoned after marriage, and that husband and wife should be able to make sure that the wife was not robbed of her sexual birthright to orgasm, just so long as it was vaginal (though the marriage manuals did rather reluctantly admit that since the clitoris was the most sexually sensitive organ in the female body, a little clitoral stimulation was in order), and so long as their orgasms were simultaneous.

MANUAL EFFECT

The effect of the marriage manuals of course ran counter to their ostensible purpose. Under the guise of frankness and sexual liberation, they dictated prudery and restraint. Sex was made so mechanised, detached and intellectual that it was robbed of its sensuality. Man became a spectator of his own sexual experience. And the marriage manuals put new pressure on women. The swing was from repression to preoccupation with the orgasm. Men took the marriage manuals to mean that their sexuality would be enhanced by bringing women to orgasm and, again co-opting feminine sexuality for their own ends, they put pressure on women to perform. The marriage manuals' endorsement of the desirability of vaginal orgasm insured that women would be asked not only, "Did you come?" but also, "Did you conform to Freud's conception of a psychosexually mature woman, and thereby validate my masculinity?"

Appearances notwithstanding, the age-old taboos against conversation about personal sexual experience haven't yet been broken down. This reticence has allowed the mind-manipulators of the media to create myths of sexual supermen and superwomen. So the bed becomes a competitive arena, where men and women measure themselves against these mythical rivals, while simultaneously trying to live up to the ecstasies promised them by the marriage manuals and the fantasies of the media ("If the earth doesn't move for me, I must be missing something"). Our society has made sex a sport, with its record-breakers, its judges, its rules and its spectators.

When Kinsey laid to rest the part

SUSAN LYDON

(RAMPARTS)

As anthropologists have shown, woman's sexual response is culturally conditioned; historically, women defer to whatever model of their sexuality is offered them by men. So the sad thing for women is that they have participated in the destruction of their own eroticism. Women have helped to make the vaginal orgasm into a status symbol in a male-dictated system of values. A woman would now perceive her preference for clitoral orgasm as a "secret shame," ignominious in the eyes of other women as well as those of men. This internalisation can be seen in literature: Mary McCarthy and Doris Lessing's writings on orgasm do not differ substantially from Ernest Hemingway's, and Simone de Beauvoir, in *The Second Sex*, refers to vaginal orgasm as the only "normal satisfaction."

SUBTLE

One factor that has made this possible is that female sexuality is subtle and delicate, conditioned as much by the emotions as by physiology and sociology. Masters and Johnson proved that the orgasm experienced during intercourse, the misnamed vaginal orgasm, did not differ ANATOMICALLY from the clitoral orgasm. But this should not be seen as their most significant contribution to the sexual emancipation of women. A difference remains in the SUBJECTIVE experience of orgasm during intercourse and orgasm apart from intercourse. In the complex of emotional factors affecting feminine sexuality, there is a whole panoply of pleasures: the pleasure of being penetrated and filled by a man, the pleasure of sexual communication, the pleasure of affording a man his orgasm, the erotic pleasure that exists even when sex is not terminated by orgasmic release. Masters and Johnson's real contribution was to show this "infinite variety in female sexual response"; that one experience is not better than another, but merely different.

AWARE

There is no doubt that Masters and Johnson were fully aware of the implications of their study to the sexual liberation of women. As they wrote, "With orgasmic physiology established, the human female now has an undeniable opportunity to develop realistically her own sexual response levels." Two years later this statement seems naive and entirely too optimistic. Certainly the sexual problems of our society will never be solved until there is real and unfeigned equality between men and women. This idea is usually misconstrued: sexual liberation for women is wrongly understood to mean that women will adopt all the forms of masculine sexuality. As in the whole issue of women's liberation, that's really not the point. Women don't aspire to imitate the mistakes of men in sexual matters, to view sexual experiences as conquest and ego-enhancement, to use other people to serve their own ends. But if the Masters and Johnson material is allowed to filter into the public consciousness, hopefully to replace the enshrined Freudian myths, then woman at long last will be allowed to take the first step toward her emancipation: to define and enjoy the forms of her own sexuality.

TERRIL ON CHINA

PART TWO

HEATHER ALDRED INTERVIEWS ROSS TERRIL

QUESTION: Would you consider that there was any justification for the Cultural Revolution?

ANSWER: Well it's rather complicated now because we can see, we can look back at the Cultural Revolution, and looking back the question is partly affected by how much it achieved and how deep its impact was. My view, especially after this visit, is that the impact of the Cultural Revolution was not as deep as the government claimed: so that affects the answer to the question "Was it justified?" I think in a sense the results have been rather small and the cost and the strain rather great. But the aims of the Cultural Revolution were certainly partly justified.

There was bureaucracy in China and that did need to be tackled. My point is that there is still bureaucracy in China, even after the Cultural Revolution. There was a lack of experience by the Chinese youth of the heroic moments of revolution. Mao wanted them to have some experience of revolution themselves. But again one wonders just how a movement like the 'Red Guard Movement', how effective a substitute that can be for the life and death struggle of the Long March, the Civil War and the Anti-Japanese War.

In two respects I think the Cultural Revolution was both justified and important. There was a great threat of war in 1965 when the Cultural Revolution was planned, and it was Mao's way of preparing for possible escalation of American war activity in Indo-China to China. The Chinese view of fighting a war is that when it's on your own territory you fight a people's war, and that's essentially a political war for which the unity and the political soundness of the people are key weapons... and that was one reason for the Cultural Revolution, and given the atmosphere in 1965, given the escalation of the Indo-China War that President Johnson was engaged upon, that seems to me to have had justification.

Secondly the Cultural Revolution has increased the awareness of ordinary Chinese of their country. In far-flung areas you find a better sense of how the lines of communication run. In a sense the peasants were given an accelerated series of lessons in their country. The students were — by travelling around China, they understood more of the country — and I think the shaking up that complacent people, especially the Bureaucrats, got, was also justified.

QUESTION: Do the people show any form of fear of either the continual presence of the army in their daily lives or that there are Party officials continually around them?

ANSWER: Well that's very hard to judge because when a system is controlling its people totally, one aspect of that control is that you can't tell what the people think and to some extent that's the case in China. The control by the Party is rather complete. The visitor can't have just whatever contacts he wants. Most of the people he has sustained interviews with will be members of the Communist Party, or else the interview will be held in the presence of Communist Party officials. That's not true for informal interviews with working people but it is true of extended discussion.

Now as for the ordinary Chinese I would say he does not greatly resent the army but my own impression, and it's a rather fragmentary impression, is that he must frequently resent the omnipotence of the Party. The army is not quite like most armies. It's a peasant army. It does really spring from the people. Its behavior is not evidently arrogant. If you see a general in the street you can't tell him from a private — they wear no ranks. Army men are very careful to not lord it over the ordinary citizens. It's an army with vast experience of participating in the ordinary social life of China and I think because it's the kind of army there is no serious problem of bad relations between ordinary Chinese and the army.

On the feeling toward the Party, I can only go on some things. I have of intellectuals who do resent the control of the Party over their spheres of study and research and teaching, and I can only go on conversations in factories where I felt people were saying what they thought much more freely in the moments I had with them before the officials in my entourage caught up with me.

QUESTION: What is the Chinese attitude, as far as you can gauge it, to the history of China? Is it taught in schools or universities or are there certain restrictions on what can be taught? What sorts of information about the early regimes?

ANSWER: Well you've got two points there. Is it taught at all and how is it taught? Chinese history is taught in schools and universities. There is less on ancient history than before the Cultural Revolution and more stress on the periods since the Opium Wars of the 1840's. But no one says that ancient history should not be taught. There has been a rather drastic politicisation of the methods of teaching history. Class lessons should always be drawn (I don't mean classroom lessons — I mean class, economic class). The past should not be studied for its own sake. When we study ancient history we should study it to see how the ordinary people were exploited, not just for the artistic beauties or for the diverting stories of how the emperors lived. The textbooks used before the Cultural Revolution are now cast aside because these interpretations were not properly represented into them. New textbooks are now being prepared. There is, finally, a great deal of variation. There were places where I felt the history teaching was just political propaganda. There were other places where, despite the labels of the subjects, which were rather bleak, the content of the courses was really quite varied and sophisticated and not at all a pure exercise in propaganda. Especially I noticed at Peking this was so.

QUESTION: What then of the universities? How are they controlled? Does the military play rather a large role in the running of the universities? Are there restrictions on the subject material for classes? Is there any form of student activism?

ANSWER: The universities stopped during the Cultural Revolution, in most cases for about two years. Last year they began again with small experimental classes. The aim now is to link theory and practice. The students should alter-

nate classroom work with work in factories and on communes. The universities now have plants producing finished products on the comprises where the workers are exclusively students. They now have workers coming in from the factories to help in the teaching of the students. They have propaganda teams from the army and from the workers to come to see that the political attitudes of the students are sound. Now the classes are still very small. There's a hot-house atmosphere in the universities. Many of the teachers are now not teaching but are trying to work out how to write some new textbooks appropriate to the post Cultural Revolutionary scene.

The turmoil of the Cultural Revolutionary period is past in the universities. No longer do you have warring factions — people are at their studies. However it's such a small number, these pilot groups, that it remains to be seen whether this pattern of university life will continue when the university has not perhaps, as now, 500 students, but ten or twelve thousand, as it had before the Cultural Revolution.

QUESTION: A final question to sum up. From what you have studied and from your personal experience would you say that the people of China are in any better of a situation under this form of regime than they have been before?

ANSWER: No question — they are better off than they have been in recent Chinese dynasties. That's to say the whole of the people. In politics it so often depends whose problems we talk about — what unit we take — and if we are taking the whole of the people then they're much better off.

Of course when we discuss political regimes we seldom do think of the whole of the people. We think of what it would be like for ourselves, or what it's like for those who do well: what it's like for the ablest; what it's like for the lucky ones. The point about China today is that they are carrying things on for the benefit of everyone. That's a stupendous task when the country contains 800 million people.

Many of the things that discouraged me in China I have to admit came from the fact that they're trying to make available to everyone what they are able to produce and achieve and experience in China. So if you value equality, if you think that people should be held together in society and they should be within reach of each other and in easy communication with each other you have to admire what's going on in China.

Of course for some groups it's very tough. I would not like, as an intellectual, to be working in China now. It happens that the intellectuals are one of the groups who have least to thank the Chinese Communist regime for. However if I was a peasant or a factory worker I think it likely that I would be grateful to the present regime for a distinct improvement in my life compared with that of my father or my grandfather.

One thing is clear to all Chinese, whether peasants or intellectuals, that their country is getting strong again; that it has stood up in the world; that every Chinese is pleased about. And when the dust settles, that may be one of the greatest achievements of the present government.

EXPLOITATION AND THE THIRD WORLD

BY CHEN
CHIMUTENGUENDE

It is clear that there are today two kinds of exploitation: the exploitation of weaker countries by those which are stronger or more powerful, and internal exploitation within a country. The owners of factories or institutions in Africa, Asia or Latin America exploit their own people who work for them. Always a minority, these financially well-to-do people directly or indirectly control the state machinery. They influence government policy on most issues, including the economic development and the welfare of the people. The development of the majority — the workers and other ordinary people — is neglected, or given second priority.

But international exploitation and internal class co-operation work hand-in-hand. For instance, the ill-treatment and exploitation of workers in Kenya by European or American firms is done through or with the help of, or under the protection of, a western-oriented, educated African elite now in power in that country. The English or American upper bourgeoisie can exploit "independent" black Africa only through its firms and other financial institutions, which are protected by black governments like those of Kenyatta, Banda, Busia, and Mobutu.

In other words, this bourgeois-oriented, Western-educated, black elite, now in political power, has formed an alliance as junior partners with the ruling capitalist classes of the Western countries. It benefits from international capitalism, which helps it move towards becoming the bourgeoisie of Africa, in the European sense of the word. The African ruling elites are juniors (or even traitors in the nationalist sense of the word), in that they cannot exploit Europe or North America, while through their co-operation, the Western upper-classes or capitalists can exploit the African workers and peasants.

The black people of the world, who are "super-exploited" above many others, know white people as exploiters and oppressors who use or promote racism to make sure that their profit motive is not threatened or suppressed. Out of an encouraged or unsuppressed profit motive, capitalism grows with all its by-products, like imperialism. White people are human beings; black people are also human beings, and therefore capable of being exploiters, oppressors, and racists. In the last analysis, the struggle will in the end no longer be one of black versus white, but of the exploited versus the exploiters, and among the latter there may be black people as well as white. Nigeria, Kenya, Congo, Brazil, India, etc., are already trying to prove this point.

THE NATURE OF THE STRUGGLE

The Nature of the Struggle in the so-called Third World.

Although Western "neo-colonies" in South Africa, Asia and the rest of Africa are inter-nationally exploited by the highly industrialized nations of the West, there is no such thing as a Third World.

The so-called Third World is a myth. It is a liberal excuse for avoiding the class analysis of society. It comforts the whims of the bourgeois radicals. The so-called Third World is not neutral between capitalism and socialism. Most of it is developing along capitalist lines, and a very few countries, which are

trying to develop some kind of socialism, resist both foreign and internal exploitation. The so-called Third World is actually two-thirds of the world. So when we use this phrase, we should be aware of how misleading it is. In fact, the "Third World" should be called the "exploited world."

The forces of exploitation are highly internationalized and co-ordinated, in spite of the ever increasing and almost unmanageable contradictions within this system.

What Britain, the USA, and France cannot do, for diplomatic reasons, West Germany, Spain or Portugal can do on their behalf. When Belgian imperialism was almost defeated in the Congo, direct US imperialism came in to protect the interests of international capitalism.

When it became very clear that the racist regime in Rhodesia had gone mad, Britain just bluffed the Afro-Asians and other peace and freedom-loving people of the world by saying that it was organizing economic sanctions against Rhodesia. Protracted guerrilla warfare was denounced, and sanctions hailed as a non-violent solution to the problem.

The firms and other financial institutions existing under Caetano and Vorster continued to support the Rhodesian economy, and these firms are partly British or American. International capitalism has developed to such an extent that there are now 200 multi-national corporations (as reported by *Fortune Magazine*, 1967), which control or heavily influence the economies of both Western and less-developed countries of Africa, Asia, and Latin America. As a result of this situation, these multi-national corporations also control, directly or indirectly, the political attitudes and ideologies followed by many of these governments. The anti-imperialist struggle in Africa can be divided into three parts.

1. Progressive Africa, represented by Congo (Brazzaville), Algeria, Guinea, Tanzania, and a few other nations. In these countries, anti-imperialist and anti-capitalist struggles are in one way or another

led by the ruling parties. They try to resist, rather than welcome, the forces of monopoly capitalism. Such countries need material and moral support from all people who are against exploitation. They need publicity and also information on some of the subtle ways in which imperialism operates, or consolidates its grip, in many of the new nations.

2. There is reactionary Africa, openly represented by Kenya, Malawi, Tunisia, Senegal, Busia's Ghana, and the majority of OAU members. The contradictions between imperialism and the bourgeois nationalists now in power have almost ended. They work as allies.

But Banda, Kenyatta, etc., were some of our most militant nationalist leaders during the struggle for national independence. From what they are doing now, one would think that the reason why they were formerly against imperialism and neo-colonialism was that these forces denied them the right to exploit their own people. Now that imperialism has given them the duty of serving as intermediaries — people can now be oppressed through an educated African ruling class — the contradictions are minimal.

This is why these leaders, during the days of the struggle for national liberation, spoke only against imperialism and colonialism, and said little or nothing about capitalism. They wanted a role to play in their countries as an upper class. In such countries, real anti-imperialist struggles are led by opposition parties, and other political groups. Though many may be disorganized because of suppression and other factors, they need encouragement, publicity, and other support from all those who can give it.

3. Then there is another reactionary Africa. This is Southern Africa and the Portuguese-occupied territories. Here the majority of the people are virtually slaves of the white settlers. The oppressed Africans cannot organize themselves openly. They have no political rights in their motherland. They have already started, or are making preparations for, a people's war, which, if properly organized under a determined, clear-sighted leadership, the white regimes there, no matter how well-armed, would not defeat.

By fighting against Vorster, Caetano, and Smith, the Africans are actually fighting the representatives of international capitalism and imperialism. Their struggle is a part of the world-wide anti-imperialist struggle. This is why Ho Chi Minh said that the best way to help Vietnam was to make a revolution in one's own country. The forces of exploitation are international.

But Africans in white-ruled Africa must learn a lesson from what has happened, or is happening, in "independent" Africa. They must make sure that the leadership of their liberation movements is anti-capitalist, and prepared to continue the revolution after national liberation to its logical second

stage. Otherwise, their independence will be meaningless, like that of many countries in "free" Africa.

If a liberation movement is a united front of all patriotic and anti-colonialist forces, we must still make sure that within that united front there is a strong, well-organized nucleus which will eventually take over the leadership of the movement during the course of the struggle, and continue the revolution to its second socialist stage.

THE ROLE OF PROGRESSIVE EUROPE

Liberation movements and progressive movements in supposedly free Africa are the real leaders of the anti-imperialist struggles. Progressive young Europeans have a role to play in the anti-imperialist struggles in Africa. The best way is to liberate themselves from capitalism in Europe itself. But while still preparing for their anti-capitalist revolution, educating their own people politically, and exposing imperialism in Europe, they could do many other things for us as a part of their internationalist duty.

The World solidarity groups, internationalist progressive groups, emancipated, progressive Christians, and any other anti-exploitation organisations in Western countries could contribute greatly to the struggle in Africa. They could give publicity to the movement in Africa; and serve as a platform for this movement; collect material aid, which is badly needed; collect and sort out anti-imperialist information and send it to the movement in Africa; involve Africans in Europe in their activities and politicize them.

It is important to realize that workers', students' or any other struggles against the establishment in the industrialized countries are struggles against the same establishment whose tentacles we are fighting in Africa. But it is important to keep in mind all the time that sooner or later you must make your own revolution. You must politicize your own people, who are being bribed with more and more crumbs by the capitalists who get a lot of their profit out of the black man's slavery.

The real anti-imperialist struggles, therefore, are those which are not just against foreign domination and exploitation, but also equally against internal exploitation. Oppression, whether by foreigners or by a local upper class, is simply wrong, and real anti-imperialist struggles should aim at the elimination of the oppression or exploitation of one man by another. If it does not have that as its basis, then it is a fake anti-imperialist struggle, whose leadership will eventually be swallowed up by international capitalism, and, as usual, at the expense of the masses.

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FOOD

**DOROTHY
BROWNOLD**

Food provides the raw materials for the synthesis of all living body matter and for the energy required for the synthesis as well as for other metabolic changes. Does it matter which foods we choose to eat? The kind of food consumed and the amounts consumed have a great influence on health and well being. Diet affects people's ability to think, to work, and thus their whole being.

Everyone eats some foods, and everyone develops preferences for some foods and dislikes for others. Each culture develops values for foods, some are called good, others are called bad. Some foods have religious or philosophical connotations. Which foods people choose to eat are determined by these feelings that people have about food.

There are some 300,000 plant species growing throughout the world. Yet only 3000 have been tried for food use. Of those that have been tested only 300 are widely grown, and 12 of these provide us with 90% of our plant food supply. The number of possible edible animal foods is also large, and only a few are commonly used.

It is not the kind of food that is important to our bodies. A baby will grow if it is given the essential nutrients it needs to promote growth. Protein, carbohydrates, fats, minerals and vitamins, are these essential substances called nutrients. If the body receives these necessary substances from any source, it will thrive. The body can be compared to a chemistry laboratory. It has the ability to break down the complex compounds in foods which are taken into the body. The simpler substances (amino acids, monosaccharides, fatty acids) are absorbed and used by the body to keep it functioning. Vitamins and minerals are released and used for various metabolic roles. The body cannot and does not differentiate between the food sources of these nutrients. Thus no one food is essential. No one food is indispensable for the nutrition of the body.

There is a large variety of foods that supply essential nutrients, as well as possible synthetic sources of these same nutrients. The adequacy of a diet is judged by its ability to promote optimum growth. Very few people choose foods for the nutrients they contain. Foods people choose to eat are chosen for many psychological, cultural and socio-economic reasons.

However, when an entire group of foods which are very rich in certain nutrients are not eaten, care must be taken to choose foods to supply those nutrients. Vegetarians, who do not eat meat, are faced with this problem. Both the vegetarian diet and the carnivorous diet can adequately feed mankind. Some people may prefer to eat diets rich in animal protein, but such a diet is not necessary. A diet without meat can be adequate if care is taken in choosing plant foods to supply a variety of proteins, or if dairy foods and eggs are included in the diet. From a nutritional point of view, animal or vegetable proteins should not be differentiated. It is known that the relative concentration of the amino acids, particularly the essential ones, is the most important factor determining the biological value of a protein. By combining different proteins in appropriate ways, vegetable proteins cannot be distinguished nutritionally from those of animal origin.

No living matter, so far discovered, is devoid of protein. Proteins play a significant role in all the activities of living organisms, from viruses to man. Amino acids (22 are known) are the building blocks of proteins. They are the simplest form of proteins, to which food proteins are broken down by the process of digestion and are absorbed into the blood stream and used throughout the body. The body needs amino acids but it cannot tell their source. It cannot tell whether the amino acids it uses came from soybeans, milk or hamburgers. The body can tell whether they are the specific needed amino acids. If needed ones are not supplied the body cannot function properly. Growth is limited, resistance to infection is decreased, the quality of blood diminishes and other changes occur.

A variety of foods is desirable since a lack of an amino acid can be balanced by its presence in another food. Meat, eggs and milk contain complete proteins — proteins that contain all the essential amino

acids. The body cannot synthesize essential amino acids, they must come from food. Gelatin and most vegetable proteins are incomplete. Two or three incomplete proteins can supplement each other, so that the resulting mixture has a higher nutritive value than the individual proteins, and is complete in essential amino acids. The following table illustrates the amount of protein in various foods.

PROTEIN FOODS

Animal Foods	Protein Per Cent
Meats & Poultry cooked	
lean, medium done	30
medium fat, medium done	27
fat, medium done	22
Organ meats, uncooked	15-22
Fish, cooked	19-24
Shellfish	10-18
Cheeses (except cream)	19-22
Eggs, whole	13
Milk, whole	3.5
Gelatin (Jello)	2.5

Vegetable Foods

Legumes, dried	
soybeans, peanuts, peas, beans, lentils	22-35
Nuts	9-24
Cereal products, dry	
oatmeal, wheat cereals, macaroni, etc.	10-14
Crackers	8-11
Breads	6-10
Beans & peas — fresh dried or cooked	6-8

The preceding table gives just quantitative values for protein. It does not differentiate between the quality of the protein which is based on its content of essential amino acids. The below chart illustrates the amino acid content of some food.

In planning a meal, choose foods that have "x" amount of amino acid to balance the "—" in another food in the meal. Thus, in the following menu, methionine, the only amino acid low in soybeans, is balanced by the rich amount in whole wheat bread.

Soybeans Creole

Rice

Broccoli

Whole Wheat Bread & Margarine

Watermelon

A menu for a lacto-ovo vegetarian (vegetarian diets that include dairy products and eggs) is easily made adequate by the inclusion of dairy products and eggs. In the following menu the cottage cheese loaf provides all the essential amino acids.

Cottage Cheese Loaf Baked Sweet Potatoes-Margarine Green Peas Cabbage Slaw with Mayonnaise Rye Bread & Margarine

If the foods are wisely chosen it is possible to have excellent physical development, vigor, and endurance on a vegetarian diet. In order to ensure adequate intake of other vitamins and minerals, include large amounts of green leafy vegetables and fruits. Vitamin B12 is the only vitamin found only in animal foods. Some studies have shown effects of B12 deficiency in persons who followed a total vegetarian diet for a long period of time. Vitamin B12 supplementation may be indicated.

It does matter which foods are chosen to satisfy people's needs for food. They must be chosen with care so that essential amino acids and other nutrients are present for body functions.

★ RECIPES ★

Recipe for Soybeans Creole

- 2 tablespoons oil
- 2 tablespoons chopped onion
- 4 tablespoons minced green pepper
- 3 tablespoons whole wheat flour
- 2/3 cup dry soybeans (2 cups cooked or canned)

salt & seasoning to taste

1 cup tomatoes

1 cup vegetable stock

Soak dry soybeans in water overnight. Then cook several hours until tender. Saute onion and pepper in the oil. Add flour and seasoning and blend well. Add tomatoes and stock and cook 2-3 minutes. Add soybeans and simmer 10 minutes. (Makes 4 servings, 2/3 cup each).

Recipe for Cottage Cheese Loaf

- 3 cups cottage cheese
- 1 1/2 cups uncooked oatmeal
- 1 cup finely chopped nuts
- 2 teaspoons sage
- 1/2 teaspoon salt
- 2 tablespoons yeast
- 1 large chopped onion
- 1/2 cup wheat germ
- 1 tablespoon oil
- 3-4 eggs
- 1/3 cup tomato sauce

Combine all ingredients thoroughly. Bake in greased 8" x 12" casserole (do not bake in loaf pan) at 350 degrees F. for 45 minutes to 1 hour. Serve with cranberry sauce.

AMINO ACID COMPOSITION OF SOME FOODS

Be sure to complement a low amino acid food with a food that is high in that amino acid at the same meal

Essential Amino Acids	Cheese eggs, milk meat	Corn	Cereal	Legumes	Whole Grains w/Germ	Nuts, Seed Oils Vegetables Soybeans	Sesame & Sunflower Seeds	Green Leafy Veget.	Yeast
Cystine**							x		
Methionine		x			x		x		x
Isoleucine	x								
Leucine	x								
Lysine	x			x		x			
Phenylalanine									
Threonine	x			x		x			
Tryptophan							x		x
Valine	x								

** Not essential, but added because hard to get in a vegetarian diet.

x High amount of amino acid present in that food.

— Low amount of amino acid present in that food.

BLANK spaces indicate a generally good balance of amino acids present with respect to other amino acids in the food.

MONDAY CONFERENCE— INTERVIEW WITH

ROBERT MOORE: When you say that the world is over-populated, what precisely do you mean?

DR. EHRlich: There's about 3.7 billion people in the world; the growth rate is two per cent per annum; we're adding about 70 million people a year to the population. At the moment, if you take the point of view that the average person in the world ought to lead the life of the average American it's quite clear that on a permanent basis, we cannot support 3.7 billion people; in fact that's somewhere between three and seven times more people than the planet can permanently support.

ROBERT MOORE: When you say "support", what do you mean by that?

EHRlich: Keep alive, avoid massive numbers of deaths, and a drop in the population. We only do it today because we are burning our capital, destroying our fossil fuels, and dispersing beyond recall our mineral resources. When that game is over, and it's been a very short game in human history, just a couple of hundred years, most of it in the last 20 years — then 3.7 billion will probably not be supportable, certainly not in any style that the average Australian would like to live in.

MOORE: You say that there are too many people on earth because there isn't enough food.

EHRlich: Population pressure is numbers of people versus resources and values, not against space. Today, if you divided the calories we produce evenly, everybody would have just about enough and if you divided the protein we had evenly, everybody would be slightly protein malnourished. Of course nothing is divided evenly. The problem is high quality protein — it is expensive to get, both economically and ecologically. We have a lot of hunger in the world today, there's going to be an immense amount more in the near future.

MOORE: The problem is not distribution — even if we had the most equitable distribution, there still wouldn't be enough?

EHRlich: We'd still have troubles, and we would soon have much grosser troubles. Overlying all of this and most serious of all are the environmental problems. I noticed in the Australian newspapers a distinguished Nobel laureate in chemistry said, "Why, there's no such pollution problems. The air in London is cleaner than it was in 1952!" That's true, but he's a good example of irresponsibility in science. He ought to learn what environmental deterioration is. Air pollution is one small and in at least the visible part, minor aspect of the environmental problems. What's serious is the deterioration of the life-support systems of the planet; if we lose them, we lose ourselves. We're quickly in the process of destroying them.

MOORE: Can you see any foreseeable technological advances that would enable the food balance to be brought into balance with the population?

EHRlich: It depends on how many people. You could design a system in which five or even seven billion people lived at a subsistence level permanently on the planet. Nothing beyond that on a permanent basis. The great technological

revolution of today in food is the Green Revolution. Lester Brown of USAID, and Norman Borlaug, who got the Nobel Prize for developing the miracle wheats on which a lot of it is based, both say if we're very fortunate, the Green Revolution will buy us 10 to 30 years perhaps, to solve the population explosion. Short of a rise in the death rate, there is no way whatever you can possibly bring the population explosion to a halt in that time.

MOORE: There is no foreseeable technology that can cope with the present rate of population increase?

EHRlich: None whatsoever. Absolutely hopeless.

NEW SOCIETY

MOORE: What kind of world society could cope with the problem? What social values?

EHRlich: First of all it'd be a smaller world society, second it would be one in which distribution was made much more equitable. It would be a society which had come to grips with the fact that we live on a single space-ship, where all countries are tied together by ecological factors, as well as by resource considerations, and that the entire space-ship has to be planned and run for the benefit of everyone. Most of my colleagues feel we'll never make it, I'm considered quite an optimist, most feel the game's already over, that we've lost.

MOORE: The question of optimism. Can we do it?

EHRlich: We can do a lot of what's needed. We can prevent a great many hundreds of millions of deaths. The fundamental question is will we do it, and there I tend to be less optimistic. In general people around the world are far ahead of their politicians; in many cases far ahead of their scientists and economists. However, we still have a long way to go to get the kinds of changes in behavior that are necessary.

MOORE: Will ordinary people adopt the social values required for zero population growth?

EHRlich: I think so. As soon as they realise that their standard of living is intimately involved, then I think you have a chance. We have an enormous educational problem.

MOORE: This means that no family should be more than two children?

EHRlich: Yes, because that would eventually stop population growth and then put it on a slow decline. What you want for a very long time is the death rate slightly above the birth rate, so that there's a slow decline in population. You don't want to make the shift too fast, because you get into all kinds of problems of age composition if you do.

MOORE: This means that people should not have, or may not be allowed to have, as many children as they might want?

EHRlich: That's right. What we've got to do is change the number of children they want. The population explosion is going to come to an end, and it's going to come to an end in the very near future. The only question that remains is will it come to an end largely because of increased deaths, or because we've limited births?

MRS. MAKIN: I'm quite appalled at the 1984 style of society postulated. You would seem to cut across inalienable human rights and demand that people be legalised to produce children if they are not willing to do this by virtue of propaganda. You would introduce legal sanctions. Having introduced legal sanctions, what legal penalties for those who disobeyed the law of the scientists? Compulsory abortion or imprisonment?

EHRlich: You've misrepresented my views somewhat. If we do not solve this problem by finding ways to change people's attitudes, what kinds of sanctions might you impose that do not bear differentially on the poor, or the black or the nations in the world that are under-developed? The best answer seems to be an across-the-board limitation of family size to two children unless a second birth is a multiple birth. You say these are inalienable rights. There's a favorite sport of people and that's to make up inalienable rights, to fit their own pre-conceptions.

I say there's an inalienable right to have grandchildren that you'll abrogate if you have too many children; to have clean air, not to breathe poisons; to have natural beauty, to have enough food, etc. There was a time when it was an inalienable right to have any number of spouses. But I believe if the Australian government intervenes, that could easily happen with the number of children, too.

HOW MANY KIDS?

DR. THOMAS CONNOLLY: It's a fact of history that frequently the individual needs support and protection against arbitrary use of power by government, and those in authority. Do you propose to guarantee the individual's right to marry and to establish a family? I think there's no problem whatsoever in guaranteeing an individual's right to marry, or establish a family. The question is how large a family?

EHRlich: We have lots of rights that we're given but we have clear limits put on them for the benefit of society, and family size should be limited. It could be done by adopting a governmental policy which no longer encourages reproduction, but encourages people to have smaller families. There are all sorts of things that you can do to lower the average; e.g. you can free women, give them a role in society where they can do something besides have children.

So women's liberation alone would probably start to lower the birth rate rather considerably. If the President simply gets up and says, "Look, we have an over-populated country, resource-poor, in very bad shape and an awful lot of the problems we have, have a population component in them, from now on I'd like to request that any person who wants to be considered a patriotic American, have no more than two children", — that would have an impact. If the media presented the idea that having six or seven children — today — was a highly immoral, irresponsible act, that ought to have an impact. Try those things first before you start talking about incentives, penalties or laws.

CONNOLLY: There is a problem and we all agree on this. There is some discussion about means and therefore I think you are misrepresenting the Church's position. We are anxious to engage in dialogue, and the Church doesn't fear the truth.

EHRlich: The Pope's own Birth Control Commission came out with a majority view for changing the Church's position. There is an attitude in non-Catholics that this is somehow a Catholic problem. The Catholic component in the problem is so small as to make it a negligible one. Catholics should be free to follow their own conscience. I would never say that a Catholic physician should be required to perform abortions; or a Catholic woman should be required to undergo one. People do these things as per their own conscience. From the point of view of the whole world problem, the position the Church takes on it is relatively trivial. It is important to Catholics and particularly to Catholics' own moral dilemmas, but it's not important to the world demographic food resource situation.

MOORE: What about the sentimentalists who say, "Well, if you can't have the number of children you want, what can you have?" This is such a critical change in social values.

EHRlich: What happens to your children? What kind of world do they grow up in? A world where the drug problems are worse, where they die even younger of emphysema, where they are very, very hungry, etc. Or, when you have your children, do you think about something besides your own ego and think about what happens to those children in the world? I have little sympathy with sentimentalists who push off the world's problems on to their children.

FOOD

CLARK: You say every year food production in the developing countries falls further behind population growth. Do you admit that that statement is incorrect?

EHRlich: If you look at high quality protein it's correct, and the food problem is a problem of high-quality protein.

CLARK: I have the figures in the F.A.O. bulletin. I don't know whether you've consulted the facts or not — I suspect that you haven't, because they show that after a temporary drop in 1964-5 there was a recovery, and food production per head in the developing countries in 1970 was higher than it's ever been before.

EHRlich: Which column gave the production of high quality protein?

CLARK: The proteins included...

EHRlich: High-quality protein — there's a very serious difference.

CLARK: Yes, there is; but you have made an incorrect statement and you are trying to get out of...

EHRlich: You said on American TV that by now India would be the most powerful country in the world because of her population growth. We're still waiting with bated breath.

I have made many incorrect statements in my life. I'm quite happy to correct them when they're incorrect. In the last couple of years,

EDITED HIGHLIGHTS DR. PAUL ERLICH

THANKS TO THE ABC

particularly in South-East Asia, agricultural production has spurted. Agricultural production is not food production. There is the question of what kind of food is being produced, and agricultural production does not include fisheries production.

CLARK: Quite valid points, but at the same time you've made a serious mistake. The estimate that the world could feed 157 billion people which you describe as idiotic

EHRlich: That's a compliment, sir.

CLARK: You say that I got this by applying to every square foot of dry land in the world the productivity of experimental farms in Iowa. Now that was an incorrect statement.

EHRlich: How did you get it?

CLARK: By taking the climatically suitable land and applying the yields already obtained by good commercial farmers. The calculation you describe is from the Dutch scientist, Do Wit, "Harvesting the Sun". The result he got is 1,022 billion people, which is eight times as high as mine.

EHRlich: One of the results you got, using Holland's standards, was 18 billion people on the planet. Is that correct?

CLARK: That's at an American style of eating.

THE DUTCH

EHRlich: Because the Dutch have 369 people per kilometre square of their farmland, right?

CLARK: And they're exporters.

MOORE: Are you saying, Dr. Clark, that there is enough food in the world to feed everybody adequately, or there will soon be...

CLARK: Yes, at the present rate of growth.

EHRlich: What Dr. Clark has done is to take the amount of farmland in the Netherlands, and say "See how many people there are in the Netherlands per square kilometre of farmland, look at all the people you can feed if you have the Netherlands standard." The Netherlands, according to the 1969 statistics of the United Nations, with 370 kilometres square, imports about 50% of its wheat, 100% of its rice, 75% of its other cereals... 100% of its phosphate and potash fertiliser, iron, antimony, bauxite, chromium, copper, gold, lead, manganese, mercury, nickel, silver, tin, tungsten, vanadium, zinc, asbestos, and diamonds. It produces an energy equivalent of 20 million metric tons of coal, it consumes an energy equivalent of 47 million metric tons of coal. The point is the Dutch don't live on Holland... they import everything that they need. Talk about fundamental errors, what more than to say that Holland is an exporting nation. Sure she exports manufactured goods.

CLARK: No, no, exports high quality protein.

EHRlich: That's right. But how? By importing huge amounts of the Peruvian Enchavita fishery which is already high quality protein, quite capable of feeding human beings, and converting not into higher quality protein but into more expensive protein, which she then sells to the rest of the world. If you cut off Holland's sea frontiers and build a

fence around her the people of Holland would probably starve to death and their industry would collapse.

CLARK: You're wrong. The Dutch would eat quite well if they imported nothing. Regarding fossil fuels, you're right, if you're looking two or three centuries ahead. We can't go on using them. But our descendants will use nuclear power.

EHRlich: They may or may not. It's a very complicated question. But I want to go back. If you cut them off from their fertiliser and from their food how are they going to eat well? Interesting point.

HOW LONG?

DR. LLEWELLYN JONES: Dr. Clark thinks we can get away with an unlimited number of population; Dr. Ehrlich doesn't. Unless we limit population to Dr. Ehrlich's level, how long have we got, Dr. Ehrlich?

EHRlich: I would guess somewhere between 10 and 20 years. Surely not till the turn of the century. We think it's perfectly all right to eat down to the last bit of protein or calories or what have you. The question is: as long as you're running along the edge, when do you drop off? Even America's famous food surpluses are 2 or 3%; we have less than a year's carry-over supply, so if we have a climatic disaster, the food from the sea situation continues to deteriorate, very bad monsoons in India again or bad weather elsewhere, we could easily go over the brink into a generalised catastrophe in the immediate future — perhaps as early as the Paddox prediction of 1975.

DE-DEVELOP

QUESTIONER (man): You called the developed countries, over-developed, under-developed countries the never-to-be-developed. What do you mean by this, and you talk about the need for us to de-develop. What does this mean as far as our particular life-style is concerned, apart from children, and as national economies are concerned, both socialist and capitalist?

EHRlich: The never-to-be-developed countries are the present under-developed countries. There is not enough material on the face of the earth to turn them into the kinds of horrors we have in the United States.

There is no reason to try and industrialise the entire world. What should happen is the world trade system set up so that some countries can remain open and agrarian. Change a lot of economic values, and then those countries will never be developed in the sense that we are developed. The over-development means what Kenneth Bolding* used to call having a cowboy economy instead of a space-ship economy. That is we have an economic system which specialises in turning natural resources into rubbish as rapidly as possible. It emphasises throughput.

What we have to do is shift our emphasis from throughput to one which emphasises the quality of our capital, our human capital and physical capital. That means recycling, building automobiles that

don't automatically fall apart after two years, more mass transit, etc., and the move towards that is the move to de-development. You are not going to get the under-developed countries to accept the fact that they're not going to have Los Angeles, Hamburgs and Sydneys in their countries until the over-developed countries admit that they've gone too far, created habitats that are bad for man, and are willing to move back towards a more sensible economic level.

Z P G

MR. DICK THOMPSON: Zero Population Growth. Could you outline the concept of what this means for Australia — for the world.

EHRlich: Zero population growth is a slogan and it means bringing world population to a halt as rapidly as you can without going to immoral methods, like killing people, and causing immense amounts of social disruption. In virtually any country any reasonable system for going towards zero population growth is going to have a long time lag built into it because of the age composition of the population. The general tactic then is to move to a two-child family.

EFFICIENCY

PROFESSOR K. O. CAMPBELL: In the Sydney Morning Herald, you say "Man's efforts to grow crops are largely destroying the environment." If we follow your prescription for a more acceptable kind of agriculture, from an environmental point of view, we would substitute horses for tractors, refrain from using inorganic fertilisers, modern insecticides, pesticides and weed-icides. But if we do this we reduce the efficiency of agriculture and increase the cost of food. Isn't the cure worse than the disease?

EHRlich: The wrong inference. There's a difference between what we do today agriculturally and what we would do if we ran our agricultural system intelligently: e.g. we would refrain from using modern pesticides, they save roughly the same proportion of crops today that non-modern pesticides saved in 1936. In fact, it makes food more expensive, gives less food, etc. There are much better ways of controlling your competitors. The transition will be expensive and difficult, however, eventually cheaper.

With inorganic nitrogen fertilisers there is a very serious problem. They could bring agriculture to an end, probably within the next 25 to 50 years. The answers are more complex, but they involve such things as seeing to it that you don't treat manure as sewage as it is in the United States.

Feedlot people don't dump their manures into the sewers, they're required by law to return them to the land. There are many, many ways of getting high-yield agriculture without carrying today's insane practices to the level they're on.

Fundamentally when you create huge monocultures you create unstable systems and the fate of the

Irish awaits the entire planet unless we change rapidly and push population down as fast as possible so we're not required to go to these extremes.

DDT

CAMPBELL: You have said that DDT in our fatty tissues has reached levels high enough to cause brain damage and cirrhosis of the liver...

But, according to the World Health Organisation Chronicle of May 1971, "In spite of prolonged exposure, the population of the world and the heavy occupational exposure, of a substantial number of people, the only confirmed injurious effects have been from massive accidental or suicidal ingestion."

EHRlich: Let me give you the main basis of the industrial exposure — the famous Montrose study — in which an MD went to the Montrose plant which produces DDT, did a casual examination of the people working there and came to the conclusion that none of them were dead.

We've got to wait for absolute proof — and if it's serious we'll all be dead. With smoking, where we have people who are exposed and not exposed, we've still had a difficult time convincing the public that it kills you stone cold dead. There are no controls for DDT — everybody in the world has got it.

CHURCH

QUESTIONER (woman): It seems to me that we're heading for a direct confrontation between the political arena and the church.

EHRlich: That problem is vastly over-rated. You mean the Catholic Church's official position on birth control and abortion. In most nations of the world, the performance of Catholics as far as contraceptives is concerned is essentially identical to that of non-Catholics. It isn't a Catholic problem. When the Pope came out with his silly encyclical, 3000 American scientists, including many Catholics, signed a statement which said, "If you are trying to stop us from restricting births you are automatically pushing to get more deaths in the world." John Thomas sent it to Archbishop McGucken repeatedly and asked him to forward it to the Pope. Catholics are right on most of this stuff, they're even mostly on the right side of the abortion question. In fact Father O'Brien, who is one of the best moral theologians in the country at Notre Dame, said, "Pope Paul made a terrible mistake. It would be in good taste if he changed his mind himself, but the next Pope will surely reverse it." The fact that a few elderly Catholic economists and the Pope still hold this ancient view should not be pushed off on the entire Catholic community.

TO BE CONCLUDED
NEXT WEEK

NIXON AND THE CONTINUATION OF THE INDO-CHINA WAR

PART ONE. PART TWO NEXT WEEK

by Michael White

In a sense, it is rather amazing that at present the supporters of U.S. aggression in Indo-China seem so alarmed about the former's claims of withdrawing from that area. Coupled with McMahon's recent announcement of the withdrawal of Australia combat troops from South Vietnam, the Santamarias et al are apparently changing their minds about our once "great and powerful friends", since once Uncle Sam has "pulled out" they envisage Hordes of Little Yellow Men "coming down" on Australia — with all the sexual connotations this has for the suburban populace. But of course the truth is the complete opposite. True, the Americans are changing their tactics — but their overall goals are the same. As one observer has remarked "the Nixon strategy — American air power supporting indigenous armies — is the same one America first used in Indo-China." (1).



Of course, if one believes that Vietnam is an imperialist war (i.e. a natural, though perhaps not inevitable, outcome of U.S. imperialism (2)), it seems quite obvious that the Americans are not going to leave Indo-China or any other of their forward bases. But for those who see the war as some kind of mistake, the Americans themselves have provided enough information to show exactly what they intend to do in this most recent phase of the war.

The revised tactics must be seen in the light of the anti-war movement around the world, but particularly in the U.S. Whatever people's motives for opposing the war, there is no doubt that two U.S. Administrations have been really worried by the continual harassment and the growth of radical movements that has accompanied the escalation in Indo-China. The new "low-cost long-haul" program (3) is an attempt by the Administration to "fob off their critics and, at the same time, to establish South Vietnam as a base to suppress other National Liberation movements throughout the Asian arena (4).

The 'new' program has three main aspects:

- (a) "resettlement"
- (b) intensive bombing
- (c) a "capitalized" war, accompanied by Vietnamization.

All three are used at different times in varying combinations and intensities.

RESETTLEMENT

From the beginning of its intervention in Vietnam, the U.S. has been faced with the perplexing problem that the NLF is composed of the people of South Vietnam. Although it was recognised initially, the lies of "North Vietnamese infiltration" were used to explain away intervention and the bombing of the North. There is no space here to deal with the evidence exposing this lie (5) but Douglas Pike provides a good example of the pro-interventionist who realised the indigenous nature of the V.C. He

estimated that in 1963 perhaps half the population of South Vietnam at least tacitly supported the N.L.F. (6). Chomsky notes that "the same estimate was given by the U.S. Mission in 1962." (7).

Of course the soldiers in Vietnam are more aware of the reality of guerrilla war than are the theorists back home. Thus, General Wallace M. Greene, Jun., former Commander of the U.S. Marine Corps, in Vietnam noted in 1967 that pacification consisted "first, of pulling the Viet Cong out of the village and hamlet structure where they have been living for years. It consists of identifying them, encouraging them to return to the Government side through the 'open arms' defector program, capturing or killing them, or forcing them into the jungles and mountains of the west — and then starting on community programs to get people back on their feet." (8) And, as U.S. records show, once the bombing of the North began (to "prevent infiltration") the North began sending supplies and men in an effective attempt to smash the Americans in the South (9).

Professor Samuel Huntington, Chairman of the Government Dept. at Harvard and, at that time (1968), Chairman of the Council on Vietnamese Studies of the South-East Asian Development Advisory Group ("in effect the State Department Task force on Vietnam") has written that the V.C. "is a powerful force which cannot be dislodged from its constituency so long as the constituency continues to exist." To remove the V.C. the U.S. must annihilate the constituency with the "direct application of mechanical and conventional power ... on such a massive scale as to produce a massive migration from countryside to city", where the rural population is controlled under horrifying conditions in refugee and suburban camps, particularly around Saigon. (10) This process, known as "urbanisation", is really the logical extension of the pacification program.

Yet "urbanisation" has only compounded the Americans' problems. A meeting held this year by officers of the Civil Operations and Rural Development Agency (CORDS), which is responsible for much of the pacification program, (11) saw unrest developing in the refugee areas ("spearheaded by disabled veterans and/or other war victims"). They claimed that "something new and difficult is now called for ... to avoid social and political chaos." It followed with the usual warning that "the communists" would seek to "exploit" the situation. And they have a hard time doing so when U.S. Administration figures show that nearly 100,000 new refugees were "generated" in South Vietnam alone for the first five months of 1971 (12).

An editorial in The New Yorker of January this year, noted reports of U.S. plans for a mass deportation of "hundreds of thousands of people — and in the end perhaps millions — from the five northernmost provinces of South Vietnam to southern provinces." Further, the project "cannot take place without the full and energetic support of the entire military command and civilian administration, and without being fully and frankly announced to the American public and to the world as a major new policy of the United States government." (13) Of course The New Yorker is quite naive — the process has been going on since at least 1967.

A report by Richard Apple has noted that the process "is official policy, a part of everyday life ... (It) is a deliberate policy of creating refugees wherever possible. An army general who had a nodding acquaintance with the theories of Mao Tse-tung once explained the idea to me as follows: 'You've got to dry up the sea that the guerrillas swim in — that's the peasants — and the best way to do that is blast hell out of their villages so they'll come into our refugee camps. No villages, no guerrillas: simple!'" (14)

What the Americans and their puppets are doing of course, is destroying South Vietnamese society, perhaps permanently. "The world's most advanced society has found the answer to the people's war: eliminate the people." (15)

INTENSIVE BOMBING

A U.S. Congress Library research team has reported that the U.S. has expended 5.5 million tons of aviation munitions in Indo-China since 1965. This tonnage is greater than the total for the Korean War and is twice the total for U.S. bombs dropped in World War II. (16) In the bombing of North Vietnam in 1966, 1967 and 1968 more bombs were dropped than on all Europe during 1939-45. (17)

The bombing has been stepped up in the rest of Indo-China since the "bombing halt" against N.V. in 1968. (18) Last year, Peter Costigan reported that "Nixon and his advisors have come to the conclusion that the original objective of the Vietnam war — a secure and non-Communist South Vietnam — can be won and even broadened to include a secure and non-Communist Cambodia and Laos." He notes further that "the key to victory will be American air power." (19) One of these charming "keys" is "daisy-cutter", a 7.5 ton bomb, which "explodes just above the ground and blasts a clearing as big as a football field ... Even well outside the immediate blast area, the enormous concussion disables troops by causing bleeding from the ears and nose." (20)

While most people may see Vietnam as bearing the brunt of the bombing, Chomsky notes "It has been claimed that Vietnam is the second most heavily bombed country in history. The most intensively bombed, so it seems, is Laos." (21) And according to Lawrence Stern, "By the admissions of American officials closely associated with the war there, Laos has been the most heavily bombed country in the history of aerial warfare." (22) The Americans are bombing into extinction the people and land of Indo-China. (23)

Notes:

1. P. Costigan, "Nixon Thinks Bombers Can Win The War" *The Herald* 18/12/70.
2. There is no space to explain the meaning of imperialism, but see e.g. H. Magdoff *The Age of Imperialism* Monthly Review Press (New York) 1969. H. Magdoff "Is Imperialism Really Necessary?" in *Monthly Review* (New York) October and November, 1970.
3. In fact, Sir Robert Thompson, the British "counter-insurgency expert" for many years a close advisor of the Americans in Vietnam, has long argued that the American forces were too large to be effective and has advocated a "low-cost, long-haul strategy" of the type being undertaken now.
4. For an examination of the Pacific Rim Strategy, with the identity of interest between U.S. corporations and Government in this area of the Third World, see P. Wiley "America's Pacific Rim Strategy" *Australian Left Review* (Sydney) No. 26, August-September, 1970.
5. e.g. D. Horowitz, *From Yalta to Vietnam*, Pelican (Middlesex) 1971 p.158. N. Chomsky *American Power and the New Mandarins* Pelican (Middlesex) 1969 Cr. 3.
6. R. Murray, J. Bagguley et al *Vietnam Red* In Series No. 1 Eyre and Spottiswoode (London) 1965.
7. Dunkley, "The Emergency of the N.L.F." in *Class* (Journal of Monash Left Historical Society) Nos. 3 and 4.
8. cited in N. Chomsky *At War With Asia* Fontana (London) 1971 p. 258.
9. *ibid*.
10. U.S. News and World Report in *Readers' Digest* January 1967 p. 35.
11. See Murray, Bagguley, op cit.
12. Cited in Chomsky op. cit. p. 69.
13. CORDS is the agency "responsible for the pacification program, ranging from the care for refugees and war victims to the elimination of the Viet Cong apparatus through the controversial Operation Phoenix, conducted jointly with South Vietnamese authorities." *The Australian* 13/7/71.
14. *ibid*.
15. *The New Yorker* 23/1/71.
16. R. Apple, "Calley: The Real Guilt" *New Statesman* 2/4/71. Sir Robert Thompson (12) expressed much the same idea in his report of a "secret mission" he carried out on behalf of the Nixon Administration during September and October of last year. The main theme of the report was that "despite some successes in pacification ... there had been a general failure in police and intelligence efforts aimed at eliminating the Viet Cong apparatus in the country. Sir Robert emphasized that this apparatus must be destroyed." R. Macartney, "Viet Cong Machine 'Still_ticks'" *The Age* 4/12/70.
17. Chomsky op. cit. p. 75.
18. *The Australian* 12/7/71.
19. See Chomsky op. cit. esp. Chs. 3 and 5.
20. For report on continuation of the bombing of North Vietnam this year, see *The Australian* 23/4/71.
21. Costigan, op. cit.
22. *The Australian* 14/4/71.
23. Chomsky, op. cit. pp. 74-75.
24. L. Stern, "A Blanket of Bombs" *The Australian* 8/6/71.
25. Chomsky op. cit. Chs. 3 and 4.

MILES DAVIS: SEE ME LIKE THAT

Reviewed by Graeme Smithies and Peter Lyssiotis

Miles Davis has been a prominent figure in the world of jazz for 20 years but his double L.P. or "novel" **BITCHES BREW** seems to deny my formal jazz heritage. Miles' small groups, which have contained such greats as Coltrane, Wayne Shorter, Paul Chambers, Herbie Hancock, Ron Carter and Tony Williams have brought him to the forefront of contemporary-progressive jazz. These groups were founded on the standard trumpet, tenor sax, piano, bass and drums quintet format. Miles' two L.P.'s since **BITCHES BREW** have seen a return to the small group sound, notably on the much reviewed "TRIBUTE TO JACK JOHNSON". **BITCHES BREW** is the watershed in his exploitation of a larger group of musicians. The more elaborate instrumentation provides varied textural nuances — the guttural bass clarinet of Bennie Maupin, the use of three percussionists simultaneously and both electric and string basses offer greater potential for variations in tonal backdrops. The relentless interweaving of three electric pianos is a development from the electric piano technique developed by Herbie Hancock on such albums as "MILES IN THE SKY" (especially on the track "Stuff") and "FILLES DE KILIMANJARO". Wayne Shorter's soprano sax is employed in a way rarely heard before. While Bechet and Hodges blew syrup from the soprano sax, Shorter gives it a startling rawness.

BITCHES BREW is a 'Democratic' work in the sense that the front line/rhythm section dichotomy is broken down. Improvised solos never dominate the elaborate rhythmic backdrop as they do in albums such as that of Duke Ellington, who is intent on providing a showcase for individual soloists. Miles' former subservience to this tradition can be seen as late as **MILES SMILES**, where the front line solos on the track "Orbits" could survive without the simplistic contribution of base and drums. There is also a break with the accepted contemporary emphasis on front line harmonies. Each track on **BITCHES BREW** sees the development of intricate counterpoint providing a unity of expression to which every player contributes equally. The track "Tout de Suite" on "FILLES DE KILIMANJARO" employs every precise trumpet/tenor sax harmony, whereas all the tracks on **BITCHES BREW** represents a break from this currently accepted practice.

In the opening bars of "Pharo's Dance" the electric pianos lay down this rich fabric of counterpoint, which is reinforced and controlled by the regular, pendulum drumming. These instruments and this technique combine throughout the track to provide it with its intrinsic unity. Taut rhythmic patterns develop and create an air of tension and expectancy that accentuates the dramatic element inherent in Miles' playing. This drama is amplified through the juxtaposition contrasting tonal textures. The rich mellowness of Bennie Maupin's base clarinet offers itself as the apt foil for Miles' strident and penetrating trumpet. A guitar break by John McLaughlin intensifies these tonal contrasts. His clipped style roughened around the edges, denies itself that full electronic expression which led Hendrix, Clapton, Page and their imitators into the realm of justnoise. The intensity of the instrumentation creates a series of crescendos, as the wall of sound builds up and subsides with the ebb and flow of each break.

Similarly, the track "Bitches Brew" maintains regular drumming patterns that offer easy spring boards for thematic development. A two-part theme, where interrupted

base phrasings give way to the galloping thrusts of Miles' trumpet, provide the piece with a cyclic element. This theme, which occurs at the beginning, the end and in the main body of the work forms a base from which broader explorations are undertaken. On the second and the third statements of this theme, the listener is teased by the unexpected extension of the introductory base before the explosion of the swaggering trumpet. Between these thematic statements long lyrical passages, with rhythm section synthesised into an organic unit, surge into sexual climaxes. This is especially noticeable in the middle section where a balanced duet of

electric pianos and guitar sets the stage for a warm trumpet. The ensuing development from a rounded mellowness to the robust staccato of the trumpet is accompanied by a frenzied and heavy handed rhythm section. The trumpet is the controlling hand that carves an uncanny, surreal landscape from the surrounding rhythmic material.

Unlike "Bitches Brew", "Spanish Key" is a static, virtually directionless piece. The tight rhythmic section maintains a rock beat that provides an ecstatic background out of which grows several directions that never fully mature. The short composition "John McLaughlin" provides a showcase for the abbreviated phrasing of the guitarist of the group. His runs are crisp but he can't/don't dominate the network of undisciplined, drumming and repetitive piano. One "Miles runs the Voodoo Down", constant tightening of the rhythm provides light and shade, with the intrusion of long, lazy notes and at one point a frenetic rhythm from the electric pianos.

"Sanctuary" is a soulful, meditative track, where for the first time the rhythm section plays a role secondary to the haunting trumpet. As a solo voice, Miles maintains an aloofness that is broken only once — when he follows the piano out of his voluptuous sanctuary and into the clamouring, drum-dominated world which surrounds him. The listener has been conditioned by the previous tracks into expecting a raucous trumpet to denounce this magically created poetic world. In

this way the cool, breathless tone taunts the listener into hanging on every note, waiting in suspense for something to cheat him of this unexpected calm. In a typically dramatic gesture, Miles refuses to relieve this tension and consequently the listener is left on an imaginative high. (Shantih, Shantih, Shantih).

When viewed in the context of what Miles has previously attempted, **BITCHES BREW** is a remarkable development. Up to **Bitches Brew** Miles had worked his formal medium to its limits. Consequently he found himself in a position where he could either free himself from the inherent restrictions of jazz and make it new or he could regress. The struggle involved in such a choice finds its expression on **FILLES DE KILIMANJARO** where in parts he almost breaks through the restrictions of jazz and in others he lapses into the certainties that have sustained him so well.

On **Bitches Brew** however, Miles shatters the walls of jazz and evolves an elaborate, perceptive and subtle personal medium. In this respect his progress/achievement can be placed besides such innovators as Pound, Joyce, Kubrick and Dali. These artists exhausted the original forms of their craft and because of their inventiveness created a new and personal vehicle to accommodate their genius. Pound originally worked with translations and imitations. His research into these traditions enabled him to create a new literary form that found voice in the **CANTOS** which represent his sprawling view of the history of man. Joyce worked out of the realism of **THE DUBLINERS** to flower in **FINNEGAN'S WAKE** and Ulysses where his experiments with Allegory, Freud and especially language reached a fever pitch.

Kubrick's early films **PATHS OF GLORY**, **KILLER'S KISS** and **LOLITA** remained within the limits of socio-realistic cinema. However, these limits were destroyed by 2001: **A SPACE ODYSSEY**, which illustrated the unlimited ability of film. Its use of new techniques and gadgetry presented a highly individual and apocalyptic view of man's progress. Dali's classical work such as **PORTRAIT OF MY FATHER AND SISTER** and **BASKET OF BREAD** eventually discovered its own eternal power because of the context in which the artist imagined it. This gave rise to such startling and egocentric dreamscapes as **THE METAMORPHOSIS OF NARCISSUS** and **SOFT CONSTRUCTION WITH BOILED BEANS: PREMONITION OF CIVIL WAR**.

Dali tells an anecdote about Cezanne's mother has just died; he dashes off to a provincial painter whom he holds in great esteem and asks him to do a portrait of the deceased. When the other points out that he himself is a painter of no mean reputation Cezanne explains: 'But I can't draw' (Conversations with Dali; Alain Bosquet). Up to **FILLES DE KILIMANJARO** Miles was learning how to draw, but on **BITCHES BREW** he is beginning to paint. Miles is developing a more complex and personal art than the one he inherited. **BITCHES BREW** contains the seed of promise; one can only hope that Miles will allow this medium to flower and reach a creative gamut.



CHARLES REICH: THE GREENING OF AMERICA

Reviewed by Peter Walmsley

There is a show on television called "Mission Impossible". At the beginning of each show the purpose of the proposed assignment is stated by a tape recorded instruction, which, at the end of the message, self destructs. From this time until the end of the program the story-line follows through as smoothly as a well-oiled piece of machinery. The characters fulfil their roles as dehumanised adjuncts of the machine, and the program concludes as slickly and as inevitably as the self-destruction of the tape recorded instruction.

This image is the embodiment of the American Corporate State, as Charles Reich sees it. American society is dominated by the machine, the monster given birth by capitalism and technology. The machine cannot be seen in human terms, although there exists an elite that is made rich by the system. This elite, however, does not have control; for technology, organisation, and administration have taken over. Mindless machinery has become the master, and the people have become its instruments. The essence of this machinery is its relentless single mindedness in the pursuit of the values of technology — organisation — efficiency — growth — progress.

America has reached a crisis. The elements that constitute this crisis are never-ending — disorder, corruption, war, poverty, distorted priorities, pollution, powerlessness, alienation . . . The underlying cause, however, is the sense of powerlessness that has possessed people; powerlessness in relation to the system, and powerlessness in relation to themselves, to their destinies. Marxism states that the ultimate cause of this situation is the material state of society, but Reich goes beyond this, and states that the nature of the American Corporate State, the machinery of organisation, is the ultimate cause. The true sense of powerlessness is unreality, the false consciousness that is created and maintained by the Corporate State.

CONSCIOUSNESS

Using consciousness ("a total configuration in any given individual, which makes up his whole perception of reality, his whole world view") as a theme, Reich proceeds to explain the nature of this crisis, the reasons for this false consciousness, and sense of powerlessness and unreality.

Using consciousness as a theme, Reich proceeds to set out a three-stage analysis of American society. The first stage (Consciousness I) is the consciousness of the founders of the country, the ideals and principles of the American dream. Innocence, shallowness and self-interest, however, restricted their ability to comprehend the changes

wrought by the forces of technology and capitalism. Yet, this false consciousness still manifests itself in the attitudes of the farmer, the small businessman and the worker.

The second stage (Consciousness II) is a rejection of the corruption and rampant material self-interest that was seen to be a consequence of Consciousness I. This consciousness stresses organisation, status and hierarchy, the meritocracy, and a dedication to goals. At the individual level what develops is the substitution of organisational goals for those of the individual, an enforced role-playing and a division between home life and work life, a mentality that continually attempts to dominate experience and integrate it into an established way of life, and, a consciousness that is open to manipulation.

It is out of this situation that Consciousness III develops. This new consciousness is the product of the promise of life that is made to young Americans, and the threat to the fulfilment of this promise. It is based on the realisation that capitalism and technology have created a state where the material needs of the people can be satisfied. This promise, however, is betrayed by the false consciousness of the people who work for the machine. What is needed, therefore, to realise the promise of a life of fulfilment, is a change, not in the machinery, but in the consciousness of the people.

The foundation of this new consciousness is a rejection of the established order of society, and a desire to be liberated from the state of false consciousness engendered by this society. This new consciousness is embodied in the activities of students and young people in America.

This new consciousness begins from the self, the unique individuality of each person. It is at one and the same time a rejection of the schizophrenic personality of the

Corporate State, and an affirmation of the true worth of the human being as part of the total life process. It is not an egocentric self, but a self that seeks its own values within its own experience, and its relationship with others.

This consciousness rejects concepts such as excellence and comparative merit; rejects judgment. It bases itself on the belief that each individual contributes his own unique excellence, and sees more value in honesty towards each other, than some form of false comparison.

These premises bring the individual who attempts to realise them in his own life-style to a position where he must take a stand towards society. He is made aware, however, not just of the political and public wrongs, but of the deeply personal, universal wrongs of the system. The individual becomes aware of the total, overpowering consciousness-determining force of the machine. In his own life style he is forced to go beyond a critique of the structure of society, and is forced to find his own identity outside the system. His personality, therefore, is in a constant state of searching, a constant state of becoming. The lasting essence of this new consciousness is constant change, a constant growth of each individual.

Reich then examines the culture and life styles of contemporary American youth in order to determine whether these premises are acted upon in a qualitatively different way to the life-styles of the earlier stages of consciousness.

The most visible manifestation of these new ideas is in the dress of young people, and the sense of freedom and wholeness of self that is apparent in their clothing. This is in direct contrast to the role functioning dressing of "straight" society.

MUSIC

The chief medium of expression for the new consciousness is music, and the full significance of the consciousness revolution can be felt through this medium. To begin with, the music has been extremely eclectic in its basis, and has managed to synthesise its diverse origins into a totally new and complex structure. Furthermore, the music is based on the advances made in technology, but, rather than being dominated by these forces, has moulded them to its own ends. Music also represents an advanced understanding of the world, as evidenced by the lyrics and compositions of many of the songs. Music, too, has gone beyond the traditional music — listener relationship, and has opened up new fields of performer-audience involvement, and has created new areas of awareness.

So, Reich states, it is this new consciousness which will create the revolution. This revolution will be totally unlike any previous revolution, for it will involve the creation of a new life-style, a new man. The revolution will be based on the individual, and the cultural ramifications of the individual's realisation of his Self as a meaningful part of the life process. The revolution will be a revolution of consciousness.



This revolution will succeed because it is aimed at the people, not at the structures. Traditional ideas of social change have rested on two approaches: one, by working through the existing structure towards reforms, and, two, by gaining more power than the opposing forces. Both of these strategies place emphasis on the structure of society, and both, until now, have failed, and in fact have only made the State more authoritarian.

What must be made clear is that the Corporate State has no mind. It is purely an administrative body. Change the administrators and you change the machine. This change is inevitable for the machine is based on the existence of the contented producer and the contented consumer. Yet these two identities are contradictory: foster one and the other is weakened. Yet the machine must satisfy both in order to function. Self-destruction becomes an inevitability.

The process of revolution, therefore, realises itself within the individual, for the motivating force of the machinery is within each of us. The revolution is necessitated by technology; but not submission to it. Man can and must control the machine, or switch it off and pull out the plug.

NEW MAN

As in the film 2001, it involves the creation of a new concept of Man; a rebirth into an unknown and unknowable future. There is no need for a program, a goal, for it will be a new life, whose ultimate realisation is the creation of a new individual.

The message is optimistic, idealistic. All too often the music, the clothes, the community feeling, all aspects of this attempt at a new life-style become one more product on the producer-consumer conveyor belt. All too often the form lacks the content, and the experience becomes yet another "thing" to be collected, and stored away, like butterflies in a glass case.

Yet the individual is restored at the heart of revolutionary theory. No longer is it necessary to join an organisation; to join the revolution. You are the revolution, because you have the possibility of realising a new consciousness within your daily life-style.

But, just as you are responsible for the revolution, so people are responsible for the imprisonment created by the Corporate State. Yet the people who run the machinery are also imprisoned. Change the machine, and a new one is found to take its place. The most important means of conversion is simply to live one's own life according to your own needs.

Simply? It is simple to write words, put into words our hopes, create images of our dreams. It is easy to wish for a return to the wonderment of childhood; to wish for a continued renewal of our awareness through new experiences; to wish that if only other people would notice us... Yet, to reach for the stars, to reach for other people, without wishing to surrender ourselves. Is this so simple?



People who should know better still regard the Jews as a Race. The fact is, however, that Jews differ from one another in many ways. They show almost, but not quite every physical variation that is to be found amongst human beings. Like Christians, different Jews belong to many different nations. Culturally they live in many different worlds.

This study by a Senior Lecturer in Anthropology at Monash is concerned with the Bene Israel of Bombay, the largest Jewish community in India; it looks at the problem found amongst all Jewish communities (and amongst minorities of other sorts) — where in the larger society are they to find their level?

But it is also about relations within the Jewish community, about the definition of a Jew, about — of all things — ethnic prejudice between Jews — questions which have caused the Bene Israel no small agony.

Some 13,000 Jews are known as Bene Israel — Children of Israel. They are the last substantial community of Asian Jewry to be anthropologically documented, and Dr. Strizower's book thus fills the gap between the accounts of Middle Eastern Jewry and those of Chinese Jewry. Bene Israel tradition maintains that they were descendants of members of the Ten Tribes of Israel who were shipwrecked off the west coast of India not far from present day Bombay, in the second century B.C. ONLY SEVEN COUPLES survived and their descendants were cut off from their co-religionists until recent times. However, reliable documentary evidence dates only from the 18th C., a landmark being the construction of the first Bombay Synagogue in 1796. Prior to this the communities inhabited the Konkan and its environs until the expanding entrepreneurial port, Bombay, proved more attractive.

The other two Jewish ethnic groups are the Cochim and Baghdadi Jews. The group on the south-west coast of India — reduced in number from 2500 to 250 by emigra-

tion to Israel — are known as Cochim Jewry. This group is divided into endogamous sub-groups: the Black Jews (formerly some 90% of Cochim Jewry); the White Jews, and the Meshuararim. The last are the underprivileged descendants of the unannounced offspring of unions between Cochim Jews and their slave concubines. They are also divided into two groups, one of which is attached to the Black Jews and the other to the White Jews, according to descent.

Some 2000 Jews from Baghdad, with small additions from Aden, Afghanistan and Iran, are known as Baghdadis. Baghdadis are comparatively fair-complexioned and they consistently use English.

Bene Israel tradition has it that their ancestors took to oil pressing soon after their arrival in India. Indeed, they were called "Shanwar Teli" — Saturday oil-presser caste: "meaning" Bene Israel relate, "a caste of oil pressers who did not work on Saturday."

Such is the tendency of the caste system to envelop minority groups, that even anti-caste revolutionary movements ended up either by becoming castes or reproducing the caste system within themselves. Although the Bene Israel may be considered caste-like along a few dimensions (mainly non-cosmological) they, like the Hindu castes wishing to rise in public esteem, adopted some of the canons of behavior of the higher castes with regard to diet and marriage. Thus they refrained from eating beef and frowned on the remarriage of widows. Not only did they believe that beef was prohibited to them in the old Testament. They thought that to stigmatise widow remarriage was to go one better than the Bible.

GORA AND KALA

Until very recently, Bene Israel were divided into two endogamous units: the Gora or White Bene Israel and the Kala or Black Bene Israel. Like Jews everywhere, Bene Israel have adopted some of the customs of the host society. Their mother tongue is Marathi; one of the main languages of Western India; though very many of them also speak English. Moreover, until some years ago Gora and Kala neither intermarried or inter-dined, although they worshipped in the same synagogue. But the Kala were not given sanctified wine, distributed in the synagogue after the service on sabbath and holy days, until after Gora had been served. Kala were not permitted to wear the Tallith — a ritual garment worn by Jews during the morning service in the synagogue.

As a result of the elaboration of economic, educational and general social activities among the Bene Israel, divisions between

those in prestigious professions and the clerk element tend to replace the Gora and Kala division. However, as one Gora informant related to Dr. Strizower, "most people don't worry about Gora and Kala these days. After all, Gora and Kala observe the same religious practices. We are all equal! But when it comes to marrying most Gora don't like their children to marry Kala."

Like Hindu castes, Gora and Kala were conceived of as existing in different degrees of spiritual dignity. Gora, believed to be of pure blood, were exalted, while Kala bore the stigma of their descent. Gora and Kala come closer to the subcaste pattern; co-existing but not complementary.

Initially, the fair complexioned Baghdadi Jews had at first freely used Bene Israel synagogues and cemeteries. But after many of them took to a European mode of life, and particularly after their leaders were accepted into British society, they began to regard themselves as different from their Indian co-religionists, and to isolate themselves, suggesting that "pure Jewish blood" does not flow in the veins of the Bene Israel.

The peculiarity of the situation of Indian Jewry lies in the fact that it is assimilated to a system not usually associated with Judaism. Caste represents a dilemma for Jews, since hierarchy of ritual rank has no meaning in Judaism, and Jews might be expected to repudiate caste altogether. Not surprising, then, as long as the Bene Israel were somewhat isolated from the mainstream of Jewish life, they tended to accept a caste-like state of affairs; but once continuous contact with their co-religionists was established, the painful consequences of caste became apparent. Within the Hindu caste system they had no fear of communal destruction nor did they feel the need to justify their communal existence.

If there is confusion about the Bene Israel; if they are a puzzle to others and sometimes even to themselves, it is not in relation to their fellow Indians but to their fellow Jews. It is the latter who ask, "Who are the Bene Israel?"

There are two striking features of Dr. Strizower's book. Firstly, a member of the Bene Israel community commented upon the text and provided the foreword. It is very rare indeed for the subjects of ethnographic study to be given such an opportunity, and in this case it gives us a guarantee both of the accuracy of Dr. Strizower's work and of her refusal to dehumanise the Bene Israel. Secondly, her sympathetic approach exemplifies the humanist tradition of interpretive social anthropology and reveals in this respect, Dr. Strizower's book has precisely the qualities familiar to all students of anthropology who have attended her lectures and tutorials.

**Reviewed
by
Peter Laird**



SPLIT: The Groundhogs (SUAL - 934272).

Side One: Split: Parts 1/2/3/4

Side Two: 1. Cherry red 2. A Year in the Life, 3. Junkman, 4. Groundhog.

Stereo Quality: Not so hot in places to very good in others.

Performance: Solid Heavy-Rock of above average, but not distinctive standard.

Line Up: Drums, Bass, Lead guitar, 3 piece.

The Groundhogs are one of the many loud (spell that "LOUD!") groups around, many of whom have turned up the amps and toned down the quality of the playing (for example Led-Yeech!-Zeppelin). Virtually unknown here, The Groundhogs are very popular in Britain, their first LP having made close to the top (I know — so its a big deal)! This style has also produced some brilliant music (Jeff Beck Group, Live Cream, Deep Purple or In Rock). Perhaps the Groundhogs lie in between, or being fairer, closer to the better music produced in this idiom. Much of their first LP is well worth listening to. This one seems a bit rushed and patchy, but still worth hearing. Its a definite HBB L.P. (Hear Before Buying).

Whereas on the first LP **THANK CHRIST FOR THE BOMB** (Liberty SLYL-933961) sounded very much like the Cream and Jethro Tull, now on this LP the Groundhogs have progressed (eclecticised might be better) and their sound is now a mixture of Cream, Jethro Tull, Led Zeppelin, Blodwyn Pig and Canned Heat. The first LP was much quieter, even featuring some fine acoustic guitar. In all fairness the Groundhogs LPs should be heard together, for their first features largely songs with some fine guitar work interspersed; whereas the second features largely the excellent guitar work of the leader/song writer Tony (T.S) McPhee.

Unlike many of the so-called heavier groups, guitarist McPhee does not use too many clinched or banal guitar riffs. His guitar work is the most outstanding feature of **SPLIT**. It is at times excellent. One side of **SPLIT** is taken up by the title track, which McPhee has described as "...basically themish and it's the way I liked to work. I couldn't think of any titles for the tracks on side one, so I've let the whole thing run on into one long piece. The ideas came for this back in May; I underwent a very bad mental disturbance and the first side is just a narrative of what went on that night. It doesn't reach any conclusions but basically **THE SPLIT** is a schizo-

phrenic thing. I thought I'd put it down in music because I know a lot of people who are getting the same thing; I was very confused at the time and I thought I was going nuts, so what I wanted to do was put that down to show anyone who's got it that they're not alone."

SPLIT is in four parts. In part 1 driving bass and drums and frenzied screaming guitar interrupted by singing in a style very similar to some of Jack Bruce's songs off **THE GOLD WHEELS OF FIRE** by Cream. There is also a fine use of separation to accentuate wah-wah effect on McPhee's lead guitar.

Part 2 opens with a slow, slower, dying bass overlapped with wah-wah which is overcome by a crescendo which in turn is transcended by a mad cacophony of guitar. The concept here is to give the feeling of impending madness as different, unrelated guitar patterns and a driving (and finally monotonous) bass attack on another.

Everything so mad, I can't explain. I must get help before I go insane. This track ends with a musical "collapse" and the eerie returning sound of the opening bass sounds.

Part III opens with a frenzy on frenetic guitar and organ. Much of the rest sounds remarkably like Ian Anderson's songs and singing of "This Was" and "Stand Up". The organ continues sounding like something out of **THE PHANTOM OF THE OPERA**. Part IV sounds like much of what follows before as the person gets his head back together and finishes with what sounds like

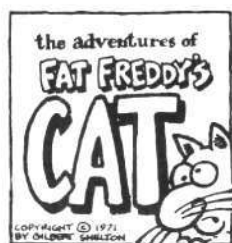
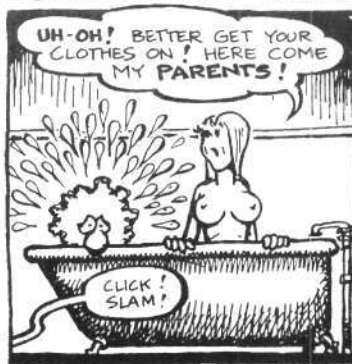
an embarrassing piece of plagiarism from Hendrix's **SMASHING OF AMPS**.

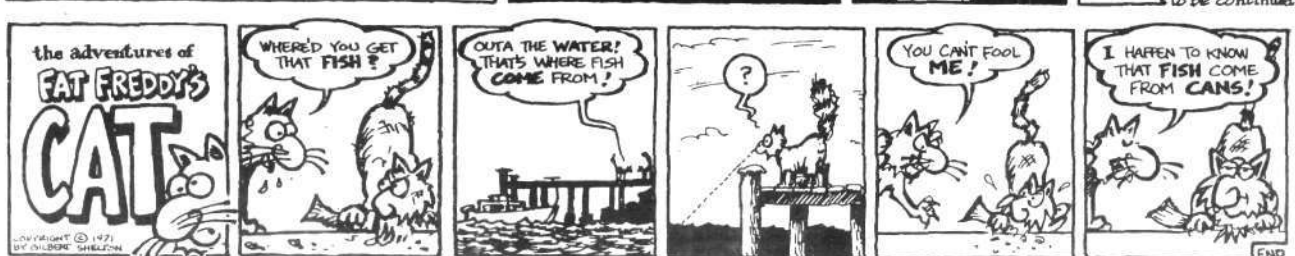
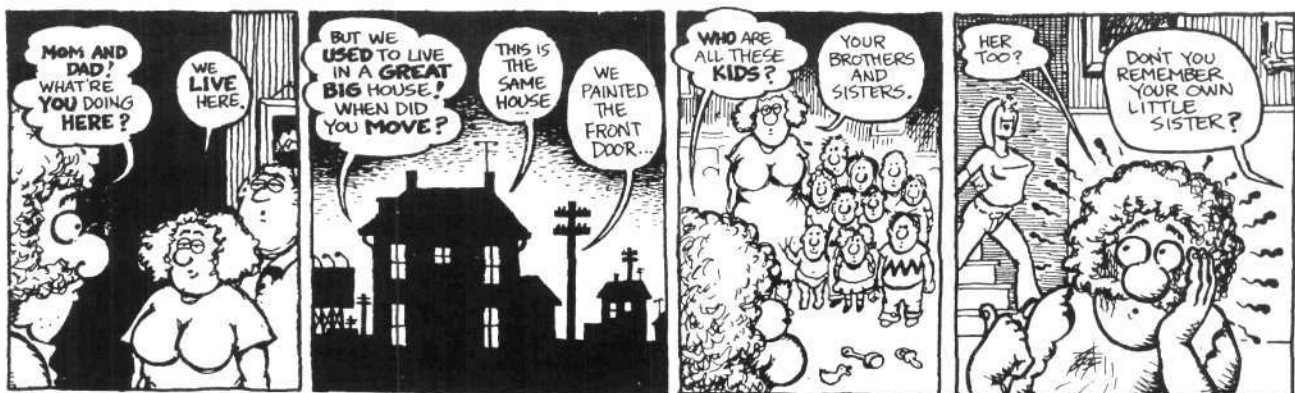
All the same this side shows McPhee to be an excellent, extremely competent and even innovative guitarist. He largely succeeds in his ambitious project to encapsule madness in his music.

Side II is a mixed bag of various numbers. Perhaps it was just thrown together to put something on the other side of the excellent title side. The first track **CHERRY RED** is a raspberry. Again it is only saved by McPhee's playing, which achieves here some very Claptonish sounds. "A Year in the Life" is similar to some of Mick Abraham's Blodwyn Pig sounds.

"Junkman" is very delicate slow track. "Groundhog" although the same name as the group, is unlike any other track on either of their LPs. It is an excellent, electrified modern early-blues type song. It shows that early blues can be effectively electrified with taste and not murdered (such as Led Zeppins attempt — read failure — to interpret — read murder — Robert Johnson's **HANGING POLE** on Led Zeppelin III (Bleech!) **SPLIT** is an LP that those who like heavy music or well-played blues-orientated guitar should give attention to. It is now available in the Monash Bookshop, the only place to buy your records in Australia (!).

MICHAEL KINO





Dear Freaks,
In the COLLECTED FREAK BROTHERS, Freshman Frank got "Smokin' grass an drinkin' beer together is like playin' into the wind!" I'm confused; is this supposed to be good or bad? And don't tell me to try it, because I just happen to know marijuana is illegal...
Bakersfield, Calif.
Well, go ride in the wind then, if grass is illegal in Bakersfield.

Dear Weirdos,
Have a great idea for smuggling dope on airplanes. Spray your pack ages with a 25% diluted solution of the smell of a female dog in heat. As far as I have ever seen they use male dogs to detect the dope, so you would have every dog peeing on walls and trying to fuck everything in sight, including the trainers. In the resulting mess, you'd merely slip away! Or else, release a SKUNK in an airport as a friend of yours is loading with a shipment. For some reason, dogs are a bit wary of skunks. For revolution, any disruptive tactic - radio, a television jamming - look up the back numbers of Scientific American for how to construct an

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ODDEN COIL. The damned thing just blanks everything out for about 1/4 mile. It's loads of fun during the Ed Sullivan show.
Ronald J. Garnecki
Detroit, Michigan

Dear Freaks,
I wonder if it is possible for you to cut down on saying "FUCK," etc., in your comic books 'cause my parents got so FURKED UP when they catch me reading

your strip ???
Michael
Encino, California

Dear Freak Brothers,
Is there any way to get a prescription to your comic book?
Dana
Louisville, Kentucky

Instead of going to the drug store, write the RUP OFF PRESS (Box 1158, SAN FRANCISCO 94114) for an underground comic catalogue!!



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SURE THING, SIR!

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TWO DAYS LATER...



ARMED AND HIS COOLIES "SLIP AWAY UNDER FIRE"...

SORRY ABOUT TH' INCONVENIENCE, LUIS, OL' BUDDY... ORDERS IS ORDERS!

MEANWHILE, SEVERAL MEMBERS OF EASY CO. STUMBLE ONTO ONE OF ARMED'S SMACK SILOS!

MAN! LOOKIT THAT SHIT! GET TH' SARGE!

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OOH... I THINK I O.D.'ED AN' WENT TO HEAVEN, SARGE!

SNORT!

SNIF

THAT EES OK, AMIGO... WE WILL RESUME BUSINESS AS USUAL LATER, SI?

WELL... NOW WE.. CAPTURED THE... CASTLE... LET'S... HEAD... BACK... UHHH

LATER...

OH! WHAT A SHAME! THEES POOR BOYS HAVE BEEN TAKING FREE SAMPLES!

WELL, EET EES ALL TO THE GOOD, SENOR! YOUR ORGANIZATION HAS OFFERED ME A MUCH BETTER DEAL! THE C.I.A. HAS MUCH MONEY, NO?

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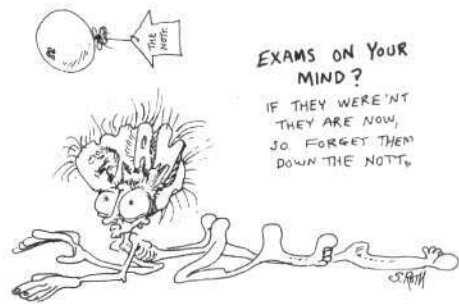
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EUNUCHS

Dear Sir,

Where have all the eunuchs come from?

We are concerned that certain persons purporting to be immature Monash students may be in fact immature and frustrated matriculation students who are obtaining space in the letters column of Lot's Wife through misrepresentation. Either this, or one must admit that we have at least one eunuch on the campus.

A letter from one Julian Burnside leads us to these conclusions. He may be one of those ever-elusive high school students which regularly flog copies of Lot's Wife from the union foyer, and then, oh insult of insults, spend the requisite amount of time flogging themselves in the dyke of the main library to mental images (indecent mental images at that) of Jill Abiston Arts 2. This no doubt accounts for the present congestion in the basement of the main library and the sticky dyke seats, not to mention the mess on the walls.

Alternatively, it may be that all law v students are eunuchs. This is not an unreasonable assumption, considering the nature of the disciplines. Consequently, their major libidinal forces would be directed to castrating all men. In the process of disguising their affliction they attempt to bluff women into believing they really do have balls — available for removal of course in the interest of promoting castration to the level of martyrdom, all to the greater glory of eunuchs. This would also give credence to the view that amongst the legal profession, and those aspiring to the legal profession there are more than the usual number of castrated males.

We believe that if this character is not a pseudo male, then he should be prepared to lay the appropriate evidence (both balls) before a general meeting of MAS. If found wanting he should be compelled, yes compelled, to strap to himself the appropriate sign informing the female members of university that he is not appropriately geared for heterosexual activity. Alternatively, he may be just a poor matric student, which means the congestion in the dyke is likely to continue for some time to come.

Sincerely,

PETER PATRICK, Psych 2,
DAVE LANE, Eco 3

ATTICA

Brothers and Sisters,

I write to you to relate an incident which occurred at the demonstration in support of our brothers' uprising at Attica. While a friend and I were waiting for the march to begin, we were approached by a man approximately 5'8", dark hair, long ("groovy") side burns, shifty eyes, wearing a plastic camouflage raincoat, grey-check pants and brown pattern leather shoes.

He was exceedingly anxious to know who led, organised and supported this, and other demonstrations against American imperialism (he did not believe my friends

ings) and then drove off down Spring Street.

I am not trying to impugn the character of these noble gentlemen, but I do think that tactics along the lines expressed by Jerry Rubin will be in order next time (and I imagine that the Special Branch stooges will appear again). I hope my warning will protect other innocents in the future.

Power to the People.

M.

P.S. Who said Australia was no longer borne on the sheep's back. In true sheepish fashion we again follow the U.S. in its unrealistic U.N. stance on two-Chinas.

LAST FRIDAY'S BOXING DEATH?

reply that the Kommunist Party of East Berlin directed us all), and while we were trying to decide what brand of pig he was, he volunteered the information that he had only recently returned from Vietnam (South, we assumed). Being the innocent child that I am, I proceeded (notice the jargon — picked up from the plastic-pig dialogue of Homicide) to question him on his involvement in the massive "demonstrations" over a number of years and in a number of countries) in support of the American-Australian imperialistic cause (which includes such intriguing sub-headings as facism, racism and, of course, the biggest attraction of them all — capitalism).

Mr. Spooner's brilliant expose of intervarsity boxing certainly leaves little more to be said on the vexed question of blood-sport. While immediately agreeing with most of his cogent and compelling argument, I was a little distressed by his unnecessarily emotive, flamboyant and quite often inaccurate descriptions. But then one must remember that the gentleman was a boxer himself, his accomplishment in this field being only surpassed by his literary ability. Boxing is not a gentle sport, and it may be validly argued (although one would hope in a more intelligent manner) that it is not a sport at all. Before arguing at

pretend to Mr. Spooner's authority in this matter, there is medical evidence to suggest that the brain damage suffered in a bout is no greater than that occasioned by a reasonably prolonged intake of alcoholic drink and certainly far less than that caused by a bashing.

Mr. Spooner has every right in evincing his dislike of boxing, even if the justification for the hysterical tone of his article rests on more doubtful ground. I would suggest, however, that in future he make a point of allowing some good in the alleged evils he extirpates and spare us simple boxers the agony of his lancing pen and vitriolic wit.

ROCKY R. COONE,
Monash University
Boxing Club

ACID-ROCK

Sir,

Last issue you published a letter by one Graeme Wilson wishing to start a movement for the benefit of sado-masochism. A number of friends and acquaintances have approached me in relation to this letter — the problem being that Mr. Wilson and I have the same name (although mine's spelt differently). While not questioning his ulterior motive in supporting suppressed minorities, I would just like to state to any further acquaintances who think I am responsible for this letter that it is not the case.

Talking of reform, this subject seems to pervade the whole of your little paper. I say "your" paper because I don't really think it is "our" — i.e. students' — paper yet; do you? Editorial epithets of an obviously extreme, bigoted nature, unrefuted and often illogical, second hand articles mostly from the left's precious "Amerika"; as well as sick comics — again from our hero, Uncle Sam — relying solely on "revolutionary" subjects and delicate master strokes of four letter words rather than on art or true humor. If the "Left" were really interested in reform for the good of mankind, I suggest they would work — although it seems the "acid-rock revolutionaries" hate that word — they would work to feed, house and educate the people of poorly developed nations; before patronising their little catch-cries of "oppression, smash fascist pig" et al. Then, perhaps, when everyone is living a humanely reasonable life in reasonable freedom, can they afford their own petty, selfish grievances of still more freedom (imagine how they'd feel if they lived in a real "fascist police state") and for less capitalism. I suggest the "Left" are ignoring reality and play war games in which they are the heroes, we are the oppressed peasants and the establishment are the villains; perhaps it's something for deflated egos.

I am no wowser and I'm certainly not right wing or conservative, but fair dinkum, don't you think a "students" newspaper, paid for by the students, should be of general interest to all students?

GRAHAM WILSON
(Arts II)

Ed.'s Note:

Fair dinkum are you quite sure that your letter should have been addressed to Lot's Wife! In the time that I have been editor I have written only two editorials. How support for the anti-apartheid movement in South Africa or condemnation of the death of George Jackson (a negro) could be bigoted is beyond me.

Similarly the logic of your remarks as to "unrefuted" editorials escapes me. If you believe that statements in L.W. demand refutation why not do so?

I wish that you had itemised the re-prints from "Amerika" that you complain about. In the preceding six Lot's Wives prior to the arrival of your letter, there was a sum total of nine re-prints from anywhere!

Perhaps it would be of interest to you to learn that two editions

ago the demand for Lot's Wife caused us to increase by an extra thousand copies the number of L.W.'s printed. I suggest that the "we" you talk of is not the "we" of all Monash students.

Of course if you wish to make Lot's Wife more your paper you could submit an article (if you're not too busy helping Melbourne's underprivileged).

I warn you though that I have two criteria for rejecting articles — illogic and illiteracy.

Yours, a non-acid revolutionary,
JOHN VARLEY

KEITH STRUGGLES

Dear Sir,

Having struggled through Albert Langer's long article on the Education Campaign, I have yet to discover where it states that the Labor Club doesn't want the police brought onto the campus. Still we have so far only been treated to the first episode, perhaps the next will tell us.

The whole of the debate about this question arises from a broadsheet produced on the 29th July which was authorised by myself. That broadsheet, entitled "Urgent — the truth about today's general meeting", stated that Albert had said in a paper that he delivered in the Rotunda on May 25th, that all efforts should be extended to bring the police onto campus. Albert claims that this was a direct and deliberate lie.

The truth of the matter is (as we understand it from our informant at the meeting) that Albert did say that he wanted the police brought onto the campus, but that it was not part of the written paper, rather it was a verbal extra, an off-the-cuff aside, so as to speak. Thus you will never see it as part of the paper that is now being reprinted in L.W., but this does not mean it wasn't said by Albert. And in the absence of a denial (Albert just says it wasn't said in the paper) it would seem to be true.

For Albert knows as well as I do that the effect of bringing police onto campus is to radicalise the entire university faster than one hundred discipline campaigns or a thousand education crises. In his article in the last L.W. Albert talked about overseas experience. If he knows anything about events in overseas universities then he knows that the appearance of police has often united the right and the left-wing students in an attempt to get rid of the cops. Such a "united front" is the only way Albert and his comrades can make a success of direct action, the object of which is to take control of the university or failing that, to close it down.

Naturally Albert would prefer to take over the university without having to bother about the police. But, being an intelligent bloke, he realises that he must somehow unite all the students against the Admin. Discipline campaigns are fairly effective in this respect (which is why some left-wing students go out of their way to be disciplined) but do not mobilise enough students. Trying to mobilise students around the Education Issue (or any other "offensive" campaign) is as we have seen, next to impossible. The only hope therefore lies in provoking the Admin to call the police.

This is done by disrupting as many functions of the University as possible, especially Council. Since the university has no police force of its own and thus cannot protect its own members or property itself then it must call the police as a last resort to maintain order. All attempts to disrupt university procedure, no matter what apparently noble minded reason is given for the disruption, should be seen in this light.

KEITH HARVEY

A M B O
For your functions.
Whatever they may be.
662 1488
AM Groups &
Entertainment

The Albert Banner

Walter Hawthorn (Law III) was the guy who pulled it down on Tuesday night.

He told us that the banner was committing the crime of trespass.

