

Lot's Wife

for the first time!

20¢

OBJECTIVE NEWS
JEAN LUC GODARD

MANSON - his last
will and testament

Volume 11, Number 3

Human labor resurrects things from the dead

April 2, 1971



The dead have lived 100 years

THE PARIS COMMUNE

1871
1971

SERVICE DIRECTORY

Music

OVERSEAS RECORDS

English Mail Order Record Company
Papworths, 32 Alfreton Rd., Nottinghamshire, England

English records ordered sea-mail are cheaper than local copies, and in many cases arrive before local copies. Also for albums not released out here.

CURRENT ROCK RELEASES

Quicksilver Messenger Service: What About Me
Grand Funk Railroad: Live Album
Beach Boys: Live in London
John Lennon and the Plastic Ono Band: John Lennon and the Plastic Ono Band
Heart 'n Soul: Hot Boogie Band
Parish Hall: Parish Hall
Cat Stevens: Tea for the Tiller Man
Fresh Air: Fresh Air
Brass Monkey: Brass Monkey
Jerry Lee Lewis: Ole Time Country Music
Juicy Lucy: Lie Back and Enjoy It
Rod Stewart: Gasoline Alley
Uriah Heep: Uriah Heep
Van Morrison: His Band and the Street Choir
Sly and the Family Stone: A Whole New Thing
Gordon Lightfoot: If You Could Read My Mind
Stephen Stills: Stephen Stills
Neil Young: Neil Young

ALEXANDER THEATRE

Monday Lunch-Hour Concert Series
... Alexander Theatre, 1.10 - 2.00 pm each Monday during term.
March 29 - Australian Brass Choir, directed by Ken Smith in a program including Gabrieli Canzoni and Beethoven's Equali. The following week a program of Bartok, Debussy and Chopin.

Theatre

Three plays by Terrence McNally
... Next, *Boitecelli and Witness*.
Sydney's Ensemble Theatre - Produced by John McLeod. At the Alexander Theatre from March 24 to April 3, at 8 pm. Bookings at the Theatre (541 3992). Myer's and Save-Time Service.

SPANISH DANCER

Spanish dancer ANTONIO will play a two-week season at the PALAIS THEATRE opening Saturday April 17 at 8 pm through to Saturday May 1.

The guitarists are MANUEL MORAO, NINO RICARDO Jun. and MIGUEL ALBAICIN. The singers, CHANO LOBATO and PEPE DE ALGECIRAS, and the pianists, RAFAEL URDAPILLETA and ROGELIO GAVILANES. Costumes designed by BALENCIAGA, LEONOR FINO (the famous European theatrical designer), REPERT, VICENTE VIJES, ANTONIO himself and authentic costumes of the Province of Toledo give color to the staging.

Included in the program will be ROMERAS, FARRUCA, ZAPATEADO, SOLEARES, TARANTO, ZORONGO GITANO, VIVA NAVARRA (Gran Jota), FIESTA AND MAGIC CIRCLE, DANCE OF TERROR and RITUAL FIRE DANCE, from the Ballet El Amor Brujo (Love the Magician) by Manuel de Falla.

AQUARIUS ARTS FESTIVAL

IN 1969 Melbourne hosted the last arts festival and it was a huge success. This year, Canberra is providing the festival environment. Between the 15th - 22nd May students from all over Australia will be gathered for a week of both active and passive cultural participation. A fully detailed program will be issued later - meanwhile, the following information is provided for all those interested.

DATES - 15-22 May, 1971
PLACE - Canberra - both the national university and the city proper will be used.

ACCOMMODATION - Canberra has no cheap commercial accommodation. It has no Carlton or Fitzroy where students could stay with other students. The colleges are both limited and costly. The festival organisers will be creating the only accommodation available for festival visitors. They will have large tents erected on the Canberra Showground and will provide stretchers, washing and toilet facilities will be nearby.

If you want a bed in Canberra you will have to book and pay for it by the end of April. This is the only possible way the festival organisers can get a definite idea of the numbers they need to provide for. The cost will be covered by a festival ticket to cost no more than \$10. This will entitle you to eight days accommodation, free entry to most festival activities and very heavy concession on the five or six international attractions, UNLESS YOU BOOK YOUR BED BY THE END OF APRIL YOU WILL HAVE NO PLACE TO SLEEP AT THE FESTIVAL.

IDENTIFICATION - Students must take their student cards to Canberra and carry them throughout the festival. Entrance to many activities, and particularly wine booths etc, will be by student card.

ACTIVITIES - Some exhibitions, competitions and workshops will have limited entry. Those students interested in the photography and art exhibitions can collect entry forms at their local MAS offices. These forms must be returned to the Festival Office by April 23. An orchestra workshop, possibly under the direction of Robert Miller from the Youth Training Orchestra, will run through the festival, and interested students can obtain application forms from the MAS Office or music department. If any club or faculty wants to actively participate in any area they should immediately contact the relevant convener.

C/O ARTS FESTIVAL OFFICE
AUSTRALIAN NATIONAL UNIVERSITY BOX 4 GPO, CANBERRA 2600.

Local enquiries may be sent to the Cultural Affairs Officer.

FESTIVAL ACTIVITIES

ART Convener Sue McAllister
The student exhibition is not to be confined to any one sphere of art, but will include painting, sculptures, prints, posters, sketches and virtually any 'creative' entries so long as they are original student work. If the student response to this is very wide, the high cost of insuring, packaging and transporting work will necessitate some sort of pre-selection. Items will be for sale should the artist so wish and a flea market will function at the festival for the sale of any other works; students from Uni NSW will also set up a medieval bazaar to possibly incorporate the flea market.

Remember, entries in the Art exhibition must be accompanied by entry forms to be in to the Festival Office no later than April 23rd. Entries must be in by April 23rd.

CHESS Convener Doug Kewley
The Chess I.V. will commence with a dinner for the delegates. The competition is to take the form of a 'Round Robin' tournament extending over five days with two rounds each day. New Zealand will be sending a chess team to participate. Hopefully this will set a precedent for years to come, not only in the chess field but in other areas of the festival.

FOLK Convener Terry McGee
The folk section of the festival is to be broken up quite distinctly into 'active' and 'passive' participation groups. The folk delegates are to be accommodated in Lennox House, and a concentrated program of workshops will be carried on in that area. The folk concerts are to be held in the public in Childers Street Hall. The program includes a day in the country followed by a woodshed dance.

The workshop program, to be led by such people as Peter Parkhill, Mike O'Rourke and Danny Spooner, will be much more specific than in previous years. This year's workshops include topics such as the Traditional Love Song, Mining Songs and a history of the Labor Movement in Australia.

CONTEMPORARY MUSIC Convener John Farmer

Actually another name for pop, but much more folksy. Lots of workshops are planned here and two concerts promise to really turn the contemporary music fanatics right on. Marion Henderson will be down for the festival and she is very keen to perform student songs and poetry in a very informal and stimulating atmosphere.

JAZZ Convener Rod Steer
Emphasis here will be on active participation by jazz musos in the workshop/jam environment. The jazz convener plans a competition extending over the first five days of the festival. The competition will take the form of jazz jams held at the Starcrest lounge of the Civic pub. The final will be held at the Albert Hall on the Thursday night of the festival and will also provide festival goers with one of the many opportunities to dance and jam into the early hours of the morning.

Great news - the Daley Wilson Big Band will also be performing during the festival. The other big spinners is an enormous outdoor concert on the last Saturday. This concert will be held in conjunction with folk and pop activities and will actually take the form of a Medicine Show in the Wild West Tradition, complete with medicine doctor, wooden indian, patent medicine and wagon train. The jazz enthusiasts will also be taking a train ride to Bungendore for a jam cum workshop in the pub.

ENVIRONMENTAL ART Plans are afoot for two productions of environmental theatre and our environmental artists are working on a very kinky environment within a tent. Festival goers will have the opportunity to make their own kinky environmental things in the switched on paint room. And for those interested in electronic music there will be a film show to electronic effects followed by a weeks workshop in electronic music where students can do their own thing with the electronic equipment provided.

MUSIC Convener Don Murphy
The main attractions here will be a performance by the Zurich Chamber Orchestra. Other performances include an organ recital in St Andrews Cathedral, chamber quartet performances, a harpsichord and voice recital and two appearances by the Victorian Opera Company.

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Sport

This is the premier column to be presented weekly by the Monash Sports' Association. On this page in *Lot's Wife* each week we will present the Monash Party Line and items of ideological interest on behalf of the Sports' Association. We plan to include information - in order of priority - concerning:

1. Home teams performances
2. Intersports News
3. International Tours.

NOTICE TO CLUBS:

Would all press secretaries or those who desire publicity of any type please leave their information in the Deputy Warden's Office before the weekend, or at the very latest on Monday morning. We are also interested in photos from any members which could be used to demonstrate the particular aspects of your sport which make it so attractive.

Money Down the Drain:

Improvements to the sporting facilities are being considered and developed, the most notable being the expenditure to improve the drainage of RA2. This is the oval which is most suited to evening football training, and is now the best playing surface in the University. Also afoot are further plans to develop lighting of both the football and hockey areas. More about this in later editions of *Lot's Wife*.

Articles on Sporting Controversies
Future editions of *Lot's Wife* will carry interviews on the pros and cons of boxing - firstly, Leon Altharv, a noted amateur boxer and boxing official; secondly, a doctor from Sports Medicine. Other articles will cover such topics as: Women's Liberation and Sport.

Friday night score board - Sex and Sport.

Violence in Sport.

The Barassi Cult - Win at all Costs. Politics and International Sport.

SPORTING HAPPENINGS:

Award for the most spectacular advertising during Orientation Week goes to the Parachutists. Although there was a mix-up over landing areas - one landed on the football oval and three or the rugby oval - the exhibition was colourful and exciting.

FOOTBALL: REMATCH: GOL-LATH SMASHES DAVID:

The Monash Amateurs have expanded their number of teams this year to 5 - A Grade, A Reserve, F Grade, F Reserve and Under 19's. Over the weekend this noble proletarian band challenged the fat capitalist band at ESSENDON. Although destroyed by the professionals, two Monash representatives earned the admiration of all. Stew Galbraith in the ruck was close to best on the ground, and Peter Lamb in the centre had Starbuck shifted off him. Reports suggested also that some recruits showed promise.

Forthcoming Tours:

On March 29th an Australian Universities Athletic team left for New Zealand where their itinerary includes meets in Auckland, Christchurch, Rotorua, Dunedin and Wellington. At the end of the tour, on April 12th, there is a test against New Zealand Universities. Representatives from Monash are:

L.R. Fanshaw (Sprinter who came 2nd in the Victorian titles and 4th in the National titles).
G.I. Moss (High Jumper who went to the International Games in Turin, Italy in 1970).
B. Layh (5000 metres who came 4th in the National titles).
W.J.R. Grant, and ex-student from Monash, B.F. Jones, (Agric. Ec. at U.N.E. in the 800 and 1500 metres).

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Renaissance Fair & Summer's End Pageant



Someave your bodie's along
on April 17th
and Blow YOUR MIND!

Objective News

Assault action against Hyde

MICHAEL Hyde, expelled student leader currently working for LOT'S WIFE received a summons last Friday.

The summons appears to have arisen out of an action which took place in the Faculty Dining Room some seven months ago during a rally concerning the 9 who were on trial for occupying the C & A offices. Students including Michael Hyde, moved in to occupy Faculty Dining Room in protest against the charges. The main object of these people was to find Prof. Westfold and others responsible for the charges.

Out of the resultant action, Michael Hyde has been given a special summons to appear in the Magistrate's Court in its special jurisdiction at Oakleigh - at 10 a.m. April 23rd.

The complainant in the case is Vincent Patrick Kellahan, commonly known as "Steve" the Faculty Club barman.

Kellahan's only comment to Hyde was "I'm just serving."

Hyde is accused by Kallahan of (i) aggravation of an existing disability to his right leg,

(ii) having bruised his back and chest,

(iii) causing an abrasion to the right hand (iv) shock.

Complainant Kellahan claims \$600 damages. "If the amount is paid either to the solicitors or to the complainant within five days of April 23rd you will avoid further costs."

If Hyde refuses to settle out of court he will be forced to pay Kellahan's legal costs in the ensuing court case, should he lose the case.

Hyde granted an interview to Peter Craven in which he stated that he believed that the real rat was not "Steve" but that he was being pushed by certain right-wing professors. Hyde suspects that these professors are even willing to pay Kellahan's legal costs themselves. Their rationale for such a procedure may well be constitutional as he is said to have suffered injury while being employed by faculty. The political implications of Hyde's accusation remain clear.

Hyde may be found technically guilty even if he can prove that he did not personally assault Kellahan. It is for instance the personal opinion of Prof. Ian Turner that Hyde was ultimately responsible for the whole rally and the rally was responsible for Kellahan's injury.

Hyde admits to involvement in the action, but claims that he was not in close enough proximity to Kellahan to have assaulted him. He was not close enough to have kicked him in the right leg and he could only have bruised Kellahan's chest by punching him. Presumably if there is to be a fair trial there will be plenty of eyewitnesses to support or refute Hyde's claim.

On any grounds one of the most puzzling features of the whole protracted incident is that the D.L.P. brought out a broadsheet immediately after the event blatantly accusing Hyde of having kicked a 60-year-old war veteran in a wound in his right leg. There is some possibility that Hyde could bring a counter libel suit against these people.

When asked whether he thought the staff members knew he was morally innocent but wanted to prove technical guilt, via the fact that the incident occurred in the performance of a felony, Hyde answered that he considered he was being arraigned before a civil court because this would make it easy for the grounds to be later shifted to the criminal court if he was found technically guilty.

However, Hyde's final comment was that:

"The thing to emphasise, Pete, is the issue is basically political and they cannot win on political grounds."

"I BLOODY WELL DID NOT DO IT AND I AM WILLING (IF IT PROVES NECESSARY) TO SIGN SWORN AFFIDAVITS SAYING SO."

Wainer

Living up a generally predictable but blunt and aggressive speech at Monash last week, Dr Bertrand Wainer's answers to the floor proved interesting:

He stated that -

1. Special Branch has dossiers on over half a million Victorians

2. All ranks of Police attend ASIO conferences

3. New charges have been laid before the Victorian Government and Police implicating several more members of the Victoria Police Force in new charges of corruption.

Also we noted this small gem.

WAINER: If you have been a reader of the Police Association Journal, you would have read some fascinating things last year. That 400-odd Police Officers signed a petition requesting a Royal Commission into corruption in the Police Force. The Police Association chose to ignore this petition. In the same edition as this petition appeared, was a fascinating letter opposing a Royal Commission which said "The police officers who are working with Dr Wainer" because by now it was evident that a lot of my evidence was coming from police sources, "must be exposed and disciplined, and at all costs let us oppose a Royal Commission, or 'Let he who is without sin, cast the first stone'." If that's not the greatest indictment of the Police Force I have ever read, and it was published in the Police Journal with the approval of the editorial staff, "Let he who is without sin cast the first stone."

Dr Wainer referred consistently throughout his speech to the Police as being unavoidably an arm of repressive government. He said he had little trust in the orthodox methods of electing alternative governments stating that he feared repression from all the major parties but particularly from the DLP.

However he hesitated to extend this disillusion with political and social repression to condoning the tactics of those he termed "S.R.S'ers." However, Dr Wainer did suggest he was worried about his somewhat ambiguous position of attempting to reform an "inevitably repressive" and corrupt force.

In answer to questions from the floor he said he had no time for political purity and that he "just wanted to get things done". He made it clear he felt he has learnt lessons of practical experience and intends not to fall into the same traps that have thwarted previous zealous and well-intentioned reformers who have been either ignored or defamed by government and police.

Stewards conditions — Herington demands enquiry

Over the past few months there has been a spate of resignations from Union Stewards. A normal complement of stewards is four, supplemented by casual student labor, however, this target has not been met for some time.

The first of the latest group to resign, a Greek, was known to students as hardworking and highly co-operative in arranging facilities at short notice. He left before Christmas and explained to students at the time that his difficulty in speaking English had resulted in Union officers taking advantage of his willing approach to the job. Two weeks ago yet another stewards resigned after only four weeks on the job.

Student member of the Union Board, Philip Herington, asked House Manager, Beau Reed, to clarify the position and to answer the stewards complaints. Mr Reed refused to give any information on this question.

Mr Sweeney, Warden of the Union was then approached and volunteered information as to conditions of employment etc. However he was unable to explain the apparent differences between his analysis of the situation and that of the union stewards. Indeed he was content to say that "the sort of people who accept jobs such as this are naturally the sort of people who will complain about whatever work they are asked to do".

George was the latest of the Union casualties, but before he left he outlined the following complaints to Lot's Wife:-

1. That given the responsibility laid on the stewards for security of the Union in the early and late hours of the day the wage (barely more than the minimum wage set down by law) was inadequate.
2. That it appeared he was in fact not receiving the correct overtime and penalty rates, particularly for weekend work.
3. That he was expected to work overtime at very short notice.
4. That at least one steward

received penalty rates at a higher level than the other stewards because of his longer service.

5. That students employed casually received \$1 per hour when the award rate for casuals was in fact \$1.33 per hour.

6. That the stewards were being forced to scab against the Union ban on catering staff collecting crockery from the upstairs foyer.

7. That complaints of inefficiency and time-wasting by stewards while opening doors etc, were facilitated by the difficulty of having to share one set of keys between two or more stewards working in different parts of the building at the same time.

Philip Herington remains unsatisfied by the current state of employer-employee relations within the Union. Students are in effect the employers in this situation, although the Union bureaucracy implements that relationship. When talking to Lot's Wife Philip said that "the current rash of rumors, denials, and resignations from both stewards and contract cleaners is sufficiently serious for students to demand a fullscale investigation of the working conditions of Union staff". George summed up his feelings upon leaving when he said: "All around me I see signs and hear speeches about exploitation in South Africa and Vietnam, yet it exists in this very building".

Bunnarong squatters

For the past four weeks a number of aborigines have been living just outside Belgrave in Sherbrooke Forest. They have given the place the name of Bunnarong and have taken out a land rights claim on it.

On Monday the 29th March they were given an order to quit the area.

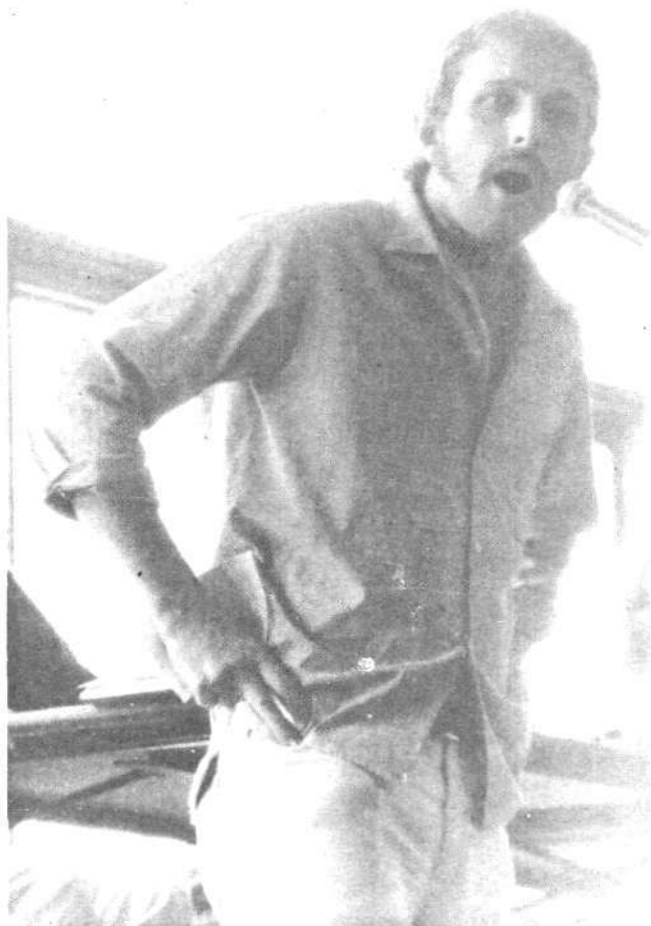
The land is "legally" owned by the Crown. It is under the control of the Forestry Commission of Victoria. The act governing the forest prohibits any person from setting up permanent residence on the land. However, the aborigines, led by Lin Onus, with European supporters, have been building dwellings for the past four weeks. At the moment one toilet and one round wooden dwelling have been built.

With the completion of buildings the promise of aboriginal families moving became imminent. Observers have wondered whether the Government Department would act. That question appears to have been answered. The order served under section 88 of the Forestry Commission Act which states that they must leave by midnight, Monday the 5th of April. All permanent buildings subsequently become the property of the Forestry Commission. Apparently this order was placed all over the building and the toilet on official Forestry Commission paper.

Since 1968 when the Wave Hill situation came to a head, Land Rights have been a major issue in Aboriginal Affairs. This move, initiated by Mr Onus has been particularly popular amongst aborigines in Melbourne. Mr Onus said that more aborigines would be at Sherbrooke but for the threat of a \$200 fine for contravening the Forestry Act.

It seems that the Forestry Commission are worried that the aborigines might wreck the forest, like the white man. In fact, an official told Mr Onus "not to mess things up". Mr Onus' reply indicated disgust with this directive. "Fancy him saying that to us, the aborigines are the greatest conservationists in the world." The care that has been taken with the settlement at Bunnarong verifies this statement.

The final confrontation is yet to come. The Forestry Commission have made their move and Mr Onus and his family, want land rights and are determined not to leave.



MICHAEL HYDE

Objective News

Staff superannuation - means of control

LAST WEEK the General Staff of the University attended a meeting to discuss the new superannuation scheme which the University is bringing in because of great dissatisfaction with the inequalities which previously existed between the schemes for the academic and non-academic staff.

The scheme now under discussion is attempting to rectify the previous situation, whereby academic staff contributed five per cent of their salaries and the University put in another 10 per cent, while the general staff, who also contribute five per cent, have only five per cent added by the University.

The new scheme, which is optional, brings the University's contribution for non-academic staff to the same level as that of academic staff. However as this does not work retrospectively, those members of the general staff who have been at the University for the past few years, are already considerably behind with the proportion of their earnings which they will receive on retirement.

The main dissatisfaction expressed at the meeting was with the way the scheme is being used as a means of cutting down on staff turnover, which has always been high at Monash. Anyone who leaves after a period of less than 10 years receives no benefit from the University's contributions whatsoever.

This particularly penalises women, very few of whom are able to work continuously at one job for 40 years. The scheme, which is likely to be widely implemented throughout Australia, doesn't allow for the job changes which are quite normal in a man's working life. This means that five changes in 40 years would give the worker back only his own contributions plus five per cent which is hardly adequate to cover inflation. In fact the superannuation scheme is merely a glorified savings bank.

A news-sheet put out by the General Staff Association printed a comparison between the ways in which superannuation is handled for males and females under the new scheme, in various circumstances such as death, retirement or resignation.

The leaflet concludes; from this comparison, that: "female members under the new scheme are subsidising the male members to the extent that the male's widow receives entitlement, but the females nil unless dependent."

Obviously the scheme does not take into consideration the contributions of the working mother to her family's income, and gives her husband and children no right to the "fruits of her labor" as superannuation has been called.

The most pressing necessity seems to be for the general staff to have adequate representation on Council, and on the body of Trustees which administers the superannuation scheme, so that the staff concerned can decide what kind of scheme would best suit them. At the moment the five Trustees consist of Mr McNeill, managing-director of BHP, Professors Hunt and Cochrane, the University Comptroller Mr Johnson, and only one representative of the General Staff themselves.

Sharpeville anniversary - just a beginning

On Friday a comparatively small demonstration comprising mostly students from all three Universities

was held to commemorate the anniversary of the South African outrage at Sharpeville. The crowd gathered at the Treasury Gardens where it listened half-heartedly to the various speeches of African students from Monash and Melbourne.

Black greasy faces surged onto the scene to re-enact, in pantomime, the Sharpeville massacre. The students then marched down to the South African Airways in Collins Street; shoppers looked on indifferently and amused workers glared out of multi-storey business establishments.

There was a short sit-in outside the Airways, where there was surprisingly no active steps to occupy offices, and no response or recognition by white South African administrative officials. The marchers then tramped back to the city square shouting slogans of "smash Apartheid", "out Vorster" and disbanded.

The police were not there in force, though the thought of being trampled by cavalry horses would soon have become obvious, had not the crowd broken up so passively. The demonstration which was non-violent, was significant because it was aimed at publicising the need for action against the white South African cricket and rugby teams which will tour Australia later in the year. By their very nature these teams personify and uphold official Government policy.

This demonstration was aimed at igniting the flame of anti-racist sentiments. However, it should be seen merely as a curtain-raiser to the major demonstration against the Springbok Tours, then it will be possible to involve the mass of the community in opposition to the legalised racism of the Vorster regime.

Discipline

At a general meeting attended by a depressingly small number on Thursday 16th March, the following motions were passed. Debate centred around the accusation that Admin. had shown bad faith and broken their word on the agreements made on the Discipline Statute. There was very little opposition to the motions.

MOTION 1:

- That this student general meeting rejects the 16th Draft of the Discipline Statute
- That MAS regards the submission and acceptance in principle by the University Council of the 16th Draft as an act of bad faith
- That should the 16th Draft of the Discipline Statute be ratified and enacted by the University Council:
 - MAS does not recognise the validity of such a Discipline Statute.
 - MAS will refuse to recognise or co-operate in any elections that are held to fill positions created by such a Discipline Statute.
 - MAS support any students who refuse to take part in any proceedings initiated and refuse to accept any discipline sentences handed out under such a Discipline Statute.
 - Should any proceedings take place under such a Discipline Statute, MAS will take the strongest possible actions in protest.
 - MAS is prepared to take all responsibility for discipline of the members.

That the phrase "or should the present Statute remain in force and any proceeding be initiated under it without the prior approval of MAS" be added after the words "University Council in section (c).

- That this be communicated to the appropriate University authorities by the Honorary Secretary.
- "That another Student General Meeting be held in two weeks to consider the reply from the Administration to all motions carried today".

MOTION 2:

That this Student General Meeting believes that negotiations on discipline with the Administration have little value while three students remain expelled in direct contradiction to both MAS motions and a University referendum.

MOTION 3:

That this Student General Meeting feels that there is little point in discussing details of the Discipline Statute, until agreement is reached as to whether University Discipline should or should not, be used for purposes of political repression. That this Student General Meeting believes it is unreal to discuss discipline and talk of student participation in administering the statute without making reference to the fact that three students are still expelled by the decision of the University Council to ignore a referendum in which students overwhelmingly expressed their opposition to the harshness of the sentences. This Student General Meeting therefore calls on Council to demonstrate its good faith by re-instating the three excluded, bearing in mind the fact that this would provide a better start to the new year than a continuation of last year's conflict and bearing in

mind the fact, that these students have already been "punished" by their exclusion last year by black-listing, deprivation of scholarships, etc.

AMENDMENT TO MOTION 3: That the following paragraph be added to Motion 3:

"Further we call on the Vice-Chancellor to immediately state his attitude to this resolution and state what recommendation he will be making to the University Council and how he will vote at the Council Meeting. We also call on him to state how he voted at last year's Council Meeting which rejected the referendum." Moved A. Langer.

The "Alliance"

Lot's Wife reported last week that the first public meeting of a group known as The Alliance for the Defence of Academic Freedom ended in confusion. Les Goldschlager, a member of PAC and leading spokesman for ADAF, was undaunted and proceeded with plans to form the club within Clubs and Societies regulations. Les submitted a list of aims for the club to the C & S executive which were in brief as follows.

1. A university is a centre of learning dedicated to reasoned and rational debate. "No question can be settled by the exercise of violence or by the threats of intimidation."

2. Any attempt to deprive the qualified scholar and teacher of freedom to determine what he should teach or to prescribe how he should teach is a violation of academic freedom.

3. Arson and forcible occupation of buildings are a betrayal of freedom itself. The club is under the highest obligation to safeguard and maintain academic freedom and the right to learn.

The C & S executive invited Les and his friends, Ester Rubinstein and Julian Silverman, to two of their meetings in order to discuss the proposed club. However, they were generally at a loss to discover how ADAF would fulfil a function not already performed by PAC and the political clubs, particularly the DLP. In a defiant statement Les layed all arguments by insisting that ADAF was in fact apolitical or more precisely anti-political. Thus "ADAF would never take a stand on any issue but would in fact take action against it". In other words no matter what the student body desired if it disagreed with ADAF's idea of society and the university they would take action (always undefined) to combat and stop expression on that issue. Occupational therapist Les continued, "If 99 per cent of the University voted for occupation I would still be against it." Rightfully, C & S democrats regarded this as a point of view yet found Les, Ester, and Julian remarkably non-committal on how ADAF planned to express this point of view, particularly as the DLP constitution expressed the same ideas.

Could not ADAF be incorporated into Mark's Folies asked C & S. Les was horrified at the very suggestion because he felt he had his own wheelbarrow to push. Chairman Clive Porritt now came to Les's rescue and explained that each new club must be able to fulfil some active function on campus in which it can use union funds for the benefit of the students. The sixty-four dollar question remained. What are ADAF's positive aims which are not fulfilled by other organisations? Is the club for organisation's sake alone? Is it in fact duplicating the present intentions of Monash's right-wing fringe amorously grouped in the DLP club? In what manner does ADAF intend to achieve reasoned debate and to prevent radical action by the student body?

A unanimous C & S executive was unable to accept ADAF without clarification of these points. Les, however, was not content with

Continued on following page



An exercise in the observation and
experience of decadence

Moscow Weeks

PHILLIPPE SHAPIRO

The hotel is enormous. 29 floors in the central section and the wings of about 12 floors each. An entrance hall possibly 40 feet high. How can you tell? Columns of yellow marble. Stone floor. The lift takes me to my room on the 19th floor. There is a concierge in charge of keys on each floor. Mine doesn't speak English or French or German. Nyet! She doesn't smile either.

My room is enormous. The bed eight feet long. The ceiling is 16 feet high. There are two square pillows on the bed, each about 3 feet across. I cannot touch the top of the door. I sit on the toilet and the paper's out of reach. Who have the Russians built this hotel for? A race of giants?

I feel so small. Help! I go to the restaurant to have a meal and the waitresses stand gossiping to each other for 15 minutes before serving me. The food when it finally comes is good. The dining room is on the same scale as the entrance hall. Huge windows on one side and corresponding mirrors on the other. Chandeliers, gold trim, imitation Versailles. It looks at the same time extremely expensive and extremely ugly.

I feel even smaller and rather desperate. I mustn't get hysterical, I'm just tired after the journey. It's not everyday you fly across Siberia in one hop from Tokyo to Moscow. Get some sleep.

I wake up next morning at 3 a.m. unadjusted to the changed time and it's still enormous. I wait hungrily till seven for breakfast. I spend the morning in the Intourist room sorting out papers, bookings, money, exchanges. Each person is intent on impressing you with his authority by obliging you to wait. Most of the hotel bureaucrats are women. The women who clean the floors are the only ones who will smile. One explained to me in signs that the building was symmetrical and that the door I wanted was the equivalent to that one, but on the other side.

The University:

I am at the old University buildings in the centre of Moscow. Now the main University is out in the Lenin Hills. Students everywhere, pushing - "Excuse me. I'm looking round." No-one speaks English. Someone pilots me to an office. A girl is having a heated exchange with someone at a desk. She waves a letter at him. Turns round and calls on me as an ally. "Sorry, I can't speak Russian." "Ah! You speak English. These people, you see, they are impossible!"

Finally she seems to sort it out. "Come. I will show you Moscow State University. And to

think I was going to spend 15 roubles on a telegram, and the letter was here ... ai, ai, ai. We will go by the metro. Have you a 5 kopek piece? Good. Put it in the slot and come through while the light shines. Quick."

The metro is clean and glittering. Each station is decorated in a different style. Walls of marble and various yellow stones. Elegant lamps in groups. Escalators up and down. Even an underground railway looks beautiful when there are no advertisements.

"I come from South America. I'm going back again, I can't stand the climate and the conditions of life. For a student (undergraduate) it's awful to live in the residences. They are going to be more strict this year about the rules. There is no discipline. They shout and play music at two in the morning. They get drunk a lot and make an awful noise. They are sick in the hallways. People have been killed."

"How? What happened?"

"They get drunk. Perhaps they fight. We are three in a little room. There is no privacy. You cannot study. When you want to sleep someone else is doing something. It's too cold to go out in the winter. In some residences there is no hot water. Imagine Moscow in winter and no hot water!" So I told our General Secretary when he came in for the conference: I Party scholarship or not, I'm going back to South America. I cannot live like this! Perhaps I will come back later as an aspirant (post graduate student). They have a room to themselves.

"But the scholarship is good. You can save a lot of money and go travelling in the holidays. Moscow's right in the centre of things. I have been to many parts of the Soviet Union. And of course in summer we go to Europe."

"Here the metro is coming out to cross the river. These are the Lenin Hills. We will walk from here to the University. You see the big building?" I see it. It is about 30 stories high, with a spire on top, and surrounded by other attached buildings, some 20 stories, some less. An even larger version of my hotel.

"Look, we go in this entrance with all the others then we'll get you past the guard. Now the lifts are right in the middle. This centre section is administration and lecture theatres. Residence areas there and there. Other sections for different facilities. You must be very careful not to lose yourself. This building is completely symmetrical, except for the little clock there, see. That side is the front entrance."

The floor is a pattern of black, red and yellow stone. Massive columns to hold the weight of the 30 stories above. The ceiling is high

- perhaps 25 feet. Entrances and exits. No seats. No notices. A steady flow of people of all ages in all directions. They don't talk very much or seem to notice each other. Knock someone by accident and he doesn't even turn round. Crush into the lift and back so as not to obstruct the light beam which closes the doors. People smell of soap and sweat and tobacco. Mainly soap.

"We will visit my friend in the residence section here. He is an aspirant. He is a Soviet citizen. There is another guard to get past. Go in with the crowd and keep walking. Come on."

But we are spotted (my clothes look foreign?). The guard jumps up shouting. We keep walking. He runs after us shouting and pulls me by the arm. The drift of what he says is "come back, don't you understand plain Russian?" It seems to both of us that this is no time to understand plain Russian.

"What's he saying?"
"I don't know."

"He seems excited about something."

Obviously he wants to see our residence passes.

Obviously we don't have any. She grabs a passing student. (They keep moving, no-one stops to help.) "I tell him we're going to see a friend who lives in there."

She gives his name and room number.

I wave my Monash identity card at him.

"Australi Universityet."

He is taken aback. He squints at the unfamiliar writing, loath to admit he can't read it. Perhaps searching the back of his mind to see if there are reciprocal residence agreements between Moscow State University and the University of Australia. Decides not to cause an international incident and lets us pass.

"Hello, I have brought here a student from Australia. We will talk in English."

"Hello. I didn't know you were coming. Did you get past the guard alright?"

"Oh he made a big scandal."

"She spoke only English and pretended to be foreign."

"Mmm". He smiles to himself. "These people are no use to anyone. Come and have some coffee. Do you like my room?"

A fairly small room. Bed, cupboard, bookcase, table and chair, couch. Big windows looking towards the centre of Moscow. On the wall pictures of farms and gardens. Fidel Castro.

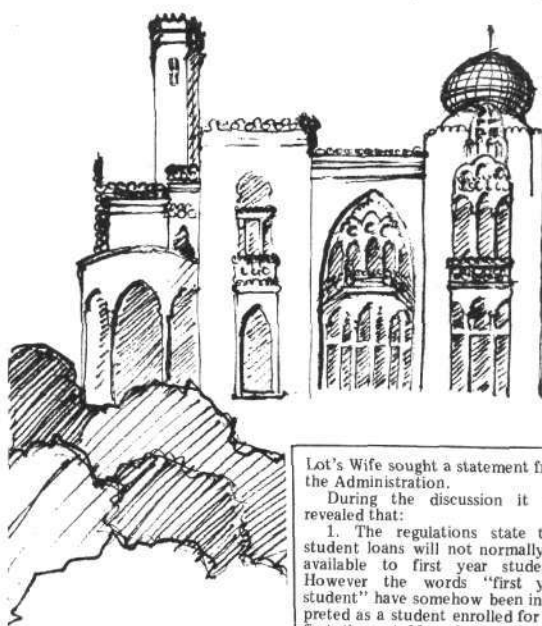
"It's a good life. I have this room. There is a little toilet there. And the kitchen down the hallway. Shall we have some coffee? Do you like Moscow?"

"I like all the parks."

"I love Moscow most in the Autumn. The trees are so beautiful. The colors of the leaves here are unique. We'll go out walking. It's good weather now."

"You are not cold? That is good. You see these are one way streets. That is the rule. But of course late at night when there's not much traffic we ignore these rules and go by the nearest route. You can cross against the red light if no cars are coming. It's not like

Continued on P. 6



Lot's Wife sought a statement from the Administration.

During the discussion it was revealed that:

1. The regulations state that student loans will not normally be available to first year students. However the words "first year student" have somehow been interpreted as a student enrolled for the first time at Monash regardless of how many years he has studied at other universities.

2. Proof of satisfactory academic achievement must usually be demonstrated at Monash. A student who has done well at another university has no guarantee that his academic status will be recognised here.

3. References as to social, financial and academic standing are suspect.

4. A student who terminates a scholarship or course at another university is unlikely to be granted a loan at Monash.

5. A student in unusual circumstances must be remarkably persistent even to gain a hearing.

6. Five applications by other students were not even considered. "The committee today was pretty busy." Yet they finished at 2.30 pm!

7. All applications for reconsideration must go through the same committee.

Lot's Wife spoke to two gentlemen from the Administration:

L.W.: Subject to regulation a student may be granted a loan if the committee is satisfied the applicant has undue financial hardships and satisfactory academic ability.

Administration Man No.1: Normally they interpret that as satisfactory academic ability from Monash.

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NEWS

Continued from P. 4

the two possible forms of remedying the situation - further consultations with Lucy Hunter, Vice-President of C & S, or appeal to C & S Council in April. Failing to get his way Les violently attacked the executive for political discrimination. Is C & S a Communist plot? Certainly the only unreasonable debate and violent action at Monday night's meeting came from Les himself, when he engaged in a vitriolic attack on Lucy Hunter.

Lucy is generally considered to be one of the hardest working members of the executive and Les's comments were both insulting and probably libellous. This was the second time that Les or his followers had made an unreasonable personal attack on Lucy Hunter. This time, however, the C & S executive told him to shut up and consult Lucy or to forget about it. Wait for the next outburst in defence of academic freedom.

Student Loans

After second year engineering student, application for a student loan was refused

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LETTERS

Beau Reed

Friends,
At the risk of appearing presumptuous may I try to explain how I see this question of freedom within the University.

As a citizen of Australia I am part of one of the two most viciously arrogant nations in the world; nations whose chauvinistic attitudes are expressed, at this moment, in unprecedented acts of murder and rapine in south-east Asia. Whether I like this or not I am forced to be an accomplice of each in degree of people who have been my friends.

Tell me about my freedom Mr Morgan. How free am I to do anything that matters? How free are you with your fistful of degrees, that guarantees your security so long as you champion the cause of those perpetrating the bestial obscenity of Vietnam.

So, I repeat "You are as free in a University as in a jail". If you effectively challenge the system in a jail you will be denied its comforts, put in solitary and given bread and water. If you effectively challenge the role of this University, which officially has no policy on Vietnam, and makes no comment on the morality of an occupation of a whole country for some years, you will be denied the institutions benefits and be excluded.

We are free only to be aware of mankind's suffering, we are free to sympathise but not to act. In reacting as you did, Mr Morgan, to my observation, you do not prove me wrong. To prove me wrong, you and the other liberal apologists, I have offended, would need at least to raise your voices to question how the concept of freedom in the University falters with the exclusion of Kerry Langer, Michael Hyde and Ralph Hadden.

Beau Reed

The Hyde Case

Comrades,
Another apparent victory: this time to the D.L.P.s and the barbaric Right Wing Science Professors who are too stupid to fight politics with sane words or sane action.

Mike Hyde has been accused of kicking Steve the Barman by eye-witnesses who either lack eyesight or, more possibly, totally lack political and moral vision. Dr Ian Turner is markedly tepid on the issue - one sees Turner eating cold porridge while Hyde burns.

More dispiritingly, David Freeman says "Hyde will lose all credibility at this Uni." Freeman is astute enough to see that this is the issue. Hyde is faced with a trumped up political charge concerning which, whatever the facts of the matter, he is morally innocent. If he must

pay a fine WE must pay a fine. Hyde has kept his integrity. He must also keep his cool. If this University does not support him it falls into the Fascist hands of the lickspittles of American capitalism - men unworthy even of Matheson's dubious status.

I call on students and staff to support Michael Hyde - on whatever grounds YOU can muster - support Hyde not just as a man but as a servant of the people.

PETER CRAVEN.

Saigon Repression

Friends,
The Moratorium National Coordinating Committee extended an invitation to the Vietnam National Students Union in Saigon to send a delegate to our recent National Anti-War Conference. However, by the time of the Conference we had received no reply to that invitation.

Last week we received the enclosed letter and statement from the Saigon students intended to be read at the Conference and explaining the impossibility of their participation. As you will see from the contents of these documents, political repression in Saigon apparently prevented their reply reaching us in time for the Conference.

Nevertheless, as we believe this material to be of considerable importance to the whole anti-war movement, particularly the on-campus movement, we are seeking to have it published as widely as possible. I am thus writing to you to request that you give urgent consideration to the possibility of publishing the full text of these documents in your student newspaper or any other appropriate publication to which you may have access.

If you are able to arrange this we would appreciate receiving four copies of the publication in which the material appears in order that we can forward this to the Saigon students, as they have requested. If you have any other material which may be of interest to them, we would like to forward it also.

Any other suggestions you may have for building closer links between anti-war forces in this country and the Saigon students would certainly receive our fullest co-operation.

I look forward to hearing from you in the very near future.

Fraternally yours,

K.J. McLeod
NSW Convenor

Dear Friends,

On behalf of the South Vietnamese students, I would like to extend to all of you our best wishes for a successful Anti-war Conference. I am very honored and thankful for your invitation to

participate in this conference. However, we regret not to be able to join you today in these precious moments, as we are not allowed by this government to leave the country. Despite that, please consider us as being present with you in this struggle and always sharing your good causes.

We the Vietnamese students are very impressed by your active struggle against the Australian involvement in the present atrocious war. We admire your courage to continue to make this campaign stronger and stronger despite arrest and repression in your country.

More than ever, it becomes clear to the public opinion in the world that the actual war in Vietnam does not lead anyone to victory but only to the complete destruction of the Vietnamese people. The stubbornness of the U.S. in winning a military war only shows more of its ambition of domination in Asia, particularly in Indochina.

The Vietnamisation program is nothing but a procedure which uses more Vietnamese to kill Vietnamese in order to ease the American conscience and to fool the American public that the war is over while it is expanding more drastically than ever. The Vietnamese people feel betrayed by the Nixon Five-point peace proposal, considering the successive invasion into Cambodia of U.S. troops and the turning over of responsibility to the ARVN troops; considering the U.S. rebombing of North Vietnam and the aggression in Son Tay; and considering the U.S. and ARVN invasion into Laos.

Through its search-and-destroy-the-enemy program, the U.S. has not been able to bring any victory but bring our land to sterilisation with chemical defoliation and cause us to become from an exporter of rice to a U.S. rice-consumer. The presence of U.S. troops in our country has destroyed our traditional family structure, making our fathers their mercenaries and laborers, our mothers and wives prostitutes and our children beggars.

More than once have we, students and responsible citizens raised our voice to call out for justice. However, we have been answered with tear gas, arrest, torture and imprisonment. The Thieu-Ky regime, relying solely on U.S. support of dollars and subtle weapons, has continuously repressed our true voice. Everyone opposing the regime or trying to correct its faults are to be jailed in U.S.-supported prisons.

In front of this humiliating intervention of the U.S. in our internal affairs and in front of the present regime's inability to end this war, we, the students, are determined to struggle until peace and justice comes to our country. The Vietnamese in the past have valiantly defeated the Chinese invaders and the French colonialists.

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Moscow Weeks

Continued from P.5

in Denmark where I hear they wait at crossroads in the middle of the night until the lights turn green."

Near the crossroads a car is parked. It has a blue light on top and on the side is written - "MILITSIA".

"That is our police. I think we will cross the road at the correct spot this time! shaking his head and smiling.

Small groups of people are waiting at the bus stop. The old ladies do not approve of kissing in public. They frown and mutter among themselves. The students kiss.

"Love is hard. Do you not feel it hard? How strange that you and I should come together. So strange. So sad."

The Guided Tour:

This coupon entitles you to one excursion departing from the Metropol Hotel at 9h and 15.20h.

"Ladies and Gentlemen. I'm sorry. We have arrived on time and the bus is not here. I will go to the bus driver's office. If the bus number 36-29 comes here, please occupy it."

"Ladies and Gentlemen. Please notice on your right the apartment houses. In Moscow housing is one of our biggest problems but it is almost solved now. In the World War too many apartments in Moscow were ruined. We have built these houses again and built new ones. Each person is entitled to fifteen square metres.

If he has less than nine square metres he can apply for a new apartment. Some people still live in the communal flats but we hope soon to have separate apartments."

Moscow looks very spacious. Groups of apartment buildings, ten to twelve storeys high built of yellow stones or concrete, surrounded by large areas of park land. The lower floors are devoted to shops, cinemas, "all the conveniences", lawns and avenues and footpaths, and no fences. Trees everywhere, people strolling. Seven million people live in Moscow which, except for the older centre section, is a whole city built on the hi-rise principle, but with buildings well spaced.

The Party:

"We're having a surprise party for my friend from Canada. It's her birthday. Come to the residence on Sunday night." This residence was not in the main University buildings but about half a mile further down the road. One of about five six-storey buildings. Students everywhere, talking.

"Anyone got a two kopek coin for the 'phone?' Lovers on the staircases, in the shrubbery. Where do they go in winter?"

"We're having it in this room, there's more space." The room is about 20' x 10', containing three beds, a wardrobe, a bookcase, a table and two chairs. On the walls there are pictures of Switzerland, Spain, France and Japan. Posters from various youth conferences. Snapshots of two students in front of a statue. In the centre, Che Guevara - underneath, an indistinct picture of a man in a forest.

"That is also the Che."

"What a beautiful party you've made for me! How good to have such wonderful friends." Algerian orange juice and red wine, Russian cakes and vodka, Francoise Hardy on the gramophone.

"You've no idea what trouble we had arranging this party as a surprise. We'd arranged for her boyfriend to take her out so we could set it up. Then she said she didn't feel like going out, but finally she went. Then it was the special Sunday when we have to clean out the residence - the halls and kitchens also. My room-mates were so proud of themselves. They think they are so good, so, so socialist because one Sunday in the year the halls are clean. I got very angry with them. I told them they are hypocrites. I get very angry and make speeches, you see. I am a Communist."

"But aren't they Communists?"

"Ai! They are Soviet citizens." "Here is another friend. He is Venezuelan. He will talk to you in Spanish even though you can't follow - Venezuelans always talk to everybody."

"Who's for vodka and orange?"

"Just vodka."

"You're becoming Russian?"

"Don't, don't drink so much. YOU'll get like them. I don't want you to."

"But he's not drunk."

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COMMENCEMENT BALLS

Continued on P. 16

Godard and Cinemarxism

"I rewrote Althusser: A
POLITICAL FILM IS
OBLIGED TO DISCOVER
WHAT IT HAS INVENTED."

Jean-Luc Godard (1969)

What a person thinks he knows depends so much on the way he looks at things, that it is tempting to believe that it is this mode of reflection — this structure of our cognitive framework that expresses itself thru a person rather than vice versa.

French Marxist Louis Althusser has reminded us that the way we look at things directly — our immediate reflection (i.e. prior to mediation) — has a logic of its own: an inner structural unity which he calls a "problematic", and whose construction is a vital element in teaching us how to read a text in order to produce it for ourselves. In teaching us how to read a text via its problematic we can rediscover and create the principles of the Marxian dialectic.

French psychiatrist Michel Foucault has used a similar concept to — beneath the language of psychiatry — that monologue of reason about madness — to discover the silent dialogue between Reason and Non-Reason. In his "history of madness in the Age of Reason", it is the absence of discourse involved by Reason's subjugation of Non-Reason that Foucault attempts to explain: not a history of the language (monologue) but an archaeology of the silence.

Godard too, has begun to question the silence of what he calls 'bourgeois film' and has attempted to establish a new discourse for cinema — to establish a new basis for dialogue between screen and viewer, one that has been long contained into silence by the monologue of New Wave films. If Althusser has taught us how to produce from Marx a theoretical practice in our new reading, Godard is in the process of teaching us how to produce from cinemarx a revolutionary culture in our new viewing.

Why do we need to learn how to read? Basically Althusser says, in order to be able to specify the meaning of 'ideology' — to explain in what sense books (and films) are ideological and this means they need to be analysed. To call a world-view ideological without explaining what is meant by this most complex concept is just noise. An ideology needs to be analysed and for Althusser this analysis proceeds in a fashion analogous to psychoanalysis: in the Freudian analyst's attempt to discover and construct the "unconscious" of a patient. For the very good reason that ideology has little to do with consciousness or deliberate falsification, or again intentional manipulation of people for certain malevolent ends. Ideology is fundamentally an unconscious relation between man and the world.

An ideology is not simply to be taken as an explicit given — the articulated statements of a thinker (philosopher or director). It must be exhumed, extracted and constructed from his works; because a thinker thinks thru it and in it and

hence is not aware of it. In this sense an ideology must be approached in terms of its absences as well as of its explicit statements — of what it does not say as well as of what it does say. The silences of an ideology (its absence of problems) is integral to its visible and vocal articulations.

This is why we need to construct the 'inner structural unity' of a text by way of its problematic — to discover the mode of reflection through which a person sees the world. This mode of reflection not only organises the sorts of avowors we come up with, but rigorously affects what we are going to consider as important questions. It is not only the problems we raise but also the problems we don't raise (the absence of problems) that constitutes the 'way we look at things'. To put this provocatively (in Althusser's terms), our vision is made up of the invisible as well as the visible, and the organic link binding the invisible to the visible.

Within the terrain of this 'inner conceptual unity' or "problematic", it is not primarily the answers people give but the sorts of questions they ask that is the kernel of an ideology. It was not, for example the answers that philosophy offered that Marx considered to be the essence of the 'German Ideology' but rather the questions to which the answers were a response or non-response to; and not just their questions but the absence of questions that distinguished philosophy as an ideology. "Not only in their answers but also in their questions there was a mystification."

It is vital then not to take an ideology's conception of itself for its real position — not to begin with its 'answers' nor even with its explicit assumptions — but with a question about the questions which are raised. What is objectionable about an ideology is not that its answers do not coherently follow from its assumptions, not that it does not provide us with certain practical answers, nor even that it provides answers to questions that are never posed; but that the questions to which an ideology provides answers are not the real questions and are not the real problems with which a society (as distinct from particular interests) at any given moment is confronted.

In order to return to the issue of just what these "real problems" are, I want to introduce one more concept of Althusser's — the concept of "overdetermination".

Althusser argues that Marx's concept of 'contradiction' (like Lenin's and Mao's) is fundamentally different from that of Hegel's which posits a basically simple opposition between positivity and negativity. Rather, it is 'overdetermined' in the sense Freud used it in his interpretation of dreams — namely that any single dream image or symbol is never simple or unique but is the condensation or compression of a number of dream thoughts into a single image. It is in terms of the concept of 'political overdetermination' that I suggest Godard's *Sympathy for the Devil* introduces us to question the meaning of revolutionary cinema.

In the structure of *Sympathy*, political overdetermination means

1. that there is no single, unique meaning attached to any image or symbol that arises in each frame — rather each image is complexly related to its scene and is subject to a possible host of meanings.
2. there is no theme (in the usual sense) to thread its way and establish a unity into the film —

but is rather a composition of four autonomous and not uniquely interdependent scene structures. While there is no pre-existent harmony (of plot) or an even development between these structures (of which one conspicuously dominates), there is nevertheless a possible complex unity, but this is something to be achieved.

These conditions imply first of all, that it is meaningless to attempt to view the film in a manner we have become accustomed to — i.e. thru the eyes of the director (in terms of attempting to grasp a pre-existent theme or plot). 'Meaning' for the film cannot be established in terms of a "what-is-the-director-trying-to-say" approach — precisely because the question of 'intentionality' has been eliminated from the start.

The film precludes the possibility of asking these sorts of

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questions by its very structure and in this way is radical in refusing to accept the egocentricity of New Wave cinema which has been imposed on to western audiences. In other words it radically rejects the establishment of a film from the standpoint of the director as super-star — which can be seen as merely an avant-garde step from the Hollywood formula of actor/actress as super-star. In this sense *Sympathy* represents a self-criticism of Godard's earlier movies, and more significantly a critique of the 'Auteur theory' (Bazin) which dominated continental cinema in the decade prior to the film's release.

Following from this *Sympathy* represents a challenge to the traditional attitude of the viewer — first in his acquiescence to the hegemony of the director, and secondly in

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THE CONFESSION

"ONE OF YEAR'S 10 BEST!"

—Stewart Klein,
WNEW-TV

—William Wolf,
Cue

—Joseph Gelmis,
Newsday

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HORROR STORY, DONE IN THE
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—Kathleen Carroll, N.Y. Daily News

"A FASCINATING FILM! YVES
MONTAND — A BRAVURA
PERFORMANCE! BEAUTIFUL!"
—Judith Crist, New York Magazine

"ONE OF THE BEST PICTURES OF THE
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THE LOT'S WIFE CORRESPONDENCE

LOT'S WIFE has had a number of problems over the last few weeks. Not the least of which was the act of putting out a newspaper. We have also had to face a number of attacks from various quar-

ters, mainly from official student bodies.

These attacks centred upon our advertising policy, which was rejected in part by a student general meeting last week, our alleged mishandling

of funds, our deviation from our original policy statement and various personal qualities of the Editors and the staff of Lot's Wife.

We have been instructed by a General Meeting of students

to revert to our original policy statement. This we resolve to do, within the bounds of possibility and reason.

We print here a number of letters relevant to the attacks made on us and the resulting situation.

conduct a full scale running war with the "bureaucrats", whoever they may be - hardly a healthy attitude at the beginning of one's term. Further, I am at a loss to see in what way anyone was "busted". Fundamentally, two decisions were made.

Firstly, Lot's Wife would be given four weeks to test the financial aspect of the problem. Secondly, a general meeting of students would be held on the matter. Could you please explain how these decisions have bureaucratically frustrated your newspaper's policies.

Yours,
TOM MAY

FREEMAN

Dear David,

As a member of the Publications Committee of M.A.S. I call upon you and Mr Robert King, a self appointed co-editor, to resign immediately as the editors of Lot's Wife.

You were appointed editor of Lot's Wife by a five man committee after that committee had thoroughly studied your policy submission. You were expected to stick very closely to that policy. BUT YOU HAVE MARKEDLY CHANGED YOUR POLICY SINCE YOU WERE APPOINTED EDITOR.

Further, you have put your new policy into effect without the approval of the committee that appointed you. Let me give you just some of the obvious examples.

Advertising Policy

In your policy submission you state:

"We would improve links with the Careers and Appointment office who have provided much of the advertising in Lot's Wife in the past." and

"As 'Honi Soit' in Sydney has shown there is no reason why Lot's Wife should not at least cover production costs."

Now, however, you have stated that you will NOT accept ads from the Careers and Appointment Office and do not think it is reasonable for us to expect you to cover production costs. I believe your policy in this area is against the wishes of the majority of students at this university; economic suicide for the paper and blatantly dishonest in view of your original policy submissions.

News Stories

You Stated in your policy submission that:

"News stories will be expressed in an objective style; will be conveying information and will be clear, direct and concise." and

"News photographs will be utilised to a greater extent" and

"Local news will be more rigorously pursued. Reporters will cover the minutes of Council meetings, PAC, Union Board, Faculty and Prof. Boards, as well as A.E. and General News. The major political clubs, where important events tend to originate, will be CONSTANTLY covered."

I charge you with having totally ignored ALL of these promises. Indeed, even Mr Mark Taft, with very good reason, writes in the last Lot's Wife, "It is surprising that such a distorted and factitious report reflecting on draft resistance in general and my case in particular could appear in this paper."

Mr Dunstan you have indeed turned Lot's Wife into a paper filled with left rhetoric and "radical bilge water" and the only decent thing for you to do is RESIGN.

I believe that you are producing Lot's Wife, not for the majority of Monash University students who pay for the paper, but for your

underground lefty friends throughout Melbourne. It is for this reason AND NO OTHER, that you are now distributing it outside the University.

Mr Dunstan as I know full well that you will NOT resign as I have asked - the Left won't let you - at least have the guts to get out from behind Rowley and Gingold and meet me in a public debate on your policies and actions, as soon as possible.

David Freeman
Member and former Chairman
Publications Committee

CANDLER & LEES

Dear Sir,

Whilst not feeling the vehemence obviously felt by Mr David Freeman, as members of the five-man committee which appointed you we feel that you ought to resign. We reluctantly call upon you to take this step as we now believe you have no intention of returning to the policy you submitted with your application for editorship of Lot's Wife.

It was on the basis of this policy that we decided yours was the stronger application. We are now alarmed by your obvious departures from this policy. Firstly, you have adopted an editorial and advertising policy which borders upon censorship and departs radically from the open-minded policy you promised. Secondly, as the policy directly affects every student, both financially as sponsors and editorially as readers and contributors, we are alarmed at your apparent dishonesty and high-handedness in this matter.

Therefore, we feel bound to call upon you to revert to your submitted policy or, as you seem adamant in pursuing your new policy, we must call upon you to resign.

Dear Sir,

Further to the letter written to you yesterday by Brian Candler and myself, may I now ask that when the letter is printed in the next edition of Lot's Wife the title "Chairman Public Affairs Committee" which appeared under my signature, be removed and replaced by the title, Member of the five-man Lot's Wife Editorship Selection Committee"

I would have hoped that in the circumstances that have arisen you would treat the call for your resignation with more seriousness. As I remarked to your newly appointed advertising manager, Mike Hyde, only recently, a majority of the five-man committee which appointed you, now asks for your resignation.

In the meantime

Yours sincerely
Stephen Lees
Engineering IV

CANDLER

Dear Sir,

I would like to make exactly the same request with respect to the deletion of the title "Chairman of A.E." and its replacement by "Member of the five-man Lot's Wife Editorship Selection Com-

Yours sincerely,

BRIAN J. CANDLER
Chairman,
Admin. Exec.,
M.A.S.

STEPHEN LEES
Chairman,
Public Affairs Committee.

LEES

mittee". Further I endorse Mr Lees' second remark.

Yours Sincerely
Brian J. Candler

MAY

Dear Sir,

I refer to the article entitled Busted by Bureaucrats - The Lot's Wife Fiasco Pt. 1. (Lot's Wife 18/3/71).

1. The article concludes "It has already become obvious that all the stands that have been taken on this issue have been motivated by political beliefs." During the Administrative Executive Meeting which I attended on this matter, I constantly reiterated that the issue should be viewed from two standpoints.

(a) Financial - whether Lot's Wife could meet its budgetary commitments and

(b) ideological. - It is difficult to see how the first of these could be construed as "motivated by political beliefs". As to the second, I stressed that it was not the province of the Administrative Executive to express a preference for or against the political philosophies underlying Lot's Wife editorial policy. But, since I see the policy regarding the rejection of certain advertisements as parallel to the policy of a defeated motion at a student general meeting, I believe that the matter should be resolved not by bureaucrats, - editor, publications committee or administrative executive - but by students at a general meeting.

2. The title of the article suggests that Lot's Wife intends to

GOLDSCHLAGER

Sir,

I would like to speak out strongly against the recent allegation in Lot's Wife (vol XI, No. 2, p.3) that I am linked with Nazism. For any Jewish person, who lost almost all his family by the hands of Nazism, such an allegation is of the most revolting nature.

I feel little surprise that the editor of Lot's Wife did not sign his name to the article, nor did any of his staff. Apparently they don't even have the courage of their convictions and would prefer to libel behind the protective cloak of anonymity.

For the extreme left to even print such statements shows their utter bankruptcy of decency. If they cannot eliminate their opposition by violence and intimidation, they attempt to do it by ridicule and propaganda.

The Alliance for the Defence of Academic Freedom was set up primarily to restore a climate of free discussion to the University; to replace violence, occupation, injury to persons and damage to property by a spirit of discussion and debate; and to reintroduce an impartial hearing of all viewpoints and an honest search for truth, which are indeed the basic aims of any free University.

The meeting which was misreported in Lot's Wife occurred on Friday at lunchtime. Some people came because they were genuinely interested in the Alliance. A group of 29 people then invaded the meeting and made it impossible for it to continue. I recognised some of the students who disrupted the meeting.

Involved were Richard Tees (New Left), David Calaghan (New Left) - when it comes to quelling opposition to violence, the New Left can certainly mobilise quickly - and Peter Higgins (a sheepish follower).

In conclusion I make the following statement. I hereby openly demand of David Dunstan, the editor of Lot's Wife, that he make a complete apology publicly for the ludicrous allegations about me in the March 18th edition of Lot's Wife.

LES GOLDSCHLAGER

KERR RESIGNS

Comrades & Friends,

A good newspaper is like the seduction of a woman - it's impossible!

To discuss it in terms of money or power is to degrade both the act of putting out a newspaper and the actors. I feel too much the degradation around slowly getting to me, I feel I must get out to save my head from deadening.

I regret leaving you. I believe you are the people with the vision and the potential to create a joyful paper.

Good luck for the future. I hope the bureaucrats, whose vision is the dry dust of empty skulls, will be smashed and you will survive to sing your song for liberation.

Duncan Kerr,
Layout Artist (issue No.2)



Robert King and David Dunstan

"... all we can do now is to resist international dictatorship; to resist on a world scale; and to resist by means which are not in contradiction with the end we seek." Albert Camus

A SUMMER OFFENSIVE - its memory

The Organisation of the
Draft Resisters Union

In 1964, conscription of 20-year-old males was introduced by the Liberal Government. Ostensibly, at that time, conscription was to be used only "for home training". Six months later, in 1965, the true intention became apparent - to buy political support from America by aiding her oppressive intervention in Vietnam. The graves of over 400 young Australians are monuments to this pact.

EARLY ACTIVITY

Anti-conscription activity was widespread throughout Australia, culminating in the formation of the Youth Campaign Against Conscription. This organisation was responsible for most of the anti-conscription activity aimed at influencing the result of the 1966 General Elections. The demoralising results of this election considerably deflated the anti-conscription movement.

Perhaps a significant reason for the absolute failure and collapse of the Y.C.A.C. and similar bodies was their treatment of conscription and the Vietnam war as symptoms of the general malaise of our society - not as logical and inevitable outcomes of the ideological hegemony which serves to preserve our socio-economic structure.

In the late 60s, many radical organisations began to form along lines based on a more coherent political analysis. These organisations were prepared to relate their activities, with respect to conscription and the Vietnam war, to a broader, more encompassing understanding of the contradictions within the system.

There still remained a very real need, however, for an organisation which in practice confined itself to anti-conscription and anti-imperialist activity but was based upon a program that took into account the wider implications of such a system as conscription; an organisation which would provide a united front of non-compliers against the National Service Act plus a centre of co-ordination for anti-conscription activity.

D.R.U.

This void was filled with the formation, in June, 1970, of the Draft Resistance Union at a conference between 50 non-compliers. Among motions adopted as to its program at this Melbourne meeting were the following:

(1) Membership of the D.R.U. shall be open to all persons who have refused to comply with the National Service Act together with

those intending future non-compliance.

(2) D.R.U. recommends to other groups that they make the guiding principles of any anti-conscription campaign the immediate repeal of the N.S. Act and the immediate end to the Australian support for American imperialism, rather than simply the release of jailed objectors.

(3) We call upon the broader draft resistance organisation to work in co-operation with us in setting up an effective underground and sufficient sanctuaries to provide the basis for a sustained public campaign immediately police are in pursuit of draft resisters.

And so the stage was set for a viable co-ordinated campaign against the N.S. Act as part of an overall program of developing political awareness. Moderate success has been achieved. There are now D.R.U.'s in S.A., N.S.W., and Queensland, as well as Melbourne. An effective underground is in operation - Paul Fox and Ian Turner (both having warrants issued for their arrest for failing to obey call-up notices) have been able to remain "free" since September 1970.

During the Christmas vacation, just completed, a successful 'summer offensive' was held at several Victorian beaches - films, pamphlets and speakers at various meetings all served to implement a program of radical politics centred around Draft Resistance.

GOVERNMENT REACTION

Predictably, the Government has been hesitant in jailing for two years more than a minority (usually those being inarticulate or isolated from any organisation) of those who have refused to comply with call-up notices.

Both the general quiescence and assimilation of the working class (in particular) into society as a whole, with the resulting loss of class consciousness, tends to inhibit and curtail active opposition to a particular law. The Government has no need to be blatantly active in taking repressive actions - society does the dirty work and is more conducive to a creeping form of repression. Hence "The Government... (has been) reluctant to... prosecute those few individuals who are pressing ahead and risk the embarrassment of bad publicity, the creation of martyrs - by prosecuting a handful of university students."

Basically, young Australians choose to register because of the nature of the Australian society, and their interpretation of their rightful role within society. (This sentence could be rewritten with the word "choose" being replaced by "refuse" and still be accurate.)

The strong conformist tendency in Australia further enforces compliance with laws - for non-compliance is a criticism of Australian society, and criticism is the one thing neo-capitalist society cannot take. Conformist pressures then, take on a cumulative nature - because of these pressures less and less deviate from society's more, resulting in more adherents to the

code of conformity. The harmonious integration of classes, the identification with the Establishment, the grasping for the "Good Life" - all serve to diminish dissent to being little more than a few mumbled words.

The Government can afford to choose to ignore virtually all of those who silently dodge the draft (latest National Service figures show that there are 11,500 defaulters) and only a handful of those who publicly resist. The words of A.E.J. Muste seem pertinent - "To create the impression at least of outward unanimity, the impression that there is no real opposition, is something for which all dictators and military leaders strive assiduously."

The conscientious objector's clause within the N.S. Act serves a similar purpose of reducing dissent. By allowing a predictably small number to take advantage of C.O. status, as with the predictably small number of non-compliers, allows the machinery of National Service to generally run smoothly. C.O.'s then, paradoxically, actually abet the conscription system which, because of its complicity with war, they profess to abhor. Whilst the DRU has adhered to the policy of helping in any way possible those who wish to seek C.O. status, our advice has always been to such people to think about whether their reasons for becoming a C.O. are actually being fulfilled by such a course of action.

The voice of the individual conscience is becoming less able to be heard in today's society, where the powers of the State are becoming more and more

stifling... When one ceases to be in a position to have the right to self-determine one's participation in a war, with all its connotations of killing and oppression, then the society which has bred this situation fails to be a democracy. The Tribunal at the Nuremberg trials directed that "crimes against International Law are committed by man, not by abstract entities, and only by punishing individuals who committed such crimes can the provisions of International Law be enforced."

LIBERATION!

Those of us who are subjected to make a choice regarding compliance with the National Service Act are, in a way, fortunate - for the very system which has perpetrated the moral bankruptcy demonstrated by the Indo-Chinese conflict, the quasi-slavery of conscription has given us paradoxically a weapon to resist that system. Non-compliance can thus be a tool to be used as a lever against those people and institutions which have made its implementation possible. Or, more eloquently in the words of Michael Hamel-Green - "I am privileged to have an avenue of resistance that is denied many others in a selective system of conscription (though of course, it is open to all to urge and support draft resistance)... I reassert my freedom precisely within the prison walls that aim to constrain me. I am glad, too, to have been snatched from a purely private and alienated existence to one in which I can feel and act rationally upon, a sense of human relation to my fellow man."

Continued P. 10



YOU CAN
MEET ALL
THE DOWN-
-AND-OUTS
DOWN THE
NOTT. HILL PUB

The Nottinghill
Hotel

TIMOTHY LEARY
"THE POLITICS
OF ECSTASY"
NOW AVAILABLE
IN PALADIN

VENERABLE UNIVERSITIES

The growth of the Italian student movement

By Joanna Jasielska

THE SCANDAL that broke out at the end of this past spring at Rome University is not the first of its kind. And it is certainly not the last. So far, investigations have unearthed more than four hundred instances of false doctoral diplomas. Results of investigations in Milan, Turin, Naples and Palermo will probably not prove very different, judging from the justified suspicion that already exists.

Ever since 1925, the Italian criminal code has made mention of false university diplomas. A sentence ranging from three months to three years awaits the parties of both sides — those selling and those buying the diplomas. But a solution to the problem itself is not easy. In Italy, the social prestige of someone with a university or university-level education has always been high. In recent years, in connection with the industrialisation of the country and the growing importance of education in the general process of development, it has become even greater. Every year, the Italian universities turn out about 50,000 graduates, so-called "laureates." The diploma opens the doors to a career and doubles the graduate's social prestige. So there's nothing to wonder at if a well-to-do but not very bright student buys a key guaranteed to open the doors to the future for him. One need not have very great scruples either, for the whole procedure seems to be perfectly legal: On bulletin boards in university vestibules there always are notices — perhaps pinned on the side, but not too far away to escape attention — announcing something like the following: "For information about any and all assistance to complete one's studies, call number . . ."

This "all-round assistance" costs from 48,000 to 240,000 lira, depending on the grades the "graduate" wishes to see on his diploma. The university examining commission consists of eleven persons — professors and associate professors (*dozzenti*). Each of them can award the candidate under examination a maximum of ten points. Thus, the candidate can gain at most 110 points (*con laude*); the least number of points needed to graduate and obtain a "laureate" is 66.

It takes more than good will to obtain the requisite knowledge to graduate. For instance, there are about 450,000 students attending Italian universities. But all uni-

versities altogether have places only for 140,000 students in lecture-halls and practical work. These rooms, of course, are not divided up proportionally and thus it happens that some universities, although overcrowded, manage somehow to impart an education, whereas the situation at others is beyond description — for instance, at the School of Literature and Philosophy in Rome, which at the beginning of the 1969 academic year had 7,927 students enrolled although it had at its disposal only 1,458 places. The Rector of the School, Prof. Alberto Ghisalberti, resigned from his post and declared: "If we allow everyone to attend every lecture every day, then perhaps we can expect some sort of action." Italian students had to wait a comparatively long time for this action to begin, longer than their colleagues in the United States, France or West Germany. Only in 1968 were the first occupation (sit-in) strikes launched; most of them were of short duration and were not very bold demonstrations. But dissatisfaction with existing conditions was so great that in the course of a mere two years the revolutionary movement, called *movimento studentesco*, shook the very foundations of the Italian "venerable" university system.

POLITICAL TENDENCIES

In Italy, there never were many common points between the modern, advanced North and the backward South. This bridge was first built by students. For many different reasons there are no individual leaders heading this movement. Decisions about all actions are issued by a committee which represents both the university and several groups with diverse orientations. Only five to ten per cent of the student body is politically active in Trotskyite, Maoist and Castroite directions. But this relatively small percentage has a considerable influence on the entire movement. A para-military organisational system, contributions from members, the organised sale of their publications and making money by giving interviews is their financial source of income essential for further activities.

In the name of magic words — like Mao, Trotsky or Che Guevara — they fight against the authorities, the church, the press, American imperialism, in short against every-

thing representing the "Establishment." At a mass meeting called not long ago in Genoa, one of the speakers pointed to the statue of the famous Italian revolutionary, Giuseppe Mazzini, and declared: "People like him built up this country and we're going to tear it down!"

But such radical slogans do not express the aims of most students. Common sense tells them that they have to complete their studies and thus open the way to a creative — and at the same time — very advantageous place in society. But the Italian university today does not offer them the best conditions for fulfilling this, with some 450,000 students — and, as opposed to this, a mere 10,000 scientific workers including 2,800 professors, a shortage of places in lecture-halls and scientific departments equipped at an almost medieval level.

The final results, therefore, are pitiful: a graduate of a higher technical school attains an educational level comparable to that of a third-year student in the United States or Sweden. "A university assistant is the only person having access to instruments. He does experiments on his table and repeats them several times so that all can see," says a physics student of Rome. What does this mean? Very often students, particularly those studying technical subjects, stand in line in front of the laboratories for two hours before lecture time, in order to get a better place in the lecture-hall, because it is not easy to determine what the assistant is doing on his table from the back of an overcrowded room.

"DIVISION OF LABOUR"

These university assistants are the only scholars in daily contact with the students. Working beyond their own strength, they often remain assistants for ten or more years. They have no time to devote to their own scientific work — and even if they did find the time to finish their graduate studies, nothing would be changed. For no perspectives for the future would open up before them. This is because the power concentrated in the hands of the professors is absolute; they form an almost completely closed caste. The rules they have established for themselves exclude such "trivial" work as lecturing. Instead, they devote themselves to other duties — for instance, they are excellently paid advisers for industrial plants (it is interesting to note that in privately-owned industrial corporations, *il dottore* earns an average of fifty per cent more than he would as a state employee) or Members of Parliament, or else they are employed in the administrative apparatus. Most doctors of law and medicine — professors — have very widespread private practices which take up much of their time. Professors of political science include, among others, former Prime Minister Aldo Moro, Amintore Fanfani and many others. It would be difficult to expect them to take up the cudgels in defence of university matters. One professor from Cagliari (Sardinia) was not at the University the whole of last year, not even once. The University Council therefore decided, by a majority of votes, to relieve him of this post. The professor, who learned of this decision and who *inter alia*, works as a state sub-secretary in the Defence Ministry, flew by special military plane to Sardinia and managed to convince the dis-

satisfied staff of his extraordinary importance to the university.

For centuries, old venerable universities in Padua, Bologna and Florence have attracted students from all of Europe. At the present time, we can see an opposite tendency — young Italians go abroad to study. Enrico Parelli decided to study medicine in Sweden; his colleague, Ugo Umberto, chose the London School of Economics in England. Enrico has the following to say:

"My parents are not wealthy enough for me to be able to afford to lose several years acquiring a very ordinary education in Bologna. The situation is extremely bad. Of course, I took part in protest actions and in the end I was sent down from the university for two years. During this time, I am certain to finish my studies in Sweden, even though it will be very difficult for me to make up the difference in the study curriculum."

STUDENT STRIKES

Students are not alone in their criticism. Millions of industrial and administrative employees have expressed their discontent through strikes that break out in Italy almost every day. But it cannot be said that the workers and the students are united. Most of the students are of middle or petty bourgeois origin. Only 13 per cent

of the students are children of working-class families. An underpaid lathe operator or postman finds it hard to believe that the most important problem for an elegantly dressed student is the good and welfare of the working people. Another problem hindering understanding has been the rise, in recent times, of neo-fascist tendencies; the latter's followers, though they are not many in number, often eclipse the others, precisely due to the sinister danger they represent.

Nor do the continual governmental crises help to improve the situation. Despite everything, however, the student movement has attained certain successes. State stipends were doubled in 1969 and they are expected to be further increased this year. In the course of the next few years, there is a plan to create 20,000 professorial posts with the proviso that appointees must take a greater part in the teaching process.

But will all this suffice to alleviate or remove the existing tension? This is very doubtful. Perhaps it might have still been possible when dissatisfaction was confined behind the walls of the university. The new demands, which are very often purely political, will be difficult to meet at present. Youth has taken to the streets. And a lack of real, living contact between students and scientific personnel will certainly not facilitate their return to the lecture-halls.



Summer Offensive

Continued from previous page.

Surely the most extreme violation of individual freedom is to force man to kill others with whom they have no legitimate quarrel?

RESISTANCE

If you want to join the resistance, what do you do?

White to the Draft Resistance Union at: Box 40, Hightet or attend one of the Thursday night weekly meetings at the Unitarian Church Hall Grey Street, East Melbourne — 7.30 p.m.

Realise that even if you have registered and/or have obtained deferments, it is not too late to resist conscription, for your own personal sake and for the sake of all 20-year-olds forced to undergo slavery which is in direct opposition to the U.N. Declaration of Human Rights. ~~They forced us to hand over their~~ consciences to the military machine, and forced to further the expansion of the military and economic interests of the U.S. at the expense of the "underdeveloped" countries.

There are over 200 people at present who have not complied with the National Service Act (and have publicly announced this). After the next registration period, there will be more. You must decide to take a serious step which can lead to imprisonment, or which can lead to the repeal of conscription.

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Cooper Pedy — 5 day tour to the Cooper Pedy opal fields, South Australia, departing Thursday evening 8th April. Fare — \$65.

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All travel in luxury touring coach. Meals and general equipment provided. Apply for detailed itineraries.

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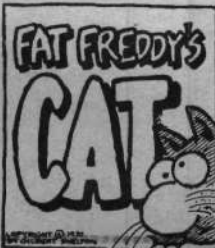
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Enclosed is my trifling
three dollars.

THOSE FABULOUS FURRY FREAK BROTHERS



Charles

— his la and Tes

I give to man what he deserves . . . himself, and what he has done to others shall be done to him. To live along forever and ever, no death or relief from his misery. Woman . . . I leave her unsatisfied, drifting in the infinite abyss of nothing with no end. People of this planet . . . I leave you with no eyes to see with, for you have shut your eyes to love . . . no ears to hear with for you have heard not but your own laughter at God. No mouth to speak your lies, for with your mouth you have tricked only yourselves. No body to move with, for you have killed, cluttered, abused and misused everything in this world.

I promised you life forever, this you have always had . . . there is no death, you have been and you will always be your world, with no end. And now it's time to stop the time, and everyone must live with self forever, no end.

My soul I give to the children . . . whose love is, before Mother, Dad, church and school has formed their love into moulds of soldiers for war against themselves.

To the animals I give a job to taking care of God's children, showing them where to find food, showing them where to hide from danger . . . to bring them back to God's earth garden.

To servants and slaves, I leave you scars and deep wells of sorrow, carved in your soul by man's ignorance as vessels to be filled with God's love and joy.

I give my sun to burn in the sky for its own experience. Its energy will never fail. The mountains, villages, rivers, oceans belong to themselves. And to this world I give my life, my peace.

I have come from nothing . . . I am nothing and wish to be one with nothing. Endless, to go nowhere . . . away from nothing, to nothing, for nothing, seeing nothing, hearing nothing, no movement, still, peace. No sound, no experience complete. One with the nothing to be.

This thought I leave to self to find in self for self to be with self. As you have judged, so shall you be judged. My father is the prisons. I have taken on reflections of all men that I have lived with behind the walls. I have looked up to the least of you.

Men who you may think are bad . . . are not! Much of God's love is locked in rows of cages, put there by lesser people who look down on others. Any man who looks down on another and

judges his fellow man is lacking in himself. What kind of man would lock his brother up and take away God's sunshine?

The same man shoots the eagle from the sky, murders the meek and humble of heart. In the name of Christian Justice he covers the truth behind black robes locking love away in tombs of death.

Most men in jail are black men who are growing tired of being used in the white man's game. Mexicans who have never had a chance to live on their own land after it was taken from them, only the poor whites that no one wants — anyone who stands up to be man and cries for a chance for something better than what's been handed him, always trying to come up to society's standards, trying so hard to adjust to a world where adjustment is to live a lie that you have been taught to believe.

I like the prison people better than the ones on the outside. Inside men often open up and tell each other the truth. Much brotherhood is there! Most talk is of women, making love, or trying to understand where they went wrong, using a sick society to judge themselves by. They take on your bad so you can be good.

Love has always been down. When men get out of prison, with no one to help, feeling out of place, trying hard to make it in a world far worse in the lie than the one they came from, they fall and come back to prison talking years of the days or months of freedom, blaming themselves, taking on society's guilt, wanting to make it, starting all over to rehabilitate — a look at the sunshine to a lost man trying to understand and adjust to a world he looks up to, when in reality that world is far below him. The men in prison never judged you. They never lock you in cells . . . but they are tired of dying in jail for your mistakes, suffering for the sins of a sick society.

I say all of that to say this. Your society speaks of revolution. Justice will come when the prisons are opened, and then justice will be paid to all who have stood in judgment over this world. Anyone who locks somebody up, should be locked up. Anyone who places himself in a seat to judge, should be judged by the very same people he has misused and abused. Who would understand justice better than someone who has been judged by these madmen who look down at us?

I'm tired of looking up at your lie, your justice, Society and wars must stop and if I must do it by myself, I will stop this madness.

Look at your love. Look to the prisons for the answer to world problems. When my father speaks he will pay back with justice a debt long overdue. This world will come to peace when the people stand united against oppression for one purpose, the cause being justice. Your justice and your judges are locked in jails and prisons. You have judged them, so shall you be judged by them. Anything that you are afraid of is a reflection of your guilt for the wrong that you have done to it. Each man has

My father is the prison
have taken on reflection
that I have lived with
walls. I have looked up
of you.

I am ashamed of being
I divorce myself from
machine that most pe
knees, talking of revol
your men and your so
making this war mach
enough guts to see tha
his head cut off.



Manson

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his own judgment. The only wrong is the wrong done to you. Each man should have his own freedom.
If we, the people, have any love or understanding we would open up all prisons, all jails and let the chips fall, stand, face ourselves for what we are for what we have done in the name of government, and help bring this world to peace.
My judge is me and I am judging you as you have judged me. When my father speaks, anyone outside his love deserves what they get. This courtroom has shown that they have locked away many men with the freedom and justice for all bullshit lie, I say to the people, if you want to see justice, open every cage and let everyone have the freedom that God gives. These judges and policemen, governments have played God long enough, placing themselves above any darker, smaller, or different than them. Stop it we must, or he will kill all of it.
I am ashamed of being called an American. I divorce myself from this money machine, that most people worship on their knees, talking of revolution, prostituting your men and your souls to their jobs, making this war machine move, with not enough guts to see that this judge needs his head cut off.

Come help me fight this beast. I lay in my grave with other people who have been put here by the black-robed extension of the false prophet-preacher. You'd better pick your side. God is with me and I'm not going to be playing any game but the game of bringing peace and justice to your unjust society. The last battle is on your doorstep and the slaves of the machine had better get their heels to clocking for I'm but a flute that my father whistles through and the tune has never been heard on this planet. Your fathers have kept you in darkness. Hiding the truth from you so that they could keep control over you.
This is your world as much as it is mine. You have been taught not to kill and the teacher who teaches you this is always killing. You want revolution, but you can't kill, nor are you willing to give up your life and be killed to stop others from being killed. If you don't stand up to stop this madness, then you are a part of it. Your mother-wife won't let you off from your job to fight the police because you would miss a car payment or the rent would be due, and where would the food come from? Your underground leaders are talking and selling books. Where is the action? Everyone is afraid. Through years of conditioning (doing what you're told) your brain locked by the Christian-preacher-through — right-wrong-good-bad and pure evil. Through this teaching, your nuts are locked, so you can't f... , let alone kill someone, the same someone who wants your life. When the world sees a free man, it pulls all its bad thoughts on him so he must be a devil. How can you save this world from this killer machine unless you raise from your Christian thought and give your life to save your life? The madmen who run your life are working 24-hours-a-day to blow you up, me and the children. Who is going to stop it?

People, I've given you my life. Look at the picture I've put in front of you. Judge yourselves. Stand up and face yourself. Judgment day is as soon as love waked up to the fact that J.C. was not one man who gave his life to save this world, but many men who came to the thought of loving enough to give themselves to love and stand in death together, for no other reason but to be giving to God. Each one of you who have judged me from whatever source, can now look back at self, for I am nothing and have known I was and have always been nothing, forever. I am only a reflection of what you think, for I have no thought but the ones I'm given. I've always looked up to everyone, and everything is God to me. I am what I see more every day I die in my mind coming to now, the beginning, the end, the centre of myself.
My love is, as it has been, yours, the people's. Do you want me as your judge, or do you want Nixon? I know he is guilty. My law is no law, and everyone get back what he puts out. My judgment is — free all and the meek will survive. My government would be none. When someone says, "sit down", sit down. When someone says "give it to me" give it to him. The judge is asking for it. I think he should get it, him and all his boys who sell themselves to the machine.
Now they want to kill me some more. Do you, the people, want me dead? If not, come and help me cut the judge's head off. His head is the symbol of the fear that keeps man's mind locked. He is the father image in the sub-conscious mind. Children look to father and know all comes from father. Then the child looks to see where father looks for his fear. If father looks to the authority of the state government, the child, sub-consciously looks there also. They have your sub-conscious mind and soul trapped with fear of fear.
That star on the policeman's forehead is not God. That judge is not God, and God is the only thing I fear. But when I love God more than my fear of the beast, the fear becomes awareness. Wake up. The game of Jesus Christ is over. It's time to stop the machine. Yes, I am a madman, mad enough to want to save the world and my children at any cost, short of total destruction. Who's afraid of the truth? Can you see why I can't speak in the courtroom? The judge is afraid of the truth. The papers and TV are afraid, also. This judge is a shell that his wife speaks through. His woman brings her bridge club to court. This old, dying race of madmen are controlled by their women. What man doesn't see God put woman here for man, not man for woman. Woman is the earth, and man is of the universe. All comes through man into woman. Woman is this judge.

MANSON



The Exterminating Angel, a film by one of the world's most distinguished and controversial directors, Luis Bunuel, will be released commercially in Australia for the first time in a two week season at the Palais. The season will start on Thursday 25th March.

Bunuel, who was born in Spain in 1900, has produced well over twenty-five films in a creative career extending well over 40 years.

After studying at Madrid University, where his friends included people like Salvador Dali, Bunuel left for Paris and worked for a while as an assistant director. It was not until 1928 that his first film *L'Age D'Or* was completed. At its first showing the audience were provoked to riot and the police had to be called to clear the theatre. Soon after completing his other surrealist masterpiece, *Le Chien Andalou*, Bunuel returned to Spain and worked for the Spanish Republican Government until he was exiled and left for America. There he was employed by the Museum of Modern Art. After his dismissal from the Museum he worked as an executive producer for Warner Brothers until he finally settled in Mexico in 1947. Here Bunuel found himself flung into a social milieu combining a mixture of Catholicism and a strange savage animalism. This mixture fed on the preoccupations and themes which constituted Bunuel's early surrealist period. So after a gap of about fifteen years Bunuel began to make films

student concession

Now showing at the Palais

again. His stay in Mexico was an incredibly creative one. He began a series of truly remarkable films with *Los Olvidados* (1950) which is set in the slums of Mexico City and explores the irredeemable hopelessness of an urchin street gang. After this he went on to make such stunning films as *El Robinson Crusoe*, *Nazarene* and the *Exterminating Angel*. After the making of *Nazarene*, which details the utter impossibility of any attempt to live, in modern times, a life based on Christ-like ethical purity, Bunuel was invited back to Spain to make a film. He did, and produced *Viridiana* (1961), a work regarded by the Spanish Government as being so blasphemous that, not only did it prevent it being shown in Spain, but also invoked a series of international agreements in an attempt to ensure

that the film was never shown anywhere. In Australia, for instance, the film has remained on the banned list for 10 years. But at last it seems as though it will no longer remain there and will probably be one of the films shown at this year's Film Festival.

The Exterminating Angel was made a year after *Viridiana*, and is set in Mexico. After an evening at the Opera a large group of wealthy and artistic guests retire to the splendid mansion of their host for a lavish supper. Inexplicably the domestic staff desert the house and thus the grace and elegance of the dinner party is undercut. The tension and uncertainty finally come to a climax when the guests realise they are unable to leave even though there are no physical barriers or anything in their conscious

minds to stop them. Now the tension and uncertainty is replaced by bizarre irrationality and a rapid descent into an animal-like state. The arrival of a flock of sheep, originally part of a joke being engineered by the hostess saves the group from starvation or cannibalism. None can leave or enter the mansion and the spell is only broken after several days through a re-creation of the events leading up to the moment when the group realised that none of them could leave.

Bunuel says this when speaking of the intention which lies behind this cinematic enterprise. "I'm against conventional morals, traditional phantasms, sentimentalism and all that moral uncleanness that sentimentalism introduces into society. Bourgeois morality is for me immoral, and to be fought." *The Exterminating Angel* is a working out of some of these themes. Commenting on the film Raymond Durnat says: "Bourgeois morality might be defined as being individualist, conformist, shame-centred and abstract (since it deals with manipulation of values and commodities) rather than the practical. The *Angel* is the spiritual climate of bourgeois conformism drawn to its conclusion of inner paralysis. The prisoners are trapped in their social roles. The moment they are confronted with a situation which they cannot comprehend, their role playing crumbles as the roles become inadequate and their "rationality" is transmuted into animal fetishism.

Bunuel's



EXTERMINATING ANGEL

Laos Perspective

Graham Dunkley

In the light of American policy in Indo-China during the last two decades, the only element of surprise about the Laos invasion is that it has come so belatedly. For, exactly ten years ago the Americans were on the verge of committing troops to Laos. In fact, during the late 1950s when strategists were counting dominoes, most feared that Laos was the first in line. This is because the so-called Vietnam has always been an Indo-China war, and it is my view that Laos has been the background scene of a very subtle by-play of the whole war.

Laos is made up of some five kingdoms and tribal regions, and large minority tribal groups (the Lao people now being less than half the population). It was under some sort of French rule from 1886 until Japanese invasion. Reacting to the Japanese occupation and the subsequent French attempts to reassert control, a number of princely rulers formed a Provisional People's Assembly in late 1945, and the resultant government was known as *Lao Issara* (free Laos). One prince, Souphanouvong, who strongly felt Laos should be completely independent, made contact with Ho Chi Minh. Through his long association with the Viet Minh he became convinced of the primary role guerrilla warfare plays in national liberation.

By mid 1946 the French had reasserted their control and *Lao Issara* was exiled to Thailand. Souphanouvong, who was in charge of its military wing, drifted into the orbit of Hanoi, especially after the dissolution of *Lao Issara* in 1949. But he remained a nationalist and cannot be considered a Communist.

In 1950 the First Resistance Congress was held with representatives of all ethnic groups in Laos and the Viet Minh; a revolutionary manifesto was issued during areas of northern Laos liberated from the imperialists, to be known henceforth as Pathet Lao (the land of the Lao). The Pathet Lao political movement was influenced but not dominated by Hanoi; it received some military aid, but was prepared to form a coalition with the French sponsored government in Vientiane (capital of Laos). It is historically false to assert, as does

Denis Warner for example (*Herald* 5/2/1971), that North Vietnam invaded Laos in 1953 and set up Souphanouvong as a stooge so as to pursue the war effort against the French. He was established as a national liberation leader much earlier, although it was natural that Ho and Giap should enlist the support of their Laotian allies in the war.

It is true that the Pathet Lao was increasingly influenced and aided by the North Vietnamese throughout the 1950s but this did not stop Souphanouvong from entering a coalition with his neutralist half-brother Prince Souvanna Phouma who did not recognise Peking. At the 1954 Geneva Conference both Peking and Hanoi were prepared to accept the coalition between the Royal Government of Laos and the Pathet Lao as well as the neutralist position it took. But to imply, as Warner does, that Laos was set up in case it was required for later subversion in the South, is to ignore the great deal of evidence that until 1956 Ho was hoping for the peaceful solution envisaged by the Geneva accords and it was the South Vietnamese who refused to hold the scheduled elections.

After 1956 Ho would have realised Diem in the South had no intention of allowing peaceful reunification of Vietnam. But in the meantime the US was sending aid to the Royal Government under an agreement made in 1950, and the Royal army in 1955 probed Pathet Lao strongholds in San Neua and Phong Saly provinces. The army soon became symbolic, and despite the crying need for civil aid and social services, especially in rural areas, the Americans stepped up military aid - and this despite the Geneva agreement that the American Assistance Advisory Group (AAAG) would not be established in Laos. It was, of course, set up under a different name - US Operations Mission (USOM).

During the late 1950s and early 1960s there was a three way struggle between the Pathet Lao, Souvanna Phouma's neutralist regime and the Right-wing militarist forces of General Phoumi Nosovan.



The late 1950s saw an extensive campaign by the Americans, through USOM and the CIA to back Phoumi against the neutralists and, in late 1960 the Russians belatedly came to the aid of the Pathet Lao and Souvanna Phouma (a move explained by Khrushchev in January 1961 as a new policy of supporting national liberation wars).

On November 11 1960 Phoumi launched a successful coup and it looked for a time as though American policy of defeating neutralism had won the day. But his position was precarious. He had no influence in the Pathet Lao areas, despite American threats to send ground troops. So the Geneva Conference, opening in May 1961, saw the Americans on the defensive and after a year of procrastination they had to accept precisely what they had been fighting against for several years - a neutral Laos and a coalition between Souvanna Phouma and the Pathet Lao.

But as the next few years were to show, neither side took the agreement very seriously. The Americans and Russians continued their aid to the respective sides. The

Continued on P. 19

P.A.C.

P.A.C. OPPOSED THE VICTORIAN HOUSING COMMISSION'S POLICY WHICH, INSTEAD OF SUPPLYING ADEQUATE HOUSING FOR THE WORKERS, PROVIDES A MEANS IN WHICH THEY ARE EXPLOITED BY:

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LETTERS

Continued from P. 6

We shall not be dominated by any foreign power. It is time for the U.S. government to see that the Vietnamese are tired of their presence and that they should immediately withdraw their troops and arms from our country if they still want to be a respectable nation under the Vietnamese eyes. We deplore the American civilisation if it can only bring destruction and domination in the small nations. We deplore the American abuse of SEATO, pushing the young Australians and Asians to serve the American ambition.

We, the Vietnamese students are very inspired by the efforts of concerned Australians to help end the war. We call on the Australian government and Australian people to immediately begin a withdrawal of troops from our country. The Vietnamese once more make it clear that the fate of the Vietnamese are to be decided by the Vietnamese on the basis of self-determination of the people. The Vietnamese want an end of foreign

intervention into our own problems.

To help end the foreign intervention in Vietnam, we urge the Australian to take the initiative in withdrawing your troops from Vietnam so as to show your goodwill and to serve as an example to the allied troops and to give end to the U.S. hope of expanding the war in Indochina and dominating the Indochinese people.

We Vietnamese students and the Vietnamese people are thankful for the active struggle of our Australian friends to end the bloodshed in Vietnam and the futile sacrifice of our young men in both countries. We wish you all the strength to continue your struggle to achieve the common goal of both the Australian and Vietnamese people: Peace and Justice for all.

Yours in solidarity and brotherhood.

H. Tan Mam,
President of V. N.N.S.U.

SYMBOLIC NAZIS

Sir,
The people who were most enthusiastic in their welcome of the white South African surfing team at Sydney Airport (23/3) were the Nazis. (Age 24/3).

The people who tried to violently break up the anti-racist sport demonstration at the airport were the Nazis.

I think there is something symbolic about this.

Graham Wilson.

WALK ON

Friends,

This marathon walk will excite the interest of thousands of young people all over the world. Never before has such a venture been undertaken. About 200 young men and women will make the journey, which is expected to last for more than six months.

The services, supplies and equipment of Australian firms will be relied on to assist the crossing and ensure its success. A major objective of THE GREAT WALK will be to Keep Australia Beautiful.

Whenever possible, walkers, will assist Outback dwellers and special measures will be taken to leave each camp area in as good or better condition than at arrival.

I will keep you informed of further developments regarding arrangements for THE GREAT WALK which, as you will see, is expected to begin next February.

You are welcome to contact me at THE GREAT WALK NATIONAL HEADQUARTERS, 9 Graham Street, Sydnal, Victoria 3149.

Sincerely yours,

Thames Trustrum
The Great Walk is ON!

"FUCK"

Sir,

Recently I received publicity for my contribution to the censorship debate in Federal Parliament because I used the word "Fuck". I think that my contribution had more significance than that and I therefore enclose it. You may care to read it and/or use parts of it in your paper.

I can also recommend that anybody interested in censorship should read the whole debate (hansard February 22nd, 23rd).

Yours sincerely
R. Klugman, M.B., B.S., B.Sc.
M.P. for Prospect

(Relevant Document available for examination at Lot's Wife office.

WORRIED READER

Letter to Editor:

You mentioned in your Advertising Policy, published in Lot's Wife (18/3) that you are "opposed to the existing conception of the University". This raises two points:

(i) What do you see this "existing conception" to be?

(ii) Your statement implies that your conception is quite different.

Because I feel students should know precisely what you, in your various policies, are opposing and what you are supporting would you please indicate:

(i) What is this existing conception which you oppose? (It seems to me that there are several such conceptions.)

(ii) What is your conception of the University (or a University)?

Joan Bennett

MAY OTTO SMILE

Friends,

As a nervous fresher may I timidly suggest that we start the Society of the Decapitated Duck with Otto Muhl as patron saint and Wendy Bacon as Lord High Priest. I have been anxiously hunting for a 'womb' and an 'alter-ego' since I've been here: basket-ball was a flop and sky-diving a dead-loss and oh, oh how I need some stanchion in this vast intellectual sea. Oh Wendy! Come to me and comfort me with words of rich and heady sexual imagery, emancipate me from the chains of my sexual and emotional puerility, lead me by the hand into the brave new world, waving our standard aloft... and may Otto smile upon us.

... who the devil is Wendy Bacon anyway?

Frank Moore

CONSUMER PROTECTION

Dear Sir,

Students and staff of your University may be interested in joining a consumer association which has recently been formed with the aim of protecting consumers' interests, and also helping to beat inflation by offering a wide range of discounts to members on a variety of goods ranging from clothing, shoes, radio and TV sets, to leather goods and painting, etc. The largest discount currently available is a discount of up to \$500 on a certain make of new car.

Discussion groups are being held regularly to outline the benefits the association has to offer, and it is hoped that those interested in joining the association, or in learning more about it, without obligation, will please write to me at 16 Rix Street, Glen Iris, Victoria 3146, supplying their name, address and phone number.

Yours faithfully,

(Mr) Geoff Muirden

ABORIGINES

Friends,

The big majority of Aborigines who are traditionally-oriented are yet in touch with European society and are therefore torn between two totally different legal systems: their own and the general Australian law. While those Aborigines and part-Aborigines who are no longer traditionally-oriented yet feel themselves marginal to the majority and do not accept its laws. These latter have no body of law as such of their own, but they do have a tradition of loyalty both to kin and area of origin which often brings them into conflict with the law.

In the traditional Aboriginal society there were not the formal institutions of our legal system. Yet, like all societies, there was a mechanism of social control for the settlement of disputes. Religious matters were largely left to the adjudication of the tribal elders, while kinsmen had set duties in secular matters to either support a disputant or seek revenge on his or her behalf. The main subjects of dispute were breaches of either the sacred or the marriage rules, or revenge for death or injury. There was little wrangling over property, since there was almost no private ownership. As in our own society, both positive and negative sanctions could be applied: a person who more than fulfilled his social obligations earned social approval; while negative sanctions rested more on consensus than on force. Ridicule and gossip are powerful deterrents in a small, encapsulated society; supernatural punishment (such as the pointing of the bone which would make the wrong-doer become ill or die) or banishment from one's kin and "country" were equally effective.

The most rigidly observed customs or laws in Aboriginal society concerned obligations of kinship. As well as belonging to an extended family group towards each member of which an individual had set

Continued on P.20

1971

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Godard continued

Continued from P.7

accepting a passive role in the theatre as viewer. That is, it is critical of the implicit acceptance of western viewers of the director's dominant position in the construction of a film, accepting the indulgence of a director's autobiography on the screen (as if this were the purpose of cinema!), and has established the question of intentionality as obsolete in an overdetermined film.

The elimination of intentionality and hence the subject of the movie (i.e. director) is effected in the structure of *Sympathy* — there can be no single monistic meaning/interpretation (theme) because there is no simple subject in terms of which the film can be explained. The elimination of a subject in a stroke denies the possible egocentricity on the part of the director and the passive role which the viewer has accepted on much the same terms as a voyeur.

How then is the viewer to correspond with the film? The elimination of a unique pre-existent plot does not per se lead to ambiguity (though this has hap-

pened with e.g. *Marienbad*, *Citizen Kane*, *Rashomon*, etc.) but it certainly raises the question of objectivity.

Evidently the elimination (de-centrement) of the subject denies the possibility of 'bourgeois' forms of participation, whether in terms of empathy or entertainment, but always passive. This moment of *Sympathy* is analogous to the 'distancing' established by Brecht's alienation-effect. The complete avoidance of any allusion toward dramatic identification, whether positively (empathy) or negatively (hostility) is at the same time a criticism of bourgeois involvement — which always operates at the emotional level, even if it appears to be political e.g. 'Z'. The political consequence of bourgeois cinema is its engagement with emotional titillation, catharsis, and release — all within the theatre. This is cinema's simulation of capitalist fetishism in transferring emotional involvement away from social (inter-personal) relations toward a reified relationship between the individual and the screen image. This simulation of fantasy, tension, catharsis and release is a most effective technique of sublimation in channelling and hence 'containing' emotionality within the institution of the cinema. Should we have to be reminded that emotional involvement is an engagement by people with people — something which cannot be adequately performed on the seats of a theatre? This is to argue that there are dimensions to cinema apart from the moment of aesthetic criticism and appreciation. Films do not exist in a vacuum and are always shown in a social context (or 'conjuncture'). If it does occur in the social dimension that what was produced for 'entertainment' (cf. *Rules of the Game*) (Renoir) is utilised as an outlet to re-channel certain social needs, if it happens that the society into which an aesthetically perfect oeuvre finds itself utilised towards (sublimated) ends which in fact perpetuate an

aesthetically imperfect world — is it still possible to say that films are apolitical? Or that, say the sensitive people, to even consider the political consequences of a film destroys its aesthetic qualities? Is it the critic or is it the capitalist system that destroys this beauty?

My real question is this: how can sensitive people tolerate a society that has become absolutely intolerable? By what mechanisms of social cohesion do personal needs find some (partial) outlet and gratification so as to maintain its members perpetually just beneath the threshold of tolerance? And if, as I suggest, cinema does perform this role in maintaining such a tolerance by sublimating our real human needs (our need for humans) within the walls of a theatre (or gallery, library etc.) how, then are we to correspond to these beautiful works of art? One artist's answer — 'I want to revoke the Ninth Symphony' (Dr. Faustus by Thomas Mann). One scientist's answer — "If man forms all his knowledge, perception etc., from the world of sense and experience in the world of sense, then it follows that the empirical world must be so arranged that he experiences and gets used to what is truly human in it, that he experiences himself as man... If man is formed by circumstances, then his circumstances must be made human." (Holy Family by Karl Marx)

To return, how are we to correspond to *Sympathy for the Devil*?

The elimination of a pre-existent plot or thematic unity by a decentred film structure plus the 'distancing' established by the absence of any engagement with the emotional dimension, then leaves us with a screen composed of overdetermined images. This confrontation with a distanced screen is a vital moment in making us consciously aware of our position within the theatre: of our immediate non-involvement with the images before us. Any possible engagement under these circumstances cannot be simulated, but requires an active and conscious

mediation (intervention) by the viewer.

This intervention begins with the recognition (perception) of the overdetermined images on the screen as perhaps 'raw material' — un-predigested basic data which invite, or better, demand the active engagement of the mind — an impulse which triggers off a flood of associations and questions. That is to say, Godard is trying to provoke us to create for ourselves the concatenation that runs before us: not to sit back in our customary passive way, receptively, with expectations of getting entertained or involved with the pre-existent message, but to actively intervene in the process of creation itself — to make our own meaning of the movie: which is only to recognise

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its overdetermination in principle.

At this level radicalism in cinema involves, to repeat, a break with the traditional habits of viewing we have all been lulled into accepting. A reflection on the screen as immediate raw material is a provocation on the mind to intervene in producing a meaning — not producing a new meaning because there is no pre-existent theme — the product of this activity should be realised as a product which is essentially different from the raw material itself (a fundamentally transformed object).

Those who did engage in this activity are quite aware of the incredible results that emerge from

Continued over page

P.A.C. wants information, or evidence, on:

- (1) Press distortion
- (2) Exclusion of working class children from school or University.
- (3) The connections between the University and Big Business.

Contact P.A.C. research assistant, M.A.S. Offices.

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GOING TO SEED? Feeling blowsy? There are commencement balls ahead, so if your hair looks a little twee, get down to the Kelsie Hairdressing Salon at 166 Clayton Road, in Clayton. Or ring Mrs Rankin, 544-1903.

MRS JENNINGS is quite happy to do typing for you. She's a lovely lady who lives close to the Uni. She types quickly and won't charge too much. So give her a call at 560-9186.

Election of three undergraduate members of the Faculty Board.

ARTS FACULTY BOARD ELECTIONS

Nominations for this election closed yesterday and voting will take place at the normal office hours (9-1; 2-5) in the Faculty Office, and between 1 p.m. and 2 p.m. and 6 p.m. and 7 p.m. in the Union (consult Reception Desk for exact location), on the 1st and 2nd April.
Any student wishing to vote in the election will need to attend in person and present his identity card at the Faculty Office or in the Union in order to obtain a Voting Paper which can then be deposited in a ballot box that will be provided.



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The Politics of Environment

The environmental crisis is giving social revolutionaries the most explosive ammunition there has ever been to trigger a rapid change in the structure and morals of the establishment. In the undeveloped (never to be developed?) countries the train of population pressure is near breaking point. In the developed countries, pollution of all forms is being thrust under people's noses, with so much force that even some industrial and political leaders evince concern.

NO TECHNICAL SOLUTION

There is not one corner of the earth not contaminated by D.D.T. Lead from gasoline is building up in the polar ice-caps. Environmental decay is so omnipresent that it can no longer be swept under the official door-mat, buried by bureaucratic clichés or wrapped up and hidden behind miles of red-tape. Unlike Vietnam or poverty,

environment is not an "out of sight, out of mind" issue.

Minor changes in technology gleefully defined by governments and industry as the lifeboat to save us from eco-catastrophe are fantasy remedies to a problem without technical solutions. There is no technical solution to the total pollution problem without a change in moral outlook. If the world population crisis is to be solved we can be certain that the answer will be an ideological one. This, the greatest problem man has ever faced, is the driving force behind all the other environmental dilemmas. Even if all our waste problems could be technically solved (which they manifestly cannot), this overriding crisis would still bring the ruin of the ecology of the earth.

In the prophetic future ecological utopia of "spaceship earth", there can be no population growth, no expanding economy or technology. This steady-state situation, making optimum use of resources, must sweep with it an entire spectrum of social change. There will be no place in such a world for the wastage of life and property characteristic of wars, or the social injustice largely created by aggressive economic systems typified by the governments of the major powers.

EXISTENCE IN JEOPARDY

It is tempting to dismiss such ideas as idealistic dreaming, recalling past failures of glorious visions. However, for the first time in the history of planet earth, the future of mankind the species is in jeopardy. If such an ecological

utopia is not realised, there can be little doubt that the future of man is incredibly bleak, if it exists at all.

With the revolution primed to begin, who will be the revolutionaries? "As in all human struggles, the power will fight the hardest to be hurt the least." The toughest opposition will be the establishment, governments, industries, the big-business group. But where are the "anti-establishment" people?

In the U.S. the most dedicated anti-establishmentarians were quick to realise the value of much of the ecological teaching as it became popularised. Many drop-outs from the consumer-oriented society have been living ecologically-balanced lives without realising the concepts behind the principles they used. Unfortunately these people tended to withdraw from the society and live in their own groups. The word stayed within the groups, and no attempt was made to rap it out to the population at large.

HUMAN ZOO

While the hippies and commune dwellers were seeking an aesthetic escape from the "human zoo" of urban America, and coincidentally finding meaning in a greater harmony with nature, ecologists were convergently feeling their way towards a like approach. Examining the complex integration of animal-plant-physical environmental relationships led to an inescapable conclusion: man's "mastery of nature" attitude to controlling his environment, was having disastrous consequences on the interconnected and balanced life-support systems of space ship earth. Man could no longer be seen as an outsider to the natural world.

It was perhaps this direction of approach which led ecologists, rather than drop-out groups to become the battering ram against the fortress of the establishment. The environmental disasters which they observed time and time again

Continued p.20

Godard and Cinemarxism

Continued from P. 17

the sort of practice — a practice which begins a dialogue between the screen and the viewer, and one long suppressed by the monologue of bourgeois cinema. The conjunctural transparency of this dialogue spoke loudest to those who could only hear the silence in their minds — the "boredom" that registered an unmistakable refusal to engage in active creation, and one which revealed (or should have revealed) the whole luggage of preconceptions which these viewers brought with them into the theatre.

Those who do not question their revolutionary credentials, those who adopt a formal political leftism in their standpoints on foreign affairs, who have yet to learn that to prepare themselves inside for the revolution they mumble in their sleep, those revolutionaries abroad who are conservatives at home are, it is my own personal feeling, perhaps one of the biggest obstacles to the emergence of a revolutionary culture. A cultural revolution not as an appendix to the transformation of socio-political-economic conditions but an integral factor in the creation of the possibility of such a transformation. A last work on "revolutionary culture". If a true work of art is one which establishes in its structure the possibility of engaging the activity of other people, then art becomes in principle a democratised form of active participation and creation.

It is on the basis of this possibility that can establish for us the meaning of objectivity in revolutionary cinema. For the elimination of a plot, a pre-given theme, the elimination of a director's message or interests or intentions

does not make the film into a Rorschach-text — a purely arbitrary project which gives licence to free-form speculation. It is precisely from our intervention, our activity that we can understand it as politically overdetermined.

Meaning becomes (i.e. comes into being) clear when a viewer learns to see not only what he sees but also what he does. Not only in actively making the movie, which at the same time questions the representation of this possibility under bourgeois cinema, and which leads directly to question the politics of cinema in a capitalist society (of its sublimating function mentioned before).

Secondly not only because this activity itself raises the question of the object of revolutionary cinema. It is not circular to say that the object of revolutionary cinema — apart from engendering the practice of making the movie which is the necessary precondition for raising this question — is precisely to raise the question of this object. It is not circular because a revolutionary culture must pose the question of itself in terms of its own goals.

But also, thirdly — and this is most important — to invest the meaning of revolutionary culture and to raise the questions of these goals, the tasks of critical artists and their conditions of existence — these are indelibly connected with the "real problems" which a culture-society faces. This then is a provocation to begin to engage with the problems which are formally outside the scope of cinemarxism.

Michael Goddard

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JEAN-LUC GODDARD

Laos Perspective

Continued from P. 15

North Vietnamese also made a number of agreements with Souvanna Phouma to allow personnel and equipment into Pathet Lao areas, and American Intelligence claimed that by 1964 some 3,500 North Vietnamese combat troops, instructors etc. were in Laos. Souvanna Phouma did not like this, but as he had earlier accepted American advisors, he was not in a position to protest.

From this time on Laos was increasingly used by the North Vietnamese for infiltration into South Vietnam, and the Americans launched their 'secret war' (revealed at last years Senate inquiry) which mainly consisted of bombing infiltration routes. The American objection to this has always been, and still is, that Laos is being used as a 'privileged sanctuary' from which to prosecute a war against the South, yet they have long been operating from bases in Western Laos, Thailand, Guam, Okinawa, Taiwan and the Philippines which are, for all intents and purposes, sanctuaries. Hypocrisy has been the basis of many American policy rationalisations, and they have been in the habit of regarding North Vietnamese infiltration of men and equipment to Laos and South Vietnam (from 1960 onwards)

From this time on Laos was increasingly used by the North Vietnamese for infiltration into South Vietnam, and the Americans launched their 'secret war' (revealed at last years Senate inquiry) which mainly consisted of bombing infiltration routes. The American objection to this has always been, and still is, that Laos is being used as a 'privileged sanctuary' from which to prosecute a war against the South, yet they have long been operating from bases in Western Laos, Thailand, Guam, Okinawa, Taiwan and the Philippines which are, for all intents and purposes, sanctuaries. Hypocrisy has been the basis of many American policy rationalisations, and they have been in the habit of regarding North Vietnamese infiltration of men and equipment to Laos and South Vietnam (from 1960 onwards) as less justified than their own economic and military support of aggressive militarist regimes in the same countries from 1955 onwards. While America can supply South Vietnam by sea and air, apparently it is not legitimate for the North Vietnamese to supply the NLF through Laos or by sea through Cambodia - a deal was made with Sihanouk two years ago and this is usually cited justification of the Cambodia invasion.

W.W. Rostow, that grand American prophet of anti-communist optimism, says that the greatest mistake the US made was to not enforce the 1962 Geneva agreement on Laos, and that now the South Vietnamese are trying to enforce that agreement against Hanoi and Peking who broke it - a most remarkable role for the country which broke the 1954 Geneva agreement on re-unification elections. The South Vietnamese themselves have this argument for the Laos invasion, but the Americans have not because they know perfectly well they also broke the 1962 Laos agreement.

The American argument is that the Ho Chi Minh trail must be cut so as to stop supplies from the north, hence protecting US troops as they withdraw. But this scarcely seems compatible with the other notion that they are not retreating, the South Vietnamese are merely taking over American positions - why would this require more protection than usual? Nixon has said troops will not be withdrawn altogether until all American servicemen held in North Vietnam are released (and there are many unaccounted for).

Moreover, he has in no way indicated that bombing of Laos, Cambodia or North Vietnam is to be limited, let alone stopped. All this gives him openings for considerable extension of the war and one finds it difficult to conclude anything other than that the Americans are attempting to last ditch effort a military victory.

This policy is probably a concession to the hawks and the military who have long been urging full scale action in Cambodia, Laos and North Vietnam. One the other hand even Nixon cannot escape the logic of the fact that more bombs have been used than in any other conflagration in history and military victory is no closer than at the outset, that there is powerful anti-American feeling in South Vietnam and that China will not stand idly by watching the total destruction of North Vietnamese society. Nixon must also know that, as experienced observers like Professor Devillers report, the North Vietnamese delegation at Paris is willing to negotiate, indicating the satisfactory position they are in. (The North Vietnamese are generally regarded as having the best infantry in the world.)

So, in Nixon's recent speech on 'The State of the World' in which he spoke of the super-hawks and the super-doves (and in which he virtually admitted that the war was unpopular), he was, I believe, preparing the public for the pledged military withdrawal and for contingencies of sudden re-escalation or at least a long term non-military occupation of South Vietnam to keep it non-communist.

Though south-east Asia may be seeing the beginning of the end of American military aggression, it is probably only seeing the beginning of neo-colonialism, not the least target being the vast oil deposits which apparently lie beneath Vietnamese territorial waters.

L.W. Doesn't state that though does it?

A.M. No.1: No, well, don't get me wrong. I'm not quoting the regulations in the sense that it would stop anyone getting a loan. It just says the committee must be satisfied.

L.W.: They stated explicitly that his references were no good, that his references from N.S.W. were not valid.

A.M. No.1: Hmm well, I'd suggest that the best thing he could do is to ask for reconsideration of his application and specifically to be allowed an interview with the committee.

A.M. No.2: (Mr Hodgeman) They didn't want to make a decision on the information they had. They wanted it to be re-submitted round about July, when he's had the opportunity of getting academic references from here.

L.W.: Did they consider the fact that if he doesn't get the loan it is doubtful if he'll be here in July?

Mr Hodgeman: Well, I don't know, they probably did.

M.A.S. prepares for Viet. invasion

Approximately 800 people were at a General Meeting called on Tuesday to discuss the feared escalation of the war in Indo-China, either by an invasion of North Vietnam or by the use of tactical nuclear weapons.

The meeting was the best held so far this year in terms of student attendance, and involvement with the issues. A motion supporting the demonstration to be held on April 3, against US aggression in Indo-China, and particularly the recent invasion of Laos was passed by an overwhelming majority.

Before the meeting actually started, Bruce Gordon, who has just returned from a visit to Stockholm and Paris, spoke of his talks with

Objective News

representatives of the PRG, and the DRV.

The Vietnamese apparently see the actions of the American Government as being a psychological build-up to escalation, as Nixon attempts to test public reaction to such a plan by allowing 'leaks' to prominent journalists.

The evacuation of many South Vietnamese peasants from the demilitarised zone is also seen as an indication that the invasion of Laos was merely a prelude to further escalation.

Speakers emphasised the urgency of the situation, that the possibility of the use of nuclear weapons must be treated with the utmost seriousness, and in the face of the evidence, denied the Right's accusations that they were only hypothesising, and that the situation should be dealt with when it occurred.

Two motions were passed related to this issue, both by large majorities. They were:

That this student meeting resolves that in the event of either both an invasion of N. Vietnam or the use of nuclear weapons in Indo-China, the students of this University will immediately be on strike with all university facilities being used to mobilise massive protests against the invasion and/or use of nuclear weapons and that a general meeting be held the following day - after the invasion or use of nuclear weapons - to consider the event and nature of the strike.

That this student general meeting resolves that in the event of an

invasion of N. Vietnam or the use of nuclear weapons in Indo-China, M.A.S. will call on all students and other members of the community to immediately assemble at the U.S. consulate for the purpose of taking strong action, and that students and others be prepared for further demonstrations against the invasion and/or use of nuclear weapons.

MRS HEDGER is a wonderful typist. For some reason she especially likes typing English and History. So, if there are ones ring her at 544.4161.

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Various people have borrowed items we need to go on producing Lot's Wife. Unless you wish to side with the reactionaries please return them. Item 1 is a copy of Jerry Rubin's DO IT belonging to David Dunstan. Item 2 is a copy of the L.A. FREE PRESS.



FOOD

Spreads for sandwiches are easily made and make a nice combination when eaten with soups.

Carrot Honey Spread:

- 3 Carrots, grated
- 3 tablespoons rice polishings
- 1 tablespoon honey
- 1 tablespoon nutritional yeast

Blend ingredients together. Makes 1 1/2 cups. Spread on rye or brown bread.

Soy Flour Spread:

(A good fortified peanut butter spread)

- 1/2 cup soy flour
- 1/2 cup peanut butter
- 1 tablespoon nutritional yeast
- 3 tablespoons chives, chopped
- 3 tablespoons parsley, minced
- 1/2 cup dressing

Blend ingredients until smooth. 1 1/2 cups.

When you're craving sweets, try some of these fruit spreads:

Raisin-Coconut Spread

Mix 1/2 cup raisins with 1/2 cup coconut spread and moisten with yoghurt

Spiced Date Spread

- 1 cup dates, pitted
- 1/2 teaspoon cinnamon, ground
- 1/4 cup yoghurt
- 1/2 cup milk powder

Blend all ingredients. If thin, add milk powder.

Oriental Spread

- 1/2 cup dates, pitted
- 1/2 cup figs
- 1/4 cup raisins
- 1/4 cup nuts
- 1/4 cup coconut shread

Add enough orange juice to moisten.

For a nice late evening snack try this berry butter on toast or biscuits:

Berry Butter

- 1/2 cup softened butter or margarine
- 3 tablespoons fresh berries, crushed
- 1 tsp. lemon juice
- 1 sprig mint, minced.

Blend ingredients.

Another good way to use meat leftovers is to cut them up and use them in a spread:

FOOD

ROCK & ROLL

STEPHEN STILLS — his solo album

Stephen Stills - guitars, keyboards, vocals and occasional base. Sessionmen include Jimi Hendrix, Eric Clapton, Edwin Samuels (base) Conrad Isedor (drums) Dallas Taylor (drums) and Brooker T. Jones (organ).

Steve Stills' first album is, not surprisingly, well played and well produced (by himself with Bill Halverson). It is a collection of ten solid songs in different styles, dominated by his rather gruff but appealing voice.

The great problem is that the whole album is dominated by a sense of mediocrity. It is not really a rock record, but is rather a pop album. There are at least three hit singles (if they ever got on to a play list) and several others produced in the hit single style.

Stills is a really fine musician, but is cast in the studio musician mould. His work on the first Crosby, Stills, and Nash album, *Renaissance Fair* in which he played just about everything, was a tribute to his professionalism, but also revealed that he has no distinctive style. Every now and then he unleashes a guitar run which is quite overwhelming in its power and fluidity, as, for example, in *Wooden Ships*. But in this

album his guitar is thoroughly sublimated.

The general impression of mediocrity is reinforced by the divergence of the songs both in period and in form.

To a Flame is a beautiful song which nevertheless sounds a little dated. It is reminiscent of Neil Young's ageless *Expecting to Fly*.

Drawn to a flame
She is far away
Out of reach will she burn her wings

I can only watch — out of touch
Out of my mind
Wish I could tell if she's all right, feeling fine

Lucky for me I'm not a jealous man
Out of hand, out of my mind.

The best songs are the ones which have the same sort of feel as his Buffalo Springfield songs — rocky but without being heavy. *Love the One You're With*, *Sit Yourself Down* and *Old Times*, *Good Times* fall under this category.

The worst songs are those which aspire to being poetic. *Do for the Others* and especially *We are not Helpless* are sentimental and absurdly romantic. Worse than this, they don't even sound good. There is something sick and self-indulgent about singing naively optimistic songs in contemporary America.

Go Back Home and *Black Queen* are built on simple blues riffs and naturally enough are a bit hard to take seriously despite, or perhaps because of, the fervor of the vocals. *Church (part of someone)*, a gospel song, is equally unreal and even more abrasive, and the remaining song, *Cherokee* is pretty unmemorable, without ever being offensive.

It is possible that a few guitar freaks will feel tempted to buy the record unheard because of Hendrix

and Clapton. Hendrix plays in one song and is quite unrecognisable; Clapton gets quite a decent solo in *Go Back Home*, but despite his expertise, sounds a bit weary, laying out the same chord structures as he has a hundred times before.

A Rolling Stone review described the record as better than the material he has been doing with Crosby, Nash and Young, but inferior to his Buffalo Springfield recordings. Well, my feeling is that anyone who enjoyed Steve's songs on *Deja Vu*, especially *Carry On*, is likely to be disappointed by the solo album.

JUST FOR LOVE

Just For Love / Quicksilver Messenger Service.

Dino Valenti — vocals, flute, guitar; Gary Duncan — guitar, vocals; John Cipolina — guitar, vocals; Nicky Hopkins — piano; David Frieberg — bass guitar; Greg Elmore — drums.

These sounds are cast in the brace of green: acoustic guitars playing like split cane in the wind, vocals making staircases of loveable meanings. The entire rock and rigmarole of this album makes music into an equation very much of joy itself, a time and a place where

— "my sweet life comes dancing by, takes me by my hand."

So personality can really believe in its own birth. Living is breathing to share the sky.

"Have another hit — of fresh air":
nightshade and the fighting vein.
"Freeway Flyer" is acidified Bo Diddley.

"The Hat" is a running water-course of guitar work, settling overall in a blue lake of words.

"Just for Love" pt. 1, sings love free from the usual trappings of words.

"Wolf-Run" simply a lonely and wandering flute over drum-skins, is as wise as memory.

Here love becomes music, they both are steeped by age "Cobra" unwinds as if the spine had a spring. The live recording of this album appears to give electricity a hard

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edge; it takes some playings to rub these corners off, to replace the waxed ear. But any live recording has the flesh where a studio recording only has skin.

The association moved from the record are always in colours, not necessarily words, although the line These things can only happen Someone will touch your name Free as the wind calling"

prove once and forever that Shelley lives at the heart of rock and roll: as with him and the rest of the angelic choir, it is the fibre of the words that counts. In poetry, this fibre makes melody. In rock, the fibre is the melody which is colour.

ALL POWER TO HEAVEN'S
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SAILOR — THE STEVE MILLER BAND(c1968)

Steve Miller, Guitar, vocal; Jim Peterman, organ; Boz Scaggs, guitar, vocal; Lonnie Turner, bass; Tim Davis, drums.

This is one of the very few rock albums which has been completely unaffected by time. It is as exciting and as musical as it was when first released and it suffers from none of the drawbacks of his first album — experimentation which bordered on gimmickery, and of his more recent releases (a surfeit of mediocre songs).

It opens with an instrumental, *Song for Our Ancestors*, built around the eerie sound of foghorns which moves into a slow rolling organ break, punctuated by lyrical guitar, and supported by beautiful drumming. It is a unique piece and is beautiful — not just for itself, but

also because it makes the album title, and the cover, so rich and exciting.

Dear Mary is a gentle love song with an esoteric triple tracked vocal floating over string-skimming guitar. This flows into *My Friend* a really hard rocker with a searing guitar solo and driving vocals. Side one finishes with *Living in the U.S.A.* which rocks along insanely (which I guess is fair enough) for four or five minutes.

The second side opens with *Quicksilver Girl*, which has the same sort of feel as *Dear Mary*, and is followed by *Lucky Man*, written by Jim Peterman.

The days are getting brighter
Hey, I'm a lucky man
Got the smile coming on
Reach out and shake my hand...

Life's going to be my pleasure
If I can only get enough
But I feel it all around me
And the going gets so rough
Gangster of Love and *You're so Fine* are blues standards, neither terribly serious, but both thoroughly enjoyable, with Steve Miller handling the vocals.

The last two tracks are written and sung by Boz Scaggs who subsequently recorded a solo album with a group of Mussel Shoals session men.

Overdrive is a mainlining song, pulsating and confused.

The landlord's getting restless
'cause he knows you're overdue
but its just another train ride
being all the same to you.

The last shot is at your fingertips
like that flicker in the grass
as the last coal hits the ashes
you know you've got to pass.

You'd better move to overdrive.
Dime a Dance Romance has a heavy live feel about it, like some of the Stones songs (*Gimme Shelter*, for example). The guitar winds free of pounding drums and bass

Continued over page



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ROCK & ROLL

Rock Festival from its predecessor *Elephant Mountain*, a minor masterpiece. Jesse Young appears to have used up all his good lines - at least for the time being.

Rock Festival was recorded at various live performances and the sound is incredibly good. Of course it is easier for a group which plays quiet, and which plays only three instruments, to sound clear in concert. But the vocals are so free of distortion, and the balance is so good, as to make it indistinguishable from a studio recording - not that this is necessarily a good thing.

The best tracks are the fun songs, *Faster all the Time* and *Fiddler a Dram*. The Youngbloods have always played this sort of song well, but against the flatness of the more serious songs they sound especially good. There are a couple of those insane experimentals they dabble with. But these are mercifully short. In addition there are two straight instrumentals, traditional and repetitive in form, but much more effective.

and the vocal chorus shouts:

Come on baby, what's the name
of your thrill,
We're going to shake it.
Come on baby let's climb that
hill,
We're bound to make it.

At a time when acid-rock has become a term of abuse Steve Miller's *Sailor* stands clear as a great album in this genre-building and twisting multi-dimensional sounds out of electricity.

YOUNGBLOOD'S Rock Festival

Jesse Colin Young bass, guitar, vocals, Banana Levinger, electric piano, electric guitar, vocals, Joe Bauer, drums.

The Youngblood's *Rock Festival* is a thoroughly enjoyable album without really pretending to be rock and roll. Perhaps, it was doubts about their musical status which led them to fill the back cover with rocks.

The Youngbloods have a distinctive style built around acoustic guitar and electric piano with jazz orientated drumming. Jesse Young writes pretty melodies which, however, tend to sound a bit weak when they are not supported by interesting lyrics.

This is what really separates

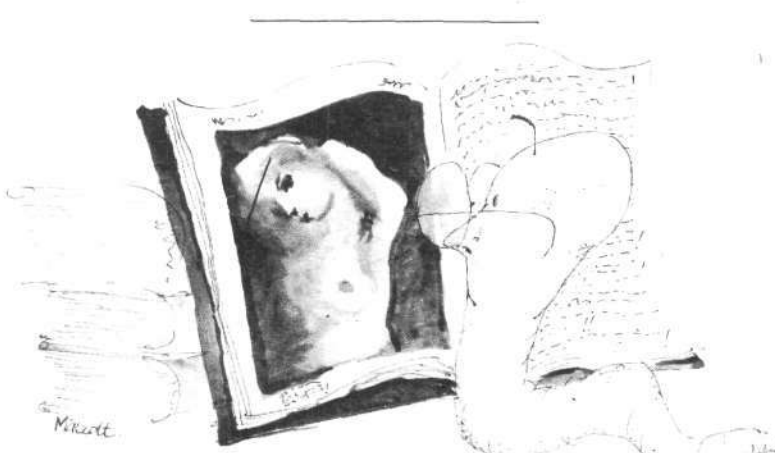


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THE MONASH UNI BOOKSHOP

Moscow weeks

Continued from P. 6

"It grows on you, I'm sure it does. If he's drinking it neat in the autumn he'll be as drunk as the rest of them by winter. Please don't do it."

"Let's sing 'Happy Birthday'."

Hell no! I came 6000 miles to get away from 'Happy Birthday'.

There are candles on the table and we dance between the beds.

"Come on honey, what's the matter?"

"I can't."

"Why not?"

"There's too many people."

"They're not looking. Anyway, it's your birthday."

"Well, I have to go now. I must get back to my residence in time or they'll lock me out."

The bus also costs 5 Kopek. You put the money in a container then take a ticket. It is a matter of trust that each traveller buys a ticket and puts in the right amount. At the back the Soviet Army lounges boozily in their padded jackets and roll against each other when the bus stops. The driver announces the names of three stops over a P.A. He is in a separate compartment in the front of the bus. Tall buildings have red lights on top. You can see them from anywhere and if you know them, navigate your way at night across Moscow.

The View:

We're eating out at the hotel. I show the meal coupons used by tourists. The meals are big enough, but they keep wanting to serve you bread as well. The waitress always looks indignant when I say I don't want any.

"In Russia you learn how to eat bread. In the winter when the fruit's finished there's nothing else."

"Oh don't exaggerate."

"Look, they've got bananas. I've never seen bananas in Moscow before. This is a real luxury. I'll buy some to remind us of Africa. Do they have bananas in Australia as well?"

"Come and see my room. It's on the twentieth floor. There's a good view from it..."

They walk around the room and sniff at the furniture with frank envy. "Oh, look a writing desk with a little lamp. I could really study if I had something like that. And a bath, and a shower!"

I look at the hotel room and measure it up with my eye. Including bathroom and entrance area it is between 40 and 50 metres. They have laid before the appreciative foreigner the most precious thing in Moscow - floorspace.

"But look out the window. There's our Moscow. And that's the University over there with the red light on top. There's the Metro going in. Look. Quick. Too late it's gone. Just look at all the light! Our Moscow!"

"Isn't it beautiful." END

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Documents from the I.D.A. Summer School on Development held in Canberra in February 1971.

Boerma, A.H. — (Director-General Food & Agricultural Organisation of the United Nations.) *Agricultural Development, Past, Present & Future.* A survey of the results of the UN's First Development Decade as regards food production and an outline of requirements if D.D.II is to be successful. (7 pages)

Borrie, W.D. — *Population Growth & Control.* A survey of current and projected population patterns and rates of growth. Comments on the interrelation of population control and other aspects of development. Current measures being taken to limit population growth. (4 pages)

Chatterji, Saral — *A Perspective On Development.* A critique of Western models of development which assume that industrialisation is the solution to the Third World's problems and do not take account of the prior necessity of institutional and structural change. Ends with a brief discussion of styles of leadership and action which could achieve such structural changes. (10 pages)

Chua, W.M. — *Malaysian Economic Development - Problems & Issues.* Describes the state of the Malay economy under the British and the policies which have been pursued since independence to diversify and strengthen it. (4 pages)

Deklin, Tony — *Facing the Realities in New Guinea - A New Guinean Student's View.* Gives a brief history of Papua and New Guinea. Examines the problem of New Guinean culture being destroyed. Discusses race relations in New Guinea and the social welfare of the indigenous. Surveys Australian approaches to economic and political development and makes suggestions for the future. (9 pages)

Department of External Territories — *Papua and New Guinea - Private and Foreign Investment.* States that the aim of government policy is independence for New Guinea and that because this entails economic independence, the Australian government is encouraging economic development. Outlines the government's five-year development program begun in 1968. (4 pages)

Hinton, Vaughan — *Development in Partnership.* Makes some suggestions as to what Australia should do during Development Decade II. Primarily concerned with what development is, juxtaposes the bad features of Western industrial society with good features of a village community and stresses that development is the creation of more human aspirations for society. (8 pages)

MORE NEXT WEEK

CHORAL Convenor Ken Hesley
The Choral I.V. is to extend over the week of the festival but a lack of suitable venues has meant that it has to be held in Mittagong during that week. By way of consolation, the choral people will be returning to Canberra to give a concert with the Canberra Symphony towards the end of the festival.

DRAMA Convenor Bill Gluth
The emphasis in drama will be more on productions and seminars than on workshops which are generally held to be of little value over so short a period. The drama program provides that the three best university productions available be performed at the festival. Each will be performed twice and will be followed by seminars. Until now the response from universities has been disappointing and drama clubs are urged to contact the festival office immediately if they are contemplating entering a production in the festival. In addition to this more formal type of theatre, Medieval, Greek plays will provide a format for the series of Medieval and Greek (and would you believe a wild west) days as well as modern politico-street-theatre which will take place on the Library Lawn in the street theatre complex being presently constructed.

FILMS Convenor Lee Ryall
Films will screen continuously throughout the Festival... at times up to three times at once. Eisenstein and Godard seasons, as well as Welles, Antonioni, Truffaut, Polanski, Penn and other prominent seasons head the list of commercial films for the festival. In addition to these, seasons of student films, underground and American experimental films and Swiss films are to be screened. Columbia Films have also offered us the Australian premiere of any one of their films due for release at that time. A film directed by Phil Noyce is to be made of the festival, as was the case

AQUARIUS

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in Melbourne. And students best on doing their own stuff, will have every opportunity, in the mini film studio being set up to make their own sixty second films.

DEBATING Convenor John McMillan
The Debates I.V. will be supplemented by a Parliamentary debate (That the sexual revolution has passed me by) and the rounds will begin with an Exhibition Debate to include such well known figures as Mungo MacCallum, Allan Fitzgerald and Ron Saw. All activities will culminate in a dinner for participants at the end of the festival.

POETRY Convenor Cathy Bosser
The poetry program has been organised around many exciting established and student poets. A couple of hours have been set aside every afternoon for student poets to read their own work in the most informal atmosphere possible. Established poets who will include A.D. Hope, James Macaulay, Thomas Shapcott and Rodney Hall amongst many others, will feature at poetry evenings and conduct seminars during the day.

In addition to the more conventional readings, mixed media nights will take place... these will include a Crosby, Stills and Nash night, a night with Dave Kane and electronic music and a jazz and poetry day.

POP Convenor Gary Raffaele
Pop will be the festival big spinner. We intend to have pop groups playing almost continuously throughout the festival. Sirius will be in Canberra for the whole of the festival and it looks like Peter Sculthorpe is eager to write for and work with them during the festival. **A ROCK CIRCUS WILL HAPPEN IN A CIRCUS TENT FOR THE EIGHT DAYS OF THE FESTIVAL.** Every group worth mentioning on the Australian scene will happen in Canberra during the festival week. A poetry rock session is also being planned as is an early morning pop concert in the circus tent. Seminars on pop are dangerous if the emphasis is on straight jaw-jaw but convenor Raffaele promises a very heavy line-up of extremely stimulating cats to make these seminars the best yet.

PHOTOGRAPHY Convenor Owen Evans
The photography section is to include both photography student and general student exhibitions. Displays from members of the photographic industry and exhibitions and seminars by leading photographers will also be included in this section, which is being sponsored by the Shell Company of Australia.

LITERATURE Convenor Margaret Mary Batch
The literature program includes seminars, book readings and a literature competition. The seminars envisaged will include Children's Books, the Strine Novel, Teaching, English Literature, and Publishers as their topics. Added interest will be provided by the festival guests among whom Stowe, Kenally and Semler will be included.

I.D.A.

International Development Action (IDA) was formed to stimulate awareness and understanding in Australia of the Third World, or as it is more commonly known, the "developing" or "undeveloped" world. This will involve awakening people to the issues, complexities and difficulties faced by Third World countries in their struggle to "develop".

IDA is not a fund-raising body. It is an educational body. The way the various D-groups (development groups) associated with the IDA pursue their development education work will be decided by each D-group individually.

Penguin

THE PSYCHOLOGY OF SUPERSTITION by Gustav Jahoda. Penguin Books.
THOSE WHO read Gustav Jahoda's *The Psychology of Superstition* expecting to find a clear-cut definition of superstition and why it exists will be sadly disappointed. As a scholar of developmental psychology, Jahoda draws his ideas from a very wide spectrum. He makes reference to a sensational ghost story *Random House*, which appeared in *The Times* and whose ghostly stirrings were not entirely doubtful. But, at the same time, he draws from the more empirically reliable sources of Jung and Freud.

Even those who are not versed in psychology would be interested to note how important a part superstition plays in our lives. Jahoda gives the example of an Indian who, in 1966, promised to walk on the surface of water and a crowd of spectators paid three thousand pounds to watch the feat. Although the book lacks reliable statistical evidence Jahoda does state that one in six people in England believe in ghosts, and one in three have visited fortune tellers.

Jahoda discusses the "extraordinary" theses of such psychologists as Fliess, who gave a sexual interpretation to the 'knocking on wood three times' superstition. The ritual can be expressed in terms of: wood - mother, finger - penis and three - male genitalia. Jahoda also presents another interesting theory that sorcery in the early centuries was the work of those we know as schizophrenic today.

Sport

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Editorial Comment:
We, the Sports Editors, wish to assert our total opposition to the forthcoming tours by the South African National (?) teams. We further give our support to all organisations planning to join the campaign for the abolition of Apartheid in sport. We maintain the right of Africans in the South African nation to participate on merit in International and National sport. Our support is in line with a motion passed in 1970 by the Monash Sports Association affirming a policy of opposition to South African tours with teams selected on racial grounds without regard to merit.

We call on all sportsmen and women to join in the struggle with five Rugby players who have already stated their conviction. No play with South Africa!

KEITH JAMES
ROB McNAMARA.

COMPETITION

COMPETITION NO. 2

Dr Matheson, Vice-Chancellor of Monash University, has been invited to speak before the Waterside Workers on the subject of "The inevitable downfall of Capitalism". Could you, dear reader, in your copious spare time, draft out for the Doctor either a refusal, or an acceptance, to the above invitation (50-100 words).

Entries should be delivered to the Lot's Wife office and if wonderful will win you fame and a free copy of Portnoy's Complaint, in the special Gutenberg Press edition, or perhaps even a secretaryship to Dr Matheson.

Competition Result

Well, the first competition came and went without increasing the sales of either Dexal, jelly babies or heroin. We found all your suggestions to be damn boring. Just a lot of "ERGO'S, CESS POOL'S, CURATE'S EGGS and ERUCTATIONS". A lot of nonsense if you ask us and Chou En Lai.

In choosing the winner we were thoroughly mystified by two things, our boredom and your obvious stupidity. The only entry with a dash of either joie de vivre, or salt, was from, believe it or not, an "interested Mum". This is not to say that her entry was good, it was awful. What was sublime was her reason for suggesting her name. Besides, it reaffirmed our belief that the Bible is still one of the freakiest trips in print. Anyway here's her suggestion:

"As some kind of precedent", a legal mind no less, "has been set in using a Biblical reference for your paper why not carry on the tradition and call the paper 'TOWER OF BABEL'. For you can read in Genesis Ch.7.11. 'Come, let us go down, and then confuse their language, that they may not understand one another's speech.'"

Yours an
"interested Mum".

Would Mrs L. Mum please give us her address or call in at the Office so that we can present her with her copy of Portnoy's Complaint.

A.M.D.G.

Proletarian Anarchy! Revolution In Streets

TODAY, and for the next several weeks, we can hold in memory the Paris Commune of 1871 as a once and future hope for history.

Time as a stigma on all can end: by an instinct of pure personality, members of the commune, it is recorded, toured the streets of Paris to the palaces and the Church towers smashing the faces of clocks. The actual smashing, being but a symbol, a gesture, only pointing, only pointing the way to the real significance of New Time.

The Communards stormed Heaven: proclaimed the Republic there.

During the war, the Paris workers had confined themselves to demanding the vigorous prosecution of the fight. But now, when peace had come after the capitulation of Paris, Thiers, the new supreme head of the government, was compelled to realise that the rule of the propertied classes — big landowners and capitalists — was in constant danger so long as the workers of Paris had arms in their hands. His first action was an attempt to disarm them.

On March 18, he sent troops of the line with orders to rob the National Guard of the artillery belonging to it, which had been constructed during the siege of Paris and had been paid for by public subscription. The attempt failed; Paris mobilised as one man for resistance, and war between Paris and the French government sitting at Versailles was declared.

On March 26 the Paris Commune was elected and on March 28 it was proclaimed. The Central Committee of the National Guard, which up to then had carried on the government, handed in its resignation to the Commune after it had first decreed the abolition of the scandalous Paris "Morality Police".

On March 30 the Commune abolished conscription and the standing army, and declared the sole armed force to be the National Guard, in which all citizens capable of bearing

arms were to be enrolled. It remitted all payments of rent for dwelling houses from October 1870 until April, the amounts already paid to be booked as future rent payments, and stopped all sales of articles pledged in the municipal loan office. On the same day the foreigners elected to the Commune were confirmed in office, because "the flag of the Commune is the flag of the World Republic."

On April 1 it was decided that the highest salary to be received by any employee of the Commune, and therefore by its members themselves,

was not to exceed 6,000 francs (4,000 marks).

On the 5th, in reply to the shooting day after day, of captured Commune fighters by the Versailles troops, a decree was issued for the imprisonment of hostages, but it was never carried into execution.

On the 6th, the guillotine was brought out by the 137th battalion of the National Guard, and publicly burnt, amid great popular rejoicing.

On the 12th, the Commune decided that the Victory Column on the Place Vendôme, which had been cast from captured guns by Napoleon after the war of 1809 should be demolished as a symbol of chauvinism and incitement to national hatred. This was carried out on May 16.

On April 16 it ordered a statistical tabulation of factories which had been closed down by the manufacturers, and the working out of plans for the operation of these factories by the workers formerly employed in them, who were to be organised in co-operative societies, and also plans for the organisation of these co-operatives in one great union.



On the 20th it abolished night work for bakers, and also the employment offices, which since the Second Empire had been run as a monopoly by creatures appointed by the police-labor exploiters of the first rank; these offices were transferred to the mayoralties of the twenty arrondissements of Paris.

On the following day the Commune decreed the separation of the church from the state, and the abolition of all state payments for religious purposes as well as the transformation of all

The Versailles forces took the redoubt of Moulin Saquet on the southern front, on May 3; on the 9th, Fort Issy, which had been completely reduced to ruins by gunfire; on the 14th, Fort Vanves. On the western front they advanced gradually, capturing the numerous villages and buildings which extended up to the city wall until they reached the main defences.

On the 21st, they succeeded in forcing their way into the city. The Prussians, who held the northern and eastern forts, allowed the Versailles troops to advance across the land north of the city, which was forbidden ground to them under the armistice, and thus to march forward, attacking on a wide front, which the Parisians naturally thought covered by the armistice, and therefore held only weakly. As a result of this, only a weak resistance was put up in the western half of Paris, in the luxury city proper; it grew stronger and more tenacious the nearer the incoming troops approached the eastern half, the working-class city proper. It was only after eight days' fighting that the last defenders of the Commune succumbed on the heights of Belleville and Menilmontant; and then the massacre of defenceless men, women and children, which had been going all through the week on an increasing scale, reached its zenith. The breech loaders could no longer kill fast enough; the vanquished were shot down in hundreds by mitrailleuse fire. The "Wall of the Federals" at the Père Lachaise cemetery, where the final mass-murder was consummated, is still standing today, a mute but eloquent testimony to the frenzy of which the ruling class is capable as soon as the working class dares to stand up for its rights. Then, when the slaughter of them all proved to be impossible, came the mass arrests, the shooting of victims arbitrarily selected from the prisoners' ranks, and the removal of the rest to great camps where they awaited trial by courts-martial.

Paris Commune

church property into national property; as a result of which, on April 8, the exclusion from the schools of all religious symbols, pictures, dogmas, prayers — in a word, "of all that belongs to the sphere of the individual's conscience" — was ordered and gradually put into effect.

On April 30 it ordered the closing of the pawnshops, on the ground that they were a private exploitation of the workers and were in contradiction with the rights of the workers to their instruments of labor and to credit.

On May 5 it ordered the razing of the Chapel of Atonement, which had been built in expiation of the execution of Louis XVI.

On April 7 the Versailles troops had captured the Seine crossing at Neuilly, on the western front of Paris; on the other hand, in an attack on the southern front on the 11th they were repulsed with heavy losses by General Eudes. Paris was continually bombarded and, moreover, by the very people who had stigmatised as a sacrilege the bombardment of the same city by the Prussians.



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