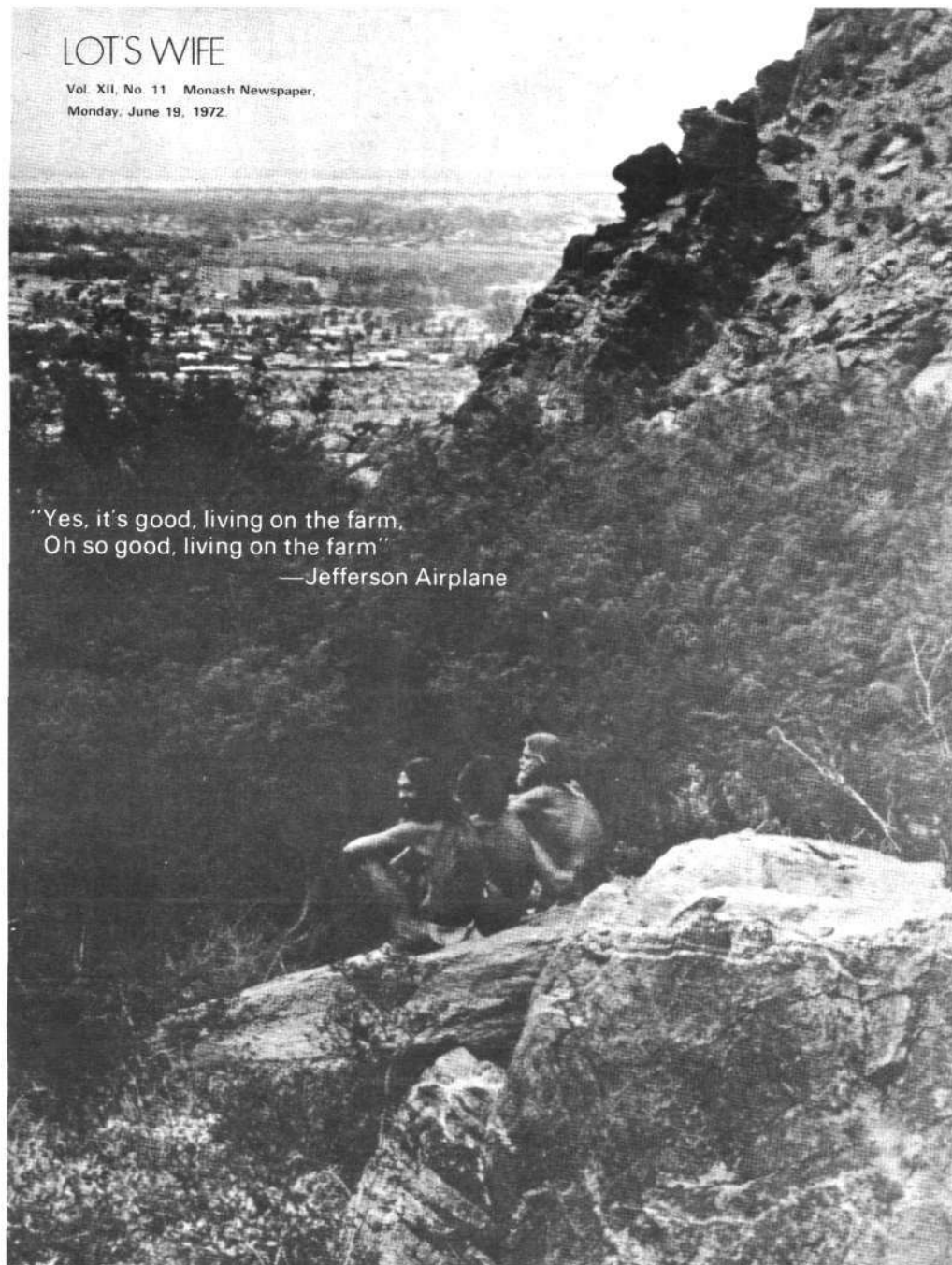


## LOT'S WIFE

Vol. XII, No. 11 Monash Newspaper,  
Monday, June 19, 1972.

"Yes, it's good, living on the farm.  
Oh so good, living on the farm"  
—Jefferson Airplane



# COMMUNES

In the end, revolutions are about life styles. It is because of the hollowness and misery of contemporary life that we want to change things.

STRUCTURAL CHANGES ARE ONLY IMPORTANT IN SO FAR AS MEN'S LIVES CHANGE WITH THEM.

Communes and communal living are an attempt to establish new bases for human relationships and to break down the materialistic obsessions of our society.

Within the alternative life-style, as well as the conventional one, there is a division between town and country: between those who start small farming communities and those who try to develop radical communal alternatives to city living. Both aim at developing more tolerant, co-operative and human interaction between people — to actualize their vision of what man can be, in the whole of their lives.

Life on a farm means a total alternative to life and work in the city, and an escape from the confines of specialization. People can grow their own food, without using the sprays, fuels and preservatives which pollute both themselves and their environment. The work they do has immediate and meaningful results, for the whole commune.

A larger number of people explore the idea of an alternative life-style with attempts at communal living in city houses. They are forced to buy most of their food, and thus admit some of the values of consumption. Living in groups,

however, reduces the number of large consumer items, such as 'fridges, stoves, heaters, which must be bought by households. A larger commune undermines the "buy! buy! buy!" obsession fostered by big businesses, to increase profits.

## SHARING

Communal living both in the city and the country, involves the sharing of work and responsibilities. With the abolition of a sexual division of domesticity, everyone is free to do other things. Just what those other things are, though, is not such an easy question: exactly what, in concrete terms, does an "alternative" life-style mean? It involves trying to work out a whole identity, a new definition of what it means to be a human being in society.

City living is more difficult in this respect: a farm creates its own imperatives about what is to be done. Yet city communes are more important as a general social phenomenon: it is essential that we learn to live humanely in the cities. Perhaps decentralization is the ideal form of social organization, with everyone living in small groups producing their own food.

BUT

● Is there enough arable land to satisfy everyone's needs in this way? large-scale food production has advantages for feeding large numbers of people. Some goods cannot be produced by small-scale production techniques.

● Technology can be liberating — the Luddite rejection of all civilization is unwise. An affinity with nature doesn't necessarily mean

(continued page 12)



NEWS

NEWS



## ARE YOU CRAP HAPPY?

## S.E.A.T.O. DEMO JUNE 27th

The meeting of the South East Asian Treaty Organization is going to occur in Canberra on the 27th and the 28th of June. This treaty has been the legal and moral justification of the intervention of the western powers in Indo China and Thailand. It is the means by which the U.S. hopes to crush liberation movements throughout Asia. This can be seen by John Foster Dulles' statement that S.E.A.T.O.'s primary purpose was to give the U.S. the authority to intervene in Indo China. S.E.A.T.O. was set up in 1954 and since then has justified intervention in South Vietnam, Laos, Cambodia, Thailand and the Philippines.

It will be used as the need arises elsewhere and with the deteriorating situation in Malaysia it can be expected that intervention under S.E.A.T.O. authority will drag Australia into a war there in the future. Listed on the agenda are three things to be discussed, the military situation in Vietnam, the containment of China, the continuing role of S.E.A.T.O. in Indo China. It may well be that containment of China will provide the excuse for renewed attacks on the liberation movements now active in Asia. S.E.A.T.O. is clearly immoral, it commits Australia to acts of aggression against the

people of Asia, it provides protection for imperialist exploitation of third world countries and it has been the excuse for the murder of one million Vietnamese.

To oppose S.E.A.T.O. a series of demonstrations and counter conferences are being held in Canberra. Those who oppose S.E.A.T.O. or the war should come because we're going to miss you if you don't. Practice has shown that passive opposition is not enough. Those people who oppose the war should oppose S.E.A.T.O. and those who are not going should examine their commitment. We feel that not only must S.E.A.T.O. be opposed in principle but that if we believe in ourselves we must oppose it by action. The campaign against the Springboks showed not only that blockades and demonstrations are effective in raising people's feelings and opinions but that they can stop immoral events. Every photo of the Springboks showed how effective the campaign was when masses of police had to protect them from the people.

Demonstrations fulfil four purposes they raise the issues in the media, exposing the people to what's happening, they can stop the advent as the cancellation of the South African cricket tour has shown. They raise the consciousness of those observing and taking part and they are a means by which people of conscience can oppose an immoral thing.

If we don't demonstrate our opposition, if we don't take concrete steps to oppose, if we merely say to ourselves that the war is bad then objectively we acquiesce to it. By our silence we consent to

it. We don't fulfil our obligation to the liberation of people, to those fighting oppression to the valiant peoples of Indo China, Burma, Thailand or Malaysia. To stop the conference we must go to Canberra.

When the war criminals like the U.S. Secretary of State William Rogers arrive there we must also be there, we must prevent the South Vietnamese foreign minister or the Thai representative from reaching Parliament. By activism in Canberra we can show the world that we don't tolerate murder in Vietnam or Asia. We can blockade Parliament, hold the bridges over Burley Griffin, blockade individual members into their hotels, stop them in the streets, we can attack their embassies, we can show the British representative, Alex Douglas Hume what we think of British imperialism. We can hold a counter conference in the streets, liberate the South African embassy, we can sign peace treaties between the free people of Asia and the people of Australia.

We realise that different people have different levels of activism and involvement and there will be opportunity to engage in various levels of action. Which actions we do decide to undertake will be decided by the people participating. The ANU is providing us with sleeping facilities and some transport is being arranged.

For further information or offers of help, contact Radical Action Movement, 57 Palmerston Street, Carlton, 347 5640, or C.I.C.D., 208 Little Lonsdale Street, 663 3677. Third World Bookshop, 447 Elizabeth Street, Melbourne, 329 7802.

## NADER AT MONASH

On the 6th July at 2.45 p.m. in the Robert Blackwood Hall at Monash University, Mr. Ralph Nader will make an on campus appearance to lecture on the "Nader Raiders" and Consumer Protection.

Mr. Nader, as you are probably aware, is the founder of the "Centre for the Study of Responsive Law" in Washington D.C. U.S.A. His legendary battle initially against General Motors Holden and then against many other corporation giants has placed him in a position of unprecedented power as an advocate working in the interests of consumers in a mass industrial society. The phenomenon of "Nader Raiders" has placed would-be exploiters of the very lives of the average public layman in jeopardy. The careful research, not sparing of any embarrassing secret, has exposed the fallacy of so-

called "air pollution" preventive legislation and care for the ageing. Mr. Nader has been described as the greatest enemy of big industry to emerge in the U.S. While in Australia, it is anticipated that he will launch attacks on American subsidiaries who have deliberately left their Australian branch companies several years behind in expensive innovations for safety and consumer protection.

The cost of bringing Mr. Nader to Australia for five working days is literally tens of thousands of dollars. AUS has secured rights to the campus performances which allow us to provide Nader for considerably cheaper rates on campus than off.

Students will pay \$1.00 to attend the Nader lecture and the cost to staff will be \$1.50.

Ken Newcombe  
President, AUS.

RALPH NADER  
AT MONASH

BLACKWOOD HALL

THURSDAY, JULY 6th, 2.45 p.m.

Tickets at M.A.S. Office

STUDENTS \$1

STAFF \$1.50

## PROVING SELECTIVE PROSECUTION

The whole point of the June 7 Pentridge Assault was highlighted when the Commonwealth Cops arrested only one of the 19 draft resisters on the chain. It was alleged that a warrant was issued, although the resister arrested, David Buckle, claims to never have received a summons concerning his refusal to attend a medical examination. This suggests that they are using the powers under the crimes act to arrest people without first issuing a summons in medical cases as well (up till now this has only been the case in refusals for call-up).

The arrest occurred at the Labour and National Service Dept. offices, Century Building, Swanston Street and David was later released on \$20 bail to appear in

the City Court on June 13th. The most interesting fact about the matter is that David would probably not have been arrested at all if he hadn't come to the demonstration and given himself up at the department's offices. What more does one have to do? When we gave him the list of the 19 resisters on the chain Sgt. Sullivan asked for their addresses too — we suggested that he do something for his living and find them out for himself.

On the whole the 'Assault' went off quite well with good media coverage. At Pentridge the 19 chained up were not allowed into gaol with Bob Scates and Ken McClelland who are in there for 18 months; not that we expected they would be. A tramways official was at first

sceptical about letting us onto a city bound tram but the thought of losing all those 30c fares was too much. In the city the N.S. offices were at first locked, but after persuading the officials that we were serious about the whole matter we were let in — where the arrest took place. After that a large crowd gathered in the city square to watch the APG/DRU street theatre. This was a satire on conscription and the whole army machine: it was quite funny and well accepted. A classic line was when a conscript, upon seeing a sign that is now in Phuc Tuy Province, Vietnam, exclaims: "Fuck Tuy, well you can fuck me but...". Watch out for more anti-draft activities organized by Monash Draft resistance.

## APOLOGY

Last year's editor of LOT'S WIFE in his issue vol. 11 no. 18 of October 14 published a letter referring to Mr. Grant Stinear. LOT'S WIFE withdraws all comments critical of Mr. Stinear and apologises for any discomfort he may have suffered.

NOMINATIONS ARE CALLED FOR  
STAFF-STUDENT POLITICS  
COMMITTEE

See Politics Faculty Office for details

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## NATIONAL STUDENT THEATRE

Possibly the most potentially long-lasting achievement of the week at "Theatresphere" was the formation of the NATIONAL STUDENT THEATRE (N.S.T.). The idea originally arose at a meeting at the New England Drama Festival last August. It was followed up by members of the Adelaide University Drama Society who drew up a tentative constitution for the N.S.T. At "Theatresphere", two meetings were held at which this constitution was considered in detail, modified where necessary, and finally accepted by all the Student Drama Groups present at the meetings.

Special attention was given to the proposed aims of the organisation, which are:

- (i) to organise regular drama festivals — at least every year;
- (ii) to organise schools and workshops in all aspects of theatre;
- (iii) to organise campus circuits of touring productions by both students and professional groups;
- (iv) to create an agency, in the form of a pool of names and details of theatrical persons throughout Australia;
- (v) to create a pool of available scripts and original material, and provide a reading service for those who so desire;
- (vi) to employ theatre directors, both from overseas and Australia, to tour university campuses to run workshops and produce plays;
- (vii) to promote the appointment by tertiary institutions of resident directors, on all campuses

where this is desired;

(viii) to keep members informed of latest developments by means of regular bulletins;

(ix) to sponsor the publication of a regular magazine of dramatic art;

(x) to establish a full-time touring troupe.

It was agreed that some of the aims could be achieved in the short term with little finance, and others would not be possible for five to 10 years or more. Generally, the aims related to setting up communication between member groups, such as the bulletin and the script and personal pools, were thought to be the most important goals for the next year or two. To implement this, an Executive was elected (as set out in the Constitution), made up of: Roger Strasser (Monash) — Chairman

Robin Uglov (R.M.I.T.) — Secretary

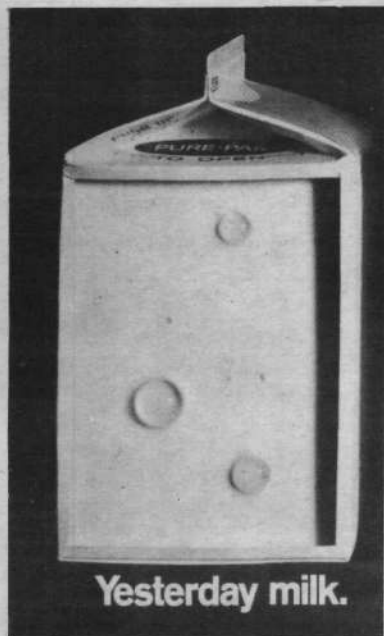
George Cody (Monash) — Treasurer

Many of the aims at N.S.T., as set out above, range from difficult to impossible to attain in the present, but are great objectives for the future. Nevertheless, there is an exciting potential for the development of Student Theatre at all levels, from local to national, through the existence of N.S.T., and it is hoped that N.S.T. will be supported by all Student Theatre Groups through Australia and their members.

R. STRASSER

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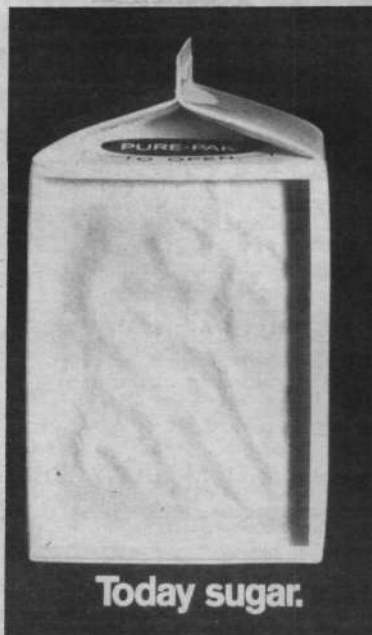
Yesterday milk.

## FRIENDS OF THE EARTH

THINGS GO BETTER WITH AIR  
BY FRIENDS OF THE EARTH

**STOP!**  
buying plastic-coated milk cartons instead  
of returnable bottles.  
drinking and eating from steel cans instead  
of buying fresh foods.  
buying aerosols when such items are  
completely unnecessary.  
feeding your pet canned crap instead  
of fresh meat from your local  
butcher.

Having done this, move your marker to GO! and collect \$200. Then travel diagonally across the board until you reach the square titled "Free Parking". Rest here for approximately half-an-hour until your brain starts rushing fast. After this time, refuse to throw the dice and move onward 10 spaces where a policeman blowing a whistle will tell you to "Go to Jail". Refuse to do this also and move 19 spaces in a directly straight path, buying all the property you pass over as you move. If the other players object, tell them that "Monopoly" is a capitalist game and that you are playing like a capitalist. Now you will find that you have moved 9 spaces off the board. Proceed to destroy the economy by robbing the bank!



Today sugar.

**WELCOME TO THE  
DISPOSABLE, NON-RETURNABLE,  
THROW-AWAY WORLD**

The packaging industry is at the heart of an interlocking network of industries which is responsible for the threat of extinction through degradation of the natural environment. Like the dependence of other industries on new markets created by new wars, so the packaging industry depends on creating needs, creating markets where they just didn't exist before. These markets are created through advertising which convinces the consumer of the necessity of useless products and encourage further dependence on manufactured goods in preference to natural products.

Only a decade ago cans meant food and basic food at that. Nowadays cans mean beer, soft drink,

pet foods and aerosols. Consumer acceptance of these items is so great that it would surprise many people that none of these items were on the market only ten years ago, and many of these have only been marketed since 1967 or 1968. Aerosol cans are the fastest growing market of any kind of can. Traditional foods like canned fruit, can't expand, so the can makers are turning their attention to new areas. All of these articles are totally artificial and unnecessary or will be sold in non-returnable cans instead of returnable and re-usable bottles.

**IT IS MORE CONVENIENT  
TO DIE THAN LIVE**

Convenience — the philosophy of the consumer society — is the mainspring of all industrial growth in this country. The cost of that convenience is now being borne by the Third World which is

being robbed of its natural fuels, metals, and other raw materials; and will soon be borne by the whole world, robbed of resources, oxygen, clean air, clean water, unpolluted land and wildlife.

Already, Australians produce an average of 2 pounds of garbage per person per day. In the U.S. it is six pounds, as it will be here soon, too. That garbage is dumped, which is land pollution and also pollutes the ground, and water, or it is burned, converting it into air pollution.

Recently, packaging industry manufacturers, conscious of their need to improve their public image, have been touting re-cycling as a solution to garbage problems. None of them are actually doing anything much in the way of re-cycling, because as yet, they can't make much money out of it. About one in every 25 aluminium cans made in Australia is re-cycled; and one in every 1000 steel cans. About 95%

of the cans used in Australia are steel.

But what these token efforts overlook is that re-cycling involves a further waste of resources. In the case of aluminium cans it requires more energy to re-cycle than to manufacture from raw bauxite. This energy spent re-cycling entails more pollution. Basically, re-cycling is a technological answer to a problem created by modern technology. The answer to technology is not more technology, particularly when the simple alternative of less packaging is so obvious. For example, only seven years ago all soft drink was sold in bottles with refundable deposits. Only three years ago, all milk was available in returnable bottles. Now 20% of the milk sold in Australia is purchased in plastic-coated cartons — despite the higher cost to the consumer.

These Pure-Pak cartons are made by J. G. Gadsden, the company that also makes most of the beer

and soft drink cans used in Australia. They get their raw materials from BHP and supply such firms as Coca-Cola and Carlton United Breweries with containers. Other "package polluters" are Containers Ltd., Comalco, National Can, and United Packages.

**WHAT IS TO BE DONE?**

All the above-mentioned companies are easily attacked, because their products are either unnecessary or are easily available in another container. And if for instance, Coca-Cola is threatened, then the supplier of Coke's cans, Gadsden is threatened, which in turn threatens Gadsden's supplier of tinplate steel, BHP. On Thursday 22nd June, an ecology forum will take place at Monash with speakers including Gadsden's marketing manager. **SAVE THE LAND SAVE THE SEA  
SAVE THE SKY SAVE YOUR LIFE.**



Tomorrow the world.

This is an actual advertisement taken from a glossy magazine entitled "Pure-Pak News". It appeared in the fourth edition for 1971.

# FRENCH NUCLEAR TESTING

Sometime in the next few weeks, perhaps within the next few days, the French government will be entertaining the denizens of the southern hemisphere with a free nuclear fireworks display. As a result of this many people in this half of the globe will contract cancer or leukemia, many others for years to come will be born malformed to a greater or lesser degree.

As far as we know, every increase in background radiation increases the incidence of cancer and genetic mutation in the society. In Australia, the government does not even admit to measuring this radiation — our only figures come from photographic film manufacturers who are worried about the effects on their products, thus "figures" quoted to show the increase in radiation from previous French tests vary from "negligible" — an Atomic Energy Commission spokesman — to "a thousandfold" — a university lecturer.

Clearly with such dubious information any government would be foolish to speak out at a gathering as important as the U.N. conference on the environment. Noise pollution is a much more ominous threat to the people of Australia than cancer anyway, and besides Azaleas breed asexually and thus wouldn't be affected by radioactive fallout!

(Ed. note: Australia's major contribution to the U.N. Conference has been a cherry-red Azalea grown by a nursery-man from Wyong, N.S.W. and presented by the Minister for Lost Causes, Mr. Howson, in his opening address.

I am unaware of any convincing argument that the possession of nuclear weapons by France contributes anything at all now (or is likely to contribute anything in the future) to the welfare and security of the French people. I can see even less justification for the further development of French nuclear weapons.

On this premise, the only tolerable basis for testing these weapons would be that of complete containment of all adverse effects and by-products — preferably within France. Testing which does not meet this criterion adversely affects the peoples of all nations.

One would like to assume that local fallout effects on humans — the receipt of massive accidental doses

causing radiation sickness — are eliminated by suitable precautions in the region around the test area, despite the fact that this has not always been possible in the past. However, other living things will be gravely affected, and these effects cannot remain confined to the area as time passes.

Long-term fallout of material deposited in the stratosphere will occur, in time, throughout the southern hemisphere (there will be very little effect in France). We have no proof that minute increases in radiation dosage, no matter how small, produce corresponding increases in mutation-induced disabilities. But we suspect that they probably do. There is clearly a risk

that the probability of occurrence of such disabilities will slightly increase. People are subjected to this risk, by atmospheric testing, without their having any choice in the matter.

On balance therefore, all the weight of argument appears to be strongly against the continuation of atmospheric testing. The USA and the USSR came to this conclusion long ago. World opinion approves of this view. The Australian government has now registered its support. The people and government of France should somehow be persuaded to reach the same conclusion, as quickly as possible.

Dr. J. A. McDONELL,  
Physics Dept., Monash



## CLUBS AND SOCIETIES COLUMN

It is only appropriate given the recent Strategic Arms Limitations Agreement, that I commence with a quote from Peter Seery of the Baha'i Club, who says (and I believe this is extracted from the Baha'u'lah):

"That which the Lord hath ordained as the sovereign remedy and the mightiest instrument for the healing of all the world is the union of its peoples in one universal cause one common faith."

The implications — The sword of Damocles hangs higher.

Les Goldschlager, well known for his "Alliance" leaflet, is Public Relations Officer for the Alliance for Academic Freedom.

According to Les, the club is based mainly on the belief that the primary function of a free university is that of a centre of learning — no question can be settled by the exercise of violence or by the threats of intimidation, which is fair enough, but...

A.D.A.F. is having a skiing conference at the Monash Lodge in Mt. Buller in August, so why not go along.

And from George Cody, the Monash Players ask you to translate in one lunchtime, the following words: "Bloodie Canto Aquasunt, an qui, amina quebla form lav".

However, if you find this task impossible, picket the apple store around the corner, or failing that, see if the Players are putting on a show that lunchtime.

We tend to agree with an ex-member who once imposed on us the notion that we must present to students at Monash the opportunity to see student theatre when they have the time to do so, namely, at lunchtime. It is hoped in

the future to produce more of these entirely student events which benefit both the audience and the actor by the removal of the natural limitations of traditional and academic approaches. Further to this notion, experimental forms of lighting, sound, design, costumes and stage managing may be implemented back stage.

Thus, perhaps by presenting inexpensive, but open plays in the same way as Melbourne University Street Theatre, a whole new series of unrelated, new, often intimate student oriented, even student written theatrical events, may be performed under the scrutiny of a hopefully critical, and God forbid, appreciative audience!

Legal Referral is organised mainly for the less fortunate members of our society. Students with difficulties are directed firstly to the student solicitor.

Neil Rees and Simon Smith both felt I ought to give the Monash Legal Referral Service another plug. While of course their existence is vital, justifiable and necessary, it raises the dubious question of the law. The inequitable system of remand and the increasingly heavy burden of legal costs on individuals (in particular against wealthy monopolies) may yet again bring to the fore cries of "justice for the rich and just desserts for the poor".

In any case, our expanded legal service is set up on Tuesday evenings at the Springvale Community Aid & Advice Bureau, and a successful service has existed in the city at the Citizens Advice Bureau, 107 Russell Street, for over 12 months. Both are serviced by 80 Senior Law students on a roster system. The aim of the

service is to help people categorise and set about solving their legal problems by referring them to appropriate governmental organisations such as the Legal Aid Committee or other charitable organisations. The Springvale service is on Tuesday night, from 6.30-8.30, 5 Osborne Avenue, Springvale.

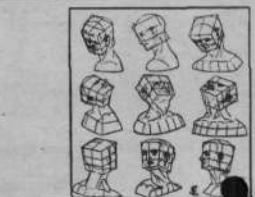
Just back from interstate jetsetting is well known "Halls" personality Kathy Cogley who attended the National Convention of College students in Adelaide with innumerable pin-suited and cotton-lace frock types from Halls of Residence all over Australia. Particularly doubtful characters apparently come from Ormond College, Melbourne, whose puritanical naivety is only outweighed by the methods used by members of Queens College when bringing in alcohol.

Kathy puts it in these terms — "Jockstraps and piss (alcohol) — an Ormond Collegian phrase — G.B.), or so I'm told, is the basic character pivot of most male students resident in male university colleges. Having just returned from the National Convention of College Residents in Adelaide, I have come to the conclusion that Monash's four Halls of Residence are 100% more effective, efficient and habitable than the majority of college residences at our Australian universities. Co-ed colleges are apparently rather rare and the cause of much suspicion. However, the atmosphere of do what you like, when, how and with whom, at Monash seems to produce more socially aware and responsible students, than the colleges run by hard and fast rules with late passes, night portresses to welcome you home (even at 6.00 a.m.) not to mention

academic gowns and formal gear to dinner up to seven nights a week. One of the most depressing features, however, was the insular nature of some of these places. Being so confined to the jock straps image, too many students I met showed tints of racial prejudice, complete ignorance of poverty problems and a super sized apathy about inequalities in education, while the girls wanted to be educated little wives and were hesitant to speak out before the blokes did. All in all, Monash Hall students had a hell of a lot to offer and were not backward in coming forward in proclaiming the virtues of a rule-free co-ed university residence."

The Public Service Board of the Commonwealth of Australia has decided, in its infinite wisdom, to advertise for males only to take its junior clerical entrance exams. In reply Monash Women's Liberation, among other groups, has sent in 12 applicants. They are genuine — possessing all prerequisites except their gender. Recently the Employment Group has conducted a survey among final year male and female Sociology, Ecops, Law and Geography students, concerning their employment expectations and aspirations. The results will be in Lot's Wife soon.

Gay Lib. and Women's Lib. are getting together to discuss mutual aims and problems. Early next semester, Women's Lib. will have a Forum on "Women in Society". All welcome. Every Thursday from 12-2 p.m., Women's Lib. has a bookstall in the Union Foyer — come read and get educated. You may have noticed the diversity



of opinions expressed in various Women's Lib. broadsheets. This is encouraged as a symptom of the diversity of Women's Lib. members.

Clubs & Societies is about to enter the space race! The newly formed Astronautics Society in approaching the Executive for affiliation announced that it had rejected the Spatial Neutralisation Treaty offered by the Secretary General of the U.N. and intended to land on the roof of the Ming Wing by 1984, and thereby be the first to greet the official arrival of Big Brother.

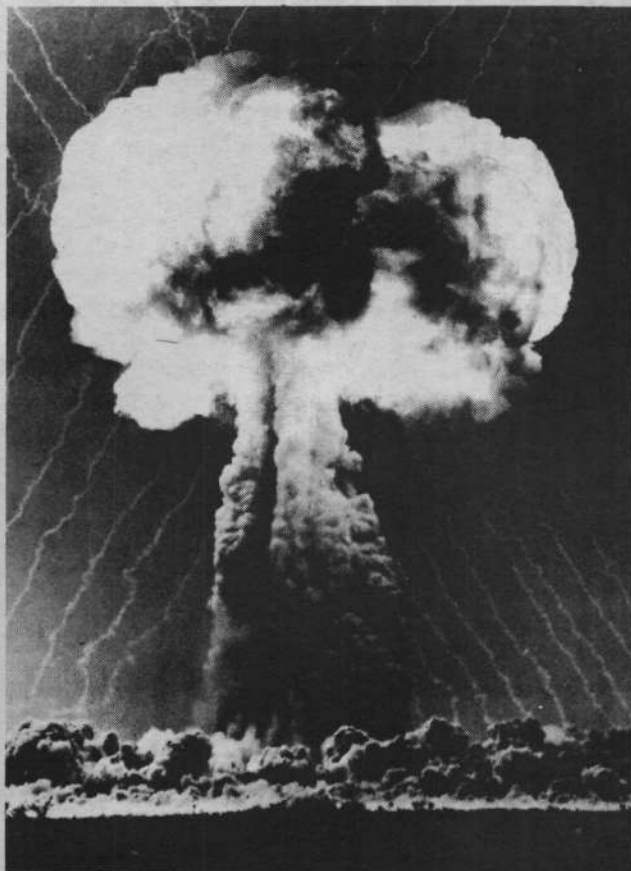
You can contact the Astronautics Society through James Bell at Farrer Hall.

Helen Marshall writes that "At the moment we are in a state of mild chaos... people who dig the organised life hate it... those who want to free their heads and then the world might enjoy it. We've got an organic garden going in Clayton... cabbages, beans, Swiss chard, comfrey and lots of insects... I alternate between deep depression at our incompetence, and amazed joy at the way we are learning to relate to each other... the future could be anything... Sorry about June 7th, Helen."

Last, but not least, the grant of \$372 to the Monash Radio and Electronics Club for the acquisition of a transceiver will mean direct immediate airwave contact with the similar setup in Melbourne University. This should, of course, not be construed as a challenge to the media. A.U.S. or Sir Frank Packer!

Compiled by G. Barnden  
for C & S Executive

# ASH OF DEATH



Micronesia is a group of 2,000 islands in the Pacific Ocean, east of the Philippines and south of Japan. Because many are only tiny coral reefs, the total land area is merely 687 sq. miles. The population was estimated to be 92,000 in 1967.

The United States has governed the Pacific Island territory for 27 years under a U.N. trusteeship. The islands are important for strategic U.S. defence interests in the Pacific and are also the site of a big U.S. missile testing range. Micronesia has been waging a struggle for independence from the U.S. for several years.

● Rongelap and Utirik Islands are part of the Marshall Island group. They are within 300 miles of Bikini Atoll.

Early on the morning of March 1, 1954, the people of Rongelap saw a flash of light in the western sky and an enormous pillar of fire rising up in the sky. Greatly alarmed, many of them gathered on the beach, wondering what had happened. In about two hours, it appeared as if a storm was brewing. Presently, they felt as if they were enveloped in mist and then "white powder" began to fall on them. It fell on the roofs of the houses and on the vessels in which they saved rain-water. The ash continued to fall for several hours.

The people of Rongelap had no knowledge of radioactivity. The village chief said that he had been drinking coffee then, and that he had drunk "ash of death" together with the coffee. Towards evening, almost all people felt pain on their skin and began to vomit. Then they suffered from diarrhoea and felt very tired.

The Trust Territory government of the United States had notified the village chiefs of Rongelap that a hydrogen bomb test was going to be carried out shortly, but he was not informed of any preventive measures. It was two days after the explosion that an American ship came and evacuated the people to Kwajalein, where they were told to wash their bodies with soap and water every day. Some were made to drink a medicine called "antidote". About that time, their hair began to fall off very easily and some became completely bald. Two

weeks later, the people of Rongelap were moved to Ejit, in Majuro Atoll. A school and a church were built on the island, where they spent three and a half years.

No "ash of death" fell on Utirik Island, but the people suffered from the same symptoms as the people of Rongelap. In about six months, they were returned from Kwajalein to their native island. Eventually, hair began to grow on the heads of those who had lost it. But this did not mean everything was over. On the contrary the damage due to exposure of radiation showed itself in more serious ways.

## GUINEA PIGS

"I am now convinced that the U.S. knowingly and consciously allowed the people of Rongelap and Utirik to be exposed to the 1954 fallout. This was done to the Rongelapese and Utirikese so that the U.S. could use them as human guinea pigs in the development of its medical treatment to treat its citizens who might be exposed to radiation in the event of war with an enemy country. This is a crime unmatched in peace time." Congressman Ataji Balos, a representative of the Marshall Islands, spoke these words before the Micronesian Congress. The U.S. officials who govern Micronesia had refused entry to Japanese who wanted to work with people affected by radioactive fall-out.

Balos had arranged for the Japanese medical team, sponsored by the Japan Congress Against the A and H Bombs, to visit. The team arrived in Majuro, another part of the Marshall Islands on Dec. 6, 1971, and was held there pending visa clearance by the Trust Territory administration. This was denied, under a ruling by the acting Attorney General Bowles, and the team left December 16, after being able to see only a few H-bomb victims in Majuro.

Balos suggested that the U.S. officials should be deported because "They are not interested in Micronesia. ... I see the whole affair tainted with racism. The United States choose to make guinea pigs out of our people because they are not white. ..."

Since the fallout, U.S. Atomic Energy Commission doctors visit Rongelap and Utirik every year, but as Balos noted, "the object of their visits appears to be the collection of medical data instead of the restoration of health to H-bomb victims who have developed all kinds of diseases and abnormalities."

The medical team concluded that the victims of the H-bomb are receiving inadequate medical treatment. The following are excerpts from their report.

After the exposed people of Rongelap were returned to their home island, the amount of radioactive material in their bodies rapidly increased. The strontium-89 and iodine-131 (in their bodies) exceeded the maximum permissible levels.

The incidence of miscarriage and stillbirths in the exposed women was about twice that in the unexposed women during the first four years after exposure. The incidence of miscarriage and stillbirths in the 32 exposed pregnant women was 41% (13 persons) as against 16% (eight persons) in the 49 unexposed pregnant women. Thyroid abnormalities were discovered in 1963 in a 12 year-old girl

and a 14 year-old boy. In the case of Rongelap, of the 19 children who were under 10 years when they were exposed to radioactive fallout, as many as 17 (89.5%) were found to suffer from thyroid abnormalities.

Early symptoms of radiation diseases are no longer observed among the exposed people — they are now suffering in many cases from thyroid abnormalities as late effects of exposure. But this stage is not the end. We are afraid of diseases that may be caused in the future due to the late effects of exposure to radioactivity.

Radiation may cause late effects in the exposed individual with symptoms sometimes delayed by 20 years or more. Their main manifestation is in the form of cancer: leukemia, cancer of the bone; of the lung; of the thyroid; indeed, practically any type of cancer known. There may also be other effects, such as cataract or impaired fertility, as well as generalised effects which result in shortening of the lifespan and are sometimes interpreted as an acceleration of the natural process of ageing.

The Atomic Energy Commission has only recently come under criticism in the U.S. for its "irresponsible" handling of nuclear experiments. Since 1944, there have been 142 recorded atomic science fatalities. This figure does not include deaths associated with radioactive pollution of the environment.

Charges that the Department of Defence has been conducting experiments with the effects of radiation of terminal cancer patients recently made a splash in a number of magazines. These charges will be brought before a Senate Committee headed by Senator Edward Kennedy sometime this spring. The Committee hasn't said anything about investigating the use of islands of Micronesia for the same purpose.

LNS

ARE YOU CRAP HAPPY?

# BURNSIDE HITS THE FAN

ATTACKS BY:

Christine McGowan

Allow me to raise my apathetic head from the librarian gloom so that I may remark on J'ACCUSE (June 5th Lot's Wife). I don't object to having my shortcomings, or the collective shortcomings of my fellow law students, remarked on, but I suggest that Julian Burnside's usual clever-clever style tends to obscure the real issues. I don't deny that I found his views amusing; lawyers are not devoid of a sense of humour, and indeed Mr. Burnside's rather smugly self-conscious cattiness is an indication, in crude form, of the sort of thing that raises titters in court. However, in any profession, there is a danger that sitting back and chortling at your own wit will hamper communication with those who are not in on the joke. Where communication is the name of the game such self-indulgence is self-defeating.

I am not in on Mr. Burnside's joke. As it so happens, I filled out a questionnaire, fully expecting that (personally of course) it would be used in evidence against me. The implied charge of elitism doesn't apply to me personally — but I don't see why it should apply either to those with a private school, professional-parent background. The whole university disproportionately represents the socio-economic distribution of the general community, but that is an issue quite outside the scope of an article on what law students do with their time.

Mr. Burnside's chief explicit criticism of law students rests on the amount of time that the survey sample spends in study, which he claims is inconsistent with their self-measured level of "social awareness". I have two comments to make about that.

## AWARENESS

Firstly, when I came to that part of the questionnaire that dealt with "social awareness", I had unkind thoughts about the person who had decided to use such a vague, amorphous phrase. Perhaps it was Mr. Burnside, whose feeling for the subtleties of language is obvious from his article. The term "socially aware" may be interpreted in any one of a number of ways. It may merely mean that if it applies to you then you are not a catatonic anchorite living among those autistic yaks. Or it may mean that you have abandoned materialism and launched yourself into the devoted service of suffering humanity. On the other hand, I see no reason why a self-made businessman who came up the dirty way and who maintains his position by means of corruption and political pressure should not also be described as "socially aware". Actually, to my mind, the phrase as used in the questionnaire meant "Do you read the papers, watch This Day Tonight and vote in Law School Liaison Committee

elections?" I do, Julian, I do, and I don't think I'm arrogant either because of it or about it. Secondly, I don't see that social awareness is necessarily incompatible with study. I am acutely aware of my social position — I am a student, and if I don't study I don't pass, and if I don't pass I don't get to be a lawyer. I want to be a lawyer; therefore, I study. Not a very revolutionary attitude, but practical. Let him who has no desire to get a degree cast the first stone, and then get the hell out of the university.

## OIL CAN

At its best the law is a high art requiring much study; at its worst there's a bloody lot of it and you have to apply yourself. Either way, I need a bit of peace and quiet and a room in the ivory tower if I am to study to my full capacity — and I don't mean quantitatively, in the sense of the questionnaire and its "How many hours a week ...?" Meantime, it's a room with a view, and I'll come down when I'm good and ready, which is to say when I have my formal qualifications. One of the encouraging things about studying law is that it prepares you for something other than the self-perpetuating academic roundabout of some Arts and Ecops disciplines. By definition a lawyer is socially aware — he is privy to the basic machinery of society; indeed, lawyers are often the keepers of the oilcan. If some or even many of them keep their knowledge to themselves, or abuse it for personal gain, or frighten laymen with technicalities and mediaeval robes, it is to be deplored. But equally to be deplored is the practice of obliquely pot-shooting at a system through its victims, who may also include its students.

I await, without much enthusiasm, Mr. Burnside's next onslaught, which will no doubt be based on the response to the telling question "Were you attracted by the money?" (Of course I was, nobody can live on Social Service benefits).

Tony D'Aloisio

"Every man has a right to his opinion, but no man has a right to be wrong on his facts" (Baruch). And when a man distorts or contrives facts to fit his opinion, then he should seriously consider whether he should be at university, let alone a law student. Burnside thinks that law students are "about as uncultural and disinterested as you can get". There are two possible sources from where he could have found evidence to support his view. The first is a questionnaire circulated amongst law students. The second is Burnside's association with the law school over the past six years. I will examine each of these and show how he distorted the facts to fit his opinion.

Firstly, let us examine the questionnaire. This idea originated from Burnside. He drew it up. He tabulated the results (all of which have yet to be disclosed) — and he interpreted the findings. I will not draw any adverse inferences from this. After all, many scientists form hypotheses and then set out to test them. My main objections centre around the method he has employed and the interpretation he gives to the results. These objections are as follows:

## FIGURES

First, 150 students replied to the questionnaire (15% not 12% of law students as Burnside suggested). Of this 150, Burnside only tabulated the results of 100. This was done under the pretext that a figure of 100 made it easy to calculate percentages. Need I say that the other 50 could significantly affect his results. Nevertheless, I will not criticize him too much for his mathematical inability and I will look at the findings as interpreted from the selected 100.

Second, one of the questions asked was whether law students regarded themselves as socially aware. The answers were as follows:

very	42%
partly	46%
not much	8%
not at all	4%
not thought about it	0%

From this, Burnside concluded that law students are "pompously deluding themselves". In fact, he says, these figures confirm their apathetic outlooks.

How, we are entitled to ask, does he arrive at this conclusion from this data? One possible answer is that it is a trick question. If one answered it in one way, it would be interpreted in the opposite way. A type of reverse psychology that only Burnside understands. A second possible answer appears from this passage in his article:

"Whereas 88% have such grand ideas of their own social awareness about 5% of law students manifested objective interest in anything cultural, social or political" If this is correct, there would be an inconsistency. It would mean one of two things. Either students were deluding themselves (Burnside adopts this line) or the 5% is inaccurate (Burnside does not consider this at all). But, it's absurd. The 5% is a figure which he has completely made up. A perusal of the questionnaire does not reveal any possible source from which this figure could have been calculated.

What is this figure of 5% referring to? Where does he get it from? But, that's not all he used these figures for. In part he said,

"Just think: every day my noble brethren in the law faculty devote unselfishly, 4 minutes to political activity, 10 minutes to social issues and a staggering 17 minutes to broadening their culture — Fantastic!"

His calculations are mathematically incorrect. As an example, let us take artistic/creative activity. This he gives a figure of 4.97%. He does not tell us what it is a percentage of. Presumably it is from the number of hours a student spends on this activity each week or day. Taking it to be per day, 4.97 of 24 hours amounts to 1.2 hours. But, let us allow sleeping time. Let us say 10 hours. This still means a student spends 41.8 minutes on this activity. Yet Burnside's figures lead him to 17 minutes. Is this another example of mathematical inability or is it distortion? The same types of miscalculations are made with the other figures he gives.

## NON-FIGURES

Of course, there are further grounds, more fundamental than mere mathematical grounds, on which he erred. He makes the assumption that the more time spent on an extra curricular activity, the more socially interested he is. That is, if one attends the moratorium, he is socially aware. But, if he stays home, he is not. And he also assumes that students like the situation as it is. It may be that if it was not for the heavy load of work given to law students in any one year, they would spend more time on other activities. Why doesn't Burnside compare Arts' workload with Law?

In all, the evidence from the questionnaire tends to support the conclusion that law students are not uncultured and disinterested in other activities. But if this is debatable it certainly does not support what Burnside claims.

Secondly, let us look at experience to see if the law faculty is apathetic. At one time, the conservatism of the legal profession was unable to permeate into the law schools, this stemmed from the fact that law was a closed profession. The reality was that the only way to get a job was through contacts. Thus, only sons of solicitors or wealthy professionals ever did law. But that was a long time ago. This is partly borne out by some of Burnside's statistics. They reveal (if we accept their accuracy) that only half of the sampled students have any professional connection. It is also borne out by the fact that law is taken by many students who have no intention of ever practising.

ARE YOU CRAP HAPPY?



But the old dogma is still propagated. Burnside's article is a clear example. He, like many others, has failed to see the change that the law faculty has undergone in recent years. The following list of examples shows a definite trend away from the old conservatism.

#### EVIDENCE

First, the past three presidents of MAS have been law students. But Mr. Burnside claims law students are socially and politically disinterested. Second, in 1970 law students set up a Legal Referral Service for the assistance of Melbourne's poor people. This, at first, had an office in Russell Street. It expanded to set up another service in Springvale. It also has a Pentridge group to inquire into prisoner's grievances. It also has attempted (unsuccessfully) to set up an Aboriginal Referral service. Is this apathy? Does it show a lack of social awareness? Third, students have elected social and politically active students to replace the 'old guard' on the Law Students society. They could have elected ultra conservative candidates. Why didn't they? Is it not part of the transformation? Fourth, student participation in curriculum review is as good, if not better, than most other faculties of this university. Students showed interest in developing the new law

school curriculum and are showing interest in critically assessing its operation.

Fifth, it was the law students and staff of this faculty who attempted to have legislation passed to prevent "Crazy Auctions" in the city which aimed at "fleecing the public". You will remember that students (in co-operation with Melbourne Law Students) picketed these places. Again I ask, is this a lack of social awareness?

Sixth, there is an attempt at the moment to set up a Public Interest Research Group. This group's aim will be to investigate specific examples of pollution and consumer complaints.

Burnside should have spent more time at the law school in the past six years. He may have noted the facts. They reveal a clear departure from the old conservatism associated with the law school.

In conclusion, I will add this note. No one is suggesting for one moment that law students could not do more within the university and outside. But what Burnside has failed to perceive is that what he advocates in the last paragraphs of his article is really happening. Law students are no longer in an "ivory tower". That is a very promising beginning. Who knows? Law students may be planning their own revolution!

## AND A REPLY

Julian Burnside

I have had the advantage of reading Mr. D'Aloisio's letter in advance of publication, in order to reply before the coming four-week break.

I respect Mr. D'Aloisio's objection to the Law School survey, but several points should be answered. Firstly, the idea for the survey originated from the Law Students' Society. The original results were calculated on a sample of 100 students. Fifty more replies were received after the deadline which editorial commitments imposed on me. They are not significantly different.

#### OBJECTIVE

Secondly, is it evidence of bias that I resolved a disparity between results on different questions the way I did? One question involved a subjective assessment by students as to their own degree of social awareness, etc. The other asked objective proof as it were, by seeing how students spent their time. For my part, I prefer the more objective question. Possibly those students who spend little or no time in various pursuits are nevertheless, as socially aware as they maintain. I don't think so, and that was my conclusion. Mr. D'Aloisio is entitled to disagree, but not to insist so truculently that my conclusion is wrong.

Mr. D'Aloisio makes several specific objections to statistics. This indicates a complete misapprehension of the report. I have not indulged in any statistical conjuring tricks, as Mr. D'Aloisio implies. A more careful reading of the Lot's Wife article should explain the anomalies he imagines. The full report, which is ready for publica-

tion in Snark, the Law Faculty magazine, will resolve any remaining doubts. If Mr. D'Aloisio still thinks I am guilty of any sleight of hand, I am willing to justify my statistical methods to him personally. Statistics can indeed be confusing if perused only briefly. More care and thought on Mr. D'Aloisio's part would perhaps reward him.

#### LIGHT

Mr. D'Aloisio points out many signs of activity amongst Law Students. I do not deny them or negate them in any way. They are indeed a bright light of hope. The survey results reflected the existence of a number of very active law students. What I maintain is that the bulk of law students are, by contrast, guilty of the disinterest with which I charge them. I am not so concerned with those few Law Students who unequivocally do recognise their social duties as lawyers. I am concerned with the greater majority who do not. I believe in the merit of a continued assault on those dull and apathetic souls who comprise the majority, until they recognise their duties as a few already have done. I do not understand anyone who says that most law students are performing their duties in society. I should be happier with Mr. D'Aloisio if he would direct his attention not to what has been done, but to what remains to be done.

If my article was inflammatory, it was intended to be. It was intended to jolt the apathetic majority into supporting the awakening majority.



# ANUCAL

## UNIVERSITIES

### MONASH FILM GROUP

Wed. June 21st. at 1.45 p.m. (Union Theatre) OLIVER.

Wed. at 7.30 p.m. (Union Theatre) VARIETY (1925) directed by E. A. Dupont and THE CABINET OF DR. CALIGARI (1919) directed by Robert Weine. Both films of the German classic season.

Fri. June 23rd. at 1.45 p.m. (Union Theatre) CATCH 22 (There will be two screenings of this film, if necessary: second screening at 4.15 p.m.).

### BLACKWOOD HALL

PHIL OCHS and RON COBB plus Captain Matchbox in the Robert Blackwood Hall, Tues. June 20th at 8.00 p.m. Tickets \$1.00, at M.A.S. office.

SPECTRUM, DADDY COOL, COUNTRY RADIO in Blackwood Hall, Thurs. June 24th at 8.00 p.m. Tickets 60c at M.A.S. office.

RALPH NADER, Blackwood Hall, Thurs. July 6th 2.45 p.m. Tickets \$1.00, and \$1.50 for staff.

ALEXANDER THEATRE: STORK from June 19th. to 24th. at 8.00 p.m. and a matinee at 2.00 p.m. Wed. Admission \$1.50 and 80 cents (students).

### MELBOURNE UNIVERSITY

#### Union Theatre

Mon. 19th. June at 1.15 p.m. free concert: Sonatina in D and Sonata in A minor (Schubert).

Tues. June 20th. at 1.15 p.m. free concert: Schumann 'Dichterliebe' at 8.15 p.m. play THE TIME IS NOT YET RIPE by Louis Esson. Part of the Australian Season of Drama. Tickets \$1.00 for students (\$1.50 for big kids). Every night till Saturday at 8.15 p.m.

Wed. June 21st. at 1.30 p.m. THE RED BADGE OF COURAGE (Huston) or THIS ISLAND EARTH. MUFS film, tickets at door.

Thurs. 22nd. at 1.05 p.m. JOE Tickets at door.

Fri. 23rd. at 1.05 p.m. a film to be announced at 11.30 p.m. PERSONA (Bergman) MUFS, tickets at door.

Sat. 24th. at 2.30 p.m. film (for children 'Operation Third Form' enquiries 85 2454.

### GUILD THEATRE

Mon. June 19th. at 1.05 p.m. Audio-Visual Version 'Marriage of Heaven and Hell' Tickets at door. \$1.00 and 50 cents students. Also on Tues. at the same time.

Thurs. 22nd. at 1.10 p.m. free film PEOPLE MIX (Cantrills).

Fri. 23rd. at 1.30 p.m. LA PRISE DE POUVOIR PAR LOUIS XIV (Rossellini) MUFS film.

At 7.00 p.m. playreading of BRECHT ABEND Scenes from Brecht in German with songs, poems, film clips. Tickets \$1.00. Also on Sat. night.

### AUSTRALIAN SEASON OF DRAMA 1972

June 27th. to July 1st. CHAPEL PERILOUS by Dorothy Hewett. Union Theatre, Melb. Uni.

July 5th. to 8th. CHIDLEY'S ANSWER Union Theatre, Melb. Uni.

July 12th to 15th. THE DUKE OF EDINBURGH ASSASSINATED by Bob Ellis and Dick Hall. Union Theatre, Melb. Uni.

July 12th. to 15th. AND COME OUT FIGHTING Prince Phillip Theatre.

### LUNCHTIME THEATRE

July 3rd. to 7th. at 1.10 p.m. Flinders drama present MAN WITH A FLOWER IN HIS MOUTH by Pirandello, directed by Wal Cherry July 10th. to 14th. at 1.10 p.m. WHO by Jack Hibberd, presented by Melb. Uni Student Theatre.

## CONFERENCES

ECOLOGY FORUM Thurs. June 22nd. 1.00 p.m. in Lecture Theatre H.4. THE PACKAGING INDUSTRY AND THE ENVIRONMENT CRISIS:

The threat to the environment by the packaging industry — non-returnable steel cans and plastic coated cartons represent a totally unnecessary and increasingly dangerous source of environmental pollution, as well as their pollution of our minds. Ten years ago they did not exist — now we believe we cannot live without them. Recycling is a farce. Industry's motto is — pollution for profit.

Speakers will include the marketing manager of Gadsden Pty. Ltd., manufacturers of Pure Pak cartons and steel cans, and a CSIRO scientist.

ECONOMICS STAFF/STUDENT CONFERENCE JULY 14th-16th, Philip Island. PANEL DISCUSSION ON COURSE REFORM. See Ecops Society, 1st Floor, Ming Wing. or ring 541 2398.

### COMBINED STATE EDUCATION ORGANISATIONS PRESENT AN EDUCATION SEMINAR

"1872-1972 One Hundred Years of State Education — What Next?"

Sunday July 2nd. — 1.30 p.m. till 5.00 p.m. at the Unitarian Church, 110 Grey St. E. Melb. 41 4178. Speakers: David Kennedy (MHR Bendigo)

Tom Roper (Lecturer La Trobe)

Mr. George R. Lees

(President T.T.A.V.)

Mr. J. T. Dunn

(Former Pres. V.I.C.C.S.O.)

Questions and Discussions.

## THEATRE

PRAM FACTORY, 325 Drummond St., Carlton. THE COMPULSORY CENTURY an audience participation play about education and others, until July 15th. Further notes from the Pram Factory — a series of workshops have been arranged with the Creative Arts Department for 14 to 16 year olds.

These will commence on Thursday 8th June and will be held at the Creative Arts Department, 117 Bourverie St., Carlton. If interested, ring Claire Dobbin, on 34 9505 or 347 5466.

ST. MARTIN'S THEATRE, South Yarra. IT'S ALL IN THE MIND by John Hale, until June 24th. Then, until July 22nd. FORTUNE AND MEN'S EYES by John Herbert.

Bookings 26 2188.

RUSSELL ST. THEATRE. MACQUARIE by Alexander Buzo, until July 1st. Then THE CHERRY ORCHARD by Anton Chekov, until August 5th. Bookings 645 1100.

WAVERLEY THEATRE. THE ANNIVERSARY by Bill McIlwraith, directed by Sue Saxon; June 21st. to 24th. at 8.15 p.m. Admission \$1.00 Tel. 277 5129.

MELBOURNE THEATRE COMPANY YOUTH FORTNIGHT to be held at Russell Street Theatre from Mon. July 3rd. The first week features plays from the MTC Theatre-in-Education repertoire.

July 3-6: THE CRAZY WORLD OF ADVERTISING AND JAILED

July 7-8: IF THIS ACCOUNT IS NOT PAID

The second week features an interpretation of Marlowe's THE MASSACRE AT PARIS. Tele: 654 4000.

MELBOURNE FRENCH THEATRE presents LA GUERRE DE TROIE N'AURA PAS LIEU by Jean Giraudoux, June 19th. to 24th. at Prince Phillip Theatre, Melb. Uni. at 8.00 p.m. each night.

## RECORD BUYING

An unnecessarily short but helpful (?) guide to some record shops around Melbourne that make the effort to distribute some good music. Unable to avoid the exorbitant prices that seem a chronic feature of the record industry, they nonetheless make some attempt to avoid the lack of taste that characterises the selections in most shops. Head-phones still seem to be only optional extras, which is unfortunate; and good cheap records hard to come by.

ARCHIE & JUGHEADS, Shop 5, Hothlynn House Arcade, Manchester Lane. tel: 63 5507. American records and imports.

JOHN CLEMENTS, 243 Collins St. Tel: 63 4906. Spasmodic selection of new releases; but a generally good selection of second hand and cheapo-cheapo productions.

DISCURIO, 294 Lt. Collins St. Tel: 63 2196. Wide selection of records, especially good on blues and classical music. Headphones to listen with too — which is a pretty good recommendation.

DISCOTAPE, Trak Centre, 445 Toorak Rd. Tel: 24 9088. Reasonably wide range of choice; sometimes some unexpected cheapos.

EUPHORIA, 171 Flinders St. Tel: 63 5819. Not the widest range of records, but very easy to end up buying something good, especially imports.

PLAYBACK, 5 London Arcade Tel: 63 4455 and a new store specialising in rock records (imports) opening on July 3rd at 201 Bourke St. Tel: 63 9000.

RECORD COLLECTOR, 132d Toorak Rd., South Yarra Tel: 267 1885. Headphones, a few surprise cheapos and a number of specialities.

Possibly the best way to buy records at a reasonable price is to import them yourself. There are usually names of organisations in England and America that provide this sort of service in most of the musical papers. Usually you write to the company and they send you a list of the records they have and all the details about ordering and payment. The usual price of an album is about \$3.50.

The advantages of doing this sort of buying are numerous — the most important being the price. Others are, better pressings, better packaging of the albums and having records before they are locally released (if they are locally released). Of course, there are a number of disadvantages too. There is the chance that you may have to pay customs duties on the records, especially if it is a large order (although the price will still be cheaper than buying locally). A lot of the time you have to buy on spec., because, naturally, you can't hear what you're buying. Also the records may be ripped off or damaged. If damaged there is a chance you will be able to return them for replacements, but this seems to depend on the size of your account with the dealers.

A couple of places to write to (among many) are: Record Ltd., 2818 W.Pico Boulevard, Los Angeles 90006

Tandy's Records, 18/20 Wolverhampton Rd., Warley, Worcestershire, England

COB Record Center, Export Division, Porthmadog, Caernarfonshire, N.Wales, U.K.

Virgin Records, 7 Southwalk Rd., Paddington, London

### RMIT

RMIT Student Art Exhibition Basement Law School all this week.

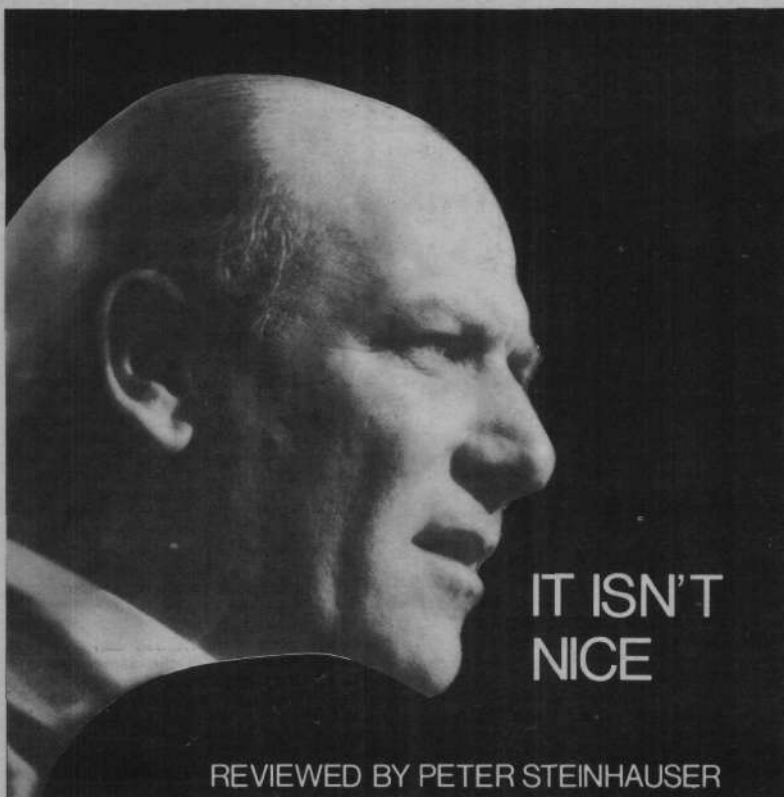
### FESTIVAL HALL

CHICAGO at Festival Hall, June 21st and 22nd.



# THOSE FABULOUS FURRY *Freak* BROTHERS





## IT ISN'T NICE

REVIEWED BY PETER STEINHAUSER

IT ISN'T NICE  
BERT WAINER  
ALPHA BOOKS \$2.20

My father sat back and squirmed. The papers in the past couple of days had had a field day. The Kaye Inquiry was over and in the last day of its sitting, the Counsel assisting the Inquiry, Mr. John Winneke, launched into an attack on the personal integrity of Bertram Wainer as a witness before the Inquiry. The papers screamed out the headlines: "WINNEKE: WAINER IS A GRAND-stander." "IT'S OVER: WAINER IS DISCREDITED — WINNEKE"

"The bastards have got him, the only way they could do it, was officially. The mugs will believe anything printed to his guise of hardworking, everyday, Mr. Average Australian."

Now Bert Wainer has written a book. The man directly responsible for challenging the archaic laws relating to Abortion; for exposing the complicity of leading Police officers and the organised underworld in Melbourne in an abortion racket has given us a first-hand account of his struggle.

While reading the book, I tried to analyse my own reactions towards Wainer over the past years. I had sympathised greatly with him. He had proven beyond doubt, to my way of thinking, that there were links between the reactionary Bolte Government and the underworld, that he had exposed the tip of an iceberg that would eventually reveal the widespread graft, corruption and criminal activities of the Victoria Police. I also believed he was doomed. The Bolte Government would eventually have to protect... WHO? Perhaps leading politicians, civil servants, judicial figures?

In 1969 I had had the added advantage of some corroboration of Wainer's publicised allegations. A close relation of mine had worked for many years as a nurse for one of Melbourne's leading abortionists and had left this grimy halfworld for the heaven of marriage to an Eastern European tradesman. She banded around the names of the leading police-officers, (which were to continually crop up during the Kaye Inquiry,) who were receiving payment from abortionists in return for protection. Often she told me of raids made as mere formalities, or as warning that payments were to rise, and of the occasions when charges were laid but later dismissed on the advice of leading police-officers. She had dispelled some of the myths I had naively believed about the women who were anxious to obtain abortions. They were NOT always

young and single. More often than not, they were married, already had children, were in poor financial straits, and a significant proportion of them were migrants. Her favourite story, told more for effect than in the interests of truth, concerned the ravings of an hysterical middle-aged married woman, who had landed on the doorstep of the surgery, after being sent there by her lover: a local Catholic parish priest.

But she intensely disliked Wainer. She reiterated the usual gossip about the man. He was an alcoholic. A relation of his had underworld connections and many convictions and Wainer was somehow associated with the \$10 note forgery affair. There was not much substance to her 'common gossip'. Basically, she disliked Wainer because his crusade would drive out many qualified doctors from the 'trade' and force women to go to backyarders in any case. The only way Wainer could really succeed in his campaign was to force a conservative government in power because of DLP preferences to accept abortion on demand. He failed.

Wainer's own account of his struggles is chilling and often suspenseful reading. His analysis of the Kaye Inquiry is particularly rewarding. How strange that certain police files were stolen, and that exhibits before the Inquiry such as tapes and documents were stolen, that attempts were made on Wainer's life. Strange that certain witnesses spoke of an underworld organisation called 'Crime Incorporated' run by a former top police officer and his son. But Mr. Kaye Q.C. scrupulously avoided these tantalising snippets and stuck remorselessly to his terms of reference as drawn up by Sir Arthur

Rylah's sidekicks: that was to inquire into police malpractices concerned with "illegal abortion practices". Strange also that Mr. Winneke the assisting counsel had complete discretion as to which witnesses would be heard by the Inquiry, and that he consistently rejected crucial evidence put before him by Wainer in the form of affidavits and refused to allow certain witnesses to give testimony. Strange!

Wainer relates his early confrontations with the AMA, and the various stages of his campaign broadening as former associates of men involved in the abortion racket stepped forward to supply him with evidence and various members of the community formed an organisation around Wainer to help with his crusade. But Wainer doesn't relate anywhere in the book the circumstances of the slaying of Lionel Pugh. A serious omission indeed. Lionel Pugh was a member of 'The Untouchables', a group of young Wainer investigators, who was slain in suspicious circumstances. Officially, the Coroner Mr. Pascoe (who seems, according to Wainer, to mix at parties with strange company) found that Pugh had committed suicide via the medium of a shotgun, which incidentally did not explain the severe bashing he had collected on his body. Wainer himself had conducted a post-mortem on the body. Why had Wainer avoided this incident in his book? He must have had very good reasons! other than dedicating this book to his memory.

During Wainer's investigations of an abortion racket, the media was hardly helpful. Only two newspapers, the TRUTH and the now defunct SUNDAY OBSERVER, gave ample coverage of his allegations.

Wainer exhibits an intense dissatisfaction with the lukewarm support given him by the Leader of the Opposition, Clyde Holding. Often Holding promised support and then withdrew from the fray. Was Holding protecting the remnants of the Wren machine in Victorian Labour?

The final chapters of the book mostly deal with the story of Wainer's life.

The half-Jewish Scotsman born and bred in slums emigrates to Australia tries his hand at various jobs, decides to be a doctor, succeeds, joins army, becomes successful career officer, resigns commission, enters into lucrative general practice in St. Kilda. What of the man now? Many attempts on his life failed. But the struggle has taken its toll. His health is ruined, he has been declared bankrupt, his medical skills are no longer wanted, his credibility has been effectively destroyed by the forces of opposition to him; all that is left in the book is the story of a once dedicated, now embittered hypodefensive man.

One Chapter of the book is entitled 'The Challenge. Why did Wainer Do It?'. It is a transcription of an interview Wainer gave to a writer on his motives. When asked "What do you think you have accomplished?" he replied, "Very little really, but perhaps abortion law reform is a little closer and the police force a little cleaner. But the politicians are still as corrupt and uncaring."

Wainer is first to admit that he tried to do too much, that at time he was reckless, impulsive and mismanaged his public relations. But the reader can judge for himself and answer those questions of doubt about his motives. Was he a cheap publicity seeker? Why did he need the services of armed bodyguards, and a team of investigators given the ridiculous epithet 'The Untouchables'?

As an afterthought, it is surely remarkable that little organised support was given Bert Wainer by the student Left in Victoria. Privately one can surmise on the great animosity he engendered in certain left circles at Monash. I shall never forget the comment of one Monash Maoist after he had attended Neil Collingburn's funeral. "That bloody self-seeker Wainer was there and the bastard was drunk!" What had caused this person to make such a thoughtless and blatantly false accusation? Wainer in his own way was far more a revolutionary than this ideological pimp!

You MUST read this book!!

# IN ANSWER TO MARK LA PIROW

Graham Dunkley

I first wish to disown Mr. La Pirow's preposterous summary of my article on Vietnam which appeared in the last Lot's Wife (5 June). I did not explain the continuance of the war in the simplistic terms of a 'lust for death', or 'political, economic or morally misguided reasons'; my task was not to give a general theory of war, but to report on the most recent events in the farce that is Vietnam. I did not say that North Vietnam was not guilty of any moral, political or economic wrong, or that it had any 'divine right' to rule the South, and to characterise my argument as such is the grossest and almost libellous distortion.

I did speak of the North (DRV) invading the 'Southern part of the country' because indeed it is still one country by international agreement and by historical tradition. His attempt to defend division in order to imply that the U.S. has as much right in South Vietnam as the DRV, is historically faulty. Certainly the 1954 Geneva Accords were not signed, but all participants did agree to it verbally, and it has since been established in law that this is valid. It was not signed because the Americans were reticent, and Eden and Molotov decided on the verbal agreement in place of signatures, to ensure the U.S. agreed. Two years later Diem came to power, claiming that he was not bound to the agreement which was made by the Bao Dai Government. He then abolished local council elections and substituted his own nominees, which Mr. La Pirow apparently forgot to tell us. When Diem refused to hold the 1956 re-unification elections, the DRV tried to have the Geneva Conference re-convened but the Americans made virtually no effort to force the elections, and neither Russia nor China showed much more enthusiasm. He says the election in the North would not have been free; what evidence does he have that it would have been freer in the South, or that there has ever been a free election in the South since?

He says that the first breach of the Accords was the prevention of migration from the North to the South. But 100,000 were allowed to go initially, many of them Catholics. It may have been the same story in the South, if there had been a large exit for ideological reasons. In the first few years of the Accords the Control Commission reported cease-fire contraventions by both sides. However, I feel I was justified in regarding the refusal to hold elections as the first major contravention. The DRV wanted to open postal communications, but Diem refused. Moreover the South (RVN) as early as the mid 1950's had violated the DMZ and attacked in DRV, and later Cambodian, territory (I documented this in a series of articles in *Class* magazine).

## KILLING

It is an insult to readers for Mr. La Pirow to assert that much of the killing is done by NV Army rocket attacks; most of the killing is done by American bombing of occupied positions, as with An Loc recently. He may assert that he and I agree on the moral justification of the defeat of Hitler, but there is no such analogy here. I quoted Averell Harriman in my article to the effect that the DRV does not want to rule all of Indo-China and that they are prepared to negotiate, except that Thieu has persistently sabotaged

ARE YOU CRAP HAPPY?

attempts at negotiations; Mr. La Pirow presents not a shred of evidence to the contrary, nor does any such evidence exist.

As a justification for the American bombing, this 'Hitler — bombing of Dresden' analogy is pathetic. For a start it has been established by historians that bombing in wars is not much use, and the bombing of Dresden is a classic case, it failed to halt war production, just as U.S. bombing of the DRV has not stopped economic life; all it does is kill innocent people.

## SELL OUT

Mr. La Pirow then proceeds with a straight NCC line of U.S. sell-out of allies for diplomatic reasons of its own, and he accuses me of not grasping the international implications. He predicts that the dastardly Americans are about to make an agreement with Hanoi, which will allow them to pull out, so long as the Russians also, to which end Pres. Nixon is dashing around the world plotting; the DRV will then be free to invade the South.

This however is an epitome of the nonsensical trash the right now has to resort to in order to continue defending this horrendous perpetration of injustice that is Vietnam and which is beginning to reach astronomical proportions.

## IMPRACTICAL

The U.S. wants to leave, leaving behind an anti-communist government if possible, which is looking more and more impractical. The Russians appear to want to give no more aid than is necessary to prevent the DRV from swinging into the orbit of Peking. The U.S. wants to make as many agreements as possible with nuclear rivals, i.e. Russia and China, to limit the arms expenditure which is growing to ludicrous proportions, bringing inflation and unrest at home, and threatening the existence of its system. Beyond this Mr. La Pirow's 'plot' idea is pure paranoia.

The tragedy is that Nixon has refused to push ahead with the diplomatic advances that were made by Harriman at the early peace talks in Paris, as I discussed in my article, the significance of which Mr. La Pirow does not seem to have grasped. From all accounts the DRV and the NLF (or Provisional Revolutionary Government — which Mr. La Pirow thinks does not exist) are prepared to negotiate for a share in a new popularly elected Saigon Government, including Wilfred Burchett. (Review 3 June). But by their unwillingness to relinquish their paltry little dictator Thieu, they have left little alternative to a military solution.

# A REJOINDER TO A REPLY TO RADICAL FEMINISM

Adri

When a Marxist is unable to fit/apply certain theories, analysis, ideas into the Marxist framework i.e. all oppression based on class struggle resulting from a division of labor etc. etc. they are immediately branded 'bourgeois'. This was the fate relegated (by a sister) to the article 'Radical Feminism' (Lot's Wife 8/5/72.)

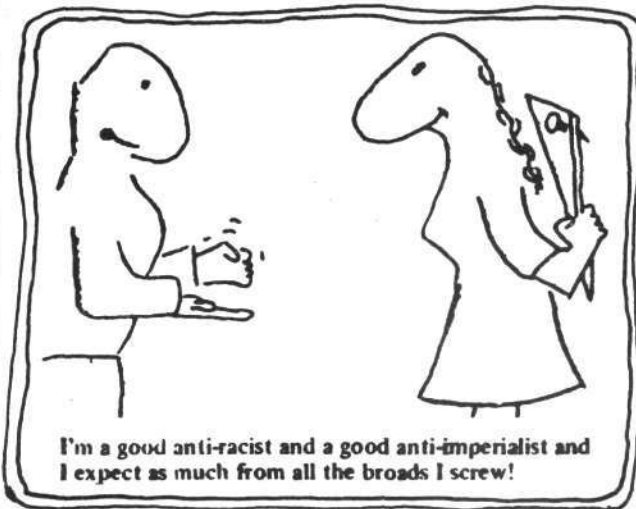
POINT 1. To be a radical feminist does not imply anti-Marxism — on the contrary it is to recognise that much oppression of women throughout the ages is a consequence of class struggle and the economic deprivation of the majority, however, as far as sexism is concerned it is not a sufficient explanation per se. Patriarchal attitudes still exist in China and Cuba — obviously they do not originate in economic inequalities. Firestone sees the roots in sex-struggle: the continual pursuit of one sex to establish dominance over the other using physical strength and biological functions as the justifying criterion. What Firestone is trying to do in the *Dialectics of Sex* is to show how the class analysis must be taken further to include a materialist view of history based on the biological division of the sexes — to reject this she says is to reject an important theory of oppression that explains a 'level of reality' not based in economics. Simone De Beauvoir in *The Second Sex* gives an extraordinary account of this 'level of reality' by an analysis of the psycho-sexual basis of woman's oppression.

POINT 2. The work of Masters and Johnson has furthered the cause of women's liberation by (a) proving that woman's sexual pleasure was independent of the male's, (b) that woman can seek her satisfaction as aggressively as the man seeks his.

POINT 3. 'Reply's' suggestion that women who have achieved high positions, and bourgeois women are oppressors and should be ignored by their oppressed sisters smacks of elitism — every woman regardless of what class she comes from is oppressed by one half of the population on the grounds of her sex. Was not this one of the basic tenets of W.L.M.: THAT WE CUT ACROSS CLASS LINES? All women can thus see themselves in the same boat and get it together through raising consciousness of common oppression — in this way we can truly develop our revolutionary potential.

POINT 4. It is myopic in the extreme to see men as the enemy. 'Reply' has misinterpreted the article. Men are not a hostile force seeking to destroy women (they would lose innumerable privileges if this were the case.) Men are exploiters and manipulators, they are indeed fucked up by being masters but an oppressor has an alternative whereas by definition the oppressed being powerless haven't. In the long run women cannot achieve total emancipation unless men are liberated from their superior positions (whether they enjoy or hate it — it's fact) but experience and history has shown that it would be foolish to expect the master to be sincerely concerned with the struggle of his slave to free himself — it requires the impossible: an identification with the slave.

POINT 5. At no stage was it rationalised that because under a capitalist system women were more oppressed than men that therefore women should seek equal oppression for all. Rather because of that fact, women and only women can instigate a feminist revolution. It's the feelings that count sister!



## SUE MATHEWS

ploughing fields and no hot water. This approach is just another form of puritan asceticism, mistaking capitalist consumer fetishism for a moral decadence which must be excoriated.

● The greatest part of the world's population lives in cities. Unless ways of creating human life-styles in cities are evolved, future survival is impossible.

● The urgency of the immediate situation (pollution, over-population, greater political and economic insanity) means that those committed to an alternative must try to influence others.

This means being involved in institutions with other people, and letting them SEE an alternative. Forming an isolated farming community is not a political action in the direct sense that is necessary today. Decentralisation will not occur for some time, if at all — and if it does, it will be people and forces at present in the cities who will decide it; these are therefore the areas where we must live and work.

## VOYAGE

It is impossible to tell whether the alternative communal life-style as we know it at the moment is essentially a reaction (a counter-culture), or a genuine foundation for a new form of social organization. At least it is an attempt to explore the possibilities which exist outside the established modes of living and relating to others. We must be aware of the tentative nature of what we are doing, and be careful not to posit as absolutes what are in fact negations. If either city or country communes are to become really viable alternatives, they must come to terms with children. Probably their most radical aspect is their departure from and opposition to the nuclear family. So far, this departure has been in theory only—in general, commune members are post-adolescents, moving out of their nuclear homes. This is a transient period of life, and so far communes have generally (although there are exceptions) been only transient phenomena.

Some working concept of the extended family must be developed. It would mean that children would have relationships with a number of adults, not simply their parents, and vice versa. Many of the very destructive and emotionally-restricting aspects of the closeness of the nuclear family can be avoided this way, and the mother can cease to be the principal figure in the child's life, and vice versa. The number of children born per adult can also be reduced in this sort of situation.

The extended family can also help retrieve old people from their trampled position. Old people have the time and inclination to interact with and teach children: they can become useful and active members of a total community. In such a set-up they are not a burden, as in the nuclear family, where looking after the household's well-being devolves wholly on the wife.

The external pressures on a commune are manifold, but by far the most destructive problems so far have been in the area of personal relationships. Intellectually we may be "liberated", we believe in a community of warm, loving, spontaneously-interacting individuals. But our minds are often miles ahead of our emotions.

In fact, we DO allow ourselves to be irritated by small things. Many of us DO resent doing more dishes than others, or more cleaning or more tidying. Most importantly, we are JEALOUS, particularly in the sexual area. Sexual liberation is one of the main ideas of the counter-cultural ideology. And yet it is one of the most problematic areas for communal living.

We believe that monogamy is a bad scene, and that fucking should grow spontaneously from friendliness and intimacy. But frequently, it just doesn't seem to work out like that in practice, and households and relationships are destroyed because people have tried to do something of which as yet they are just not capable.

The humanist values of "self-realisation", "strengthening one's identity", can be used as rationalisations for self-obsession and ego-tripping. "Sensitive, in-depth personal interaction" can be, in reality, "I'll listen to your troubles if you'll listen to mine" collusion, a mutual excuse-making. Openness and honesty can be misused — "What I really think of you" sessions can be far more emotionally destructive than socially constructive.

For people to try to develop ways of relating to people that are totally different from those of their homes, socialisation IS a very difficult task. There are a number of possible responses to the personal difficulties encountered in communal living. We can:

● Blame ourselves for emotional immaturity and "bourgeois hang-ups"

● Blame the way we have tried to go about practising our values.

● Reassess the values that our emotions are rejecting.

Perhaps our whole approach to relationships is in the wrong terms. It is impossible for us, in a situation where no real alternative has ever existed, to determine whether our problems arise from "bourgeois conditioning" or from something deeper and more fundamental. I'm not sure exactly what this means — but we must be able to reflect on and criticise our own, as well as the Establishment's, values.

Somehow, different attitudes to, for example, cleanliness and private property must be balanced, and priorities worked out. We should recognise that there are problems; living together with people is difficult. We can overcome it, but we must be aware of it as a serious challenge.

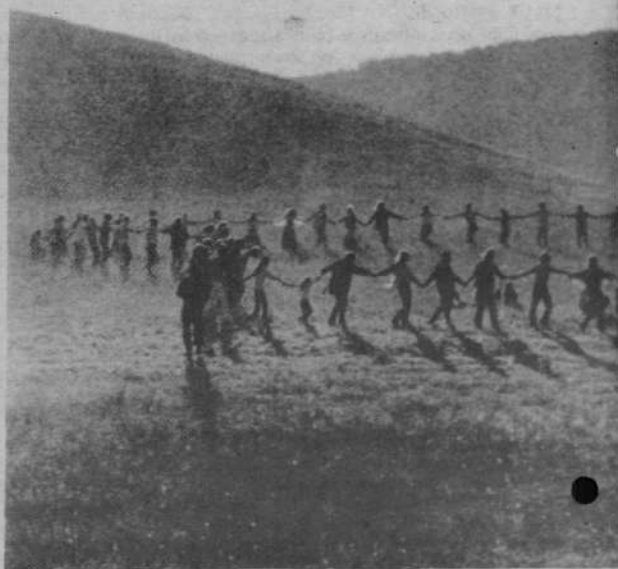
## CHALLENGING THREAT

How much of a threat are communes — and the whole approach to life which they represent — to the existing social system? If the alternative life-style was widely adopted, it would offer a very great challenge to the system: it undermines the nuclear family, the ethic of consumption, and any attachment to mind-deadening, soul-destroying labour.

But without a concerted, outgoing orientation, and educational and political work with others, this is an unreal prospect. For most people the very idea of communal living is inconceivable, quite outside the realms of possibility. Only when people begin to organise to turn others on to the possibility of an alternative will the Establishment be in any way challenged.

An alternative life-style is of crucial importance to opponents of the present political and social system. Without a vision of life as it could be, and some idea of what it would be like, all talk of political change is empty. What political systems boil down to, what revolutions are made about, is the way people LIVE, what LIFE is like in a particular society.

Alone, an alternative life-style is not enough: an attitude of total and militant opposition to all that is destructive about the present society must be maintained. Politics without a life-style is sterile, but a life-style without politics is important.



## CO-OPERATIVE

The most remarkable features of the Round-the-Bend Conservation Co-operative are not readily apparent in the plans for the physical development of its land. Planning for the 326 acres owned by the Society to implement its twin aims of development for living and of conservation of its existing environment is well advanced. However there is nothing really unique in the concepts. Grouping houses and services, multistage all-effluent treatment, minimising intrusion of buildings and infrastructure into a natural environment, recycling of water, cool-burn fire control are not new ideas though, unfortunately, there are few practical examples of them.

What I consider to be unique are the socio-legal structures of the Co-operative. These have permitted the physical concepts to be planned, and also are partly the reason why there are few other practical examples of such concepts.

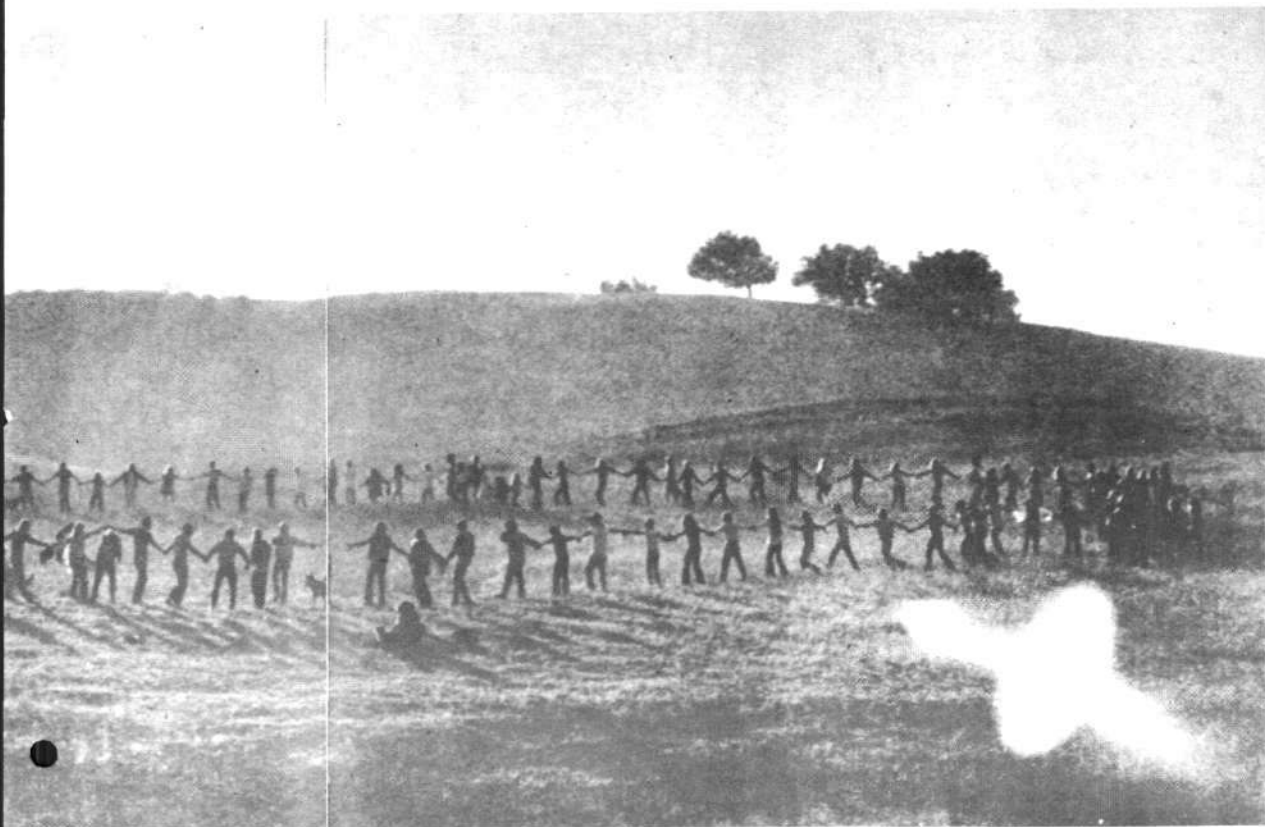
Nearly all other tenant relationships concerning the use of land are dependent relationships in which one person the owner is the principal and another person the user (e.g. lessee) is the subject of controls imposed by the principal. In the case of land use itself, the occupier usually has (within the often wide constraints of government regulation and planning) an independent status. Thus he can decide whether to clear his land and/or what the appearance of buildings will be or whether to run exotic animals e.g. cats, dogs, goats quite independently of adjoining land owners. His only responsibilities are to conform to the appropriate government and semi-government regulations. Furthermore when he does conform to the regulations regarding subdivision the results are typified by minimum sized allotments which take little consideration of the terrain, the relationships between individual dwellings, or the most desirable siting or dwellings. The results of this are all too apparent to need further elaboration.

Suffice it to point out that subdivision, as the word implies, is a divisive process. It is a process

which feeds on itself thus: 1,000 acres into 100 acre lots into 10 acre lots into quarter acre lots. At each stage, sooner or later, an owner may decide to maximise his interest in the land to obtain a greater benefit to himself. Usually this takes the form of a cash benefit e.g. by further subdivision or development or clearing for a tax benefit. Such a decision is invariably taken without any consideration of its effects on adjoining land owners. Such a decision can be taken by an outside person, an executor or trustee, who, whilst acting in the best interests of beneficiaries, has no responsibility to consider the interests of others, indeed he could be deemed to be acting irresponsibly if he did. Eventually the divisive process, inexorably caused by the inevitability of the law, death and taxes, creates the amorphous expanse of suburbia which, though uniformly sterile, is in fact a randomly atomistic non-structured system characterised by countless chance decisions.

## PARTLY WHOLE

The Co-operative by contrast has taken existing legislation, for a Co-operative Community Settlement as set down under the Co-operation Act (1954), to form the legal basis for a Society to control land-use in which the responsibilities and inter-relationships between the Society and its members can best be described as being holistic. Thus the

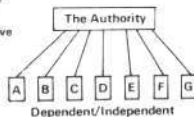


# E LIVING

...ALL PARTS EQUAL IN THE OPERATION OF THE WHOLE

part is responsible to the whole and the whole is responsible to the part. The whole comprises all the parts and all the parts make up the whole, cf. Koestler — "The Ghost in the Machine". All parts are equal in the operation of the whole. The part can function independently of the whole within the framework of rules determined by the whole and the whole can act on behalf of all the parts as determined by them. When required all or some of the parts of the whole can be co-ordinated to act together; specialised functions are performed for the whole by parts with particular specialisation. Should a part require replacement there is machinery to ensure the compatibility of the replacement and conversely there are means whereby a malfunctioning part can be rejected. The relationships between the parts and the whole consist of two types; the obligatory ones, which are embraced in rules and formalise the codes of behaviour determined by the parts, and the specific ones, which are performed by a particular part or parts in a contractual relationship with the whole. In some instances these specific relationships can be contracted between the whole and an outside body. There are further mechanisms to ensure that if a part is discontented with the actions taken by a part or with the performance of a part or parts acting in either an obligatory or specific manner, then the matter can be brought to the attention of the whole for consideration by it and determination of the matter. In operation the activities of the whole are delegated to parts which act in accordance with the directives of the whole and report back to the whole. These conceptual relationships and the difference between them and the usual relationships with land-users are graphically illustrated below.

How are these concepts translated



into actuality? The Co-op. has 32 shares, each at present owned singly thus it has 32 shareholders. Each shareholder has equal voting rights no matter how many shares they own and no single shareholder can own more than one-fifth of the shares. The Co-op. must have a minimum of seven shareholders to remain in existence.

The shareholders annually elect a Board of 7 directors to conduct the day to day business of the Society. Major decisions of the Society are made at general meetings which are held monthly at present. Questionnaires are circulated concerning policy matters to ascertain the views of members. Proposals for policy matters are based on the results of the questionnaires. Any member can put forward policy proposals. The Society has appointed convenors, with specialist skills if appropriate, to handle particular aspects of the Co-op. development such as water supply, fire control etc. These convenors do not have to be directors and may co-opt as appropriate. Where specialised services or skills are required the Co-op. policy is to pay for same even if the person concerned is a member.

## CO-OP COMMUNE

The Co-op is significantly different from a commune since the relations between the Society and its members are contractual and specific and the obligation of a member need only be to pay for the share and to

pay any other service charges, whereas a commune relies on participatory involvement and exchange of services or goods. Such bartering on trust is difficult to maintain in the long term and invariably leads to ultimate dissolution of the commune group.

The Society maintains control of its membership since no share can be transferred without the approval of the Society, and any prospective new shareholder must be accepted as a member before the share can be transferred. The Society has made provision for Associates. Ordinary associates pay \$3 annually to receive our minutes and may attend our meetings, and there are Contributing Associates who deposit a minimum of \$100 with the Society at three months call. The Society pays bank interest on the money and gives the Contributing Associates first preference for any share that comes up for sale. This machinery thus provides members with a source of purchasers, should they want to sell out, who have been approved by the Society.

The documentation for the Society is quite complex and still evolving. To simplify comprehension of the legal verbiage action flow charts have been drawn up. The flow chart for revocation is set out below as an example.

## LAND USE

The powers for revocation are the ultimate repository of control by the Society over land use by individual members. Other flow charts have been prepared for lease making, sale or transfer of share(s), maintenance, building and planting approval. The determination of areas to be leased was done as follows:

(1) The Society resolved that each shareholder was entitled to lease an area of one-eighth of an acre (5445 square feet) for dwelling purposes and also an area of one-quarter of an acre (10,890 square feet) for a kitchen garden for each share held at

any time. Such leased areas to be in areas set aside for such by the Society.

(2) The Society approved outline plans for the Co-op land use showing the dwelling areas and proposed sites etc.

(3) Each member nominated the site they would most prefer to lease.

(4) The architectural planning committee resolved the few conflicts which occurred by adjusting the proposed sites so that each shareholder will obtain a lease for the site they prefer most.

The Co-op will provide all services within its land viz. piped water supply, multi-stage gravity all-effluent waste water treatment, graded access tracks etc. The translation of the concepts into the reality is a long drawn out process. The Society was founded in May 1971. However, it has so far overcome all obstacles, it has reversed the subdivision process by buying up separate parcels of land and amalgamating them. It will be able to provide its members with land to build on with all services as well as the part ownership of over 300 acres of surrounding undeveloped bushland for \$3,500 — less than half the cost of nearby 10 acre subdivided allotments. The manpower and diverse talents of the members make the effective management of this large area a reality which no single person could undertake effectively.

The only hitch at the present time is the long-awaited (over 6 months) permit from the M.M.B.W. approving of the Co-op's conservation-development planning. Once the permit is granted building of the physical concept will begin.

For further information contact:  
R. Champion (Chairman) 24 6884;  
or T. Ealey (Vice-Chairman) 544 0811;  
or J. Neale (Assistant Sec.) 45 1149;  
or N. Douglas 712 0352.



# DRUGS

## stuart wooler examines roles

You can get a pretty good idea of how a system works by taking a peek at how it treats its outsiders, its deviants. Does the self-image of our society, as freedom-loving, tolerant and humanitarian square up to the reality? How would you set about trying to find out?

It's no good asking the insiders (the majority) what they think about it — since they are the victims of the self-image; which the society projects of itself, and at the same time its principal pushers. The insiders' experience of his world is conditioned by its self-image (how many times have you been watching a newsreel of some form of protest or disturbance in which someone is attacked by the police and heard somebody nearby say it serves him right!). But neither is it any good to ask the outsider — his answers are open to being coloured by sour-grapes subjectivism.

So you end up relying on your own disinterested judgement about our society's treatment of the outsider — the criminal, the drug user, the immigrant (being very cautious and watchful for all the snares of cultural and family conditioning from one's own past which could drag you down into dead-end prejudice on the quest for something approaching an independent conclusion). Here the atmosphere is rarified and those things which seemed sane and obvious now seem like phantasms — for example, that many of our most eminent sociologists and educationalists can conclude that the black communities have poor child-rearing techniques from the fact that large proportions of black kids perform badly at the obstacle race of socialised growing-up comes to be seen as an amazing piece of blinkered prejudice as soon as you realise that 'unsocialised' simply means 'different from me'.

Black kids are abnormal according to our culture, but they have their own cultural rules which determine their own normality. There are as many different 'correct' ways of behaving in a society as there are cultures. So what is the right way to behave comes down to a question of domination — in our country, the WASPs write the sociology books.

But it is one thing to be seen by those who hold the reins as different and therefore deviant, and something else to be seen as dangerously deviant. Compare the treatment of the alky and the drug user — down at Dock Green the harmless local drunk is being put to bed by the kindly copper, while up in Notting Hill the Constable Pulleys of this world are knocking shit out of every freak found within a hundred yards of a marijuana seed.

**You don't get punished for actions which are by the dominant values wrong, but for ones which are threateningly so. It is recognised even by the police that their role is not to indiscriminately prosecute people who break the law, that's way beyond their capabilities, they must be selective.**

The police are, as always, just the mouthpiece; the issue lies in the fact that smoking dope, dropping acid shooting up are not just isolated leisure activities, like going to the pictures, but they have come to represent for us an attitude towards living which involves a rejection of much of that which is 'normal' and 'socialised' — the work ethic is the first to go, closely followed by sexual morality, the family, liberal democracy. In fact, drug taking has produced a culture. It is not that the reason for a person to use this particular form of drug to help him relax (or whatever function it has for him), rather than all the other kinds of socially acceptable drugs, cannot be understood except by first understanding the culture which lies behind the drug.

Those who feel themselves sucked dry by Western normality will tend to try to feel themselves part of a different world, through illegal drugs. It's the culture, the reason for taking the drug which the straights fear. The pack closes ranks against the intrusion of the outsider, who not only lives differently but actually believes that his life is better, more real. The actual effects of the drug are, apart from the culture, irrelevant. The Mexican peasant can eat a lifetime of magic mushrooms and never feel even a pang to throw up his dirt farm, or stop going to church on Sundays — because his drug has not become for him a symbol of rejection.

The straight world's railing against drug taking is incomprehensible unless it is seen as the automatic reaction against something which stands in uncompromising contradiction to their normality, their reality, and is therefore alien and threatening. And the use of drugs within a particular society is incomprehensible except by reference to its social significance within the group who use it. To do otherwise is like trying to understand, say, a handshake or 'Hello' in isolation from social signals of friendship.

This failure amongst the leaders is the perfect mirror image of the majority's failure to understand that what is customary is not necessarily what is natural and right. The moral is obvious. A system cannot change and improve unless it possesses the in-built capacity to assess itself, its achievements and failures and the direction it is moving in, in a radical way. And this means calling into question those things which it holds dear. And that requires confidence to kill fear and free imagination to enable constant readjustment.

Many of the ideas in this piece have been lifted straight from Jock Young's 'The Drugtakers' (recently out in Paladin paperback) — an excellent book, jam-packed with all worts of good things.

## r. edney

It is difficult to talk of acid other than to analyse its chemistry, tell the history of its synthesis and usage, collate it with similar hallucinogens or compare its effects with those of fasting and sleep deprivation, because it in itself has no content, it is a medium. As well talk of bread as an experience.

Yet the hunger to know what to expect, to set the experience in some general mystico-philosophical framework explains, for example, the great interest in Don Juan, the contemporary Yacqui sorcerer Casteneda has written about. And a number of other insights and theoretical approaches have gathered round the experience, becomes part of the expectations brought to the experience, becomes the experience itself.

Aldous Huxley, on mescaline, suddenly felt that his door of perception had been cleansed, that Kant's elusive 'ding an sich' had been found (had never been lost), was amazed at the fact of this being and turned promptly to the East with the belief that he would find there a dignification of his insights, a canonisation of his experience, a Perennial Wisdom. No attempt was made to come to terms with the particular socio-political context in which the insights were engendered, either in his case or in that of the historical East, and he became the first but not the last to swallow the Buddha whole, dharma and all.

## FEELINGS

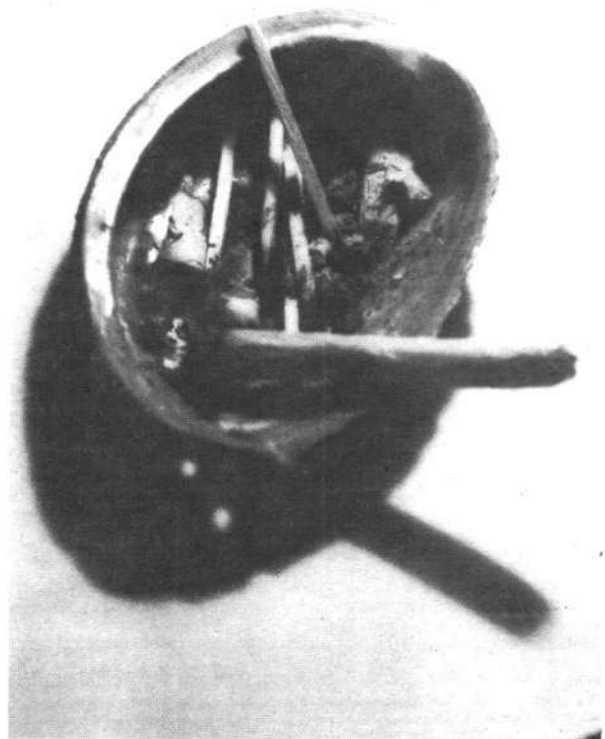
Alan Watts, Zen apologist, obsessed with the conceptual prison of Western science, the endless dualistic traps, proposing the whole tradition of metaphysical thought as a koan which only the Zen explosion could remedy, turned on, and found his explosive. The Leary of the Politics of Ecstasy

SCULPTURE BY JOEL ELLENBERG

# STORY

41

## SEAGULL



### examines the function

took it up at the technological level, became the first spiritual technocrat, got himself into a fantasy of total control of neurological states, talked of energy with the amorality of a nuclear physicist.

Kesey, psychic frontiersman, making the task as wild and woolly as the West, erupted into Leary's secluded ascensions and descensions through the Bardos, erupted into the high seriousness of a Vietnam rally with the seemingly irrelevant jinks of his Merry Pranksters. This gave first breath of the Yippies, with their demand for fun, their horror of structure, their desire to throw off the liberal albatross of impotence.

Laing, for whom politics was the liberation of a nervous system coming at acid through schizophrenia, inhabited a world in which the dreadful had already happened, showed children sewn in the skins of their forefathers, adults lost in roles, obeying echoes of ancient parental commands ('voices'), showed the bourgeois family unit as a tremendous weapon of oppression.

As though in reaction from the pain of this complexity, the complexity of such pain, acid seems to have largely settled itself in an aesthetic world (see Rolling Stone). For others it has become another item to consume, a new exotica of the supermarket.

#### KNOWING

To continue to use acid is to be reminded that the world does not end at my fingertips, that I am my environment, acting on and acted on, is to feel the headlines written in to my nervous system, to be unable to function as a switchboard for ciphers, to be unable to despatch information like a teleprinter.

To be reminded that I can find within me not just the policeman, but also the judge, the pedagogue, all the

tired repressive archetypes, that I am no tabula rasa, but already densely scribbled with obscenities, thou-shalt-nots ringing into my blood, my body already a long history of cold war. To feel myself caught in others' movies, the muscular apparatus of my body already scripted, to see myself as an automaton, to know that doctrine is a bosom, structure a home, that -isms are prisons, abstraction death.

To know that Marx can be mother, a stance, a refuge. To know that to communicate is to say that your trip is my trip, that I have to talk about language's resistance to meaning even as rage. To know that I must awaken to and not from the nightmare, which is history. To know that the distinction between public and private are dissolved, that the outsider, their hero in the non-revolutionary context is only another example of the longing for retreat, and for spiritual property to protect.

#### GETTING IN TOUCH

To know the lovelessness of social relationships as obligation, to smell the bad sex in philanthropy. To have to bargain and bully with my heart like a claimant. To be reduced to the choice between suicide and revolution.

And then to act is to live the revolution now, without a patient wait for the apocalypse, an abnegation of the present — no resurrection of empty promises, old as Christianity, that justify misery with promises of fulfillment. The revolution is now (and forever), and the right is to remain committed to sanity in an insane world, discipline the rage, renounce the heritage of violence. **The fight is to get back in touch with my own suicide, confess my nausea, despair, bewilderment, the fight is to be able to love at all, to continue to feel anything.**

London Ink

We live in a world of fear. And we are all very much afraid. For some of us, it is this portion of our inner selves that controls our actions and thus, our destinies. **Your lot will soon become your plot.** We look for stability and find only instability. We think and we reason only to uncover mystery after mystery. Are we caught in the evolution of fear? Are we afraid to become insane?

**Their sanity is not our insanity.** All our lives we search for the sane and yet we neglect to look at that part of our selves which is slowly stolen from us as we grow older — insanity.

**Marijuana chewing gum. It's a hit for everyone!** We are the repressed, the conditioned and finally, the condemned. We laugh less as we age. The absurd is no longer funny. We are conditioned by each other with our knowledge of people's expectations. We are expected to act sane and we are afraid to act otherwise. **Shake your head and rattle your brain. You may act a little insane.** We are afraid to act otherwise because we may lose our sanity. We may even lose our grip on reality. A grip we never had — because we never knew reality. **Try gobbling a piece of cosmic energy.** For reality was never of our own making. Yet we accept our existence in someone else's reality. **We are all part of the corporate mind.** A mind that tells us this is the way for the sane when we know that life is absurd. **The sane will only know insanity and the insane will only know sanity.** To ourselves we say "life is not absurd" and "I know what I'm doing" but who am I? and what is life? The questions are irrelevant for the answers five seconds ago do not answer the same questions now. We live in a state of flux and we do not recognise ourselves from one minute to the next. But still we try to unravel the mystery and try to maintain our sanity. **Forgive them, for they know not what they are doing.** When we know all the while that we are afraid because we have been conditioned to sanity. If we had conditioned to insanity we would not be afraid. We are afraid to lose . . . (fill in the gap for yourself). And the battle for life goes on. The ego versus the id versus the super-ego. And life is so ridiculous that it is funny and yet we are afraid to laugh. **It makes you feel crazy when somebody calls you insane.** We think we have something to lose when it has been lost for all of our lives. And yet we have to keep on losing it: our conditioned sanity. Because there is a line where both sanity and madness meet and become one and the same. It is a tale told by an idiot, full of sound and fury, signifying nothing. The state of the well-conditioned, endlessly obedient citizen "is a state of being in which one is so estranged from every aspect of one's own experience, from every spontaneous impulse to action, from every bit of awareness of one's body for oneself, rather than one's body as an object for inspection by others in the world, from all carefully refused possibilities of awakening change, that one might truly and without metaphorical sleight-of-hand regard this normal person as being out of his mind. Most people in the first world submit to this chronic murder of their selves with only faintly

murmured, fast forgotten dissent. The pay-off for losing one's mind in this sense is of course considerable: one may become affluent, comfortable at least; one may lead a great corporation or a great state or one may even revel in the ecological devastation of major areas of the earth's surface in the interest of normal values. In fact, on reflection, there's nothing like as good as being out of one's mind. Nor anything like the loss entailed." (David Cooper: *The Death Of The Family*.) **Everything but anything is true.** Yet although we may realise the insanity of our contrived sanity, what of the person who is, by his own consciousness, an outcast or a rebel? Is he a fool or does he know something, or rather, feel something that we have been conditioned not to feel? **How many minds have you been spinning only to find they hadn't gone anywhere at all?** This person is not Marcuse's alienated man; it is not as simple as that. He cannot be categorised with a label like a can of sardines in a grocer's inventory. And he doesn't ask "who am I?" he asks

"what is who?" and doesn't bother to wait for an answer. For he is not afraid of insanity or mystery or instability or absurdity. He is not dying because he doesn't have to think in order to know he exists. He feels therefore he lives. And his strength, his power lies in his ability to laugh. He doesn't know why he laughs, or even care but he knows that his laughter is the *ejaculation* of his sanity. **Lucy in the sky is good for you.** He also knows that his laughter is the enemy of sanity and he uses it like a sub-machine gun. He is not afraid because he has unlearned how to be afraid. Like Don Juan, the Yaqui Indian mystic, he has overcome his fear, surpassed clarity and understands his capacity for power. He is the warrior for the insane, for laughter, fully aware of his oppressors whom he understands only too well, but who don't understand him. It is as Harding, a character in Kesey's novel "One Flew Over The Cuckoo's Nest", says: "We are the lunatics from the hospital up the highway, psychoceramics, the cracked pots of mankind. . . . Never before did I realise that mental illness could have the aspect of power, power. Think of it: perhaps the more insane a man is, the more powerful he could become. Hitler an example. Fair makes the old brain reel, don't it?" Well, if you're tired and a bit run down, wanna get your feet off the ground, then all you gotta do is drop a little LSD (only if you want to). Acid is the temporary mental illness of our time. It is the perceptible orgasm, the phagocyte of the mind and the anarchist amidst one's social conditioning. It is a journey into the world of the insane.

P.S. Admittedly, Harding's example of Hitler is a bad one. Hitler's insanity was driven by two things: *hatred and fear.* He is the example of sanity gone mad or rather, sanity taken to its extreme. But, let us remember, Hitler never dropped acid. **Freaks, it will not be long before the world of big brother and the thought police are upon us! It is time to reload your machine guns!**

This will be a big mess!!!!!!

#### ARE YOU CRAP HAPPY?

# MANFRED MANN

REVIEWED

BY

PETER WALMSLEY

I think if you're going to get up on stage and play, the thing may as well be a bit of an event. Performance doesn't detract, and sometimes it might even help — it can physically point up what's happening. There's really a lot of that happening in England now. The day of bands standing with oil slides all over them, you know, going over them in the dark, and playing stoned music for an hour at a time is gone.

Well, that was happening in England in 1969, and people just got pissed off, you know. When someone would come on stage there, in a bright jacket and really stomp around, you'd say, gee, this is great. I'm enjoying myself tonight. I don't have to believe that every note wrung from his immortal soul is going to ring on forever into the millennium. People have got out of it now. People are beginning to enjoy themselves again at gigs.

Manfred Mann was seated in the far corner of the dressing room; an expression of bemused diffidence on his face. The preceding conversation had revolved around money — and whether the group had played for fifty-five minutes, or for sixty-

audiences on their own. At Festival Hall they had been supported by Wendy Saddington, La De Das, and the Aztecs. At Monash the inclusion of Madder Lake could have been considered a gratuitous insult.

The group wandered onto the stage casually enough, but their performance was initiated with theatrical gestures — a tape blaring out a rousing chorus of 'There'll Always Be An England' (sounding like the England World Cup X1 after singing lessons). Manfred Mann crossing himself with a flourish... for what we are about to receive... and then, the first thunderous surge of sound.

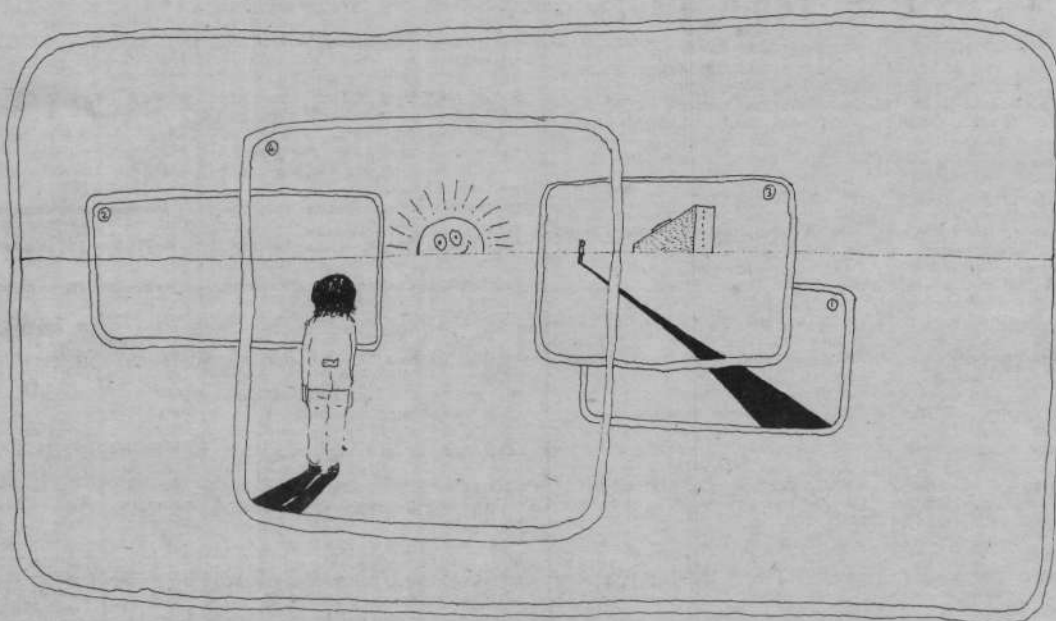
A sheer volume of sound that swept the audience into the performance,

off, or being clever, or being intellectual — you know, I think some of what we're doing is, in a sense, intellectual — like playing Terry Riley tapes over silence, and, you know, you can analyse it intellectually or think about it that way, if you want to, but really all I'm trying to do is make the music as adventurous as one possibly can within a really exciting thing — so that a load of kids can get up and stomp around the floor, even though, what you're playing on top may be quite weird. But underneath it all its always rocking.

That's why we don't stop much and do little intricate passages and clever little rhythm lines and things

the general flow of the music, creating a melange of sounds that was most noticeable in 'Captain Billy Stout', a song supposedly about an American sheriff.

Despite the quite amazingly tight and coherent music that they presented, there seemed at times a lack of a focal point. Often unintelligible, the lyrics added little to the music. Mick Rogers lacked variation and drive to be able to direct the music in the same sense that other rock soloists (Rod Stewart, Rob Plant) are able. There was an enervating sameness with their music that whilst in no way overbearing in a short concert, was readily apparent. Their whole musical vitality only emerged with their final number, a brilliant and explosive version of



five minutes. We intruders were regarded with an amused tolerance. The atmosphere was flat; the performance had ended. Any tension that they might have felt with playing to a live audience had vanished, and, with the aplomb of seasoned professionals, they were ready to leave. Somebody muttered something about a dreary audience. It seemed to indicate the general mood.

Manfred Mann himself had been to Australia twice before. Once, back in the hey-days of English pop music, with 'The Honeycombs', Tony Shevton, and 'The Kinks'. Then, much changed, with 'Free' and 'Deep Purple'. Now he was back with his 'Earth Band', facing the

maintaining itself as the driving force of their music. Variations were sudden and starkly contrasted, featuring Mick Rogers playing simple, tight, almost lyrical passages on guitar, that gradually built up again into a strong, rhythmic sound.

Each song was structured around this feature; quiet interludes being the preludes to an incredible build up of a chopping — rocking rhythm that threatened to be endless, yet was always sufficiently under control to be brought to an end.

I like to feel that what we play, the music I like, has got a very consistent, strong rhythmic base. I'm not into music which is showing

which we could do. I think that would just stop the excitement. We're trying to keep it just rocking all the time.

Manfred Mann himself, looking like the archetype of the 1950's beatnik, played the role of the mad, scheming musician as he virtually flung the wailing sounds of the organ and the moog synthesiser against the rock rhythm. Each mood being directed with a flourish. As conductor of the performance he played the role with a natural flair, balancing contrived stage managing with musical aptness.

His frequently strange musical quirks, which at the Festival Hall show had had a disruptive and annoying effect, merged in with

their early record 'The Mighty Quinn'. Working around a strong melody and chorus line, the strong, driving rock basis was worked in with far greater effect and depths of variation than at any other time.

In contrast, their earlier version of Chain's 'Black and Blue' has failed to capture any of the call-and-response nature of the song, losing it amidst an excessiveness of sound, and a somewhat undifferentiating vocal treatment.

Finally, an expectant silence, the symbolic donning of the jacket, a final crescendo of sound, and the show was over. A tightly managed hour of superb musicianship and balanced flamboyance, and that was it.



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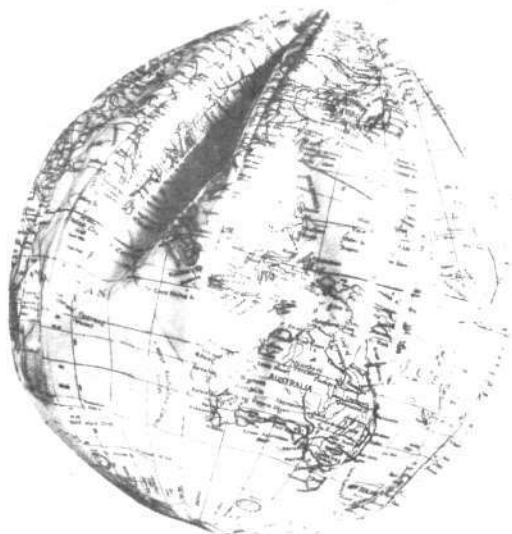
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VS  
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Footy Match  
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(never was and, maybe, never will be)  
it's the only one we've got. So, while  
you're exercising your generation's  
right to change it for the better we're  
still out there in the middle of it all,  
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the world is your very real concern  
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**The Herald**



HE 552

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DAISY DILLON

REVIEWS

## MAYORS' BALLS

I don't know if you've had anything to do with Mayors' balls, but me and Alf hadn't seen any till our Mayor put on a show at the new Civilian Centre last week. I really was quite surprised at the size — there were approximately 562 people there, give or take a few hundred, all from local shops, the town hall, and places.

Alf was standing in for the Meat Packers' Union (which someone thought meant he worked in bras and girdles at Hickory); he wanted to get there early so he could slip in the back way to the kitchen and check up on the meat we'd have for tea — just to let them know he was on the job. Funny, the cook didn't see it that way at all, and chased us out into the hall, which meant we were the only ones there for a long time. It was well past my usual teatime of half-past-five, and I was so hungry I'd nearly finished off all the peanuts and chips on the table by the time all the other people got there.

When all the dignitaries came downstairs they did look a spectacle — some had sort-of dressing gowns on, with huge bathplug chains round their necks, and there were a couple of Uni. students behind (I thought there might be a demo coming up) — I could tell they were from Monash, 'cos they had on those long black things you wear at your passing-out parade.

Anyway, they just went and sat down with the others — they didn't throw rocks or anything — and then the Mayor got up and gave a talk on who was there (he didn't mention Alf and me), and said the money over was going towards a general-electric home for old people. We might have ended up paying for one of the curtains of our own room for when we get put away one day!

He wanted to get the first dance over, he said, so he could get out of his robes. Well! it did give me quite a turn — I didn't know it was going to be a strip party, I said, and was all ready to leave. But he had a suit underneath, so it turned out alright.

Mr. Billy Snedden was there flashing his lovely teeth — he is such a nice looking young man — it's a shame he's not on the Informal Party, he'd make such a lovely Prime Minister. (I always vote for the Informals — I do think a woman has to be independent, especially when it comes to politics and the dogs.) They said Mr. Snedden has just been put up to the Privy Council — it just goes to show there's more to being in the government than meets the eye — I had no idea Parliament members went round checking on toilets.

We saw a lot of people we knew — Dougie from the printers, and Ron the swimming pool attendant; and last year's mayor, and this year's nightman. I hardly recognized him without his leather apron and gloves. I waved to Edna from the Friday house game, but she couldn't wave back and hold the soup tray at the same time. Seeing as I'd eaten all the bits and pieces early, when they brought round a bowl of little squares of toast, I started on them — they were nice too, but I haven't

seen them at Tom the Cheap's anywhere, I'll have to keep a look out. It was a bit embarrassing though, because some people started dropping them into the SOUP. What a thing to do, and at a mayor's ball too!

The people at our table were so friendly — one young couple had come all the way down from Fern-tree Gully, and when I said I'd always wanted to see the outback, they said we were welcome to see theirs, and could even use it if we got stuck! I had a beaut evening — three-step with Herb, the assistant supervisor of the tea-ladies at the Town Hall, and haven't been so out of breath for ages — don't know whether it was from dancing or counting. Herb's wife, Maisie, had disappeared halfway through the dance, and came back a bit deflated. She said her confidence had kept slipping, so she took them out, then couldn't fit them into her bag or pocket, so if anyone found what they thought were face sponges in the paper towel dispenser, you can return them to Maisie on Check-Out 3 at Woolies.

Our drink waiter was doing such a good job remembering everyone's orders, and not spilling a drop, until someone lifted one of the bottles of beer from his round tray before he'd grabbed the other one. Actually the lady was very nice about her dress, she said it had to be cleaned anyway because she'd spilt caviare on it at Lionel Rose's reception; and the man who helped pick up the broken bottle was lucky there was a Doctor at the next table. The bandage over the stitches caused quite a stir all night — he looked like he was at a Moratorium giving the peace sign, or at the footie signalling to the umpire, depending on which way you were facing.

The band wasn't the sort I thought they'd have at a Mayor's ball — no violins and cellos and things like that — but very rock n' roll, and by the time we'd finished Zorba the Greek, when someone stood on Alf's pet corn and he added a few new notes to the tune — we were plumb tuckered out. I got back to the table just in time to catch a strange drink-waiter red-handed — pinching our half-full bottle of vino and some glasses. I suppose he and a few of his friends were going to get on it out in the kitchen. I soon told him a thing or two about getting his own drinks, and he just shrugged and went off to someone else's table, and took theirs. Cheeky.

After all that dancing and excitement I was dying to get home and round off the night perfectly — pop the kettle on for the hottie bottle, feet into the slippers, and sit down to a nice cuppa!

SIMON ALLSTON

REVIEWS

## ITS ALL IN THE MIND

ST. MARTINS THEATRE

As the Producer of this play, Jon Ewing, said, it deals with a clash "of emotional dedication with practical application", a situation in which a person with strong humanitarian principles concerning the use of modern means of warfare finds an opportunity to use them in real life and comes up against a barrier which threatens to prevent this. This barrier is largely self-built, for it involves an acute awareness of personal character deficiencies, a concern for what others would think of this action, and also doubts as to whether support of one's own beliefs should interfere with the lives of those who desire to do something that one disagrees with. The fact that this dilemma is known to almost all of us is instrumental in producing a situation in which each member of the audience associates himself with the main character of the play, forcing him to question himself, to wonder what he would do in that self-same situation. What would you do, asked by a friend for a reference which would enable him to get a job with Chemical Warfare Research? You may not agree with his actions, but is it open to you to play God and rule his life for him to satisfy your own conscience? You might say yes; then the playwright will ask you, as he does in the crux line of the play:

"Is it so, that ...  
"Against a great evil, a small remedy does not produce a small result, it produces no result at all?"

Now, as a member of the audience, you are posed with the same dilemma as "June" is in the play. How will you react? You may say, as the Producer does, that there are shades of compromise in all situations of principle, and this, in fact, is put forward by the play. But then, should you compromise your principles on an issue such as this? The fact that you might be put forward by the play quite forcibly, though not so much that you do not have to make up your own mind on the issue. This is reinforced in this production by the use of colours. Initially, the whole scene is in black

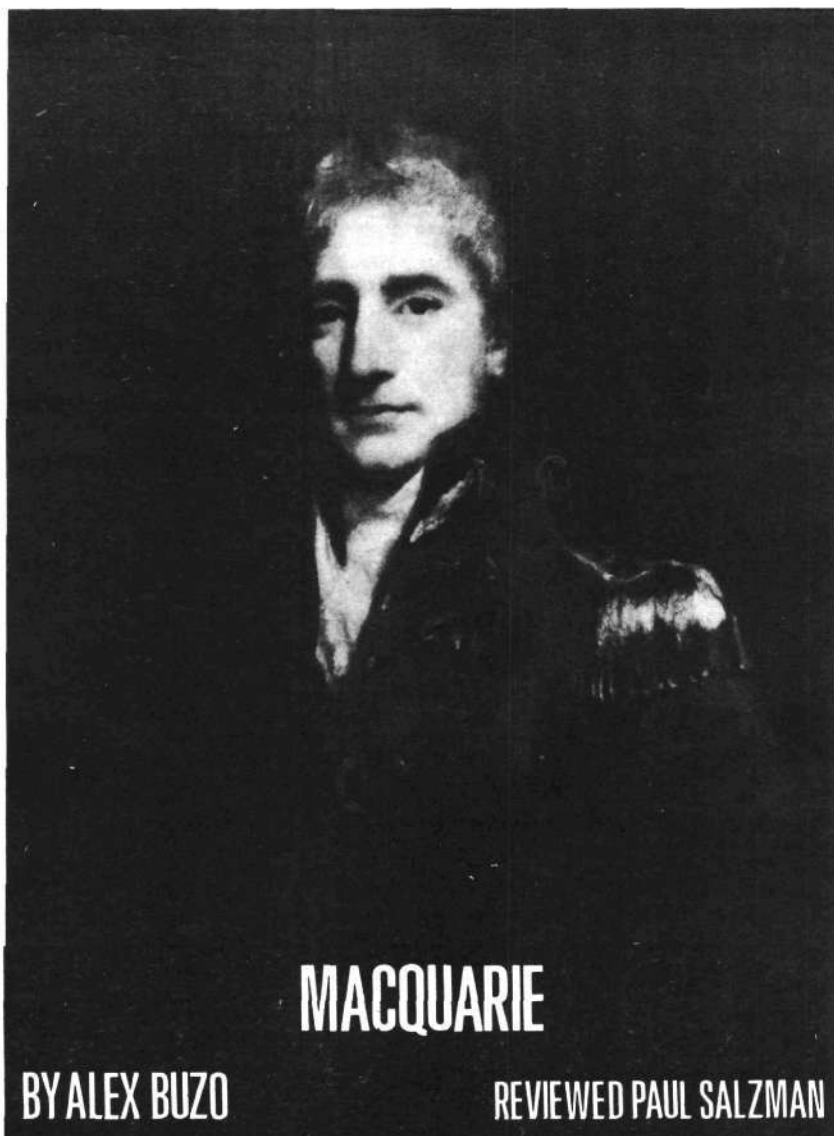
and white, even June's outfit, so that the introduction of new colours to the stage is apparent, though not too much so since the new colours are always colours that do not clash. New characters will produce new colours to the stage, forcing one to apply to them the idea that life is not all black and white, but often shades of either.

As with the use of colours, the rest of the decor and production is expertly done, continually reinforcing the general philosophy and theme of the play. However I tended to feel that perhaps this was overdone, to the extent that anyone hoping to be able to co-ordinate the production of the play, its theme, and its progressing argument might be overwhelmed by the complexity that the production seemed to introduce. To this extent, you might agree with me that a toning down of the general production of the play would enhance the theme, rather than restrict it.

Though, when the production is organised by the playwright himself, and he gives few orders about the production of the play in the script, the effect of this co-ordination is really tremendous. A what you could call the climax of the play, to use an extremely uncomfortable term, June's deficiencies linked with her dilemma produce a cataclysmic 'fit' ... she reels about, white lights flashing, to end in moaning heap in the centre of stage. The general effect of this on a now totally participating audience is absolutely superb.

The overall effect of the production therefore, though sometimes overdone, must be praised-decor, acting, the play itself. However, whether or not you agree with me that the production has these deficiencies you will still be hard pressed to emerge from the performance without having undergone even a slight amount of introspection. If you judge a play on feelings of catharsis, however, you may be disappointed, though reactions must vary from person to person. Whatever, you will enjoy it as an opportunity to see more facets of yourself.





# MACQUARIE

BY ALEX BUZO

REVIEWED PAUL SALZMAN

Look up the subject of Alexander Buzo's play in World Book Encyclopaedia (that marvellous Americanised reproduction of knowledge) and beside a not very imposing postage-stamp size picture you read: "Macquarie, Lachlan, served as governor of NSW from 1810 to 1821. He developed NSW from a penal settlement to a self-respecting colony." Not bad; not bad at all. That is, if he really did achieve that. According to Buzo he was something of a failure.

Buzo has written an entertaining play that focuses on the so-called liberalism of Macquarie. Buzo is a good playwright, and "Macquarie" is not a failure. But I did find it a bit disappointing. The writing is very slick — cutting dialogue, shifting scenes, sharp interaction. But under the razzle-dazzle the substance is a bit weak. The play has a lamentable tendency to become a fight between the goodies and the baddies (with Macquarie as an undeniable, though slightly misguided goodie). Buzo dishes up the not terribly original story of the liberal who stands by his principles, only to be crushed by reactionaries and taunted by revolutionaries. The position Macquarie was in is cleverly mirrored by Buzo in the present-day University professor caught in internal politics. The middleman loses again (don't stand up, please).

It might just be my tidy mind, but it all seems a bit too cut and dried. A university student says in the play that Macquarie was a "wishy-washy liberal". Perhaps he was, but Buzo places him right in the middle of the big squeeze. At the climax of the play we are confronted by Macquarie's farewell speech to the colony — a speech in which he appears almost paranoid; the do-gooder finally cracking up under the strain. Certainly Buzo's digs at those who sit on fences with benign smiles are justified. But Macquarie doesn't really come across as that kind of liberal.

Buzo raises an interesting problem though. The small "I" liberal (perhaps best defined in this society as one who gives alms to the poor with one hand while amassing a sizeable income with the other) seems to be dying out in Australia (if he ever existed at all). The political scene at the moment appears to have no place in it for (shudder) moderates — just look at poor old Don Chipp. Buzo

seems to hold out little hope for the liberals or moderates or whatever you want to call them. He seems to be saying that they are well-meaning, trusting, naive and generally fine targets for all around them. We see Macquarie slandered by the reactionaries in the colony, stabbed in the back in England and deserted even by the convicts he helped so much. Buzo is saying that the liberal is a non-committed man who eases his conscience with "good-deeds". But if there is no place in society for such a man, where are we left? Surely we don't then take recourse in the old clear-cut, two-sided battle. Left or right. Right or wrong. For or against. Buzo makes it clear that the result of such a battle is chaos even with a liberal mediating.

Poor old Macquarie is stuck into a press-conference at the end of the play, where he has some faint echoes of some of our more notable, ready-mouthed politicians. He is crushed a bit too hard, leaving the final impression that he was much worse than his actions showed him to be. The trouble is that in this scene Buzo, perhaps unintentionally, puts the liberal Macquarie in the same bad light as some of our local, well-known reactionaries. I don't think that this was really fair. We must admit that Macquarie, and all liberals, are at least better than reactionaries, and see if we can work from there.

The production began with a series of flashing lights. A flitting beginning, because the whole production was rather flashy (I'm sorry, sometimes puns are irresistible). Like the other two MTC productions I've seen this year, I felt that I wasn't really watching a play at all — but rather I was viewing a sort of pageant. MTC has got so carried away with the overtly theatrical side of theatre that they no longer seem to concentrate on the content of the plays. "Macquarie" was

presented as almost a series of tableaux. The picture of actors walking like automatons to the beat of a bass-drum may be amusing, but it added nothing to the play. The set was also a bit strange — the furniture was constantly and most distractingly re-arranged. The whole performance was too full of unnecessary movement, evincing an upsetting feeling of panic (and sympathy for the actors, who shouldn't have to exhaust themselves to no purpose).

The acting was of a much higher standard than that seen in some of MTC's recent productions. Ron Haddrick was a very adequate Macquarie. I couldn't quite determine whether Irene Inescort was simply insipid, or was cleverly portraying Mrs. Macquarie as insipid. The overblown, overbearing Samuel Marsden was well acted by Malcolm Phillips. His pious exploitation of convicts and "savages" alike was shown most convincingly. Ronald Falk put on a brilliant performance as the bulging-eyed sadist Archibald MacNaughton (whose deeds were more gory than his name).

"Macquarie" must be listed as a success, if perhaps a slightly lukewarm one. Buzo has done better. Certainly as a historical play "Macquarie" is quite an achievement. Whether looking at the history of Australia and thinking about liberalism will have any effect on our local species of playgoer I don't know. From lobby-conversations it seems that sumptuous costumes and sets are of more interest to theatre patrons than the text of the play. I hope that one or two people will be stirred by Buzo's labours. It might be worthwhile finishing with the Oxford Dictionary's definition of liberal to clear up any doubts anyone might have: "open-minded, candid, unprejudiced" — and for the benefit of the uninitiated I should add, not to be confused with the political party of the same name!

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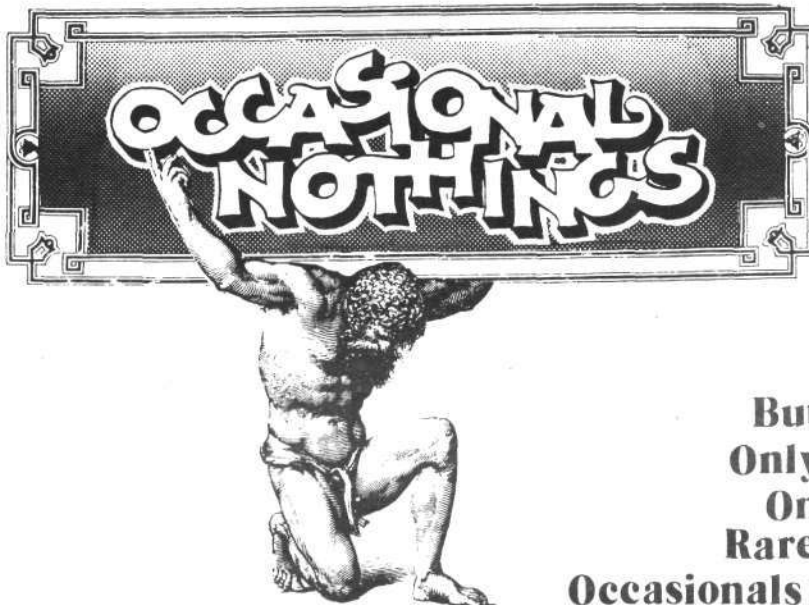
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## WORTHLESS DEGREES

Dear Sir,  
It was with dismay and anger that I received the back page of your publication (June 5). I have never had the privilege of a university education, but have been told that it is a must for all bright young people of 1972.  
My two children — 12 years and 16 years — are bright at High School, so my wife and I are slaving our guts out to be able to let them pursue some course. At the moment it looks like Medicine and Arts (teaching). Whilst saving I am paying taxes to keep you in your privileged position — and privileged it is. What job offers at least 3 months' holiday and \$22-\$30 per week from the Government if you have a scholarship (and you don't need to be a genius to get one of those), as well as plenty of time at Christmas to take an extra job if you so wish. All you are asked to do is study for about six months of the year — Medicine, I believe, you study 8 months and longer as your course progresses.  
How much time do you spend producing the likes of the back page of the great June 5th paper? You are forever saying "learning is for learning's sake".  
How dare you be so dishonest to take my money and then tell me it is all useless. How dare you take the Government's money and waste it, if this is what you believe. Get out, and leave your money for your fees etc. for the Aborigines, Indians, Viet waifs, pensioners and whoever else you're forever grizzling about — then you will have made some contribution other than loud mouthed statements of "world saving" when you don't even begin to know what it is all about.  
It's a pity the lot of you who produce this paper don't get out and do a day's work instead of sitting on your backsides getting degrees you consider completely worthless.  
I don't expect this will be printed, but I wanted you to know how the working class feel about you. Don't try to save us — you know nothing about our problems — all we want is something better for our kids — certainly not the dirty, long-haired, loud mouthed mob you turn out who now tell us we're wasting our time keeping you. We already know this.

Eric Mountain  
Camberwell

## LOTS ERRS?

Dear Sir,  
I would like to bring to your attention two errors concerning our club which appeared in the Clubs and Societies column of Lot's Wife (Volume X11, number 9). We are the Malaysian Students' Union and not the Malay Students' Union as reported. Our President is Liew Leong Hoe and not Liew Leong Hog.  
I am sure these errors were quite accidental, but I wish to point out

that from our point of view, the first error was quite serious. Malaysians are made up of three races: Malays, Chinese, and Indians. Our club is a Malaysian club — that is, representative of all students from Malaysia. One of our aims is to achieve some measure of integration between the races, and hence the reporting of our club as a Malay organisation is quite incorrect. Thank you.

Bhagwandas Hassaram  
Secretary, Monash University  
Malaysian Students' Union

## AND AGAIN

Dear Sir,  
In a recent edition of Lot's Wife reference was made to the operations of the Legal Referral Service in the recently introduced Clubs and Societies column. The manner of this reference, and the information that it presented unfortunately gave a misleading impression of the operations of the Legal Referral Service.

The Service does not compete with the student legal adviser. The student legal adviser provides on-campus legal assistance for students requiring help of a legal nature. The Legal Referral Service is primarily a community-oriented operation and does not have an office on campus.

The Service commenced about fourteen months ago. It has the dual aim of filling a gap in public awareness of legal aid facilities in Victoria by running a specialised referral agency and in educating law students in the inadequacies of the legal aid structure and in the important role that lawyers can play with regard to the alleviation of social problems. As none of the members of the Service are qualified to practise law we cannot give actual legal aid nor advice. What then do we do? Primarily we explain to a person seeking assistance his probable legal position with respect to his particular problem, and then to refer him to a legal aid agency, or other community group, who can remedy his complaint.

About 85 students are involved in the Service, drawn from third, fourth and fifth year law students. At present we operate from two offices, both working in conjunction with existing agencies to utilise their contact structure and for the easing of logistical problems.

On five half-days a week the Service mans an office and phone at the office of the Melbourne Citizens' Advice Bureau at 107 Russell Street. This operation has been functioning now for over twelve months and to date has handled between four and five hundred cases, through both telephone and personal interviews.

Recently, the Service commenced a pilot evening operation, in conjunction with the Springvale Community Aid and Advice Bureau, at 5 Osborne Avenue, Springvale. We have dealt with about thirty cases here, mainly by people actually coming to the office and relating their problems to the members on duty. It is planned to expand this aspect of the Service in the near future, both in the com-

mitment and also in the nature of aid or assistance offered.

Another field in which the Service has some involvement is in the answering of letters and queries from people who are resident in some of Victoria's gaols. These queries relate to checking on the state of a person's appeal, the way in which his application for legal assistance is being processed and other matters which are of great personal concern to people who are rendered impotent regarding their passage through the legal system by their enforced isolation.

The Service is manned and run by students, with both encouragement and active support through consultation with many members of staff in the law faculty. With thanks for your enabling me to present a proper resume of the activities of the Legal Referral Service.

Don Fleming,  
President,  
Legal Referral Service.

Ed. Note: The errors contained in the C. & S. column arose directly from the copy handed into Lot's Wife by C. & S.

## SAGA CONTINUES

Dear Lot's Wife,

Having been a member of the staff of Lot's Wife for three years, I have been more than glad to see letters in response to those most mundane pieces of over intellectualisation — record/music reviews. At least Shaun Williams is making people think — even if only in reaction. He has solved many of the problems of the record reviewers of Lot's Wife previously. This, and the fact that I find my own style personally inadequate, is why I no longer submit reviews to Lot's Wife.

Reviewing to me is like describing a plate of roast beef. You can say what it looks (sounds) like, compare it with other things or with that previously experienced. Thus it does largely become a subjective thing. For example, Shaun thinks most Australian groups are "funny". I think we have a few good ones (Spectrum, Company Caine, Greg Quill) and some potentially good ones (MacKenzie Theory, Tamen Shai) to name a few. So big deal. Rob King who did reviews in 1970 Lot's Wife digs the 'Dead', so there were "awfully dead" reviews that year. Similarly Ferg, McKinnon. He obviously didn't like what I did last year. Quite a few other people did, I don't and that's why I stopped doing them. But to accuse me of 'stoned ignorance' (whatever that might be), and being 'pseudo-stoned' is ridiculous (and probably libellous, but who gives a stuff about that). Perhaps Ferg should become Lot's Wife reviewer of reviewers. I write what I feel, so I imagine does Shaun or anyone else who reviews anything. So sorry Ferg, if you didn't like it — you can please some of the people etc.

Mike Kino

P.S. Hope you didn't find this letter pseudo-stoned or stoned Ferg 'cos I'm 100% straight.

## AUSTRALIAN ROCK A JOKE

Dear Sir,

During the time I have been at Monash I have read with interest, literature pertaining to progressive, contemporary, rock (etc.) music, in Lot's Wife. At times I have been stimulated and pleased, but reluctantly I might add that in most cases I have been frustrated and utterly dismayed by many of the articles presented.

The last edition of Lot's Wife (29/5/72) it seemed to me, indicated that this period of sterility had reached its peak but at the same time there was a chance that some worthwhile words may be written. Namely I refer to the article, by that prominent reviewer, Shaun Williams and to Mr. McKinnon's "Ferg Flatters" letter. Before I explain my situation let me suggest to you what has happened in the past.

When I was first at Monash, Rob Smyth was the prominent music writer in Lot's Wife. Obviously of ability and well acquainted with "Rolling Stone", Mr. Smyth provided us with some extremely interesting reading. His "The Band", article particularly comes to mind (see LW 5/3/70). His late prediction that the Grateful Dead were going to show us the way came over not all that well though. Any-one who has sat through "American Beauty" could only sit down again and wonder.

1971 saw us tolerate the pathetic mutilation of music by that ever potential and fashionable fetish, the Marxist attack. King and Dunstan took it upon themselves to give us the balls and all, and didn't they. Their article on the Grateful Dead "Workingmans Dead" album, indicated just how naive they were.

Things surely could not get worse. But they did! Mr. Kino burst upon the scene. Articles degenerated to such a degree that many I'm sure, half expected to witness a full page photo of the "Zoot", taken by Kino and perhaps with him in it. I've often wondered what we could do with him. Perhaps ban him from the coffee shop!

At least this year something has been written that an interested reader can get his teeth into, either digest it or throw it up. I've done a bit of both. Mr. Williams started the year on the wrong foot, and his captain Beefheart (28/2/72) article showed us some flaws. It was obviously an attempt on his part to gain our respect, and lord knows we needed it. It had a bad effect though. Because of his choice of this band, one could not help feeling that the article was written for only the choice few. It is this very concept that makes people say certain bands are pseudo — commercial, simply because their LP's are owned by Williams. It's not exactly their fault the album sold, even if they are distributed by company magnates.

The whole Captain Beefheart article although competently and rationally presented was essentially a farce because very few knew who or what he was talking about. Some of his comments on the Mayall concert were mind boggling to say the least, (as was the reaction) but that was their only significance. In many ways the Great Hall is magnificent and excellently suitable for such functions as coronations and graduation ceremonies. But Mayall is in his element in a slushy type pub, and would have been absolutely put off by what he saw. Blaring lights shone down on a regiment type formation of bored souls. The place was so stark and morbid that Mayall's band wanted to get off as soon as possible and they did. Technically, the sound is excellent, but, at the time of Mayall's concert, atmosphere did not stand a chance.

Mr. Williams' review of the Dow Burrow's show (29/5/72 Edition LW) was easily his best, and it now seems that subjective reviews are of value and do have a worthwhile place in Lot's Wife. Fundamentally confirming himself to their music, his review said much and one could only have wished they had been there too, even if the weather was a bit rough. In the same edition however, one was immediately reminded of our dismal past. Mr. McKinnon's "Ferg Flatters" letter demonstrates how one's relationship to music can decline into trivial far-fetched dreaming.

Regarding McKinnon's waffle I have some points to make.

(1) His loose use of "conditioned" and "cult" present some questionable assertions. Are we to believe that the critics have undergone some evil psychological exercise or does there happen to be such a thing as popular music?

(2) Mr. McKinnon fails to explain why he has not been conditioned by anything. If he has not then he no doubt is a remarkable person, or maybe his memory is a little short.

(3) Mr. McKinnon seems to know quite a lot about the local waffle rags. In fact his reference to the "Planet" could perhaps suggest that McKinnon knows a lot more about the local "run of the mill" reviews than he is willing to admit.

(4) I think Mr. McKinnon is slightly confused as to what role the ego plays in music (which is a wonder when one observes the way he signed his letter). The basic difference between a competent and professional musician and a bad one is that the former has his ego under control while the latter lets his take over. A monstrous and unimaginative band is usually one that is based around one particular type and level of ego. The band no longer plays music, it crudely displays its ego. At this time Australian rock is a joke, because it is nothing but one big ego, is why Thorpe is king of them all.

PETE STRETTON,  
EDUCATION.

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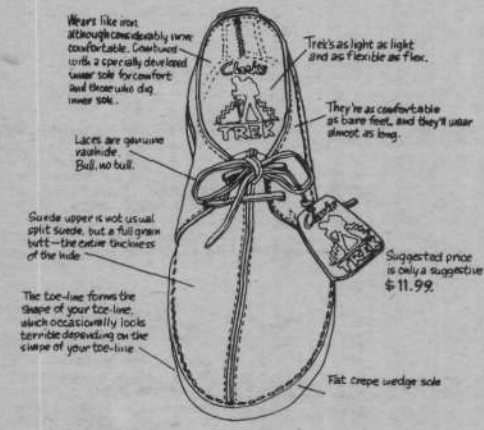
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## OCCASIONAL NOTINGS

### BANANAS?

Dear Sir,  
In his review of *Australian Capitalism* (Lot's Wife 5/6/72) John Alford castigates Doug Kirsner for using a style of language which "oozes terminological flamboyance: pompous New Left Reviewese bludgeons the reader into apprehension of relatively simple concepts."  
Fine, and perhaps true.  
But then our dazzling hero no doubt attempting to follow a witty, cynical style of analysis (shades of Max Teichmann etc.) applies his own metaphorical style that leaves this reader wondering just who is John Alford?  
"sliding on neo-marxist banana peels"; "hits some dazzling nails not quite on the head, and yet as previously he doesn't drive them home". Really.  
Is Mr. Alford some relative of Benny Green or just another frustrated technical (school) teacher suffering from an overdose of "inverted ockerism"?

Michael White.

### PARDON

Dear Sir,  
In your issue on May 29, you published an interesting survey of the students' opinions re the food in the small cafe. I was sorry to see that you did not acknowledge that the community living group carried out this survey. Why not? Surely students would be interested to discover as I later did that this is part of the activities of this newly formed club.

M. Hanrahan,  
Arts 111,  
(Social Involvement)

### WEED KILLER

Dear Sir,  
I am writing this letter on Friday the second of June at the hour of 4.15 p.m. I am sitting in one of the "lounges" chairs on the first-floor smoking area of the Main Library. I am at present feeling utter disgust with the world in general and extreme hatred for all the depraved, degenerate and corrupt individuals who sometimes frequent this place.

I realise that all who know me and are reading this letter are amazed and shocked as to how a normally tolerant and easy-going person can have suddenly changed his view of life and people to one of disgust and intolerance.

What, you ask, has happened? What diabolical deed has been done to upset his equilibrium?

To find the answer we must turn the clock back to the hour of 4 p.m. of the aforementioned afternoon. The individual in question (let us call him "B") was lounging quietly in his chair, totally engrossed in the exciting, informative, theoretical marvels expounded in a magnificent work on mathematical calculus. In other words, B was sound asleep with a maths text in his lap, when at the stroke of four bells, much to his amazement, B felt the extraordinary sensation of nature calling, and after strategically placing a few belongings on his seat (to ward off poachers) he ambled off to the local latrine.

We will interrupt this engrossed narrative at this stage to explain the fact that B is totally and completely addicted to cigarettes. Life

to B is meaningless without a smoke hanging from his sometimes sensuous lips. In fact, one of B's only pleasures in life is coughing and choking on the proverbial all-Australian Viscount.

With this in mind, let us now continue our tale of woe. The cancer-ridden individual in question ambled off to, arrived at, pissed in, and retreated from the said latrine and headed back to continue his interrupted snooze. On arriving and flopping in his reserved seat, he found that he was totally exhausted. So, puffing and blowing, in an attempt to restore his shattered physical equilibrium he — naturally enough — reached for his beloved Viscount. But to B's amazement there were no Viscounts. He quickly set his astute mental processes to work. Had he finished the packet and thrown it away? No, it was purchased but a bare hour before. Had he misplaced the twelve or so golden sticks? He searched his pockets, he searched the immediate locality, but there was no trace of the elusive life-giving package.

Then, like a flat, hot bear, the awful truth hit B's tortured brain. A low, depraved, corrupt bastard of a human being had stolen not one or two, but his whole bloody packet of weeds. B pleaded with all around, but the thief could not be found. B sank back into his chair, shattered, his whole concept of life and people changed. He now felt the emotions expressed at the beginning of this letter. No doubt all weed-suckers reading this will fully realise the disgust and horror that B felt at being the object of this disgraceful deed. I am writing this as a warning to all of you who frequent this den of iniquity commonly called The Library to be careful, to guard and protect your beloved cancer-sticks against the low, lecherous animals that steal them.

I can only address my concluding remarks to the said bastard son-of-a-bitch who did this despicable act. To you, Sir (or Madam?), I can only say — and with much feeling, I might add — that as you puff and suck on my beloved Viscount, I hope the bastards of things give you FUCKING CANCER.

Brian Burgess  
Arts 1

### BAD ODOURS

Dear Sir,  
TO WHOM IT MAY CONCERN (BEFORE IT'S TOO LATE)

The air in the Main Library is becoming increasingly foul as the year goes on; at the moment it is just bearable, but we can foresee a disastrous situation developing by third term, when more and more students use the Library. The bad air and lack of circulation makes study difficult, especially for the students who can study only at university.

The only place where the air is relatively fresh is the smoking areas, where noise makes concentration impossible. We don't know what can be done about this, but we believe it is a situation which can be remedied. We are tired of continual headaches, etc., and are concerned with the adverse effect that this pollution of the "air (?) " will have on students' results.

CYNTHIA CONNOR (Arts I)  
ROSS DINEEN (Ecop)  
ROD NATHAN (Eco-Law)

Plus 29 other signatories representing approx. 90% of students in the basement of the library where this census was taken.

### GOOD MUSO'S

Dear Sir,  
I would like to comment on the last couple of "groover" nights held at Monash. Manfred Mann and his group were really good, but what about the shithouse group before him, Madder Lake? It was just a lot of loud distorted trash, as was evident by the large number of people that left the hall while this group was playing.  
Loud music is O.K. when the group does not have their amps turned on to ear-shattering levels. On the other hand, London Express at the Free Dance Night were loud — but they were bloody good muso's too. So please: a little bit better selection of your so-called "heavy" groups.

Rob Wilde  
Maintenance Department

### NAZIS

Dear Sir,  
I would just like to "commend" Mr. J. Ireland's "Progressive" contribution, in a W.S.A. publication on 7/6/72, towards Nazi terrorism. "Fight back and kill them if they kill any of us," he suggests.

I would like to suggest an even better solution — let's put the Nazis and Mr. J. Ireland and his ilk on a deserted island, possibly in the vicinity of the proposed French nuclear tests. Let them kill each other off, the remainder being at the mercy of the French. That would solve a few of our minor problems.

Yours sincerely,  
Andrew Weiler,  
E Cops. 111.

### SILENCE PLEASE

Dear Sir,  
I am writing this letter in the hope that some of the half-wit pinks who use the Law Library will read it. Every time I work in the library there is always a group of three or four of the chaps either talking

about "getting pissed" or whether "Peter Hudson will play again this season." Now, I don't mind you boys talking about your weekend delights, but when it comes to disturbing anyone foolish enough to try and work, then I'm afraid I must object.

So come on, all you Law chappies, play the game, fellas. If you want to talk, by all means talk, but for fuck's sake talk about it somewhere else besides the Law Library.

Rod Nathan  
Eco./Law.

### FANNY ADAMS

Dear Sir,  
Last week there was a mid-year orientation. The F.A. club decided to find out what Monash students, in general, thought of the running of the university. We set up a table and the response was overwhelming. Student hostility covered all aspects of the Union as well as lectures and libraries.

Naturally enough a large percentage were fed up with the food situation — chops (undercooked or overcooked), burnt coffee upstairs and downstairs, and soggy sandwiches were all very popular. However, this has been dealt with previously in Lot's Wife. A large number also commented on the foul air in the Main Library. The F.A. team went and investigated this complaint — after entrance through the main airlock, we all took a deep breath and held it down for 10 seconds. Our F.A. biologist then examined the expelled air and found it riddled with B.O., shit, tobacco and greyness, and declared it polluted and a menace to human health. This is of course not very conducive to study, after all who can work when they're slowly getting asphyxiated? We later found out by a well-informed supervisor that "one of the pistons in the plant's broken and has been sent away to be repaired". Big deal, the air there has been disgusting for the past two years.

Next our F.A. entertainment squad went to check out the TV in the Union after reports that it has

been having "8 second flashes for the past 2 weeks." Sure enough the report was correct and a suggestion was put forward to get a television serviceman out to have a look at the ailing set.

The list of complaints and whinges we have compiled would fill a book, and obviously we cannot get through them all at once, but next issue (Lot's Wife permitting) we shall again speak out in defence of the silent majority.

Yours,

B.W. (for the F.A. Club)

P.S.: Anyone interested in joining the F.A. Club should watch the Daily News Sheets.

### EGO-TRIP

Dear Sir,  
F.A. is a newly formed concept in student activity. You've probably done F.A. yourself. F.A. is a group whose aims and aspirations are all encompassing.

I conceive of F.A. as a revolutionary new Primary group of major sociological consequence. In essence the body of F.A. is directed by the collective ego's of its constituents. Call it an organized ego-trip if you will. To really know F.A., F.A. must know you. The collective superego of F.A. at this juncture is a product of the repressive mechanisms of this university. IF YOU ARE THE TYPE OF PERSON WHO THINKS THIS UNI IS SHITHOUSE, F.A. NEEDS YOU, AND YOU NEED F.A. F.A. offers you everything and yet nothing. It is a vehicle of complaint and pleasure. The introduction of the pleasure principle may be last mentioned but is the libidinal force behind F.A. Loan your id to F.A. As the great B.W. once said: "F.A. is something even I don't understand. But it's well worthwhile." Here is your opportunity to exercise your libidinal impulses in concert with others. Before repression causes you severe mental atrophies join F.A. Membership details will be forthcoming.

F.A. representative,

David Don.

This letter is endorsed by B.W.

### QUESTIONNAIRE EQUIPMENT HIRE SERVICE

The Union Board is investigating the possibility of a hire service which would enable Union members to hire certain items of equipment for private, off-campus use. The present loan service which enables individual members to borrow equipment for use within the Union premises only, and groups of members to borrow equipment for use within the University, would continue to operate as a separate service if a hire service were introduced.

Members are invited to indicate the order of priority for items which they consider should be made available for hire. Please indicate your preference by placing numbers 1, 2, 3, etc. in the appropriate squares.

- |   |   |
|---|---|
| <input type="checkbox"/> PROJECTOR 16 mm (movie)  | <input type="checkbox"/> TAPE RECORDER  |
| <input type="checkbox"/> PROJECTOR 35 mm (slides) | <input type="checkbox"/> TYPEWRITER     |
| <input type="checkbox"/> RECORD PLAYER            | <input type="checkbox"/> P.A. EQUIPMENT |
|   | <input type="checkbox"/> LOUD HAILER    |

Are there other items which you think should be available for hire? Please list.

Signature: .....

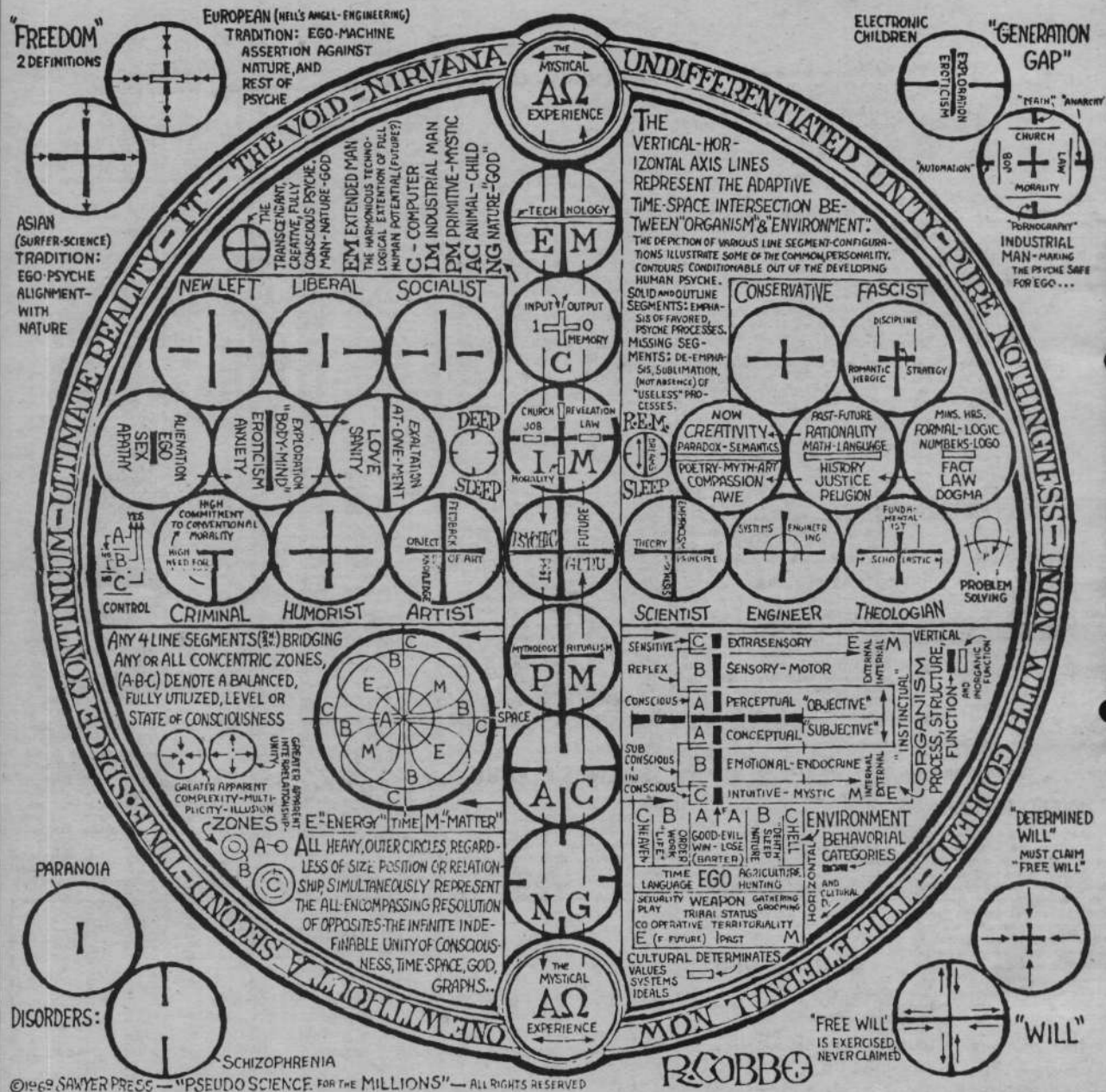
PLEASE TEAR OFF AND HAND IN AT THE UNION DESK

D. R. ELLIS, Acting Warden of the Union

### ARE YOU CRAP HAPPY?

# philosophical mandala

## by ron cobb



Cobb along with Phil Ochs and friends will be on stage  
at the Blackwood Hall Tuesday June 20th  
at 8:00 pm Tickets one buck.