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ONDIT

VOLUME 39. NO. 9.



ALL ACROSS AMERICA SMALL GROUPS OF SABOTEURS STRIKE WITH FLAMING VENGEANCE...THE AIR WAVES ARE ELECTRIC WITH RAGE...



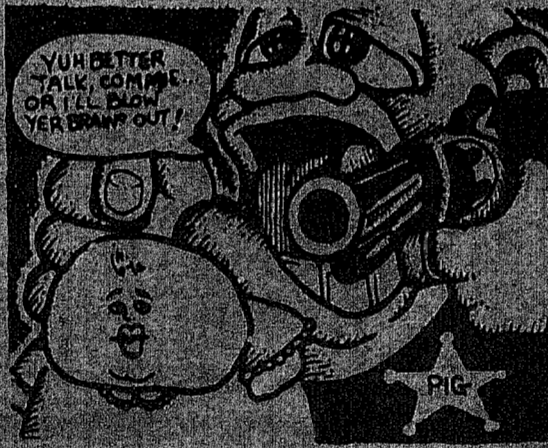
-INSIDE-

- SCIENCE FICTION
- NOSTRADAMUS
- GINSBERG
- CHARLES MANSON
- MORATORIUM

THROUGHOUT THE COUNTRY CONCERNED PARENTS QUESTION THEIR CHILDREN...



AND THE AUTHORITIES QUESTION VARIOUS DISREPUTABLE SUSPECTS

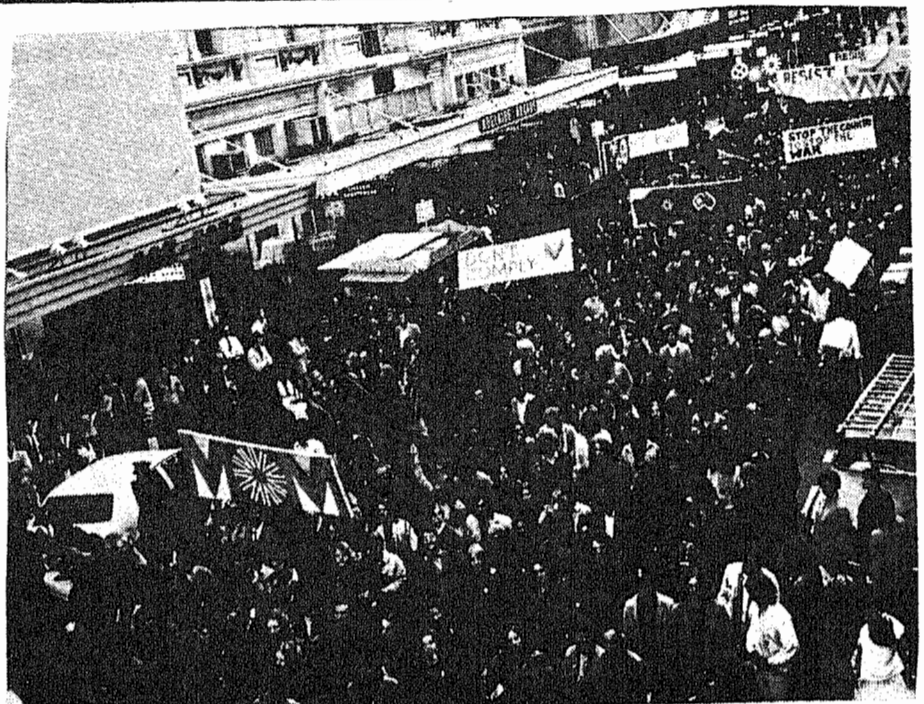


MEANWHILE, SHREWD REVOLUTIONARIES ORGANIZE THE WORKING CLASS...



The debate over MORATORIUMS as politics continues. We present a number of differing views of what happened on the actual march and the possible political consequences. Each article reveals an emphasis on the wider goals and strategies of the respective organisations. What is reproduced was not specifically written for ON DIT, but taken from the particular organisation's broadsheet appearing in the week after the Moratorium.

"TO BE A SUCCESS IN THIS SOCIETY ONE HAS TO LEARN TO DREAM OF FAILURE": R. D. Laing.



ANUIL SOCIAL ACTION - ABSCHOL

MORATORIUM - STREET REVOLUTION

One of the tenets of the Weathermen Faction of S.D.S.'s plan for Revolutionary Action in America is that at present the capitalist control is so strong that revolutionary consciousness is only possible for a small minority of people. It is therefore the responsibility of these cadres to weaken America's power to destroy revolutions in other countries (e.g. Vietnam); in the belief that when these revolutions are successful, America will become isolated and weakened and with outside help (or without this help) a socialist revolution will occur. To this end is the bombing campaign, presently being undertaken by this group.

Before they turned to this they believed a revolution could be built from students by showing them the 'fascist' face of the government. This they endeavored to do by involving in large 'liberal' demonstrations (usually anti-war ones), small groups of co-ordinated cadres, whose job it was to engineer a violent confrontation between police and the large ranks of mostly non-violent demonstrators. This was in the hope that the violence of over-reacting police (the over-use of batons, mace and teargas) would radicalise the uncommitted students being attacked. They did this by flamatory speeches and chants, taunting police, throwing rocks from the main body of marchers at the police, giving orders to confused, bewildered marchers to take wrong directions or to stop; or with controlled groups within the march splitting in two, stopping or turning the march. Even with the pig nature of lost American riot control police (often county volunteer deputies or untrained national guardsmen - equivalent to the C.M.F.) this except for isolated spectacular results, was unsuccessful. With the more liberal nature of Australian police, there is even less chance here.

MARCHING FOR MYSELF

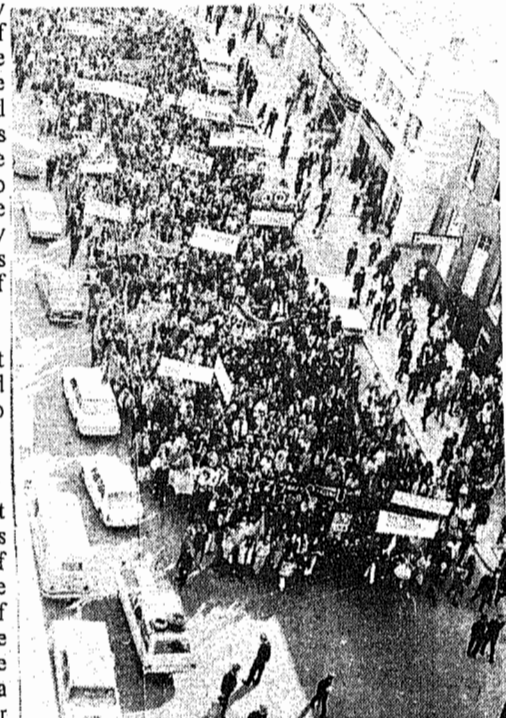
The main reason for the failure of this method was openly stated in the March last Friday. When the leading line of the march was comically acting out a "one step forward - two steps back" routine, their rank was broken by an angry marcher from behind who cried:

"Stop this! This is serious. You are marching for the Vietnamese people."
To which he received the reply: "No! I am marching for myself."

It is forgotten that in advanced capitalist countries control is not kept by blatant force and coercion but by the conditioning of a ruling set of ideas ('freedom', sacredness of 'law', etc.) into every class of the society. Therefore the 'revolutionary' experience of most people in Australia will not be in the 'black and white' of 'State Power' and 'the struggle by the workers to overthrow the bosses', but rather will be an experience of transcending the conditioned values that form a basis for our lives by acting out a new life style. The experience must be one of personal liberation, where we try to find the creative expression taken from us by a society, that alienates, regiments, ties us down - a society that seems to have no place in it to do what we want to do and stifles our imagination. For most of us the reason we take the streets is our own liberation - if we are helping the Vietnamese people we should be bombing WRE.

J.M.'s ANTI-WAR PAGEANT

But this leads us back to the Moratorium and the Vietnamese people. Even if 'not what turns you on', the hard fact is that the Vietnamese people are suffering, are dying - are struggling against a rapacious enemy that with its 'freedom and democracy' will enslave, destroy and repress them more, than it does now with barbed wire and napalm.



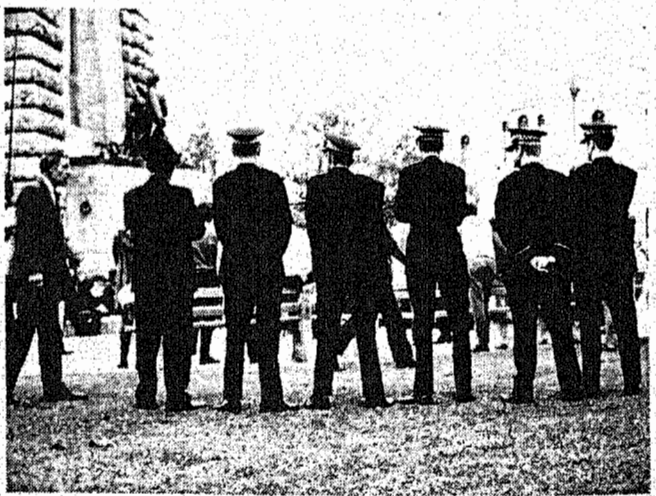
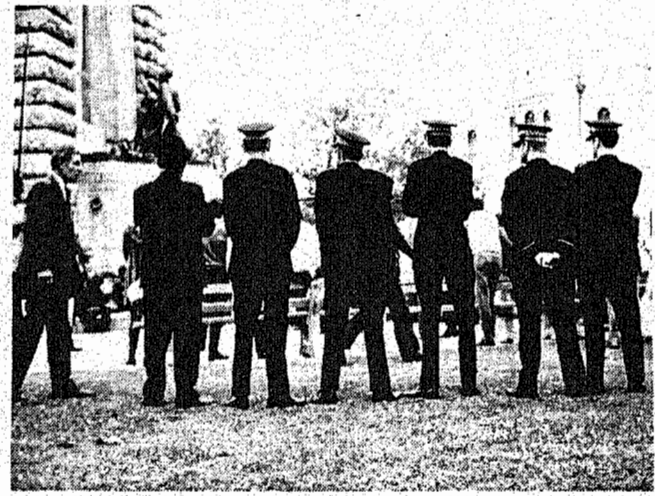
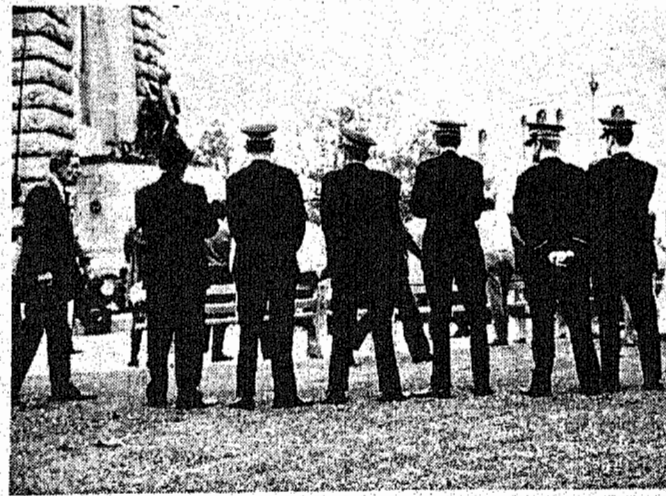
And this force, let's say it - capitalism and imperialism, is the same set of values that enslaves you and me; the same enemy that the front line of the Moratorium march on Friday was fighting against with their humor. And, think, what can a nice walk in the streets - a large, do your own thing, J.M.'s anti-war pageant do against this enemy. Did you see the amused spectators on Friday? Our society can absorb this dissent easily without having to do a thing about the economic inequality the dissent is against. We are part of the problem in a march like this - not the solution.

There will probably be many recriminations over the Moratorium. About manipulation, the vote of the majority, irresponsibility and adventurism. And in all these worries over a few discomforts will be lost the reason why we marched - the liberation of ourselves and the people of Indo-China. All that happened is that some people tried to involve us more deeply, in their understanding, in the fight against the bondage of personal ownership and profit. We can condemn their understanding but not their ideals.

We must come from this Moratorium, each of us determined to work out our own positive involvement in the fight against the bondage which encloses us. The war still goes on, the profits are still made and we are still not able to have a real say in the decisions that affect us.

THE NEXT MORATORIUM MUST BE OUR MORATORIUM

We must all examine our position in the light of the world events highlighted by the Moratorium. So we don't agree with what was done but did we offer an alternative? Do we have one now? The next major moratorium activity is in two months on June 30th. If we did not like what happened, but we think that the struggle must go on; then we must get out now and organise something ourselves. We must read, research, write, act. It is our life and must be our revolution. If we don't have any ideas we can't blame anyone else for trying to give us theirs.



GRASS ROOTS S.D.A

Most of the publicity for Friday's march was given a needed boost because of the successful PRO-AMERICAN RALLY held the day before. It was successful in terms of enthusiasm, but surprisingly the numbers supporting U.S. war activities was much smaller than anticipated. No prizes for picking the PRO-AMERICAN RALLY photos.

WEAPONS RESEARCH OFF CAMPUS — a call for student power.
 The highest form of struggle against the capitalist system is the struggle for control over the institutions which compose that system. All revolutionaries outside of the Stalinists see their role as facilitating and hastening the attainment of power by the people. Thus a campaign which lifts the veil of powerlessness and alienation from our eyes and gives us some real idea of what socialist democracy could be like is something tremendously important. The campaign against WRE on campus has this potential.
 Anti-war action takes different forms and the mass street action such as Friday is good for involving people in political direct action who would otherwise not be involved. But again, the streets are abstracted to some extent from the real centres of war-Imperialism. It is in the factories, offices and educational institutions that imperialism bases its material, ideological and research functions. The issue of effective opposition to the war does not revolve around the amount of blood you can spill or the number of people who get busted but to what extent you build resistance in the institutional centres. The campaign against WRE has great significance in this sense, particularly when we remember that if a Labor Government is returned next Federal Elections then this university, given its proximity to WRE, can expect a lot more weapons research work under the Barnard Plan to be offered.

FRIDAY'S MARCH OR "... but mother, where was the working class?"
 Revolutionary strategy based around youth culture gained immense credibility from the march last Friday ... the average age of the marchers could have been about 19 and

the most significant new sector was the number of kids who took off school. Again the working class appeared only in rhetoric and on banners. It is simply not enough to blame reactionary trade union leaders, the passivity of the working class is rooted much more deeply.

The tactics adopted by Worker-Student Alliance in Rundle St. need not be discussed either. They failed because people did not want a confrontation or do not agree with WSA that progress to revolution is measured by the number of cracked skulls. By their manipulative attitude to the mass movement they not only reveal their Stalinist elitism but also serve the bourgeoisie by confusing the mass movement and not allowing it to develop the methods and confidence for socialist democracy.

The more important question is what is to happen to the Vietnam Moratorium Committee. Already on the point of collapse, the few people who have been working hard saw the Chairman of the VMC, O'Hair, participating in the WSA tactics in Rundle St. This in the face of their assurances and O'Hairs statements that no change in tactics would be undertaken without a vote among the marchers. The danger is that the more moderate groups will desert to the Campaign for Peace in Vietnam, already making a strong bid for national recognition as the official VMC. We have seen substantially the same tactics adopted on September 18 and April 30. We have also seen the numbers drop from 10,000 to 3,000 in one year. Any attempt to challenge the sterility of the present leadership is labelled "splittism". Unless the leadership is changed soon there will be nothing to split.



CLENCHED FIST W.S.A.

THE MORATORIUM — "TELLING IT LIKE IT IS!"

It is getting to be a habit for the Marxist-Leninists to be attacked in "Grass Roots". The main criticism levelled at us was over the "tactics" we "adopted" in Rundle St. Unfortunately, "Grass Roots" did not mention what those "tactics" were; neither did it give any reason why they "need not be discussed."

WHAT IN FACT DID HAPPEN ON THE MARCH?

The march of about 3,000 young people through the streets of Adelaide began as a quiet and orderly, but militant, demonstration of people's opposition to US imperialism's aggressive policies in Indo-China. After a rather irrelevant rally in Victoria Square, the marchers regrouped behind the WSA banner and proceeded along King William Street.

About halfway between Victoria Square and the Rundle Street intersection, a group of about 30, including SDA members, members of the Rufus clique and the Yippee "left" ran to the front of the march, formed two lines and began goose-stepping down the street. In order to stir up a bit more confusion, this gang of freaks started their "one step forward — two steps back" tactic, in some cases crashing physically into people behind them. An angry young Italian worker was told "we're marching for ourselves" by these goose-steppers after he had told them to stop their antics and remember that they were marching for the Vietnamese people.

This just shows the total bankruptcy of SDA, who have to adopt "novelty" tactics in order to draw attention to themselves, in order to impress upon people their self-imposed importance as "revolutionaries."

We ask SDA why this "change of tactics ... (was) undertaken without a vote among the marchers" (Grass Roots). We ask him why he fails to mention this incredible behavior in "Grass Roots".

The gap thus created by their goose-stepping and other antics widened as the march entered Rundle St., where other gaps occurred in the main body of the march itself. WE STOPPED THE MARCH TWICE IN RUNDLE STREET so that these gaps could be closed ... at other times it stopped when people behind us slowed down to let the 1500 or so demonstrators behind the big black Draft Resisters Union Banner catch up. When these incidents occurred, the Rufus people refused to come back into the main march, but using megaphones, encouraged others to join them in a separate demonstration, thus weakening the unity of the march. A quote from the Advertiser bears this out:

"From the ranks came voices calling on the marchers to stay put. Minutes later, outside Coles, Inspector Blyth made his first request to the marchers to keep moving. The front ranks moved off, but the main body remained defiant" (1/5/71)

While on the subject of the capitalist press, it is interesting to note the version printed in the Australian (1/5/71). It states:

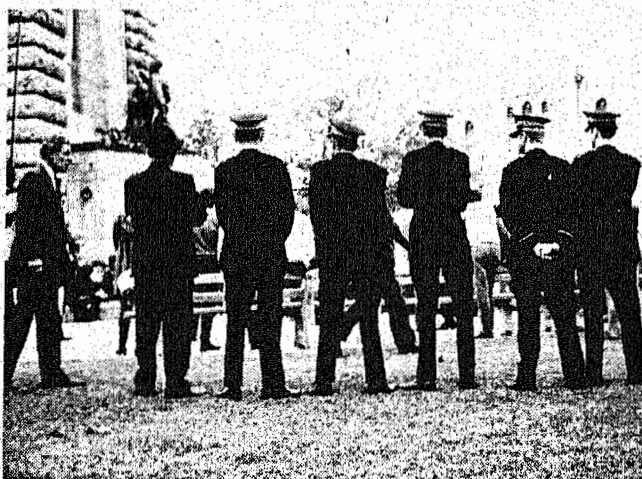
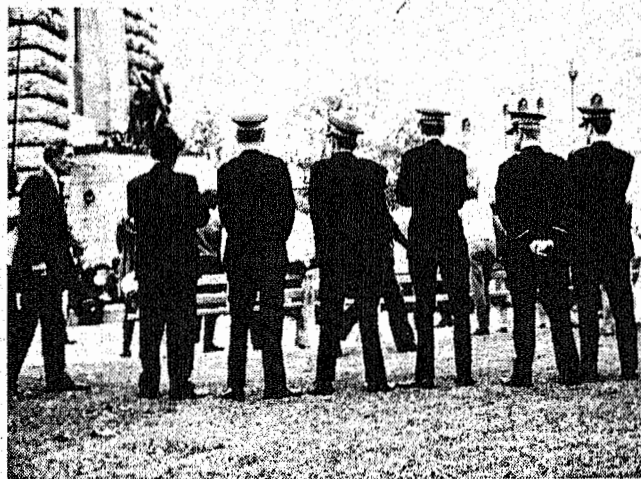
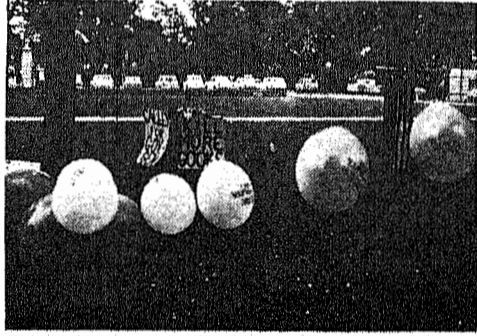
"Members of the Workers Students Alliance urged marchers to sit down on the road, but no-one did."

This contains an interesting double falsification:

(a) at no time did we urge people to sit down on the road. In the tactical situation then prevailing, this would have been a pacifist and not a militant tactic — it would have allowed the police to make mass arrests without any fear of resistance,

(b) despite our warnings to the contrary, many young marchers did, in fact, sit down on the road. While applauding the militant spirit of defiance of police that provoked this action, we point again to the dangers involved. A front page picture on the Advertiser proves false the Australian's slanders.

Thus, it can be seen that our tactics were not designed to provoke any confrontation, nor to crack "x" number of skulls, as Grass Roots suggests. These tactics were designed to strengthen the unity of the marchers by closing the gap between the marchers behind the WSA banner, and those (about 1,500) behind the Draft Resisters Union banner. Our tactics were not adopted out of any "manipulative attitude" but because we thought it important that the ranks be closed so as to eliminate any "weak points" that the police are so fond of attacking.





ON DIT
IS
BIASED!

Chris White,
"On Dit"

Dear Chris,

I appreciate that you are endeavoring to ensure that "On Dit" contains reports on most events that happen within and without this University and are of some interest to students. I also appreciate your efforts to make "On Dit" a forum for debate (as evidenced by you encouraging me to write the letter which was subsequently printed in On Dit 6). However, I deplore the sort of misreporting that was embodied in certain of the articles in On Dit 6. I quote that issue in particular simply because it is the most recent at the time of my writing this letter.

I would like to go through one example in detail - your own description of the student meeting held on Wednesday, April 14. This is not to say that I consider it the most extreme example. It is simply an example, and one to which the author was honest enough to put his own name.

I can start with the title. It reflects an interesting conflict of attitudes. There is a good deal of difference between a march on the computing centre and a march to the computing centre. At the meeting, speakers were at pains to point out that it was the latter which was planned. Members of the audience were afraid that it was the former which would actually take place. It is therefore somewhat disturbing to me personally, and perhaps to others, to find you confusing the two within your article.

ERROR

A striking error of fact occurs near the beginning of the introductory paragraph. You state that the second motion passed at the meeting "condemned any proposals for violent action" and stated "that the planned SDA march to the Computing Centre not be supported." In fact the motion declared there should be no physical action taken against the computer and that the planned march should not be held. Having pointed out the difference between "violent" and "physical", between condemning proposals and condemning action and between not supporting a march and not holding a march, I do not feel that detailed comment on possible reasons for these discrepancies is necessary at this point.

The error as to the content of the motion may well be related to your statement "The issue was then whether SDA's planned symbolic march to the computing centre would occur." For a number of reasons such a statement would seem to be of extremely dubious validity. Those who voted in favor of the motion (that is, the actual motion put, not the one you reported) apparently thought they had resolved any such issue by so doing. On the other hand, at least one speaker had made it clear, before the motion was put to the meeting, that a number of people intended to march, no matter what the meeting's decision was (the words used were "whether you like it or not"). Thus I fail to see how this issue existed after the motion was carried, except in the form of a few people having nagging doubts.

You also report that the march took place "much to the anger of the majority." The prevailing comment* among this majority could have been as easily interpreted as a reflection of disgust and/or resignation. Certainly enough doubt exists to make your simple statement inappropriate.

My next comment involves, I admit, an assumption about your style of writing. I assume a connection between the first sentence of a paragraph and the rest of the same paragraph. When you describe the circular which was headed "To all users of the 6400... etc." you preface your remarks by mentioning a number of broadsheets "arguing against SDA." What is meant by this phrase? If you intended to refer

arguments against SDA's march, then I think the phrase you used was an unfortunate one and suggests an attack on SDA per se. If in fact it was this latter interpretation which was intended, I would point out that this circular only put forward arguments concerned with action against the computer and did not attack SDA. (By the way, you didn't mention the fact that there were two "official looking" circulars carrying the same heading - I have presumed that your references are to the first of these to appear - but then perhaps this omission on your part is another reflection on the degree of impartiality of your article).

As for your subsequent reporting and commenting on the content of the circular, I need only point out that your understanding of what constitutes an answer or rebuttal obviously differs from my own; but these will be personal differences of opinion.

DISCREPANCIES

I am rather bewildered by the relevance of your passing comment on emotions running high. We may well have been standing in different sections of the crowd, but my own observation was that the meeting was generally quiet, with surprisingly few interjections. In fact the only section of the crowd in which emotions seemed to "run high" was a fairly small one, principally composed of SDA participants. Certainly the only people who were sufficiently aroused to move forward to shout comments at a speaker (encouraging or otherwise) came from this small sector. Indeed this observation would seem to be consistent with the placement of speakers who attempted to impress on the meeting the desirability of emotionality in all consideration of the matters being discussed.

As far as factual reporting of the meeting is concerned, we seem to differ in our recollections of the chronological order of doubts being raised about the possibility of damage to the computer and assurances that no violent action would occur. But at this point in your article I find that I come

across more and more discrepancies between your perceptions/recollections and my own. You may or may not be aware of the possibility of such discrepancies - I hope you are. Certainly by adopting your particular viewpoint you can hardly be said to be giving a complete description of the meeting.

You mention David Hester's clever sidecracks at SDA. You don't mention that these were in response to SDA's clever comments prejudging the opinions of anyone who might come forward to speak. You state that a guarantee of no violence was requested even though it had already been given. In fact David Hester asked to be told exactly what was planned for the march. He was told that there would not be violence, the march being a symbolic one only. He and the majority of non-SDA members of the meeting were never told what would happen i.e. what was planned for the march when it reached the Computing Centre. Your comment on the justification (or lack thereof) for Nick Martin's criticisms of the student members of the Committee on Outside Finance (at least the undergraduate ones) and use the phrase "it was quite obvious to anyone present at the meeting..." Is it really necessary for me to say that Nick Martin was himself present at that meeting? Apparently it was not obvious to him, at least. I have pointed out on previous occasions that there seems to be marked differences between various members of this University in their appreciation of the relevance and effectiveness of questions asked. Frequently material which one person regards as the result of thorough research is considered by another to be quite common knowledge. Where one person may perceive a relevant and penetrating question, another will simply see evidence that the questioner has not understood a previous answer. When one person will regard it as appropriate that general discussion should take place, with a motion perhaps arising from the discussion, another will think that discussion should be directed toward a motion before the meeting - so that the discussion will have some structure and purpose fully understood by all participants.

ON DIT TELLS
LIES!



ON DIT
APOLOGISES

APOLOGY

In ON DIT 6 appeared a report of the University Committee investigating the use of the computer. At one stage during the meeting student observers began questioning the head of the computing centre, Dr. Capon. It was reported as follows: "... in principle I could always have access to the experiments," replied Dr. Capon. "Can you have access to the application of the experiments?" "Yes, we may." The writer wishes to apologise for the mistake in reporting the dialogue as such, and to indicate that Dr. Capon states he did not make such statements.

In the same article there was comment on the actual financing of the computer and the difficulties faced. It has subsequently been revealed that the report was inaccurate on this matter. Further facts have been put forward to clear up the confusion that existed at the meeting. Any student wishing to be made clear on the details can do so by contacting Professor Flenjje in the Administration Building.



MORE LIES

Dear Editors,

I refer to the "Lawn Order" article in On Dit, November 6. I would like to point out to Mr. Hann that I am not the "son of our illustrious Lord Mayor," nor am I an anarchist, nor can I take credit for the invention of "frauded" (it was in a motion given to me, when I was chairing the meeting).

However, I do appreciate Mr. Hann's attempt. I was beginning to think the era of hysteric reporting was dead.

Regards,
James Porter,
(Vice-President).

RADICAL?



Dear Sir,

On the Tuesday before the last Moratorium, some anonymous person put up a long screed on the notice boards. Written on brown paper it urged students to strike on April 30th., and amongst a long stream of persons and things to strike against I noticed the student counsellors and members of the library staff.

Try as I have I cannot see any reason why I should strike against the library staff. Apropos of the counsellors, unless one believes the reactionary nonsense that one becomes a radical because one has a hang-up, I cannot see why attempting to free individuals from their personal and private worries is any reason for me to strike against them.

I know the arguments about social workers being merely "band-aids that perpetuate capitalism." It seems to me that the student counsellors do not do this.

I walked to WRE and marched on April 30th not because of my subjective dislikes of certain persons or things. Opposing U.S. policy in Indo-China and its intrusion into Australia is not a game or a joke, it is a matter of life and death, and it should not lead to childish outbursts which lump together as 'enemies' library staff, and U.S. imperialism.

If one was really serious about opposing the war one would not put "imperialism" into a meaningless grab-bag where it can be misunderstood and dismissed.

Yours etc.
Margaret Barbalet.

Yours Sincerely,
Su Williams

(*Piss weak*)



Dear Editors,

T.A.A.

The following motion was passed by our SRC: "That all air travel of the Students' Union be conducted with TAA in order to apply pressure to Ansett to grant further concessions to students, and also as a protest against the Government's "two airline" policy, and that the Students' Union encourage all its members to do the same."

This motion was passed by the AUS Annual Council and it is hoped that all students will now FLY TAA. If the scheme is to have maximum effect this move should be supported by all students in Australia so tell your friends. The concessions we want are for tertiary students:

- Travel at 50% of full fare;
- "Off peak" fares be made available to students;
- "Stand-by" fares be made available to students;
- Deletion of 26 year age restriction;
- Special concessions for long distance flights.

Yours etc., James Porter

ANTI-WAR GROUPS

Dear Editors,

Almost everyone on campus would now agree that Australian troops should get out of Vietnam and that conscription should be abolished. Call up polls indicate that, a little over half the population think so too. Yet conscription goes on, and the war goes on, and the killing goes on. If most of us think it should stop and we are not old-fashioned ivory tower academics we should be actively considering the most effective means of stopping it.

A minority keeps shouting that revolution at home is the only way to treat the cause of the war and prevent similar situations developing in the future. In the long term they may have a point, but the chances of revolution here in the near future are pretty small. It's hard to stir up revolutionary zeal when peoples bellies are full and they've got their comfortable home in the suburbs — and let's face it, most people in Australia are well off materially. The preconceived Marxist notions of capitalist oppression don't make much sense within Australia. Accusations of economic imperialism overseas are better founded, but it is ludicrous to think that Australians in general are altruistic enough to throw away their material security and join the revolution in order to stop the war in Indo China. Very few will even take the trouble to join a protest march. No, the quickest, most practical way to get us out of Vietnam is to convince a large majority of ordinary voters so that they will be prepared to vote a government out of office on that one issue. You have to hit the politicians in the polls, where they feel it.

Having dealt with the immediate and urgent situation, the senseless slaughter in Vietnam, it makes more sense to look for the cause. If a bloke is lying on the road bleeding you go and stop the bleeding first, then you go and chase the maniac driver that hit him, and the same applies to the war.

From talking to a wide range of non-university people, including plenty of intelligent and educated older people, I would say that most are uncertain about the facts of the Indo China War, not apathetic. They have heard mainly the unconvincing pro-war propaganda of the mass media, and they have been conditioned by experience of, or earlier attitudes to, situations such as Nazi Germany's expansion before and during the Second World War, Russia's takeover of Eastern European countries following the war, and China's intervention in Korea. By considering only one side of the question, by equating "us" with "right" and "them" with "wrong" it is possible to draw parallels between each of these and Vietnam, and it is these parallels that are being used by most of the pro-war people to justify their position.

Probably many students have felt, as I have, intense frustration and impatience at hearing the tired old arguments put forward again and again to justify the war, and very often we do not argue the anti-war case very convincingly as a result. If you are young and energetic and idealistic and have strong views on an issue, you want everyone to see things your way immediately. Yet we should remember that not all older people are nongs, that they have opinions that we should listen to with patience before putting the other side of the argument, and trying to change their views. (By letting the other person put his views first, you flatter him and make him more ready to hear your ideas, you find out his biases and misconceptions, and make it easier to convince him).

The times are changing faster and faster, and as people get older they become more fixed in their ideas, and many older people are finding it increasingly difficult to adapt to the world as it is.

If these people, (most of them brought up to regard a neat appearance and a dignified manner as desirable) see a mob of rather scungy unruly youths shifting past their office one Friday afternoon, some laughing and waving, some carrying red flags, some chanting slogans, they are not going to rush out and join the mob. If they take it at all seriously, they are going to identify the mob with "them" — "the enemy" and feel threatened and therefore antagonistic. True, it may remind them that the war continues but it won't convert them (at least not to the anti-war view — it may push them the other way).

Thus I do not see how an inadequately publicised Moratorium, held during working hours and therefore supported mainly by students who can take time off without losing pay or risking the sack, can do much for the anti-war cause. On the other hand a short well-publicised march on a Saturday organised to attract attention but avoid confrontation and disruption, might. I have heard many people say they would march under these conditions, and the bigger a march gets the more respectable it gets and the more the politicians must listen. The more Ladies with prams, old chaps, wearing RSL badges etc. we get in a march the more will join. The whole thing will snowball. People are like sheep and at present most of the sheep are scared of identifying with the radical extreme. Also "Moratorium" has become a dirty word and the next one should just be a "peace march" or something.

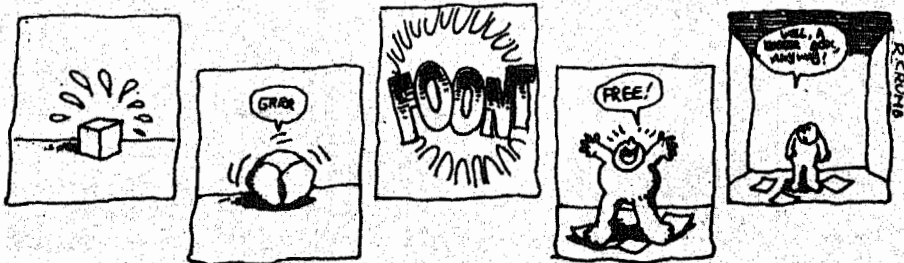
One other suggestion. If all those who marched in the April 30th Moratorium had instead swotted up some anti-war arguments and statistics, armed themselves with simple, clearly expressed and well-authenticated leaflets, dressed like ordinary citizens and gone around town at lunch time fronting up to people and starting discussions about the war, perhaps much more would have been gained. Of course this would be more difficult. It would require mental effort and an apparent, outward compromise with materialist values. It's easier to be one of the Moratorium herd. But do we want to be self-satisfied conformist members of a counter culture by wearing our hair long, our feet bare and our blue jeans faded, or do we want to work realistically for a vitally important immediate goal, the withdrawal of our troops from Vietnam?

Yours sincerely
Brian Kirke
(Civil Engineering).



Sir,
It is with regret that I announce the imminent dissolution of the A.U. Community Aid Abroad Group and it's disaffiliation with the SRC, C.A.A., like the other humanitarian — service clubs Amnesty International, World University Service, and Papua New Guinea Society, has fallen beneath the wave of apathy which has extinguished conventional extra-curricular activities at this University in the last two years. Unless someone can ring me at 79-3711 with proposals to continuation of the group on campus, I shall have to proceed with its dissolution.

Yours regretfully
Nick Martin.



UNIVERSITY COUNCIL NEWS

On Friday May 7th, the University Council voted on recommendations submitted by the Committee on Outside Finance. This Committee was set up in July 1970 "to consider and report on outside grants for research and to formulate a set of principles for future guidance in relation to such outside grants." The principles are liberal: freedom to publish; to secrecy; to conflict with ideals of scholarship or "university tradition"; to conflict with a staff member's duties to the University. To effect such recommendations the Council supported the establishment of a Committee representing "various viewpoints of members of the University including those of students" to examine grants as they are made available. Discussions of the actual constitution of this Committee was deferred.

The Outside Finance Committee argued that research carried out on grants from military agencies requires particular scrutiny. An amendment, "That the University does not accept grants from military sources," was moved by Adrian Vicary. But this received the support of only three other members of Council — two academics and an M.P. No member spoke in opposition to the amendment, but it was defeated. At its next meeting on June 4th the Council will have before it the Outside Finance Committee's report on the use of the University's Computer by WRE.

Dr. Harry Medlin successfully moved a motion that aspects of planning in the University be considered by a special committee. The argument centred largely on the structure and functions of the Education Committee which at present consists of heads of Departments and a few other persons appointed by Council. As such it is an elitist body which makes decisions not only on academic matters but on other extra-curricular activities. Some of its members argue that they are representatives of their departments and that they have at heart the interests of the University as a whole. Against the criticisms that the Committee is an undemocratic repository of power, some claim that they are not concerned with current fashions of democracy, or that they sit on the Committee through obligations and not the desire for power.

While for some the last claim may be sincere, the questions of the legitimate location and exercise of power still remains. The special committee on planning includes Justice Mitchell as Chairman, Professor Bull, Dr. Carely-Smith, Dr. Medlin and Adrian Vicary. It will work in much the same way as the Committee on the University Act by receiving submissions from members of the University. Democratisation of the University is a continuing struggle.

Although the University Act was recently passed by the SA Parliament, one right-wing member of the Legislative Council, H. Kemp, attempted to ammend it .

He wanted to exclude from employment any person known to have advocated change in the government of the State or Commonwealth by means other than those laid down in the Constitution of the said State or Commonwealth. (SA Parliamentary Debates, Legislative Council, 8/4/71). Kemp claimed that this was not a political test but a test of loyalty. Although the ammendment was lost, only one member of the Legislative Council (Labor ATLC, Casey) spoke against it. De Garis supported the principle of the ammendment but argued that the provision should be inacted in relation principle of the ammendment but argued that the provision should enacted in relation only the two Universities but other tertiary intentions in this State, as well as other only the two Universities but other tertiary institutions in this State, as well as other

They talk about accepted "principles of democracy" and the preservation of democratic processes while they themselves are members of an institution which itself is a perversion of such notions. To Kemp and most of his conservative mates democracy is embodied in the Constitution which itself enshrines their contempt for universal franchise, and institutionalises their socially unfounded claims to the "right to rule."

STUDENT HOUSING

Early in 1970 the University established a Committee to investigate the need for non-collegiate student housing. This Committee, which includes six student members, formulated proposals for flat type accommodation for students to be included in the University's submission to the Australian Universities Commission for financial assistance in the 1973/75 triennium. The proposal envisages groups of flats to provide accommodation for approximately 70 students in a single community, with these students largely responsible for day to day management. Early during the work of the Committee a very simple survey was conducted throughout the University with the co-operation of University Departments.

Student Accommodation Survey

The Committee is now conducting a full survey among all students at the University. All students should receive a questionnaire on housing to be completed and returned in one of the labelled boxes that may be found in University Departments, the S.R.C. Office and the Union. The information obtained will be used to prepare a detailed case to be presented to the A.U.C. during its visit to Adelaide later this year.

The closing date of the survey will be the end of first term, and students are asked to return their completed questionnaires by this date. Any student who has not received a questionnaire form may obtain one from the office of the Warden of the Union.

This survey has been designed to cover the whole student population, and even though you may not be directly affected, you are particularly asked to fill in a questionnaire to ensure that the information is entirely reliable.

Oscar Jones
Chairman, University Committee
on Non-Collegiate
Student Housing.

GET UP POMPEII AT THE ANNUAL EXCHANGE STUDENTS

R	B
Only \$3.50 double	A.F.S
M	LO
A.F.S.	LR
NO	MAY 15th
R	A
MAY 15th	LICENSED
A	WEST ADELAIDE
LICENSED	FOOTBALL 8 P.M.
	CLUBROOMS

AT LAST! AN SRC. REFORM

PROPOSAL

S.R.C. REFORM

It is generally accepted that the present structure of the S.R.C. is no longer acceptable to students. A number of proposals have been formulated to decentralize the activities of the S.R.C. and allow greater participation by students in student affairs.

Although a number of these proposals below are not accepted by the Constitution as proposed by Mr. Battersby and accepted by the S.R.C., it is suggested that it does make the reader aware of the general issues involved in any reform proposed.

These reforms have been discussed at Melbourne and LaTrobe Universities as possible reform proposals for their S.R.C.

- (1) The non-administrative duties of the present S.R.C. be taken over by a number of Standing Committees and ultimately by General Student Meeting as the body of final recourse.
- (2) Anyone interested in the activities of the particular standing committee shall be a member of that committee provided that he has reasonable regular attendance at the meeting of that committee.
- (3) Chairman of each committee to be directly elected by the students and will then automatically become a member of the Central Co-ordinating Committee.
- (4) There will be a directly elected administrative executive on the Central Co-ordinating Committee.
- (5) Regular report of the Central Co-ordinating Committee and standing committee will be published and readily available to students.
- (6) All policy decisions by standing committees shall be subject to a decision of a General Student Meeting called in the required manner and form.

THE PROPOSAL IN DETAIL:

- (1) Composition and Election of C.C.C.
The C.C.C. will be composed of the administration executive and the committee chairmen. The Administration Executive will consist of:-

Now you're in final year.
A year from now ... ?

You may have B. E. (Mech) or B. E. (Chem) or B. Sc. (Tech) or something similar after your name.

But will you be using what you have learned ... Will you be a professional or a technician?

At P.R.A. we choose our Engineers for their professionalism, for their willingness to keep on learning, for their ability to handle challenge and responsibility.

Having chosen them, we use them to the full.

How?

Come and discuss it.

We'll be on campus on 7th June.



Petroleum Refineries
Australia Pty. Ltd.,
The Mobil-managed
refining company.

- (a) President
- (b) Secretary
- (c) Treasurer
- (d) Publicity Officer.

Both the Administration Executive and the Committee Chairmen will be elected directly by students so that all candidates nominating for these positions can be judged on their expertise in that particular field. The

Administration Executive will be responsible for the routine administration of the C.C.C. and the publicity of both the C.C.C. and associated committees. The Committee Chairmen will represent the views of their committees on the C.C.C.

(2) Functions of the C.C.C.

- (a) To deal with routine administrative functions and the like which are outside the fields of any of the committees.
- (b) To ensure that proceedings of all committee meetings be adequately reported in student publication so that students are aware of the Committee's major decisions. Publicize all elections, general meetings and referenda.
- (c) When the need arises to co-ordinate the efforts of two or more related committees on one particular issue so as to avoid duplication of effort and to ensure a more effective campaign.
- (d) To convene student meetings on emergency issues or, where this is not possible through lack of time, to act on such issues; subject to ratification or censure by a student meeting as soon as is possible.
- (e) To ensure no abuse of the constitution in any of the committees, and that the committees are carrying out the policies of the students. The function of the C.C.C. is administrative and covers those activities which could not efficiently be performed by direct student participation or were not of sufficient importance to warrant it.

- (3) Standing Committees:
Committees will be established so that the present activities of S.R.C. will be decentralized into a number of specialized fields so that these activities can be carried out by people with specialization in that area. Possible committees are:

Public Affairs Committee:
The functions of the P.A.C. shall be to create and maintain student awareness concerning social and political issues and to provide a vehicle for the propagation of student views on these views as expressed G.S.M's.



SRC MEETING
THURSDAY 13th MAY,
1971. 7.00 p.m.
CARNEGIE ROOM.
STUDENTS WELCOME -
SUPPER PROVIDED

*by David Johnson
who has just resigned
as President of the S.R.C.*

STILL MORE EXCITING NEWS FROM YOUR VERY OWN S.R.C.

A selection of "news" from the eighth meeting of the 25th S.R.C. held last 22nd April in the Carnegie room.
Motions are printed without comments.

MOTION 30: "That this meeting of the S.R.C. regrets the failure of 'ON DIT' Editors to fulfil their election promises specifically the failure to gain significant cost offsetting advertising, and the failure to gain and print news on University community activities."
Rymill/Battersby - Carried. Abstention - O'Shea. Dissension - Johnson.

MOTION 31: "That Motion 30 herein be published in 'ON DIT' as soon as possible, and at least within the next two issues."
Meyer/Porter - Carried, nem. co.

MOTION 21: "That the members of this S.R.C., speaking from a personal point of view, object to the 'ON DIT' publishing of posters of doubtful value at excessive cost (especially those with teeth!)"
Meyer/Rymill - Carried.

The Vice-President, Mr. Porter, said that students should be flying T.A.A. now, but this had not been mentioned in 'ON DIT' and it should be.

MOTION 29: "That these S.R.C. members regret the proposed construction of a car park in view of increased congestion of city traffic with resulting social disadvantages."
Battersby/O'Shea - Carried. Abstention - Meyer. Dissension - Porter.

MOTION 32: "That this S.R.C., acting on behalf of the majority of University of Adelaide students, condemns the puerile action (of weaklings unknown) in painting the initials 'R.U.F.U.S.' on the War Memorial and Cross of Sacrifice; and this resolution be conveyed to mass media by, and selected by the Vice-President."
Rymill/Battersby - Carried.

A.U.S. Committee:
The functions of the A.U.S. Committee shall be to publicize and implement A.U.S. policies and interests in carrying out their functions as A.U.S. office holders.

Education and Welfare Committee:
The functions of the Education and Welfare Committee shall be to promote and co-ordinate student interests in the fields of education and welfare both on and off campus.

Social Activities Committee:
The functions of the Social Activities Committee shall include the organization and execution of such extra-curricular activities as Prosh, Balls, Freshers' Camps, Orientation Week and other functions students desire.
Publications Committee:

The functions of the Publications Committee shall be to publish 'ON DIT', the Union Diary, and the Orientation Handbook and any other publications deemed necessary and generally to ensure adequate information is published for Association members to understand the structure of and be aware of the operations of the Union and Association.

These committees would consist of any student who wishes to participate in the activities of that particular committee. Membership lists for these will be drawn up at the same time as the S.R.C. election is held. Those who wish to join after this period will be required to attend some, say 3, consecutive meetings before being eligible. This is to ensure that, firstly, the members of a committee all have some idea of what has happened at previous meetings, and secondly, that particular meetings are not "stacked" for a particular proposal. All committee members will be required to attend meetings fairly regularly (e.g. not missing more than two consecutive meetings) for the same reasons, to retain membership in the committees. All committee meetings will be open to all students, and all students will have the right to speak.

- (4) Student Meetings:
All members of C.C.C. will be answerable to students and students will have the power to recall any member of C.C.C. subject to certain conditions.

- (5) ON DIT:
Will provide the media through which discussion and argument can be channelled. It is envisaged that General Meetings referendas shall be publicized in ON DIT giving proper notice to students. All articles and letters dealing with the issue under discussion will have automatic right of publication except where repetitious or irrelevant subject to the Editor's discretion.

- (6) In these proposals the policy-making functions of the S.R.C. has been decentralized, allowing for greater student participation in communicating affairs. This also, it is envisaged, will improve the efficiency of the running of student activities as people interested in particular areas, i.e. social activities can become involved in this activity and not in all the activities of running student affairs as the present members of the S.R.C. had to do.
The C.C.C. which replaces the present S.R.C. as the central body becomes only an administrative body.

ARM

ALL THAT'S LEFT
WHERE WE'RE AT

Since 1968 the youth-revolutionary movement has grown in similar directions in Adelaide as elsewhere. It has become a movement which at one level concentrates on particular areas - women, the war, the draft, the universities, apartheid etc. - and is thus divided. The need for revolutionary perspectives in these areas is obvious. And the need is for far more than any of the existing groups have yet been able to provide, more than the familiar strings of mechanical cliches.

At a more fundamental level the left has divided into two groups roughly summed up as the "Old" and the "New" Left. This self-identification is accompanied by much confusion and subject to great distortion.

On these two levels "all that's left" hopes to become an effective contribution.

However, this journal is not born out of a desire for impartial adjudication and assessment... on the contrary it intends to join the struggle as the reflection of a definite tendency, as a polemic and as a weapon. Ultimately of course a hope to establish the philosophy of practice, to lift marxism out of the realms of metaphysics.

GENEOLOGY

Adelaide Revolutionary Movement is not an organisation in the accepted sense, a more accurate description might be "tendency." The New Left has found, and we admit to this fully, that its hostility to structure produce an elitism far more insidious than that of the Old Left simply because it wrapped itself up in ideological anti-elitism. The concentration of initiatives and the resultant centralism is widely recognised as being inhibiting.

As a tendency then ARM is derived from and reflects the work of revolutionaries in Adelaide in the last three years. Influences come from the work of SDA on Adelaide University campus and its Gramscian orientation, from the Radical Alliance notably the May 8, 1970 March against Imperialism, from Adelaide Revolutionary Socialists and the split in that grouping between the Maoists and the New Left, and from the work of Social Action, Women's Liberation and the Radical Education Alliance.

ARM conferences generally agreed that schizoid or stalinist forms of revolution were insufficient today - bourgeois ideology had to be attacked at every level from economic, political, cultural, psychological and sexual manifestations. We do not have all the answers, you are invited to participate in finding them.

Meeting to discuss where ARM is going and to debate a theoretical understanding of such a movement - June 13th Lady Symon Hall.

Further information: Write to P.O. Box 65, North Adelaide 5000.

A SATIRICAL PIECE

"The Adelaide University Labor Club was resurrected just in time for Easter in order to provide a voice on campus for those left-wingers who still believe in rationality and pragmatism.

"At the A.G.M. it was decided to affiliate with the Young Labor Association. We will not lose any independence or have our radicalism compromised by affiliation, but we will have a channel through which some of our convictions may be put into action. Our main aim is to promote active discussion on campus along democratic socialist lines. Initially we will deal with the immigration issue - whether we want an assisted passage scheme at all as well as the old White-Australia bogey.

"On Friday, June 11, at the beginning of next term, Gough Whitlam will address a lunchtime student meeting in the Union Hall."

This report was not explicitly authorised by the A.L.P.

UP the right channel

W.R.E., the Computer and the University: a critique of the S.D.A. analysis BY Nick Martin.

If one is a pacifist then the perversion of science is its use in the development of weapons. If one adheres to the S.D.A. position, or I think to the position of the majority of people in this university, then the perversion is the use of those weapons in an unjust war viz., Vietnam.

I suggest that it is quite illogical for those who are not pacifists to oppose W.R.E. per se. They are opposed to the perversion of W.R.E. by the Australian Government, not to "the perversion of science" by the W.R.E. If the weapons of W.R.E. are being used by the Australian Government to perverse ends, fight the Australian Government. If W.R.E. is involved with U.S. "Defence" sources, fight and lobby for an end to that involvement, but don't fight W.R.E. itself.

These arguments can be extended to S.D.A.'s general thesis that an institution in "capitalist society" is serving capitalism's ends and should therefore be destroyed in order to destroy capitalism.

SMASH INDUSTRIALISM

Any industrial society, whether capitalist, revisionist or Marxist relies on the same institutions to fulfil certain needs which may be empirically regarded as universal in industrial societies.

The SDA argument that by destroying those institutions we will be destroying capitalism, is farcical. We will indeed be destroying capitalism, but this will be insignificant beside the destruction of industrial society. If SDA opposes industrial society, let it not do so under the guise of opposition to capitalism, but let it put forward constructive ideas for a return to nature and subsistence farming, which is surely the only viable alternative.

SDA states that it wants to see the University destroyed, because it is an institution serving capitalist society. Of course this University serves society! It turns out professionals to keep society running — the teachers, doctors, lawyers, engineers, scientists and public servants — the very people without whom industrial society would not be recognizable. Is this situation different from that under any other existing political system except that there is a greater degree of direct State control in thought and curricula in some than is imposed by more subtle (or, as SDA sees them, "insidious") social pressures in our own society. Is SDA's aim the destruction of capitalism or the destruction of industrial society? If not the latter can they describe a society, existing or hypothetical, which does not rely on universities or their counterparts to fulfil essentially the same functions as Adelaide University is fulfilling now in 1971?

The second argument for severance of the WRE — computer link, best stated in Duigan and O'Leary's article (On Dit, 24/3/71, p. 2), dismisses the idea that the work being

done in the computer has actual military significance. It maintains that the link should be severed nevertheless, as a matter of principle because we "are providing services for an establishment which provides ground space, logistic facilities, scientific research and communications assistance to the United States for the furtherance of its military, political and economic aims." If these facts are true, and Duigan and O'Leary give evidence that they are, then we see just another example of the U.S. involvement which seems to permeate all levels of the Australian military, political and economic structure not to mention its repulsive cultural manifestations. However, to put the University, as a public institution, into direct conflict with this aspect of Government policy, is to turn it into a political pawn. While this may be morally appealing, the effects of such policies on U.S. campuses have been drastic, and these effects should be fully considered before pressing for such a political decision to be adopted.

Although I am opposed to military research funds being accepted by this University, I think that the first argument above is inconsistent and that the second is fraught with far-reaching and dangerous implications. However, there is another

strong argument against the acceptance of outside finance from industry and in particular from military establishments. It may be alarmist to see two WRE projects on the computer and a U.S. Airforce supported project in the Physics Department as the thin end of the wedge in military control of university finance. But when we consider that from such humble beginnings military research funds have risen in the U.S. to a point where a major part of research funds are now supplied by Service agencies, we can see the danger that the direction of science may be determined by generals and admirals.

This is why I find the Quasar project being done on the 6400 far more disturbing in its implications than the microcircuitry project. If the Quasar project is such pure science, as I believe it is, why is it being financed by the Department of Supply and why is it being done at W.R.E.? Why is it not funded by the Department of Education and Science through normal research channels, and why is the project not being done in a university Physics Department? Similarly, if the U.S.A.F. supported project in the Physics Department is such a good research project why isn't it being financed by the Australian Research Grants Committee? When military establishments start to finance legitimate pure scientific projects the way is open to military control of science.

The trickle of outside finance we see now may be innocuous enough, but it only needs certain sections of the university to become absolutely dependent on such outside finance and the A.R.G.C. to forfeit its responsibility of funding in such areas, before the real danger arises of conditions being placed by the financiers on the type of research being done.

AGAINST MILITARISM?

WRE is using our computer, more because the University needs WRE's money than because WRE needs our computer. The Australian Government is reneging over paying the balance of the cost of the 6400, and is delaying interminably its decision to establish the Regional Computing Centre. So the University finds itself in an embarrassing position trying to find the minimum \$300,000 to pay off the rest of the computer and another \$500,000 to take up its option on presently hired equipment. \$20,000 a year is obviously helpful in trying to meet this debt. Such Department of Supply funding of an essential university service is precisely the sort of foot in the door we should be wary of. For this reason, I consider it would be unwise to accept further work from WRE. As Mr. Stretton pointed out in Committee, an immediate halt would be a serious breach of contract.

Some opposition in Committee to the severance proposal, arose from the apparent finality of the decision. Mr. Sved pointed out that in the case of another Hitler-type emergency, such a link between the University and WRE would be essential. Thus, provision should be made for re-establishment of the link in time of declared war. However, such involvement should cease as soon as the emergency ends, for it was the continuance of military funding of U.S. universities at the end of World War II which led to the military control of scientific research we see there today. (For an account of this, see Robert Jungk's, "Brighter than a thousand Suns" Ch. 15, Pelican).

It has been said that this latter argument relies heavily on American analogy, but may I point out that the whole issue of outside finance was imported directly from the U.S. where military research of direct application (not the tenuous WRE type) was being carried out on campuses. It was the allowing of military finance on campus, at first for innocuous projects which later led to this situation, and it is in fear of the implications of that first innocuous finance, and not of the initial projects supported themselves, that I urge that no further money from the military and only a very restricted amount from industry, be accepted.



OH NO!
NOT AGAIN!!
COMMITTEES, DATA,
RESEARCH, COMMITTEES,
NOTHING DONE!

The purpose of this article is to examine the two arguments currently put forward against selling time on the University computer to W.R.E., one of which I consider to be erroneous and the other to have serious implications, and then to propose a third, relatively uncanvassed argument against this link.

The first argument is that W.R.E. is a Department of Supply establishment so any work it carries out must therefore be of a military nature and hence useful to the Australian "Defence" Forces and their "Allies" in the prosecution of the anathematical Indochinese War. While this may be true of other W.R.E. projects, the two in particular in which the 6400 is involved have now been shown to have no significant military value. To reiterate; the first project is interferometry sighting of quasars — purer science of less application would be difficult to envisage. The second project is definitely of an applied nature — the design of microcircuits which, so we are told, will be of application to any piece of electronic equipment from transistor radios to rockets. It is pointed out that because W.R.E. is conducting the research, any such microcircuits are more likely to be used in rockets. However, since the research is completely unclassified and its progress is reported in publications available in the Barr Smith Library (On Dit, 17/3/71, p. 5), the research can be of no great strategic value and presumably the results could be obtained by even North Vietnamese technicians if they felt it were vital to their interests.

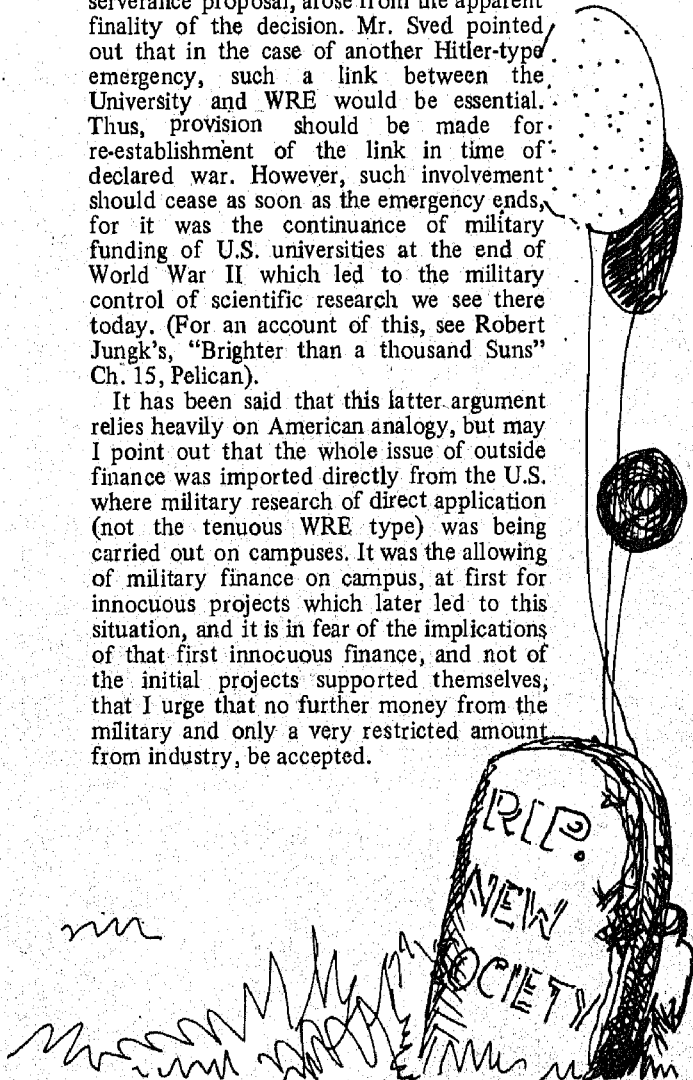
In passing, it should be pointed out that any suggestions of secret research being done on the 6400 at present or in the future, have been completely debunked. These suggestions arose from an ignorance of the operation of the 6400 to which no paranoid W.R.E. security guard would trust any classified information whether transmitted from a console at Salisbury or brought by car to Frome Road.

PERVERSION

It is argued that the two projects can conceivably be turned to military use and this is certainly true of the microcircuitry project, although farfetched, to say the least, in the case of the quasars. The argument can be extended by more or less tortuous pathways to almost every research project being done on this campus and this point was agreed upon by the Committee on Outside Finance at one of its 1970 meetings. Thus to ban research because it can conceivably have military application will logically lead to a banning of all research. Most, but apparently not all members of this university would think that absurd. If we want to stop the perversion of science and technology, let's not stop the science and technology; — let's stop the perversion.

Now, in being opposed to W.R.E. either one is opposed to all weapons, all armed forces and all war, or one is opposed to the use of those weapons by a particular army in a particular war. If one adheres to the first position one is a pacifist and is unfortunately in a small minority in every country in the world. If one adheres to the second position, and I expect that most of the current opponents fall into this category, then one reluctantly admits that there might arise situations in which a well-equipped army would be highly desirable.

In lieu of a written reply, artwork by Rakewicki.



THINKING OF CHINA



"Where do correct ideas come from? Social practice? . . ."

If anyone had seriously thought that sport was not political, there can be few doubts since Australia's ping-pong 'diplomats' have returned back home. And since that time our mass media have begun to discover that China does not constitute the evil red cancer behind that arrow thrusting onto our defenceless shores but actually, although it is hard to believe, that there are Chinese people who eat, sleep, work, think and enjoy themselves much the same as everywhere else. (But apparently don't indulge in sex . . . "Not the slightest hint of sex. I found it odd." — Ann McMahon).

WHOSE BENEFIT?

Whether or not our mass media are trying to actually promote a better understanding of China's continuing revolution may be under question. The 'News' was honest and blunt. "The Australian table tennis team has come out of Communist China and a historic event in Australia-China relations has ended. The big query now is what material benefit has Dr. Jackson and his team achieved for Australia?" For Dr. Jackson the material benefit is in selling his story to the 'News.' For "Australia" the suggestion of selling wheat may have something to do with it, and possibly even to promote the development of a cheap vehicle for the masses or as the Chairman of the Ford Motor Company put it, "I look forward to the day when there is a Ford Motor Company of China." And the man from Aspro conjures up the real reasons when he claims deliriously that he could just imagine what would happen if every person in China had a headache each day and he could corner the market. Just what exactly the chairmen of B.H.P., G.M.H., Esso, C.R.A., Western Mining, Comalco, Myer, A.M.P., A.C.I., Dunlop, Woolworths, Coles, British Tobacco, Burns Philp, Carlton and United, . . . etc. are thinking would not be hard to guess.

(See for example front page story of the Australian Financial Review, Thursday, May 11th, headed "Industry Seeks China Sales." Mr. Whitlam's proposed trip to China will aid these business interests, and no guessing as to what McMahon means with his "dialogue" with China.)

OUR BIASES

The one thing that perhaps can be understood from the over-concentration on China in the press, is a greater appreciation of the values, cultural and political, that most Australians have come to express whenever such a topic as China is being discussed. This is of course, a fairly obvious point. But one often overlooked. In thinking about China, the type of questions asked, the problems seen as important, are most indicative of the values and the biases of the observer.

For example the interview in the last Sunday Australian (May 9th) reveals clearly not only the political and social biases of the person being interviewed (Ann McMahon, Adelaide's very own table tennis personality) but more importantly those of the interviewer and the Sunday Australian. To try to understand the nature of these values is important and only from this approach is it possible to really understand what is going on in China today. That is, to situate the observer in his own society, to recognise the colored spectacles through which the world is viewed, is perhaps the beginnings of really bridging the gaps between two vastly different nations. And then the response that puts certain economic interests to the fore in deciding "Australia's" relationships with other countries can be seen for what it is.

Before developing a number of obvious points about the values and assumptions on which an Australian observer of China might be using and which need to be recognised, I would present some more significant and probably controversial points. These relate more widely and deeply to the political beliefs held by people seeking to understand China and the Chinese revolution.

DIFFERING PERSPECTIVES

Very broadly, two different ways of looking at and explaining events can be posited. The first presents us with a view of society as a network of human meanings as embodiments of human activity. The second presents us with society conceived of as a thing like facticity, standing over and against its individual members which moulds them in its socialising process. In other words the first view presents us with man as the social being and with society being made by him; whereas the second view sets society as an entity over and against man and show him being made by it. The first assertion, therefore, is that anyone with beliefs oriented around this second school of thought would fail to understand and explain what is happening in China. The second assertion, that is directly related to the first, is that only from within some theory that attempts to be Marxist, and especially which sees China from the theoretical perspective of Maoist philosophy, can there again be any claim to understanding China.

It is widely asserted that Australia is non-ideological. And that for example Mao's Thought is some sort of totalitarian dogma that distorts reality. That is that "they" always have the "ideology", whereas "we" are always objective and value free. That this is a fairly fundamental mistake is important to realise. But it is important also to try to appreciate the way in which Mao's Thought is vitally relevant in understanding and overcoming daily problems

for the Chinese people, that Marxism is not just some foreign falsifying and deceiving ideology imposed by "the Communists" from above, but a very necessary method for overcoming daily and historical odds. It is with such a perspective that the socialist society, freed from exploitation and human alienation, is in the process of being built. The historical problems to be overcome are enormous. And these will only be understood from a similar philosophical point of view.

An example of this approach of thinking about China will be given at the end of this article.

To return to the obvious points that should be recognised as possibly constituting some sort of bias of the observer.

PEASANTS

There is a need to contrast the "Chinese" and the "Australian" societies at the level of a largely agricultural, peasant communist society and a developed industrial, capitalist society both at differing historical stages. The social structure of China's agricultural community and the daily work experience of the Chinese peasants presents a formidable barrier for any Australian to fully appreciate what is going on.

There is a fairly strong bias that sees the peasant masses as illiterate, uneducated in Western terms, and unable to affect much intelligent change over the course of historical events. At the intellectual level, Barrington Moore's "Social Origins of Dictatorship and Democracy" right much of the falsification of the role of peasants: he asserts (p.453) "No longer is it possible to take seriously the view that the peasant is an 'object of history' a form of social life over which historical changes pass but which contributes nothing to the impetus of these changes. For those who savour historical irony it is indeed curious that the peasant in the modern era has been as much an agent of revolution as the machine, that he has come into his own as an effective historical actor along with the conquests of the machine."

The need to understand the historical process of the revolution in China in terms of peasant communities changing their very social and political structures is anathema to people in a society that is overtly counter-revolutionary. The history we are taught in schools is obviously and naturally biased against revolutionary violence. The assumption that gradual and peaceful reform has demonstrated its superiority over violent revolution as a way to advance human freedom is so pervasive that even to question such an assumption seems strange. But given the existing conditions in China, it was not strange for Mao; "... a revolution is an insurrection, an act of violence by which one class overthrows another . . . without using the greatest force, the peasants cannot possibly overthrow the deep-rooted authority of the landlords which has lasted for thousands of years." But for a society that actively exploits the peoples of Asia and participates in wars against national liberation movements (as a direct outcome of its social and economic development), it is perhaps understandable why there is such a bias towards and a misunderstanding of Mao's revolution.

AUSTRALIAN RACISM AND ANTI-COMMUNISM

A number of other points can be listed which briefly, and crudely characterise Australian history and are in sharp contrast to the values regarded as important in China.

Australia's history is a racist history, the superiority of "white Aussies" being embedded from the first settlers against the Aborigines and strengthened against the Chinese within the working class. Our social values today emphasise stability, security, law and order, rule by elites, deference to rank and status, mass apathy, technological expertise and excessive bureaucracy. There is the corresponding economic division of labor and the resulting capitalist exploitation by the owners of the means of production, the concern for the maximisation of profits and excessive consumption of material goods. And there is an intense hatred of communism that pervades our history and our everyday life. To conceive of a humane society, in socialist terms is almost treason. This then crudely can be regarded as some of the emphasis that is placed on our values and could not but hinder any real understanding of what is happening in China. For the tendencies in the continuing struggle towards the socialist society in China, place great emphasis on social and political values which are the negation of those which characterise Australia. Not that there are such clearly defined and articulated values at every level of society in Australia. The values that do influence individual decisions when thinking about China do, however, form a particularly compelling world view that is at conflict with the values espoused in China.

It was asserted earlier that a more successful attempt at understanding China would be possible if the observer was working from the perspective of Marxism. Such a perspective, which obviously represents a minority of China watchers, can be seen in operation in explaining part of the differences between the Campaign for Peace in Vietnam and the Vietnam Moratorium Committee in their interpretation of our country's activities in Indo-China. The



This friendly Chinese shopper would be welcomed by most Australian businessmen. Especially Sir Thomas Wardle (Tom the Cheap) who is looking towards "a new chapter in trade relationships with China." (Front page AUSTRALIA, Wednesday, May 12th). Leading Australian socialist, Mr. E. G. Whitlam, is expected to encourage this relationship in the national and A.L.P. interest.

former directly produce facts and arguments which attempt to refute the government position. For example, it would be argued that once people were aware of a differing view of China (e.g. as that presented by Gregory Clark's recent articles in the "Australian" on his trip through China; or that of Dr. Jackson in the "News") then there could be an overall successful change in looking at China. The second sees Australia's view of China as an integral projection of our capitalist society and its ideology. Our perceptions of the continuing revolution in China are not the products of the empirical, pragmatic, common sensical sifting of evidence but of our ideology. This then posits the need for an entirely differing world view, one that is different not just from our foreign policy, but which is critical and disagrees with the basic assumptions on which our society is based.

MARXIST SEMINAR.

Last Thursday, at the Marxist seminars held on campus, over sixty people listened to a discussion of possible ways to interpret events in China. The topic was the prospects of China's revisionism. There was the suggestion that China might have followed the Soviet road of material incentives, of a new privileged stratum, of a revision of Marxism and of a selling out of the world revolution. Perhaps more importantly was the possible reversal of the human experiment in the struggle towards a socialist and a communist ideal. Although the seminar did not adequately come to grips with this problem, partly because it is so difficult to get information on what is actually happening in China and partly because the seminar was designed to isolate and embarrass certain revolutionary elements on campus (the Marxist-Leninists) the attempt is an example of critically recognising the social biases of the observer, and of trying to overcome this by applying a different set of assumptions from which to work. Two examples of this are given. The first is a paper given by Greg O'Leary.

"The Chinese developed, as a result of the split with the Soviet Union, an extreme sensitivity to ideological orthodoxy. During the period of the Cultural Revolution when this orthodoxy was put into practice in an unprecedented way, the attention of radical students and revolutionaries everywhere was drawn to China for inspiration. The distinction that the Chinese had been making between revisionism and orthodoxy became even more clear as the struggle between the Maoists and those following Liu Shao-Chi developed. And since the charge of Revision is now being levelled against the Chinese it is important to outline just what the Chinese had in mind by orthodoxy and revisionism.

NEW SOCIALIST MAN

The basic difference between Mao and Liu was over the primary task of the social system. While Liu placed the emphasis on the system's economic output, Mao was primarily concerned with the system's human product. Mao pushed the view that bureaucratisation and professionalism were undermining his attempts to inculcate attitudes which emphasised egalitarianism, altruism and dedication to the community — attitudes which he felt should have first priority. His assumption was that the development of a true socialist society depended as much on the creation of the new socialist man as it did on short run economic improvements. The social system therefore, should be modified to ensure that correct socialist attitudes would be likely to flourish. To sacrifice this objective was to Mao to miss the whole point of the revolution — which was not a highly industrialised economy, a high rate of growth of G.N.P. or major power status in international politics but winning the active support of a politically mobilised population which demonstrated attitudes and behaviour characteristics of the new socialist man.



Will Mao be saying: "Don't come in, Dick!"
(A prize for the best possible alternative comment).

In the Revisionism which Mao saw emerging in China and which was focused in the attack on Liu Shao-Chi, Mao saw the same unpalatable objectives as those being pursued by the Soviet Union. The stress by the Soviet Union, at least since the time of Khrushchev, had been on economic output with the consequent development of a concern for profits in industry and a concern for hierarchy within the education system and the bureaucracy. The Soviet concern for industrial profits and growth rates Mao saw as particularly disastrous as it inevitably gives rise to capitalism at home and a policy of imperialism abroad.

REVISIONISM

With this outline in mind it is possible to attempt a definition of Revisionism in certain areas and to measure recent Chinese policy against it.

1. The ultimate test of revisionism according to the Chinese is the attitude a country bears towards U.S. imperialism. In this respect the Soviet Union was branded revisionist because of its own admission it sought to defeat American imperialism by defeating it at its own game — not so much as a matter of deliberate choice but because it had no choice — given the state capitalism which operated within the Soviet Union. The erection by the Soviets of "peaceful competition" and "the intensification of the economic and ideological struggle" into primary slogans was seen by the Chinese as prima facie evidence of Soviet revisionism for they considered that to have accepted the terms of imperialism was to be beaten by it rather than to have initiated its defeat. Measured against this criteria China does not seem — to me anyway — to have embarked on a course of revisionism. The recent increase in China's foreign trade to \$4,200m. (U.S.) — still only puts it at the same level as it was in 1959. And as almost all of this trade was with big industrial powers, China could hardly be said to be in the process of establishing an empire. This is in sharp contrast to Soviet behaviour in Eastern Europe where those countries, or colonies, in the Warsaw Treaty Organisation and the Council for Mutual Economic Assistance are exploited under the guise of such policies as "the international division of labour," "specialisation in production" and "economic integration". A year ago the Chinese accused the Soviet Union of forcing those countries within its economic sphere to "adapt their national economies to the Soviet revisionist needs and turn them into markets, subsidiary processing workshops, orchards, vegetable gardens and ranches, all so that outrageous super-economic exploitation can be carried on." There would seem to be little or no evidence that the Chinese are attempting to establish this sort of economic relationship with any countries.

SUPPORT TO REVOLUTIONARY FORCES

2. A second criteria which can be used to detect revisionism is the support of an apparently socialist country for reactionary governments involved in the suppression of revolutionaries. The Chinese at various times have been vocal about the support given by the Soviet Union to Nasser, who had a habit of gaoling communists, to Indonesia, especially since this support was given in the form of arms in 1965 at a time when the Indonesian government was in the process of exterminating the Communist Party of Indonesia to India — and here MiG fighters were supplied during the Sino-Indian border dispute and to various Latin American and African countries. While the Chinese behaviour has never been and is still not as obnoxious as that of the Soviets with regard to this criteria — with the notable exception of its support for West Pakistan — its diplomatic support and trade with a number of countries does perhaps fall short of its own ideal.

Late last year the Chinese opened diplomatic relationships with the Ne Win Government of Burma, having spent the previous few years denouncing it severely and expressing support for the local guerillas actively involved in trying to overthrow Ne Win. The situation in Burma now is almost the same as that prior to June 1967, when over a hundred Chinese in Burma were killed by the Burmese in an anti-Chinese riot. Before that time the Chinese had hailed their relationship with the Ne Win government as a model for China's policy of peaceful co-existence, particularly since the Bandung Conference in 1955 when relations had been cordial and close with Ne Win paying visits to Peking and many Chinese officials visiting Rangoon.

The criteria used by China in recognising countries since the early fifties has never been without ambiguity and even during the cultural revolution there were such apparent inconsistencies as the Chinese emporium in Singapore remaining open despite Lee Kwan Yew's

notorious policy towards communists, the official brakes that were put on the cultural revolution when it began to flourish in Hong Kong to such an extent that Hong Kong's role as a clearance house for Chinese exports and an entrepot for Chinese imports could be threatened. (It was also during the cultural revolution that China became the major importer of Australian wheat). But even more striking was Peking's acquisition of nearly ¾ million dollars worth of diesel engines and spare parts from General Motors via the Italian truck manufacturer Robert Perlini and Co. It is worth remembering that while China was making this purchase from the very heartland of capitalism in Detroit, she was at the same time calling for the support of the Afro-Americans in their struggle against their "racist bosses" in Detroit. A total of \$U.S. 3½ million worth of imports from the U.S. were received in China last year. With a further removal of trade embargos by Nixon, trade between China and the U.S. will presumably be increased again this year.

KUWAIT

It comes as a surprise to hear in the Renmin Ribao editorial eulogizing the establishment of diplomatic relations between China and Kuwait that the "Kuwaiti people, together with the people of other Arab countries have been opposing the U.S. and Israeli aggressors and supporting the Palestine peoples just struggle." In the joint communique between the two countries, it was stated that one reason for the new ties was China's support for the "Arab struggle against imperialism and Zionism."

3. A third criteria used by China to establish the revisionism of the USSR was its policy of "grabbing military bases" wherever possible, a policy which the Soviet Union has continued to pursue since the cultural revolution, but one which China has not.

The fourth criteria could be to look at the internal developments of the Chinese revolution in the last few years. Here, although it is hard to get direct information, it seems that there has been no decline in the position given to moral incentives in the building of the new socialist man. The road to Soviet state capitalism is still being opposed.

CONCLUSION

1. During the cultural revolution actual Chinese behaviour showed no greater concern for revolutionary movements previously. The realisation that China offers effective assistance to no revolutionary movements should not come as a surprise.

2. While China can rightly claim to offer support on a moral basis for many revolutionary movements and for the liberation of oppressed peoples everywhere — its priorities for political action are quite naturally centred on China itself. The task of creating, developing and defending a viable revolutionary society within China is its first and overriding priority. And having diplomatic relations and trade with numerous reactionary governments it must be remembered that beneficial trade relations, advantageous diplomatic alliances, security arrangements with neighboring countries to protect vulnerable borders may sometimes be necessary to further the cause of the Chinese revolution.

China like any other country is concerned primarily with its own constituency. Unlike most other countries it is also concerned to support revolutionary movements abroad, but it is up to those movements to create their own revolutions.

However the people of East Pakistan are not at all amused by Mao's latest "sporting" foreign policy.

Another paper given by Bob Catley discussed the possible contradictions in Chinese foreign policy today. This was illustrated in detail by documenting the Chinese support for the West Pakistan government in its attempts to subdue popular opposition in the province of East Bengal, known as East Pakistan.

The mass media at the time carried many detailed reports of the slaughter of thousands of East Pakistan people.

But what is briefly the background to these events? And why is it important to consider them in relation to China?

HISTORICAL INFORMATION

The West Pakistan government can be described most aptly as a classic neocolonialist, militarist government tied to Western capital. [For details of this see Tarig Ali's "Class Struggles in Pakistan," New Left Review 63.]

Some indications of this can be given.

The ruling class is situated in West Pakistan. In 1968 the twenty two leading industrialists controlled 66% of industrial assets, 70% of insurance and 80% of banking interests. At the same time, 25% of the labor force was unemployed. These capitalists can not be regarded as 'national' in any sense of the word. They are tied to American finance — capital and also to British capital.

The feudal landlords have always been the most subservient and servile defenders of British imperialist interests. In Pakistan today they represent the most reactionary and backward element; and whilst their loyalty has usually remained with the Muslim league, this has not prevented them from transferring it to the Army when the occasion demanded it. The so-called land reforms which were carried out by the Ayub regime and were hailed as a 'landmark' by the British press, in fact left intact the entire system of feudal relationships in the countryside. The big landlords represent 1.25% of the total number of landowners and of these 0.12% own 11.5% of cultivable land. Poor peasants owning less than 5 acres of land constitute 64.4% of the total owners, but only 15.25% of total land. There are over 2½ million landless peasants, most of whom are serfs or slaves for the large landlords.

EAST PAKISTAN AND THE NATIONAL QUESTION

The province of East Pakistan has only one thing in common with West Pakistan: the Islamic religion. West Pakistan capitalists have in fact exploited East Bengal in a neo-colonial fashion. \$45 million goes from East to West Pakistan each year. 20% of the total financial aid goes to the East, and only 30% as a maximum of government funds goes to the East.

The population density in East Bengal is amongst the highest in the world and it is certainly much higher than that of West Pakistan. The pressures of land reform have always been great. In 1968-69 there were massive peasant upsurges, where at times in East Bengal there existed people's democracy and people's courts.

The Communists, earlier very divisive had formed a greater unity in 1957 under the National Awami Party (NAP) and in 1967, the NAP split into pro-Soviet and pro-Peking factions. The pro-Peking NAP decided against opposing the Ayub dictatorship, probably on the advice of Peking.

In the December 1970 elections the Awami League, lead by the leader of the Bengalis middle class Sheikh Mujibur Rehman won nearly all the seats, and a definite majority in the National Assembly. There was the call for autonomy, exception areas of foreign policy and defence. General Yahya Khan called off the National Assembly meeting and Rehman immediately called for a strike. This was overwhelmingly supported. Then 70,000 West Pakistani troops were brought in. The 26th March started the military suppression of the East by West Pakistan.

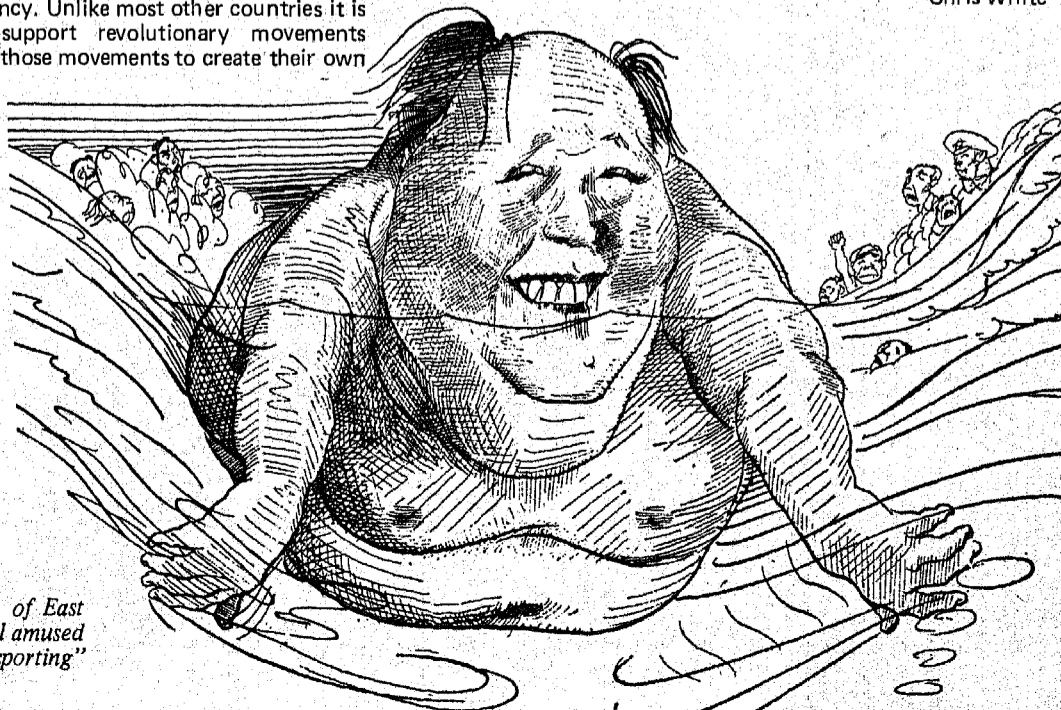
CHINESE STATEMENT

However, in Peking Review, April 16, 1971 this statement appeared. "The Pakistan people have the revolutionary tradition of opposing imperialism and colonialism and have waged unyielding struggles against aggressors and interventionists from outside. The Chinese Government and people will, as always, resolutely support the Pakistan Government and people in their just struggle for safeguarding national independence and state sovereignty and against foreign aggression and interference."

Here is a clear statement of China supporting a government which is ruthlessly suppressing a mass democratically supported movement. The contradiction is apparent. It is difficult to understand the situation. But it seems necessary for radicals to have a clear and critical attitude to such activities.

And this is only an example of a radical perspective of China's recent foreign policy, and constitutes a part of a differing outlook when trying to understand China.

Chris White



RAY • GUN POWER

SCIENCE & REVOLUTION

The question should not be "how shall we know?" but instead "how shall we live?" The primary purpose of human existence should not be to devise ways of piling up ever greater heaps of knowledge, but to discover ways to live from day to day that integrate the WHOLE of our nature with nature itself. "Our lives should be as big as possible, capable of embracing all experiences which, although they might not yet yield articulate, demonstrable propositions awaken in us a sense of the world's majesty." (Roszak "The making of a counter-culture").

However, modern science seeks only to answer the first question. Its scientific objectivity seeks to demonstrate that nothing, ABSOLUTELY NOTHING, is particularly unique or marvellous but can be lowered to the status of mechanized routine. More and more the spirit of "nothing but" hovers over advanced scientific research: the effort to degrade, disenchant, level down. When human consciousness is conceived in this same objective fashion the next inevitable step is to replace it with a machine just as good — or better. The ultimate irony arrives — the machine created by man becomes its maker's ideal. The machine achieves the perfect state of objective consciousness, and, hence becomes the standard by which all things are to be measured. This scientific expertise seeks to mechanize culture — an open warfare on joy. The beauty which science sees in nature is of generalized orderliness, the beauty of experiences planed down to manageable and repeatable terms, packaged up, mastered, salted away in text-books and oassed into posterity as established conclusions.

The role of culture has always been that of mediating the struggles of everyday life by presenting, in culture, a more beautiful world. However, this more beautiful world must not be actually fought for but realized only WITHIN each person or as Marcuse put it bourgeois culture "means not so much a better world as a nobler one, a world to be brought about not through the overthrow of the material order of life but through events in the individual's soul. Humanity becomes an inner state. Freedom, goodness and beauty become spiritual." ("Negations.")

The difference between the two cultures is that while non-scientific culture still has a progressive aspect in that it proposes a possibility of a better life, scientific culture today posits only one thing — 1984.

The dangers of a book like C. P. Snow's "The Two Cultures" is that by trying to integrate the two cultures it is merely another claim to conformity in the guise of scientific rationality. The two cultures cannot be united and still ensure progress under the established culture of defence and deterrent which science so efficiently sustains. Prior to the liberation of science, non-scientific culture preserves the images of the ends which science by itself cannot, and does not define — the ends of humanity. The two cultures can only be united in an essentially different society whose continuation can dispense with the institutions of defence and deterrent. Scientific culture is like science itself — inherently reactionary — However a small part of scientific culture has progressive ideals.



A clear exception is John Campbell, editor of "SF Analog"; whose right-wing editorials include such witch-hunt statements as "Oh... you want all nuclear research discontinued? Have you decided to learn Russian or Chinese?" (SF Analog, Jan. 1971)



Science-fiction has been with us for a long time, its origins can be traced back to the legend of Atlantis, and we can see it proceeding through the works of Jonathon Swift, to 'Frankenstein' and 'Dracula' and hence to Jules Verne and H. G. Wells. Yet little of this is relevant to our discussion although 'Gulliver's Travels' could probably be called the first of the social science-fictions. Wells' novel 'The Time Machine' has often been interpreted as a grim warning of the dangers of maintaining a class society, however, it appears more probable that Wells' motive was less critical than simple inventiveness. In 1926 Hugo Gernsback coined the term 'science-fiction' and founded the first SF magazine — 'Amazing Stories'. The SF of the 20's and 30's however, was nothing more than weak space-operas, or more appropriately space-westerns where the hero carried a blaster instead of a six-gun and rode a rocketship instead of a stallion. This lack of imagination and creativity resulted in SF taking second place in popularity to the tales of horror and fantasy of H. P. Lovecraft and others.

The 1940's, however, saw a dramatic improvement in SF quality linked with a rise in popularity. Sensationalism began to diminish and literacy appeared. The number of SF magazines in America rose from 5 in 1938 to 22 in 1941. Nuclear research and the space programs of the 50's guaranteed the continual development of science-fiction.

With the decline in sensationalism and its rise in popularity science-fiction abandoned its previous position, isolation from society, and introduced themes and topics of social relevancy. Properly speaking, science-fiction does not deal with today, but with tomorrow, however, implicit in that tomorrow is the way in which today's problems were dealt with. This is the first important contribution SF has to make to our society, the projected resolution of today's problems and the second is the basic SF assumption that society is moving and changing under the influence of various social forces.

George Orwell's '1984' and Aldous Huxley's 'Brave New World' are extremely well-known SF novels, their popularity, of course, arises largely from their fostering of the cold war mentality. '1984' prophesies a rigid totalitarianism, it was meant as a warning against the developing authoritarianism of the western countries linked with the cold war, but the warning defeats itself because of its underlying despair.



In 'Brave New World' Huxley projects observations of the present state of civilisation along the lines of its own technology to the point where its monstrous nature becomes immediately evident. "Teeming herds of twins are prepared in test tubes, a nightmare of endless doubles like that which the most recent phase of capitalism has spawned into everyday life, from regulated miles, the grace instilled by charm schools, to the standardised consciousness of millions which revolves in the grooves cut by the communications industry." (Adorno, 'Prisms'.) These two novels represent a negative critical section of science-fiction, where the wrongs of our society are projected into a future where little changes, the status quo, becomes strengthened. Kurt Vonnegut's 'Player Piano' and Ray Bradbury's 'Fahrenheit 451' are similar in that the essential element is a criticism of our present society which requires little concentration on society's mobility but rather simple insight into the workings of our present society.

Another side of science-fiction is clearly illustrated in the works of Arthur Clark. Here we are confronted with a future which has developed from today yet is vastly different from our present both in content and form. Clark forces us to totally discard previous teachings of an unchanging human nature and a static world and replaces them with impressions of a succession of evolutionary steps. This theme dominates 'Childhood's End' in which he tells of the last generation of Man and goes on to suggest man's new form, a form which is necessary to cope with the changing universe and man's changing relationships with the universe.



In '2001, A Space Odyssey' Clark again discusses his thoughts on future man.

"And now, out among the stars, evolution was driving towards new goals. The first explorers of Earth had long since come to the limits of flesh and blood; as soon as their machines were better than their bodies, it was time to move. First their brains and then their thoughts alone, they transferred into shining new homes of metal and plastic.

"In these they roamed among the stars. They no longer built spaceships. They were spaceships. But the age of the Machine-entities swiftly passed. In their ceaseless experimenting, they had learned to store knowledge in the structure of space itself, and to preserve their thoughts for eternity in frozen lattices of light. They could become creatures of radiation, free at last from the tyranny of matter." (Clark "2001, A Space Odyssey" p. 215.)

The obvious danger facing science-fiction is of being used as a simple escapist outlet, it is not, however, essentially escapist itself. It appears to be more the general optimism of current SF which lends itself to the isolated individual. Robert Heinlein's 'Stranger in a Strange Land' projects an imminent victory at the end of the book of a world-wide communism of integrated personalities ('water-brothers'). A. E. Van Vogt depicts an operating communist system of sorts made up of men who have been selected out by a testing process from the ranks of mankind in 'The World of Null-A'. Isaac Asimov's famous 'Foundation' trilogy, of which more will be said later, tells the story of a building up of a humane and scientific galactic nation on the ruins of a crumbling empire and Kurt Vonnegut Jr. in 'The Sirens of Titan', depicts the construction of a society where no man takes advantage of any other.

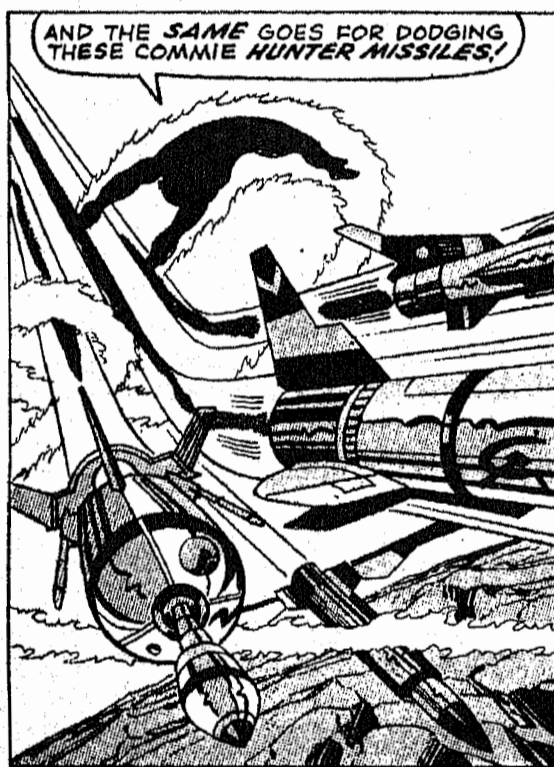
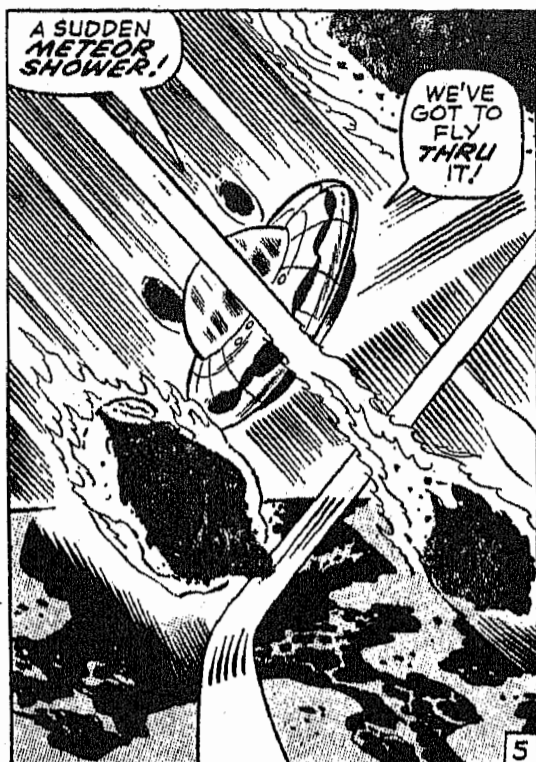
WHAT IS SCIENCE FICTION ..

It is not fantasy. It is limited to dealing with materialistic extrapolation from the present to future possibilities, whereas fantasy makes no pretence at reality. Science fiction promotes a social enterprise that inevitably involves a realistic speculation about the future of mankind. The questions it asks are: Is the type of society being depicted really possible? Is it better or worse than the one we've got? Is social progress possible?

Science fiction also points out the transitoriness of our present environment, along with its political, social, scientific and technological aspects, e.g. the almost universal treatment of racism in science fiction is in the mode of a passing reflection on the nearly incomprehensible or dimly remembered primitive ways of the past. The most important and revolutionary feature of science fiction is that it shows that it is men, real men, who change the world, not time or technology etc.



This optimism leads to a generally progressive stand on politics within science-fiction. This is clearly illustrated in the science-fiction magazines (a too frequently underrated section of SF). Notable are the well-informed and enlightening articles by Ted White ("Amazing SF Stories") and Isaac Asimov ("Mag. of Fantasy and SF") on topics ranging from the use of technology to the role of women. Typical is Ted White's conclusion to an editorial on pollution, "it is not surprising that our power industry, our automobile industry and our agricultural industry are more concerned with short term profits than with efforts to preserve the human race." ("Amazing SF Stories", Nov. 1970.)



The contrast between capitalist and socialist systems in science-fiction again illustrates a progressive attitude. Just as most of the utopias depicted are socialist societies so most of the anti-utopias are capitalist societies. The capitalist anti-utopias differ from the present mainly in being more clearly authoritarian and oppressive. Pohl and Kornbluth's classic 'The Space Merchants' depicts a future society where all power is directly wielded by large companies and the U.S. President is an openly acknowledged puppet. It is a debauched consumer society rigidly stratified into producers, executives and consumers. Advertising is the religion and sales is the god.

'I don't have to tell you men that Point-of-Sale has its special problems,' Harvey said, puffing his thin cheeks. 'I swear, the whole damned government must be infiltrated with Consies! You know what they've done. They outlawed compulsive subsonics in our aural advertising — but we've bounced back with a list of semantic cue words that tie in with every basic trauma and neurosis in American life today. They listened to the safety cranks and stopped us from projecting our messages on air-car windows — but we bounced back. Tab tells me,' he nodded to our director of research across the table, 'that soon we'll be testing a system that projects direct on the retina of the eye.'

'And not only that, but we're going forward. As an example I want to mention the Coffiest pro——' He broke off. Excuse me, Mr. Schoken,' he whispered. 'Has security checked this room?'

Fowler Schoken nodded. 'Absolutely clean. Nothing but the usual State Department and House of Representatives spy-mikes. And of course we're feeding a canned play-back into them.' ("Space Merchants" p. 10.)

In "The Space Merchants" the 'consies', the conservationists are an illegal revolutionary organisation fighting to save the planet from the profit hungry capitalists. In anti-utopian novels, as Damon Knight points out: "Revolution is a common theme... so much that I wonder when the FBI will start compiling information on science-fiction writers."



The science-fiction approach to revolution, however, appears to be of a truncated nature. As seen in the 'Space Merchants' the revolutionary organisation tends to be little more than a liberal attempt to undo the damage done by a deviation from the previous status quo. Similarly in 'Wolfbane', also by Pohl and Kornbluth, the subversive Wolves desire only to fight against the recently imposed desination by the Pyramids. In Frank Herbert's masterpiece 'Dune' again the story revolves around an attempt to re-establish the status quo which has been upset by invasion. In keeping with this limited view of the revolutionary organisation SF writers frequently equate revolution with coup d'état, they fail to see revolution as a mass participatory action. In 'The Space Merchants' the 'Consies' are slowly infiltrating the administration and hence exerting secret pressures. Thus it appears that too often science-fiction is radical in attitude and temper but conservative in alignment.

Isaac Asimov's trilogy 'Foundation', 'Foundation and Empire' and 'Second Foundation', however, does break through their general limitations and emerges as the embryo of a revolutionary science-fiction. Karl Marx analysed history and found a movement of societies related to economic modes of production. In 'Foundation' Hari Seldon founded the study of psycho-history.

"Psycho-history dealt not with man, but with man-masses. It was the science of mobs, mobs in their billions. Hari Seldon plotted the social and economic trends of his time, [and] sighted along the curves." ("Foundation and Empire" p. 7.)

The transition from Empire to First Foundation and then to Second Foundation was brought about by the contradiction between the advancement of society in fields such as science and technology and the inability of its forms of social organisation to cope with this advancement. Thus the Empire developed nuclear devices but the knowledge was not retained, so, as the nuclear machines broke down they could not be repaired, eventually the whole Empire collapsed due to the internal contradictions. Similarly, its successor, the First Foundation is limited by its forms of social organisation. Under the impetus of a threat from the Second Foundation the scientists of the First Foundation develop a Mind Static. But as is explained by the First Speaker of the Second Foundation

"it has become a sterile device; just as without the spur of our own menace against them, encephalographic analysis will become a sterile science. Other varieties of knowledge will once again bring more important and immediate returns. So this first generation of mental scientists among the First Foundation will also be the last — and, in a century, Mind Static will be a nearly forgotten item of the past." (Second Foundation p. 184.)



Asimov's 'Foundation' trilogy supports the Marxist dictum that men make history in conjunction with the social and economic condition of the time.

Science-fiction is expanding and progressing in depth and scope at a phenomenal rate. The most exciting potential for science-fiction appears at present to lie in the cinema where Clark and Kulrich's "2001, A Space Odyssey" was unforgettable, but other films such as "Barbarella" and "The Planet of the Apes" also feature significantly. Elsewhere SF is infiltrating all modes of mass media from television to 'Playboy' magazine with a special mention for Marvel comics. This expansion of science-fiction will, we hope, continue in the direction of projecting progressive ideas of man's future based on reality (dialectical) which will continue to oppose the static, undialectical, "treat it as it comes" view of bourgeois society. Involved in this development will be the disintegration of the bourgeois categorization of science-fiction AND politics as the contradictions within capitalism increase and science-fiction assumes a role in proposing real alternatives to the present society and ways of achieving this.

Andrew Gara
Keith Darwin

Disgusted!

I turn away to think

"Forget it,

don't worry

A time will come

a time will surely come

when the

pretty blonde

executive wife

mother of 2

bright

beautiful

blonde

exquisitely cute

children

will turn to them

saying

"Yes darlings,

of course the makers of Flyspray

care for you"

to find

much to her surprise

2

small

blue

corpses

and seven dead flies

or

learn of her husband's death

brutally mauled

by a

lunatic

coalminer.

TELL US A STORY A GORY WHORY STORY

DEMONSTRATOR - AN AUSSIE FILM FILM PREVIEW - coming soon

Go and see "Demonstrator", but take your tranquilisers and sneak in without paying - Freeman doesn't deserve any money for this. How to describe it? It is ideologically reactionary, factually uninformed, technically shoddy, and artistically uninspired.



WE ALL KNOW NORMAN

Short back and neat clipped sideboards, at times rebelliously below the typically large earlobes. Perhaps a faint moustache. Wearing shorts and socks at the slightest chance or whenever the temperature exceeds the official 75.6 deg. F., A tie forever, except when polishing his typically immaculate motor-car of which he is modestly proud.

He will never be content for his long socks make his knees sweat and his boss, at the office, has discovered the perfect deodorant.

Such is his spirit!

Introduced by Henry Ford early in the century as a result of 100 years of capitalist experimentation and natural human evolution, predetermined as it is by environmental change. His expressionless face has served to - the masses for many years.

God bless Norman! for he is not an atheist.

A far more interesting and recent phenomenon is Sudo Antinorm introduced by John Lennon in 1965 who being inherently competitive not only claims to own a redder "smash U.S. imperialism" badge but a bigger car too.

Strangely, he claims to be getting somewhere.

All hail Sudo Antinorm for he will maintain our capitalist cage for longer than Norman did.

Dealing with minor irritations first; the continuity is often obviously bad. When Stephen, suave Sydney journo, arrives at the Canberra airport in sunshine, he points to the military side of the airport where a foreign delegate is being received in heavy rain. In many outdoor conversations there is an abrupt change of background noise as the camera moves between subjects. In the orgy scene we see a baretop bird sitting panting on the side of the pool and later see her jump in, and we see someone struggle out of the pool fully dressed before she jumps in. These are all petty mistakes, but not the kind you expect to find in a supposedly professional production.

Artistically the film breaks no new ground except perhaps for a love scene between the highly unlikely combination of Sue Wainwright, the Defence Minister's private secretary, and the delegate to an Asian Security Conference who holds the balance of power. Even tolerating this lack of credibility - and you get used to that during the film - the love scene is odd, totally unerotic, and reminiscent of a shampoo or deodorant (intimate deodorant?) commercial.

In matters of fact and ideology, the irritations build up. Freeman is reasonably competent when dealing with the conflict between father and son, but lost when dealing with the student movement, and when you add his blatant pro-establishment bias, you get quite a mess. For a start, we soon realise that Stephen has been imported into Canberra to organise the local radicals. We then watch him wear an enormous miscellany of in-gear, including a tie and sports coat to the radicals' orgy. We also soon realise that camp Hugh, who drives a vintage Jaguar, is the local radical heavy, and all the models trotting around in their Nova clothes are radical birds. A good game is to see if you can spot a pair of jeans in the whole film.

The radical meeting to organise the first demo is carefully stage-managed in a barn with genuine bales of hay, straight from Country and Western Hour, so that the radicals can display their clothes in a nice setting. After inconclusive wrangling over the form of the protest the meeting is ended, incredibly by someone demanding an end to talk; so they go out and do it. What they are to do is unclear to everyone. We find out later in a scene reminiscent of the fantasy of 'If...', as the students totally infiltrate a dinner party, rig banners to collapse at a touch, fix the PA system to reverberate, set up colored spotlights and slide projectors, and, judging from their later performance, rehearse their choreography. Anyone who believes that students can do this sort of thing must be an SDS member. We have a brief return to reality when all goes wrong, a brawl develops and everyone is arrested. But then back to myth as the love-scene delegate from South somewhere (the word Vietnam is never mentioned) bails out both Sue, who was arrested by accident and Stephen, revolutionary leader.

All of this is very fortunate because the radicals are having a party at Hugh's place that night to which Stephen, Sue and Tal, the delegate, all go. Omitting the likelihood of a regional security conference delegate going to a party of the radicals who are trying to destroy his conference, the remainder is still totally incredible. It is the sort of party which could only have been distilled from bourgeois imagination aided by low grade U.S. films. It's a nice outside party at Hugh's parents' country ranch, with all the radicals wearing nice clothes and dancing nicely to nice music in the nice garden. But then...! Naked people leap into the swimming pool and wander around the garden and it's all very sordid. Just as a piece of petty viciousness, Freeman has the S.C.M. leader reading his Bible at the party, and then being drunkenly seduced in a chicken coop.

After the party comes the most unforgivable gratuitous violence designed solely to discredit the demonstrators, when they decide to have a "burn back" to the city. Cars are rolled, forced off bridges into a creek, forced through concrete walls, one car rolls several times and blows up because the driver is undressing his bird, and a motorcyclist is forced off the road into the lake. All to a background of happy pop music.

The standard gets lower and lower, with Stephen in righteous anger punching Tal for stealing his bird, etc., etc. And to end the film, Stephen is told by his father that he has a decision to make and he hesitates at the door of a room where his father is entertaining politicians and diplomats before turning away and walking off-screen as the sound track and then the picture fades into... CHILDREN PLAYING.

Canberra Postscript: An interesting game to play if you know the ANU is to count the student "radicals" working in "Demonstrator" for \$10 an appearance.

Malcom Colton

FILM SOCIETY

The Film Society has purchased equipment to enable students on campus to make films. The equipment is available for use, by anyone on campus, not necessarily members of AUFSS, who can:

1. Show that they are competent to use the equipment.
2. Submit a rough script or screenplay and a budget breakdown of a proposed film to the society's film-making sub-committee.

Provided that the two above conditions are fulfilled the sub-committee will, if it thinks fit, grant a sum of money - up to \$50 per applicant - to produce the film. There will be only a limited number of these grants and they will usually take the form of film-stock and/or processing. If this is insufficient to produce a proposed film the sub-committee may be of help in locating finance and giving advice to applicants.

In order that people can become familiar with the equipment that the society has purchased, a number of seminars and/or film workshops will be made available (possibly during the vacation, and in any case during second term).

If you are interested in attending the proposed workshop - seminars, please leave your name and address at the S.R.C. Office.

Peter Crayford (Pres.)

N.B. Membership for the Film Society's night screenings closes on the second Friday of Second Term.

CRYSTAL BALL

Extracts from the prophecies of Nostradamus

Nostradamus lived in Provence, in Southern France and first published his book of prophecies in 1555, calling it *The Centuries*. At first sight these verses are obscure and difficult, written in a doggerel mixture of French, Latin and Old Provençal. They seem to tell of nothing but the usual gloomy forecasts of death, destruction, famine, plague and pestilence — just like any other crank. But suddenly, a line catches the eye: 'The London Parliament shall put its king to death,' 'The great fire of three times twenty and six,' 'An Emperor shall be born near Italy,' 'Hister, Captain of the Greater Germany,' 'A king who shall abdicate because of a divorce, Three brothers who shall come to power in the New Land of America... 'A wall dividing a city'... yet a third antichrist to come after Napoleon and Hitler whose war shall be more dreadful than any yet known... All these references mean something to the present day reader, and if they do, isn't it reasonable to assume that some of the other things that Nostradamus foresees for our future may also come true?

Nostradamus writes of generalities such as the failing of Christian beliefs and financial inflation in Europe, but he also sees much more specific things as the changing of geographical boundaries, new people in power, new alliances and new wars to come. Writing over 400 years ago he tells of Israel's fight for her newly created country, and an eventual defeat for the U.A.R.

'A new law shall occupy a new land near Syria, Judea and Palestine. The great Barbarian Empire (that is, non-Christian Empire) shall crumble before the century of the Sun is finished.' Astrologically the 20th century is the century of the sun!

The present Vietnam talks in Paris, started when de Gaulle was still in power, seem to be clearly seen, together with their outcome. Nostradamus even realizes how the Vietnamese will travel — by aeroplane! The man from the East shall leave his land, cross over the Appenines (Italy) to see France. He shall pass through the sky (over) the seas and the snow, and with one blow shall strike each with his staff.'

Many of the prophecies that have not obviously been already fulfilled are concerned with a third war in this century. This is linked with the birth of three brothers in America, a wall across a city, a Pope named Paul and an alliance between Russia and the West which shall so terrify the East that it shall be forced into declaring war. Maybe this all sounds very general, but what about this verse?

Nostradamus clearly foresaw the installation of the Polaris missiles at Holy Loch, and even the influence brought to bear on Macmillan at the time. 'The London premier, through American power shall burden the island of Scotland with a cold thing... which shall lead everyone into trouble.' There isn't much need to comment on the fact that this last line expresses the views of many people, not least the C.N.D.

Certainly the Cuba crisis, followed by John F. Kennedy's assassination was clearly seen, as Nostradamus visualises these two things happening before the removal of the Berlin wall and the next war. 'Before the war the great wall shall fall. A great man shall die, a very sudden and grieved death. The fleet, incomplete, shall travel the greater part of the way.' Could this line be bettered in describing Khrushchev's fleet carrying the remaining missiles to Cuba, and its subsequent turn-about when faced with the American blockade? And this was indeed closely linked in time with John Kennedy's assassination.

Edward Kennedy shall come to power in America within the next decade. He will, inevitably, be accused of seeking office and power on the strength of his late brothers' name. 'The successor shall avenge his handsome brother and take power beneath the shadow of vengeance.'

It is during the era of the three brothers that Nostradamus sees America as enjoying a time of great prosperity, as indeed it is. But it is also at this time that the seeds of war shall be sown — 'The nation in comfort shall suddenly be cast down — the world put into difficulties by three brothers.'



Cromwell and the Roundheads
VIII 76 "Plus que Roy en Angleterre Lieu obscur par force auto l'Empire."

A man who is more of a butcher than a king in England, from obscure origins shall gain the Empire by force.

V 60 "Par testes rase viendra bien mal eslire."

Through the shaven heads (Roundheads) (England) shall have chosen very badly. Some people say that testes refers to Napoleon.

VII 13 "De la cite maritime et tributaire La teste raze prendra la satrapie."

The short-haired man shall assume power in the maritime city as London was then called

Nostradamus seems to foresee the escalation of the tensions of the cold war during this present time leading to a gradual shift in the balance of world power. The three brothers are also linked with a Pope Paul, the present Pope is Paul VI, and with France. He can't refer to other than this Pope Paul and Paul V ruled in the 16th century. Could the link with France refer to Jacqueline Kennedy whose maiden name, Lee Bouvier, is French? Here is the quotation: 'Pope Paul shall die three leagues from Rome (or Rhone, the texts vary); then war shall take on its most terrible aspect. The cock and the eagle, France and the three brothers.'

He also links the Kennedy's with trouble in the East. In their lifetimes we have already suffered the Korean War and Vietnam and there is probably a future war with an expanding China to come. 'Near the water shall three be born; their full fame shall grow and cause terror in the East.' A political motive seems to lie behind the deaths of all three brothers. It is interesting to note that Nostradamus sees clearly that only two of them shall actually come to power, but all three shall be assassinated. 'L' antichrist trois, bien les trois annichilz.' 'The third antichrist shall indeed kill the three.'

Nostradamus is quite certain that war shall start in the East as the result of an alliance formed between Russia and the West, which shall cause China's leader to reassess his situation and allies. 'One day the two great leaders shall be friend; their great power shall be seen to increase. The New Land (America) shall be at the height of its power and the man of blood shall reassess his allies.'

Hitler. IX 90 "Un Capitaine de la Grande Germanie Se Viendra rendre par simile secours."

A captain of Greater Germany (ie Third Reich) shall come to them (Poland) with a pretence of help.

II 24 "Plus part du champs encore ister sera (u cage de fer le grand le fera treisner) Quant rien enfant de Germain observa."

Hitler shall be in possession of an even greater area (the great one shall be dragged in a cage of iron prison when the child of Germany observes no law. Note. Allowing for the confusion of old I and s, Hister is even closer to modern Hitler and is mentioned in several quatrains. The Hister quatrains were used by German astrologers to indicate the rise of Hitler before the war began. The prisoner is usually interpreted as Britain.

It has often been said by both political and military commentators that too great a build up of defence forces creates an aggressive situation. Nostradamus certainly thinks that the West should diminish rather than increase its nuclear build-up. 'Those of the Arctic Pole shall be united together. There shall be in the East great fear and dread.' It is fear that shall force China into war. 'The East shall quake for fear of the two brothers of the North who are not brothers,' and so, 'Men shall be conscripted over all of Asia.' Even Africa shall be drawn into the war, surprisingly perhaps, on the side of the West. 'Black and white shall join together. But the red and yellow ones shall violate their people, blood, fire, etc. . . .'

The war shall apparently break out three years after the formation of the Russian Western alliance. 'The power left to two men shall last a very short time. Three years and seven months having passed they shall make war.' Here we have a dating problem because elsewhere in *The Centuries* Nostradamus states that the next war shall begin in 1999. I think that like all medievalists he was greatly influenced by the idea that the end of the century would bring the traditional end of the world, or at least, the end of our civilisation. After all, what is thirty years or so out over a period of more than four centuries? I feel that a truer date is in the 1970's.

When Edward Kennedy is in power in America, Britain's relationship with France shall greatly improve and this new state of affairs will last for an appreciable time. With the British entry into the Common Market. 'For a long time Britain and France shall become allied' and France shall be criticized by the other members for her refusal to let us join earlier. 'France shall be accused of neglect by her five partners.'

Although Nostradamus gives us the names of Napoleon and Hitler almost exactly (Napoleon and Hister) the name of the third Antichrist doesn't seem to be in *The Centuries*, or if it is, it isn't one that is immediately recognizable. But this was often the case with other predictions interpreted in advance of their time. Until the 1930's all commentators thought the name Hister to be meaningless and usually interpreted it as the river Danube — from its old name Ister, or as meaning a comedian, from the Etruscan word. I think the name is probably somewhere in the verses as Nostradamus refers so often to the antichrist from the East.

Nostradamus visualises the war quite as dreadful as we know an atomic war will be, one that escalates as each side strikes in turn. This is exactly how the American nuclear expert Kahn predicts that modern wars will develop, each side making a strike in exact proportion to the damage inflicted by the other.

'Twice on top, twice cast down, the East shall also weaken the West.' Apparently lack of sea power shall be an important factor in the final defeat of the East. Finally, however 'the victor shall be born on American soil.' 'Then the principal Eastern ruler being moved for the most part by men of the West and North, shall be conquered.' 'The Eastern ruler shall be driven away and brought to nothing, not altogether by means of the strength of the North.' What this last cryptic



line refers to we can only guess – internal political struggles, natural disasters, some new factor has yet to appear.

There are too many linking factors that have already happened. Pope Paul, the wall across Berlin, the two Kennedy brothers who are already dead; all we have to wait for is the Russian Western alliance and the emergence of the third antichrist whom he states is responsible for the Kennedys' deaths. Then we shall know exactly how close to war we may be. After all, even five years ago President Nixon's diplomatic visit to Rumania would have been unthinkable. One realises how quickly we are moving towards this new balance of power as predicted by Nostradamus.

Conditions during the war period are bad and seem to describe our nuclear age and fallout very vividly. Nostradamus talks of a pestilence raining down upon the northern areas of the world, which brings to mind the deadly black atomic rain which fell over Nagasaki and Hiroshima, an after effect of the atom bombs.

'There shall be great famine because of a pestilence that shall rain down for a long time along the Arctic Pole.' And again, 'the dreadful war that is being prepared in the West, the following year shall come the pestilence so very dreadful that neither young nor old nor even animals (shall survive).' You must realise that by pestilence Nostradamus couldn't mean Bubonic plague. He worked as a doctor among the plague-stricken towns of southern France and was renowned for his famous cures. As a doctor he would know that normal diseases do not kill large animals (beste) as well as people.



Napoleon Buonoparte

IX 20 "Un Empereur naistra pres d'Italie – Qui a l'Empire sera vendu bien cher."

An Emperor shall be born near Italy (note Emperor and Corsica) who shall cost his Empire dear."

VII 57 "De soldat simple parviendra en Empire De robbe courte parviendra a la longe."

A simple soldier shall attain to the Empire from the short robe (of a Consul) he shall attain to the long (the Imperial robe was long).

IV 26 "Lou grand eyssame se levera d'abelhos (De nuech l'embousz lou gach dessous las Freilhos) Cuitad trahide par cinqu lengos non nudos.

A great swarm of bees shall arise. A city shall be betrayed by five speakers officially dressed.

1. Napoleon's coat of arms was a swarm of bees.

2. The coup d'etat of 18 Brumaire when Napoleon took over power from Directoire was organised the previous night (1779).

3. The jay is Napoleon – popinjay – shall live in the Royal residence.

4. The five speakers, the five members of the Directoire, who, in official robes, handed Paris over to Napoleon.



Great Fire of London and Plague 1666.
II 51 "Le sang du juste a Londres fera faute Brulez par foudres de vingt trois les six."

The blood of just men shall be lost, burned in the great fire of three times 20 and 6 (ie '66).

II 53 "La grand peste du cite maritime ne cessera que mort ne soit vengee Du just sang . . ."

The great plague in the maritime city shall only cease when the blood of just men has been avenged.

Note. Two points here, "Cite maritime" is always London; the linking of the theme of innocent men "sang juste" in both the plague and the Great Fire of London.

New York seems likely to suffer an attack though its main water supply – an idea more natural to James Bond than a sixteenth century seer! 'The Garden of the World, near the New City, in the road of hollow mountains, shall be seized and plunged into trouble by being forced to drink water poisoned by sulphur.' I wonder if the hollow mountains are sky scrapers – it seems a pretty apt description of them.

The northern part of the world shall suffer greatest devastation and the northern governments shall be forced to shift their seats of power to the Southern Hemisphere. 'The new world in desolation shall be moved to the Southern Pole.' Apparently due to the rotation of the earth and the consequent winds and ocean currents any radiation would be carried in definite bands around the earth, and the Southern Hemisphere would be comparatively much safer. When eventually the war drags to an end after 27 years of sporadic fighting, Nostradamus predicts an era of peace for a united mankind. Perhaps those of us who are left 'two parts out of three of the world having failed' shall have learnt some sort of lesson?

John F. Kennedy and Cuba (these predictions are linked with a third world war and the Berlin Wall.

(Avan le conflict le grand mur tombera) II 57 "Le grand a mort trop subite et plainte Nef imparfait, la plus part nagera."

Before the war (3rd) the great wall shall fall. A great man shall go to a sudden and bewailed death. The ship – incompleated – shall go the greater part of the journey.

VIII 46 "Car Mars fera le plus horrible throsne De cog et d'argle – de France – freres trois."

War shall take on its most fearsome aspect. The cock (France) and the eagle (America) France and the three brothers . . . Note. There is always the linking of this theme. Possibly France here is Jacqueline Kennedy who came from French Canadian family, Le Bouvier – or does this tie in with Vietnam peace talks?

V 81 "Sept mois devant fera nochine augure Mur d'Orient cherra."

Seven months there shall be a sign by night – the wall in the East shall fall.



It is hard to see much further into the future other than in a very general way. Nostradamus may foresee space travel in these lines. 'The great motor (moteur) at the renewal of the century . . . in the sky shall be seen flying a long shining tail of light.' But equally, this could apply to Halley's Comet which is due to reappear towards the end of this century. Having foreseen aeroplanes perhaps 'machines of flying fire' are bombs, or rockets. These visualisations, general though they are, are pretty remarkable when one thinks of the date when they were written.

I am sure a lot of people will want to dismiss Nostradamus and The Centuries as rubbish, to regard any interpretation of them as wishful thinking. I admit that it is easy for any one who studies them to be tempted to read more into the verses than is there. But very few people realize that several 20th century governments have taken his writings very seriously indeed. During the early part of the last war Goering and Himmler believed strongly in astrology and predictions, and they financially subsidized a man called Ernst Krafft who published his authorized interpretation of Nostradamus' Centuries early in 1940; paying particular attention to the Hitler verses. This publication was taken so seriously by British Intelligence that at the advice of Sefton Delmer 50 fake Nostradamus quatrains were printed in Britain and dropped over Germany – interpreted as predicting Germany's final downfall. France herself was so afraid under the Petain government of offending the occupying German forces that it suppressed all publications of Nostradamus, and neutral Switzerland would only publish them without a commentary, on the grounds that the verses were 'too specific.'

Nostradamus was important in his own lifetime too. He was a renowned European scholar, he had a doctorate at Montpellier University and he wrote a paper before Galileo stating that the earth was round and circles round the sun. The Queen of France, Catherine de Medici, consulted him on several occasions because of various prophecies he had made concerning her husband and children – all of which came true. Many people were present when the royal family travelled Southwards through France and heard Nostradamus predict that the young page in the Queen's retinue, Henri de Navarre, would one day be King of France. At that time Catherine had six children living!

Nostradamus's predictions were quoted by ambassadors in their dispatches – he probably influenced various foreign policies – and the people were so afraid of him that he was burnt in effigy in Paris when advising the Queen. During his lifetime forgeries of The Centuries were already appearing in France, and many editions of The Centuries also appeared in England. One cannot just dismiss Nostradamus simply as a crank who dabbled in magic. He was surely a prophet of some kind, possibly in as much as we can explain prophecy by telepathy, clairvoyance and extra-sensory perception. Nostradamus tells the reader in the preface that he has deliberately muddled up the verses and the chronology to protect himself against charges of witchcraft.

Some of his predictions are very obscure, but others seem to me to be extremely clear. The amount of predictions that have come true certainly exceed the mathematical bounds of probability. He would have had to have written millions of verses for that not one thousand.

Will this gloomy future that Nostradamus foretells come true? Most fortune tellers believe that the future can be changed and that predictions are only to be understood as warnings. If the person involved takes heed he can change his future. It seems too much to hope that the world, having obligingly fulfilled so many of Nostradamus's predictions to date, will pull itself together and change the possible course of history.

Bombs

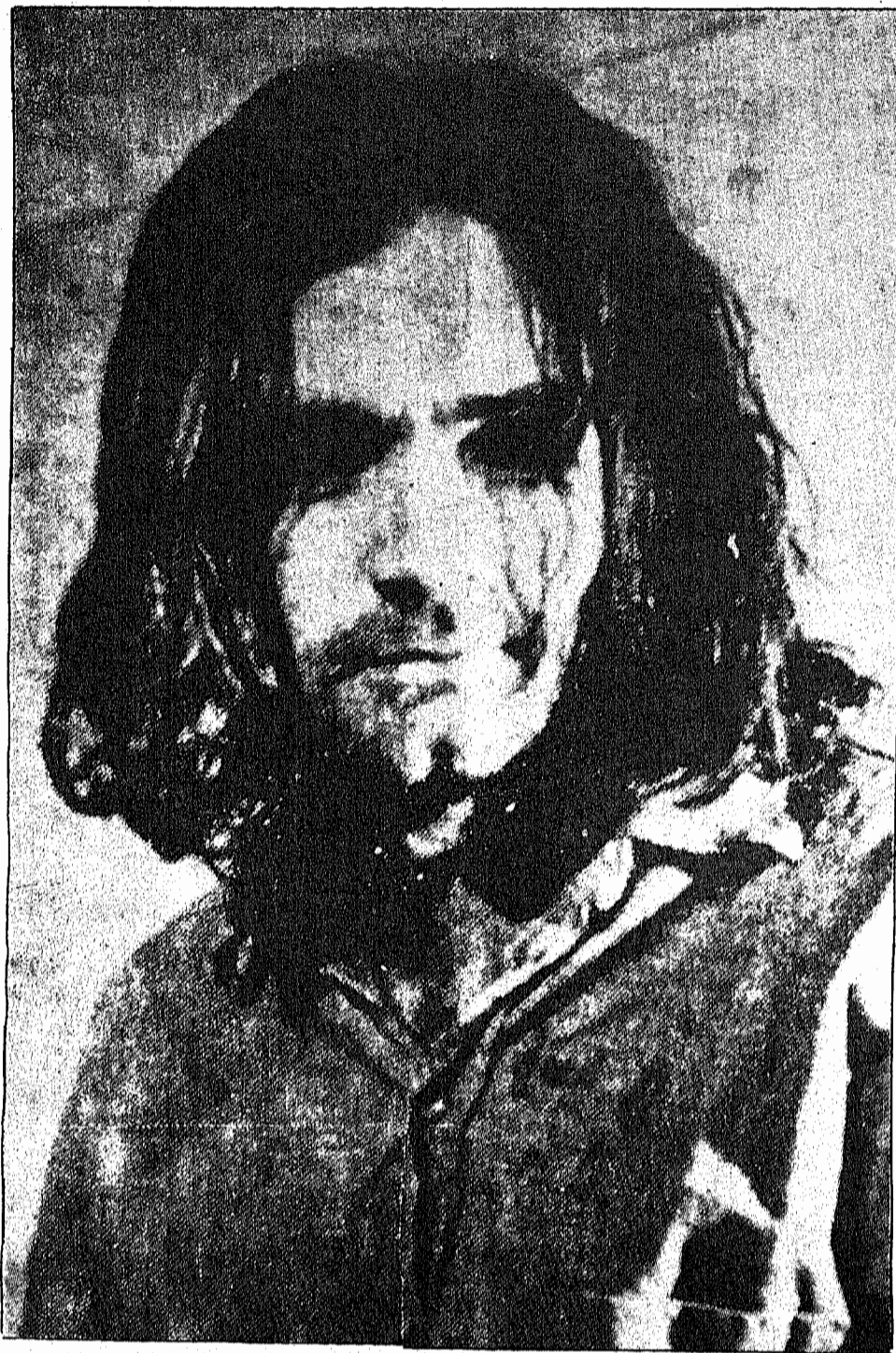
V "Serra laisse feu vif, mort cache, De dans les globes horrible espouvantable."

There will be let loose living fire and hidden death in globes of dreadful fear.

Fallout.
IX 55 "L'horrible querre qu'en occident s'appreste L'ensuivant viendra la pestilence Si fort terrible que jeune vieil ne beste . . ."

The dreadful war being prepared in the West shall be followed by a pestilence so dreadful that neither young nor old nor beast (shall survive it).





I give to man what he deserves . . . himself, and what he has done to others shall be done to him. To live along forever and ever, no death or relief from his misery. Woman . . . I leave her unsatisfied, drifting in the infinite abyss of nothing with no end. People of this planet . . . I leave you with no eyes to see with, for you have shut your eyes to love . . . no ears to hear with for you have heard not but your own laughter at God. No mouth to speak your lies, for with your mouth you have tricked only yourselves. No body to move with, for you have killed, cluttered, abused and misused everything in this world. I promised you life forever, this you have always had . . . there is no death, you have been and you will always be your world, with no end. And now it's time to stop the time, and everyone must live with self forever, no end. My soul I give to the children . . . whose love is, before Mother, Dad, church and school has formed their love into moulds of soldiers for war against themselves. To the animals I give a job to taking care of God's children, showing them where to find food, showing them where to hide from danger . . . to bring them back to God's earth garden. To servants and slaves, I leave you scars and deep wells of sorrow, carved in your soul by man's ignorance as vessels to be filled with God's love and joy. I give my sun to burn in the sky for its own experience. Its energy will never fail. The mountains, villages, rivers, oceans belong to themselves. And to this world I give my life, my peace.

I have come from nothing . . . I am nothing and wish to be one with nothing. Endless, to go nowhere . . . away from nothing, to nothing, for nothing, seeing nothing, hearing nothing, no movement, still, peace. No sound, no experience complete. One with the nothing to be. This thought I leave to self to find in self for self to be with self. As you have judged, so shall you be judged. My father is the prisons. I have taken on reflections of all men that I have lived with behind the walls. I have looked up to the least of you.

Men who you may think are bad . . . are not! Much of God's love is locked in rows of cages, put there by lesser people who look down on others. Any man who looks down on another and judges his fellow man is lacking in himself. What kind of man would lock his brother up and take away God's sunshine?

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

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

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

Love has always been down. When men get out of prison, with no one to help, feeling out of place, trying hard to make it in a world far worse in the lie than the one they came from, they fall and come back to prison talking years of the days or months of freedom, blaming themselves, taking on society's guilt, wanting to make it, starting all over to rehabilitate — a look at the sunshine to a lost man trying to understand and adjust to a world he looks up to, when in reality that world is far below him. The men in prison never judged you. They never lock you in cells . . . but they are tired of dying in jail for your mistakes, suffering for the sins of a sick society. I say all of that to say this. Your society speaks of revolution. Justice will come when the prisons are opened, and then justice will be paid to all who have stood in judgment over this world. Anyone who locks somebody up, should be locked up. Anyone who places himself in a seat to judge, should be judged by the very same people he has misused and abused. Who would understand justice better than someone who has been judged by these madmen who look down at us?

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

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

Charles Manson

— his last Will and Testament

his own judgment. The only wrong is the wrong done to you. Each man should have his own freedom.

If we, the people, have any love or understanding we would open up all prisons, all jails and let the chips fall, stand, face ourselves for what we are for what we have done in the name of government, and help bring this world to peace.

My judge is me and I am judging you as you have judged me. When my father speaks, anyone outside his love deserves what they get. This courtroom has shown that they have locked away many men with the freedom and justice for all bullshit lie, I say to the people, if you want to see justice, open every cage and let everyone have the freedom that God gives. These judges and policemen, governments have played God long enough, placing themselves above any darker, smaller, or different than them. Stop it we must, or he will kill all of it.

I am ashamed of being called an American. I divorce myself from this money machine, that most people worship on their knees, talking of revolution, prostituting your men and your souls to their jobs, making this war machine move, with not enough guts to see that this judge needs his head cut off.

Come help me fight this beast. I lay in my grave with other people who have been put here by the black-robed extension of the false prophet-preacher. You'd better pick your side. God is with me and I'm not going to be playing any game but the game of bringing peace and justice to your unjust society. The last battle is on your doorstep and the slaves of the machine had better get their heels to clocking for I'm but a flute that my father whistles through and the tune has never been heard on this planet. Your fathers have kept you in darkness. Hiding the truth from you so that they could keep control over you.

This is your world as much as it is mine. You have been taught not to kill and the teacher who teaches you this is always killing. You want revolution, but you can't kill, nor are you willing to give up your life and be killed to stop others from being killed. If you don't stand up to stop this madness, then you are a part of it. Your mother-wife won't let you off from your job to fight the police because you would miss a car payment or the rent would be due, and where would the food come from? Your underground leaders are talking and selling books. Where is the action? Everyone is afraid. Through years of conditioning (doing what you're told) your brain locked by the Christian-preacher-thought — right-wrong-good-bad and pure evil. Through this teaching, your nuts are locked, so you can't f . . . , let alone kill someone, the same someone who wants your life. When the world sees a free man, it pulls all its bad thoughts on him so he must be a devil. How can you save this world from this killer machine unless you raise from your Christian thought and give your life to save your life? The madmen who run your life are working 24-hours-a-day to blow you up, me and the children. Who is going to stop it?

People, I've given you my life. Look at the picture I've put in front of you. Judge yourselves. Stand up and face yourself. Judgment day is as soon as love waked up to the fact that J.C. was not one man who gave his life to save this world, but many men who came to the thought of loving enough to give themselves to love and stand in death together, for no other reason but to be giving to God. Each one of you who have judged me from whatever source, can now look back at self, for I am nothing and have known I was and have always been nothing, forever. I am only a reflection of what you think, for I have no thought but the ones I'm given. I've always looked up to everyone, and everything is God to me. I am what I see more every day I die in my mind coming to now, the beginning, the end, the centre of myself.

My love is, as it has been, yours, the people's. Do you want me as your judge, or do you want Nixon? I know he is guilty. My law is no law, and everyone get back what he puts out. My judgment is — free all and the meek will survive. My government would be none. When someone says, "sit down", sit down. When someone says "give it to me" give it to him. The judge is asking for it. I think he should get it, him and all his boys who sell themselves to the machine.

Now they want to kill me some more. Do you, the people, want me dead?

If not, come and help me cut the judge's head off. His head is the symbol of the fear that keeps man's mind locked. He is the father image in the sub-conscious mind. Children look to father and know all comes from father. Then the child looks to see where father looks for his fear. If father looks to the authority of the state government, the child, sub-consciously looks there also. They have your sub-conscious mind and soul trapped with fear of fear.

That star on the policeman's forehead is not God. That judge is not God, and God is the only thing I fear. But when I love God more than my fear of the beast, the fear becomes awareness.

Wake up. The game of Jesus Christ is over. It's time to stop the machine.

Yes, I am a madman, mad enough to want to save the world and my children at any cost, short of total destruction.

Who's afraid of the truth? Can you see why I can't speak in the courtroom?

The judge is afraid of the truth.

The papers and TV are afraid, also.

This judge is a shell that his wife speaks through. His woman brings her bridge club to court. This old, dying race of madmen are controlled by their women. What man doesn't see God put woman here for man, not man for woman. Woman is the earth, and man is of the universe. All comes through man into woman. Woman is this judge.

MANSON

WHY PUT MUM ON A PEDESTAL ONCE A YEAR IF WE TREAD ON HER THE REST OF THE TIME?

** Mother's day has been adopted by the stores as another chance to make a more massive profit. They build on your feeling that your mother is "worth" much more than the usual day's love.

** Mothers should have better conditions all year round, making it easier for her to get out of the house more often. This enables her to have a fresh approach to her home and family.

** Dr. D. D. McDonald, Medical Superintendent of Kingscat Hospital (Auckland) said— "Women are obsessed and oppressed by their husbands, treated not as a person but as a thing, and are just like exploited slave labour! "Often a woman has abilities quite different from those required for child-raising and marriage should be just one of many possibilities open to such people." Advertiser, Friday April 16th.

** When a mother starts to work outside the home, she should not be expected to do, full-time, the second job of house-keeping.

** Working mothers should resist the view that they are second rate, both as mothers and as workers.

** By spending so little time with their children, fathers become, in fact, deprived parents.

** In Norway employers taken on a mother and father part-time, to give both time for parenthood.

** Children also benefit by this system as they develop a fuller relationship with their father.

WOMEN NO LESS THAN MEN ARE PEOPLE FIRST AND PARENTS SECOND

REPRINTED FROM WOMEN'S LIBERATION PAMPHLET DISTRIBUTED LAST SATURDAY. P.O. BOX 65, NORTH ADELAIDE.

A MOTHER'S DAY POEM

Every year we set aside
a very special day
to remind you, Martyr Dear,
that home is where you stay.

Your family wants to thank you
for your martyrdom.
After all, without you
no real work would get done.

While hubby challenges the world
his wonders to perform
you cook his meals, clean his home
and keep his bedside warm.

But if you live through others
(not a person, but 'mother' or 'wife')
you suffocate your children —
they have to live your life.

This is your real challenge —
renounce your martyrdom
Become a human being
a woman, not just 'mum.'

FOR MOTHER'S DAY WOMEN'S LIBERATION WOULD LIKE TO GIVE YOU

* The knowledge that you are beautiful without wigs, makeup and conformity to fashion which is designed to destroy your confidence and keep you buying.

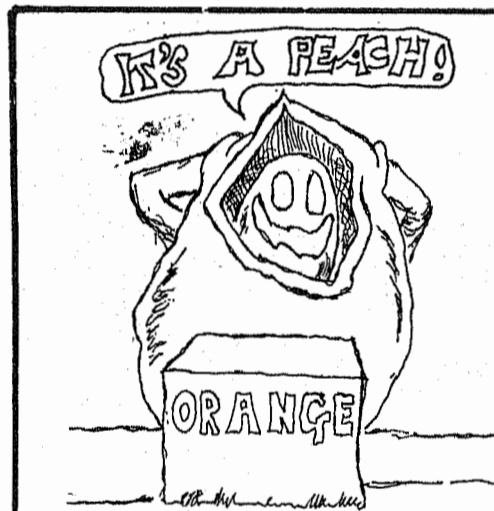
* More reliable and cheap or free child-care centres, so that you can freely choose to work if you wish.

* Freely available information on contraception, safe and effective contraceptives without sales tax, and the right to decide for yourself about abortion, so that you can control your own body and be a mother by choice, not accident.

* Equal education and job re-training opportunities so that you can return to work after having children without being penalised for your ability to bear children.

* Equal pay and equal job opportunities.

* The concept that fatherhood is as important as motherhood — who ever heard of a child becoming a juvenile delinquent because his father went out to work!



"THEY'VE HAD THEIR CHANCE"

(Now showing at the Sheridan Theatre, 50 MacKinnon Parade, North Adelaide).

Local Adelaide teacher, Greg Branson, fails to give any intelligible impression of his ideas in his play "They've Had Their Chance." The impression that does remain is a confused one. It was not at all clear what he wanted to say and consequently how he wished it to be conveyed in dramatic form. Even given the weaknesses in the script, the direction by David Griggs and the acting was far below the standards usually seen by the Adelaide Theatre group. At one level this theatre group (with the assistance of the special projects fund of the Australian Council for the Arts) is to be commended for continually experimenting with locally written drama, yet the attempt in this case was very disappointing both in terms of the night's theatre and the longer policy of developing Australian drama.

CONFUSION

The play begins with a rather uninteresting and inaccurate portrayal of the suffragette movement in England just before the First World War. But it is not intended to be

merely this, for this first act is introduced by two "narrators" promising scenes from the greatest war of all time, i.e. the war between the sexes. But any possible connection with the important arguments presented by today's Womens Liberation Movement is not present. It is difficult to see what ideas the playwright intended to convey through the use of this theme of the suffragette movement. It is clear that he intended the play to be one of social and political comment on today's society, for he uses the device of having a group of actors seated in the audience to present 'the young, radical, long-haired' criticisms of the major scenes on stage. It is here that the major confusion of purpose occurs. The second half, although continuing with the suffragette theme, is dominated by the young today, group making with the social messages. At times it almost seems as if there are two unconnected, unrelated segments, both weak dramatically one imposed over the other. Thus in the second half the ideas behind the battle of the sexes theme become totally confused and unclear in relation to the moral preaching that develops as the central concern. And this preaching aims at irrelevant sympathies of the audience, becomes overbearing and at times embarrassing, and does not at all work successfully as theatre. The social comment conveys a surprisingly naive political outlook. The concerns are far from original, definitely do not reflect the growing radical awareness of many youth today, and probably only eased one or two people with liberal consciences, (e.g. the problems of "man's inhumanity to man" "of communication", "the generation gap", "what will become of violent protest" and "what do we do about it ALL.")

It probably wouldn't have been as disappointing if there wasn't the pretensions of radicalness and the attempt to develop the women's liberation theme. Perhaps the title referred to a lost generation of playwrights.

Chris White.



WOWIE ZOWIE! THIS HAS GOT TO BE THE NICEST ON DIT YET!

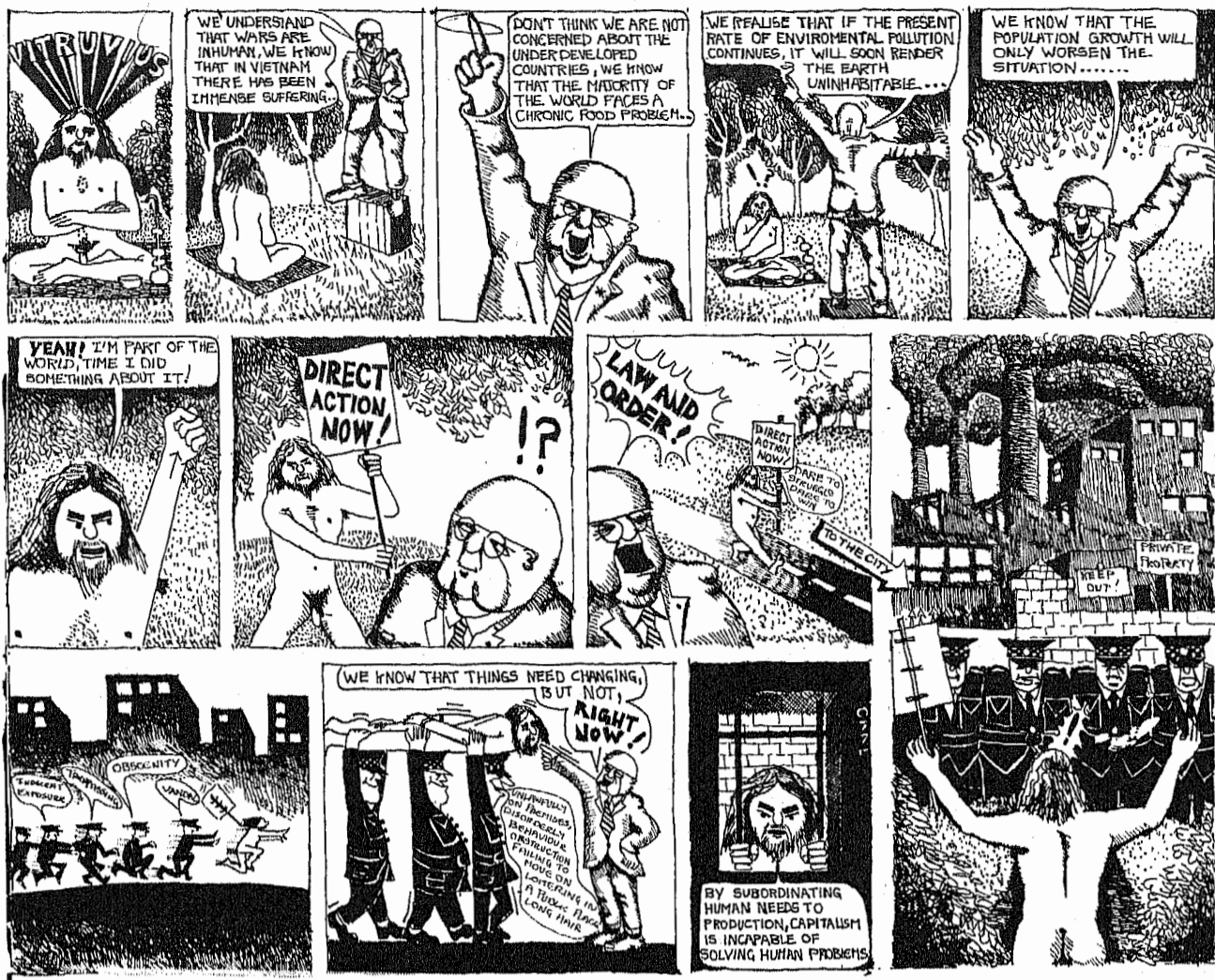
THIS WEEKS CLIQUE: PAT AND CHRIS, ANDY GARA, KEITH DARWIN, GREG O'LEARY, ADRIAN VICARY, NICK MARTIN, JAMES PORTER, DAVID JOHNSON, THE WARDEN, THE POLITICS DEPARTMENT, THE LEFT..... BITS FLOGGED FROM "ANVIL", "GRASS ROOTS", "CLENCHED FIST", WOMEN'S LIB. MOTHER'S DAY BROADSHEET, LOTS WIFE, NOVA, WIN, AND OTHER U.P.S. PUBLICATIONS.

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PHOTOGRAPHY BY LESIA KOSTYSHYN, J. E. DAVIDSON.

NOW LET ME TELL YOU
WHAT IS A BRAHMASASTRA,
HINDU WEAPON OF WAR
NEAR AS I CAN MAKE OUT
A FLYING WEDGE OF MIND ENERGY
HURLED AT THE FOE BY GOD OR HERO,
OR MANY HEROES
HURLED AT A PROBLEM OR ENEMY
CRACKING IT
DIANE DI PRIMA
REVOLUTIONARY LETTERS
NO.13





YIPE! JUST GOT A MESSAGE FROM OUR INTERSTATE POLICE CORRESPONDENT - "IF YOU'RE THINKING OF HITCHING TO CANBERRA FOR THE ARTS FESTIVAL, ESPECIALLY ALONG THE HUME, RUMOR HAS IT THAT YOU MIGHT BE PICKED UP FOR VAGRANCY, JAYWALKING, LONGHAIR ETC. ALSO THEY'RE LOOKING TO BUST PEOPLE SO KEEP COOL!!"

We would advise all those hitch-hiking to Canberra to carry about \$20 or to be able to give visible evidence of support.

PITMANSCRIPT
 ... A new system of fast writing...
 ... Can be learnt in a short time...
 ... Has a very small memory load...
 A one-term course will start at

MURDEN COLLEGE -
 368 King William Street.

on
MONDAY, 24th MAY, at 6 p.m.
 Enquiries 'phone 8-4342.

WANTED: PHOTOS OF ACTIVITIES AND EXPERIENCES OF ARTS FESTIVAL IN CANBERRA. TO BE PRINTED IN THE FIRST ON DIT NEXT TERM.

The Hackney Hotel

extend a warm invitation to all Uni. Students for the best Counter lunches and Beer in Adelaide.

MAUREEN AND ROSS NENKE
 Mine Hosts



THE UNION BOOKSHOP

Well - first term draws to a close, and now there is a little time for relaxation. May we suggest some holiday reading? Whether you are relaxing at home or are off on a trip one of the following is bound to interest:

AFRICAN PENGUINS -	
Alan Paten, TOO LATE THE PHALAROPE	\$1.00
Isaac Schapera, MARRIED LIFE IN AN AFRICAN TRIBE	\$1.35
Olive Schreiner, THE STORY OF AN AFRICAN FARM	\$1.35
Credo Mutwa, MY PEOPLE: WRITINGS OF A ZULU WITCH-DOCTOR	\$1.55
Roy Campbell, LIGHT ON A DARK HORSE	\$1.70
Bessie Head, WHEN RAIN CLOUDS GATHER	\$1.00
HARDBACKS - but worth having -	
Walter Crocker, AUSTRALIAN AMBASSADOR	\$6.60
KRUSHCHEV REMEMBERS	\$9.30
A SPLENDID QUARTET OF AUSTRALIAN NOVELS, ALL HARDBOUND -	
Martin Boyd, THE CARDBOARD CROWN	\$2.50
A DIFFICULT YOUNG MAN	\$2.50
OUTBREAK OF LOVE	\$2.50
WHEN BLACKBIRDS SING	\$2.50
PAPERBACKS -	
Alexander Solzhenitsyn, CANCER WARD	\$1.70
THE FIRST CIRCLE	\$1.60
Heller, CATCH 22	\$1.05
Noam Chomsky, AT WAR WITH ASIA	\$1.60
Henry Miller, NEXUS	\$1.50
PLEXUS	\$1.50
TROPIC OF CAPRICORN	\$1.65
TROPIC OF CANCER	\$1.65
George Orwell, THE COLLECTED ESSAYS, Journalism and Letters in 4 Volumes	\$1.70 each
Eldridge Cleaver, SOUL ON ICE	\$0.95

Final Year.
 Soon your problems will be over.

Over? Or just starting?
 Everyone knows that getting a degree is easy - the hard thing is to decide what to do once you've got it.

YOU want to start your career in a company which will provide full scope for your talents, full recognition of your potential.

WE want people with the capacity to develop in a number of specialist areas, including marketing, computer programming and finance.

If you are aiming at one of these, then come and meet the man from Mobil - he'll be on campus on 8th June.

What he has to say might just decide your future.

Mobil



Let's issue a general declaration to the underground community, contra speedamos ex cathedra. Speed is anti-social, paranoid making, it's a drag, bad for your body, bad for your mind, generally speaking, in the long run uncreative and it's a plague in the whole dope industry. All the nice gentle dope fiends are getting screwed up by the real horror monster Frankenstein Speedfreaks who are going around stealing and badmouthing everybody.

The answer to it, I would say, is somehow put the speedfreaks in relation to doctors and nature, again. What the government ought to do is establish quiet farms-mountain-wilderness-fresh air-heated log cabins, where speedfreaks can go with their girl friends or boy friends, if they have any, and get out of the city where speed is available and get back to the refreshing influence of nature. They're getting all dirty fingered handling the garbage in the city, and they're getting all sorts of electronic horror vibrations. It's the worst thing in the whole drug scene that I know of, the one thing I can't figure out what to do.

I've used speed, briefly, like for a day for writing, but the use of speed over two days tends to lead to irritability and insistency and a kind of Hitlerian fascist mentality, which may be the by-products of real perceptions of interest. But generally, the interpretations are over-forced, with too much will power and insistency, so they're always leaning on everyone else around them, trying to force everybody else into their universe. It's not a common universe that is the problem, it's not one everyone can participate in - the speed-crystal universe. Speed was originally invented by the Germans for use by the pilots in bombing England, so it's originally a kind of totalitarian synthetic.

The physiological problem is that if you stay up three or four or five days, you tend not to eat well enough to nourish your body, and pretty soon there comes to be a metaphysic of despising your body out of that crystal universe. Since you don't sleep, you don't get your 45 necessary minutes of dreaming each night, and so after a while the unconscious dream life begins to erupt during waking, walking around consciousness, and you begin to act out your dream life and mistaking hallucinations from the unconscious as being manifest sensory realities that other people can pick up on, which is not true, so there's a disjunction of realities. Or there's the insistence on your reality being the only reality, if you're on the speed freak, which is undemocratic, and that's where it's totalitarian.

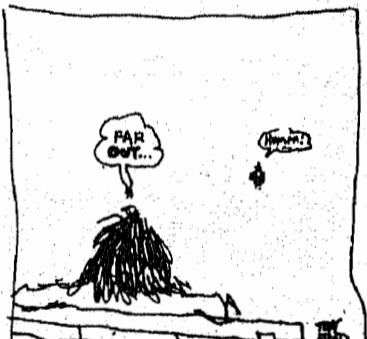
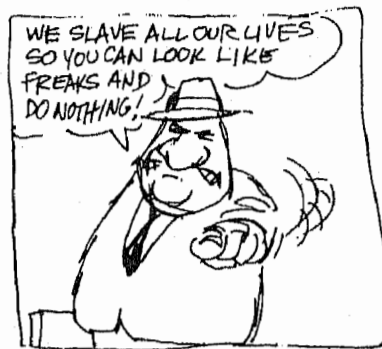
Since 1958 it's been a plague around my house. Peole that I liked or who were good artists, have gotten all screwed up on it, and come around burning down the door, stealing. All the stuff I brought back from India was stolen by speedfreaks.

The junk problem's an easy problem to handle compared to the speed problem. With speed you don't have a phsyiological addiction, but you do have a psychic addicition, which is strong and is followed by a long depression. It takes several months for the metabolism to restabilize itself, and there's a depression that lasts during this time. Apparently getting off speed requires a great deal of attention and care and love and nature. But the speed addict has generally so offended everybody by the time he wants to get off that he's created a social void for himself.

The ideal goverment agency to deal with speed freaks should be a whole bunch of lumberjacks up in the mountains and strong peasant girls to cook flapjacks and make a fire; and let the speed demon sleep off his depressions and lie around for a couple of weeks until he finally feels like going out and smelling the evergreens and then maybe building a fence or a bridge back.

SPEED KILLS

ALAN GINSBERG



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GAMES

COLOR TIME
BILLY IS A SPEEDFREAK
COLOR HIM YELLOW



FIND THE STASH

