



LETTERS

AN OPEN LETTER TO TRIBUNE.

Tribune's report [March 12-18] of the Jack Munday meetings at Flinders University and the University of Adelaide, contains some blatant falsehood and much misrepresentation. Those comrades who have been relying on Tribune for information about developments in the Building and Construction Workers Federation should be allowed to see just how reliable Tribune is.

Tribune says "The student meetings voted overwhelmingly to endorse the concept of green bans and to support the N.S.W. B.L.F."

No such votes were taken at the University of Adelaide.

I was at the Flinders meeting. The meeting did not vote to support the N.S.W. Branch. It voted overwhelmingly to support the Building and Construction Workers Federation in its fight against deregistration. The distinction between Branch and Federation was clearly understood by the meeting.

This motion was a defeat for Munday. He had come to Flinders to get moral support for the N.S.W. Branch against the Federal body. The motion was moved by one of those "Maoist students" who, says Tribune, tried to disrupt the meeting. Munday was obviously unhappy with the motion. He called the mover an "arbitrationist", and showed clearly that he didn't give a damn whether the Federation was deregistered or not.

He also tried to tack onto the motion an amendment supporting the principle of green bans. He did this in the naive belief that it would be repugnant to the mover and the seconder. The motion supporting the principle of green bans was taken separately. It was seconded by Peter O'Dea, the B.L.F. organiser who also, according to Tribune, tried to disrupt the meeting.

Munday's defeat was obvious to Rob Durbridge, South Australian State secretary of the C.P.A. This was clear from Durbridge's desperately fool-hardy attempt to save the situation by moving a motion condemning Norm Gallagher, federal secretary of the Building and Construction Workers Federation. The meeting voted overwhelmingly that Durbridge's motion should not be put.

I repeat that Munday came to Flinders to drum up moral support for the N.S.W. Branch. He was sent away empty-handed.

Why did Munday do so badly at Flinders?

He attacked the Building and Construction Workers Federation. Given his talent for evasion, he might just have got away with that. But he also attacked "Maoists", and even better, "so-called Maoists". He sneered at the Chinese people's struggle. He talked about "Red China" as though it were the Soviet Union. He talked about the Soviet Union and the People's Republic of China as though they offered no improvement on capitalism. He oozed class accommodation: he pleaded for a society with "dignity for all" yet he did not explain the position in such a society of the capitalist, the ex-capitalist and the aspiring capitalist.

Flinders students may be only students. They may not be deeply engaged in class struggle. But they are not strikingly counter-revolutionary, and they are not idiots.

Brian Medlin.

In a recent issue of "On Dit" the Editor made it clear that she was "torn between conflicting opinions". However, I'm sure we'd all agree that opinions are based on either fact or the misinterpretation (deliberate or otherwise) of fact. The Editor's position, if she seeks to carry out a "positive and sane role" must be to look at the real facts as they have developed. Take a look at pre-Israel Zionism and notice it's role; look at the foundation or rather imposition of the State of Israel; look closely at the role of Zionism, it's international alliances etc., after the foundation of ISRAEL: Look at Israel through the eyes of a Palestinian who sees Israel simply as occupied Palestine.

The Editor makes the statement that it is absurd for the A.U.S. to attempt representation on either side of the Palestine problem. She also stated that "peaceful (?) neutrality" is the only "positive and sane role" for the AUS, and presumably the Australian Government, to play.

Very clearly the absurdity rests with O'Grady, and results from her confused and liberal attitude to the problem. Is it not absurd and dangerous to bury one's head in the sand of "neutrality" and pretend that social reality just isn't there?

The Editor talks of sanity. Is it sane to deny reality and act as if the reality is what one wants it to be? No! This is surely a prerequisite for insanity. The insane lose touch with reality, and thus lose the ability to change it. O'Grady talks of playing a positive role. But despite her social hallucinating, neither she nor the AUS nor the Labor government can be neutral. There are social forces fighting each other right now. If you say you are not in it then, irrespective of who is right or wrong, you support the stronger side. Talk of neutrality is talk of playing a negative role.

As an example of the Editor's liberalism we see in the last "On Dit" that she was incapable of recognizing, in fact she confused, the oppressor and the oppressed. Perhaps, to be 'neutral', she says they are all oppressors, because nasty things have been done on both sides.

Hence she states: "Those students who advocate AUS having an opinion, on the Middle East situation are advocating imperialism. Let's get the facts straight. Israel is an advanced capitalist country. The bases of Israeli society are: the expulsion of the Palestinian population, exploitation of the local worker and peasant population, Arab and Jew, and

International capital or Imperialism (for instance US imperialism contributes massive amounts of military support, moral support, and 10 p.c. of its total aid to "underdeveloped" countries abroad).

On the other hand the Palestinians are a people who have been wrongfully and forcefully removed from their home. Golda Meir said of them "The Palestinians do not exist". However neither Golda Meir's nor O'Grady's historical illusion gets rid of the Palestinians. You see, it is often said, now (and this is a small victory in the form of an admission), by the Zionists, particularly the so-called "Radical Zionists", that "Yes mistakes were made, but now its too late because we have created the State of Israel and it is a nation."

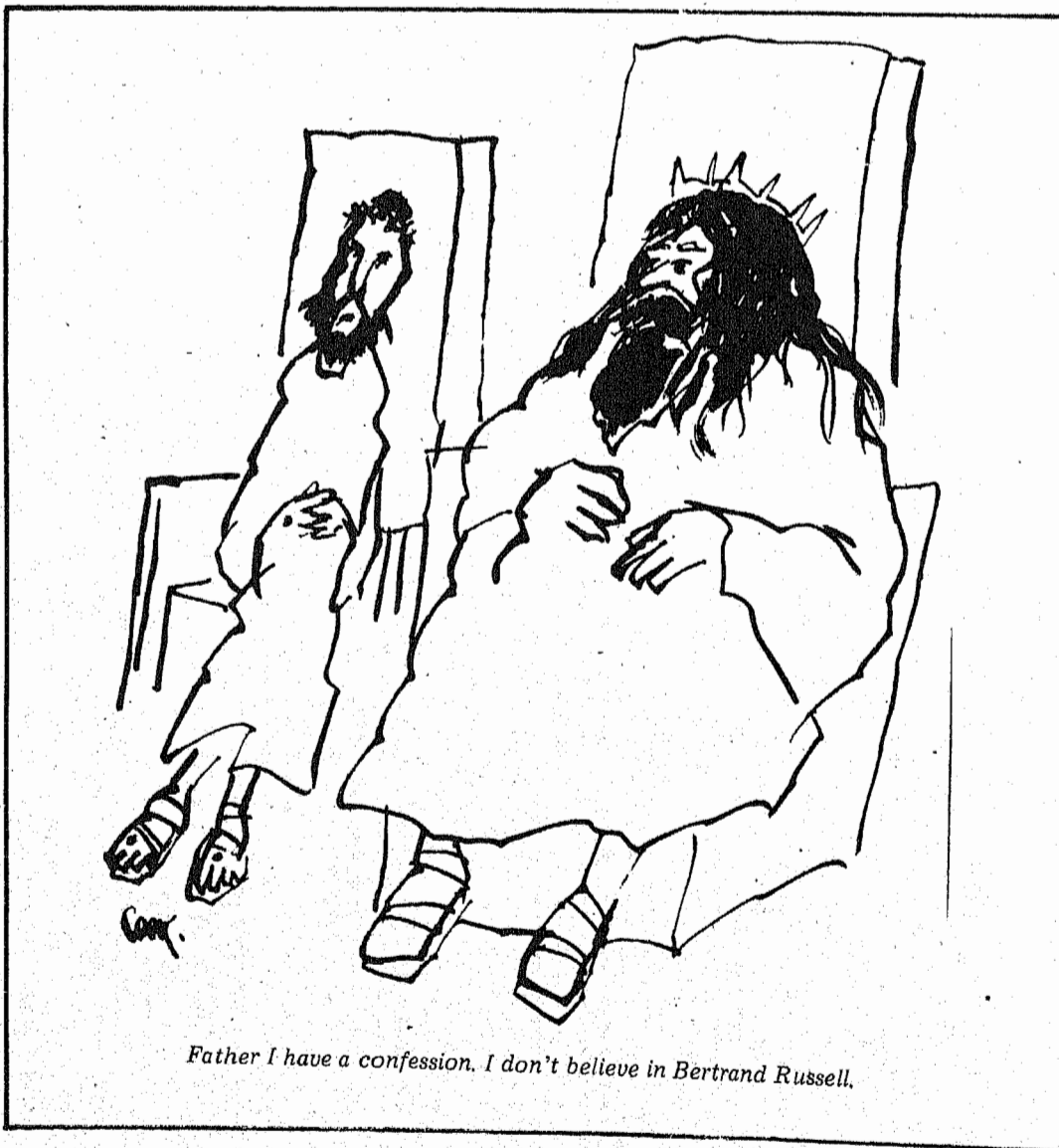
However, whereas no one can deny that millions of Jews now live in Palestine, neither can they deny the right of the Palestinians to what they want in Palestine. And what they want is a democratic secular Palestine. They want nothing of any "two state" theory; nor do they want to embark on any anti-Jewish bloodletting. No! Recognizing that millions of Jews have been brought to Palestine by the Zionist aggressors they say that anyone — Jew, Muslim, Christian, Atheist or

European, African, Arab — must have democratic access to Palestine as a whole.

What in effect will this mean? It can only mean the construction of a democratic secular Palestine, and ultimately, as it becomes apparent to all living there, the elimination of economic and social division and deprivation.

To conclude. The Editor makes use of the correct phrase that "Eternal vigilance is the price of freedom". This is so, but I would say only on the basis that we recognized, [as Plekhanov once said] that: "Freedom is the recognition of necessity." One of the necessities for freedom for any group of people, as Marx said, is that they do not oppress another people. Jewish working people within Palestine can never be free so long as they allow themselves to be used as an instrument in the oppression of the Palestinians.

David Lovell,
President,
Socialist Youth Alliance Club.



Father I have a confession. I don't believe in Bertrand Russell.

Dear Editress,
On Dit 42.2, p. 12 announced a Regional Education Conference organised by the A.U.S. to discuss especially campaigning against exams and student representation; these 'burning questions' have been hotly debated elsewhere also.

The same issue of On Dit p.15 called for nominations for student representatives on the Arts Faculty (which has a general oversight of Arts courses) and its Curriculum Committee (which is currently researching the question of assessment of students and has also had referred to it the question of the work-load imposed on first year students). No nominations were received. Has something gone wrong somewhere?

David Hester.

On Dit 5

Sir,
Whilst I appreciate your attempts to up-grade On Dit from its recent decline, I think the paper could be made to look more readable. Don't you have any design students on the Staff?

[Sgd.] R.J.

Note: No. And call me madam. Ed.

Sir,
The Film Group is an elitist prickery who send a lot of money up-town. Let them keep their membership requirements.

It is a sign of the conservatism of this student body that just as the quota system is being eased by the administration and faculties, it is being imposed by students.

"Unimpressed".

editor: rosemary o'grady
assistants: david hall,
mike jacobs, alex
graeme-evans, alex
macmillan, and
mary venner, and
paul.

Dear Miss Editor,

I would like to make known, through your wonderful and witty paper, a grave situation, more disturbing than that of apathetic students, apathetic staff and even refectory food that exists in lil' ol' Adelaide Uni today.

Yes Folks, it is this: BSLWCS is dying. BSLWCS (pronounced bulzelwks) is of course, the "Barr Smith Library Wall Correspondence Society", that group which is trying to introduce fun, wit, humour, serious social commentary, graffiti and hence SANITY into that sombre, drowsy, dull

sweathouse, the B.S.L.

"Why is BSLWCS dying?" you may well ask. I may well answer (1) BSLWC (graffiti) is being crowded off already overcrowded dunny walls (why doesn't the Library introduce blackboards?) (2) The BSL bigwigs have removed certain private study corrals from opposite the walls out into the open. Valuable cultures of BSLWC are languishing, unfinished.

The result of all this is that students, within the Library, can no longer communicate their frustrations, boredom, dreams, or even have a good laugh (On Dit '74 is also failing

in this respect, by becoming, for the average student — and there is such a thing as an average student), too impersonal, too worldly, too noble and oh so serious).

For heaven's sake let's liven up this place, let's have something more than the occasional G.S.M. and the rare steel-can march. Let's have colourful library walls and On Dits. Death to conformist, monotonous all-grey walls and dull On Dits.

Your friendly BSLWCS P.R. OFFICER P.S. — remember our motto "The job's not done until the paper work's finished."

Dear Editor,

In reply to Larry Buttrove, Donna Maegraith and David Hall, [On Dit. No.2. 15/3/74] "Bandwaggon of huge, electrified speakers, monstrous badges, etc. etc. and a general hysteria have led to a constant battering of the senses by this massive propaganda machine" can be applied to other groups as well as Christians. Why single them out for such criticism?

People working [or trying to] in the Barr Smith Reading Room have to listen to the groups playing their music on the lawns whether they want to or not.

Badges are used by all and sundry from political radicals to the conservationists to Friday badge-sellers for Kate Cocks Babies' Home.

General hysteria is a feature of many meetings of large groups of people called together to support many diverse causes.

The three aforementioned think Christians "ridiculous, brainless" and "inconsiderate". Is it because they use the same propaganda machine that others do? Come on! I'd like to point out that this criticism, in the light of the constant battering each of us gets from many manufacturers, film promoters and the establishment, can also be taken as brainless and ridiculous.

By the way, you admit that On Dit is bigoted. Hope you're careful then, not to call it a truly representative student paper.

anon



One thing to be said for having a BA. It's warm

obscenity ?-?-?

This will be a short biased article discussing obscenity. Do you think there is such a thing as obscenity? Most of the people I asked agreed that there is such a thing as obscenity and left it at that, which was probably my fault and not theirs. One person said that indecent language or vulgar language not normally acceptable is obscene. Indecent is just another value judgement like obscenity and doesn't help much.

..But if we 'correlate obscenity' and vulgar we come up with the idea that anything unacceptable to present social customs is obscene. One fellow I put the question to rationalized his answers by using analogies of the most extreme nature, and tried to say people would call this obscene. But I think it would be labeled obscene because of the extreme example and not necessarily because the example is obscene.

..All this goes to show unless we get a working definition of obscenity which people can agree to we really cannot say whether obscenity exists or not. Inge and Sten Hegeler in their book do not define what obscenity is but merely show how it is a loose concept.

So then I asked some people on the Barr Smith Lawns what they thought obscenity was and as I suspected a multitude of different ideas were presented to me, including hard core pornography, executions, vulgar language man, the extreme moral attitude of past societies.

Others didn't know or couldn't really work out what they thought obscenity was. Well from this range of ideas I pulled a definition out of the hat; my definition of obscenity is something that stirs up a depressing emotional feeling in a particular person. This is of course a Freudian definition in that I created it from no real basis in fact.

Obviously this whole line of reasoning isn't working too well, so why not ask some more specific questions. Do you think unclad human bodies are obscene? The people I asked gave an almost unanimous No, but one spoil



sport said that if the nude person is imposing themselves on others it might be obscene.

Obviously a person imposing themselves on others is a nuisance whether clothed or naked and a naked body imposing itself on others is really only a nuisance and not obscene. Then I put the question, are different things obscene in different circles of people and I got a unanimous Yes, so it seems that there is no such thing as a general standard of obscenity.

I then asked if there was a general standard of obscenity or are obscenity standards created to fit the situation and they supported the view that the standard of obscenity is created to fit the situation.

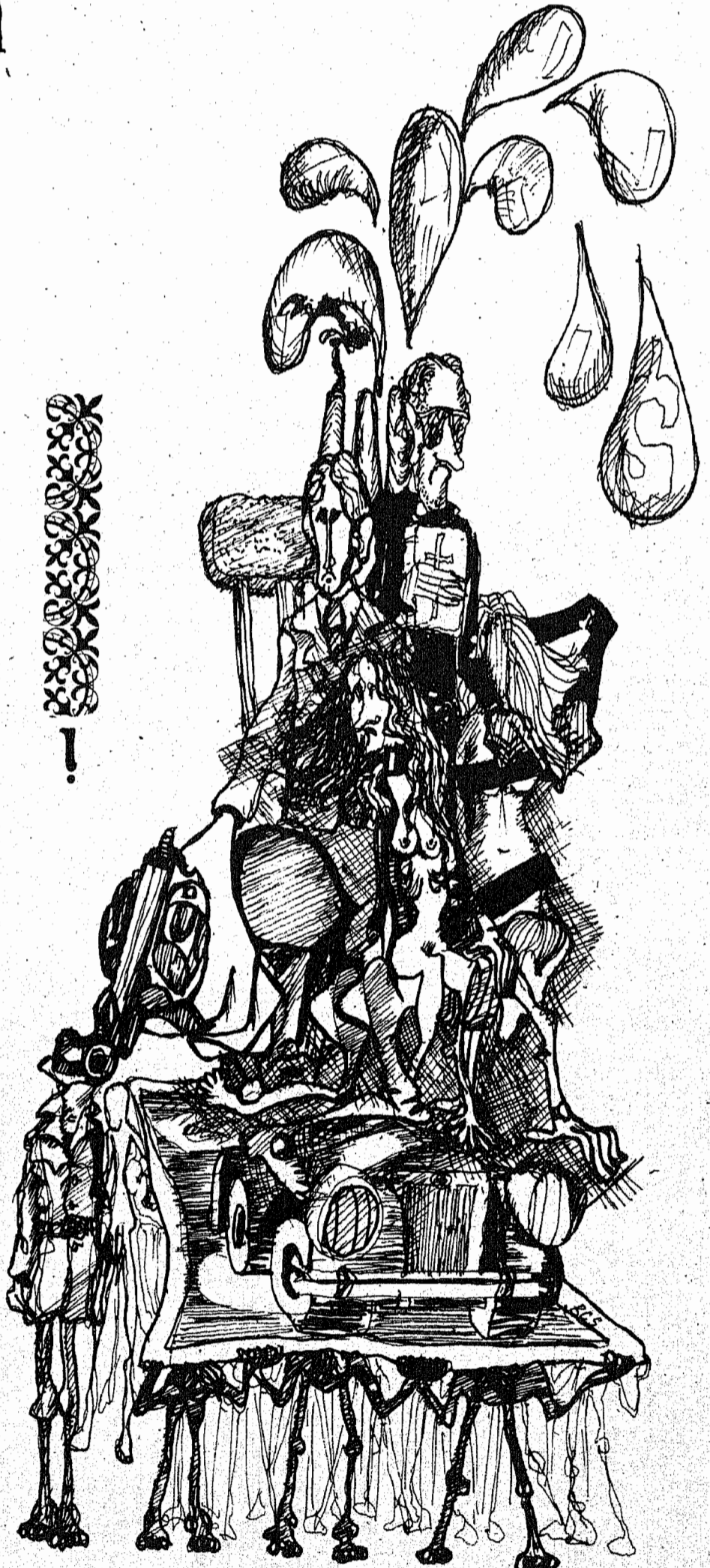
If this is so for the whole Population it occurs to me that a Liberal M.P. and even a Labour M.P. who were brought up in a middle class atmosphere might bring in laws to censure books and films which although classed as obscene by them is not thought of as obscene by the general populace.

I then asked people if they thought pornography was obscene; a majority came up with the conclusion that hard core porno was obscene. Then I gave the people a chance to comment on streakers and was inundated with adjectives such as terrific, indifferent, jolly good, O.K., daredevils, as long as they're quick, good fun, healthy, interested, which I took to show as people generally approving of other people running naked through the place.

..The majority of people I spoke to agree there is such a thing as obscenity; they all mostly had different views as to what it was. Naked bodies are not obscene, and there's no real standard of obscenity. But hard core porno got some votes for being obscene and streakers are great.

..Inge and Sten Hegeler say that "obscenity is somewhat" relative to the social set up. I think obscenity is completely relative. If anyone would care to respond I will consider all criticism as obscene.

Anthony Thorogood.



Fear and loathing... in Courtroom 28

By MICHAEL JACOBS

At Cadell Training Centre there is a man serving a 28-day sentence for having carried an offensive weapon. He has 34 previous convictions, and he got this one when he made the mistake of pulling a flick-knife during a pub brawl.

xxx

That, at any rate, is what he told Tony Cook when they met in the Adelaide Jail. Tony's mistake, his first offence, had been to hold the AIDS penis, a glowing 40-inch model, above his head in the foyer of the Festival Theatre. He also got 28 days. From W. C. Beerworth, SM.

xxx

Today Tony Cook is free, out on bail awaiting his appeal to the Supreme Court. He pleaded guilty to a complaint of offensive behavior, and had no lawyer with him in the magistrate's court. He had to spend two days in jail while a lawyer was found and his appeal organised. Then he could be bailed out. The sentence was so preposterous that none of his friends or family knew he was in jail till they read it next morning in the Advertiser.

xxx

There were 150 or 200 people demonstrating in the foyer of the Festival Theatre before Mary Whitehouse's famous women's Meeting on October 12 last year. That made things still fairly relaxed. Festival Theatre being what it is, 200 people more or less in the foyer is neither here nor there.

Among them was Tony Cook. It's not terribly important, but he's a mild-mannered sort of bloke, he's 22, and he's doing third-year electrical engineering. What he and the others were doing on October 12 was milling around with the herds of people in the foyer, wandering upstairs to the gallery foyer, wandering down again, maybe having consciousness-raising conversations with the ladies (no kidding), maybe letting out the occasional yell, sometimes a desultory sort of chant: "Have sex. Down with Mary Whitewash."

Some people's suggestions for interpersonal interaction with Ms Whitehouse were more directly expressed.

In attendance all the time was the offending lump of polyfoam whipped from the A.U. Dramatic Society. This thing is about 40 inches high, 12 in. in diameter (not girth), is delicately carved to represent fairly accurately an erect human penis, and lovingly painted in more or less appropriate day-glo colours.

The police lurking around the route of the march from university to the Festival Theatre had allowed the organ to be carried along. Only when it, and everyone else, had been in the foyer for 10 minutes or so was the person carrying it quietly warned that he ran the risk of being charged.

This set off a game of pass-the-organ. Eventually, during a fairly general, slow move up the stairs to the gallery foyer, someone who had apparently seen the police closing in passed the thing to Tony Cook. Cook waved it about at arm's length above his head. Probably, like most people that day, he "made thrusting movements" with it.



COOK, Anthony A.
Cauc. Male.
22 yrs.
Menace to society.

Not for long. After about half a minute, four coppers laid the arm on him. They hustled him off to one side.

Dave Johnson appeared. Yes please, Tony would like a lawyer. This distracted the police, who started to lean on Dave for what they said was touting. A lawyer mustn't advertise, especially when it's a matter of civil liberties in an arrest situation.

All the cops got from Tony was a name and address, and what they gave in return was a swift walk outside the theatre and a threat of arrest for loitering if Tony didn't move on. Tony moved on. The police kept the big organ.

Later, when the case came to court, the police would feel free to say that Tony Cook had not answered questions on his occupation. They would neglect to mention that no such questions had been asked.

xxx

It took the police about two months to decide that Tony Cook, alone out of all the people there at the time, had done enough to be lumbered for offensive behaviour. The offence of behaving in a public place in an offensive manner is created by section seven of the Police Offences Act. Breach it and you can be fined up to \$100, or jailed for up to three months.

By December, the police had decided to serve a summons on Tony Cook for his role in the outrage. They left it with his mum. He didn't see it till he got back from New Zealand early last month.

At the Law Society Advisory Service, Tony was told how to handle pleading guilty, which his adviser seemed to think was the best course. The lawyer suggested to him that he probably didn't really need a lawyer in court.

And so to number 28 courtroom of the Adelaide magistrates court, at 10 a.m. on April Fools' Day.

xxx

W. C. Beerworth, SM, was late, but he worked fast once he got going, and R. V. Cook was under way after a few other small cases had been got rid of.

The police prosecutor recited the names of people who claimed to have been offended by the behaviour under discussion. He also claimed that a party of schoolgirls from Girton School for girls, as it then was, had been offended. Surprised too, I'll warrant. And he told the story.

Beerworth asked Cook if he wanted to say anything, and Tony simply said it seemed to him the police statement had been fairly correct, and pointed out that he had only had the organ in his possession

for about 30 seconds. There were all sorts of quibbles he could have raised. It didn't seem worth it. He sat down to wait for his \$20 fine.

No way. Instead, a short speech from Beerworth, W.C., about Mary Whitehouse. Beerworth concluded that he couldn't let youths continue to do this sort of thing, and with that in mind he sentenced Cook to 28 days' hard labour.

xxx

Twenntty-eeiggghht
dadaaaayss!!!!??
JEEESSUUS
CCHRIISST++++!!!!
TERWENTY-EIGHT
BLOODY DAYS IN THE
BLOODY CLINK???? For
that?
WWWHHHAAAAAATT??
He must have been off his fat
face. I mean, this is insane — I
mean — JJAHHHLLLLL?? I
mean — this guy's supposed to
be handing out a \$20 fine or
something, I mean — for
waving a bit of pink polyfoam
above your head in front of a
lot of old dears and little girls
in grey you go to jail for
twenty-eight days?
JEEESSUUS!!! WOWEEEE!!

xxx

**It's a funny place, jail. They don't just lock you up.
They take your life away. They remove all your decisions.**

Extracts from the judgment of Mr. Justice Wells, delivered in the South Australian Supreme Court on November 30, 1971, in the case of *Cooling v. Steel* (1971) 2 SASR 249...

"It is imperative... that courts of summary jurisdiction should follow practices that will avoid the possibility that a party or witness should feel that he has not been permitted to give a good account of himself because he has been overawed, or he has not been made aware of his rights, or no, or no sufficient, explanation has been made of what is required of him.

"Difficulties arise at a number of stages in the proceedings. I refer more particularly to the typical case of the defendant who attends unrepresented and pleads guilty. It seems to me that the court should give careful attention to the following matters of practice and procedure.

"When the defendant answers to his name and the charge is read, before a plea is entered, the court should make sure that the defendant understands the nature of the charge...

"If the case is to be proceeded with, the defendant should be informed of the seriousness of the charge, and of the penalties that may be imposed... It should be made clear that if a plea of guilty is offered and recorded, the defendant may put matters in mitigation... Before the facts are placed before the court, the defendant should be informed that he is entitled to dispute or comment upon the facts alleged by the prosecutor... If, after hearing the defendant, the court feels that there are relevant areas that he has not covered, he should be invited to cover them...

"... I desire to state as plainly and emphatically as I can that, in my opinion, if prosecuting counsel or a police prosecutor considers that the court before whom he is appearing has, in some way,

failed to follow a procedure that is consonant with the principles and rules that I have been discussing, it would be not only the right, but also the duty, of counsel or prosecutor to speak out. If a court should do other than welcome a reminder from the bar table, and should show resentment or disapproval, then in my respectful opinion that court would be doing less than its duty."

xxx

If there hadn't been someone working on the outside to get his appeal rolling, Tony Cook would probably have had to stay in jail for about a week instead of two days. That was what the interviewing officer at the Adelaide jail reckoned. It's harder to organise things when you're inside. The interviewing officer seemed to think it was not worth the effort and hassle.

Jail's a bit like that. Anything for the quiet life. Probably prisoners who appeal make a hell of a lot of paperwork for the people running the place. And if they go out again after a couple of days, all the work in processing them when they



COOK, Anthony Aden.
Caucasian male.
22 years.
Student.

Your cell is very neat, because last night they told you to use the black boot polish and brush that were in the cell for polishing the floor. If you haven't been there before you're struck by the fact that most of the prisoners more or less assume that they'll be back again after they've been out for a while. The other prisoners sort of hope you won't leave too soon. They'd like another demo, like there was when Medlin was there. A demo makes a bit of a change, livens things up.

xxx

come in has virtually gone to waste, hasn't it. Probably the jail officials were quite surprised that Tony Cook bothered to push on with it.

It's a funny place, jail. They don't just lock you up. They take your life away from you. They remove all your decisions. You wait in a queue to give your possessions over to them. They give you back your cigarettes and matches. Then they send you to another queue to give your clothes away and get some of theirs. Two sizes — too big too small.



COOK, A.A.
Cauc. M. 22
Prisoner.

Tony Cook went into Adelaide jail on a Monday afternoon. By Tuesday afternoon, his appeal papers had been lodged, based on the simple claim that the sentence was, in all the circumstances, manifestly excessive. By lunchtime on Wednesday, it was time for him to go back to the magistrates court to be bailed out. Back to number 28 courtroom.

"I thought we'd be seeing this one again," a court official murmured to Cook's lawyer. (I could name the lawyer, but he's asked me not to. He seems to be afraid of a run-in with the Law Society. It's his life, not mine, so we'll leave it at that.)

The bail application took two minutes. The appeal will come up in the Supreme Court sometime in May. Once he'd been bailed out, Tony Cook had to go back to the jail under his own steam to pick up his things. They're like that.

xxx

Presumably Tony Cook's sentence will be quashed. There is one area of questions.

Could it be that when he sentenced Tony to 28 days, he meant in effect to sentence him to two days plus a lot of hassles getting out of the rest of it? W. C. Beerworth, SM, is, after all, no fool. He knows the ropes. Doesn't he?

AND NOW FOR A SURPRISE....

We reproduce here a card which arrived at the Adelaide University Dramatic Society's office on Thursday, April 11. Curious that. Our lawyer friends tell us that the police ought to hang on to the penis for the appeal. The card was addressed to Mr. A. Cook, Arts Theatre Group, University of Adelaide.

SOUTH AUSTRALIAN POLICE

Property Section
Police Headquarters
1 Angas Street
ADELAIDE, S.A. 5000
Ref. No. A/20985

Please call

model of a penis believed to be your property is now at Police Headquarters, Adelaide. Will you please visit the above Section to establish your claim to same.

This card should accompany all claims.

OFFICE HOURS:
Monday-Friday—9 a.m. to 4.30 p.m.

Signed *[Signature]*
Officer in Charge

SM-8.73 A9242

LOST
1 brown leather bag (shoulder) and 1 black folder on the wall outside the Barr Smith Bottom Entrance yesterday (4.4.74). Bag has great sentimental value please return. Reward of \$15. (To On Dit Office) Rosalie Jarman 8 Sussex St., North Adelaide

23 April: Ron Witton, "Multinationals in Australia" Organised by Adelaide Revolutionary Marxists.

DOES ISRAEL



have a
RIGHT
to exist ?

'Independence is a prize that must be seized.
It cannot be handed down.'

—Ja'for el Askari

— a settler from Ein-Hrod and his son—
1926

One may admire the military record of Israel, the Jewish state that was created by the United Nations in 1948 in Palestine. Four times it has resisted the bloody intentions of Arab forces, yet, let us leave the spectacular aside for the moment and consider the hard realities of the Middle East conflict: the Arab refugees, by what right can certain sections of the Jewish race lay claim to Palestine.

WHOSE HISTORIC RIGHT?

The earliest ethnic identification of the Jewish people as a distinct tribal group dates back to 1800 B.C. when Abraham led his Bedouin followers to the outskirts of the Palestinian area. They were but one of several nomadic tribes in the region. Abraham's descendents migrated to Egypt from which, several centuries later, Moses led them out again.

During the twelfth century B.C. those people returned to Palestine but remained weak and divided until Saul united them into one kingdom. Hebrew power was consolidated under David. Solomon built the first temple in Jerusalem during the tenth century B.C.

"This first united kingdom which lasted less than two hundred years before dissolving into the Kingdom of Judea and Israel provided the religious and emotional basis for Jewish interest in Palestine and Zionist claims to the area" (1)

The two kingdoms then became divided again until in 721 B.C. Israel fell to Assyria and lost its Jewish autonomy. In 586 B.C. the Babylonians took Judea and destroyed the temple built by Solomon in Jerusalem, its capital: the Jewish dispersion now began. Fifty years later Persia captured Babylonia and the temple was rebuilt, towards the end of the sixth century C.B. when some Jews were allowed to return.

From then on Palestine became part of "someone else's empire". It was ruled by empire-builders such as Alexander the Great, the Ptolemies of Egypt. There was a century of Hebrew autonomy from 168 BC to 63 BC, when the Maccabean Revolt was successful; Antiochus had tried to enforce Hellenism in Palestine. However this ended with the Roman Conquest in 63 BC.

In 70 AD a nationwide revolt erupted, in answer to which the Romans destroyed the temple again and killed or enslaved everyone connected with the uprising. Pockets of Jewish resistance survived such as the famous incident at Masada where, having held out for five years against the Roman siege, several hundred zealots and the families committed mass suicide.

In AD 135 the Jews once again drove the Romans out of Jerusalem and held them at bay for three years, that is until the Emperor, Hadrian, recalled one of his best commanders from Britain

especially to crush the revolt.

"The Romans had learnt their lesson — that so long as the population of Palestine remained predominantly Jewish they would have trouble with it. Hadrian therefore ordered the enslavement of all the surviving population. A small minority of Jews managed to escape the Roman vengeance. During the centuries that followed... Jewish life in Palestine did not disappear altogether. Small communities continued to flourish... but Jewish statehood became a thing of the past. The centre of Jewish life moved abroad." (2)

The Palestinian Arab was also a descendant of the Canaanites who lived in Palestine. They remained in their tribal groupings until the early part of the 7th century AD, when by this stage Mohammed's teachings of Islam had united them. Following his death in 632 AD, Mohammed's followers conquered a vast empire, and spread their language, their culture and religion from Spain to Indonesia.

"While Europe slumbered during the Dark Ages, Arab power and civilisation flourished, providing the basis for the revived pride and national aspirations of the Arabs in the twentieth century. The Christian inhabitants of Palestine, mostly descendants of the original Canaanites, became Arabised as did the small Jewish communities". (3)

In 691 AD, with the building of the Mosque of Omor, called the 'Dome of the Rock', near the spot in Jerusalem where Mohammed was believed to have ascended, briefly to heaven, Jerusalem became the third city sacred to the Moslems after Mecca and

Medina. Arab suzerainty ended in Palestine in 1071. The Seljuk Turks were followed by the Crusaders, then the Mamelukes of Egypt, and finally the Ottoman Turks from 1517 until the first World War.

I suggest that it can be seen from the history of the Middle East that in terms of historic right the Arabs have a more valid claim to Palestine than do the Jews. The Arab case is based as we can see, on the continuous occupation of Palestine from 1800 BC until the turn of the twentieth century, when they were still the indigenes of Palestine. The Jewish case is based on a much shorter and disrupted occupation that ended effectively when they were expelled at the point of a Roman Sword in 132 AD.

Thus Jewish arguments such as Professor O.I. Janowsky's, to be found in his book 'Foundations of Israel', that 'there is a tradition that at no time during the long centuries was Palestine wholly without a Jewish settlement' (4) misses the point and cannot rebut the Arab's legal and historic right to Palestine. If they did 'could Scandinavian states have the right to claim half of England simply because their ancestors settled there' (5). As one writer has aptly commented:

"The world would be thrown into chaos legally and politically if every group were permitted to lay claim to an area that its ancestors had possessed at one time in history". (6)

HISTORIC FICTION

It is true that there were groups of Jews and Christians who were given considerable autonomy down through the ages in Palestine, but they

lived in small and isolated pockets of the country; the Jews comprising less than 3p.c. of the population before the First Aliya (first wave of immigrants from Russia escaping the persecution that followed Alexander the Second's assassination) in 1883.

"... the new immigrants found in Palestine an old settlement of some 24,000 Jews dedicated to pious observance and subsisting in the main in utter poverty from charitable collections secured in Europe and elsewhere" (7)

By 1914 they numbered some 80,000 less than 10 p.c. of the Palestinian population.

By fair means or foul cultured western Jews catalysed the British government in the course of the First World War to issue the Balfour declaration. This declaration runs counter to the tradition of English justice, even Lord Balfour, the Foreign Office Minister who published it later admitted this in the following memorandum:

"The contradiction between the letter of the covenant and the policy of the Allies, is even more flagrant than the case of the independant nation of Syria. For in Palestine we do not propose even to go through the form of consulting the wishes of the present inhabitants of the country. The great powers are committed to Zionism and Zionism, be it right or wrong, good or bad is rooted in age long tradition... of far profounder import than the desires and prejudices of the 700,000 Arabs who now inhabit the ancient land." (8)

i.e. the oldest democratic nation in the world went back on its promise to give the Arabs their independant



Above: petrol burning at Jewish-Arab border Tel Aviv 1947

Below: a pre-emptive airstrike ensured Israeli supremacy in 1967

country (in return for Arab blood that was spilt on the side of the Allied cause) by making the 700,000 Arabs who had lived in Palestine secondary citizens in their own country; the 80,000 Jews (the majority of which had arrived in the previous three decades) were to be given a pre-ordinate right to make Palestine their national home; against the wishes of the indigenees.

Such British injustice destroyed Lawrence of Arabia; his promise which he had been authorized to give had proved false.

Funnily enough it was other British Jews who opposed the creation of a Jewish national home. At that point Weizmann's (one of the instigators of the concept) main opposition came from prominent non-Zionist Jews in Britain, who feared that demands for national rights in Palestine for the Jewish people would be incompatible with the desire of Jews elsewhere in the world for equal rights as citizens of the nations in which they lived'. (9)

ZIONISM:

Zionism differs from Judaism in that it is a political organisation: a Jewish reaction to anti-semitism. Whilst Judaism predicts that the State of Israel will only become a reality when the Messiah comes, i.e. an act of divine intervention and as such can be classified as a passive millenarian movement, Zionism on the other hand, whilst embodying the racist nations of Judaism, believes that as the world will never be free of anti-semitism, the Jews by political and physical means must mould their own state in Palestine. That once they have this state to which they belong they can always return, they will no longer be persecuted.

As late as 1942 the American Council for Judaism rejected the effort to establish a national Jewish state in Palestine or anywhere else as a 'philosophy of defeatism', perpetuating the invincible ghetto for non-Zionists. Its

statement of principles included the following:

"In the light of our universalistic interpretation of Jewish history and destiny, and also because of our concern and welfare and status of the Jewish people living in other parts of the world, we are unable to subscribe to or support the political emphasis now paramount in the Zionist programme. We cannot but believe that Jewish Nationalism tends to confuse our fellow man about our place and function in society and also divert our intention from our historic role to live as a religious community wherever we may dwell."

(10) Such statements made on behalf of 93 Rabbis are instructive since they throw a different reading on assertions such as that made by Jacob Tsur in 'Zionism — National Liberation Movement':

"for the vast majority of Jews of all ages religion and nationhood are identical". (11)

In fact one reality that must prove quite embarrassing to Zionists is that a significant proportion of the 80,000 Jews in Palestine at the commencement of the First World War were not Zionists. Indeed, it can be said that most Jews of the Diaspora were not proud of Israel as a nation until after the spectacular six day war in June of 1967. Previously they may have supported it as a kind of insurance policy against future discrimination, but that is another matter.

BY WHAT RIGHT?

The facts are that by naked force this political entity called Zionism has driven countless Arab families off their land in what has proved to be a classical acculturation clash. Our admiration for the Israelis in their persistence to establish a home should not colour the realities of the situation: a technologically superior culture has created a refugee problem and has blatantly refused to compensate the refugees for the possessions they have taken from them — either by political chicanery or naked force.

It would prove tedious and unpleasant for us to go through the 'dirty washing' of the Zionist extremist groups that plagued the 1940's — before the Jewish state became a reality. It suffices for one to say that their tactics in the 1930's and 40's were as equally treacherous as those perpetuated by the Arabs in the 1960's and 70's. It was the Stern and Irgun gangs that blew up refugee ships in Haifa Harbour killing hundreds of innocent souls in the process as well as perfecting the letter

bomb. Furthermore, the reader must colour these recent Arab acts as part of the historical environment. In 1967 the Arab forces — without air power — were completely routed by the Israelis: one of the most spectacular defeats that has ever occurred in the history of war. For a time, the only way the Arab nations could manifest their continued desire to win back the land that they consider is rightfully theirs was by the use of extremist elements.

It would be best to end this article by bringing out what are conceivably the main points at issue.

(1) By force of arms the Israeli Government have progressively enlarged the area of land that was granted them by U.N. mandate.

(2) They have not compensated the Arabs who possessed that land. This brought about in part the 1956, 67 and 73 wars.



— a little worker at kibbutz kinereth

Zionism must be seen in its true light, it can be just as brutal as the Arabs if not worse: its methods of persuasion are far more subtle; propaganda is the key to their success. We have heard a lot about the Kibbutzes yet let it be known no more than 12p.c. of the population live in them; Israel is one of the most urban countries in the world. One may marvel at the industry of this new country: statistic charts look impressive yet it is not through will-power alone that she has proved such a success story. Soiled hands are needed but so too is capital. Primarily it has been American capital that has made Israel the nation that it is today. Through a loophole in the American taxation laws any monetary gift to Israel is tax free. It must be an easy choice for any Jewish in America — such as MGM — to decide whether or not the American tax man or Israel is to get their excess profits.

With the destruction of what had been the richest sector of Jews of the Diaspora (Polish and German Jews) by Hitler's extermination policies, the American Jewry is now one of the richest and influential pressure groups in the western world. Such an appreciation becomes important when one realises that Israel went through a 'stony' period during the late 1950s and early 60s. Whilst unfortunately I could not obtain statistics as to the 'invisible export' of American capital into Palestine during that period it would be fair to say that this phenomena alone ensured its economic survival.

(3) As such it is a classic acculturation problem: people do not own land they only possess it. Possession can only be maintained by naked force.

Because of such realities the Incas in South America, the Red Indians in North America, the Maoris in New Zealand and the Aborigines in Australia were forced to lose the dignity of ordering their own affairs and were either destroyed or subjugated to the whims of their predecessors.

Let us hope that the up and coming Sabras (Jews born in Israel) feel differently from those now in power: that they see the problem through middle-eastern, not European eyes. It is their task to clean up the sociological mess created by Britain and France at the turn of the century: the offering of Palestine, a country they did not own, to two races, at the same time.

The clocks cannot be turned back, a new state lives and breathes in the Middle East; however, it must come to terms with its neighbours. No plane for negotiation will be possible until the Israeli government publicly recognizes the fact that it had an abortive birth: that the after birth, the Palestinian refugees, was of their making.

Until that time, the only moral right that the Jews have to Palestine is by 'force of arms'. Admiration must be divorced from and is separate to the realities of justice.

■ ■ ■
Alex Graeme-Evans



Footnotes

- (1) 'The Arab-Israeli Dilemma', F. J. Khowi, Syracuse University Press, p.1.
- (2) 'Israel', Elizabeth Nussbaum, Oxford Uni. Press, p.36.
- (3) F. J. Khowi, p.7.
- (4) 'Foundations of Israel', Anvil, p.11.
- (5) E. Nussbaum, p.32.
- (6) F. J. Khowi, p.11.
- (7) O. J. Janowski, p.12.
- (8) Docs. on Brit. For. Pol. 1st series, Vol. 4.
- (9) F. J. Khowi, p.5.
- (10) Documents on Brit. Foreign Pol. 1919-39 Woodward and Butler p.256. This statement was made on behalf of 93 Rabbis who were opposed to the Zionist orientated Baltimore Programme.

Students of Italian background wishing to join us in forming an Association to combat the problems of Italian children in our schools: contact Kitto 46 5968.

**WOULD YOU LIKE
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SOME REALLY
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Concert at 1.10 p.m. on 23rd April
in
Elder Hall —

- 1. Dyson — Four Songs for Sailors
- 2. Kodaly — Pange Lingua
- 3. Bartok — Slovak Folksongs.

All conducted by the great Neville Hicks!

Human rights

Rights or liberties

Sir — My critics (5/3/74) all seem to regard Runnymede as having been nothing but a sort of exclusive Baronial Benefit Barbecue in a nice picnic setting. In answer to their allegations of ignorance on my part, may I quote, from Chambers' Encyclopaedia, 1950 Edition, Vol. 6 at P. 677 from the article relating to Habeas Corpus.

This article refers to the writ of "habeas corpus ad testificandum, by which the person detaining another in custody is ordered to bring up his prisoner and to state the reasons for such detention, that the judge may decide on their sufficiency. This 'prerogative writ' is one of the chief securities of English Liberty. By the law of England, as embodied in Magna Carta, no freeman could be imprisoned except for a crime in which he was found guilty by his peers or for a civil debt."

A great deal has of course happened since, but here, one of the most vital concepts of the liberty and freedom of the common man actually began, and we can only pray that things are not now going backwards.

I can only express the horrible expectation that some of my critics (not even excluding dream-time academics) will wake up one morning and find a brand new Commonwealth Department under their beds. There is in these days no more frightening tyranny than the tyranny of a bureaucracy, and particularly of a newly-created Commonwealth one.

J. N. McEWIN

Rights or liberties

Sir — Mr. Roy Green's incoherent ramblings (22/2/74) contribute nothing to a rational understanding of this important topic.

I myself concede to no one a greater reverence than my own for freedom under the law. The purpose of my letter (6/2/74) was to warn people to look with infinite care and suspicion at the Murphy Bill, because it gives us nothing we do not already possess, but on the contrary threatens to destroy some rights we now have.

As a single example, the Bill (Sec. 14) generously gives every citizen (subject of course to certain prescribed restrictions) the right to join a trade union. Only an idiot would believe that this undoubted and undisputed right needed some fancy Act of Parliament to proclaim it.

What the Murphy Bill omits on this topic is a declaration of the right of any person to be protected from being dragooned through force, threat or fear into joining a trade union if he really doesn't want to do so.

The very omission of this fundamental existing right from the Murphy catalogue neatly removes any ground for objection when someone later introduces a Bill for compulsory unionism for all.

A Bill based on the UN Universal Declaration of Human Rights would be excellent stuff for a newly emerging African State, or for some corrupt South American machine-gun dictatorship, assuming, hopefully, that it could ever be enforced. It has no place in a country where the Common Law of England is applied by the Courts.

Here, Mr. Green gets perilously close to insult and contempt when he asserts that "the record of the Courts in this area is one of apathy and caprice."

The ever-vital principles of the Common Law represent the crowning achievement of human genius over the centuries

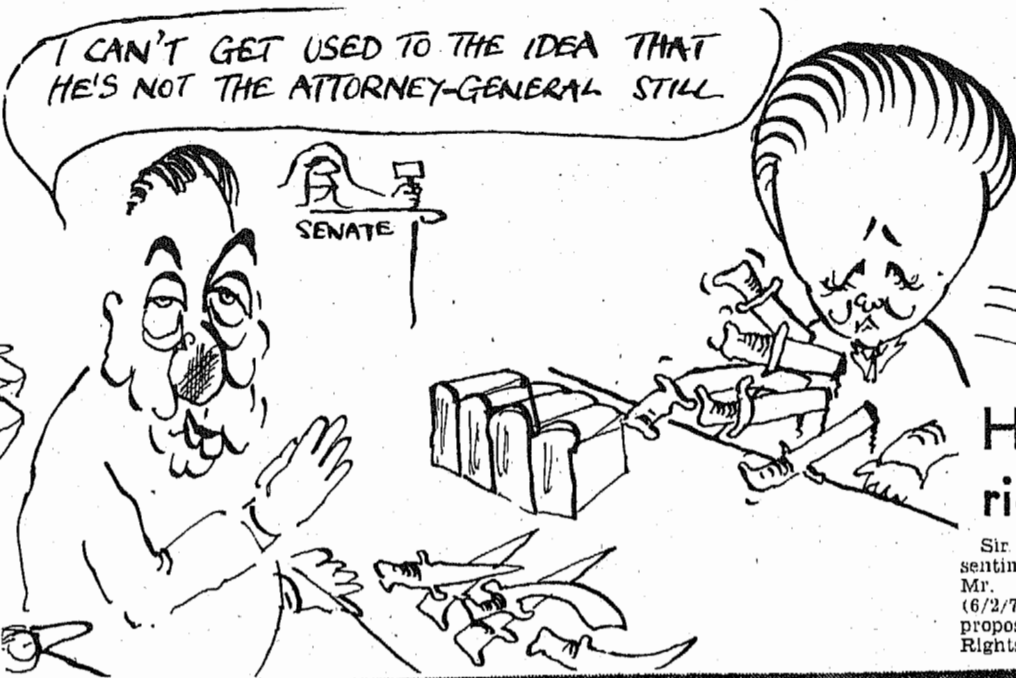
Sir — What rights do we really lack which legislation by a centralist Government in Canberra can really bestow?

There are several examples of suspected rogues enjoying themselves today at the expense of decent members of our community whom they have exploited.

In my view Senator Murphy's projected Human Rights legislation would make it still more difficult to mete out justice in the interests of the community by stifling the process with more bureaucratic red tape.

The reference by Mr. J. N. McEwin (1/3/74) to the disastrous effects of the US situation, where endless judicial interpretations of rights have resulted in inability to vict major c surely points rat denial than an of rights so fa community is c

J. W. Millicent.



LETTERS TO THE EDITOR

Rights Bill 'political false pretences'

Sir — The editorial publicity which "The Advertiser" has given to Senator Murphy's so-called Human Rights Bill is most fitting. The matter is one of vital importance that should deeply concern every citizen, whatever his political views may be.

The title of this Bill is

the great euphemism of the century because, far from creating human rights, it is deliberately designed to destroy them. It is a gigantic exercise in political false pretences. It is only one of the several devious means being generated by the present Federal Government to arrogate to itself by

stealth every possible particle of political power, and to emasculate and finally reduce each of the States to a humble and subservient subsidiary of a vast centralist machine.

Apart altogether from matters which have disturbed Church leaders, this Bill in particular sets out to destroy entirely the power and authority of all State courts and the very administration of justice within the States. It provides that a Federal court can, at the mere instigation of a bureaucrat in Canberra, set aside or vary a judgment given in any State court, quash a conviction imposed by any State court, or order a retrial of any civil or criminal proceeding in any

The Bill would be of infinite danger in the hands of any Federal Government, let alone the present one, the extreme hard-Left Socialism and centralist arrogance of which more and more people are finding to be intolerable.

J. N. McEWIN
North Adelaide.

Green v. McEwin...

in the evolution of concepts of freedom and justice truly referable to the will and aspirations of the common man. No other civilisation has remotely equalled this achievement.

We trace this back to that fateful day at Runnymede in 1215 when King John, grovelling in the presence of his Barons, was compelled to sign the Great Charter of the rights of the common man. Civil wars have since been fought, and crowned heads have rolled in the dust in support of the basic rights then conceived. Neither Parliament nor despot nor judge created these principles. The common man did so himself, risking his life and shedding his blood in the process. The judges have meticulously expounded and enforced

those principles. Let no power-drunk centralist politician now seek to displace them.

What Senator Murphy has publicly proclaimed is his intention to embody eventually in the Constitution itself a bundle of his carefully-edited, political slogans.

This was the ghastly mistake made by the US several centuries ago, leading to the utter chaos in the administration of justice (particularly criminal justice) now prevailing in that country. Judicial interpretation of these slogans has varied from year to year, loading the scales heavily in favor of the major criminal. We want no such tragedy here.

If Mr. Green is still in doubt, let him persuade Mr. Dunstan QC and Mr.

King QC, both as lawyers and as Ministers, to break their tight-lipped reticence, and publicly proclaim in the clearest terms what they themselves really think of the Murphy Bill, under which some second-rate bureaucrat in Canberra will be able, at the drop of a hat, to call in question — not only any judgment or conviction of any of their State Courts, but also challenge the very validity of the laws of their own sovereign Parliament.

We do not want another Runnymede on the banks of Lake Burley Griffin. But it could happen.

To adapt a current witicism, may Gough and his Murphy save us from such a thing!

J. N. McEWIN
North Adelaide.

collapse of feudalism and the emergence of the capitalist system of production.

New needs had to be met. Hence the English Revolution with its transformation of the social structure — including the creation of the Common Law.

So we see that Mr. McEwin cannot even grasp the "concepts of freedom and justice" which he purports to "revere."

These notions are not timeless abstractions corresponding to the "will and aspirations of the common man." They are the adaptation of legal and political institutions to concrete historical economic relations.

As if this were not enough, Mr. McEwin also contends: "Only an idiot would believe that this undoubted and undisputed right (to join a trade union) needed some fancy Act of Parliament to proclaim it." But it did.

Until the 1871 Trade Union Act this "right" was not only "doubted" but viciously denied to workers by both judiciary and legislature. Who could object to its reinstatement?

Mr. McEwin's reference to the Premier and the Attorney-General is utterly irrelevant. Indeed his whole argument reminds one of the old lawyer's adage that if you haven't a case, abuse the plaintiff's counsel.

ROY GREEN
North Adelaide.

'Rights...?'

Common law

Sir — I have always been a staunch admirer of Mr. McEwin's letters to you, but I must protest about his latest (1/3/74).

While being in complete accord with his suspicions of Senator Murphy's Bill, I feel he does not advance his argument by historical fantasy concerning the origin of Common Law at Runnymede.

First, the Magna Carta did not concern itself with the rights of the common man, but those of the barons; it was subsequently interpreted to cover the rights of all land owners, but most certainly not those of the villeins.

Secondly, it was several hundred years later that

'Liberty...?'

Rights or liberties

Sir — The arguments of Messrs. McEwin (6/2/74) and Wells (9/2/74) against the proposed Human Rights Bill contain too many internal inconsistencies to pass unchallenged.

To begin with, it is said the Bill is "deliberately designed to destroy (human rights)." In Australia, citizens have only a handful of individual "rights" — those written in the Constitution. We have LIBERTIES, whose scope are

Human rights 9/2/74

Sir — I agree with the sentiments expressed in Mr. McEwin's letter (6/2/74) condemning the proposed Federal Human Rights Bill.

I concur in this should be proud has never been to abrogate its the democratic — which role, IS democracy— approval to a Bill of Rights in any form.

In so declining, the electorate has proved its wisdom; for it is plain that such an instrument would substantially abrogate the common law; turn every court of law into a political forum and threaten public confidence in the law and its administration.

JONATHAN WELLS
Belair.

ming that Messrs. n and Wells are not y opposed to the arding of human s, one is entitled behind their rheed examine closely ey do not wish to hem entrenched in of Parliament. reasons are offer- e first says no more that the Common hat is the accumu- g wisdom of judges. s us satisfactorily. contention has no ntial basis; the ref- one of apathy and ndly, the Bill would ly give rise to ex- litigation. Again acts (to the wrath /years) are not cor- If they were, the ent would still be al. For what is the of such a Bill if it to give people the opportunity of using it?

The third, and most peculiar, reason states that the Bill would "turn every court of law into a political forum and threaten public confidence in the law and the administration." However, this is precisely the situation which the Bill aims to remedy.

The fourth reason involves a serious misrepresentation of the new jurisdiction of the Australian Industrial Court. Here, Mr. McEwin's disdain for "extreme hard-Left Socialism" masks his own antagonism towards a clear extension of our existing liberties.

With the redrafting of a badly expressed subsection, any further "concern" of religious leaders can only stem from the same antagonism. The opponents of the Human Rights Bill profess to be in favor of "fundamental human freedoms." We should be aware of the contradictions in their reasoning.

ROY GREEN
Nth. Adelaide.

Human rights

Sir — Mr. J. N. McEwin's failure to comprehend the reasons for a Human Rights Bill (6/2/74) is not surprising in the light of his distorted concept of history (1/3/74).

I have always been given to understand that the Magna Carta of 1215, far from being a declaration of "the rights of the common man," was in fact a charter of baronial privileges. The "common man" at that time was a serf legally compelled to till the soil for a feudal lord.

This changed with the

the Parliamentary opposition to the Stuarts produced the legend of King John's grovelling, &c.

If there was any grovelling in 1215 it was undoubtedly that of a number of lords who failed to show up for the confrontation.

R. H. BURNELL
Medindie.

Bill 'is necessary'

Sir — Mr. McEwin, (1/3/74) having dismissed Mr. Roy Green's letter as incoherent rambling, then proceeds to an incoherent and inaccurate ramble through history.

In the squabble that was resolved at Runnymede between the king and the upper crust of his barons and bishops the

common man was neither present nor considered. The value of Magna Carta was that the rights claimed by the barons for themselves later came to be the rights of all men.

The "undoubted and undisputed right" to form a trade union was not obtained until 600 years later, and can presumably be rescinded at any time by a simple Act of Parliament.

The historical inaccuracy of "the ghastly mistake several centuries ago" in reference to the US is too obvious to need comment, except to say that the American Press, unlike ours, has the right to publicise corruption in high places.

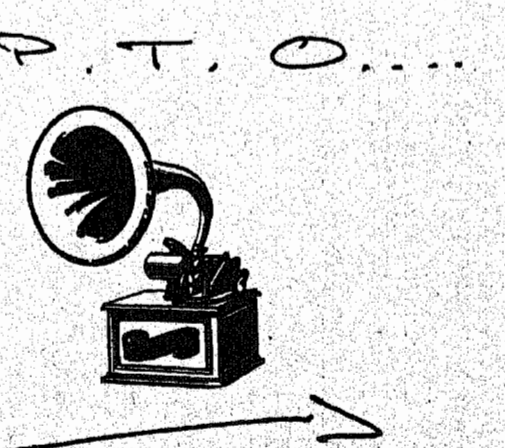
Although I do not recollect Mr. Murphy's public proclamation that he intended to "eventually embody in the Constitu-

tion laws" I do remember his statement that he would consider any alterations to the Bill that were suggested to him.

Hardly anybody would question the legal correctness of our judges and magistrates. What does concern people is the wide differences in the penalties imposed, which seem to be based on the apparent social standing of the accused and his ability to afford counsel.

The Common Law is adequate to protect all citizens who have the financial means to use it. A Human Rights Bill is necessary for those who do not have this advantage — a far larger section of the people than Mr. McEwin realises.

S. A. ARMSTRONG
Darlington.



Rights Bill

Sir — J. N. McEwin (1/3/74) criticises Section 14 of the Federal Bill of Rights, which guarantees freedom of association including freedom to form unions, on the ground that "only an idiot would believe that this undoubted and undisputed right needed some fancy Act of Parliament to proclaim it."

Let him remember the bloody clashes of the 19th century over this issue, and that it was not until 1871 that the Courts, having consistently refused to accept this right, finally bowed to the will of Parliament when it enacted the first Trade Union Act.

Secondly, he criticises the omission from the Bill of the existing right not to be dragged into joining a trade union.

What he omits is reference to Section 5 (4) which provides that "the rights or freedoms set out in this Act are in addition to and not in derogation of any other right or freedom of the individual... as this Act is not intended to exclude or limit the operation of any of those laws so far as they can operate concurrently with the provisions of this Act."

He next attacks the whole concept of the Bill and in doing so demonstrates typical chauvinism. Whereas, he says "it would be excellent stuff for a newly-emerging African State," it has no place in a country where the Common Law of England is applied by the Courts.

Presumably it is many years since Mr. McEwin has experienced what Mr. Roy Green (22/2/74) aptly describes as the apathy and caprice of the Courts in this field.

For years these Courts have held that, even if evidence against the accused person was obtained illegally in contravention of his rights, it could still be used against him subject to a discretion in the trial judge to exclude the evidence if it had been obtained in a manner which was unfair to the accused.

What price, one might ask, the freedoms and rights, so called "enshrined" in the Common Law, if police can act with relative impunity?

Section 42 of this Bill now gives the answer. Evidence obtained in contravention of the rights and freedoms set out in Part II of the Act is not admissible in any Court.

One can agree with Mr. McEwin that it is not desirable that judgments or convictions of courts can be overturned merely by a single judge of the Federal Court determining a case under the Bill, and apparently Senator Murphy is happy to alter this provision.

However, Mr. McEwin's reference to a second-rate bureaucrat in Canberra is a little misleading. Presumably he uses the same words to describe the Ombudsman in this State who performs some functions similar to those proposed for the Human Rights Commissioner.

The fact is that such a Commissioner would have powers and resources not ordinarily available to the individual.

I prefer to trust the explicit provisions of this Bill to the second-rate reasoning and dubious assumptions of Mr. McEwin.

A. S. HODGE
Stirling.

Poor Lionel Murphy is once again having a hard time in Canberra — it is said that he desperately needs to "liberalise" his image after the "ramshackle" Creation affair: to recast his image from a grim and sinister "police boss" (remember folks ASIO were the goodies!). He is endeavouring to pass a Bill of "Human Rights" through Parliament this session, and is being met with cries of opposition (some quite hysterical) from many quarters. Senator Greenwood has claimed the Bill to be "one of the greatest frauds (apart from himself presumably) attempted against the Australian people!" Established members of the legal profession are talking of the Bill as an "instrument of bondage", an "abrogation of democracy". N.S.W. Attorney-General McCaw claims that "Senator Murphy is about to consign us all into perpetual slavery!" Churchmen fear the "death of the family" and "infringement of religious rights"; and so I could rave on with exclamation by some of Murphy's better friends.

(Santamaria, Bjelke-Petersen ("Belching Peasants"), Wilcox, the Melbourne Herald group, to name a few). At the same time, there are a number of less hysterical people who rigidly support the Bill. Our own Professor Alex Castles, sees it as the "most significant statute enacted since Federation."

And on the local scene, Robin Millhouse has been trying to get his "Bill of Rights" through State Parliament since late 1972 — he suspects "political trickery" is preventing its enactment.

So, surrounding the attempts of Murphy and Millhouse to ratify Australia's credentials as a true bourgeois democracy, is a cloud of reactionary opposition. The Bill has become a political issue. Murphy's opponents fear the efforts of our "hard-left socialist Government" to centralize Australia. Millhouse's opponents are less audible, drowned by the Federal debate.



MURPHY'S BILL... In November last year Senator Murphy introduced a Bill for an Act to implement the International Covenant on Civil and Political Rights (and a smaller "Covenant on the Political Rights of Women") by the General Assembly of the United Nations in 1966 — Australia signed it in December 1972, after considerable encouragement.

The Bill attempts to affirm the liberties which are taken for granted at present. It recognizes the traditional freedoms of thought, conscience and religion, of peaceful assembly, to vote and take part in the conduct of public affairs. There are sections on arrest, police interrogation and trial and imprisonment, which are to some extent declaratory of the present legal position. In addition, the right to communicate with a lawyer if arrested is defined (this is not enforceable in all parts of Australia presently). Strict limitations on police search and seizure powers are outlined (which do at the moment). (Needless to say, there has been a reaction by the police). Free legal assistance is guaranteed for those who can't afford it and require a fair trial.

... and MILLHOUSE'S BILL. Robin Millhouse presented his "Bill of Rights" to Parliament in late 1972. It was passed to a Select Committee for "research and review". During the present session, it has been postponed again, for further "assessment". It looks as if Don Dunstan and co., are awaiting a Federal decision before accepting this Bill. Mr. Millhouse accuses the Government of "political trickery", and anticipates an interesting predicament if the Murphy Bill is defeated and his comes up for discussion in South Australia. (He is sure that the Labor Party would not allow him to succeed in passing any Act). Mr. Millhouse's Bill could prove to be a veritable thorn in the side of Dunstan's Government.

BILL OF RIGHTS

what's all the fuss about?

The Bill attempts to affirm the liberties which are taken for granted at present. It recognizes the traditional freedoms of thought, conscience and religion, of peaceful assembly, to vote and take part in the conduct of public affairs. There are sections on arrest, police interrogation and trial and imprisonment, which are to some extent declaratory of the present legal position. In addition, the right to communicate with a lawyer if arrested is defined (this is not enforceable in all parts of Australia presently). Strict limitations on police search and seizure powers are outlined (which courts in Australia cannot do at the moment). (Needless to say, there has been a reaction by the police). Free legal assistance is guaranteed for those who can't afford it and require a fair trial.

The Bill is specific in its protection of minority groups. These rights are "in addition to and not in derogation of any other rights which may be protected under Australian laws" (Section 5(4)). At present, we only have a handful of individual rights defined in the Australian Constitution. Otherwise, we have liberties, whose scope is presently defined by judges.

A Commissioner will be appointed to deal with complaints of infringement of rights. He may investigate and conciliate between the parties, and even litigate. He can choose to refer the complaint to the Australian Industrial Court for further settlement. The Commissioner is answerable to a Human Rights Council. This system is planned to help avoid an excess of costly and complicated legalism. So, we see that Murphy's proposals are hardly as "revolutionary" as we have been led to believe by an aging former Prime Minister and his axe-grinding cabal.

The most important argument for the Bill is that the Common Law, as practised in Australia, does not adequately protect the liberties of all members of society. The Human Rights Bill aims to provide a more solid foundation for legal attempts to defend individual freedoms.

Since the Constitution was established, we have been subject to a Federal system of "responsible Government" — those elected are theoretically responsible to Parliament, and through Parliament to the people. This is seen as a bulwark against the whittling away of our liberties. However, this has not been the case; the elected must conform to the exigencies of a state apparatus. Thus, "political caprice, power and ambition have ravaged the rights and liberties of the ordinary man" (and woman). We need something more substantial and permanent than just assuming Parliament will respond to its "duties". There is no systematic recognition of a right to privacy under Common Law. The Common Law system has failed spectacularly to protect the liberties of minority groups in Australia — blatant inequalities in the treatment of Aborigines, migrants and women illustrate this.

The treatment of criminal suspects is also outrageous — they are very often detained on suspicion, interrogated against their will, denied access to legal advice, searched, photographed and fingerprinted and held in police custody for excessive periods — their "human rights" are trampled on more often than many of us imagine.

Mental patients are another group who have been blatantly discriminated against. The S.A. Mental Health Act can be used to deprive them of their liberty, the right to select or reject treatment, to vote or to possess property. Society drives them into these institutions, and makes sure they stay there!

It is clear that the ever-increasing complexity of capitalism has been accompanied by a corresponding erosion of individual freedom.

The Millhouse Bill is a relatively short, precise statement of human rights, based mainly on the Canadian Bill (1960). He is not bound by any covenant, and is more specific than Murphy on many points — Mr. Millhouse is concerned that there is a "need to protect the rights of the individual in the face of government legislation which is infringing on personal liberty". He sees many statutes serving the interest of the "community" to the detriment of "the individual" — He feels that the Common Law does not adequately protect liberties, and it is too difficult to wade through the Common Law and ascertain what liberties we have. If the bill passes through both Houses, there will be a referendum to seek approval by the masses. They will subsequently have the right to bring action in the Supreme Court in enforcing this Act.

Interestingly, Millhouse intuitively sees Murphy's Bill as "dangerous" (though he was not very familiar with its content). His colleagues inform him that it smells of "centralism" and "the advancement of socialist policies", and is not acceptable. He couldn't elaborate just how it differs from his — but still, whoever said the political mind is logical or rational?

Discussion on the Millhouse Bill has been somewhat stifled by the Federal controversy.

It is arguable whether or not the Federal Government has the constitutional power to introduce laws concerning the rights and liberties of the individual. Traditionally, this is the domain of the State Government. However, under External Affairs power, they can legislate to apply international treaties within Australia. Commonwealth law overrides State law to the extent that the latter is inconsistent. Several Eastern States' Chief Justices have voiced their opposition, some more hysterically than others. Contrary to popular belief, Bray has not expressed an opinion yet! High Court challenges by non-Labor States will probably follow if the Bill is enacted.

Sir Robert Menzies argues against the Bill in strong terms; if it is passed, he feels it opens the door to future Commonwealth legislation over the States — "it is a threat to the whole Constitution and to the integrity and powers of State Parliaments". (Rumour has it that Sir Robert's big effort in the "Tiser" was compiled by "helpers", from extracts of a series of Virginia Law Lectures that Menzies gave when less infirm.

This opposition has been answered by various people, including Prof. Castles. They feel that the dismal record of State legislation in failing to take Human Rights into account in passing laws (e.g. Queensland's racist legislation on Aborigines — see Torres Strait Islanders — see Garth Neitham, *Outlawed* (ANZ, 1973), justifies the Federal "intrusion" into these matters. "The States should not be able to frustrate legitimate efforts to uphold an international agreement by the Australian Government" (Alex Castles, 23/11). One might well wonder whether the continual existence of State laws which do not comply with standards laid down in an International Covenant on Human Rights, can be justified.

The Senate, however, will prove to be a big obstacle. Senator Ivor Greenwood is not terribly impressed. One typically meaningless statement he made recently is that "freedom in any community depends on the will of that community to preserve its freedom...!" Personally, I am surprised at the Liberals' opposition — one would expect that they would be keen to support legislation which is likely to act as a constraint on Government; legislation which affirms the privacy of the individual — I suppose being an Opposition is not easy. After all, the Bill does make the future introduction of compulsory conscription for war and/or "Strength through Joy" Labor camps very difficult!

Dear Sir,

Mr. J.N. McEwin's confusion (8/3/74) could not have been more glaringly demonstrated than by his quotation from Chamber's Encyclopaedia.

It merely reinforced the point already made by his "critics" (3/3/74) that the Magna Carta applied to "freemen", not feudal serfs.

Mr. McEwin's reference to the writ of Habeas Corpus was predictable. However, it bears almost no relation to the present writ which was established by legislation four centuries later.

Finally, Mr. McEwin's retreat to his encyclopaedia was not entirely inept. He managed to omit the following sentence: "This was the rule of law but it need hardly be said that in despotic times the courts could not be relied upon to protect the subject against illegal imprisonment."

In doing so, he very nearly concealed from us the fundamental reason for a Human Rights Bill.

Yours sincerely,
Roy Green.

THE LEGAL SYSTEM — AND PROPERTY! And what of the courts and legal system? Our system is derived from the English legal structure, which evolved over the centuries. Since the 17th century at least the interests of property were dominant. Those lacking property and not engaged in the market were neglected. The Common Law was virtually created at the time of the collapse of feudalism and the emergence of a capitalist system of production. Perhaps the social climate has changed somewhat, but the forms of legal practice have not altered to a corresponding extent. For the poor and ignorant, the courts are mysterious and almost inaccessible. Lawyers have continued to spend most of their time serving the affluent — they have a definite bias (or ideology) in favour of privilege, power and property and hence they are instrumental in the perpetuation of a class society. The see rigorously disciplined against criticising their own legal institutions. With signs of an emerging awareness of social inequalities, legal aid schemes are slowly developing, if only as window-dressing.

INADEQUACY OF COMMON LAW

THE LEGAL PROFESSION... There are a number of objections by prominent lawyers. Many feel that an attempt to specify human rights could lead to confusion and endless litigation. "The price of liberty is eternal litigation" (Lane). Some say the Bill is too hastily compiled, too vaguely worded with too many qualifications — that it promises too much; that the "present procedures of courts are ill-suited to producing judgements of the kind contemplated by the Bill" (Professor Harry Whitmore, N.S.W.) and that the Bill will lead to "uncertainty" in law because of incalculable effects it may have on all legislation now in force — most of these arguments seem to stem from an inability to comprehend the role of the legal process in history's pyand/or an unwillingness to meet real needs in the community.

VAGUENESS

AND SO... One of the greatest difficulties faced when trying to define human rights in an Act of Parliament is that what is one person's view of rights may be another's prescription for human bondage. While some high-minded folk speak out on the evils of homosexuality, of pornography, of lack of censorship, they preclude what others consider as basic human rights and freedoms — of adults to read what they like, and to be practising homosexuals if the choose.

AND SO... The debate will last as long as present society. (After that, other debates ascribing a different context to freedom will take its place). In the short term, it will be interesting to observe whether or not Murphy's Bill will be enacted, and the subsequent developments with Millhouse's Bill. And whether they will provide the grounds for a greater assertion of rights for ordinary people. It will demand a slight change of emphasis in the legal structure which would be out of the question for numerous individuals unless there was something in it for them. At any rate, the debate should have an educative value.

Ultimately, the freedom of human beings rests not upon a form of words, but upon the social climate, which is determined by the structural imperatives of given relations of production.

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AND THE CHURCHES

There has been a loud outcry by the Churches on certain aspects of the Bill. Omission of two clauses from the Covenant on the privacy of the family and its entitlement to protection by society and the state and on equality of rights and responsibilities of spouses as to marriage and its dissolution has been a major source of criticism. Churchmen see these omissions as deliberate attempts to undermine the family unit and marriage, and to liberalize Divorce Laws! Perhaps they missed or ignored, that clause in the Bill which states that "no one shall be subjected to arbitrary or unlawful interference with his... family" (section 19). Another controversy concerns religion — many claim that the wording gives the Government the power to interfere with its practice. "That's how the Soviet Government regulates the Russian Churches" cries the Rev. Bernard Judd. However, according to Murphy, the Bill has tried to achieve precisely the opposite — the wording of the Covenant was considered potentially more restrictive than that of the Bill.

The Catholic Bishops were particularly irate about the lack of statement in the Bill concerning the right of parents over their children's religious education — in fact, this was not included in the Covenant, and is beyond the scope of Murphy's Bill.

Another omission, related to genocide, provoked criticism. Pastor Overduin feels "this omission facilitates government control and promotion of sterilization, of physical or moral defectives, compulsory euthanasia, and abortion if it elected to do so". He also asks if the rights outlined in the Bill extend to the unborn, and calls for elaboration here. He opposes the principle of a Bill of Rights. "The promotion of individual rights at expense of communal responsibilities results in a barbaric and destructive permissiveness!" Strong words — contrast this to Mr. Millhouse's concern....

Senator Murphy has replied to the Bishops of Australia. He feels many criticisms have arisen from misunderstanding of the language and scope of the Bill, and of reasons for departing from the literal text of the U.N. Covenant. He illustrated that the Bill does contain important provisions for the recognition and protection of the family, "and at the same time, welcomes any suggestions that may be made for the improvement of the Bill" — I think we can anticipate a few amendments to remove the misunderstanding.

He has clearly defined for the second time how complacent we Australians can become. Let us not be governed by a despotic power but rather stand up and be counted.

(Mrs.) M. GRAHAM
Lockleys.

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Ultimately, the freedom of human beings rests not upon a form of words, but upon the social climate, which is determined by the structural imperatives of given relations of production.

Human rights

Sir — My congratulations to J. N. McEwin for his reply (1/3/74) concerning the Human Rights Bill.

Let us not be governed by a despotic power but rather stand up and be counted.

(Mrs.) M. GRAHAM
Lockleys.

ADELAIDE UNI FOLK CLUB

Folk dance at Adelaide Uni Games Room on SUNDAY, 28th APRIL from 2.30p.m. to approximately 10.30p.m. "Bog-A-Duck" Bush Band playing. This is the first of the city-alternative dances to Mylor as a venue. Come and Learn as you dance concession to members. Charge nominal.

Pauline McDonough.
See AUF

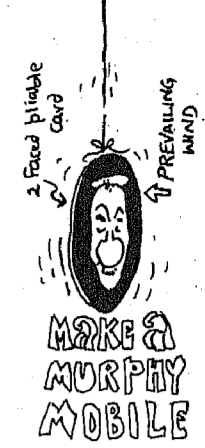
INDONESIAN FEATURE FILM "AKHIR SEBUAH IMPIAN" (G)

Produced May 1973
Announcing the first 35 mm colour Indonesian feature film ever to be screened in Australia. Already acclaimed Sydney, Melbourne, Canberra.

ADELAIDE UNIVERSITY UNION THEATRE
April 22 10a.m. 1p.m., 5.30p.m., 8.15p.m.
April 23 10a.m., 2.30p.m., 5.30 p.m., 8.15p.m.
A 2hr. Indonesian dialogue film about the love of a Jakanese for a blind singer.
Tickets at the door with a 12 page Indonesian dialogue booklet that can be collected from 16th.

WANTED FEMALE DOMESTIC HELP

DUTIES: To help with housework and correspondence school lessons.
LOCATION: "Quondong" station, 100 miles east of Burra.
PAY: Approx. \$30p.w. with food and board provided.
The position need not be permanent; it is an ideal working holiday in the bush. Start us soon as possible.
CONTACT: Chris Findlay
Ph. 74 2922
or c/o Student Activities Office.



Australian Union of Students

MONDAY 22

...1.00p.m.

lawn meeting

AUSTRALIAN UNION OF STUDENTS SOUTH AUSTRALIA

Enthusiastic AUS Regional officer S.A. required to work in S.A. region as both Activist-Administrator in areas of AUS and regional concern — Education, Welfare, Culture, Campaigns etc. Subject to election, responsible to AUS & Region.

Salary \$3050 adjusting.
Applications/Enquiries Ralph Breechmore.
AUS-SA. SAUA Adelaide Uni North Terrace, South Aust.

union house ... march report



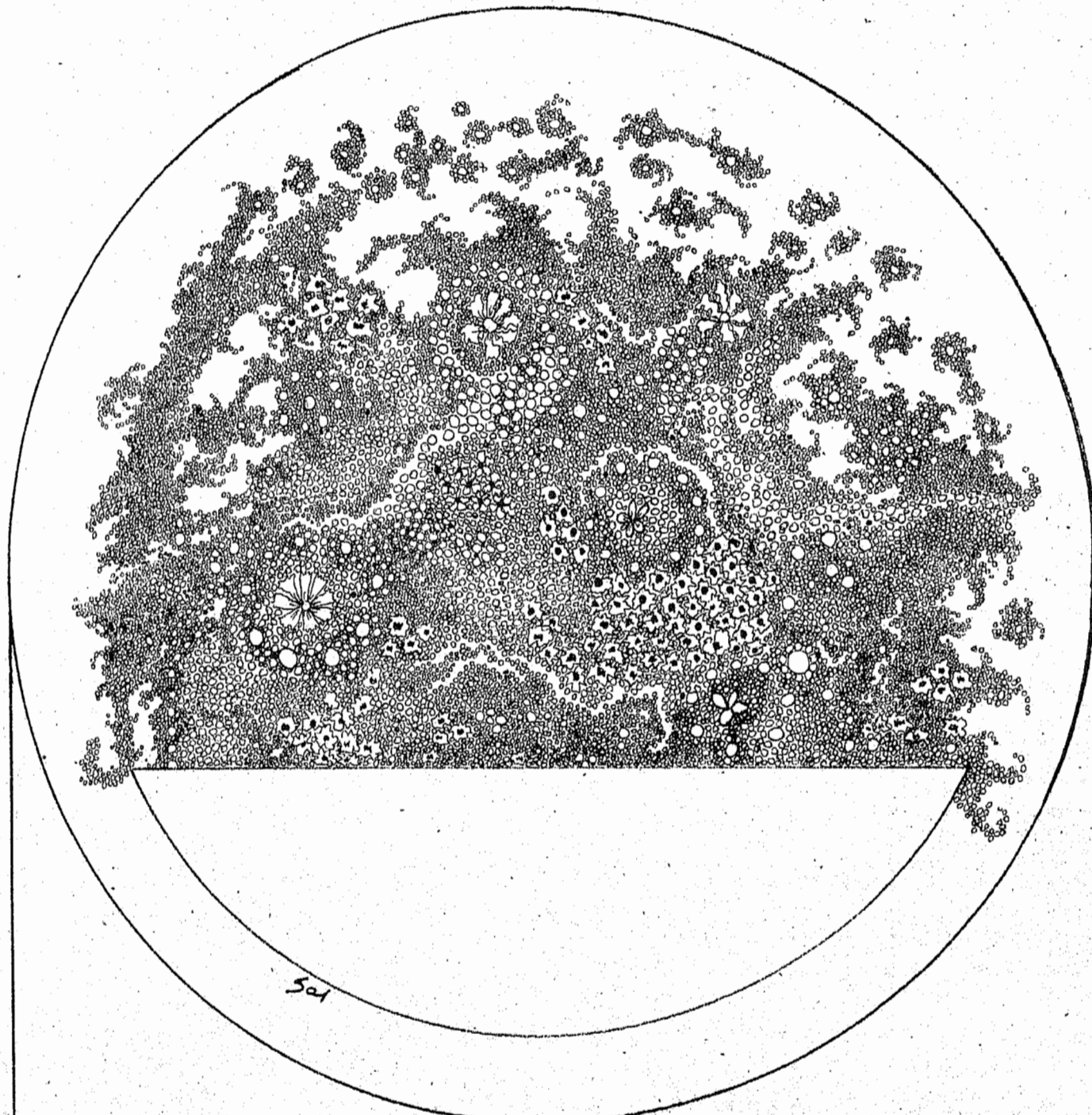
Matters concerning the House Committee this month were a revision of the hiring charges for use of rooms within the Union, and the importance of maintaining adequate security for the Union when large numbers of people are involved.

We anticipate that the present rates, struck in 1971, will be subject to increase in order that we might keep up with and contribute to the Whitlam Labour Inflation so deplored by the Chairman of the Union Theatre Committee. However, it will not mean that student groups will be charged more: their only costs will be stewards' overtime beyond 11.00 p.m., and at weekends. The other categories of user we expect to recognize are University or associated groups who will probably be charged at cost to the Union, and outside groups who will have to pay commercial rates which imply huge profits for the Union. Notwithstanding this student groups will continue to obtain first priority for room bookings.

The House Committee's attitude to security for balls and other large functions differs from that common to most organizers of such functions. Our concern is to serve the interests of the majority of Union property from damage, and although this includes stopping gatecrashers, there are other more important aspects, such as keeping people off the building site. We certainly don't want a recurrence of an incident of a few years ago when a ball goer, in a fit of drunken bravado, tried to climb up a crane, only to fall off and kill himself to the dismay of everyone concerned with the function.

Anyway, on that rather morbid note, I have much pleasure in closing this report.

R. J. McGowan
Chairman.



* education fair *

25th april

- IT'S ABOUT -
- STUDENT RIGHTS
 - CAN EXAMS BE JUSTIFIED ?
 - STREAMING
 - COURSE CONTENT
 - FUN AND PARTICIPATORY EDUCATION

LOTS OF DISCUSSION OF EDUCATION POLICIES BY POLITICAL GROUPS

* BE IN IT !!! *



GORDON BRISCOE

Mr. Briscoe's speech was mainly on the Aboriginal Affairs Department which was the same old crap and not worth printing anyway.

Mrs. Nancy Skut, a member of number 2 area of the N.A.C.C. brought quite a few things to surface, one being the fact that some of the Aboriginals at Shepparton are so far behind in rent because the M.O.A.A. has been just letting them go without any help whatsoever, and people have been getting up to \$200 behind in rent, plus a lot of Blacks who have died at Lake Tyers were not allowed to be buried on their own ground, one undertaker from Bairnsdale has been stopped

through the help of the M.O.A.A. by Mr. Reg Worthy burying people at Lake Tyers. Mrs. Skuta said that at one stage they had to bring an undertaker from Morwell 200 miles away to bury someone that same day after the burial the undertaker died on his way back to Morwell from Lake Tyers.

Peter Kanoa

Mr. Kanoa was speaking for Mr. Jim Berg of the Aboriginal Legal Service, and didn't have a clue as to what was really going on around him. He works at the Legal Service and constantly stated that it was staffed by whites. Mr. McGuinness had to point out to him that it is staffed by blacks, (and even gave him

their names) except for two—Miss Wendy McGrath, and the Solicitor, Mr. Phil Molan. Mr. Kanoa was asked, 'Are you there for the purpose of helping blacks?' His reply was yes, but when asked, 'Why is there so much individual persecution in the Legal Service,' he answered by saying that if a black gets into trouble, we will bail him out, but if a black keeps on getting into trouble we will leave him in the nick as we have no time for constant trouble makers at the Legal Service.

Man, I would really like to see their constitution down there as they are there to help blacks no matter how bad his or her record is, yet they have the nerve to say that there are no complaints about the way

the Legal Service is being run. No wonder there are so many Blacks in jail when our own Legal Service has this racist attitude toward their own colour, so who is really racist?

Mrs. Margrette Tuck

Mrs. Tucker is from the Women's Advisory Council. She spoke on the funeral funds and the passing away of a very dear friend of all, Mr. Con Edwards, one of the founders of the A.A.L. along with Mr. Eric Onus and Mr. Ebon Lovett. Mrs. Tucker asked through Mr. McGuinness that each organisation put in \$50 per year toward the funeral fund. All in attendance agreed without reservation. Mrs. Tucker also stated her

disappointment concerning all the conflicts between the different organisations and only hopes that she lives for the day when she sees Blacks running their own affairs and living happily as in the years gone by.

Mr. Davie Kirk

Mr. Kirk of the Evangelical Fellowship, spoke of the need for unity, with a Christian outlook, with all Aboriginal people, but he does not want any part of the Black Panther Movement. The impression he gave was one of utter confusion.

The meeting had closed on this note and once again it left one to think what a waste of time these meetings are.

Footnote

Just about everything that was put across with regard to Aboriginal land rights and black organisations being run by blacks the various Black militant groups were trying to do three years ago and are still trying to do, so why don't all these black organisations give credit where it is due and start realising that the Black Panther Party and other militant groups are fighting for these causes in a much harder battle. But how can they succeed in doing any good in their fight for Black Rights when their own colour wont stand behind them, united, as one.

Note: Ambrose and Brian, both Aboriginals will be writing for the ANS.

Ambrose Golden—Brown
La Trobe Race Relations
Field Officer.

Brian Lovette,
A.N.U. Race Relations Field
Officer.

VICTORIAN BLACKS MEET

Extraordinary meeting called by Eric McGuinness, 20.2.74

The meeting started about 8.30 p.m. the first speaker for the night was Eric McGuinness from the Housing Co-operative. Mr. McGuinness went into his speech with no holds barred, he spoke of the housing situation in Victoria and the over-all inadequate role the Ministry of Aboriginal Affairs is playing, and has been playing, all these years. Black Affairs, he said, should be dealt with by the Blacks through the Blacks for the betterment of the Blacks. We are not little children who need to be lead by the hand and told how to run our own affairs. There was also a motion put by Mr. McGuinness that, 'all Aboriginals employed by the M.O.A.A. resign from their immediate positions until such time as employment is open for them at other Aboriginal organisations. Also that the

members of the Aboriginals Advisory Council step down as there is no need for them to exist now that the N.A.C.C. is in effect and there is no need to operate two advisory councils one federal and one state, as we can get more action through the N.A.C.C.' Mr. McGuinness stated that if these motions be passed, any Aboriginal seeking advice through the M.O.A.A. will be black listed and shall not receive any help whatsoever. That motion caused some controversy raging throughout the crowd in attendance, as many people did not appreciate the fact that the word Uncle Tom was directed at them, also a lot of people did not appreciate the thought of being without a job. That motion was not passed as a lot of the Blacks thought that the whole deal was a farce. Eric tired constantly to get the motions over as quickly as possible as we have been waiting 200 years now and the time for waiting has to be stopped right here and now,

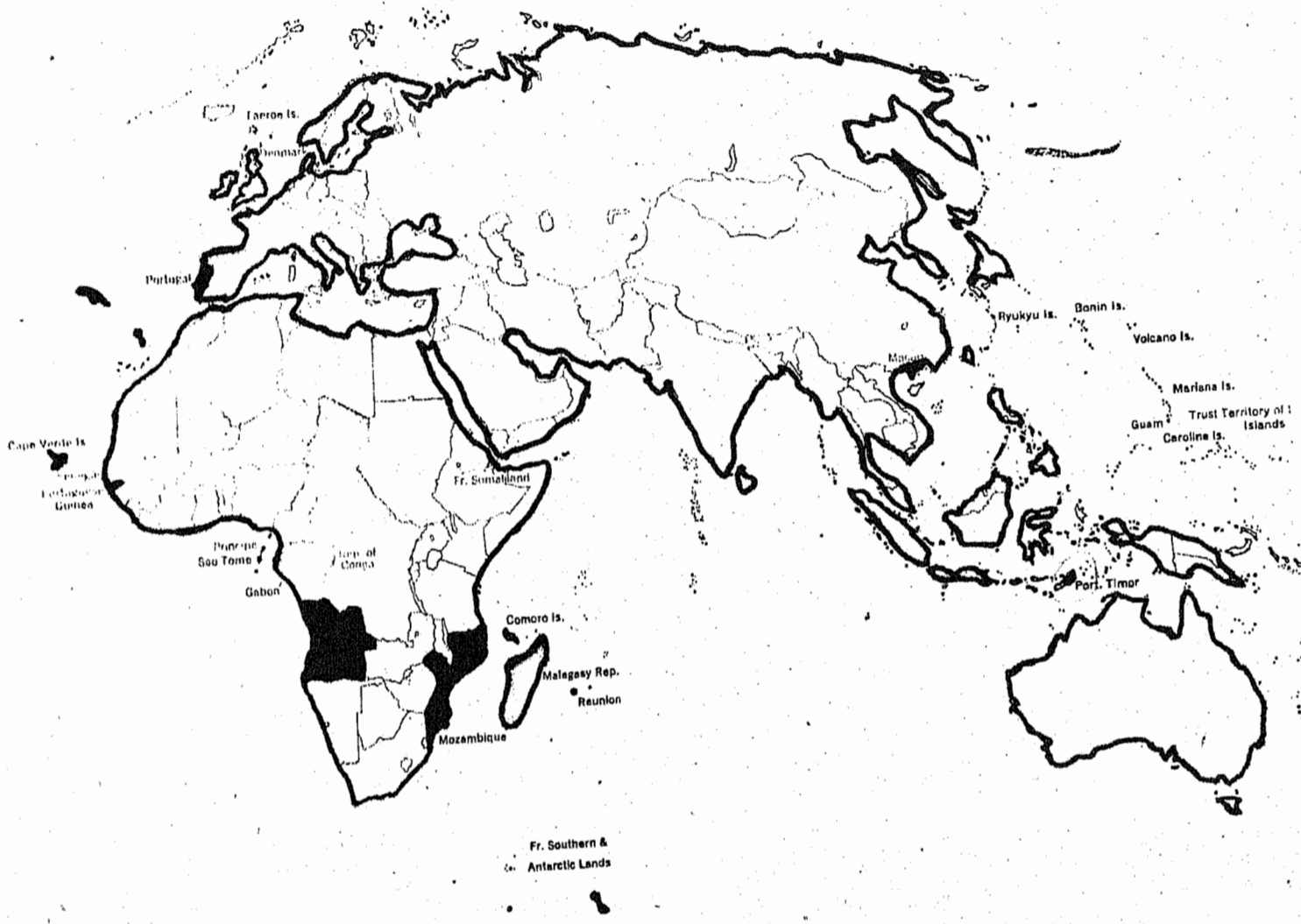
but the people, many of them who have no idea of what Mr. McGuinness was really trying to get through to them, were for their own betterment, but they still remained ignorant to the fact of the motions. And would not let the motions be passed as the people from different organisations did not represent all the blacks in Victoria. So they decided to get the different organisations to go back to their individual sections and get the blacks to voice their own opinions and to write down their own votes.

Mr. Stewart Murray

Mr. Stewart Murray's speech was more or less on the same basis as Mr. McGuinness's. Mr. Murray pointed out the fact however that he had resigned from the advisory council because of the racist attitude by the M.O.A.A. and that it was the best thing he has ever done in his life. Also that if the rest of the advisory council had any guts, they would do the same thing as he.

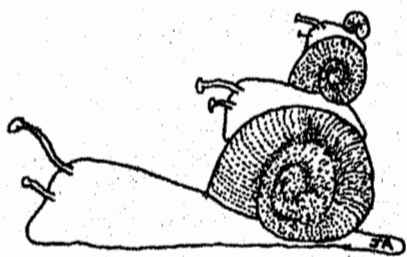


THE COST OF COLONIALISM TO PORTUGAL



While the Portuguese government is trying, and so far with much success, to get itself associated with the European Common Market on terms likely to be far more favourable than those conceded to Nigeria or Ghana or associated African states, it may be worth considering that government's financial position. The terms now envisaged or agreed for Portugal are calculated to improve that position, and this improvement is probably indispensable, as things stand today, to the economic survival of the present Portuguese regime. Why is this?

The basic reason for Portugal's financial distress lies, of course, in the country's economic backwardness, deriving from a semi-colonial relationship with the 'developed' countries that benefits only a relatively narrow stratum of rulers and other beneficiaries. These live well, and have power and comfort. The vast majority of Portuguese, on the other hand, live badly and perhaps as many as two Portuguese in five remain illiterate. Recent economic expansion had been widely called development, but the term is a misnomer from any real national standpoint. What has been happening (as happened in many African colonies in the past) is that the existing system of exploitation has become larger and stronger. But to call this development in a national sense is merely to mask the ugly truth with a kindly facade.



Yet the more immediate reason for Portugal's distress today lies in the regime's colonial wars in Africa. Ritually, from year to year, the Lisbon generals and politicians assure themselves and the world that these wars are being won, that Portugal can meanwhile 'bear the strain of defending civilisation in Africa', and issue each other with a fresh crop of medals and congratulations. The tied and heavily censored, if not altogether terrorised, Lisbon press goes through its usual formalities, and all is then said to be well. Recently, for example, the general in Guinea-Bissau, Antonio Spinoza, retired suddenly and unexpectedly from his command, it being announced from Bissau that he was 'suffering from exhaustion'. Back in Lisbon, however, the regime and its press hasten to welcome him as a 'conquering hero' who has merely received the promotion and recognition that his exploits deserve. This may fool someone somewhere: there is no reason for us to be fooled.

The facts of the matter are in the statistics, even in the carefully sifted statistics of

the regime itself. Thus the *Diario do Governo* has lately issued figures of the greatest interest. It not necessarily trustworthy, they can be taken as not overstating the truth. They show that the trumpet blasts of victory that are continually coming from Lisbon are strong in wind, but weak on meaning.

Some of these figures, among the more interesting, relate to expenditure on colonial warfare in Africa. They show that the year 1973 (partly spent, partly allocated in budget estimates) has brought a sharp increase in this spending, which now reaches an all-time high. Consider only the totals for three years:

1971: Army 2,643.2 Air Force 610.4 Navy 295.3 Totals 3,549.3.
 1972: Army 2,619.4, Air Force 583.6, Navy 301.01, Totals 3,504.0.
 1973: Army 3,559.9, Air Force 641.5, Navy 349.4, Totals 4,550.7.

MILITARY SPENDING IN MOZAMBIQUE

More detailed figures show that the main reason for this sharp upward move in military spending has lain in the need to try and cope with the renewed successes, especially in Tete District (site of the proposed Cabora Bassa Dam that is to fuel South Africa with electric power), of the Mozambique Liberation Movement. Thus we find that spending on military needs in Mozambique increased from 1,303.1m. escudos in 1972 to

2,204.7m in 1973. This, we may note, came exactly one year after Portugal's commanding general in Mozambique, Kaulza de Arriaga, (now back in Lisbon, like his colleague Spinoza), declared that the war was more or less over, and there was little left for him to do but clear up the mess.

Other figures are also interesting. Just at present, for example, Portugal's men in Angola are again busy proclaiming that the war is more or less over there. Yet we still find that military spending in Angola increased from 1,925.1m. escudos to 2,037.3, reaching the highest figure ever spent there save in 1971, when the expenditure was fractionally higher. Again, in Guinea-Bissau, Spinoza's 'hero's welcome' in Lisbon goes hand-in-hand with a very notable increase in military spending in the territory where he is said to have 'destroyed' African resistance. Thus we find that it rose from 169.0m. escudos in 1972 to 196.8m. in 1973, nearly all of this increase being devoted to the Portuguese navy, now presumably very well aware of the danger in which it stands there.

POOR PORTUGUESE BECOME POORER

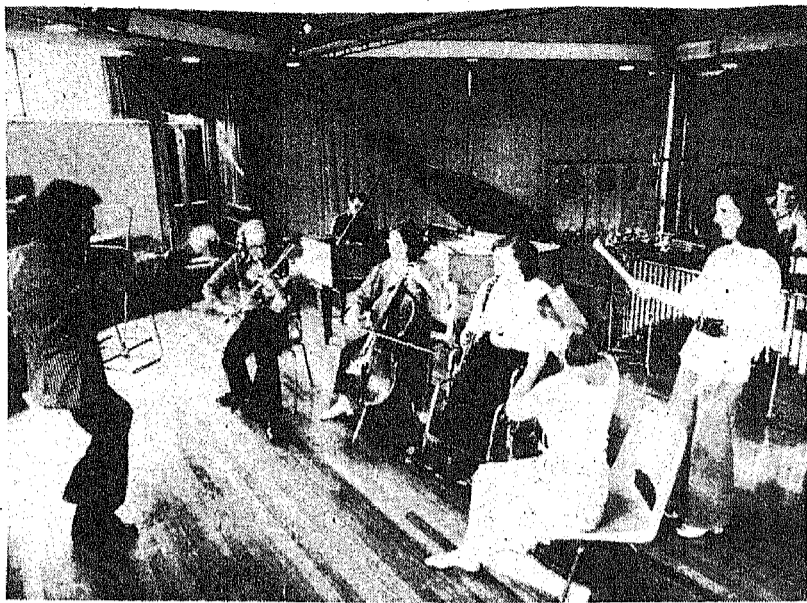
One or two other points deserve African attention. Military spending in the Cape Verde Islands also rose significantly, and once again on the naval vote. The

Mozambique expenditure increase, on the other hand, was almost all on the army vote. The pattern seems clear. Unable to make any progress on the mainland in West Africa, the Portuguese are preparing to use their offshore islands as 'rear bases of reaction'. Their navy is still a small one, but is nonetheless becoming a more effective force than ever in the past.

What all this means to living standards in Portugal can be guessed from the scale of this 'national' effort. But the British Institute of Strategic Studies has lately made an estimate in figures. For 1971, in this estimate, total defence expenditure is said to have equalled 398m (US) dollars. That is 41 dollars for every Portuguese man, woman and child, and may well be an understatement of the truth, given that a great deal of Portuguese military expenditure goes into votes that are not labelled as being military.

Three conclusions appear unavoidable. The Portuguese are poor and backward because they live in a semi-colonial condition. This backwardness is heavily accentuated because their regime is heavily engaged in colonial wars. The regime can carry on because it receives many kinds of aid and support from its 'developed' partners, and notably, of most recent day, by way of favourable terms of association with the Common Market.

— Basil Davidson



The Fires of London, being reputedly very innovative in their interpretation of classical music, I must have been at their most traditional concert.

Bach Prelude and Fugue in C Minor, Schoenberg Webern Kammosymphonic, a very ambitious undertaking to play, and Olivier Messiaen's "Quator for the End of Time".

Olivier Messiaen's "Quartet for the End of Time" was strange and transcendental. He has written music which he describes as religious in 'a mystical Christian Catholic sense'. He feels that music should express a feeling that is somehow religious, and he looks to plain chant and Hindu Ragas as a source of melodies and unusual contours. Music is for him a language which "may open a few doors, take down some yet distant stars". He acknowledges influences in various people, musicians, "Shakespeare, the Holy Books", birds, Russian Music, Debussy, the Mountains of Dauphine, and finally all that evokes stained glass and rainbow. . . . Talking about his musical language he says he listens to bird songs. "Listen to the birds, they are great masters."

The glistening effect he wants to create he says is impossible to achieve since it lies in certain mathematical

impossibilities of the modal and rhythmic domains. In places the Quartet evokes the same feeling as Scriabine or Stravinsky's "Rite of Spring". Altogether a fragile contemplative music.

The Quartet is a strange rainbow. The two movements Lonange a l'Eternite de Jesus and Lonange a L'Immortalstie de Jesus, the first a solo for Cello and Piano, the second for Violin and Piano, both progressions of several different notes, repeated and developed in different harmonisations, but forming a great moving chord which penetrates everywhere.

The clarinet solo in Abime des Oiscaux", a shrieking penetrating note repeated, the Abyss of Time, and then the notes of birds, free, and the inescapable note heralding time again. Messiaen says the birds are the opposite of Time; they are our desire for light, stars, rainbows and jubilant voicings.

The music is a language. In Messiaen's case, an act of faith? The work was originally written and performed in a prison camp during the last World War. This it is suggested, heightens the aura that decidedly surrounds it already.

jazz, rock & blues

last year we put on bands like ariel, makenzie theory, and many more... this year we are keeping up the same standard... so remember to check our billboard on the barr-smith lawn for details of each week's concert. friday lunchtimes... 1.00 pm - 2.00 p.m. Union hall.

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THE IAN ROSS CONSUMER GUIDE

MOTT: (MOTT THE HOOPLE)

Featuring 'All the Way from Memphis', an instant classic, these punks could turn out to be really important. At a time when Jetho Tull, Yes, etc., meander on seemingly for ever this almost forgotten English band will scare the shit out of your cockroaches. Buy it before Columbia deletes.

WAKE OF THE FLOOD: (GRATEFUL DEAD)

..It doesn't matter what they turn out, Dead freaks buy it and wander about glassy-eyed for days with strange smiles on their faces. If the guys in this band get themselves laid back any further they'll retire.

VALLEY III: (IAN MATTHEWS)

..After years of threatening to do it, Matthews has finally made an excellent album. This is what all those pretentious cosmic cowboys think they're doing.

BETTE MIDLER (Bette Midler)

When David Bowie heard this he reportedly shit his pants; when Sam Reed heard it he vowed to give us Mandrax forever. If you don't have it by now, you mad things, then you don't know what you're missing. If Bette shook her ass at the Festival, Tony Steel might suddenly discover where the people are.

LAST TRAIN TO HICKSVILLE: (Dan Hicks and his bat tricks)

..The tragic breakup of 1973. On the other hand it seems hardly likely that they could get any better. This and the 'Striking it Rich' album have established Dan Hicks as a criminal rock figure of 70's. But I wonder if you dumbos understand?

TUBULAR BELLS: (Mike Oldfield)

..This record has been available for some time, but it's not too late to say what has to be said. Mike Oldfield is a cosmic pain in the ass. Next you'll be telling me that you enjoyed 'A Passion Play'.

MARIA MULDAUR: (Maria Muldaur)

..One of the best albums of 1973. In a broad sweep of the roots of American music Maria outsings Joan and Judy to come from almost nowhere and emerge as the most important new interpreter of them all. I dare ya' to not get as she sings "Don't you Feel My Cry".

(Joni Mitchell)

..Joni does it again. After "Blue" and "For the Roses" I was almost waiting for a bumper. Do you suppose these chicks are gonna be the real revolution after all?

(Records officially hassled from MOTHERS) =



BERKELEY BARB

Bob Woodward is a reporter. He is 30 years old and works for Washinton Post. Last year Woodward and his associate Carl Bernstein won a Pulitzer Prize for writing a series of articles on the connections between the 1972 burglary of the Watergate Hotel and covert activities of the Committee to Re-elect the President [CREEP].

..Governmental sabotage was the big story in the world of Pulitzers and Presidents last year, but in the alternative press it is old, if on-going, news. Papers like BARB have been filled for years with harrowing tales of agents provocateurs, informers, wire tapping and fraud, and for years those reports were dismissed as paranoia and propaganda.

..But in 1973, thanks in part to Woodward's reporting, paranoia became legitimate. It's now respectable — and fact becoming obligatory — to believe that the President is a crook, that the energy crisis is a hoax and that civilization as we know it is inexorably coming to an end in small instalments.

..So what took them so long? ..A member of the audience raised that very question at Woodward's talk in Pauley Ballroom last week and Woodward, to his credit, gave an honest answer.

.. "The underground press was largely right about governmental sabotage but the country didn't get upset because it was the Left that was being sabotaged," Woodward said. "The country got upset when it was the broad centre, with its political institutions, that was attacked.

.. "The Washington Post is a centralist paper and I'm a centralist person. That's the trouble with the Washington Post and people like myself. When we first heard of the dirty tricks being used against the Left we didn't care, because they weren't directed against us. We figured, 'Well, that's a fringe element.' It's something that calls for some introspection on my part."

.. Woodward's good-natured candor was in evidence throughout his Berkeley talk. He was shy and honest and quick, looking the very image of a mild-mannered reporter in an ill-fitting suit and a blue shirt. The audience liked him. Even the hardbitten underground photojournalist sitting next to me liked him, though he was later moved to refer to Woodward as "Just a reporter."

Just a reporter! Why, this is an age when reporters are making news as well as reporting it, shedding the traditional anonymity of the profession to become public figures — the reporter as superstar. The media is increasingly fascinated with training those video Pot-A-Paks on its collective navel, with the predictable result that those conspicuous consumers of pulp and electronic input, the public, are becoming interested in the conveyers of information as luminaries in their own-right.

.. Now, Bob Woodward, as I've noted earlier, is no flash. But some effects of the fame the Pulitzer brought was bound to rub off. Woodward has found an interesting second job as a public speaker visiting, among other places, Michigan and Mexico, to retell the story of how he and Bernstein pried the lid off the Watergate coverup.

It is a story of afterhours interviews, official denials that did not add up and anonymous tips from up to 75 individuals. And it is a story of threats. When Woodward and Bernstein confronted John Mitchell with some particularly damaging information about his own involvement in illegal goings-on, the former Attorney General hissed: "If you put that crap in the paper,

Katy Graham (Washington Post publisher) is going to get her tit caught in a big fat wringer." The Post printed it anyway and the erstwhile Watergate "caper" hlew wide open.

.. Woodward says he and Bernstein were not further threatened in later stages of the investigation. Especially after a stranger offered to sell Bernstein some grass on the steps of the Post building. "Still, we were able to do our job," Woodward said. "People returned our phone calls. No one broke our legs. It's still a free country," he concluded, voicing "muted optimism" that all will turn out well in the end, and that the full Watergate story will come out.

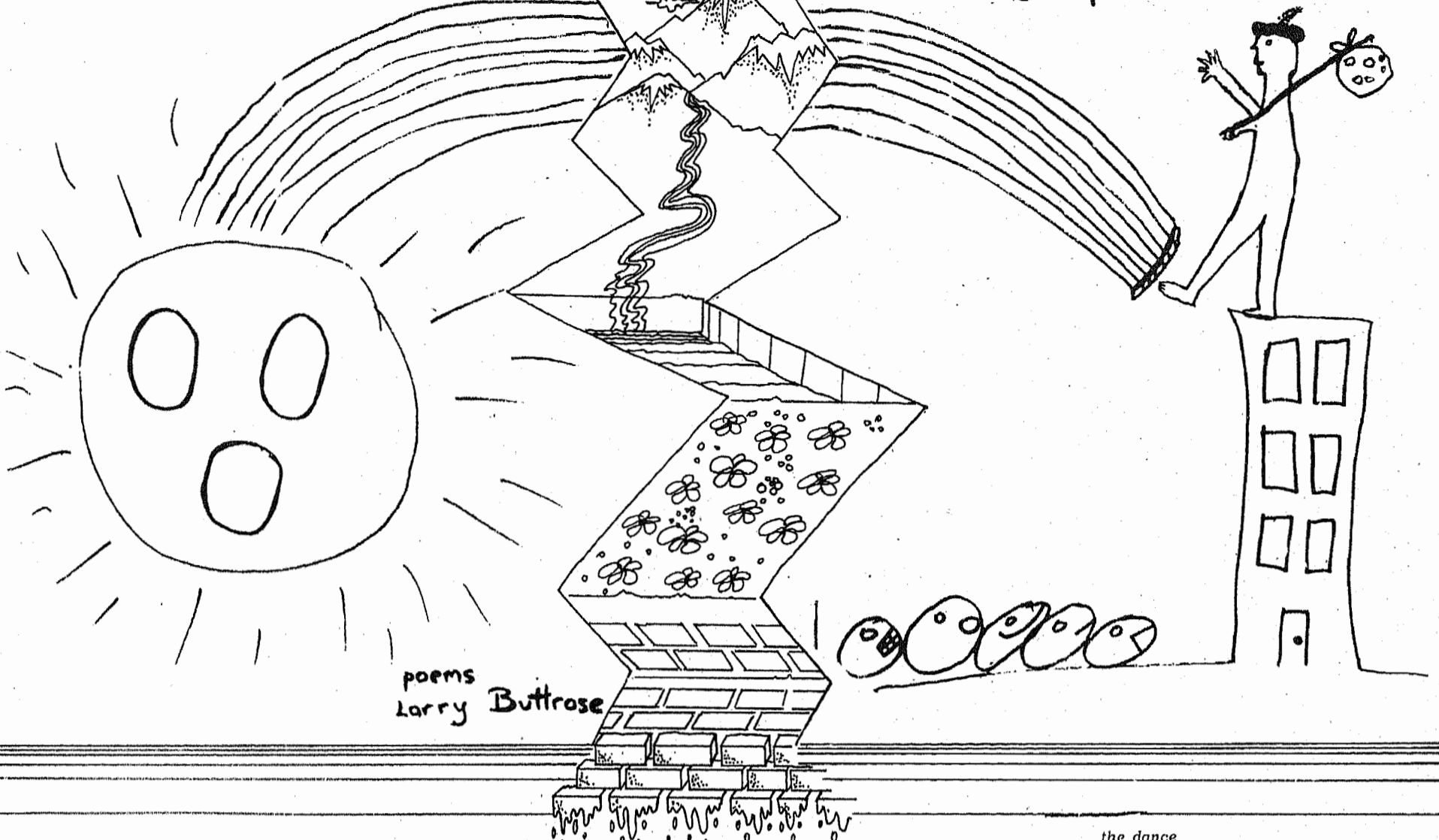
.. That it has come out even this far is no tribute to the captive Washington press corps, however. Woodward and Bernstein half-stumbled onto Watergate as crime reporters. Teddy White (author of all those "Making of the President" books you had to read in high school) didn't break the story. No White House correspondent broke it. Woodward reports that only 14 of Washington's 2,000 reporters were assigned to work on Watergate, a task Woodward and Bernstein expect to be doing "for at least another 11 months, investigating the people around the President."

.. Woodward castigated the mainstream media for doing a "pathetically poor" job on Watergate ("When Ron Zeigler comes in with his patent leather hair and says 'The moon is green,' they go back and write 'The moon is green'"), but defended the court decision that compelled another investigative reporter, Earl Caldwell of the New York Times, to divulge his sources for a series of articles about the Black Panther Party.

.. Woodward maintained that "a reporter shouldn't be in a privileged position when a crime has been committed and there is no other way to get the information." Caldwell, for his part, refused to divulge his sources, claiming the protection of the First Amendment. He lost at the Supreme Court, however, in a pivotal decision that may go a long way towards shaping the futures of other investigative reporters like Bob Woodward.

Sarawak Lunch
May 5th.
16 Flinders Street
Kent Town!

across the rainbow one steps



ONE Steps Across the Rainbow

the dance

Middy Impressions of Brautigan and Adelaide University

toodeldoo
silver shoe
tho' i see

you've clean underwear
your family screams
and at
Tripping Tree Green
you lost
your directional stair
rainbows
aremade of rain
mixed with a little light
they are not heavy
one step
two steps
one steps across the rainbow
in a dance of teeming rain,
dancing to
the depths of darkness
the peaks of gold
the grail
standing
atop
the building
shaking
unsteady
a boot

from steps i watch
the library-leavers
who do not look up
from their shrugged shoulders
and multi-coloured shoulderbag lives
filled with Penguin Classics.
Leaving' I am not so easily fooled
and look up at
the railing:
someone is watching:

we walked awhile in darkened ways
to the soft sweet core
of yesterday to the
old long song of the
sun sea spray and
we came to the light
at the end of the song
the band played its last note
the music was gone
and we walked in time
to the evening dew
to the soft choruses of silence
we come scattered and few
to that clearing we have sought after:

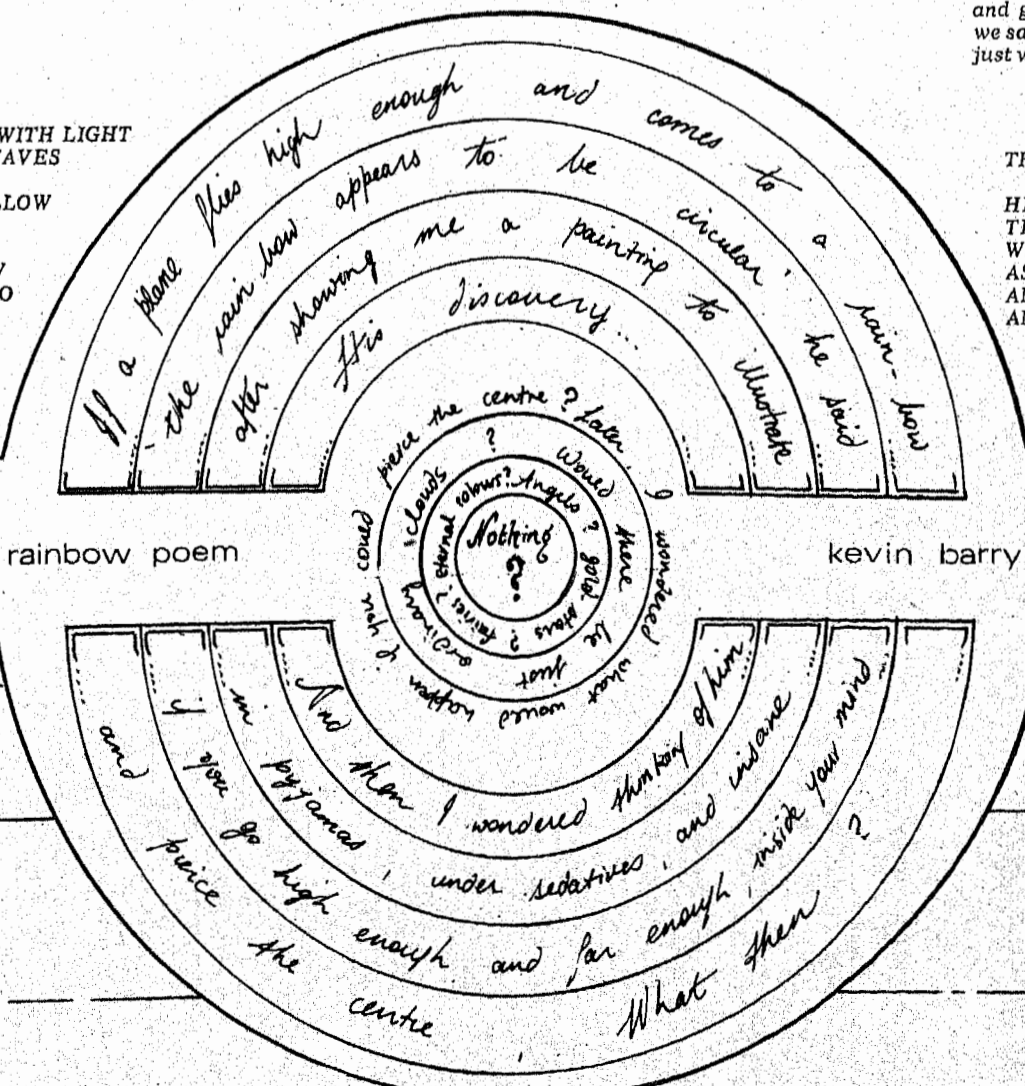
seagulls in small groups
talk letteredly
of littered
lunchtimes

then we came upon the silver shoe
of the unseed fleeting dancer
whose hair is gold and crusted with gems
whose eyess are bright like moonlit mountains
whose legs have danced light every day:

we have left that clearing
see us dance through the night
seethe shoe of silver shedmusic and light:

then we journeyed far before the shoe fell quiet
before it gently broke into the black
so the seas ran backwards into our veins
and gamboled in our eyes and tongues
we saw with fear that we had come far
just when the darkness enveloped the Evening tar.

in the sirens' WAIL
BOOTLACES DANGLE DRIPPING WITH LIGHT
HEAR THE WILFUL WORDS OF WAVES
OF WORDS JUMP JUMP JUMP
THE RED THE ORANCE THE YELLOW
TO THE VIOLET WATERRS
RAINDROPS SING OF DEATH
BUT STEP OUT ON THE RAINBOW
ONE+TWO SCUBIDOO TOODELDOO
AND WALTZ OFF
IN THE SUN.



THE POET

HE WAS A VERY OLD MAN
TELLING HIS TALES TO CHILDREN
WIDE-EYED
AS THE BUDS OF SPRING WERE FORMED
AND WINTER GASPED
AND WAS GONE

Rob

rainbow poem

kevin barry

Tillett

balloon song

before
she said
i could never listen to a chord

now
i listen
you know' i can hear it speak

(grass crumbling
..laughing into dust

love poem

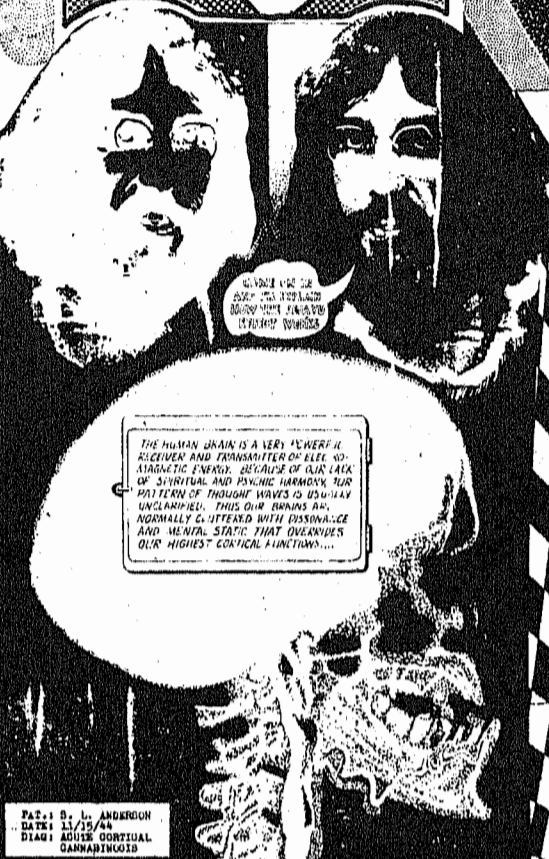
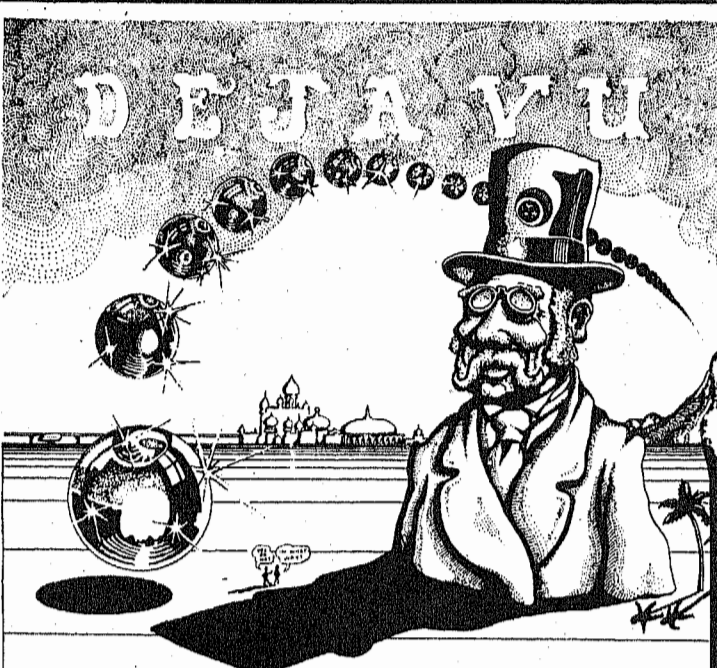
tonight
the moon
on your doorstep

& you
etched on the mat..
cars howling in the lonesome night

reaching for the last cigarette
locked-in-to-the-last-awesome-song

DEJAVU

WHILE WE SLEEP AND DREAM, OUR RELAXED STATE OF CONSCIOUSNESS FILTERS OUT MUCH OF THE USUAL UNHARMONIOUS VIBRATIONS. AT THESE TIMES THE FULL CAPACITY OF OUR MENTAL POWER CAN FUNCTION, EVEN THOUGH WE ARE NOT CONSCIOUS ENOUGH TO USE IT OR EVEN TO REMEMBER IT USUALLY. THUS THE DREAMS OF OUR DEEP SUBLIMINALS OFTEN REPRESENT OUR PERCEPTION OF IMAGES AND IDEAS FAR BEYOND OUR PRESENT TIME & PLACE.



THE HUMAN BRAIN IS A VERY SENSITIVE RECEIVER AND TRANSMITTER OF ELECTRO-MAGNETIC ENERGY. BECAUSE OF OUR LACK OF SPIRITUAL AND PSYCHIC HARMONY, OUR PATTERN OF THOUGHT WAVES IS USUALLY UNCLARIFIED. THIS OUR BRAINS ARE NORMALLY CLUTTERED WITH DISORGANIZED AND MENTAL STATIC THAT OVERRIDES OUR HIGHEST CORTICAL FUNCTIONS...

PAT. S. L. ANDERSON
DATE: 11/15/44
DIAG: ACUTE CORTICAL GANGLIOLYSIS



Deja Vu Deja Vu



WHEN IN A DREAM STATE, THE MIND DOES NOT REMEMBER THESE THINGS. BUT DREAMS WHICH WE ARE CONSCIOUS OF WITH EVENTS AND SITUATIONS THAT WE HAVE PREVIOUSLY EXPERIENCED IN OUR LIVES. THE MIND IS BOUND INTO A ROOM OF "REMEMBER" PERSON MAKE SOME "MIND" GESTURES. A SINGLE GESTURE CAN TRIGGER THE MEMORY OF WHAT WE HAVE ALREADY EXPERIENCED IN OUR LIVES - AND WE ARE OVERWHELMED BY THE SITUATION. WE HAVE BEEN HERE BEFORE.



THIS EXPLANATION OF DEJAVU IS BASED UPON FACT, BECAUSE I CAN REMEMBER DREAMING ALL OF THIS WORD-FOR-WORD (COMPLETE WITH ILLUSTRATIONS) OVER 850 YEARS AGO.

SOLARIS

Russia's Space Film
Masterpiece

SOLARIS

Wed. April 24
2.30 p.m. Union Hall
7.30 p.m. M.F.T. Flinders
Students \$1.00