

# WONDER WOMEN

*sparkling*

## SAXAPHONE CATALOGUE

*Incorporating:*

SEMPER FLOR, BEAT, THE GRASS-  
ROOTS EXPRESS, NIMBUN GOOD-TIMES,  
NIMBUN EXAMINER, I CHING, UNIT, and CHEAPTRASH



# on GOATS

taken from Earth Garden.



Goats produce more milk than cows in proportion to their body weight. They eat less, are less prone to disease, and easier to handle. In droughts, goats can survive and yield milk when cows perish. Goats milk contains more calories, vitamins A & B, and more riboflavin than cow's milk. The high butter fat content gives it greater energy value, and it is easier to digest because it is naturally homogenised. It is rich in the bone building minerals, calcium and phosphorous. Goat's milk is used in treating digestive complaints, food allergy gastric ulcers, dyspepsia, insomnia, and liver diseases.

## FOOD

The main thing that goats do is eat—all day long. They like clover, alfalfa, hay, twigs, leaves and branches of trees, coarse grasses, brambles, comfrey, nettles, and thistles. They love your fruit and berry trees, and your veg. garden. They will actually strip the trees till they die. They must have plenty of fresh water, and salt. For milking goats, some high quality feed such as a coarse-ground grain mix, lucern, chaff, and oats should be added. They prefer to browse—that is to wander round, finding their own food, and don't like eating off the ground.

Despite all this, five milking goats still eat less than one cow. **POISONOUS** to goats: oleander, poppies, azaleas, bulbs, rhododendrons, yew, elm, fir, lilac and pine and privet and acorn in excess.

## ENCLOSURE

Goats should be free-range, but their eating habits make this impossible. The best set-up is a large, strongly-fenced enclosure. It should have shade, and *must* have some form of shelter from the wind, rain, and cold. Goats can jump and climb amazingly well, and fencing must be five

feet or higher, and very sturdy (a herd will patiently wear down chicken wire over a period of months to get at your garden goodies). They can also open almost any gate latch imaginable. They need some concrete or flat rock (about two feet square) to trim their hooves. Keep the pen clean (prevents worms) and use the manure in your compost. Tethering is also a good method of control. The best method is to string out *strong* wire running between post or trees, and have the goat on a short tether that moves up and down the wire. This must be moved regularly to prevent disease, and should be near a shelter. Electric fences are also effective (cheap and portable too).

## GENERAL CARE

Bought as a kid (cheap), a goat won't produce milk for at least two years. The best buy (expensive) is a pregnant doe. A goat will live eight to twelve years. They are very friendly animals, and it is best to have a pair for companionship. Does are clean and odourless, but males have an odour, so they should be kept separate (except at mating time). Mating season is winter, and the does will come on heat every three weeks. Gestation takes 21-22 weeks. Boost the pregnant doe's feed with coarse ground grain. One goat will produce up to two quarts of milk per day, with one or two milkings. When she is feeding a kid, there will still be two or three pints left each day. Before milking, clean the udders very well, and even strain the milk before use. Clean milk will not "smell". The milking period can last up to ten months per year. A milking stall is worthwhile—it should restrict movement, fix the head, and provide feed. A dehorned goat is easiest on you, and your fences. Remember—goats must be milked and fed at least once a day.

## RECIPES

### Basic home made CHEESE.

Put a pint of milk (or cream) into a pot, season with salt and pepper, and stand in a warm place (60-70°F) till it "turns" and goes sour and thick. This takes overnight, or longer. Strain the curds in muslin to drain off the whey. Make a pouch with the muslin, and hang up to drain overnight. Tighten the muslin to squeeze the cheese between two plates for an hour. Unwrap and serve. Season to taste with more salt and pepper, paprika, cayenne, chives, seeds, grains etc. For richer cheese, use cream, or add it to the fully drained cheese, and re-press it.

### YOGHURT

Best container is a thermos flask—vary quantities to suit your container. Take 1½ pints milk (goat, cow, sheep) and enrich with two or three tablespoons of powdered skim milk, (greatly increases vitamin B and protein). Place in a saucepan and bring to the boil. Let the milk cool to blood heat (warm), and add the starter. This is eight ounces of commercial plain yoghurt. Stir this in, place in thermos, and leave it on its side overnight. In the morning, remove yoghurt from flask, and chill. It is then ready to eat. Keep three tablespoons for your own starter for the next lot. It will be curdy, and not like the commercial stuff. Serve with sugar, fresh and dried fruits, nuts and seeds, in salads, soups, on pies etc.

### GOAT BUYING

Wild Goats—small, coloured, generally horned, timid, longish hair—up to \$10. Don't buy as useless for milking.

Unregistered—\$5-\$30. Get a doe that is large, well built, typical of her breed (check breed characteristics in goat manuals), milking at least 6 pints a day, and preferably in kid. Fair Price—\$15-\$20.

Registered—These have guaranteed breed lines, should be good milkers, and are re-saleable. They are also expensive and since carefully bred, they require regular attention. Saanens—\$20 as a kid, to \$100 a good milker.

Floggenburg—similar.

British Alpines—bit dearer.

Anglo Nubian—\$20-\$70 as a kid, \$100-\$150 for an adult milker.

### BOOKS

"Goat Gossip" quarterly magazine. \$1.00 subscription.

"Feeds and Feeding for Goats" 50c.

plus general queries answered:

The Secretary,

The Northern Goat Club of Victoria,  
Stony Creek Road,  
Warrandyte,  
VICTORIA. 3113

"The Dairy Goat", W.J.B. Murphy.

free from:

The N.S.W. Dept. of Agriculture,  
State Office Block,  
Phillip Street,  
SYDNEY. 2000

"Goat Husbandry" by David Mackenzie (Faber & Faber)

from:

Soil and Health Publications,  
South Warrandyte R.D.  
via Ringwood,  
VICTORIA. 3134  
price \$11.55 postage to Qld. 75c.

# tips on milking



It's good for goats to be milked. They like it. Be firm. Remember, everyone improves with practice. Before you milk wash and dry the doe's teats. Sit with your right side next to the doe's right side—shoulder to shoulder. Tie up the goat and give her a bucket of feed to keep her occupied.

There are two separate parts to the milking operation. First, the thumb and



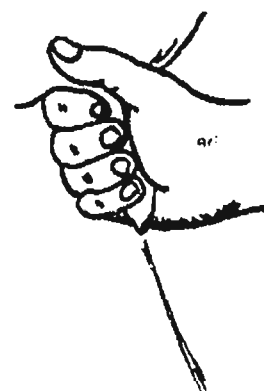
index fingers are closed tightly all the time to stop any backflow. Then the other fingers are closed slowly, starting with the middle finger, then the fourth and finally the little finger, so the milk is forced out.

Again, be firm—you won't hurt the goat. Squeeze tightly and continue with the lower three fingers until the milk stops flowing.



Nudging or stroking the udder encourages the milk to flow. When the milk appears to have stopped flowing strip the teat by running thumb and index finger from top to tip of each teat until the very last drop is out.

If all the milk isn't taken, the doe's milk production will fall off. The first couple of milking sessions may be



difficult, but things will get better.

You may find your hands and fingers tired and even sore at first after milking. That's because you are working with muscle you might not have used before.

Sour-tasting milk indicates a change to a harmful or less desirable diet or else the goat is ill.

## PRIZE winning SOAP.

### Basic Recipe

1 lb. caustic soda  
3 pints cold soft water  
6½ lb. animal fat

1. Slowly pour caustic soda into cold water and stir, heating until the soda has dissolved. Allow to cool till lukewarm.
2. Cut up fat and heat till liquid. Strain if necessary. Allow to cool, but must still be liquid.
3. Slowly pour warm soda into fat, while stirring, till mixture is thick and creamy.
4. Pour into shallow tins lined with wet cotton cloth. Keep in warm but well aired place.

5. When firm, cut into cakes. **DO NOT USE** for six weeks.

### GENERAL HINTS

Do not use aluminium pots (use oven-proof glass or earthen ware). Add borax for quick suds (2 tablespoons). Add fragrant oils—lemon, patchouli, sandalwood etc. (1 or 2 tablespoons). Add coconut oil, and/or soft fats (poultry) for a finer soap (6 ozs). Add oil of tar for tar soap shampoo (8 ozs). Have vinegar handy to wash any raw caustic soda off hands. Take vinegar if soda is swallowed. Add fragrances etc. to mixture before pouring into mould.

### Mechanics Soap

Over a moderate heat dissolve 3 lbs. home-made soap in 6 cups water. Add 1 tablespoon borax, 3 ozs. castor oil. When cooled to a creamy consistency, work in 5 lbs. of pumice stone powder and pour into wet mould.

Soap can be made with no animal fat, and in fact these are the finest soaps. Use vegetable oils—coconut, olive, soy etc. Use same proportion by weight as fats.

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Semper floreat

I'd like to thank all you fine folk for reading this paper; I'd also like to say a special thanks to all those wonderful people from Wonder Wombat's sparkling saxophone symphony:...

Mary McCloud  
Jerry Jingles  
Jan ?xllx-  
Brucey Mc'Kean  
Dave Franklin  
Kenny Cockroach  
Johnny Stanwell  
Johy Allan - Superhands.  
Paul Coulter  
Van Loendersloot  
Murry Proctor  
Peter Gray  
Graham Catguts...  
without whose amazing effort this fine publication would not have come to fruition



# back to the garden

## The Safe Way

There is a safe way of adding phosphates, potash and trace elements to the soil, and that is to buy these minerals as such, in the form of crushed rock without the addition of substances such as sulphuric acid. (Remember the crushed rock from the glacier which was deposited on the soil of the 'Hunzas' cultivated areas?) The phosphates applied in this way to the land are thought to be too slow in acting, but in fact very good results are being obtained by many farmers. The humus in the soil acts as a *chelate*, the word coming from a Greek word meaning "claw". Apparently the compost particles wrap themselves around the insoluble rock particles, and literally claw out and dissolve them. Because these minerals act more slowly, they become available to the plants over a much longer period, and are not readily leached away, so that they do not need to be applied to the land so often.

## Compost Recipe

Here is a compost recipe, which is basically that used by Sir Albert Howard, called the Indore method. For this method, spread charcoal from a wood fire on the ground first, then add about four inches of vegetable matter, mixing coarse and fine stuff for better aeration, then two inches of animal manure, or if this is not available, a good sprinkling of blood manure. Next, a quarter of an inch layer of soil followed by a fine sprinkling of dolomite or lime, or wood ashes. Repeat these layers until you have a heap about five feet high. The heap should also be at least five feet wide by five feet long to enable it to heat up satisfactorily. The next thing to do is to make holes down the centre every two feet with a crowbar. Move the crowbar around till you have a hold about three inches across. If the heap needs protection from wind, direct sun or torrents of rain, cover it with boards, or straw and plastic sheeting with holes punched in it. Build the heap in a rather shady spot, thereby encouraging the growth and reproduction of a myriad of micro-organisms. You must thoroughly dampen each layer as you make your heap, but do not waterlog it. It should have the consistency of a wrung-out sponge. Turn the heap, putting the sides and top into the middle of a new heap, after about a week. Add extra water if needed, or if it is too wet add a little dry soil, and turn again within another three days—ordinarily it would be turned again after another week.

We should all endeavour to grow all our own vegetable requirements.

If we are eating produce from chemically fertilized soils we are eating food which, apparently, is greatly inferior in its vitamin, mineral and protein content. It has, in place of the above essential elements, a higher percentage of starch; this is making the peoples of the world vulnerable to every kind of disease, and *this inferior food frequently goes to market liberally impregnated with poisonous pesticides.*

## Easy Gardening

Original and non-toxic methods of eradicating the few pests which appear in organic gardens, include: marigolds which repel numerous pests including nematodes, and garlic which aphids loathe. Another item of interest in these busy times is that after one has put down a layer of compost among one's plants, one can then lay a six-inch layer of mulch—old hay, straw, seaweed etc., to keep in the moisture and smother weeds. Result—easy gardening.

There is an elderly woman, Ruth Stout by name, who writes articles about mulching in the American magazine *Organic Gardening and Farming*, and after years of growing her vegetables by these methods, she rarely uses a hoe or spade. Her soil is extremely friable now, and she merely adds a new layer of mulch each Spring. Apart from that, her activities are relegated to planting and harvesting—to plant potatoes she simply lifts up a little mulch and places the seed potatoes on the soil surface, then repeats this process in reverse to gather the crop when it is ready!

... AND THE REST.

For example

Benefits of a country community life style.

Is the Judeo-Christian Ethic to blame for the present mess?

Will mankind find a solution to the ecological crisis in time to save the planet?

Adapted from an article by Hilary Fox + The Brisbane 7 Day Adventists.

## COMPOSTING

Compost humus (or decomposed organic matter) is the basic and essential fertilizer for organic gardening. Basic ingredients: All kitchen scraps and peelings, veges, fruit, citrus, nuts and shells, hops, coffee grounds and tea leaves, grass clippings, sawdust, hair, rags, wet paper (small amounts), lime, blood and bone, fishbones (not meat bones or meat), weeds, leafmould, sewage sludge, cinders and wood ash, seaweed, animal manure (both fresh and rotted), straw, and eggshells.

Don't use:— metal, milk-bottle tops, china, bulk paper, nylon, plastics, meat, grease or animal fat, or tree prunings and branches (unless shredded).

**The Indore Method:** This relies on air circulation (aerobic), and layering of materials.

Start with a layer of vegetable and plant waste, about six inches; then a two inch layer of animal manure (preferably horse, or cow); then a layer of soil, plus limestone or wood ash. A series of layers should be built up to a height of five feet, and the pile topped with a final layer of soil. Pierce the heap with vertical holes made by a crowbar or a wooden stake to allow aeration.

Turn pile frequently to aid decomposition. Fresh material can be added every few days by turning them into the pile. Cover with earth after turning. Weeds should be wilted in the sun, then dug into the centre of the pile where the heat will kill diseased plants and weed seeds.

Keep the compost damp, but in times of heavy rain, cover the compost with tin or plastic, as it won't decompose if soaking wet. Shred or pulp any bulky materials e.g. branches, pineapple tops etc. Always have non kitchen waste (grass clippings, sawdust etc.) on hand to mix with any fresh kitchen waste. This, and shredding of waste, makes for faster decomposition, which is then unattractive to rodents and unwanted insects. Some manure (for nitrogen) should be added then too. One variation is the anaerobic method, where the layered heap is fully covered by black plastic. This keeps away pests, but is slower to decompose.

**Starters:** There are substances which stimulate bacterial and earthworm activity in your compost. Manure, sewage sludge, dried blood, and spent hops provide nitrogen. Limestone and wood ash are good starters (lime is good if soil is acid). Natural minerals are important—use rock phosphate, granite dust (for potash), and dolomite. In Bio-Dynamics, herbal combinations are used (see article on Companion Plants) Try QR herbal compost activator. A two gramme packet will activate two tons of humus, and costs 40c. Try also the Chase seaweed product S.M.3, which is another good starter. Both are available from Hutchase Enterprises, P.O. Box 52, Cremorne, N.S.W. 2090.

## Hot Composting:

Another variation on the Indore Method is to encourage the heap to reach high temperatures, which speeds decomposition. This is done by finely shredding all materials to be put into the compost, adding sufficient starters, and using an easily constructed Compost-Box.

If a garden shredder, or even a power mower is used to finely chop compost material, a wide range of otherwise unusable branches, prunings etc. can be added to the heap. The high temperature ensures that all weed seeds will be destroyed. The period of decomposition in this method is reduced from the usual 3 or 4 months, to 6 or 8 weeks. Be sure to cover the heap in time of heavy rain.

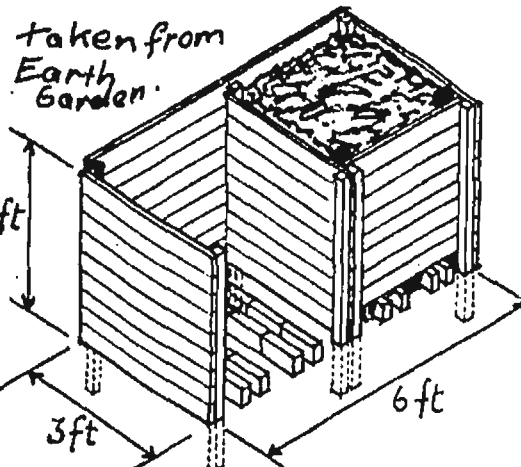
## Building a Compost Box

The box should have two compartments (about 3 feet square, and 3 feet high), one for storing garden waste etc. the other for the compost of shredded waste, starters, and earth in layers. You will need 180 feet of 1/2 inch x 4 inch sawn planks, seven 4 foot lengths of 2 inch x 2 inch timber, and four 3 foot lengths of 2 inch x 2 inch. Scrap lumber is quite suitable. Saw nine 6 foot planks for the back, twenty seven 3 foot lengths for the sides, and eighteen 2 foot 11 1/2 inches for the front. Paint all the timber with sump oil or a similar preservative.

Lay down three 4 foot uprights three feet apart, and nail the 6 foot planks across their top three feet. Dig six holes for uprights (two rows, 3 foot apart), and place the back in position firmly. Nail nine 3 foot planks to each of two front uprights, and nail nine more to two uprights for the centre partition. Place these three walls in place, and nail all planks to the back uprights. All uprights should be 1 foot into the ground.

For the removable front sections, nail nine 2 foot 11 1/2 inch planks to two 3 foot uprights, one at each end.

It is a good idea to line the bottom of the box with rows of bricks, covered by branchy rubbish, and then the compost. This allows good circulation.



In our efforts to increase the efficiency of crop production, the western world has turned more and more to the use of artificial fertilizers and poisonous sprays. We have felt that these things are right and necessary, but much evidence is appearing to the contrary. Farmers are finding that after years of applying superphosphate to their crops, the soils are in many cases becoming impoverished, and thus are merely supporting an inferior growth of pasture. Flocks and herds are prone to disease, and, although we have some effective weapons with which to fight human ills, there is a higher percentage of degenerative diseases plaguing mankind nowadays. Even the flavour of our vegetables and fruit seems to lack that succulent sweetness one expects.



What specifically, you may ask, has caused these things to happen? Now we are arriving at the heart of the matter. The laws of nature have been broken—in particular, the law pertaining to the return of organic matter to the soil. When this law is disregarded, pests and diseases are the warning sign that all is not well with our plot of earth, and if these signs are ignored, further trouble will result, in the form of erosion.

## Humus for Healthy Growth

Go for a walk in a virgin forest untouched by the harsh hand of man, and you will find a thick carpet of mulch under your feet. Scrape away the top layer of rotted material, and you will find the most precious substance of this world today—beautiful, rich, sweet-smelling humus. Take a little and examine it, microscopically, and you will find it teeming with life. This life is essential to the healthy growth of plants, as we shall see later, and therefore, to maintain this healthy growth we must keep up the supply of essential humus.

## Consider the Hunzas

Until about 1840, good agriculturists and horticulturists did just that. The Hunzas and the Chinese peasants provide a good example of this. They have been growing good crops extensively on the same land for thousands of years. They do not have an erosion problem, and their soils are as productive as ever.

In the case of the Hunzas particularly, among whom want is virtually unknown, there is before us a wonderful example of health and longevity. Scientist R. McCarrison lived among them for some time, and was very impressed with what he saw. He noted that they composted every available scrap of organic matter and spread this over their land. This land was irrigated by water from a crushed rock from the grinding action of the glacier on surrounding rock surfaces. They also drank this water.

For experimental purposes, McCarrison decided to feed one group of rats the same type of diet as the Hunzas, grown on compost-enriched soil, and another group of rats on the average diet of the working man in Britain, a diet largely produced with the aid of chemical fertilizers. The former group grew very large and were extremely healthy and contented while the latter group suffered the usual multitudinous maladies of the working people of that time. They were also rather quarrelsome!

## NPK Formula

In about 1840 a German scientist by the name of Liebig found that he could discover the chemical constituents of plants by analysing their ashes. He then jumped to the erroneous conclusion that these chemical constituents were all that the plants needed, and that if we supplied these chemicals, this was all we needed to do for them. It was not thought necessary to add organic matter to the soil to build up fertility. Thus was born the NPK formula (nitrogen, phosphates, potash). These financial empires have been founded on huge theories of Liebig, and they flourish today, to the detriment of our soils and environment.



After the 1914-18 war, the owners of huge explosives-producing factories looked around for an alternative use for their nitrogen-fixing equipment. They started to produce and market nitrogenous chemical fertilizers. With the accompanying advertising campaigns, these products gained an increasing hold on the market. *These substances kill the beneficial micro-organisms in our soils!* They frequently leach out into streams and kill the life in them, too.

Plants will appear to grow well for a while on these chemical fertilizers, but they are more susceptible to disease, and upon analysis they are found to contain a greatly reduced percentage of vitamins, minerals, and proteins, and much more starch than plants which are produced organically.

As an example of this, some carrots grown with chemical fertilizers were analysed and compared with some carrots grown organically, and the former contained 0.50 milligrams per 100 grams of carotene (the substance containing vitamin A), while the latter contained 31 milligrams per 100 grams.



## Dangerous Sprays

The susceptibility to pests and diseases of chemically fertilized plants leads us to seek more and more poisonous sprays to help the plants combat them. But this only aggravates the problem. Nature's laws are broken again by killing the natural predators of the pests. Also many of these sprays are so dangerous to use that a number of growers have almost died as a result.

It is a sobering fact that today much of our supply of vegetable produce goes to market coated with poisonous sprays, because many of the market gardeners disregard the directions for not using these sprays within a certain time of marketing, and continue to spray heavily, sometimes up till the day they go to market. These systemic sprays remain in the sapstream of the plants for some weeks. Need I say more?

Sir Albert Howard, a noted agricultural scientist of pre-war days, did some forty years' research into growing crops by building soil fertility with natural manures and composts. He maintained that plants produced this way are resistant to disease and that people and animals consuming these plants are also resistant to disease. His cattle were fed this way and were extremely healthy—they even rubbed noses over the fence with cattle which had the highly contagious foot and mouth disease, and they did not become infected.

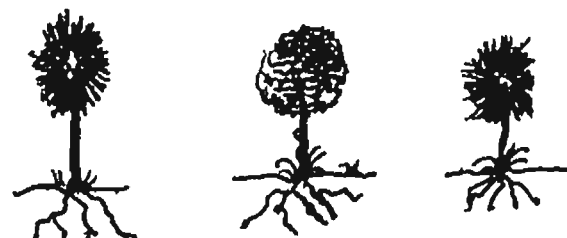
A group of doctors in Cheshire wrote and signed a medical testimony to the effect that these natural methods of growing food, and the consumption of fresh wholesome foods constituted a very important factor in prevention of disease. This happened many years ago. Why is nothing done about drawing the attention of the public to these things? Could it be that powerful vested interests hold sway, and squash any attempts to sound the alarm?

## Work for Pests

Sir Albert Howard also firmly believed that pests and diseases have their appointed task, and that is to attack and remove ailing and inferior plants and animals. They have been proved by scientific experiment to have a profound effect for good on the nutrition and health of plants. They are thought to give fruit and vegetables that added sweetness and succulence which we mentioned earlier. *Chemical fertilizers kill these mycorrhizal*



# BUSHCRAFT



## Food

**Flesh** - The flesh of all mammals, reptiles, and birds. (This includes snakes, rats, dogs etc). Many animals (especially rabbit, pork) contain harmful parasites, but these are easily killed by thorough cooking. The presence of blowfly maggots, though unpalatable, do not mean that the meat itself is poisoned - it can be washed, and cooked as per normal.

In the case of fish, it will be safe to eat if it has scales, and is the usual shape of fish (exceptions to this rule are sharks, eels, and rays, all of which are edible - but don't eat any of the innards of these three). Cooking is again essential (especially for fresh water fish).



Bi-Valve

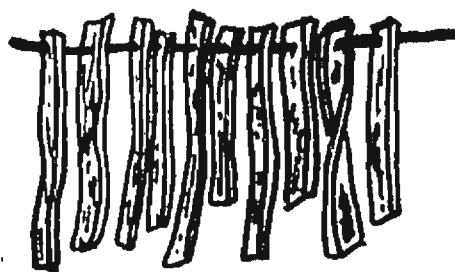


Conus

For shellfish etc - bivalves (two shells, such as clams, mussels, scallops, cockles) are edible; all conical and spiral shellfish (except the conus, which has a squat, spirally shaped, conical top) are edible; and also crabs, yabbies, oysters etc. All except oysters must be cooked (especially freshwater).

## BILTONG - sun dried meat-

The meat must be freshly killed. Cut off all fat, and slice the meat into strips no thicker than half an inch, and no wider than one inch. Thread the strips onto a wire, with space between each piece. Hang the meat above the thin blue smoke of a wood fire until the outer surface is quite dry. This may take from an hour to a day. Do not allow the meat to hang too close to the fire - the smoke is sufficient. Don't try to build a "smoky" fire, by using green leaves or wet rubbish. If you do, the moisture and essential oils evaporated from the leaves will condense on the meat, and make it inedible.



When completely dry, the meat can be left in the smoke to produce fully smoked meat, or hung in the sun for a day, to produce sun dried meat. Blowflies are not attracted to dry surfaces.

Carry in a loose weave wrapping (not plastic etc). Dried meat (especially if fully smoked) can be eaten raw, or soaked, and cooked in stews etc. Fish can be smoked in a similar fashion.

**INSECTS etc.** Certain ants, bees, and witchetty grubs (white, found in rotten wood) are edible. Also frogs legs, and snails - both need cooking.

## BUSHWALKING

### Equipment:

Cooking (billy, frying pan or pot, wooden spoon, plate, cup, cutlery, steel wool, can opener); stove (matches, fire starters, solid fuel, small gas primus); tent (nylon two-man with aluminium poles. If no floor—take a groundsheet); sleeping bag (preferably down-warmer and lighter than orlon—and waterproof if possible); water bottle; light axe (use also as a hammer, and a digger); camping spade (useful for shit hole, levelling and draining tent area-but not essential); compass and maps; raincoat; first aid kit (antiseptic, bandage—gauze plus tape, needle, tweezers, sun burn cream, salt, snake bite kit—razor blade, length of rubber inner tube); canvas bucket; torch, candles; shit paper; scout knife; rope (depends on where you are going); and a comfortable rucksack.

### Clothing:

Good boots (break them in before any long hikes, two pairs of socks—thick ones over thin are best for your feet); jeans, long sleeved shirt, warm coat, raincoat, hat.

### Food:

Three major considerations—climate, weight, and food value. Avoid meat (goes off in heat).

Fresh fruit is good but bulky. Take dried fruit (energy); nuts (light weight source of concentrated fat and protein; fresh fruit: raw veges, sandwiches (where space allows); roasted soya beans; skim or condensed milk; honey (energy); soup cubes, freeze dried foods etc.—just add water; muesli (just add skim milk and a little water); glucose sweets; whole grains (long trips); etc ...

### First Aid:

**SPRAINS:** Leave the shoe on. Place bandage under instep, cross ends over arch, cross again behind heel, around ankle cross again over arch, under foot again, and tie firmly. Take salt to prevent dehydration. Don't drink large amounts of water—just rinse your mouth when necessary. **TICKS:** Apply hot needle, or metho. Otherwise, unscrew gently counter-clockwise (otherwise head remains). Sterilize skin and fingers. **LEECHES:** SALT, OR BURNING TIG: IF BLEEDING FOLLOWS RUB IN TALT, AND BANDAGE IF NECESSARY.

**SNAKE-BITE:** Kill the snake, handle only by tail; keep it. Apply a tight tourniquet to the limb, near the bite, and between the bite and the heart (cloth, rubber inner tube, a belt etc, tightened by twisting it with a stick). Release tourniquet for 1

## Plant Life

**Grasses** - The young whitish tips of all grasses, and off bamboo; all grass seeds (protein); the young fiddles (curly tops) of ferns; Tetragonia (sub-tropical coastal areas - light green ivy shaped leaves, small yellow flowers); pig face, and pig weed; watercress (grows on edge of watercourses, slightly hot taste, wash well before use); and stinging nettles (not tree nettles, cook before eating) are all edible.

**Fruits, leaves, and roots:** Two major plant poisons - one has bitter almond or peach leaf taste (the poison may possibly be removed by boiling - taste is still the test. Causes nausea etc. milk is antidote). The second gives a sharp stinging, burning or hot sensation to the tongue, throat, and lips. There is no antidote. Other general rules - avoid any plant with very bitter, very acid or very hot taste. Avoid any sub-tropical or tropical plant with RED in any part of the plant unless you know it to be safe (e.g. tomatoes, strawberry - actually an alpine plant, rhubarb - but DON'T eat the leaf of the rhubarb plant).

Don't eat fruits of five divisions unless known to be safe.

For leaves, those with a pleasant taste are edible. Beware of all fungus growth, except the common mushroom (black or brown underneath).

Most berries are edible in cold climates, but most berries in the tropics (especially red berries) are not.

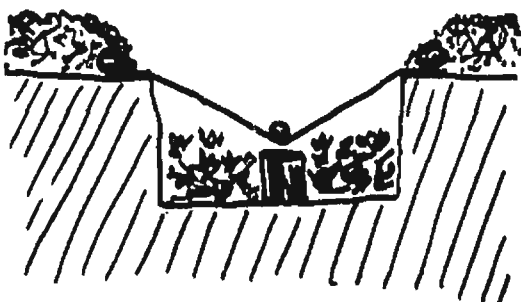


Roots + Tubers

Nuts and seeds (e.g. bunya nuts) are edible if they pass the taste test. Most roots, tubers yams etc. are safe, but must be cooked.

## WATER

Most water remote from human and sheep habitation is safe to drink. If in doubt, boil the water, or use "Stericap" water purifiers. Filter murky water through cloth; or charcoal (slow method), before boiling. Settle the sediment by stirring in a little flour, or adding a pinch of alum (slow method).



In arid areas, water can be collected by this method - dig a hole 30 in. square, and 18 inch deep (preferably in dry creek bed etc.) Place a billy in the middle, and surround by leafy, green herbage. Cover the hole with a sheet of plastic, weighted round the edge with stones and earth. Place a small stone on the plastic, directly above the billy. Moisture from the leaves and earth will condense in the heat, and drip into the billy. Tea leaves, moist food, and urine can also be added to the leaves. This will produce at least one pint of water per day.

min. every 30 mins. Hang the limb down if possible. Expell the poisoned blood (knick bite with sterile razor blade if necessary). Wash with clean water, but avoid rubbing. Go to doctor, taking the snake if possible.

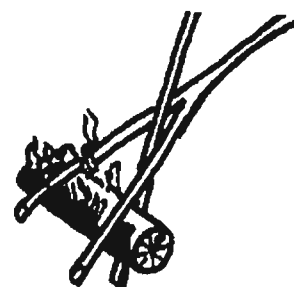
**BURNS & SCALDS:** Cover with clean dry light dressing (to exclude air). Don't apply liquids. Tape bandage in place. **Blisters:** If you feel a blister forming cover liberally with plaster. If fully formed—puncture edge with a sterile needle, press out fluid, apply antiseptic, gauze, and tape.

### Equipment Supplies in Brisbane:

Relyans and Lanham, 183 Mary Street, City. (Packs, sleeping bags, tents; general outdoor equipment—bushwalking, caravanning, camping).

The Scout Shop, 132 Whickham Street, Valley. Also at Carrara Street, Mt. Gravatt East. (Full range of bushwalking gear including good books on the subject).

Ross Agencies, 12 McGrath Street, Toowong. (Agents for "Paddy made" equipment, such as, packs, tents, and sleeping bags). Rick White, Moggill Road, Taringa. (Rock climbing gear—crabs, pitons etc. . .).



Fire -Tongs

**FIRE** Fire tongs - a narrow but long fork, with a single stick through its crotch.

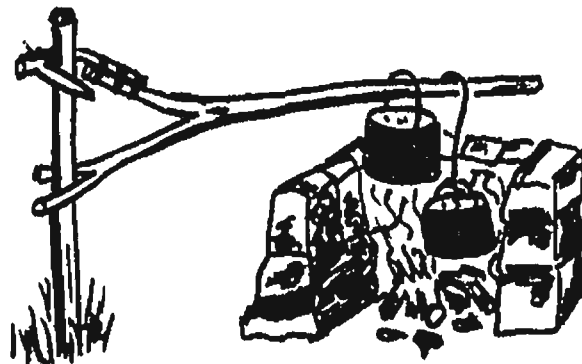
Collect dead branches etc. from bushes and trees rather than on the ground - it will be dryer. Where possible, cover your firewood overnight, or during rain. If dry kindling is unavailable, find a fairly thick dead branch (preferably not from the ground). Split off the outer layer until dry wood remains. Shave the dry wood down till it is all curls. Make five or six such sticks, light these, and use them to light your fire. Split each match into two if you are short. Coat safety matches in melted candle wax to make them waterproof.



Fire Stick

Build a fireplace and windbreak out of rocks or green logs (not wet rocks - they will explode).

The best method of suspending billys, pots etc. is a swinging gantry, worked off a stout straight stake. It is variable in height, and will swing free of the fire, allowing access to the billys.



Make a simple camp oven by inverting a deep tin plate oven a fry pan and burying in hot coals. This is good for damper (just flour, water and salt) rolled into a pliable dough, and baked).

## USING PARAFFIN

To Waterproof Canvas - dissolve paraffin in kerosene (as much as possible) and paint it onto the canvas with a brush. N.B.: This makes the canvas flammable.

**Instant Canned Heay** - cut a strip of cardboard one inch wide and a yard long and roll it in a tight spiral and place it in an empty can (e.g. squat fish can). Four over melted paraffin and let it set. It burns for a long time.

**Instant Campfire** - tear newspaper into strips 3 inches wide. Roll up tightly into little "logs" an inch in diameter. Secure with string. Dip in melted paraffin and dry. Store in a plastic bag. Two will kindle a fire.

Richard Graves and Paddy Pallin.

## Disposals Stores:

Sherrys (City), Direct Disposals (City and Valley), Brisbane Disposals (City), etc.—see Pink Pages. (Full range of camping gear and clothing).

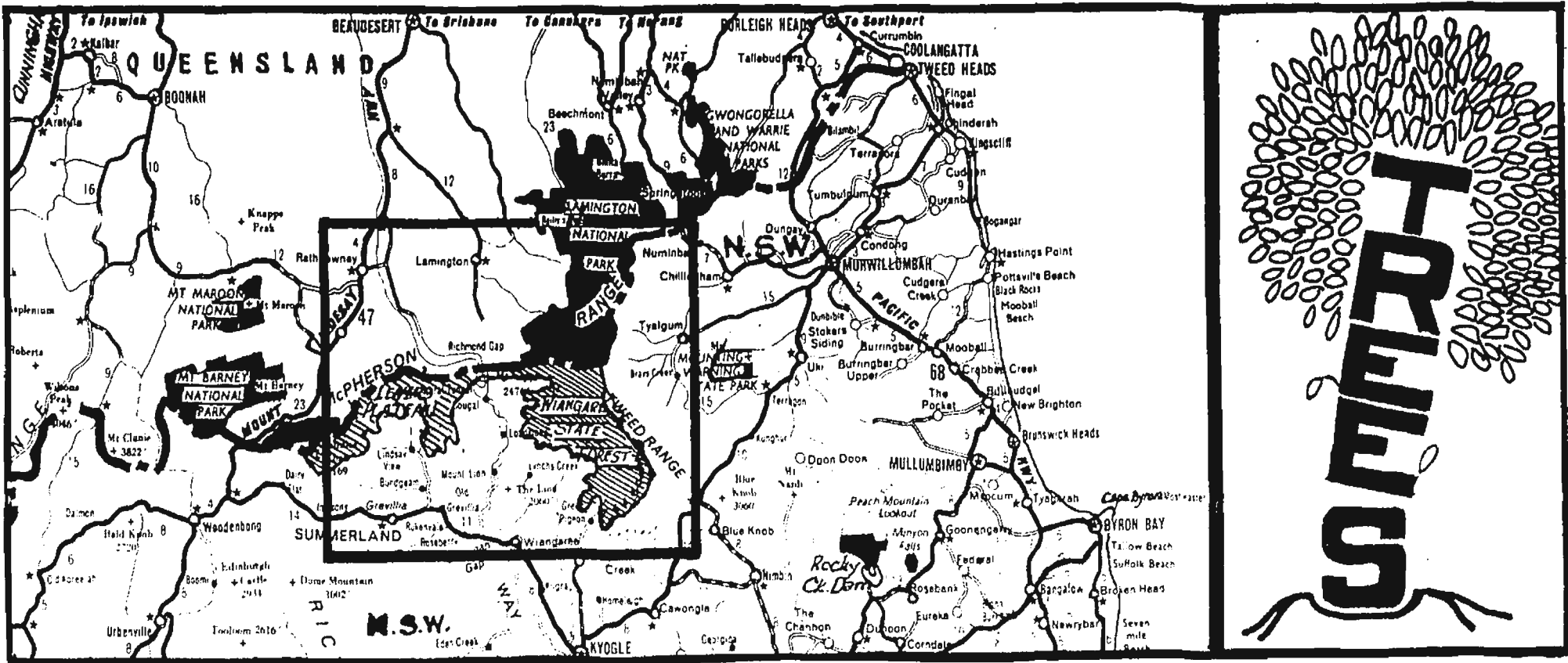
## Where to go:

In South East Queensland—the many peaks of Mt. Barney; the rainforest of the Lamington Plateau; the sands and caried vegetation of Cooloola; the many islands of Moreton Bay; the open forests and peaks of the Main Range; and the granite formations of Wyerba. For the rock-climber—the jagged peaks of the Glasshouse Mountains, particularly Beewah, Tibragargan, and Coonawarrin (Crock Neck). For the spelioologist—the many caves and pots in the Texas area.

Further from Brisbane—the Atherton Tableland, the various western gorges, the Etna caves, Camooweal, and Chialagoe.

Also—Tasmania; the Budawangs, Warrumbungles, Blue Mountains, and New England Tableland in N.S.W.; the Snowy mountains in N.S.W. and VIC. —and not forgetting New Zealand.

Alicia Bay Laurel and Linda Tod



The beautiful, heavily timbered BORDER RANGES are presently being stripped of all useful timber. Forest exploiters have trippled output over the last few months. THE BORDER RANGES PRESERVATION SOCIETY hopes to stop the "Rape of the Ranges" and have the area declared a National Park.

**CURRENT PROJECT**  
Preservation of RAINFOREST and ALLIED FLORAS on the Tweed Range, New South Wales, now the subject of large scale logging operations and despoliation (see map).

**IMPENDING PROJECTS**  
Preservation of SIMILAR REMNANT FLORAS on Lever's Plateau, New South Wales (see map).  
Investigation and promotion of areas deserving of preservation elsewhere in the McPherson Range complex.

Promotion of a case for widespread reforestation of certain elevated areas in north-eastern New South Wales and south-eastern Queensland.

The Society urges all interested persons and organisations to assist in the realisation of these aims.

**PROPOSED TWEED RANGE NATIONAL PARK**

The range is a southern spur of the McPherson Range adjoining the Lamington National Park and forming an elevated catchment of the Tweed and Richmond Rivers. A plateau rising to 3500 feet above sea level is flanked by a precipitous escarpment on the east and by deep valleys on the west. It extends over the majority of the 37,744 acres of the Wiangarie State Forest and contains approximately 20,000 acres of virgin brushwood rainforest. (See also "Tyalgum" map, 1:50,000 series).  
The forest has been opened to logging by the N.S.W. Forestry Commission. Major sawmillers currently involved in logging are Munro & Lever Pty. Ltd. (owned by Carricks Ltd.) Grevillia, N.S.W. and Standard Sawmilling Co. Pty. Ltd., Murwillumbah, N.S.W. The N.S.W. Government did not hold an open hearing prior to commencement

and the State Minister for Conservation has since refused to stop logging and road construction activities in the forest and initiate an open inquiry.

The Society strongly opposes the Commission's 50 per cent canopy reduction policy and its attempts to justify selected logging of this rainforest.

The Society is advised by those experienced in logging on the McPherson complex that the rainforests cannot be selectively logged without creating irreparable damage and potential deterioration of flora, fauna and rangeland stability, when modern methods of logging are used.

It is also advised that reduction of the forest canopy will permit devastation of the remainder by cyclonic winds which frequent the area. Experienced sawmillers also consider the rainforest to be too old for commercial purposes and regard the current activities as a wasteful exercise.

The range is admirably suited for national park purposes. The rainforest is the largest and finest remaining in N.S.W. Peculiar cloud and rainfall conditions maintain a varied profile of sub-tropical, warm temperate and cool temperate forest floras with an outstanding cap of Antarctic Beech (*Nothofagus moorei*) trees. The abundant bird life includes lyrebirds, scrub turkeys, wedge-tailed eagles and pigeons. The cliffs and steep drops give rise to numerous waterfalls and spectacular views of the Pacific Ocean and the Tweed and Richmond Valleys. A sheer escarpment ("scenic rim") continues for 11 miles creating a majestic isolation which must place the forest beyond the immediate and finite profits of the timber industry. It is proposed that  $\pm$  30,000 acres of the Tweed Range on which rainforest and allied high rainfall species predominate be preserved as a National Park. The park would be bordered on the east by the escarpment elevation from Mebbin (Hanging) Rock in

the south to the Lamington National Park boundary in the north and would extend westerly to the rain forest limits. If joined to the 48,000 acre Lamington National Park in Queensland, the combined area would then form an outstanding 80,000 acre rain forest wilderness with real national status.

**PRESERVATION OF LEVER'S PLATEAU**

This plateau is located in the McPherson Range immediately west of the Tweed Range. The area is bound on the north by the N.S.W. Queensland border and contains headwaters of the Richmond River to an ultimate elevation of 2,300 feet above sea level. (See also Grevillia" map 1:50,000 series).

Investigations already reveal that this locality is most deserving of preservation. Although logged on the lower slopes unique areas of rainforest and grasslands have been maintained inviolate by the Lever family.

The plateau contains the finest stand of Hoop Pine in N.S.W. with individual trees measuring 18 feet in girth. Giant red cedars also occur in the brushwood rainforest.

The work of the pioneer conservationists must be rewarded with preservation and the area must be excluded from timber production until suitable boundaries can be ascertained.

**MCPHERSON RANGE COMPLEX**

Much of this country warrants detailed study. It carries remnant flora and fauna in a region which has been almost denuded of forest cover and is deserving of protection for this as well as the stability of its high rainfall watershed.

The projected massive urban development between Brisbane and Grafton (N.S.W.) is reason enough for the retention of all re-

maining wilderness areas. The growing populations will have an ever-increasing need for havens of peace and natural beauty.

**REAFFORESTATION**

Many of the areas once forested with high rainfall flora in north-eastern N.S.W. and south-eastern Queensland are now the subject of reduced soil fertility, soil instability and weed infestation. They are invariably elevated catchments of large coastal river systems and their current condition is reflected in the siltation of waterways as well as reduction in agricultural production.

Despite research, experimentation and the general acceptance that silviculture is the answer, there has been no concerted effort to replace the forest cover. Indeed, there is still an emphasis on forest removal of the residue.

The Society intends to encourage a full assessment of all works undertaken on the subject and to promote the cause with the Federal Government and State Governments. It envisages the creation of several regional authorities endowed with sufficient funds and charged with the responsibility of re-afforestation on Crown and freehold lands, including large areas of cleared Crown land now under grazing leases.

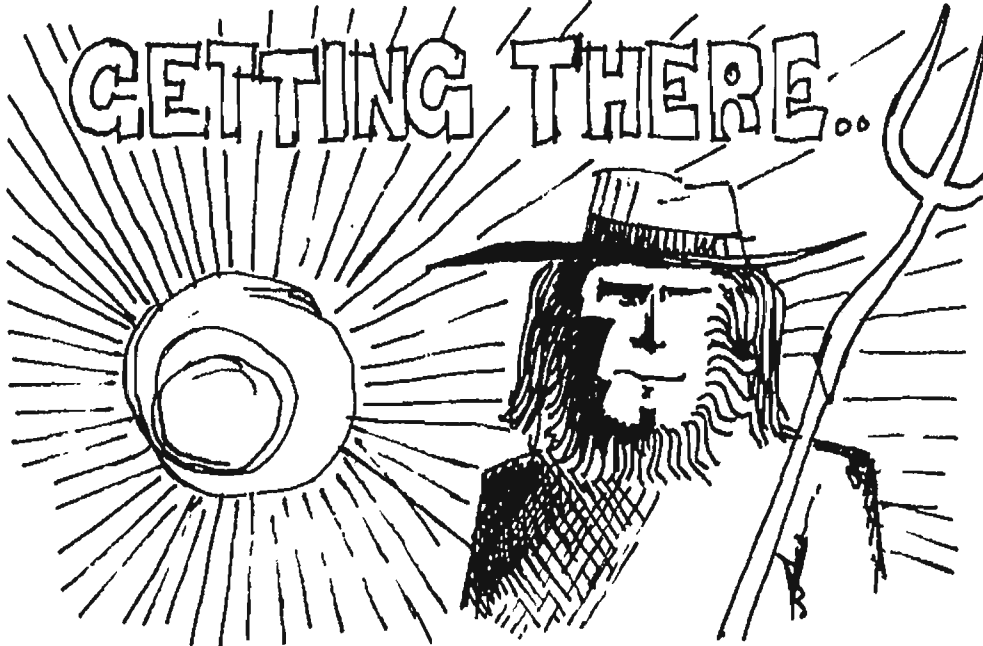
If you support our case for National Parks, we will be grateful for any donations to assist the National campaign now in progress. Please make all cheques payable to:- The Treasurer, (Mr J.H. Meek).

W.J. GASTEEN  
President  
J.H. MEEK  
Treasurer  
J.G. BROWN  
Secretary

**GETTING STARTED**

I've been on the land just over four years, and looking back a bit to see whether I'd do it again, what I did right and what wrong, the following thoughts occur.

- A) There are a lot of ways to discover where land is plentiful and cheap, but one of the best, perhaps the best, is to put your name down with the local Lands Department office to receive their lists of land being auctioned off. Recently I received a Dept. of Lands leaflet, listing for sale the Heatherdale Public School Site, by auction, with a reserve price of \$500. Yes, such sites themselves are a very good buy, selling for usually under \$1000, and containing a good sound building, a flat piece of ground often ideal for a garden of 1/2 to 2 acres, and there is usually electricity. But perhaps more important, such sites are perfect indicators of an area in which population is falling, and perhaps land prices are low also. So should you roll up for what we call an "Abandoned School Auction", and miss out, well, spend the rest of the day talking with the local storekeeper, the local postmistress, etc., you're almost sure to find something interesting.
- b) If you have a limited amount of cash, few marketable skills, no land, want to grow a garden that will fully support your own needs and perhaps that of your family, you may be faced with a choice of just how to spend that limited amount of money. Buy land? Lease land? Borrow equipment? Buy equipment?



- What equipment.  
Here I would like to mention that I think there are three capital expenditures which are important, above any other. The land, a rotary hoe, irrigation equipment. Those three, not much else. You'll notice I omit tractor. Deliberately. Almost useless, if you are low on money and really understand organic gardening.
- (c) Finally, organic gardening. A bit like making love or dancing, rather hard to put into words, it may take several years

- of just plantin', weedin', hoein', pickin' and eatin' to see what it's all about. Three magic ingredients for success, the Women's Weekly Way to Organic Gardening:  
1) use Blood and Bone as a fertilizer.  
2) use straw as a mulch  
3) water and weed daily.  
That's it folks!  
**BASICS OF ORGANIC FARMING**  
1. Avoid the artificial fertilizers, and all pesticides, herbicides and the like (generally artificial fertilizers are easily soluble.)

- 2. Use the natural, slow acting fertilizers—compost, farmyard manure, blood and bone, rock phosphate, ashes, lime seaweed, sawdust, bone dust, dried blood, crushed slag. Adjust these to your local situation.
- 3. Control pests, and further aid growth by companion planting your crops (see page ... ) Also use sprays made from natural ingredients. (e.g. garlic).  
Run a mixed farm, both in animals and crops. Mono-cropping will seriously drain your land. Use legumes to put Nitrogen into the soil. Any pea, any bean, any clover will put nitrogen into the soil.
- 4. If possible, don't plough. Instead either, disc harrow or rotary hoe. Don't burn. Instead slash, disc, rotary hoe, and let rot. Burning causes loss of carbon and makes the soluble components of the burnt material available immediately, which may be fine for the next crop there, but the nutrients are then lost for the future.
- 5. Plant complex pasture mixtures. That is, rather than sowing 2 clovers rye, cocksfoot, and fescue for a pasture mixture, sow a mix of 20 to 40 seed species, including herbs and even some weeds. This follows two basic principles; firstly, if the cow wants to eat it, it should be there; secondly, the soil and the animals will favour some species, discourage others, and eventually you will have a mixture best suited to your soil and animals. But to do this, a wide choice should be available initially.

Gladney Oakley

# Wholefoods Co-op



Q. How was Wholefoods originally commenced?

It was really quite amazing how it happened. An act of God or the cosmos you might say. There was an organic farmer from Harrisville called Don MacFarlane who was quite a large producer; and also quite an authority on organic farming;

He was finding it difficult to market his produce through the normal channels; so he set up a little organic fruit and vegetable shop (the original Wholefoods) as an outlet for himself and other organic producers in Sth. Qld. At the same time a group of people at Taringa set up a food co-op in a spare room at their house. They bought bags of produce from the Wholesalers and sold it just above cost thus avoiding all the Woolies Barriers etc. Both places started to run into difficulties due to maney, lack of participation etc. and were faced with having to close. We at this time were involved in various other plots, projects, and good times and one night when plotting over our next good time, Bob rushed in, hit us with a few incredible visions like putting D.J's and Myers out of business; and the next thing you know we were into Wholefoods. Probably the most annoying thing was that we had very little knowledge of the food scene; (John still being an ardent pie and chips man), although we'd already made the transition to good tucker.

The first thing we did was raise the initial capital \$200, through selling \$5 shares in the shop, buying quantities of grains nuts, dried fruits; and letting the farmers know of the transition and the new plans for the co-operative.

It's been amazing how the place has developed since then; incredible energies driven into it; a farm being set up; land offered to us. Energy poured into the setting up of other co-ops, and Wholefoods being used for yoga meditation, crafts; new directions being taken.

Q. What were the longterm motivating reasons behind setting up Wholefoods?

Well, first of all we had come to realize that with every item of food that we buy, we were being ripped off by the packaging industry - all the cartons and cans and packets cost a fortune. For this reason we decided to buy bulk lots of grains, flours, dried fruit, nuts, honey etc. and let people serve themselves - this cuts out both the retail and packaging rip offs. As well as this, we were becoming aware of the effects that would follow from the shit food we were eating. Good food, especially the organic fruit and veges., without DDT, chemical fertilizers and the like, was obviously the answer to this. As well as that, we could see that the small organic farmers needed a place to sell their produce. This especially applied to people who wanted to leave the city and get back to the land by providing a sure market for anything they grew.

Q. How did you encourage community involvement in the shop.

Basically we used a self-serve format. We asked people to bring their own containers, bags, jars etc. (which is both economically and ecologically sound), and then to serve themselves. Before long, people were working out their own totals, and in many cases actually paying and taking change themselves. This included some of the local people. Many of the customers helped in the shop, or collected produce for us from the market etc. Also we asked individuals and house groups to buy \$5 shares in the Co-op to give us some buying capital.

Q. What sort of difficulties have you encountered?

Probably the greatest difficulty is the old one of all the energies coming from a small group of people. We've been able to avoid this to a large extent as a lot of people have dropped in, helped a while then moved on, so there's been a regular flow of energy. But vans break down, cheques sometimes are returned, work loads fall on too few shoulders; I guess its all part of the great cosmic school.

Q. In what direction is the co-op heading?

Since being involved in the buying for Wholefoods and the Aquarius Festival, the one thing that has knocked me out is the incredible rip-offs in food, right down the line, importer, wholesaler retailer etc. like being able to buy nuts from the importer at 65c/lb, wholesaler, 85c, retailer \$1.25c/lb onwards. Unbelievable. Also, one of the really positive trends is the development of co-op (foods) along the East Coast. (Brisbane Mullumbimby, Sydney, Nimbin, Melbourne, and on various campuses). Now the obvious thing to do would be to pool resources and establish some form of centralized buying from the importers and producers. This could have incredible repercussions. Not only by cutting out the rip-offs, but also by encouraging the formation of all sorts of co-ops, having suitable outlets for organic producers, and spreading new ideas and energies far and wide.

One of the most amazing things I see in the shift in healing, or consciousness. When we first started the shop I remember telling people what a good political tool it was; now I see it as a catalyst is awakening people to new directions (communal living, organic farming) opening new areas of the mind, (yoga, meditation etc). and raising people to a level of harmony with themselves and the universe.

The New Age is upon us.

## COOKING HINTS

1 tablespoon dry powdered yeats is equivalent to 1½ ozs of compressed yeast. Use "Tandaco" dry yeast - you get a booklet of good recipes and hints.

Use ingredients at room temperature. Dough is ready to be kneaded when the flour and liquid are well mixed, and leaves the sides of the bowl. Knead the dough till it is elastic - i.e. till a finger impression will slowly disappear.

After kneading, oil the dough to stop it cracking. Brush the loaf with milk just before putting it in the oven to darken the crust.

Double rising gives a finer texture. Rye flour makes the dough less elastic and more sticky, and will present problems to beginners.

Yeast is most active between 80 and 90 degrees. Leave dough in a warm (not hot) place - near the stove heater or in the sun. To test if loaves are cooked, tap the bottom of the bread - it should sound hollow.

If you are making a few loaves at one time, make sure there's enough room for plenty of air circulation round the tins in the oven.

Bread can be stored for months in the freezer. Loosen the loaves as soon as they are taken from the oven or the bottom crust will become wet.

## PLAIN WHOLEMEAL BREAD

2 lb wholemeal flour  
1 tablespoon dry yeast  
1 tablespoon honey  
1 teaspoon salt  
1 pint warm water (approx)  
Mix the dry ingredients. Add the water and honey slowly beating continually till the dough is well mixed and leaves the side of the bowl. Put it on a lightly floured board and knead until smooth and elastic (about ten minutes). Cover, and leave to rise until it has doubled in bulk. Punch down, divide into two loaves, and place into two greased bread tins. Let rise again, till double the size. Bake at 400 degrees for 35 to 40 mins.



## YOGHURT BREAD

2 cups wholemeal flour  
½ cup wheat germ  
½ teaspoon salt  
1 rounded teaspoon soda  
½ pt yoghurt

Blend all ingredients till well mixed. Place in a greased tin. Bake 20 mins at 450 degrees. Leave in oven 2-3 mins after turning off.

## MUSSLI BREAD

1 cup rolled oats 1 egg  
4 oz dried raw sugar ½ cup sultanas  
2 teaspoons salt 4 oz almonds  
1 tablespoon oil ½ cup wheatgerm  
2 cups boiling water 1½ tablespoons skim milk.  
½ oz dry yeast 4 cups wholemeal flour  
½ cup warm water

Combine rolled oats, finely chopped apricots, sugar, salt oil, and boiling water and leave to cool. Dissolve the yeast in ½ cup warm water, and add to lukewarm oat mixture, with lightly beaten egg, dried fruit, chopped nuts wheatgerm, and skim milk. Sift the flour (optional), add to yeast mixture, and beat till well mixed and the mixture leaves the side of the bowl. Knead well on a floured board. Set in a greased bowl, cover and allow to rise in a warm place till double in bulk. Punch down. Divide in two, place in greased baking tins. Cover and allow to rise again. Place in oven at 400 degrees for 10 mins then reduce to 350 and bake for 40 mins.

## PIZZA

SOFTEN ½ teaspoon dry yeast in 1 cup warm water and add 1 teaspoon salt, and 2 tablespoons oil. Mix in 3 to 4 cups wholemeal flour, until soft and elastic. Knead on a floured board, cover and leave in a warm place to rise (up to 1 hr.). When risen, punch it down and leave another 10-15 mins. Press onto a well greased pizza or biscuit tray.

Spread with your choice of cheese, tomatoes, onion, garlic, olives, hard boiled egg, capsicum, oregano, basil, mushrooms, any seafood etc. Bake for 30 mins at 350 degrees.



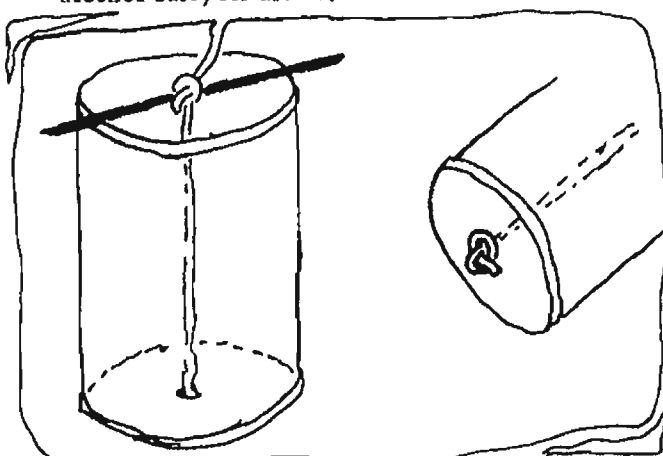


Cheap, easy, good fun. Something everyone can do. The basic materials are paraffin wax, and cotton wick. The wax is obtained in the process of refining crude oil, and is consequently available in bulk, from oil companies such as Shell, Esso and Ampol for about 15c per lb. Craft, hardware, and some supermarket stores sell small lots at 25c to 35c per lb. (don't pay more than 35c). The most common wax grade for candles is 120/125 S. R., but most grades are O. K. No 4 knitting Cotton makes a reasonable wick. If the flame is too small, buy a heavier grade, or double on treble the cotton. Proper cotton candle wicking is made in Australia by Downs & Sons Ltd, in four sizes, and is sold in minimum lots of \$12 to \$15 per lot. Use the smallest (No 53) for candles up to 2" in diameter, and the largest (No 203) for candles from 4" diameter upwards, but you will have to experiment. When a wick is too small it will melt more wax than it can use, and will flood, or drip, or both. When a wick is too large it smokes. Small quantities of wick can be obtained from hobby shops etc. It is very useful to have a thermometer, that will read at least to 200 degrees C.

#### MOULDS

They can be found everywhere, cleverly disguised as everyday objects. Empty milk, yoghurt and cheese cartons (plastic and waxed paper), plastic take-away food containers, soft drink cans (especially the seamless aluminium cans, and plastic pipe (from 1" - 48" in diameter). The requirements for a mould are few - it should be possible to remove the candle easily; it should be easy to prevent the liquid wax leaking out; the inside of the mould should be of a pleasing texture; and the

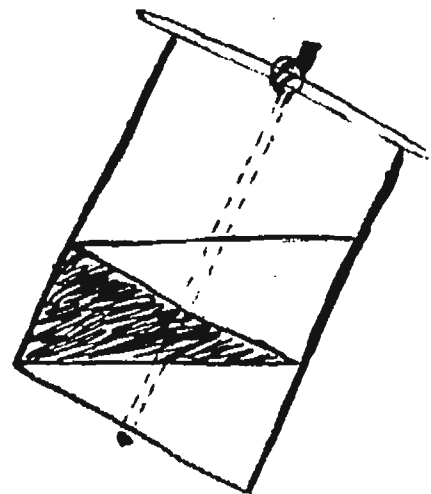
mould should be able to withstand the heat from the molten wax. Don't melt your wax in a saucepan you want to use for food (wax tastes lousy), and it is best if your pot has a good pouring lip. Use a double boiler set up, or melt your wax on a low heat. Wax melts at around (80 degrees - 95 degrees C). Buy dyes from craft shops. Put your dye in with the wax while melting. When both are melted and mixed, test the colour by taking out a small portion of wax and allowing it to harden. You need only very small amounts of dye - a piece the size of a grain of rice to a pot of wax. You will find that dye will inhibit the flame. Add stearic acid (from 10% to 50%) to make the candle whiter, more opaque, harder, long burning, makes several dyes dissolve easier, and makes removing the candle from the mould easier. Cost about 50 c lb. Add beeswax to improve candle texture, and to give it a delicate aroma. Add oil soluble perfumes (NOT water or alcohol base) for aroma.



For your basic candle - cut the top off a seamless aluminium can, and flare out the cut rim (to allow free release of the candle) by rotating a milk bottle in the top of the tin. Drill a hole in the bottom just big enough for the wick. Feed the wick through the hole, knot, and plug the hole with clay. Tie the other end to a stick (this must be the middle of the top). Break up about 1 lb of wax, and melt over a low heat. When at 85 degrees pour into mould gently. After 45 mins, break the crust, and top up with molten wax. Repeat after a further 45 mins. When fully set (3-4 hrs), remove clay and stick, remove candle from mould, and trim wick to 1/2 inch.

#### ICE CANDLE

Dip wick in molten wax several times (keeps it dry, and acts as core) before positioning in mould. Pour 1/2-1 inch wax in to form base, and wait till crust has formed. Put in a little crushed ice, and cover with molten wax. Wait till crust has formed again, and repeat. Finish off with good layer of wax.



#### LAYER CANDLE

Made by using several layers of different coloured wax. Allow each layer to form a crust before pouring the next layer. Best bonding of layers is achieved by pouring wax at 90 degrees C every 25 mins. Layers can be horizontal; or angled by tilting the mould before pouring each layer.

#### FOIL CANDLE

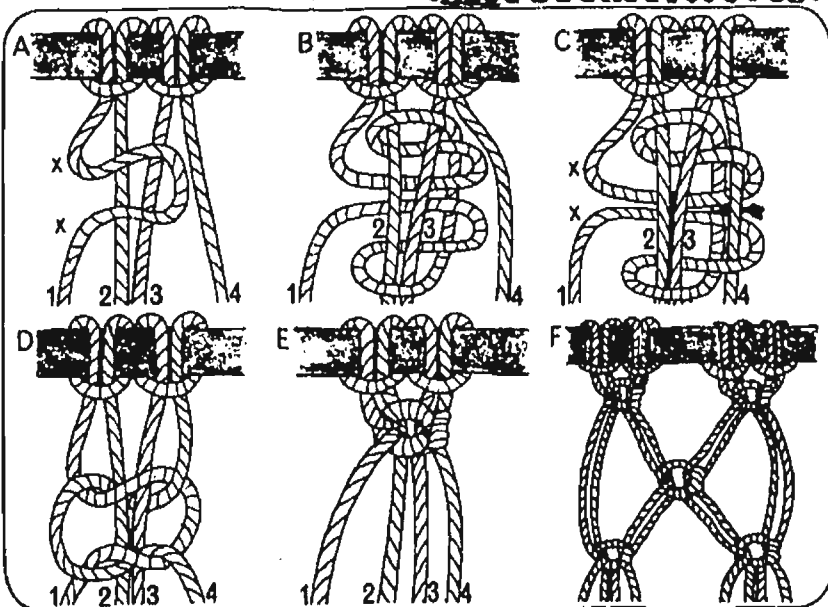
Make a mould with aluminium foil (crumpled or whatever) and support with damp sand in a box. Pour the wax in slowly - Add the wick with a hot needle. If candle has a rough finish, dip in hot wax.

#### SAND CANDLE

Place damp sand (or very fine gravel) in a small box, and indent the desired impression firmly. Melt wax (heat to a higher temperature if a thicker sand wall is desired) and pour carefully into the mould. Wick can be positioned before pouring, or placed when crust has formed, but centre is still soft with the aid of a hot knitting needle. When solid, scrape off the excess sand.



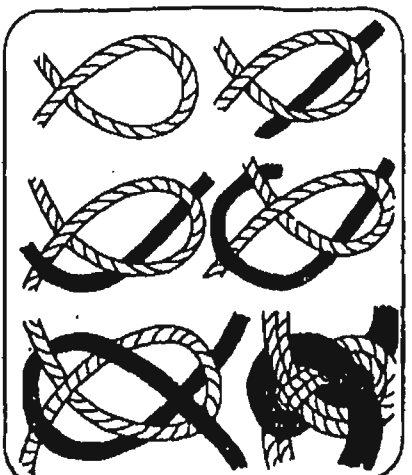
Gladney Oakley & Ken Eckersley.



#### THE SQUARE KNOT

Divide the strings down the centre and put the four strings on the right out of the way. Picture the four remaining strings numbered 1 to 4, to simplify learning this knot. Take strings 2 and 3 and clamp them together with the bulldog clip (to act as a weight). Pick up string 1, make a loop and lay across 2 and 3 (A). With your fingers go through the round end of the loop under 2 and 3, and grasp the curved mouth of the loop (marked X). Pull through, being careful not to drop the string (B). Feed string 4 through the two new smaller loops (C). With thumb and first finger hold string 1 at Xs. Lift string 4 across to 1 and pick up lower loop (see arrow), pull with both hands. Now you should have a loose

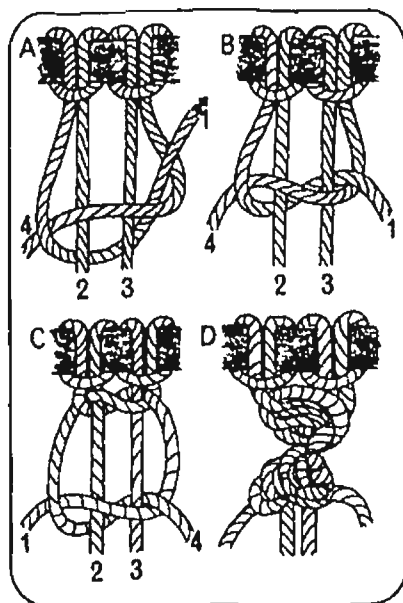
square knot (D). Take the top part of the knot and push up and pull tight; do the same at the bottom and you'll have a finished knot (E). Do about four more square knots the same way. Then take the other four strings (the ones you put to one side) and do five knots on that side. When you've finished the two columns of square knots on each side, take the four middle strings (leaving two loose strings on each side). Do five more square knots. Then divide the string in half again and do one square knot each side followed by one square knot in the centre (leaving two free strings on each side). Continue until you have a lacy pattern (F). There is no end to the number of strings you can use, but always work in groups of four strings.



#### THE JOSEPHINE KNOT

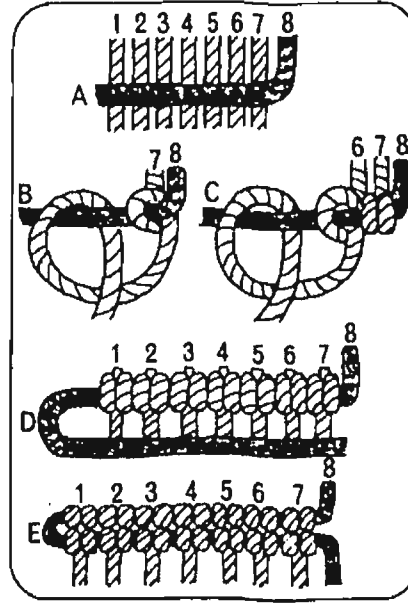
Once you've mastered the three basic knots the Josephine is a treat. It's easy, and looks beautiful. You need only two pieces of string at a time, but after you've mastered it, use four or six pieces of string for really nice effects.

Finish the sampler with another double border of horizontal double half hitches and fasten off by tying the strings. Put a small knot in each string close to the two rows of knots, you can then cut the strings if you like, or leave them as ties. The loops at the beginning won't unravel on their own.



#### THE TWISTED SINNET KNOT

Divide the string down the centre and put one side out of the way. Work with only four strings. Take string 4 and loop it across 2 and 3 and under 1. Leave it there. Take 1 under 2 and 3, through loop, and across string 4 (A). Take string 4 in left hand and 1 in right hand, pull tight (B). Take string 1 this time and loop it across 2 and 3, but under 4. Leave it there. With string 4 go under 2 and 3 and up through loop and across string 1 (C). Take 1 in left hand, 4 in right hand, pull tight. Continue doing this until knots begin to twist (D), then you may have to flip the strings around to opposite sides. Do a string of about seven twisted sinnets, and then work the same number on the remaining four strings.



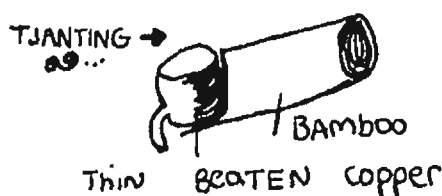
#### THE HORIZONTAL DOUBLE HALF HITCH

You'll need all eight strings for this. Start by laying the string farthest to the right (string 8) across the other strings (A). Loop string 7 over 8 on the right, and again on the left (B). Pull tight. String 6 follows the same pattern - around twice, pull tight (C). Continue this from 5 to 1 (D). Then take string 8, lay back across strings and do exactly the same thing, starting with string 1, working to string 7 (E). Now you will have a border of two rows of tightly fitted knots. This knot also looks good worked diagonally, and once you've mastered the art of keeping the tension right, you'll be able to work out your own variations of zig-zags, parallel lines, criss-crosses, etc.



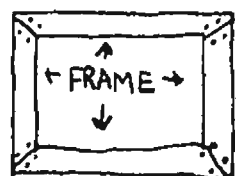
can be a beautiful free-form expression or a disciplined thing where you draw the design onto the fabric and stick to the lines. Its fun to freak out with.

The wax flows from the Tjanting quite fast so its important to keep the design moving.



Its best to start with a light cotton such as Lawn or poplin. Calico has a resinous substance that resists the wax and makes life difficult.

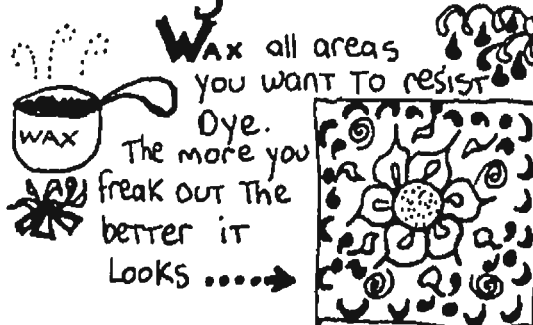
Draw your design onto the fabric. You can make yourself a frame to stretch the fabric over. It can be any old make-shift thing just to hold the fabric in place.



attach fabric with drawing pins or sumthun !!

Now WE Are ready to go.

The temperature of the wax is most important. If you heat it too much the wax smokes and separates. When its smoking take it off the fire for awhile. When its not hot enough it wont penetrate the fabric. Hold your fabric to the light to see its taking to the cloth.



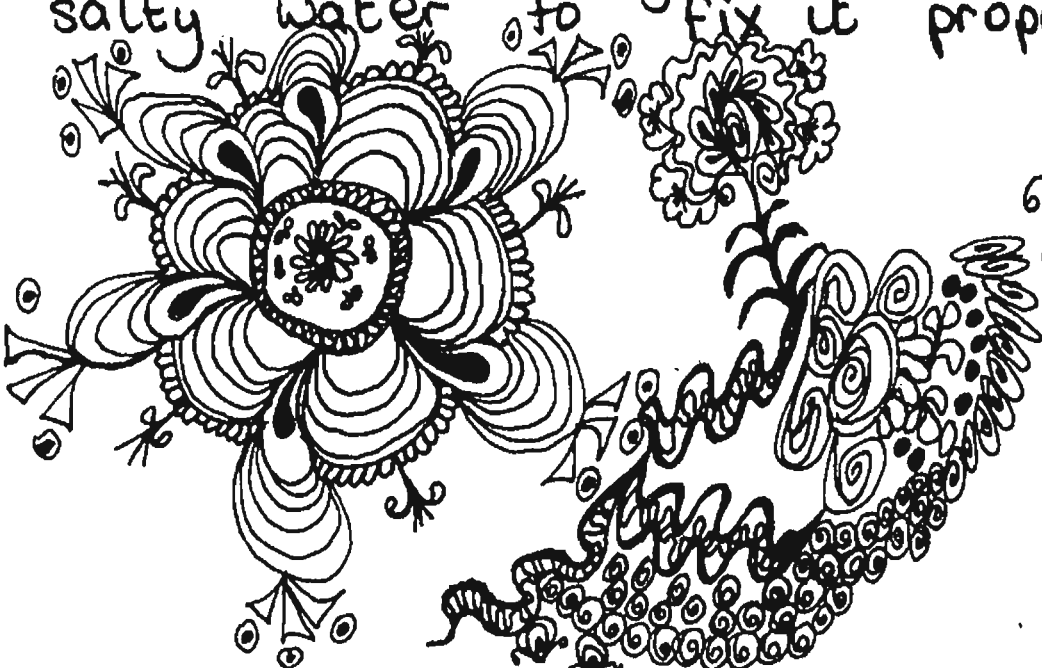
Dip the TJANTING into the hot wax. You can tilt the tjanting to arrest the flow of the wax if it runs away with you. Keep the hollow tube, the wax comes out, clean. If it blocks up use a piece of thin wire to clean it.

The Indonesian woman blow into thiers but thats not advised until you get the feel of it cause you'll burn your ole lips.



Prepare your dye bath. Mix the dye powder, i.c.i or Dylon are good cold water dyes, with a couple of heaped desert spoons of Alum. This will fix the colour. Use Luke warmish water to mix the powder the fill container with enough cold water to saturate the fabric. Before you emerse the fabric scrunch it up to cause veins in the wax. If you use 1/2 bees wax 1/2 parrafin wax you will need to really scrunch it up. Parrafin wax is very soft so if you arent getting enough veins, use more parrafin + less bees wax. Its all trial and error anyhow... Back to dyeing...

heave the fabric in the dye bath for about 10 mins & keep stirring it to make the colour even. You can repeat this process waxing, dyeing as often as you dig. make sure the fabric is dry before you re-wax it. When you've finished put the fabric in very salty water to fix it properly.



Now comes the hard part

## Removing the wax



Boil fabric in soapy water. Keep skimming wax of the top of the water as it rises to the top.

If this dont work try putting fabric between brown paper and ironing it.

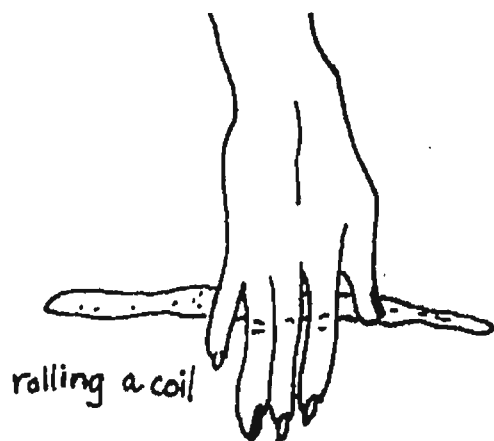
Hang your Batik on the line & NOW COMES the EXCITING PART...WEE...WHEN it dries... FANTASTIC... HAVE FUN All YOU BATTY BATIKERS.



# THE GOOD EARTH i.e. (clay)

Clay can be made into pots in a number of ways—One of course is to throw pots on a wheel—I won't go into that here but if you're interested there is a good book available which is put out by Hamlyn and is called "The Australian Pottery book" by Harry Memmott.

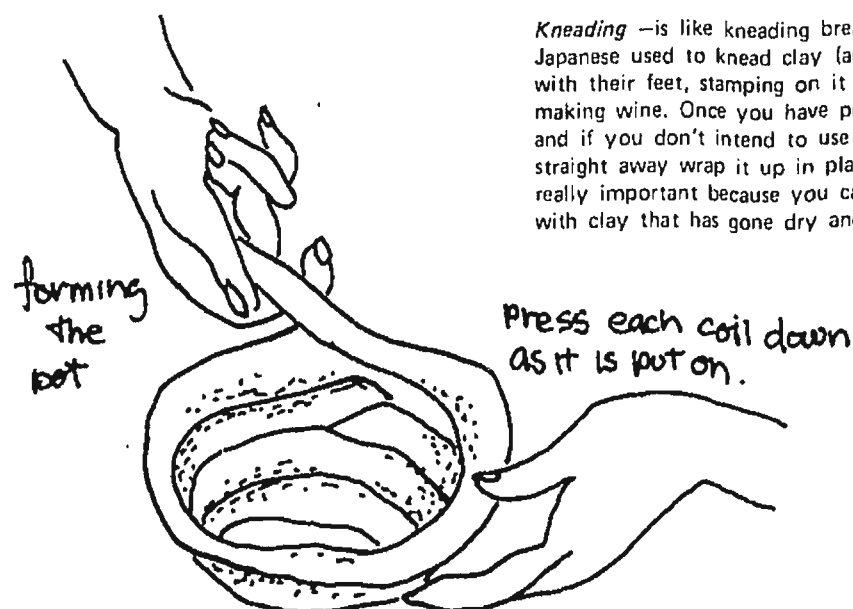
The 3 basic ways to make something by hand are, coil building, slab building and pinching. *Firstly Coil building*—take a piece of clay, wedge and knead it and take a piece about the size of a sausage—roll it between your hand and the floor (concrete or plaster of paris or unpainted wood are best because clay sticks to anything else). Start rolling in the middle and gradually move your hand to each end in turn. For big coils start with a bigger sausage.



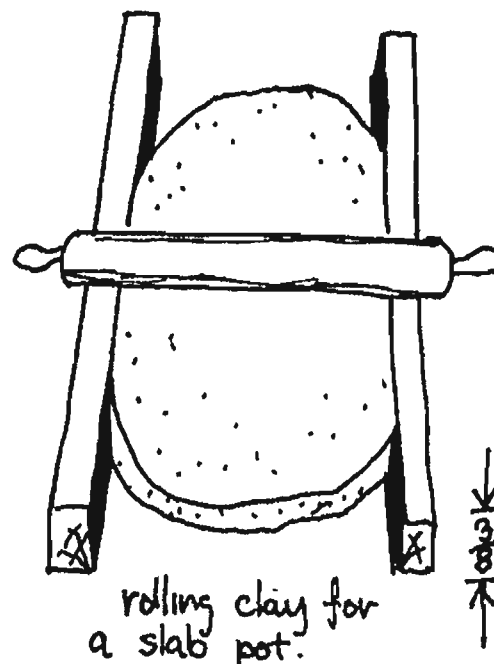
If you want you can make your base from a coil as well (the other method is to just use a slab). Just wind the coil flat on the table and weld each coil onto the next. For the wall just coil one on top of the other, pressing them down as you go—when you've got about two coils on, then weld them together by scraping clay with your finger nail or ice cream stick over the join and smoothing the scraping marks.

If you want your pot to be wider, then put your coils slightly outside the last one and if you want your pot to come in then put the coils slightly inside of the last one as you build.

If your clay is getting dry then score the surfaces to be joined and wet one of them with slip (slushy mixture of clay & water) & weld as before.

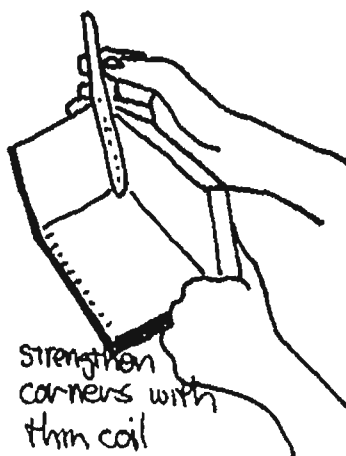


For making a *slab pot*, roll the clay out flat with a rolling pin or beat it with your hand. To make it an even thickness put a length of wood 3/8 of an inch thick (a good thickness for most pots) on either side of the clay you're rolling out and you should end up rolling them out the thickness of the wood.



Then cut the slabs the size you want, score them where they have to join and wet them with slip. Then weld them

together, pressing firmly. Re-inforce the corners by forcing a thin coil into them.



*PINCHING* a pot is a quick and easy way to make small bowls (e.g. tea bowls or breakfast bowls) and to start a base for larger pots. Take a round ball of clay (however much you think you'll need) and push your thumb into it until it's approximately 3/8 of an inch from the bottom. Then press the walls of the ball between your thumb & the rest of your fingers, turn it slightly & squeeze again. Keep going around till the whole pot is 3/8" thick and the shape is what you want.

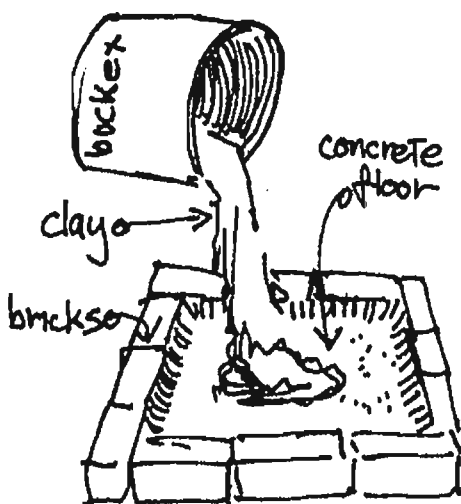
These 3 methods can be used singly or together depending on what you want your pot to be.

Before using clay, you should always wedge and knead it to expel air bubbles and so that the clay is properly mixed. Air bubbles are dangerous because air expands when heated.

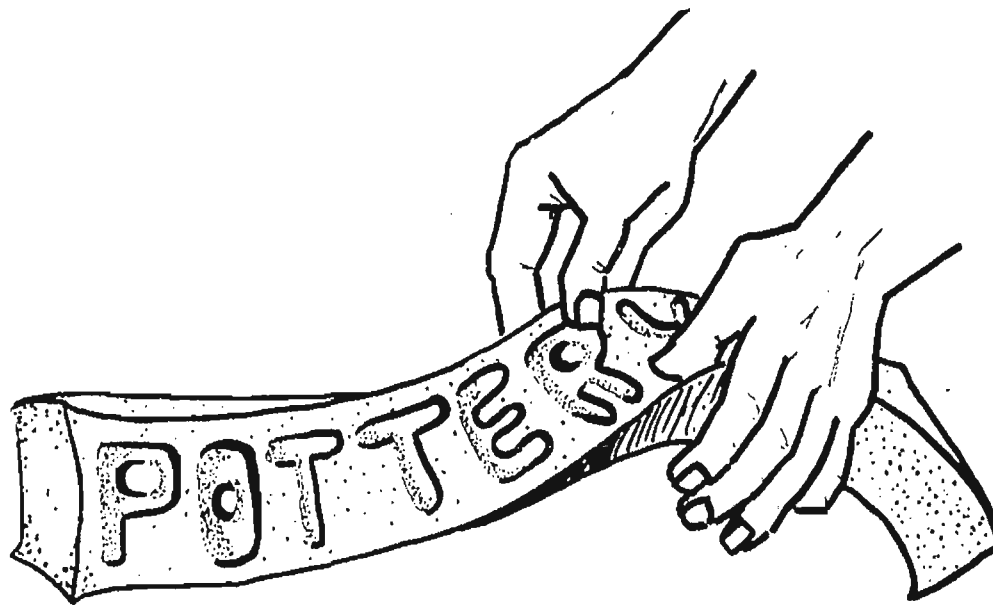
*Wedging*—cut the lump of clay in half with a piece of fishing line (like they cut cheese) and put half on the wedging table (which can be concrete or plaster). Smash the other half on top—give the whole mass a quarter turn and repeat. Do this until you can't see any more holes (which are air bubbles) when you cut the clay in half.

*Kneading* —is like kneading bread—the Japanese used to knead clay (and still do) with their feet, stamping on it as though making wine. Once you have prepared it, and if you don't intend to use it straight away wrap it up in plastic—This is really important because you can't work with clay that has gone dry and hard.

*Getting the Clay*—There are basically two ways of getting clay—No. 1 is to buy it ready prepared and wrapped in plastic. The best and cheapest place to buy it is from Merv. Feeney's pottery at Bundamba. The second way is to go out and dig it up.



If you live in Brisbane all you have to do is walk into the backyard and dig—a foot or so down and you'll probably find clay. Once you have dug it up—let it dry and then crush it. (A hammer is good here). When you're crushed it to a sandy dust pour it into water. Let it stand for a while and then decant the clear water on top and sieve the rest. After that, pour it into a plaster bed or a drying area made out of concrete surrounded by bricks—anything porous is good.



The clay should still be soft and pliable when you take it out—then knead and wedge it and wrap in plastic ready for use. Before you do any of this, and just after you've dug up your first bit of clay—test it's workability by making a small coil out of it and slowly bending it. The clay shouldn't crack in half and it should have a "greasy" feel about it. Also it's a good idea to make a few small test pots out of your newly found clay and fire them to see if it will be good enough for what temperature range you have in mind.

*GLAZING*—Here is a Raku glaze you can try—and again if extra information is needed there are oodles of books which will give it to you. Usually a glaze is put onto the pot after the first firing by brushing it into the pot or dipping the pot into a bucket of glaze. Make sure it's on fairly thickly too for Raku. Perhaps the simplest glaze is 3 parts by weight of clay powder to 7 parts by weight of Borax. This gives a clear, shiny glaze which will melt at 900°C. To get colours, the easy way out is to brush under or over the glaze a thin solution of any of the following metallic oxides. The percentage given are, if you intend to mix them into the clear glaze and so get a bucket of glaze which will give you a uniform colour. 6% tin gives white, 1% copper gives red under reduction and green under oxidation, 2% iron will give you a yellow and 6-10% a reddish brown, 5% Manganese will give purply brown, and ¼ to 1% of cobalt will give blue. You can vary the percentages to vary the intensity of colour.

The Three Basics of a Glaze are:

- 1) A glass former—e.g. silica or borax.
- 2) A flux—e.g. an oxide, to melt the glass at the required temperature.
- 3) A stiffener—e.g. alumina—to prevent the molten glass running off the pot.

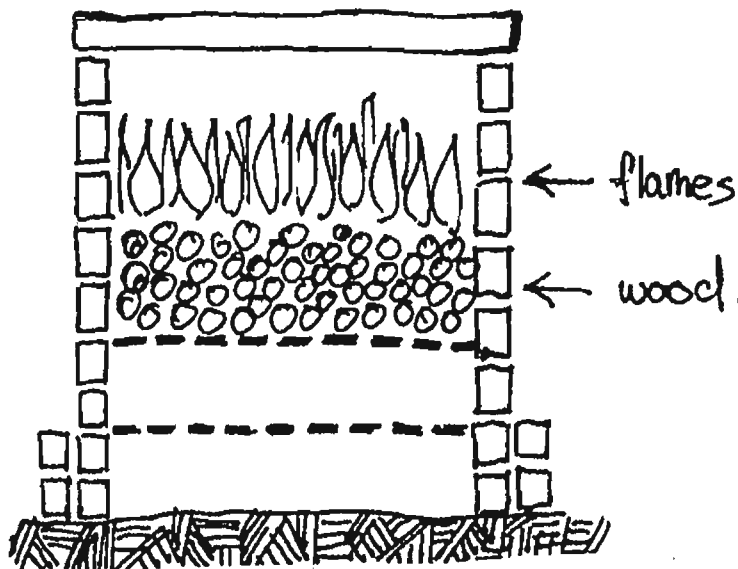
In the borax glaze above—borax is the glass former, and the clay powder provides the alumina (stiffener and flux).

You will need scales to weight out your dry ingredients, and always *add* the dry materials to the water. To help the glaze stick to the pot before and during firing you should use a glue. One good one is gum tragacanth which you can buy in powdered form at a chemist. For enough gum for 2 gallons of glaze mix 1 dessert-spoon of gum tragacanth to ¼ cup of metho. Add that to one pint water and then put it into the glaze. Also don't put your glaze underneath the pot—it gets very embarrassing when you can't lift your pot off the kiln, floor or shelf.

*FIRING* your pots—rule one is always to make sure that your pots are bone dry!

For the bisque (first) firing make sure you haven't packed the kiln so tightly with pots that the flames can't get through and out the chimney.

In the first half hour build a very small fire at the front of your kiln's firing chamber—after that slowly step it up until you've filled the whole firebox with flames. A good general rule is to have the bottom half of the firing chamber filled with wood, the top half with flame.



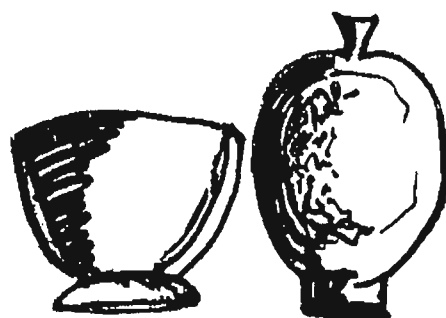
In the last half hour or so you should have flames coming out of the top of the chimney. This firing usually takes 3 hours and by that time you should have reached 900°C. The second firing for Raku pots only takes from 15 to 20 minutes per pot.

After you have applied the glaze and let the pots dry out again, pre heat them by standing them on top of the kiln. Then with long tongs and decked out in asbestos gloves place a few pots in the kiln through the hole left by the two bricks you have removed

The kiln should be going extremely well by now and the pottery after 20 minutes should be red hot and shiny. Make sure the pots don't touch each other in glaze firing it can end up disastrously.

When they are red hot and shiny take them out and if you wish modify the glaze by putting the pot into sawdust, dry leaves or grass, or paper. Cut off the air supply by inverting an old tin bucket over it or something (this is reducing the glaze). Then plunge the pot into cold water to fix the glaze colour you have obtained.

P.S. This is not meant to tell all, hence the list of books—if you want to teach or learn pottery at Nimbin—ring Lisette Houston at 70 7552.



Book List (The prices may not be exact)

\$4.50 *The Australian Pottery Book* by Harry Memmott—Hamlyn  
\$16.00 *Raku—Art & Technique* by Hal Riegger—Studio Vista. (good for philosophy of Raku as well as practical)  
\$8.00 *Ceramics* by Glenn Nelson—Holt, Rinehart Winston  
\$5.00 *A Potters Book* by Bernard Leach—Faber & Faber.  
\$17.00 *Pioneer Pottery* by Michael Cardew—Longmans.

The best one for the beginner I think is the first one.

Glossary of some terms

*Slip* - can be made by pouring a little clay dust into water - it should be a creamy thickness.

*Weld*—join the clay by scraping surfaces one over the other & making the join vanish.

*Reduction*—when you exclude oxygen from the glaze.

*Oxidising*—when you let lots of oxygen circulate around the pots.



# To War As A Concept Is Survival

LOVE . . . PEACE . . . FREEDOM . . . REVOLUTION . . . ALTERNATIVE . . . COUNTER-CULTURE . . . all the words we have bastardized and murdered by overuse and misuse in previous years . . . BUT THE WORD FOR THIS YEAR FOLKS IS SURVIVAL . . . So lets all join in and kick it to death . . . Possibly, by the end of the year, it will have lost enough meaning to be used in next year's adds . . . CAN YOU DIG IT?—

Swing into the struggle for survival with the new super-phallus shape falcon G.T. with the most sensuous, pulsating, energy-creating engine, a wide track and rugged radialsto give you a smooth ride over anything PLUS for all those groovers concerned for planet Earth—a built-in contraceptive compartment (so that when you pick up that chick in the flimsy dress standing on the side of the road and race her off in that new ecologically constructed dome on your new week-end survival farm surrounded by goats, chickens, ducks, waterfall) ZPG is taken care of.

But that's enough of that cynicism jazz, folks, (I come to bring HOPE not DESPAIR). So on with the show.

When I rap to people about survival, I found that they usually talk in three general areas. The first is that of material/physical survival—this is the trip that most of your lower working class people are on, whether it be in the ghettos of the U.S.; the prisons of Vietnam, or under Brisbane bridges at night. The reality of this life/death struggle hit me last year with my involvement in the Bomb Shelter, especially during 8 week-ends I survived with others as a guest of H.M. Prison. It is something that I can't now forget (as much as I'd like to and have tried to with many beautiful rationalizations during the last few months).

The second concept I see is that of a spiritual (psychological survival. This is something more manifest amongst the middle-class descendats; those who have never faced physical deprivation but have been refused opportunity for free self-development and have been heavily conditioned in the hypocritical, double-standard, middle-class values of their parents. The reaction to this has led many through a heavy political/ideological involvement (intellectual for most—practical for many)—to a state where vague mutterings such as "farming a counter-culture/creating alternative life-styles" are the order of the day. A concrete result of such mutterings is now getting together around Nimbin.

Finally, we have people who talk in terms of total survival. That of our dear old planet, Mother Earth. Like most dear old mothers in our present sexist, nuclear family units, she has been fucked about, raped, & sacrificed to the glory of her husband (good) and his children—until, at this moment, she is undergoing premature senility and, probably, an early death. The supra-intellectual concept put forward so well by supra-intellectuals such as Ehrlich, Illich, & Co. is very hard for most humans to grasp when it comes down to a question of 'what does it mean for me in my life?' This, however, makes it no less real.

It is my theory (and here comes the pitch, folks) that any proposal for survival is/will be ineffective unless it includes each of these concepts. Just check it out.

What is the logical reaction of those who have not when they see those who have? Isn't it to struggle to a position where they and their children enjoy, at least, equal power, opportunity wealth as everybody else? One of the obvious defects of such a plan when viewed by those of us who are among the privileged elite, is that the planet has limited resources which would be exhausted if everybody in the world

shared the present upper class standard of living. Anyway, we say we've rejected these materialistic values as worthless and they (the dispossessed) should do the same. And it is here that any communication we may have had with such people disappears. But maybe, we could understand that better when check out what were our reactions to discovering the hypocrisy/meaninglessness of our inherited middle-class values/standards/wealth.

Possibly our first reaction was that of feeling guilt/shame for being the children of the work-class. WL evolved concepts of how we would liberate the oppressed, all enjoying a future world of equality in distribution of wealth, power, and opportunity. This we could bring about through an ideological/political revolution. We took on forces whose power we were only beginning to relate. All this as champions of the oppressed. But very few knew personally any of the oppressed—scarcely any attempt was made to involve ourselves in their environment—discovering what they wanted—and struggling with them to achieve it.

Thus, the great disillusionment set in—and, for many, the great stagnation. Mutterings such as "Why should I feel guilt or shame—my self-development is more important" began. Through smoking bales of dope, dropping gallons of acid and buckets of mushrooms, and other more spiritual paths many people re-oriented themselves to the beauties of nature, inter-personal relationships, and their relationship with the earth. Many didn't make it through this period—those who did went on—building their counter-culture/alternative life-styles etc., a manifestation of which will be at Nimbin.

Now, let me pose the failings that I think we, of the counter-culture have encompassed. I'll do this—by using Nimbin as a concrete example of our strivings to build real alternatives.

Too much emphasis is being placed on an idea that what we are creating is THE alternative. This is never stated directly in fact is the opposite to the official policy. But in talking to those involved in setting it up, reading between the lines of the fantasy paper "NIMBIN GOOD NEWS", it is an idea that is always assumed. There seems to me to be little real awareness that this alternative is, in fact, very limited. Limited to that very small elite who have had the opportunity to reach a situation where they could see the futility of the materialistic life-style that society demands we conform to—and then have felt sufficient intellectual capacity/security in themselves to be able to cope with opting out of that society.

WE MUST keep asking ourselves why is it that the great percentage of those who have dropped out are middle-class descendants and or have reached a very high intellectual capacity sufficient to have the ability to cope with surviving whilst creating an alternative life-style.



Leading from this I'd like to explain what I think is our greatest weakness. "Personality deficiency". I just made that up. It means that as individuals we're as weak as hell. Gutless. I guess it comes from having our lives directed, opportunities always open, never having to struggle. We came pretty close to it during our political involvement. We found out a lot about ourselves—sexist, racist, paternalistic, elitist, intellectual chauvinist, usurpers of the world's resources—these realizations brought on some incredible personal crises—many are still fighting them and the structures that procreate them—but most of us opted out of that too. And now we live a continual fantasy. A fantasy which unnters groovy statements like "love overcomes all hassles and enables us to relate to one another on a higher level" I just made that up, too, but you know the sort of think I mean. Its Bullshit! Not the kind of soft, fantasy love were into sobbers. The guy who got hung up on a love charge 2000 years ago knew what love was about when he said that his life would not bring peace but a sword. And that's what love is. I Sword. A healing sword yes. But it hurts like hell making deep incisions to get rid of the rot in our lives—also usually confronting the crap in others. It's a very hot, heavy, burning experience/trip thats needed to eradicate the sexism, racism, elitism etc. so ingrained in our lives.

But is this our trip? No.



We don't confront anybody anymore even when we strongly disapprove of what's being done—that's being heavy—We've lost much ability to criticize ourselves because we've isolated ourselves in a group of like-minded friends—the injustices that most of the world faces. No longer serves to spotlight the irresponsible action in our lives—We ridicule those involved in political struggle—but we depend upon it for our survival—

We say leave us alone we just want to do our own thing—but the co-operate state's just going to swallow us up when it's ready—We say we're into a self-development trip—but surely we can't develop ourselves fully when we isolate ourselves but only in relationship to our total environment—We say we're into a survival trip—but how can our survival trip have any reality when we can't even communicate with those who, day to day, face physical survival.

There are groups of people concerned about survival of planet Earth. These groups consist mainly of "pseudo-super intellectuals" and or "society people" climbing on the bandwagon. A typical example of their involvement in survival came last year in the form of a survival seminar held at Brisbane University. It showed them to be even further away from the gut issues of 'survival-for-all' than we are and, so are incapable of offering any real alternative for total survival.

Yep, folks, I hate to say it but I really think the bulk of this problem lies on our shoulders. I know of many people who have stayed and worked inside the establishment and are doing most of the real struggling. To me they are the real heroes. But they need people to work with on the outside, who have plenty of energy and no restrictions in building the necessary alternatives.

If you reading this article and haven't dropped out—DON'T. At least think twice

or three times about it—and, if you do, make sure that you have an effective alternative to offer. People, who at this moment face the problem of survival, don't need middle-class dropouts who sit around on their bums all day smoking dope—they need real doctors, real solicitors/barristers, real social welfare workers, real professionals of all types—and, above all, real people, who can relate to them as real people helping them develop the necessary structures which they say they need to give them the necessary opportunity to develop as they wish.

On checking over what I have just written, I see that I have been mainly critical—this could show me to be extremely negative. I have criticized in this way to counter-balance what I believe to be the counterfeit, fantasy, bullshit, vibrations which have exuded from the growth of the counter-culture including Nimbin and to point out its limits and introversion.

I wish I could go on now and balance my contribution by pointing out what I think are the positive aspects of the NIMBIN/counter-culture trip. Also I'd like to rave on for hours about the very real positive, possibilities I see towards building what I call "a total concept of survival-for-all"—not an ideological, intellectual concept but a practical one. However, at this stage, I'm tired of being a solo participater in a one-way-media. If I meet you at NIMBIN, we could spend hours arguing about the crap I've just written—but I won't be in it. No more intellectualising devoid of action. What I want to talk about with people is how we can work together to build a real alternative for survival which will include everybody. To me, this means practical alternatives for the present

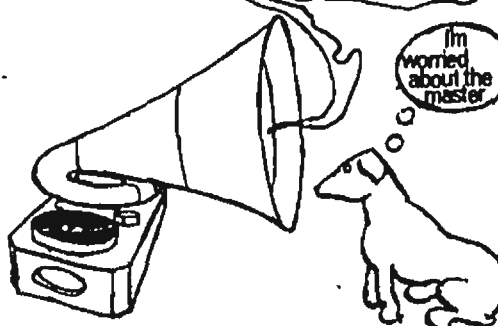
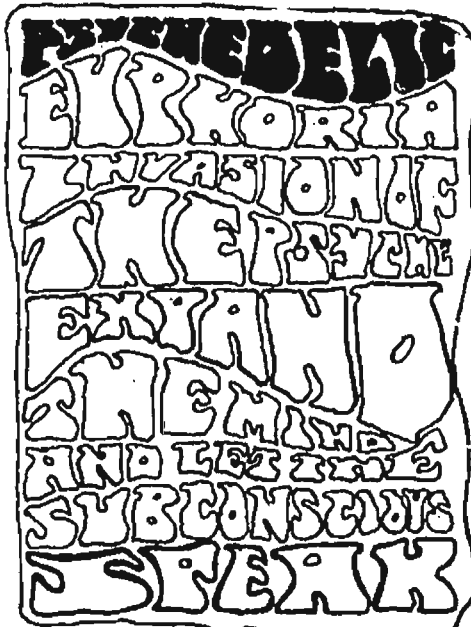
- social welfare system
- education system
- capitalist economy
- government

To this end I have many ideas which I am presently trying to implement—to these I would like to add yours.

There are many aspects of Nimbin I really look forward to experiencing. How will five-ten thousand middle-class descendants survive together over a ten day period—will Nimbin become a \$50,000 playground or a \$5,000 reality-ground? Tune in at Nimbin from May 10-24 and see it all happen.

That's all for now folks.

Bob McIntyre.



# THIS IS THE NIMBIN Catalogue

THE FESTIVAL IS AN  
EXERCISE IN DO-IT-  
YOURSELF SURVIVAL  
AND YOUR INVOLVE-  
MENT IS PART OF THE  
TOTAL LIFESTYLE WE







"What were once the Utopian visions of the revolutionary, drop-out culture are becoming means to survival ----- Many of the ideas, projects and resources presented here are nothing new. They've been floating around --- for a while now. What we have done is to pull together many of the best ideas and resources to give people a comprehensive look at what's possible for the community, to provide them with the beginnings of a resource handbook, and hopefully to provoke new ideas---. Start getting it together with your sisters and brothers. Energy will be dispersed if everyone calls the resource people as individuals. When you've got yourselves together in a group, avail yourselves of the resources-----"

- "Blueprint for a Communal Environment" - The Berkeley Tribe (From "Sources" ed. Theodore Roszak)

## Theory—

The Festival will be, by definition, a happening on a MASS level. As other articles have pointed out, the fundamental rationale for this is questionable.

BUT a) given that it will be taking place  
b) and at a specific place, Nimbin  
c) with that place's inherent specific facilities and resources

and that

d) something like five to ten thousand people will be turning up, including YOU, the problem now is:-  
HOW TO APPROACH IT,  
more essentially how to effect a decentralisation within the intrinsically MASS structure (or non-structure) imposed by the very nature and size of the festival. In other words, how to create ANTI - MASS from MASS, or an essentially human environment from an essentially non-human one. Not so easy, right?

Obviously from the above preamble, I am suggesting the absolute necessity of people organising themselves into small, relatively autonomous, self-sufficient, communal groups or tribes to avoid the development of a huge amorphous mass of aimless orientationless souls, the kind of Hip "Waste Land", which (on a much smaller scale but nevertheless disturbing and symptomatic of the modes of operation implicit in "straight" society rather than that of any "alternative") is already evidenced at Nimbin. A certain amount of this is unavoidable. IT WILL HAPPEN.

BUT If enough people can set up their own mini-communities the festival may have a chance of working instead of degenerating into another Pop Festival without even the musical "entertainment" to give people a focus (witness Canberra '71)

A lot has been said about the need for such micro-cosmic organisation but surprisingly little about the practical ways of achieving it. Obviously the ideal situation would be for communal groups to evolve from numbers of individuals with diverse origins/backgrounds/skills/interests yet with enough common orientation to make at least a temporary communalism feasible. Ideal but unrealistic. People are not going to be able to organise themselves into such groups after they arrive at Nimbin. Too much plepotation is needed for such a spontaneous grouping to occur. The basic organization, for the most part, will have to occur before people leave the comfort of their suburban homes. And this means a lot of thought, work, co-operation and perhaps most importantly, the accumulation, both personally and collectively of a whole range of tools for a wide variety of purposes.

THE TIME TO START IS NOW???

## practical proposals —

1. A certain percentage (probably not as big as one would like) of those coming to the Festival will have enough information/initiative/foresight/friends to get themselves together into functioning fighting units for an onslaught on the local environment. A lot of people won't. Those that lack the initiative and foresight are, except for a suggestion I'll make later, beyond much help. The lack of information will, hopefully, be rectified in part by this Catalogue. However, a lot of people probably lack enough friends, contacts etc. With a common orientation. Even with enough information, initiative and foresight it is hard to get things together on your own, SO -----

Channels of co-ordination and communication should be set up to enable such people to get in contact with like-minded individuals of small groups of individuals with a view to forming

communal groups for the festival. Sounds like a Nation-Review classified right? These could take the form of information centres to be set up at each University (other relevant places too, if possible) and their existence widely publicised. Organizations such as the Communal Living Information Centre (CLIC) in Melbourne could possibly take over this function. Also special notice-boards could be set up specifically for this purpose. It would seem to me worthwhile to have at least one person permanently employed (or, better still, a number of people working both together and in rotation) in this way from now until the Festival, passing on information, keeping records of people's needs, and generally talking to people, helping them with their problems in forming groups (availability and location of

people, tools, resources etc). (If you live in Queensland, for information in this regard contact me c/- Graham Cathcart or John Stanwell at the Aquarius-Harpo Information Centre, University of Qld Union).

2. If people organise themselves into groups for the festival, my suggestion is that there organisation, whilst careful and functional, be open-ended to the extent that it can absorb a few of the probably large numbers of disorientated, unprepared individuals who are bound to turn up at Nimbin. Thus, if say fifteen people form a collective to Nimbin, they could make allowance for the absorption of another five people into the tribe whilst setting up at the Festival site and in the initial stages of the "official" Festival i.e. MAY 12-21. They could in fact, encourage this process by making contacts during these initial stages and inviting people to join their group.

3. The use of some facility at Nimbin (The Information Centre?) as an on - the - site co-ordination centre for the establishment and expansion of communal groups, bodies, and minds. The practical function of such a facility could work something like this:- organised tribal units would register here on arrival at Nimbin and make it known through the Information Centres that they are HERE, something of their members' orientations and that they are open to a certain amount of expansion. Likewise, newly individuals without a tribe could check in and get in contact with tribes looking for individuals, or other individuals with whom to start a tribe from scratch (a last resort but better than being out on the proverbial limb)

HOW ABOUT IT NIMBIN?

### GLENFIELD TRIBE

As a result of a think wank on Saturday night, 8th April, a few of the Glenfield Tribe wrote a list of needs for a self-contained tribe to travel to Nimbin for 10 days.

We assumed the following:

(1) That the maximum number of people in the tribe would be 20.

(2) That sewerage facilities would be provided by the festival organisers.

(3) That straight and natural medicine facilities would be available for anything more than minor health problems.

(4) That accommodation and shelter facilities would be made up of a large dome (bamboo, sisalcraft and plastic skin), a kitchen A frame, a hessian toilet for emergency use only, a hessian shower (if site permits).

(5) That sleeping gear, personal washing gear and luxuries would be the responsibility of the individual making up the tribe.

(6) We also assumed that it is better to use existing facilities than buy new ones. Hence some items in the list are already available. If you have any of the items needed please let Glenfield (602 8095) know.

(7) We also intend marking all of the tribe's equipment with spray paint, so there should be a good deal of certainty of getting your lent goodies back.

### ACCOMMODATION:

Lighting — candles, 2 pressure lamps (Chris, Phil), 2 hurricane lamps (Chris, Phil), methylated spirits (1 bottle), kerosene, 5 mantles, torches.

Bicycle wheel (for dome), rope string, large ground sheet, tarpaulin, two tents (Chris, Steve), hessian, one

door (for table), sundry plastic sheeting, shelter repair kit.

Water — 2 plastic 13-gal. containers with taps (Chris), five-gallon hot water kit (Chris), washing facilities (lines and pegs, trench draining equipment, 6 buckets, hessian).

### UTENSILS:

Two large pots (Phil, Chris), 2 mittens, rubber gloves, 2 ladles, wooden spoons, 4 tea towels, wetex, 3 extra eating sets, 2 cutting knives, 2 cutting boards, steel wool, addis brush, sunlight soap, soap saver, billy (Chris), small teapot, 4 plastic buckets, grain sprouting dishes, straw broom, 2 metal grids, 2 kero. heaters, bricks for fire, bottle openers, plastic boxes, big jars, meat safe, bush fridge, toilet paper, matches, plastic gladbags, tobacco, papers.

### MEDICAL:

Detol, savlon, scissors, gauze, sticky tape, burn cream, cotton wool, calomine lotion, elastic bandages, lomitol, mosquito coils, vitamin C, valium or phenobarbitone.

### TOOL CHEST:

Two spades (Steve, Glenfield), rope, string, hammers, pliers.

### COMMUNICATIONS:

Notice board, roneo, magic markers.

### ENTERTAINMENT:

Musical instruments, spare spurs and whips, town bike, kites, moonshine, books, kids' theatre, craft tools and materials, fishing gear, cotton reel for yabbies.

### PERSONAL

Sleeping bags, sleeping sheets, personal ground sheet, sweaters, sunlight soap, toothpaste, tooth brush, towels, sandals, boots, personal mosquito repellent, handkerchiefs, kleenex, nail brush.

pyjamas, groovy clothes, swimming gear, raincoat, parka, hat, umbrella, sponge pillow, small sharp knife, grooming kit (enema, whips and spurs), flagelette (tin whistle), contraceptives, eating instruments, tea towel, tobacco, money, banking sewing kit, transistor, note book, pencils, KID'S GEAR.

### FOOD:

It is assumed that most fresh foods will be purchased either at Lismore or on site. There will be one major meal per day (dinner). Breakfast is naturally counter culture's cliché "m...-p" and lunch will either be bought individually on site or sandwiches provided by the tribe.

# Tools -

Rather than compiling a new list of necessary tools we are re-printing a list already compiled by the Glenfield Tribe, which, along with the further Points that I have made, amounts to a pretty extensive coverage. You can extrapolate/synthesize according to your/your tribe's predictions/needs.



## ...further points...

1. Bring ample rain-proof gear and a couple of complete changes of clothes in the (probable) event of rain. This eventuality also necessitates provision for cooking under shelter.
2. Bring extra blankets and a goodly supply of warm clothing as it is liable to be pretty cold, especially at night.
3. Supplies of fresh fruit, vegetables, grains, flour, and dried fruit will be available from Fountain Foods, the Bulk Food Co-op, run by Harpo-Wholefoods and situated in the Tomato Sauce Shop (see map). Any other food required should be brought by the tribe. To avoid congestion at the Co-op it is important that you buy in bulk for your group rather than individually. Also bring bags (easily made from calico) for transporting storing food. Half-gallon containers, screw top jars and fruit boxes are also useful for this purpose.
4. Avoid bringing as many "disposable" items as possible. The list is endless I'll leave it up to you to (de) compile it.
5. DONT bring your pets (dogs, cats, orang-utangs etc.) It's just not going to be a balanced enough environment for large numbers of our brothers/sisters in the animal world.



6. Try to travel to Nimbin in some sort of communal arrangement, thus spreading out the responsibility for transportation of tools etc. Seen as an individual responsibility, it is a huge task; divided amongst 15 or 20 people it will be little or no hassle. In a communal context judicious use of private cars/vans/ trucks will be an economical (personally, ecologically, financially, means of transporting your tribe and its gear. Alternatives are en masse (en masse?) and thus FUN use of the Spirit of Nimbin and the Good Times Express and other rail/bus facilities, and if necessary hitchhiking with the gear divided up amongst the members of the tribe. (This could be a hassle, given the relative unwieldiness of some tools, and the probable masses crowding the roads and should be avoided if possible, however-----)

7. Remember that cars are NOT allowed on the Festival site and thus have to be transported by other means to your home-away-from-home, possibly by foot, so keep it as light as possible. Buses are being provided to transport people from car-parks to camp-sites but DON'T rely on their availability.

8. The actual form and material of your shelter is up to you. However such things as the climatic conditions arising from the geographical nature of the area (almost enclosed valley, surrounded by rolling hills and consequent high rainfall and morning and night-time mists etc.) should be taken into account when constructing/erecting a dwelling. Certain materials are available at the site (bamboo -limited, glass, bark mud etc.) but most things you will have to be prepared to bring yourself. Bear this in mind when planning your accommodation.

9. Try, or at least a few members of your tribe, to arrive a while before the festival to build accommodation etc.

10. Although shower/washing facilities are being provided, bring basins etc. for washing purposes. UNDER NO CIRCUMSTANCES wash in any of the creeks/streams/rivers/ ponds/oceans in the Nimbin area as people will be swimming and frolicking in these hitherto sparkling waters and don't want your shitty shampoos, detergents, soaps, bath salts, diet, food scraps etc. fucking them up. Offenders will be flattened by a frozen Nimbin Waterfall. WATCH OUT!

11. Prepare for individual tribal toilet facilities in the event of regular sanitation arrangements proving insufficient/inadequate/ inconvenient/over-used. Hopefully they won't, but they might. So----- apparently the best and simplest method on a small scale is to bring an orange crate or suchlike with a hole cut in the top, which you place over a post-hole sized hole in the ground. Instant dunny! When a nice quantity of shit accumulates in the hole and/or the smell becomes unbearable you cover it with earth (a lot of it, and pack it firm so no unsuspecting bastard steps into your shit-hole) and move on. DON'T SHIT OUT IN THE OPEN - ON AIR, EARTH OR WATER!



12. A couple of tips from our friends, the ARMY  
a) Bring things to wear in showers to avoid contraction of tinea.  
b) Wash and rinse cooking and eating utensils immediately following meals and store away from flies and dust. Remember flies frequent the latrines, too.

13. The Learning Exchange, which all tribes should have a yarn with as soon as they are established, could be one of the most important functions of the festival on every level. Obviously, its potential will only be realised once people start to react with each other in Learning Situations. BUT you should have a good think about it before you arrive at Nimbin in order to get a clear picture in your mind of what areas initially interest you, what talents you actually/potentially have, what things you can best a) LEARN b) TEACH. Remember it is a 2-way process. This is not meant to be a rigid, clear-cut structure, rather an orientation point from which to branch (even fly!)



off in any direction one chooses/is chosen by, once in a dynamic situation. For example, you might decide that you are primarily interested in learning Yoga and teaching weaving but once at the festival you could find yourself totally immersed in a whole lot of other things you had previously not even heard of/thought about. The possibilities are theoretically limitless. Once again, it's up to YOU!

14. Get hold of any copies of The Nimbin Good Times, Grassroots, Local Uni/Tech. College Secondary School papers to find out what is going on at Nimbin and to get a brief idea of facilities and resources available, and to absorb some of the feel of the festival as a lot of people see it (NOT necessarily the way you will see it) Also, although its a bit late in the day (That

applies to most of this information, BUT as THEY say, "Better late than-----") things like Whole Earth Catalogue, Big Rock Candy Mountain, Living on the Earth, Earth Garden, Mother Earth News, books on dwelling construction, cooking, camping, getting on with other people, fucking, staying alive, self-defence, kite-flying, thumb-twiddling, clap-avoiding and bird of Paradise spotting COULD be useful.

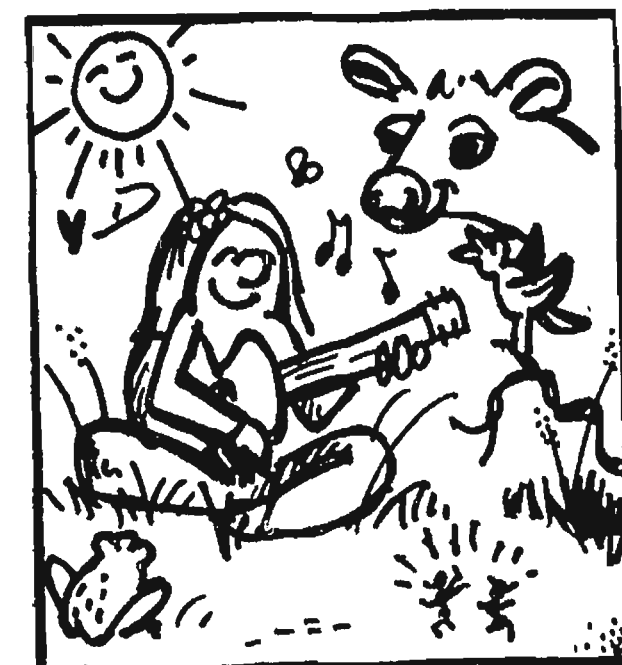
15. As final note it is important for tribes to make conscious efforts once established at Nimbin, to develop harmonious relations both with other tribes and individuals who are "visiting" for the festival and with the townsfolk of Nimbin to whom we will be operating in a guest - host relationship. Bear in mind that most of the people will be, whom you might categorize as "straights" will be for the first time operating in a situation where they are the minority in relation to the "freaks". DON'T treat them as you have been treated when a minority group.

## Conclusion...

If the above seems a little heavy and in stark contrast to the prevalent optimism which abounds in most of the material written about the festival, I apologise but think it is necessary so and provides a much-needed balance. My position on the festival, whilst ambivalent is far from pessimistic. This article was written on the theory that if people are prepared for the worst, they are more than prepared for the best, the best that I sincerely hope will eventuate, but which can only do so if a realistic approach is taken to the conditions required for maximum achievement of potential in all areas. Anything worth believing in begins with Idealism and when the Idealism has gone so has the worth and indeed any real belief, but it cannot remain on that level if it is to become any more than an ideal. And yet ----- more important than all the "realistic" requirements for approaching this festival that I have outlined is that you bring yourself - a self - willing, eager and able both to teach and learn, a self favourable to an openness to new experiences, and people self committed to an ethic of love, co-operation and communication.

GOOD LUCK

Nicholas Langton, with a lot of help from a lot of friends.



so to make things easier for yourselves:

# REMEMBER

\*\$5.00 camping fee

\* Shelter: sleeping gear: rain and warm clothes

\*cooking gear.

\* No pets.

\* No soap in the creeks

\* bring food money

and may the cosmos shine upon you. 33 33 33 33 33



**Activities** → crafts, video, children's activities, theatre, music, poetry, yoga, meditation, sports, carnival, cooking, dancing, mime, films, learning exchange, builders co-op & whatever else is in your mind.  
**Areas** → Treegroves & creek banks are for communal use, please don't camp there.

**Baking** → Daily workshops in Bazil's bakehouse making bread & goodies.  
**Bedding** → Be ready for damp, dewy nights.

**Composting** → Keep organic refuse for use later, make sure it goes in the right rubbish bin for disposal.

**Clothing** → For wet days, odd days, hot days and the nights to follow.

**Collectives** → If you come singularly or in a small group, join with others to a large group - it's much more fun!

**Camping fees** → only \$5 for 10 (ten) days.

**Crafts** → a craft centre will have pottery, macramé, weaving, spinning, leather work, screening.....

**Day trippers** → these folk will pay about \$2 & visitors have their own carparks.

**Drainage** → a problem 'cos the earth is damp. Some areas are full-bonere.

**Dopes** → plenty 'o mushies, no need for heavy capitalistic dealers, you get a natural high off the people.

**Essential Equipment** → Make your own list & aim prepared.

**Earth Energy** → our source, so be aware of the cycles around us.

**Food** → bring what u want that won't be provided. Fountain Foods will be for bulk distribution of grains, vegies, fruits & nuts in town in at Showground. Buy in bulk not just 1s or 2s.

**Ground** → thousands of feet will soon leave their mark. Think about it and build resilient paths.

**Gardens** → are the beginning of your meal, have a look and lend a hand.

**Garbage** → divided into organic, glass, metal, & paper. Different coloured bins will be provided; use them properly.

**Guests** → we're being hosted by the people of Nimbin, treat them as brothers and sisters, too.

**Healing** → both alternate and straight medicines will be there, but have your 1st Aid gear for cuts, bruises, burns...

**Hygiene** → it is vital that we keep free of disease, so wash using disinfectant after toilets, sterilize your eating gear in boiling water to keep down diarrhoea, hepatitis, etc.

**Involvement** → a high energy softlick is a time when every little bit we can offer counts.

**Joy** → manifest with colours, sounds & sights full of wonder.

**Kitchens** → some will serve hot food, but bring your own gear and look after yourself - you'll need to survive.

**Learning Exchange** → the festival is an open interacting situation - the exchange will enrich survival.

**Leaving** → we should leave Nimbin as we found it, but full of joy with no harmful marks.

**Music** → if everyone brings one musical instrument the hills will be alive. Make instruments from clay, bamboo, or wood.

**Money** → now for the bad news; you'll have to get there (\$\$\$), support yourself and leave, so you'll need \$10-\$15 while you're there.

**Media Factory** → this will have print, video, film facilities for open use.  
**Non-disposables** → if you can't take them with you when you leave, then don't bring them when you come - it's ecologically criminal.

**Organics** → gardening workshops will be behind the bakery. Composting bins around the site are for organic waste matter.

**Parking** → areas out of town will be used for a fee of \$4 per car. No festival traffic will be allowed in town, as the roads can't handle it. There'll be transport from parking areas and site, but you'll have to carry your gear. Better to travel as a community in a bus, train or balloon.

**People** → there'll be thousands so organize into tribes to give yourself a basis; be open to everyone, we need each other.

**Pets** → keep all pets out of town. They'll fight or get lost or get run over - other wise there may have to be a pet fee!!

**Questions** → the information centre and the learning exchange will help with the unknown.

**Quiet** → just climb a mountain.

**Roads** → these are narrow and not used to loads. From Murwillumbah there is a few miles of dirt road.

**Rubbish** → people mean rubbish, so please make sure you put it in the right bins provided or burn, bag & bury it.

**Shelters** → many have been built from natural sources, but most resources have nearly all gone. domes, tents, huts, burrows, tree stumps, better to live as a group.

**N.B** There are no shelters provided - prepare to survive.

**Swimming** → It will be cold but nice. The creek is very slow moving so soap, shampoo & detergents are no-no's, otherwise the creek will be ruined in 2 days.

**Souces** → a few are planned.

**Sunset** → beautifully reflected off the Nimbin Rocks.

**Showers** → there are only a few so dig being dirty - who needs 'em, we'll all be the same. The cleanliness ethic won't apply.

**Snakes** → There's black snakes around and death adders in the Rocks.

**Sports Carnival** → This will be held on Saturday by the Townfolk, should shd be fun.

**Toilets** → if you shit, use the toilets. The change in diet will make a shit more; piss in urinals, not on the camp site. Foul toilets mean disease, this is where the whole community comes in because it is important not to shit in fields or foul the land.

**Trees** → Guardians of the earth; care and respect them, there aren't many left.

**Tug-o-war** → The Nimbin team are Champs of NSW, we'll need 200 hippies to beat them, in they'll be in action at the Sports Carnival.

**Tents** → Quick 'n' easy, but look boring and mundane so if you use one, why not make it look happy & dye or paint it.

**Tribes** → the best way to be for cooking and tasks, for a family home & for fun.

**Utensils** → Bring fork, spoon, plate, billy, knife, mug, etc.....

**self-sufficiency** creates freedom.

**Unnecessary** → Pets, non-recyclables, junk, bad vibes.

**Utilize** → knowledge of hygiene, it will be handy.

**Vehicles** → parking is out of town for \$4. Transport to site is available; carry as many people to festival as you can.

**Video** → Amazing!! The 1st cable network in the country - Nimbin TV and Workshops.

**Waste** → waste drums will be placed all over the site; separate drums for organic waste, plastic, tin cans and recyclable rubbish. Please use them!

**Washing** → don't wash in the creeks they're worth preserving, displace washing water away from creeks, banks.

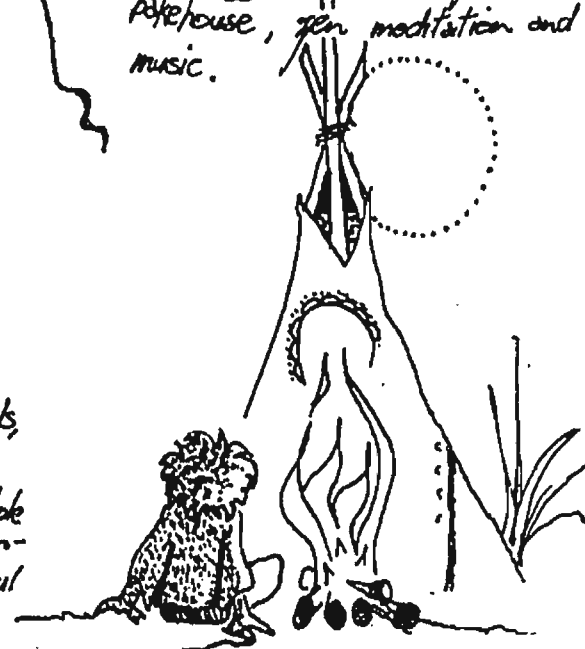
**Water** → economize when using the Taps near service areas. Water will have to be carried onto site.

**Experience** → giving yourself may change the direction of your life.

**Yes** → sex spelt backwards, betta bring some contraceptives.

**Yoga** → postures and meditation good at the incredible bamboo dome run by the Sydney Meditation centre. Also Acharya Dharmapala.

**Zen Cooking** → Macrobiotic breads and cakes from the bakehouse, zen meditation and music.





# CHEAP TRASH

may 1973

VULGAR! RIBS! POST-HIS MIND WRINGING!  
VOL. 1, GET IT RUBIN FORT TIS IN DA PNC GREY  
NUMBER TWO: THE APOCALYPSE



HERE'S A GENTLE REMINDER..



# INPUT: ENERGY

## fossil fuels are dying out...

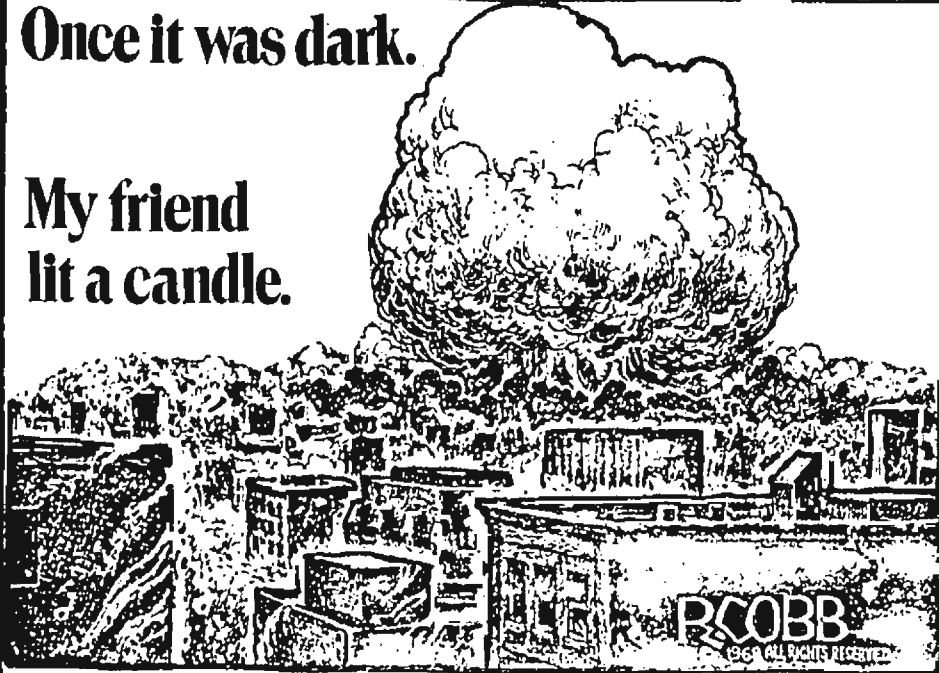
We are not yet running out of energy, but we are being forced to use the resources that produce it faster than is probably healthy.

Our supplies of fossil fuels: coal, petroleum, and natural gas - are finite and will probably be consumed within a few hundred years possibly much sooner...we are living beyond our means, depleting what are essentially non-renewable resources



Once it was dark.

My friend lit a candle.



listen...

1. Availability of energy itself will not impose a limit on population growth.
2. The ultimate limits to the use of energy come not from its shortage, but from the problem of dissipating the heat to which all useful energy is ultimately degraded.



and nuclear power?

A common misconception about nuclear power is that it can reduce our dependence upon fossil fuels to zero as soon as that becomes necessary or desirable. In fact, nuclear plants produce only electrical energy; the length of time that nuclear fuels can postpone the exhaustion of our coal and oil depends on how much the use of electrical energy can be increased. The task is immense and revolutionary! It will require these extremely expensive and time-consuming conversions: from engines fueled by petroleum products to electric transportation; conversion from coal and oil to electric heating, and conversion to electrically powered industries.



See the idea?

# INPUT: RESOURCES



Remember Kids, you are what you eat. If you eat foods that are shit - you're going to feel like shit, and you're going to be a drag to have around. Eat good and stay healthy and strong.

time...

The limits of human capability to produce food by conventional means have very nearly been reached.

Problems of supply and distribution already have resulted in roughly half of humanity being under- or mal-nourished.

## minerals

Estimates of the total American utilization of raw materials currently run as high as 50 per cent of the world's consumption, with a projection of current trends to about 80 per cent around 1980. (U. S. population numbers less than 6 per cent of the world's people!)

Even if world population growth stopped in 1970, world iron production would have to be increased about six-fold, copper production almost six-fold, and lead production about eight-fold to bring global per capita consumption to the current American level. The needed iron is theoretically available, though a serious limit could be imposed by a shortage of molybdenum, which is needed to convert iron to steel. Needed quantities of the other materials far exceed all the known or inferred reserves.

Our environment cannot stand "world industrialization" partly because of heat limits; even if it could, the problem of supplying the raw materials alone staggers the imagination.

## food

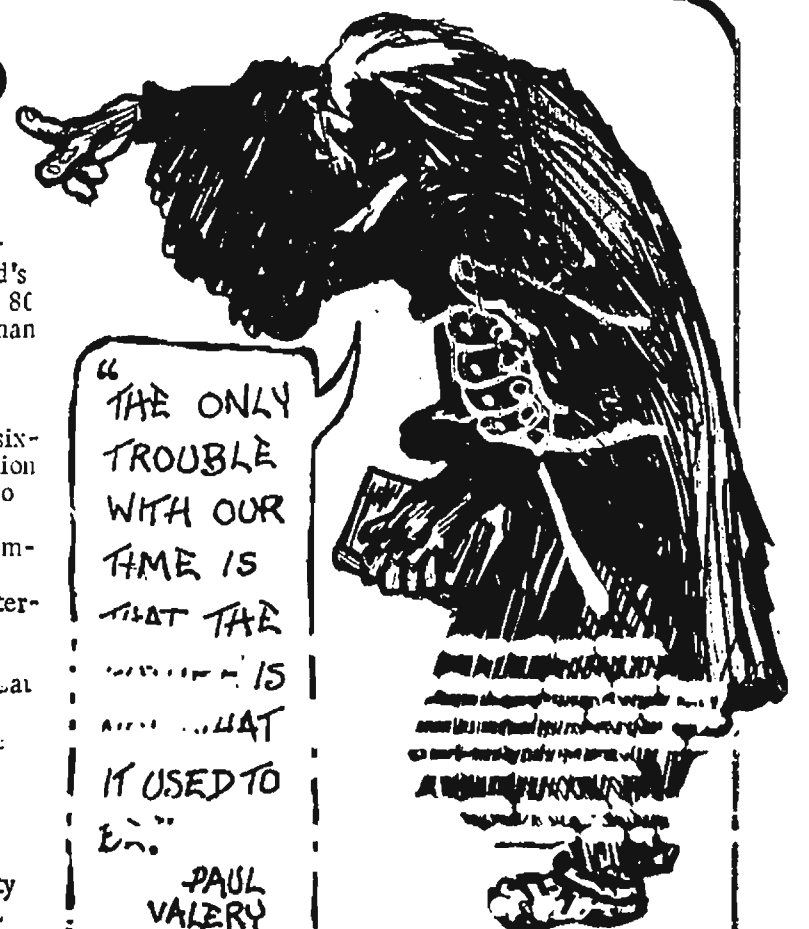
The most pressing factor now limiting the capacity of the Earth to support Homo sapiens is the supply of food.

In 1967, the U. S. President's Science Advisory Committee Panel on the World Food Supply estimated that 20 per cent of the people in the Under-Developed Countries (which includes two-thirds of the world population) were under-nourished (insufficient calories per day), and 60 per cent were mal-nourished (seriously lacking in one or more essential nutrients). This means that as many as a billion and a half people are either under-nourished or mal-nourished.

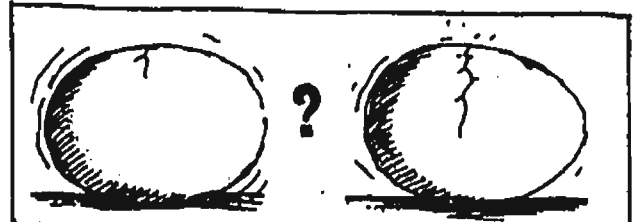
Deaths from starvation and malnutrition are common place. Of the 60 million deaths each year, between 10 and 20 million are estimated to be the result of starvation or malnutrition.

In order to improve the lot of the Earth's one to two billion hungry people, food production will have to increase at an unprecedented rate.

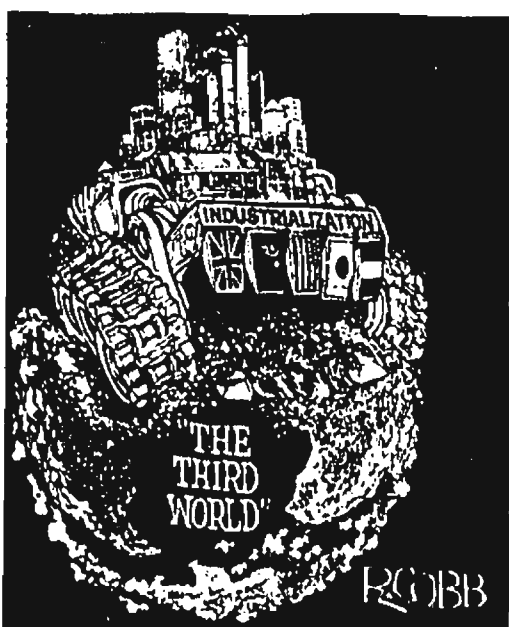
Attempts to increase food production further will tend to accelerate the deterioration of our environment (pesticides, erosion, etc.), which in turn will eventually reduce the capacity of the Earth to produce food.



"THE ONLY TROUBLE WITH OUR TIME IS THAT THE FUTURE IS WHAT IT USED TO BE."  
PAUL VALERY (10.11.1945)



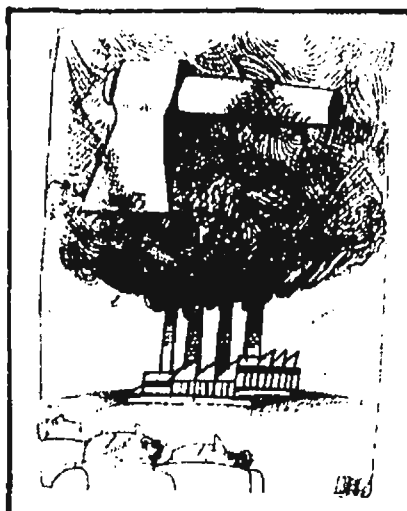
WORRY WORRY WORRY WORRY ON DEAR-ME OH WORRY WORRY TUT DEAR DEAR DEAR WORRY HANG UP WORRY DOOM WORRY FEAR WORRY MISERY DEAR-ME DOOM DOOM



If it happens,

# OUTPUT : POLLUTION

## TECHNOLOGY



I GUESS THIS IS WHERE CLOUDS ARE MADE..

There is no technological panacea for the complex of problems composing the environment crisis, although technology can provide massive assistance.

The basic solutions involve dramatic and rapid changes in human attitudes, especially those relating to economic growth, technology, and the environment.

"THE QUALITY OF POLLUTION IS NOT STRANGE... IT DROPPETH AS A GENTLE RAIN..."

Water is unfit for human consumption. The oxygen supply is being taken from the polluted air. Rubbish is burying the civilisation that produced it.

## THE AIR MESS

Mankind is taxing the capacity of the atmosphere to absorb and to transport away from areas of high population density the enormous amount of wastes exhausted into it.

A 1968 UNESCO Conference concluded that man had only about 20 more years before the planet started to become uninhabitable because of air pollution alone.

## WATER POLLUTION

As population grows, so does industry, which pours into our water supplies a vast array of contaminants. As population and industry grow, so does the need for increased agricultural production (which means more pesticides, herbicides, etc.).

A result is the spread of pollution, not just in streams, rivers, lakes, and along sea-shores, but also in groundwater, where purification is almost impossible.

With the spread of pollution goes the threat of epidemics; of hepatitis and dysentery, and of chemical poisoning.

the conquest of inner space



LIFE WILL BECOME A DEAD ISSUE.

# OUTPUT : OVERPOPULATION



## Urban mushrooms

THE latest figure for the world's population is 3706 million — an increase of 74 million in a year. By the year 2000 it is estimated the total will be about 6500 million. A study of population growths by the United Nations Population Division reveals that there is a mass movement all the time in most countries from rural areas towards the cities. Another United Nations authority warns that the continuation of this trend could lead to a major collapse in many of the largest cities.



**The Invisible Man.**  
He doesn't just dream of the 21st Century. He's going there.

## PESTILENCE

1. The large absolute number of people and the rate of population growth are major hindrances to solving world problems.

2. There is reason to believe that population growth increases the probability of a lethal worldwide plague and a thermonuclear war. Either could provide an undesirable "death rate solution" to the population problem; each is potentially capable of destroying civilization and even of driving Homo sapiens to extinction.

3. Population control is not a panacea. If population growth were halted immediately, virtually all other human problems — poverty, racial tensions, environmental decay, warfare — would remain.

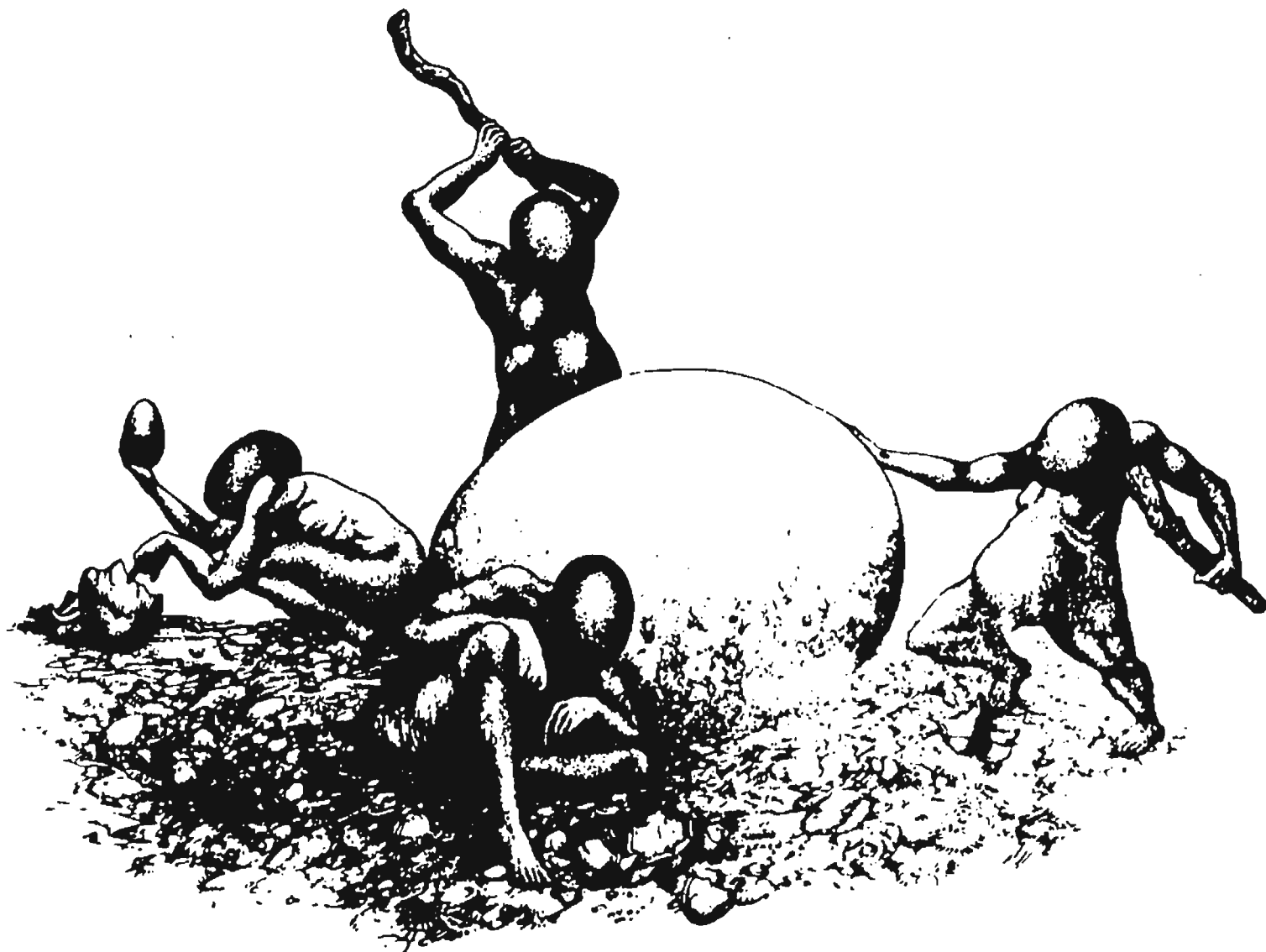


ATTENTION ALL REVOLUTIONARIES!





# Rehearse for the Apocalypse



**YES FOLKS! NOW YOU CAN BE THE FIRST ON YOUR BLOCK TO EXPERIENCE THE ECOLOGICAL DISASTER.**

**WHY WAIT TILL 1980?**

**DON'T LET THE FUTURE TAKE YOU BY SURPRISE.**

**PREPARE NOW FOR THE END OF CIVILIZATION.**

**REHEARSE FOR THE APOCALYPSE. HERE ARE A FEW SUGGESTIONS:**

Better start preparing your palette and stomach for the fare of the 80's:

- Mix detergent with everything you eat and drink. There's already quite a bit but there will be a lot more in the future.
- Learn how to digest grass and other common plants.
- Start fattening your dog, cat, parakeet and guppies for the main course of the future.
- Develop a taste for grubs and insects - your ancestors weren't too proud to lift a rock for their dinner.
- Practice starving.
- Every night before bedtime drink a glass of industrial and organic waste on the rocks (with mixer if you prefer).

Appreciating that most services and products will disappear over the next ten to twenty years, we suggest this little dry run:

- Turn off your gas
- Turn off your water
- Turn off your telephone
- Turn off your heat
- Turn off your electricity
- Sit naked on the floor and repeat this chant:  
**PROGRESS IS OUR MOST IMPORTANT PRODUCT,  
PROGRESS IS OUR...**

And as the final crisis approaches there's no better time to start hoarding. Start buying things you'll need

after the Fall on credit - after the collapse no one will bother with collecting debts.

• While on the subject: start thinking about creative new uses for money since its present function will soon end. Remember, paper - particularly tissue - will be in short supply.

• Think about creative new uses for other potentially obsolete things like electric can openers, televisions, brassieres, toilets, alarm clocks, automobiles, etc.

• Accustom yourself to human body odor.

• Now is the time to learn a trade for the future - practice making arrowheads and other implements out of stone. Advanced students should start experimenting with bronze.

• For those of you who are investment minded, buy land, but you'd better leave enough bread to also buy a small arsenal to defend your property with.

• Remember Victory Gardens? Plant your Survival Garden now!

• Better quit smoking - or rip off a tobacco warehouse.

• Stockpile useful items like matches, safety pins, thread and needles, condoms, etc.

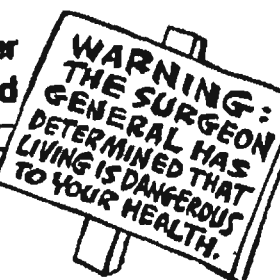
• Learn how to shoot a bow and arrow.

• Start preparing for the fashions of the future. You girls might take a hint from the heroines of monster films and start tearing your clothing in tasteful but strategically located tatters in order to create the Fay Wray look of tomorrow. Those less frivolous minded among you should start cultivating your body hair. (Remember a naked ape is a cold ape)

• You housewives had better learn how to maim and kill with a vegematic.

• Finally everyone should buy a boy scout manual - or in lieu of that, buy a boy scout.

**SO IN FACING THE WORLD OF TOMORROW REMEMBER: BUILD FOR THE FUTURE AND CONTEMPLATE SUICIDE:**



**CAMPING  
FEE  
PARKING.**

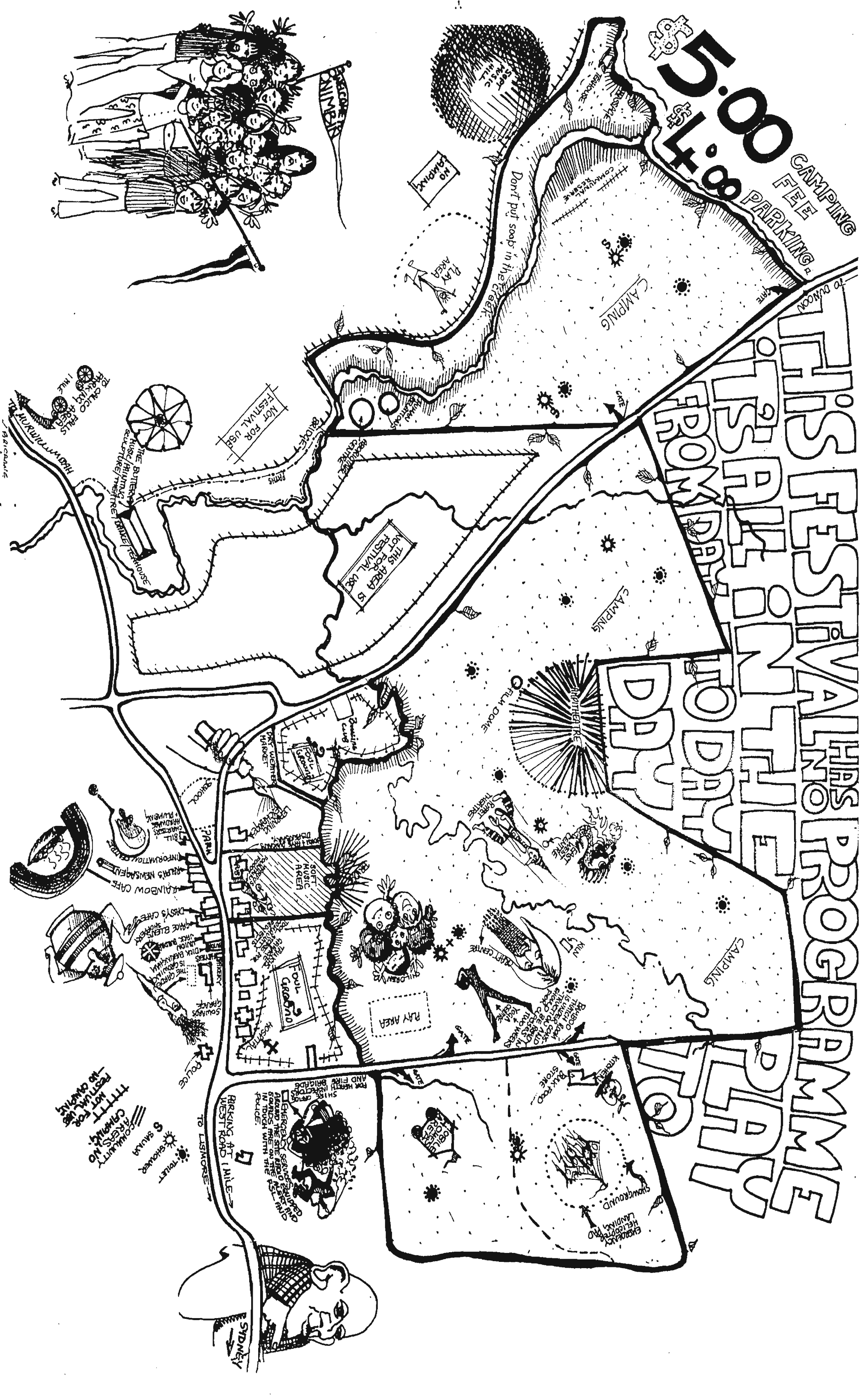
TO DANCE

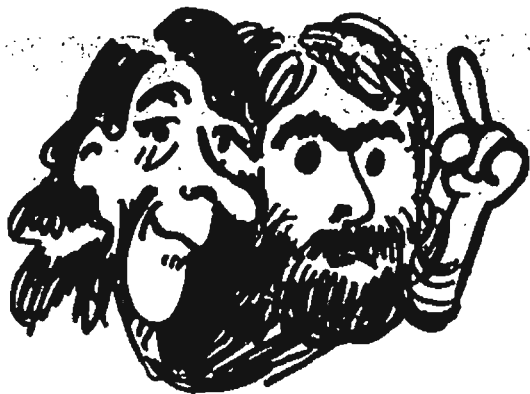
THIS FESTIVAL HAS PROGRAM

FALL

DAY

CAMPING





# SYSTEMS at NIMBIN

## Finance

A.U.S. has underwritten the festival for approx \$50,000. This money has been spent to lease land, provide essential services of water, sewerage and electricity, and capital expenditure (buildings, vehicles printing presses and darkroom) necessary to the organisation of the festival.

We have raised approx \$15,000 in grants, leaving some \$35,000 which we are hoping to recoup from the festival. You will be asked to contribute \$5 as a camping fee for the 10 days, which entitles you to take free use of the facilities of the festival and free entry to all areas. In addition, a parking fee of \$4 is being levied on all vehicles.

If we see the festival as what it is, a giant co-operative, it gives us a target to reach, past which point any money can be used to develop the community which rises from the festival.

## PARKING

Parking areas have been leased on the outskirts of the town, and you will be asked to leave your vehicle in this area and proceed to the site by bus. There is simply not sufficient space in the town to accommodate many thousand vehicles, and the general feeling was that this should be people space and not car space. This is not inflexible, and naturally a full truck load of equipment will have to be allowed into the festival area. But you are being asked to co-operate and keep all vehicles out of the fields, leaving room for you and avoiding the possibility of serious accident.

**WATER** - town water has been taken to several points on the fields, and this should be used for drinking.

**SHOWERS** - shower units and sauna baths have been built at several points, and it is suggested that you set up your camp in relation to these facilities.

**TOILETS** - 150 eleven foot holes have been sunk, and structures built around these to serve

as toilets. At the same time, there are only a few public toilets in the town - at the showground, the buttery. The town facilities are on septic tanks, and we have a full time council worker involved in pumping these, but we will have to keep a careful eye on their saturation point. The holes we have sunk will need to be regularly filled with soil and lime to keep them functional, and it will require the co-operation of all of us to keep them in clean and useable condition.

**GARBAGE** - 200 forty gallon drums are being spread around the area for collection of garbage. We are establishing a colour system, which will be clearly set out for you on arrival, for the sorting of rubbish. It will help if you keep all rubbish to a minimum - burn all paper and cardboard, avoid "disposable" containers like bottles and cans where possible, and place all organic rubbish in the special containers provided. Since we are in a council scavenging area, we cannot compost on a large scale on the site. This would also become a problem if we get continued rain or the systems were to breakdown. But we will be carrying out compost experiments on a large scale on nearby Council land, and ask you to co-operate by taking an active interest in this and making sure that your own organic waste finds its way to the right collection points.

**SHELTER** - We are not providing shelter, and you will be required to bring your own sleeping bags, tents etc. Natural building materials are scarce and difficult to collect so unless you are arriving fairly early you are best to bring your own snail's back with you.

**FOOD** - Harpo will be running a food co-operative, which will supply grains, nuts, honey, muesli, sugar, fruit and vegetables at the cheapest possible prices. The local stores sell a variety of dairy foods and ordinary lines, but if you expect any delicacies you should bring these with you. The feedwell foundry from Melbourne will be taking over baking of Nimbin bread, the best you have ever tasted.

**UTILITIES** - cooking utensils, woks, buckets, billys, fry pans, torches, axes, spades etc. will all be in short supply, and you are best to bring your own with you for your own communal needs.

**COMMUNICATIONS** - the media work shop is in operation with its own printing press (a second shortly), darkroom etc. During the festival it will aim to bring out a daily paper about whatever is going on. It is open for you to participate.

**RADIO NIMBIN** - is on its way equipped to record and transmit.

**NIMBIN VIDEO** - is underway, building a cable network of 25 monitors around the town, a studio equipped with 2 cameras a video workshop, and portapaks to go out in all directions and cover what is happening. Video exchange is also under way with groups around Australia and overseas.

**CHILDRENS CENTRE** - many people have been working to set up creative centres, with activities and structures for children.

**CRAFT CENTRE** - the craft co-operative extends to weaving, pottery, leatherwork, basketry etc. It now has its own structure, kilns, and market outlets.

**FILM** - a group arising from the Aquarius film school in February has been funded to make a film of the festival, and will be involved in processing and editing this film at Nimbin. Programmes of local Australian overseas and early films have been arranged for screening at the festival.

**LEARNING EXCHANGE** - the learning exchange is where you go to make the contacts to learn or teach anything - art, craft, film, video, cooking anti-psychiatry groups - whatever you want to make of it.

**PERFORMANCE AREAS** - the buttery the hall and two outdoor amphitheatres are being set up, some with electric sound systems, as drama, electric and soft music scenes. People with specific

performances are setting up their own performance areas in addition. People are undertaking music workshops, and you want to enter into this at any level, the scene is open to you.

**ORIENTATION** - the most difficult thing to do will be to orientate yourself to Nimbin. A committee of up to 1,000 people has been living here now for some weeks. Many things are under way. Art, craft, music, and children activities will be using paint outs and information centre to help you as quickly and clearly as possible find out what is going on.

Your best procedure is find your spot, set up camp, share, and then use maps and other information to find out what is going on. There will be more help than any one person can possibly take in or be involved in, and so it is up to you to choose your specific interests and follow these. The systems at Nimbin have been set up on a communal level to help us to all live together with as much physical ease, comfort and hygiene as possible. They will need your full co-operation and sensitivity to function. It's your festival. Good Luck.

Kaptain Kulture



# ART & NON-ART at NIMBIN

"We have no art - we simply do anything as well as we can" - the Balinese.

The basis of performances at Nimbin is that all of life is "art" - the way you look, sleep, eat, cook, dance, talk, sing, are all you at work at the artistry of living.

"What is more musical - a truck passing by a conservatorium, or a truck passing by a factory" - John Cage.

So there is no attempt to divide people into "artists" and "audience" - there are no "special people".

"By the year 2000, everyone on earth will be famous for a minute" - Andy Warhol.

The guests whom we have invited have been asked to come because they are first of all amazing people -

DOLLAR BRAND, African pianist who has started the Marimba School in Swaziland, bringing together the best of African tribal culture and western music.

PHILIPPE PETIT, Le Funambule de Notre Dame, who locked himself into Notre Dame cathedral at closing time and brought Paris traffic to a stand still the next morning by performing his amazing feats on a high wire suspended between the two towers of Notre Dame.

Journalists flocked from all over Europe while the police in the street below tried to decide what to do about it.

BLERTA - Bruno Lawrence's Electric Raving Touring Asylum from New Zealand - touring gypsy rock band.

These people are coming on travel grants from the Australian Council for the Arts, and are appearing at the festival without a fee. Many other artists are being attracted by the sort of performance structure which the festival is, but we see it as important that none of these people have any call on the budget contributed by you to the festival. We are all artists.

The structure of the festival will be unstructured and unprogrammed. We are setting up the facilities - stages, amphitheatres, sound equipment, lighting - and the media - newspapers, radio, film, video. The rest is up to you.

Art = life = politics = culture = the way you live.

Our thanks & appreciation to the Australian Council for the Arts, Air India & the Peter Stuyvesant Foundation.

Pictures -

over - Philippe Petit Le Funambule de Notre Dame

top - New Zealand's Blerta.

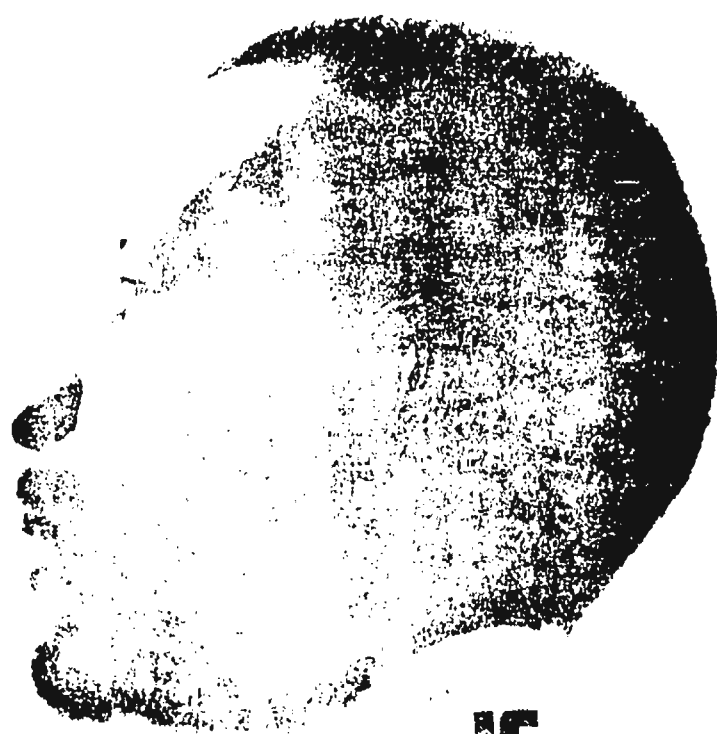
middle - Dollar Brand & White Company

bottom - Philippe Petit.

Kaptein Kulture.



'KAPTEIN KULTURE'



IS  
COMING



# Music to Softouch

Everybody can make some!  
The ingredients are easily harvested, the recipes as limitless as your consciousness and the result, often fun cake, is especially good for any healthy Child of the Universe. Music is vibes, and vibrations, subtle to super, are us and all around. We all know it deep within, we can all feel, if we try, the music and rhythm of seasons and solar systems; the melodic interaction of energy through the beautiful infinity of the cosmos we appear to know. For me, the best music displays the vibrations of the people making it. We can produce vibrations at will physically through a number of more and less complicated media, thanks to our amazing cerebral energy centre, and I think this expression that the music made allows us is really the essence of the satisfying buzz that cooking your own music can give. The Aquarius Cum-Together is, I'm hoping as you may too, going to extend music beyond the mass-produced commodity it seems to have evolved as, to the Softouch Symphony, communication on a subtly-simple level, devoid of the ecological instability of 2-D print and 2½-D Video; an alternative; a sensitivity exercise; what-u-like.

If you're into music bring down your cookery book, better still, your kitchen, there's no franchise on good-vibe vending and music workshops could ferment some intoxicating brews if you add plenty of that magic herb, tolerance. Be you a gourmet, neophyte or ignoramus of contemporary or traditional musical smorgasbords, there's music inside you to yeast the bread of balance which will be a yummy base for good 'ol success salad at Nimbin.

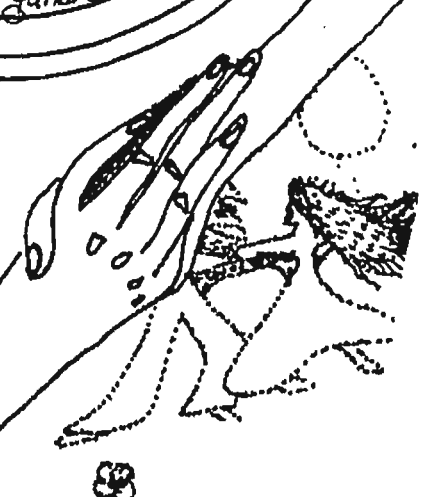
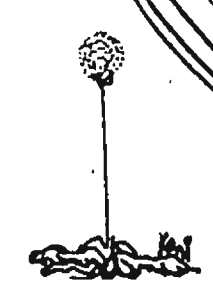
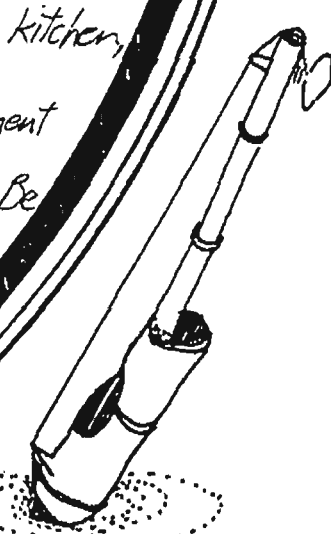
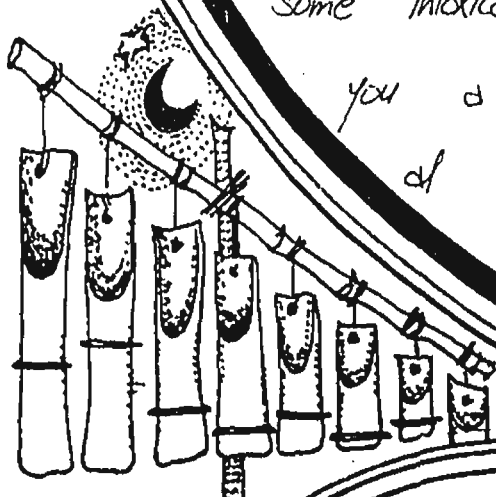
Try sitting on your favorite beach, rocky headland, mountain or grassy knoll over the valley, and let your guitar(s), flute(s), voice(s) or hands tell what you feel. Relax, sense your surroundings in their fullest mood and use your soul and imagination to harmonize with the environment. Let your love flow 'n' dance to the trees. They'll be with you.

If you're feeling warm with sun good folk, try washing each others hands around a big bowl of warm water, collectively massaging those still-wet appendages with salt, rinsing, drying then oiling them (warm coconut oil and incense oil is so good.) Then massage each other with harmony - feel the mingling and counterplay of your voices - lying down, all interwoven is a fine way.

Play your bodies - set your hands upon your tum, bum, thighs or what-you-wish in rhythmic movement, feel the lovely feedback as your body

Look for the Roxy dome-away-from-home behind the Fountain Tomato Sauce Factory at Nimbin, I would be good to see smiling faces and happy instruments singing. We can feast, frolic, make music and love (what's the distinction) and perhaps even our orchestra and instruments - bamboo is prolific around Nimbin and I've visions of drums, clicksticks, flutes, glockenspiels (the White Co. have sum) even 1-string guitars.

reacts to the mass-age and the rhythm grow as these around you get into it. Chanting can lift the movement, as can flutes, vachalias, lutes, violins, dulcimers, maracas, xylophones, glockenspiels, spacey guitar, Moog synthetizers, zowieeeeee



University professors shrug their shoulders, rationalists laugh, superstitious ladies tremble at the word ASTROLOGY. On the other hand, horse-race gamblers, fashionable party goers, or the guy flirting with the beautiful libra perfumed like Venus are wildly intrigued by astrology!

What is astrology?

As the surrealist André Breton said "Astrology is a great and mysterious Lady from the depths of time. To-day a prostitute takes her place!", in the horoscopes of our newspapers, women's magazines and elsewhere. It should be obvious that all astrology columns are quite worthless, often these pages are written by people who have only a vague idea about astrology but who are quite gifted at choosing words to fascinate readers. In Australia there is only one serious publication - The FAA Journal (Federation of Australian Astrologers) which is published four times a year.

here because it is the driest part of astrology which discourages many people interested in Astrological Lore. The Teach Yourself Astrology (Jeff Mayo) explains the technical calculations very clearly.

In a chart the positions of all the planets in the zodiac are drawn. When someone says I am a Scorpio he means that he was born during the last week of October and the first three weeks of November when the Sun was in the zodiacal sign of scorpio, but during this period the other planets are not necessarily in scorpio. The planets are constantly moving in cycles. As already explained above the planets can be scattered all around the zodiac: The Moon was perhaps in Pisces, Mercury in Sagittarius, Venus in Aquarius etc. . . on the day this Scorpio was born. In this case he will not be a typical scorpio but will have aspects of other signs pattern in the sky. Each person has a unique chart.

Each planet symbolises a dynamic function in the personality: the Sun is the Conscious Life, The Moon is the Unconscious Mercury the Intellect etc. . .

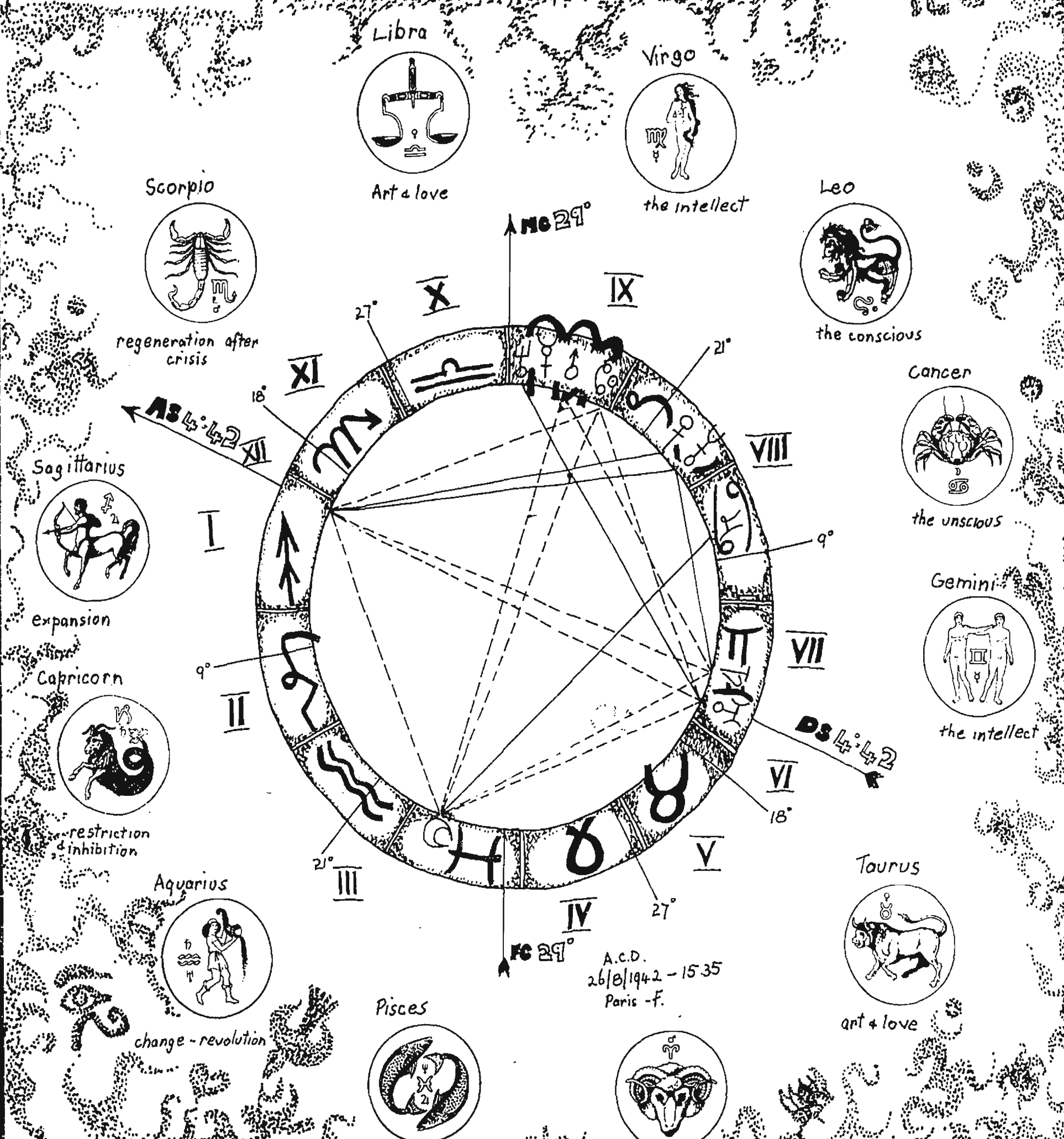
The sign represents a quality of the psyche or mind for example Virgo represents logic, rationality, analysis etc. . . The house represents the sector of life in which the qualities of the planets involved will operate. The aspects or geometric angles between planets around the zodiacal circle also influence the personality: Conjunctions (like New Moon, which is a conjunction of the Sun and the Moon on the same degree) are strong operative aspects.

The most difficult task of the astrologer is to synthesize and interpret all the elements of the chart. Astrology is a combination of science and art, intuition will greatly help an astrologer in interpreting. Subjective local intuition is the intuition of a clairvoyant;

experiences a complex magnetic field at birth and that the human nervous system is a fine receptor of electro magnetic energies.

Astrology needs dedicated research and government support: the creation of an Institute of Astrology where quantitative surveys could be made. Did the 15 Whiskey Au Go Govictims share a common planetary tendency to die at the same time, same place and in the same horrible conditions? Such research could be applied to road and air accidents.

In conclusion, Astrology is a universal symbolic language which can help in introspection and spiritual research, the visual aspect of the birth chart in Astrology is very important as a mandala or yantra for meditation, and the musical or rhythmical aspect with the conjunctions, aspects and spacing of the planets could be interesting



A serious approach to astrology begins with the casting of the birth chart, according to the following information - Date, place and time of birth. The time of birth must be exact within 10 minutes, this is a problem in Australia because there is no official record of the time. To cast a chart the ephemeris tables of the appropriate year, the Langley Tables of houses for the Southern hemisphere, or the Raphael Tables for the Northern Hemisphere are necessary. For Brisbane 10 hours are subtracted because the Ephemeris show the positions of all the planets in the respective zodiacal signs at zero hour Greenwich mean time: for example I am writing this article on Saturday morning the 7th of April: at Gmt midnight, Mars is at 7 degrees 54 Aquarius, in a close conjunction with Jupiter in Aquarius as well 7 degrees 51, the Sun is in Aries 17 degrees 02, and the Moon at 4 degrees 43 Gemini etc. . . the first step in casting a chart is to calculate the positions of the planets, the houses, the rising sign or ascendant. I will not give all the details

but if an astrologer is able to rise to a level of global subjective intuition his interpretation will be really creative and transcend clairvoyance: this is the difference between "mancy" and "logy".

Astrology is not accepted to day from a scientific point of view but it is not possible to disprove it! However the influence of the Moon is undeniable (Tides at equinoxes and solstices etc. . .), and in february 1962 when 7 planets were aligned in Aquarius (exactly at the New Moon of the fifth of february 62) scientists reported an imbalance in the magnetic field. Earthly forces such as electricity in the air or gravitational changes which have their origin in vibrations from outer space caused by eclipses, cosmic rays, planetary movements, and sun spots constantly penetrate the atmosphere around us influencing all life. Scientists recognise that the human brain

The rapid planets: Sun, Moon, Mercury Venus, Mars are more important for an individual chart than the slow planets, especially the latest 3: Pluto, Neptune and Uranus, which show the qualities of a generation or part of a generation. The recent discovery of these 3 planets shows that our Age (Our early and conflicting Age of Aquarius) is the Age of the masses and of the reign of quantity.

After each planet has been placed in its respective sign on the chart the houses and the ascendant are calculated. The ascendant is determined by the accurate time of birth - it is the point of the horizon rising in the east at the instant of birth. The midheaven (MC) is culminating point directly above on the meridian. Any planet which is close to the rising sign or the midheaven is especially important in the individual chart.

to experiment. Astrology can help to create awareness of the symbolic importance of such things as: Family name, christian name, number and name of the street where you live, date, place, and time of birth etc. . . THE instant and the place of birth are not just any moment and any place in time and space. The birth chart is the chart of the moment which will accompany the person across his experiences on earth throughout life. A birth chart reveals TENDENCIES not CERTAINITIES, and the knowledge of your chart can bring AWARENESS

\* further information.. contact  
ALAIN.. 17 Harriet St,  
West End.  
Bibliography:  
Astrology by Ronald Davison  
Teach yourself astrology  
by Allan Leo.



# MEHER BABA IS THE AVATAR

The Avatar is the total manifestation of God in human form.

This Avatar is the only Avatar who has ever manifested or will ever manifest in Ages to come. Through him God first completed the journey from unconscious divinity to conscious divinity, first unconsciously became man in order consciously to become God. Through him, periodically, God consciously becomes man for the liberation of mankind. Zoroaster, Rama, Krishna, Buddha, Jesus and Mohammed were all manifestations of the one Avatar. He is God who manifests from time to time to revitalise the same Truth in different ways according to the spiritual growth of humanity.

Meher Baba declares that he is this Ancient One.

I was Rama, I was Krishna, I was this One, I was that One, and now I am Meher Baba. In this form of flesh and blood I am that same Ancient One who alone is eternally worshipped and ignored, ever remembered and forgotten.

I am that Ancient One whose past is worshipped and remembered, whose present is ignored and forgotten and whose future (Advent) is anticipated with great fervour and longing.

Meher Baba was born in India on February 25, 1894, of Persian parents. In 1913 he met Hazrat Babajan, one of the five Perfect Masters of the Age. [Meher Baba has explained that at all times there are five Perfect Masters (God-realised souls) on earth, who control the affairs of the universe. It is only during Avataric periods that they receive any public recognition]. Babajan gave him God-realisation and made him aware of his Avataric role. He then sought out another Perfect Master, Upasni Maharaj, who, during the next seven years, gave Meher Baba Divine Knowledge.

In 1921 his first disciples began to gather around him, some being drawn from their families and schools; others on the advice or direction of Babajan, Upasni Maharaj and other Perfect Masters and saints, turned to him as the one they had been seeking for countless lives.

Details of Meher Baba's life, his discourses, the silence he maintained from 1925 onwards, his work with poor people, with lepers, with apparently madmen intoxicated with their love for God, his relations with his followers and his effect on their lives are given in a number of books. These include "Listen, Humanity" by Don Stevens, "The God Man" by Charles Pudom and "Stay With God" by the Australian poet Francis Brabazon.

From 1962 onwards Meher Baba lived in strict seclusion. During this time, many young Americans and some Australians came to recognise in Meher Baba the silent cause of all that is unfolding. Following this period of seclusion, Meher Baba stated that his work was completed to his satisfaction. On January 31, 1969 he dropped his physical body to live eternally, known or unknown, in the hearts of everyone.

## MEHER BABA ON LOVE

Consciously or unconsciously, every living creature seeks one thing. In the lower forms of life and in less advanced human beings, the quest is unconscious; in advanced human beings, it is conscious. The object of the quest is called by many names—happiness, peace, freedom, truth, love, perfection, Self-realisation, God-realisation, union with God. Essentially it is a search for all of these, but in a special way. Everyone has moments of happiness, glimpses of truth, fleeting experiences of union with God: what they want is to make them permanent. They want to establish an abiding reality in the midst of constant change.

Before he can know Who he is, man has to unlearn the mass of illusory knowledge he has burdened himself with on the inter-

minable journey from unconsciousness to consciousness. It is only through love that you can begin to unlearn, and, eventually, put an end to all that you do not know.

Love is essentially self-communicative: those who do not have it catch it from those who have it. . . . No amount of rites, rituals, ceremonies, worship, meditation, penance and remembrance can produce love in themselves.

The best of all forces, which can overcome all difficulties on the way, is the love that knows how to give without need to bargain for a return. Pure love is matchless in majesty; it has no parallel in power, and there is no darkness it cannot dispel. God only listens to the language of the heart and its message of love, which needs no ceremony or show, only silent devotion for the Beloved.

Start learning to love God by beginning to love those whom you cannot love. You will find that in serving others you are serving yourself. The more you remember others with kindness and generosity, the less you remember yourself; and when you completely forget yourself, you find me as the Source of all Love.

## ON GOD AND RELIGION

For man, unconscious of actually possessing the neverending continuously conscious experience that God is everything and *all else* is nothing, everything is everything. Air is. Water is. Fire is. Earth is. Light is. Darkness is. Stone is. Iron is. Vegetation is. Insect is. Fish is. Bird is. Beast is. Man is. Good is. Bad is. Pain is. Pleasure is. There is no end to what is—until he arrives at *nothing* is and instantaneously he realizes *God is*.

Through endless time God's greatest gift is continuously given in silence. But when mankind becomes completely deaf to the thunder of his Silence God incarnates as Man. The Unlimited assumes limitation to shake *Maya*-drugged humanity to a consciousness of its true destiny. He uses a physical body for his universal work, to discard it in

final sacrifice as soon as it has served its purpose.

God's Truth cannot be ignored. Because men do ignore it a tremendous adverse reaction is produced, and the world finds itself in a cauldron of suffering through hate, conflicting ideologies and war, and nature's rebellion in the form of floods, famines, earthquakes and other disasters. Ultimately, when the tide of suffering is at its flood, God manifests anew in human form to guide mankind to the destruction of its self-created evil, and re-establish it in the Way of Truth.

It is impossible for one of oneself to overcome the operation of the Law and merge in the Truth. Only those who are one with God can take you beyond the bounds of the Law and give you the experience of the Freedom—which is the Truth.

True religion consists in developing the attitude of mind which should ultimately result in seeing One Infinite Existence prevailing in the universe;

when one could live in the world and yet be not of it, and at the same time be in harmony with everyone and everything;

when one could attend to all worldly duties and affairs and yet feel completely detached from all their results;

when one could see the same divinity in art and science and experience the highest consciousness and indivisible bliss in everyday life.

Give up all forms of parrotry. Start practising whatever you truly feel to be true and justly to be just. Do not make a show of your faith and beliefs. You have not to give up your religion, but to give up clinging to the husk of mere ritual and ceremony. To get to the fundamental core of Truth underlying all religions, reach beyond religion.

## ON DOPE

If God can be found through the medium of any drug, God is not worthy of being God. . . . No drug, whatever its great promise, can help one to attain the spiritual goal.

There is no short-cut to the goal except through the grace of the Perfect Master, and drugs, LSD more than others, give only a semblance of 'spiritual experience', a glimpse of a false reality. . . . The experience is as far removed from Reality as is a mirage from water. No matter how much one pursues the mirage, one will never reach water, and the search for God through drugs must end in disillusionment.

Even actual experiences of the subtle planes in the subtle sphere (which are always continuous) are likened to the pleasure of children playing with toys. However, these experiences are spiritually beneficial since they create a longing in the aspirant for further advancement. But union with God is impossible without the grace of the Perfect Master.

Consciousness is fully evolved and complete as soon as the soul identifies itself with the human form. This consciousness neither increases nor decreases; only the experiences of consciousness increase. Hence the states of sub-sub super consciousness, sub-super consciousness, super consciousness and God consciousness. This in other words is gross consciousness, subtle consciousness, mental consciousness and God consciousness. The lighter the burden of impressions (*sanskaras*) the higher the experiences of consciousness.

There is also a state of perverted consciousness. It is a state in which consciousness indulges in induced experiences such as those gotten from the use of drugs; and even the most fantastic experiences thus induced are only the shadows of the subtle plane experienced in the gross world.

Only the One who knows and experiences Reality, who is Reality, has the ability and authority to point out the false from the Real. The only Real experience is to continuously see God within oneself as the infinite effulgent ocean of Truth and then to become one with this infinite ocean and continuously experience infinite knowledge, power, and bliss.

Taking drugs is harmful physically, mentally, and spiritually. But if you take me into your heart and love me as your real Self, you will find me in you as the infinite Ocean of Love.

And this experience will remain continuously throughout eternity.

Avatar Meher Baba has visited Australia twice (1956 and 1958). To celebrate the anniversary of his visit on June 2nd 1958 to Avatar's Abode on Kiels' Mountain in Woombye, Queensland (about 70 miles north of Brisbane) there will be a programme of intimate theatre, songs and skits on the evenings of Friday June 1st Saturday June 2nd and Sunday June 3rd at Avatar's Abode. It is not possible to accommodate visitors on the property but nearby townships of Woombye, Buderim and Maroochydore offer various accommodation ranging from caravan parks to motels, hotels and holiday flats only a few miles away. It is advisable to plan accommodation well ahead as last minute arrangements may be difficult to make.

For books by and about Meher Baba you should call in at—  
Queensland:

*East-West Bazaar*, Rowe's Arcade, Adelaide Street, Brisbane.

*Life at its Best*, Queen's Arcade, 77 Queen Street, Brisbane.

*East-West Bazaar*, 15 The Beach Esplanade, Mooloolaba, Phone 43 2388

or telephone Brisbane 44 4035 A.H. or 62 4207 any time.

Sydney:

*East-West Bazaar*, 233 Darling Street, Balmain.

*Meher House*, 12 Kalianna Crescent, Beacon Hill. 2100. Phone: 93 2808.



**Jim Johnson**

**1 MILLIS**

**ROXYA**

MAY 5th + 6th

10 AM. — 4 PM.

**WORKSHOP "ART"**

**WEEKEND**

**BRING YOUR BODY.**

# acupuncture

A Therapeutic application of the Tao, the way which we should attempt to live. A method by which we can restore the internal balance of life force (Qi).

It is approximately 4,000 to 5,000 years old. Originally from China. Its use therapeutically spread to Japan within the 1,000 years. It has only been used in Europe and Western countries for the last 100 years. It is well accepted in Europe, France especially. It is practised in Russia extensively, China extensively, it is just starting to be used in America and here in Australia.

Q Could you elaborate a little on the philosophies and principles of acupuncture.

A It should be used in such a manner as to follow the way. In Chinese—The Tao. It is a preventive form of medicine mostly, and that what it should be used for. e.g. in China, people who go to an acupuncturist, go every 3 months—they don't wait until an illness becomes apparent. It is the acupuncturists' job to keep them healthy. Of course they've been brought up in this way all their lives, so once every three months, or every change of season, it is their responsibility to find an acupuncturist, have their pulses diagnosed, and he restores the balance. He's paid to keep people healthy, not to cure people when they're sick. Let me talk a little about diagnosis so that it will be a little easier to understand the yin and yang. The yin and yang applies to everything in the universe. Everything has a little yin and a little yang and everything is parts thereof. Now the system of maintaining health and preventing illness is to balance your intake, your consumption of air, food in other words, prana (life force). . . . Whatever you're consuming you are receiving nourishment for your survival. It is necessary for it to be in a balanced state, in a balanced harmony between yin and yang.

Now Acupuncture works in an identical way to this, in-as-far as diagnosis is ascertained by taking the pulses at the wrist. There are 12 main pulses which are connected to 12 major organs of the body. These pulses are located at the wrist in 3 different positions at 2 different depths. Now these 12 pulses are subdivided into 6 yin pulses and 6 yang pulses. (6 yin organs of the body and 6 yang organs of the body) if there is an imbalance it is in this energy which is flowing through the meridians (the meridians being connected to the organs, the lines which run all over the body front back arms legs head carrying this vital energy, called Qi (pronounced Chi) energy. If an illness is diagnosed at the pulse, by a sense of feeling, a sense of touch at the wrists being in touch with the organs themselves, to feel the actual life force of Qi energy flowing through the meridians, and to feel it in a harmonious state or an unbalanced one. It could either be an excessive amount of energy or a deficient amount of energy.

The organs are then divided into 5 elements, which also helps us with our diagnosis. For example, lung and colon (large intestine) are both metal elements; bladder and kidney—water elements; liver and gall bladder—wood elements; heart, small intestine, 3 heater, circulation and sex, pericardium are all fire elements; spleen and stomach—earth elements. That covers the five elements and all the organs related to those five elements.

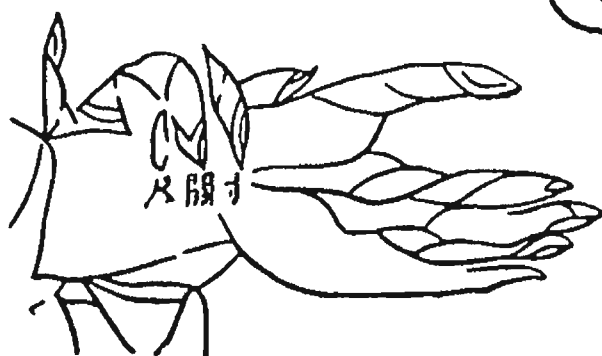
Now if we can get back to the yin and the yang; different parts of the body are yin and different parts are yang. The entire idea of the yin and the yang is its polarity, its direction; as I've already said nothing is absolutely yin or yang, but some things contain more of yin or yang. This is where the excessive energy is diagnosed. If you feel an excessive amount of energy or a deficient amount of energy, it could be in either a yin or a yang organ or area of the body, e.g. yang being the heaven according to Chinese mythology, yin being the earth. Therefore the parts of the body lying closer to the heaven are the most yang parts of the body, the most yin parts are towards the feet. You'll find that illnesses which are caused by an excessive amount of yin are in the lower portions of the body; not always but something can be noted by this yin and yang. It is really an extremely valuable concept that we can hold. It is very difficult for European people to grasp it at first; it does take some time for us to drift into it, and just see how it first originated; as it did through meditation by Chinese monks.

Diagnosis is not only obtained from pulses but also from the appearance of the patient, the sound of the patient, his colouring, his smell; all our senses are utilized to give us an accurate diagnosis, but the most important is from the pulse. The pulse is the very centre of it. Treatment is decided upon, and it would depend obviously on his condition after diagnosis. It is almost mathematical in its approach; one needs to trace the disease—often the disease moves through the body from element to element e.g. the co-cycle and pathway which the disease travels, will travel from the water element to fire, fire to metal, metal to wood, and wood to earth. Quite often we find illnesses in various parts of the body, but what one needs to do with acupuncture is find the actual cause of an illness as far as an element is concerned as far as an organ is concerned. You get it right down to the basic, right down to the centre of cause of illness, even though the cause may have spread through various organs of the body. Once accurate diagnosis has been completed, a point is chosen, one of the almost thousand acupuncture points on the meridians of the body. There are a series of points in acupuncture which we're trained to make use of, which are called, sometimes, low points, command points, oratory points, source points, tonification points, sedation points, associated effect points, and alarm points. We also have 8 extra meridians as well as the 12 major meridians which can be used. These are mostly used by more proficient acupuncturists.

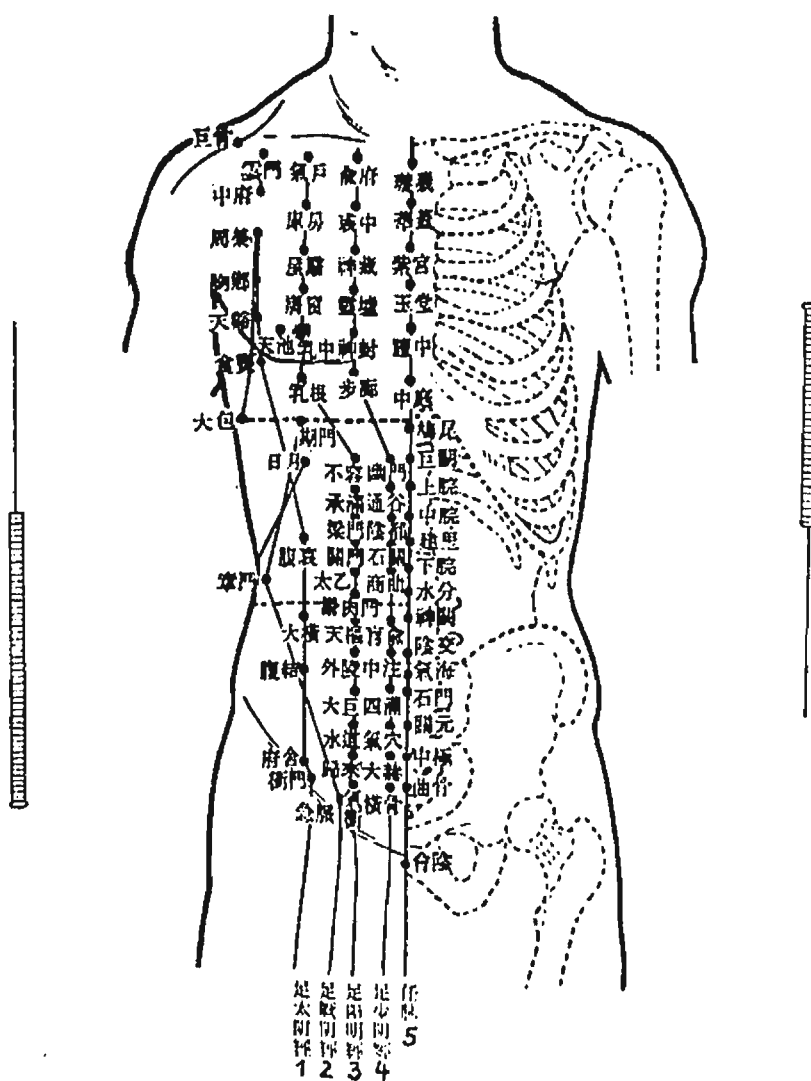
(a) 脉人他診



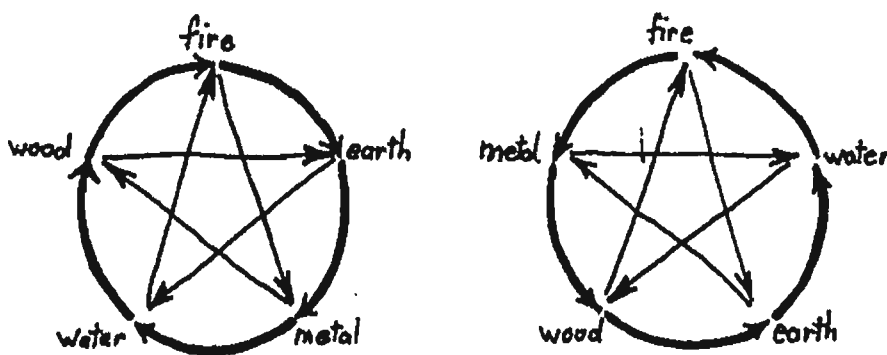
(b) 脉已自診



methods of feeling the pulse - Ming period.



points located on the trunk....



## 圖之診仰診覆

Treatment is administered, depending on the condition—if it is a case of a deficient amount of energy in an area and there is no excess anywhere else, one can introduce energy from the cosmos via the physician into the body by using various needle techniques. Sedation is also carried out in a

similar manner, not the same . . . Treatment may not necessarily be with only a needle. From my experience the most benefit is obtained by needling, by pricking; but one can use a heat treatment using a substance called moxa, which is the flesh from between the veins of a leaf of a par-

ticular kind of Japanese or Chinese herb. This flesh is dried for seven years then it's used as a moxa to place on the specific point on the body, approx. the size of a grain of rice. It is then ignited with the top of a piece of incense, burning, and it glows. The moxa burns down and creates the heat on this specific point which we may have used for needling. The heat goes down into the meridian, the same way that the needle does it affects the flow of the Qi energy within that meridian. It either stimulates it or sedates it, depending on what we're trying to do. Moxa is mostly used for tonification stimulation. Sedation with moxa is not impossible, but fairly difficult. Other techniques of applying this method of treatment by choosing the specific point, is to use a finger pressure, which is called Chiatsu (pronounced Shi-at-soo), mostly a Japanese method; but those are the three methods in acupuncture—we have the needle, the moxa heat treatment, and the massage, Chiatsu finger pressure, on the specific points.

If treatment is immediately successful, the energy which flows through this meridian which is being treated will be stimulated or sedated to its normal flow.

If we had excessive energy in one part of the body and a deficiency in another, we can draw this excessive energy into a deficient area. We can do this by using certain points, once again. There are secondary effects with Acupuncture, and these have to be accounted for before treatment is administered. In some cases, it can have the effect of not only affecting the organ which is treating, but affecting an organ which is in a 12-hour sequence with it. 12-hours is its opposite sign, in its opposite time. We can affect elements which are prior to it on the Cheng cycle, and after it on the Cheng cycle. Various secondary effects can take place, so the movement of energy has to be mathematically calculated before treatment can be administered.

I've only been studying a short period myself but it is absolutely fantastic the results that can be obtained. I think that we all have a great deal to learn in Australia. We really need to spend a lot of time in it; it's really something one should spend their whole life in to develop more and more. It's really like anything else—the longer you work at it, the more proficient you come, the more qualified you become, the better able and equipped you are to deal with people in need.

Q How is acupuncture being received by the medical profession and the Australian public.

By the patients that come to me it is received very well. They have been really happy with the results, often amazed with the results. In the medical profession, it seems there is a great deal of controversy over its value. Obviously these people who are criticising acupuncture don't know enough about it. They really should study acupuncture before they make such heavy criticisms of it. You can't please all the people all the time. Leave of all the less informed people. There are a number of people in the medical profession, doctors etc, who themselves are amazed at the possibilities of acupuncture. There are a number of them who are studying it. There's a great deal of interest in the States; there are large conferences, several hundred doctors getting together and observing acupuncture techniques; and they're beginning to realise its potential. It's unfair to say there's too little known about acupuncture—we know too little about it because real knowledge is gained through practice, from handling people, from coming into contact with them. You can learn only so much from courses etc.

Q How can a person gain maximum health through those of acupuncture.

You can gain the maximum benefit from it not only receiving the treatment and following the acupuncturists advice, but attempting yourself to follow the way—"The Tao", the way by which we should attempt to live in harmony with mankind, with life itself, with the universe. To live in harmony, we need to be in a balanced mind, balanced physically. The source of harmony is not only obtained through acupuncture, but by the patient himself avoiding the rubbish which we have been brought up to believe is our sustenance, our life force. We need to alter our way of life in such a way that we are consuming what has the most benefit to the body, and to the mind.

Basically, if you are going to consume stagnant dirty air, you're just going to have a stagnant sort of mind; if you consume fresh air, live healthy food, if you avoid all processed foods, foods which contain preservatives, colouring etc, you're going to reap incredible benefits. Basically what not to eat is white sugar, white flour, tinned food, preservatives, anything really which isn't fresh. People should really try to live on the food around them. This is why living the country is so good. To actually follow the Chinese Tao, (the way) the method with which you can obtain this harmony, you're not only happy within yourself—you're also healthy.

All illness is caused by what people consume; that is why all hospitals, and mental homes are full. People are taking the wrong type of food, and even when they are in these institutions they still take the wrong food. It only stands to reason, if you provide a flower with good water, healthy soil and plenty of sunshine, it will grow to a healthy state; if you deny it sunlight, good food, it will become withered and pale. We are just like plants, we are growing in the same way, and we have to consume live prana, through the sun and our food. And our entire life style needs to change. It's basically very simple—you are what you eat.

Q What are you planning to do for the festival period.

I myself, will be treating people with acupuncture, and there will be a number of others treating people with acupuncture. There will also be other natural healers, herbalists, masseurs etc.



## FEMINISM and survival

We have identified and defined a system of oppression—sexism. To understand how sexism has developed, and the variety of its forms of suppression and exploitation, feminism must re-examine the foundations of civilization and the generation of the accepted values of white male consumerist society.

Historically, women's reproductive capacity led her to be forced to a sedentary (immobile not inactive) life. Consequently the female developed a community life while the male as hunter developed an individualistic aggressive life. Therefore adult males were alien to female community.

As societies became complex women were cast in the role of private property to men. Man in conquering nature conquered the female who had worked with nature, not against it, to produce food and to reproduce the human race.

But the value of a woman to a man is much greater than that of a machine or an animal, for she can satisfy his sexual urges and fantasies, do his housework, and breed and tend his offspring. She is in fact an important economic and social unit in society (in the sense that this is defined by men). To question and to alter her defined role is to throw into jeopardy the whole economy and social structure of the patriarchal society. Given that this society is self-destructive and antihuman, it is obvious that feminism plays an important role in providing alternatives.

### the gut issues

We are reluctant to face the often subtle ways in which our attitudes and lives are being controlled by society. This is why it is difficult for materially well-off, educated whites—women as well as men—to accept the idea that women are oppressed. "Women can have a career if they really want to" is the often-heard refrain. "Women are where they are because they like it" is another. These and similar statements are variations on the theme that women have "freedom of choice", that we are living in a free society, but this ignores the fact that decisions and so-called alternatives exist within a defined system of social values.

On the other hand, the 'hip' or 'counter cultural' man, shunning marriage or any similar institution requiring commitment or responsibility, has declared women free for the taking and labelled this noble historical phenomenon "free love". He claims that this means women are 'liberated'; he really means women are now a free commodity.

Does this hassle you?

"All she needs is a good screw!"

"She bangs like a shithouse door in a gale."

"The only alliance I would make with women's lib. is in bed." (Abbie Hoffman)

"I took off my clothes and stretched out on his bed. For a moment I felt like an animal of sacrifice on an altar."

"Perhaps it's necessary to fool a woman and pretend that you love her, but why should I fool myself?"

"One must have loved a woman of genius to comprehend the happiness of loving a fool."

"Man's superiority will be shown not in the fact that he has enslaved a woman, but that he has made her free." (Eugene V. DEBS)

"Woman has no moral sense; she relies for her behaviour upon the man she loves." (La Bruyere)

"How could he be clean that is born of a woman?" (JOB 4:4)

"Women have great talent, but no genius, for they always remain subjective."

Perhaps you should start being concerned about the inferior position of women as exposed in the above platitudes. Statements like these exist because women and men behave within the strict limits of sex roles rigidly defined by patriarchal structures. A few minutes after a child's birth the relentless rules of our society take over. The pink and blue tyranny is imposed on each helpless infant. It's a dress for the XX chromosome and trousers for the XY. As they grow up, girls are told "but little girls don't do that", and boys get their share of "But that's only for girls!"

By the time school begins, everyone has been more or less permanently sealed into their little sexual envelopes. There are even girls' emotions and boys' emotions—"boys shouldn't cry or be tender, girls should be passive and sweet".

The whole concept is unfair and unrealistic. It emphasises the person's role as male or female rather than his or her role as a human being. As the ultimate in stupidity, the desirable characteristics of one sex become derogatory when used in reference to the other.

Far more important than the male/female stereotype is the real human being who lives behind the artificially-imposed sexual facade.

Social pressure and institutionalised sexism (marriage, no basic wage for women, no abortion on demand etc.) have forced women into a passive role. Emotionally and economically dependent on men, they spend their lives supporting their man's ego, sublimating their own interests and ambitions for his. Women are forced to see their attractiveness to men in terms of physical appearance and sexual desirability. Though identifying themselves as sexual objects they are rarely given the chance to express their *sexuality* freely and openly.

it's all right to be woman  
dishwasher, big belly, sore back  
swollen ankles

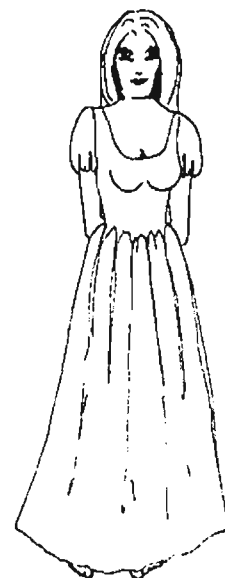
it's all right to be woman  
the listener, the waiter, sailor's wife  
patient  
by the seashore, looking out

it's all right to be woman  
coquette  
seductress  
conniving bitch

it's all right for my sisters  
a chant for my sisters  
strong before me  
harriet sojourner emma and rosa  
harriet sojourner emma and rosa

a chant for my sisters  
rifke sorel rochel & mary  
a chant for my sisters  
strong in battle

la bandita killing generals with zapata  
maria in mexico and mississippi  
haydee with the rest at moncada  
a chant for my sisters  
dead before i could meet them  
victorious in havana  
and dien bien phu



Women view love as their vocation and career not relaising the commonly accepted view of love as a male trap. In the past while men were thinking, creating, and writing, women poured their energies into men and were not a great force in cultural development as they were preoccupied with love. Male culture was built on the love of women at women's expense.

"Love", then, becomes the height of selfishness; the self attempts to enrich itself through the absorption of another being. In "loving" women open themselves up and are consequently vulnerable to exploitation; "If you loved me, you'd do it." It is not the process of love that is at fault but the unequal power context in which it operates.

must i marry my body?  
shall i be the bride?  
or the groom?  
take it to bed,  
lie beside the pain . . .  
as a bride in a white  
nightgown.  
only, being broken,  
there'd be no breaking in.

On the other hand, the social demands made on men are that they be strong, aggressive, individualistic, and to make rational, logical decisions as opposed to the emotional, intuitive responses expected from women. "Intellectual superiority" is just another way that men justify women's second class citizenship.

"Remember when you were a kid and the boys didn't like the girls? Only sissies liked girls? What I'm trying to tell you is that nothing's changed. You think boys grow out of not liking girls, but we don't grow out of it. We just grow horny."

As a product of these predetermined roles, men see women as instruments of their sexual gratification, as servants to run their houses and tend their offspring, or as a threat to their power as intellectual and physical superiors.

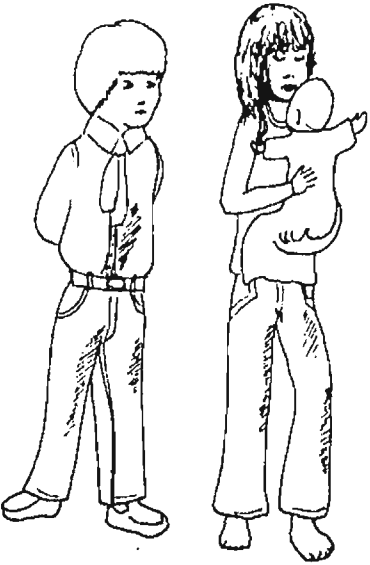
Women in turn, see men as the means to achieve their own status and security. This leads to the development of power politics in female/male relationships; the male assumes the power of being dominant and aggressive and justifies his authority in terms of his role as the breadwinner. The woman in an effort to gain power becomes conniving and sly, and resorts to manipulating the male through his ego. Obviously sexual politics of this kind inhibit the development of an open, honest, human relationship.

The anti-woman attitude is not confined to men only. Women are trapped into competing against each other on the sexual market and see every other woman as a potential rival and enemy.

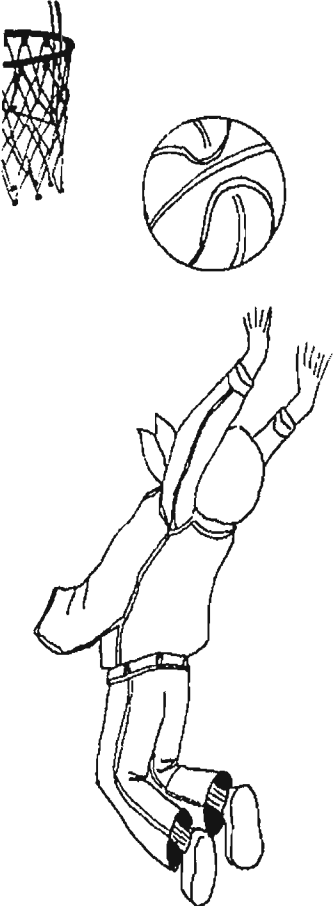


## WILLIAM'S DOLL

WILLIAM Wanted a doll.  
He wanted to hug it  
and cradle it in his arms  
and give it a bottle  
and take it to the park  
and push it in the swing  
and bring it back home  
and undress it  
and put it to bed  
and pull down the shades  
and kiss it goodnight  
and watch its eyes close  
and then  
William wanted to wake it up  
in the morning  
when the sun came in  
and start all over again  
just as though he were its father  
and it were his child.



"A doll!" said his brother.  
"Don't be a creep!"  
"Sissy, sissy, sissy!" said the boy next door  
"How would you like a basketball?"  
his father said.  
But William wanted a doll.  
It could have blue eyes  
and curly eyelashes  
and a long white dress  
and a bonnet  
and when the eyes closed  
they could make a little click  
like the doll that belonged  
to Nancy next door.  
"Creepy" said his brother.  
"Sissy, sissy" chanted the boy next door  
And his father brought home  
a smooth round basketball  
and climbed up a ladder  
and attached a net to the garage  
and showed William  
how to jump as he threw the ball  
so that it went  
through the net  
and bounced down  
into his arms again.

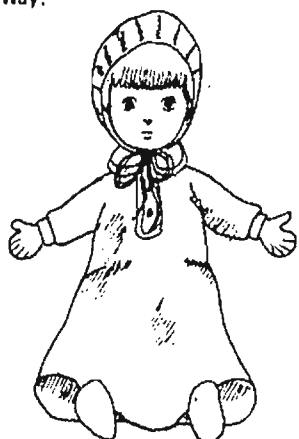


He practised a lot  
and got good at it  
but it had nothing to do  
with the doll.  
William still wanted one.  
His father brought him an  
electric train.  
They set it up on the floor  
and made an eight out of the  
tracks and brought in twigs from  
outside  
and set them in clay  
so they looked like trees.  
The tiny train  
threaded around and around  
the tracks  
with a clacking sound.  
William made  
cardboard stations  
and tunnels  
and bridges  
and played with  
the train a lot.

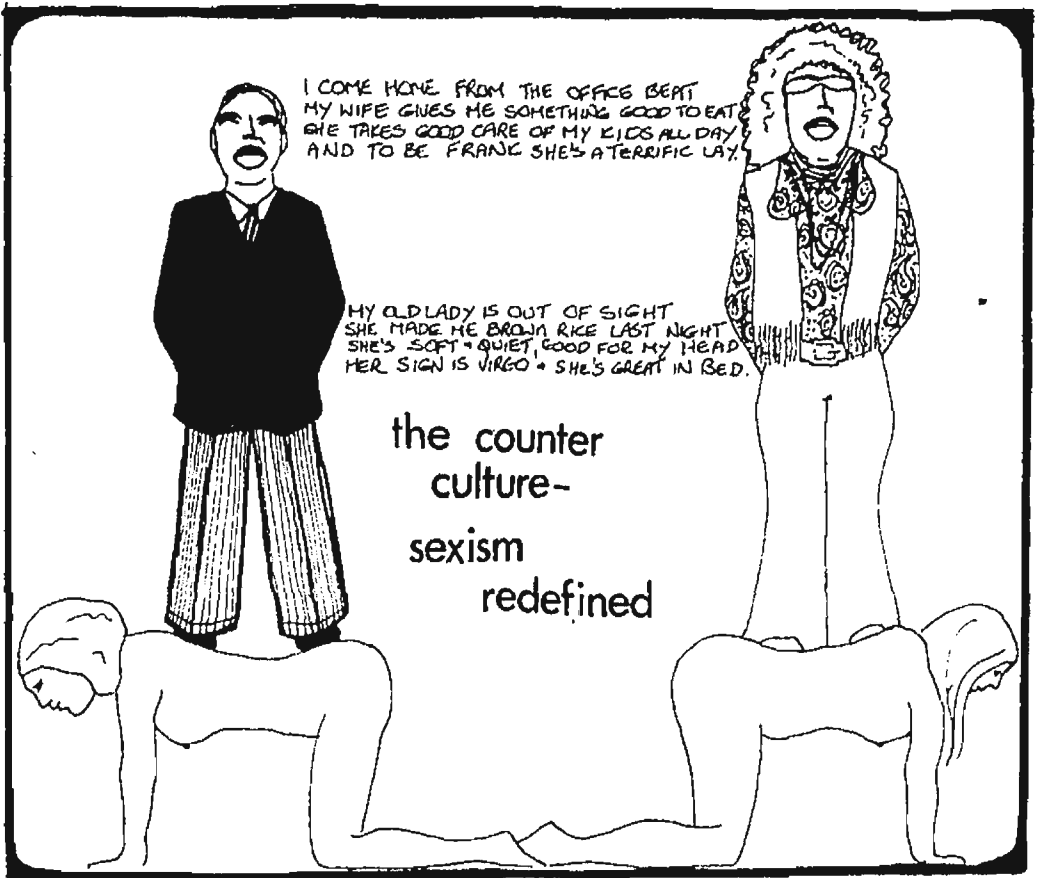
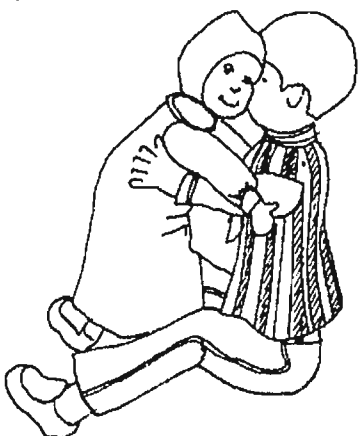
But he didn't stop  
wanting a doll  
to hug  
and cradle  
and to take to the park.

One day  
his grandmother came to visit.  
William showed her  
how he could throw the ball  
through the net  
attached to the garage outside.  
He showed her the electric train  
clacking along the tracks  
through the tunnel  
over the bridge  
around the curve  
until it came to a stop  
in front of the station  
William had made.  
She was very interested  
and they went for a walk  
together  
and William said,  
"but you know  
what I really want  
is a doll."  
"Wonderful," said his  
grandmother.  
"No," William said.  
"My brother says  
it will make me a creep  
and the boy next door  
says I'm a sissy  
and my father brings me  
other things  
instead."

"Nonsense,"  
said his grandmother.  
She went to the store and  
chose a baby doll  
with curly eyelashes  
and a long white dress  
and a bonnet.  
The doll had blue eyes  
and when they closed  
they made a clicking sound  
and William loved it  
right away.



But his father was upset.  
"He's a boy!" he said  
to William's grandmother.  
"He has a basketball  
and an electric train  
and a work bench  
to build things with.  
Why does he need a doll?"  
William's grandmother smiled.  
"He needs it," she said,  
"to hug  
and to cradle  
and to take to the park  
so that  
when he's a father  
like you,  
he'll know how to  
take care of his baby  
and feed him  
and love him  
and bring him  
the things he wants,  
like a doll  
so that he can  
practice being  
a father."



## Real alternatives ?

Although the "counter-culture" pretends  
to propose alternatives to straight society we  
must realise that in fact it re-inforces some  
of the worst aspects of consumerist society.  
The "do your own thing" kick is merely  
an illusion (freedom of choice) presented by  
capitalist society. Under the facade of  
"communal living", the intense individualism  
rife in the counter-culture is opposed to any  
sense of co-operation work towards an  
improvement for the common good.

Straight society is capable of containing  
individual dropping out but cannot withstand  
a concerted effort to change social values.  
Counter-culturalists can justify this lack of  
analysis and altering of sexual roles by  
platitudes like "love, peace and happiness";  
assuming that the so-called openness of happy  
relationships counters the deep conditioning  
of female/male roles. In other words sexism  
is still rampant in the counter-culture.

The most prevalent form of survival for  
women is conforming to male expectations  
(marriage, earth-mother trip etc). This  
works particularly well in the short term  
until they realise that they're losing their  
sexual attractiveness and that their life has  
been defined around their man and in  
fact the groovy babies severely circumscribe  
their activities. (In other words, nothing has  
changed).

To survive, women must recognise the  
problems and fight against them. Unless the  
motive of sisterhood (woman-defined  
woman, we're fighting the same battle etc.)  
exists, very few women will have the  
individual strength to cope with the lone-  
liness created by refusing to conform to  
role playing. We must refuse to act out  
female roles, be aware of the trap of  
adopting the male role, and must endeavour  
to achieve the qualities of whole sane  
human beings.

Consequently we will be better equipped  
to have sane relationships with men & women.  
Inevitably children will have a better chance  
for survival instead of being regarded as  
possessions, extensions of mothers thwarted  
ambitions and as little boys and little girls.  
Hopefully a non possessive, non exploitive  
environment will develop.

This personal solution becomes a social  
solution when enough women get together  
and refuse to take the shit. Reformist  
though it is, fighting for law reform will at  
least alter the immediate problems until  
the common consciousness is raised. We can  
use our creative & intellectual energy into  
producing educative propaganda, street  
theatre, feminists films, and seminars etc.

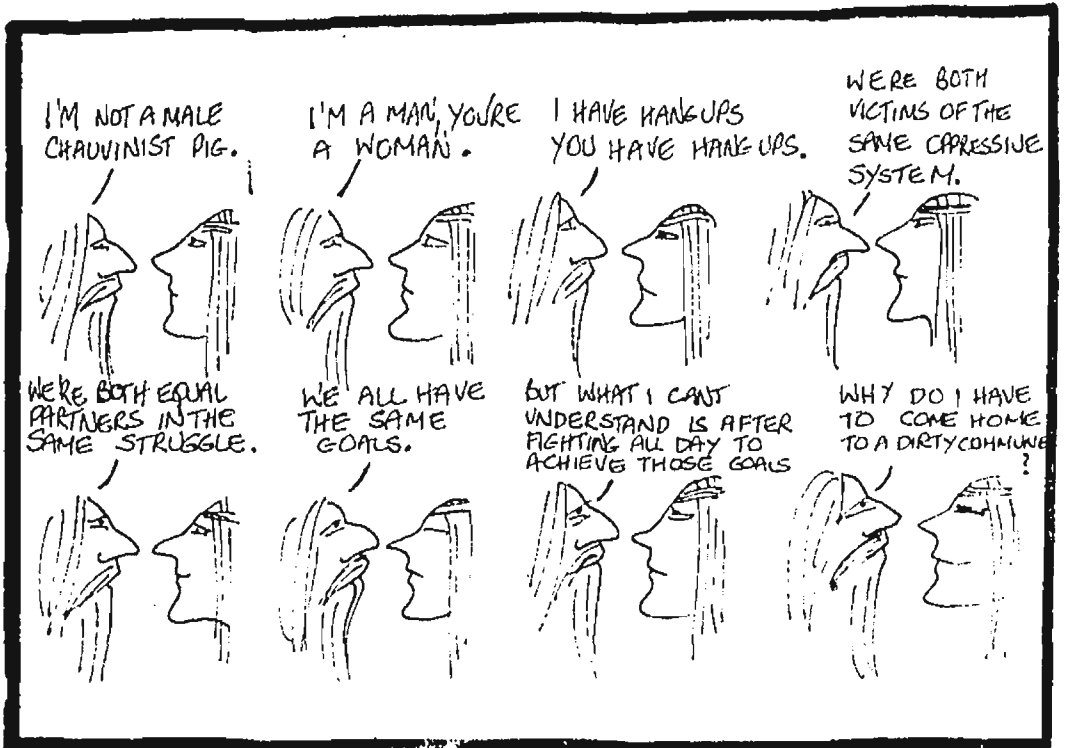
i see soul pain eyes  
hidden in blue shadow  
fur lashes deny the real  
hair/acceptable above the brow  
not below the knee  
i see your eyes, sister  
i see your soul  
you call your breasts wrinkled lemons,  
hide them under 1/2 inch foam, learn  
to like your thighs only to hear  
you have ugly feet.  
how long will we listen to men  
who tell us they love us?  
who call us frigid or maniac & turn away?  
how long will we stand as dolls on a shelf  
buy me buy me  
one house & i'm yours.  
i'm mine, sister,  
how about you?

alla  
Letters to Women

I shall not allure you  
with dangling adornments  
Nor entice you  
with painted face  
Nor dazzle you  
with natty garments  
I shall not please you  
with a veneer belying my thoughts  
No, I shall not come to you cloaked in false  
beauty  
only to disillusion you later  
I shall come bald.

Janet Russo

This has not been a definitive statement of  
alternatives and we take full recognition of  
the fact that intense co-operation is  
essential to work out realistic, humane, and  
effective alternatives.



# BEYOND THE HIPPIY TRIBE



Over the past few years, the commune movement has grown at an unprecedented and explosive rate, and there is every indication that this is only the initial phase of a trend that is bound to have far-reaching implications for the function and structure of our contemporary society. Some traditional institutions are already beginning to feel the impact of this explosive growth.

The commune movement has passed far beyond its contemporary origins in hippie tribalism and can no longer be described as a movement for youth exclusively. There are a rapidly growing number of communes composed of persons in their mid-twenties to upper thirties. A source at the National Institute of Health has estimated that more than 3,000 urban communes are now in operation. This figure closely corresponds to a recent *New York Times* inquiry that uncovered 2,000 communes in thirty-four states.

Certain common viewpoints are shared by members of the contemporary commune movement. First, there is a deep respect and reverence for nature and the ecological system. There is a clear awareness that 70 per cent of the population lives on one per cent of the land and that this one per cent is severely polluted, depressingly ugly, and psychologically overcrowded. Commune members generally believe that a very small but politically influential minority with no respect for the ecological system or the beauty of nature exploits all of the land for its own gain. Surpassing the credo of conservationist organizations, most commune members stress the rehabilitation of all lands and the conservation of all natural resources for the benefit of all the people.

Anti-establishment sentiment is widespread, as is the conviction that a change in social and institutional structures is needed to halt man's dehumanization and to give him an opportunity to develop his potential. Considerable divergence of opinion exists on how social change is to be brought about, but there is general agreement that the commune movement contributes to change by bringing man closer to himself and to his fellow man through love and understanding.

Communes widely accept the idea that life is meant to be fundamentally joyous and that this is of the essence in doing, and enjoying what you want to do—"doing your thing". Work in this context becomes a form of joyous self-expression and self-realization. Many commune members believe that existence can be an almost continuous source of joyous affirmation. They usually trace the absence of authentic joy in contemporary society to the confining nature of many of our social institutions, the stifling of spontaneity, and the preponderance of game-playing and of devalued artificial ways of relating socially.

A strong inner search for the meaning of one's own life, an openness and willingness to communicate and encounter, coupled with a compelling desire for personal growth and development, all hallmarks of the movement. A strong anti-materialistic emphasis prevails; it decries, a consumption-oriented society. In many communes, what does not fit into a room become commune property. A considerable number of communes aim for the type of self-sufficiency through which they can exist independently of "the system".

There is a strong trend towards ownership of land and houses by communes. Leasing arrangements have not proved satisfactory; in too

many instances, landlords have cancelled leases when community pressures were exerted. The non-urban communes I have visited are strongly aware of ecological factors and because of this members usually had consulted with local health authorities concerning the construction and placement of sanitary facilities. Among the urban communes, toilet and bath facilities were in most cases short of the demand.

Marked preferences for vegetarianism and for organically grown food are noticeable in the commune movement. Many individual members also experiment with different health diets. Roughly 40 per cent of the communes I visited were vegetarian; 20 per cent served both vegetarian and non-vegetarian meals. The remainder served meat when available—usually two to six times a week. This third group, although not vegetarian by choice, liked their vegetarian meals and expressed very little craving for meat. Whenever possible, communes concentrate on growing and raising their own food. An estimated 60 per cent of the urban communes are now purchasing some or most of their supplies from health food stores or similar sources.

Not surprisingly, the commune has become the repository of repressed man's erotic fantasy. I was continuously told that visitors who came not to learn and understand but to peek and ogle invariably ask to questions: "Who sleeps with whom?" And "Do you have group sex?" There appears to be much fantasizing by outsiders about the sex life in communes.

Although there is considerable sexual permissiveness, I found a high degree of pairing with a strong tendency toward impersonal commitment in a continuing relationship. Nudism is casual and accepted, as is the development of a healthy sensuality, and natural childbirth, preferably within the commune, is encouraged. Group sex involving the whole commune occurs quite rarely, although there may be sexual experimentation involving two or more couples or combinations.

The research team of Larry and Joan Constantine has studied multilateral (group) marriage for the past three years. The have written and published more studies in this area than other behavioural scientists, but have found only one commune practicing group marriage. Most likely, there are others. About two dozen independent families are known to be engaged in multilateral marriage, taking as their model Bob Rimmer's novel *Proposition 31*, which presents a case for group marriage. Many others prefer to keep their arrangement totally secret for fear of reprisals. According to an article by the Constantines, entitled *Personal Growth in Multiple Marriages*, failure rate is better than one out of two, because "group marriage is a marathon that does not end—it takes a real commitment to genuine, substantial, and unrelenting personal growth to really make it function and work".

Interest in spiritual development is a dominant theme in most communes. Study of and acquaintance with Eastern and Western mystics and religious philosophies is widespread. Religiosity and denominationalism were seldom encountered. On the other hand, I was struck by the deep commitment to spiritual search of so many members in all the communes I visited. Many members were trying different forms of meditation, and books on Eastern religions and mysticism were prominent on shelves.

I find that although there is some overlapping of functions and categories, a number of distinct

types of communes can be recognized and are found in operation.

**The agricultural subsistence commune:** The main thrust is to farm or till the soil (mostly organic farming) so that the land will provide most, if not all, needs and make the commune independent and self-supporting. Many of these communes cultivate such specialized crops as organically grown grain, vegetables, and other produce, which are then sold to health-food stores, health-food wholesalers, or supermarkets.

**The nature commune:** Emphasis is on supporting the ecological system and on the enjoyment of nature. Buildings and gardening or farming plots are designed to fit into the landscape to preserve its natural beauty. Everyone "does his own thing" and economic support for subsistence usually comes from such varied sources as sale of produce and handicrafts, wages from part-time work, welfare support, etc.

**The craft commune:** One of several crafts, such as weaving, pottery making or carpentry (including construction or work on buildings outside the commune), occupy the interest of members. They often spend considerable blocks of time enjoying the exercise of their craft with the income contributed to the commune. Many of the craft communes sell directly to the consumer as a result of local, regional, or sometimes national advertisements and publicity. Profit margins vary since the vast majority of such communes do not subscribe to the amassing of profits as the primary aim of their enterprise. Included in this category are the multimedia communes, that specialize in light shows, video tape, and film-making.

**The spiritual mystical commune:** The ongoing spiritual development of members is recognized to be of primary importance. There may be adherence to a religious system, such as Buddhism, Sufism or Zen, and a teacher or guru may be involved. Studies of various texts and mystical works, use of rituals, a number of forms of meditation (such as transcendental or Zen meditation), and spontaneous spiritual celebrations play key roles in the life of the commune. Several of these communes also describe themselves as Christian and have a strong spiritual, but not denominational, emphasis.

**The denominational commune:** There is a religious emphasis with membership restricted to those of a particular denomination. Examples are the Episcopalian Order of St. Michael, in Crown Point, Indiana, and the Catholic Worker Farm, in Tivoli, New York.

**The church-sponsored commune:** Such a commune may be originated or sponsored by a church. There is usually a religious emphasis, but denominationalism is not stressed.

**The political commune:** Members subscribe to or share a common ideology. They may identify themselves as anarchists, socialists, pacifists etc. Emphasis is on the communal living experience with others sharing the same viewpoint. This is seen as fostering the individuals' political development. The commune is rarely engaged in direct social action in opposition to the establishment.

**The political action commune:** Members are committed and practicing political activists (or activists-in-training) for the purpose of changing the social system. Classes are conducted, strategy formulated and carried out. The commune may be identified with a minority cause or be interested in organizing an industry, community, or ghetto neighbourhood. It often identifies itself by the single word "revolutionary".

**The service commune:** The main goal is social service. Emphasis is on organizing communities, helping people to plan and carry out community projects, offering professional or caseaide services etc. Some of these communes include members from the helping professions. There are several such communes in the Philadelphia and New York ghettos; another example is the Federation of Communities, which services several locations in the Appalachians.

**The art commune:** Artists from different fields or the same field come together to share in the stimulating climate of communal artistic creativities compared with the craft commune, members of the art commune are often painters, sculptors, or poets, who usually sell their art works independently rather than collectively. There are poetry and street theatre communes in Berkeley and San Francisco.

**The teaching commune:** Emphasis is on training and developing people who are able both to live and to teach others according to a particular system of techniques and methods. Communes whose purpose or mainstay is to conduct a school or schools also fall into this category.

**The group marriage commune:** Although members may be given the freedom to join in the group marriage or not, the practice of group marriage plays an important and often central role in the life of the commune. All adults are considered to be parents of the members' children.

**The homosexual commune:** Currently found in large urban areas, with admission restricted to homosexuals. The aim of these communes is to afford individuals who share a common way of life an opportunity to live and communicate together and to benefit from the economies of a communal living arrangement. Some of the communes subscribe to the principles of the homophile liberation movement. From a recent ad in *Kalifornia*, the bi-weekly information journal for communes in the San Francisco Bay Area: "Our gay commune has room for two more. Call and rap".

**The growth-centered commune:** The main focus is on helping members to grow as persons to actualize their potential. There are ongoing group sessions; sometimes professionals are asked to lead these. The commune continues to seek out new experiences and methods designed to develop the potentialities of its members.

**The mobile, or gypsy, commune:** This is a caravan, usually on the move. Cars, buses and trucks provide both transportation, and living quarters. Members usually include artists, a rock group, or a light-show staff. The mobile commune often obtains contributions from "happenings" or

performances given in communities or on college campuses.

**The street or neighborhood commune:** Several of these communes often are on the same street or in the same neighbourhood. Ownership of property is in the hands of commune members or friendly and sympathetic neighbours. Basically the idea is of a free enclave or free community. For example, in a recent *New York Times* article, Albert Solnit, chief of advance planning for California's Marin County, was reported at work "on a city of 20,000 for those who wish to live communally". Several neighbourhood or city communes are in the planning stage but none to my knowledge has as yet been established.

Among the major problems faced by all communes are those involving authority and structure. Ideally, there is no one telling anyone else what to do; directions are given by those best qualified to do a job. In practice, strong personalities in the communes assume responsibility for what happens, and there is a tendency toward the emergence of mother and father figures. There are, however, a clear awareness of this problem and continuing efforts towards resolution. At present, opposition to any form of structure, including organisational structure, is still so strong that communes have found it almost impossible to co-operate with each other in joint undertakings of a major nature. Interestingly enough, communes with transcendent or spiritual values, are the most stable and have the highest survival quotient. It is my conclusion that the weekly or periodic meetings of all commune members, which are often run as encounter groups, have a limited effectiveness in the resolution of interpersonal problems and issues. Although trained encounter leaders may be present as facilitators their effectiveness is often considerably curtailed due to their own deep involvement in the issues that are the subject of confrontation. One answer to this dilemma might be to bring in a trained facilitator or for communes to exchange facilitators.

*It is difficult to determine to what extent narcotics represent a problem for communes precisely because their consumption is a casual, widespread, and accepted as is the drinking of alcoholic beverages in the business community. Marijuana and hashish are widely enjoyed, while use of such hard drugs as heroin is seldom encountered, especially in the non-urban communes. In a number of communes where drug use was extensive, I noticed a general air of lassitude and a lack of vitality. I also had the distinct impression that "dropping acid" (LSD) was on the decline; among commune members there seemed to be a general awareness of the danger of "speed", or methedrine.*

A number of communes are totally opposed to the use of narcotics, especially those with members who were former drug addicts. In most communes the subject of drugs periodically comes up for discussion so that changes in the viewpoint of the commune flow from the experience of the members. Similarly, problems of sexual possessiveness and jealousy appear to be less critical and are also handled by open group discussion. I noticed a tendency toward the maintenance of traditional sex roles, with the women doing the cooking and sewing, the men cutting lumber etc. Upon questioning this, I repeatedly received the same answer: "Everyone does what they enjoy doing".

Many of the communes that have got under way this past year or are now being organized are beginning on a sound financial basis. This trend appears to be related to the strong influx of people in their mid-twenties, early or mid-thirties, and beyond. These individuals have financial reserves or savings and are, for the most part, successful professionals and businessmen with families.

One example is the Morehouse Commune, which now consists of thirteen houses in the San Francisco Bay Area, two in Hawaii and another in Los Angeles; total assets are in excess of two million dollars. Morehouse was founded a year and a half ago by Victor Baranco, a former attorney who is now head of the Institute of Human Abilities in Oakland, California. There are several categories of membership or involvement in this commune. Members who belong to "the family" give all their assets to the commune, which then "takes care of them", although family members are expected to continue to make a productive contribution within their chosen fields. All income from family members goes into a general fund, but if a family member wishes to withdraw, his assets are returned, including a standard rate of interest for their having been used. Each Morehouse commune in effect makes its own arrangements with members, who may be paid a salary or placed on an allowance system. All communes have a house manager, who assigns tasks or work on a rotating basis. In some Morehouse communes, certain categories of members pay in a fixed monthly sum (as much as \$200) towards expenses.

About a third of the Morehouse couples are married and have children. According to one member, "There is no pressure to be married or unmarried. Nobody cares who lives who whom". Morehouse is a teaching commune built around a philosophy and way of life often described by group members as "responsible hedonism". The commune trains its own teachers and offers a considerable number of courses, such as Basic Sensuality, Advanced Sensuality, and Basic Communication.

The aim and credo of this groups are taken from a description of the Institute of Human Abilities published in the commune journal *Aquarius*: "We offer the tools of deliberate living; we offer the techniques of successful communication on any level. We offer the knowledge of the human body and its sensual potential. And we offer love to a world that holds love to be suspect".

The rapid growth of the Morehouse communes is by no means an isolated example. A minister in Los Angeles founded a social service and action-type commune that within a year grew to seven

## by herbert otto

houses. Other instances can be cited. An unprecedented number of people want to join communes. In all but a few instances, I was asked to conceal the name and location of the commune to make identification impossible. "We don't know what to do with all the people who come knocking on our door now". I was told repeatedly. I every commune, I heard of people who had recently left either to start a new commune or to join in the founding of one.

There is a considerable mobility in communes, which is symptomatic of an endemic wanderlust and search. If people have to leave for any reason, once they have been exposed to communal living they tend to return. They like the deep involvement with others in a climate of freedom, openness and commitment. This feeling of belonging has been described as both "a new tribalism" and "a new sense of brotherhood". One young woman with whom I spoke had this to say about her commune experience: "When a white man walks into a room full of other whites, he doesn't feel he is among whites, he doesn't feel he is among brothers like the black man does. In the

communes, we are now beginning to feel that man has many brothers....There is a new sense of honesty. You can say things to each other and share things like you never could in the family. I never had so much love in my whole life—not even in my own family". She also indicated, however, that commune living is highly intense and possibly not for everyone: "In the commune, there is nothing you can hide. Some people can't take it. They get sick or they leave".

Alvin Toffler in his recent book *Future Shock* notes that "most of today's intentional communities" reveal a powerful preference for the past....but society as a whole would be better served by utopian experiments based on super rather than pre-industrial forms....In short, we can use utopianism as a tool rather than as an escape, if we base our experiments on the technology and society of tomorrow rather than that of the past".

Another Toffler's observations is relevant, we must recognize that then commune movement as with most other movements, is passing through certain developments stages. At this stage there is little readiness for communes to define themselves

as laboratories for the exploration of alternative models that might benefit the society of the future. Disenchantment with the opposition to science and technology are other impediments to the adoption of the laboratory concept. With today's communes, faith in the future of mankind appears to be at too low an ebb to produce any sustained interest in what Toffler calls "scientific future-sensing and the techniques of scientific futurism".

Although David Cooper, a colleague and disciple of British psychiatrist Ronald Laing, has sounded a death knell in his book *The Death of the Family*, I believe we are far from writing the epitaph. The traditional nuclear family will continue, although its form, to some extent, may change; in the years to come, possibly as high as 20 per cent of the population will explore alternative models of social living.

It would be a mistake to characterize the commune movement as a collection of dropouts who are content to exist like lilies in the field. A considerable number of successful people from all walks of life are now involved; they have merely shifted their sphere of interest and the nature of

their creative contribution. We are dealing with a massive awakening of the awareness that life holds multiple options other than going from school to job to retirement. The commune movement has opened a new and wide range of alternative lifestyles and offers another frontier to those who have the courage for adventure. It is the best tube for the growth of a new type of social relatedness, for the development of an organization having a structure that appears, disappears, and reappears as it chooses and as it is needed. Communes may well serve as a laboratory for the study of the processes involved in the regeneration of our social institutions. They have become the symbol of man's new freedom to explore alternative lifestyles and to develop deep and fulfilling human relationships through the rebirth and extension of our capacity for familial togetherness.

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## SPLITTING THE NUCLEAR FAMILY

Peter H. Cock



Community living, communes or co-operatives are the potential core social unit of our developing counter culture, as a counter to the isolated nuclear family and to the alienation and dehumanisation experienced within our existing culture. By community living I mean the experience of continuous, meaningful, interpersonal relationships with a group of chosen and committed people, of each caring for and sharing with all. The following deals with some of the advantages of such an experience:

### *Intra-personal and Inter-personal Benefits.*

These seem to have provided a great deal of the stimulus to contemporary interest in community living. The sheer increase in the number of persons living together multiplies the variety of potential relationships. This offers greater stimulus, diversity and complexity, the joys of involvement with chosen people, of developing continuous intimate friendships with a variety of persons. Community living means that the present total focus on male—female relationships is diffused. Male relationships, female relationships can now be faced at depth, helping to destroy some of our sexual hangups and hence enabling the development of intimate relationships between persons. Natural sexual expression develops as a consequence of these relationships. When we invest ourselves intensely and authentically, risking ourselves to bridge the gap between ourselves and the other, we make possible our mutual enhancement and development into more humane individuals. Continuous living with chosen individuals increases this possibility, and further affords the individual the opportunity of strengthening his personal identity, self-acceptance, confidence, and sense of security.

From the point of view of boredom, community living, especially if it exists within an egalitarian framework, gives greater possibility for role diversity and exchange. It can reduce the increasing specialization of tasks and responsibilities through sharing, thus removing the drudgery of continuous forced domesticity. In fact, by removing the compulsory repetitiveness of tasks it enhances their pleasurable content.

This has advantages for children as well as parents, for by diversifying child care, the parent, in particular the mother, is freed not only to

become involved in other interests, but is enabled to enjoy her chosen moments with her child. As for the child, community affords him a variety of peers as well as a diversity of adult figures. He is not confined to two parent figures, but has a variety of stimulus and intimacy with a number of adults. His personal life is experienced and developed within a community context, which helps him to deal more effectively with the reality of his future world, of school and work.

One person cannot hope to be able to fulfil all the needs of an other, and/or solve all his problems. A community provides this possibility, our needs and interests being satisfied and developed by a variety of persons without frustration of only partial fulfilment by one person. This frees each individual from the continuous demands of the other for total satisfaction. Further, a community can provide a source of support and strength in time of need, such as sickness, loss of a mate, and other personal crises. Such a crisis would not have the drastic consequences upon others as in the family situation. As a consequence each individual is freed from the total responsibility for community survival.

*Socio-cultural Contributions of Community Living.*  
In contrast to the competitive materialism of the present socio-cultural system, community living aids the development of an experienced humanistic value system, of co-operative, sharing, altruistic relationships. In short, personal development is sought via co-operative, collective means rather than through individualistic, competitive means. Such a community exists as a counter culture, as a model in being, by its existence demonstrating the workability and meaningfulness of an alternative culture.

Community living contributes to a pluralism of individual and collective life styles and social structures, sorely needed in our increasingly one-dimensional society. Such a pluralism would enable individuals to shift freely between a variety of ways of living with others.

### *Political Strengths*

The combined power of community purpose and solidarity can act as a protection against threats from the outside world, in particular governmental action against community living or individuals living in community, especially of a

loosely organized federation of communities exists which would support particular communities so threatened.

Communities can provide individual cadres and/or community cells to actively seek the transformation of the mainstream social system in all its areas. A community by its very vitality acts as an effective barrier to the further spread of unitary, centralized, political and economic power. In short, it acts as a decentralizing force and, if strong, helps its members to resist the manipulative, persuasive pressures of a consumption-oriented media.

### *Some Ecological Benefits*

By creating a larger consuming unit, a community reduces individual consumption needs, thus reducing pollution and the drain on our scarce natural resources. Further, permanent community living makes it possible to decrease the number of children per couple, still enabling each adult and child to experience the contribution of children to one's own life. This would reduce population growth and further decrease the destruction of our natural environment, simultaneously facilitating the quest for a focus on the quality of life.

### *Economic Advantages*

Communities can create a counter economic system in miniature, where economic resources are pooled rather than divided, "each member contributing according to his capacity and receiving according to his needs". This eliminates the competitive nature of capitalistic relationships within the community.

The community can also reduce the stranglehold of the competitive privatized economic system and at the same time offer real economic savings to its members. But how?

- By expanding the size of the consuming unit the need for such a large number of consumer items, for example, fridge, T.V., is reduced.
- By spreading fixed expenditures over a large number of people, individual fixed costs are reduced, for example, rent and housing.
- Purchase costs can be reduced through bulk buying. The community can thus gain the advantage of business organizations, of demanding and obtaining cheaper prices, such as for food purchases.

- Like business organizations, community living due to its size, makes its members less dependent on outside financial (and other) means of support. Members are more able to be self-financed, freeing them from the stranglehold of banks, and in particular, of hire purchase companies.

- Those seeking access to possessions beyond their individual financial capacity can do so through the collective financial strength of community, purchasing such items as a farm, holiday house or plane. Conversely those without the minimal material-financial resources to buy basic material necessities can do so by pooling their individual meagre resources, those for example who have dropped out and/or who are on welfare or a pension.

These economic benefits reduce the individual's need to meaninglessly labor in order to earn the individual's need to buy basic goods. Hence the strain upon the individual in community is reduced. He is freer to become more involved with nature, his fellows and himself, and if he wishes to still live at the same 'standard of living'. Our economic system has a vested interest in decreasing rather than increasing the size of the consuming unit. Community living, through the above benefits, is able to use the economic system against itself, by undercutting it through economies of scale and eating at it by decreasing the number of consuming units.

### *A Final Word*

Although I believe these advantages of community living are real, they constitute no guarantee of success. Community living can offer a meaningful alternative, but it will require continual effort and commitment. It does not offer an easy way to drop out of life, but a possible meaning to make it worth living.

P.S. I would love to hear from anyone who, from their own experiences, can support and/or contradict my thoughts and experiences. Please write to Peter Cock, Communal Living Information Centre, c/o Sociology Department, Monash University, Clayton, Vic.





Theosophy is a synthesis which unites Science—Religion—Philosophy. The word Theosophy comes to us from the Alexandrian philosophers, called lovers of truth, PHILALETHEIANS, from (phil) "loving" and (aletheia) "truth". The name dates from the third century of our era and began with AMMONIUS SACCAS and his disciples who started the ECLECTIC Theosophical system. The object of this system was to inculcate certain great moral truths upon its disciples. Hence the motto adapted by the Theosophical Society: "There is no religion higher than truth". Theosophy is not A religion but religion per se.

We mean by religion, an operation of the human spiritual mind in its endeavor to understand not only the HOW (science) and the WHY (philosophy) of things, but comprising in addition a yearning and striving towards SELF-CONSCIOUS union with the DIVINE ALL.

One phase of a triform method of understanding the nature of NATURE, of universal NATURE and its multiform workings and this phase cannot be separated from the other two phases (science and philosophy) if we wish to gain a true picture of things AS THEY ARE IN THEMSELVES.

Religion is the expression of that aspect of man's consciousness which is intuitional, aspirational and mystical. We can derive the word "Religion" from a Latin root meaning "To select", to "choose". So then, the meaning of the word "religion" from the Latin "RELIGIO", is a careful selection of fundamental beliefs and motives by the higher or spiritual intellect, a faculty of intuitional judgement and understanding, and a consequent abiding by that selection, resulting in a course of life and conduct in all respects following the convictions that have been arrived at. Something else:

Behind all the various religions and philosophies of ancient times there is an Esoteric Wisdom given out by the greatest men who have ever lived, the founders and builders of the various world-religions and this sublime system in fundamentals has been the same everywhere.

This system has passed under various names: Esoteric Philosophy, Ancient Wisdom, Traditional Teaching etc. and today it is called Theosophy. The Theosophical Society was formed at New York, 1875 by H.P. Blavatsky. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore, endeavouring to check materialism and revive the religious tendency.

#### Objects:

To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste and colour.

—To encourage the study of Comparative Religion, Philosophy and Science.

—To investigate the unexplained laws of Nature and the powers latent in man.

The Society is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth.

They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practise to proselytism.

Peace is their watchword, as Truth is their aim.

Everyone willing to study, to be tolerant, to aim high and to work perseveringly is welcomed as a member. Theosophy is not one's invention, but it is the formulation of the deeper truths about man and the universe. This ancient wisdom has been handed down, after being tested and proven by all the great Sages, who from age to age, have given out portions of it to mankind. These universal teachings, the inner life of every great religion and philosophy are today called: Theosophy. In Hindustan this Theosophy is found in the UPANISHADS (Secret Teachings). From the UPANISHADS the ancient sages of India produced what is called today the VEDANTA.

In ancient Greece there were various schools and mysteries. One of such great teachers was PYTHAGORAS, another PLATO. Of the Theosophy of Egypt we have but scanty remainings such as "The Book of the DEAD"

The Theosophy of the Jews was embodied in what was later called the QABBALAH, from the Hebrew word meaning "to receive", that is to say, it was the traditional doctrine handed down or received, through the prophets and the sages of Jewry.

A study which anyone can make of the doctrines contained in the "UPANISHADS", "The Book of the DEAD", in the NEO-PLATONIC philosophy, in the Scandinavian EDDAS, QABBALAH, shows that they had one common basis, one foundation, one common truth.

Various men in various ages at various times taught the same truth, using different words, different figures, different metaphors, but underneath always was the Ancient Doctrine, the Secret Wisdom: Theosophy. In Theosophy, the inquirer will find much to think about, little to believe.

There are "teachings", it is true, definite metaphysical conceptions, which give the Theosophical philosophy its systematic character (reincarnation, karma, etc.)

These teachings were presented by Madame Blavatsky, without claim of "originality", as the natural heritage from the intellectual and moral evolution of the human race.

She offered them, not as dogmas, but as metaphysical developments of principles verifiable in experience.

A doctrine or teaching which forms part of this heritage, before it has been tested by the individual, inquirer, may be compared to the "hypothesis" of the scientist. It invites neither belief nor denial, but investigation. This article, it is hoped, will serve as an introduction to further study of the Theosophical philosophy. Basically, Theosophy is an outlook on life which should have natural appeal for all men and women who believe in the inalienable spiritual potentialities of every human being, and who sense the futility of both scientific scepticism and sectarian religion.

Most of all, Theosophy should appeal to those who are weary of human hatred, of the incessant conflicts, born of fear and ignorance, among men and nations, and who have resolved to discover, if they can, a practical philosophy of soul—a way of thinking and acting that will slowly but surely change the world.

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Everyone is looking for satisfaction of personal desires or goals. They may be classified as physical, psychic or spiritual needs; and they range from the seemingly crude to the seemingly subtle. But no matter what sort you have, the fact is that you do feel need. And for each need there appears to be an innumerable number of directions to turn in looking for the potential answer.

We turn and turn from possibility to possibility; each moment of life is an experiment just trying to find our satisfaction. Predominantly our billions of experimental moments are mere reactions to our past vaguely illuminated moments: symptomatic and superficial. To complicate it all, the intensity of our efforts to truly find the answers is most irregular. That is, the tendency is to drift and dream our lives away until we finally become exhausted with our unconcentrated efforts and die.

Yet life is not complicated at its very base. It is all so simple in fact, except for our constant tendency to want to sleep (in all senses of the word). Let us wake up with the fullness of our beings. Alleviate the drifting nature of our minds and bodies and every speck of existence is perceived purely in its essential state of INFINITE BEAUTY. The answers to our desires all come through one answer—not through, innumerable complicated scattered thoughts. If we let go of our tensions, fears, worries and crude desires then we are left with a clarity of mind through which Pure Being itself may be manifested. There is an understanding within you which is infinitely comprehensive and compassionate. It shines through when we stop trying to suppress it.

So Yoga and Meditation is the process of releasing our suppressive tensions—that is suppressing nothing, letting all naturally manifest and take its course.

As to how it works, we first take a simple analysis of our present understanding of life. We all think we know so many things. We think that the relative factors of this world can be absolutely judged. Yet not a particle of this Universe stands still. Every atom is continuously moving, every thought

comes and goes, every object is definable only in terms of its ever changing surroundings. Most cells of your body live and die within 21 days—still we generally think of our true selves in terms of such a body. For every objective statement that is made with certainty, is there not at least the possibility that it is mistaken? All of existence seems to be a paradox. In the midst of all this complication we seem to not have any sure and totally dependable knowledge.

Except in existence itself. It is undeniable that there is Something Happening, that Existence is, that you are. Obviously words do not appropriately express this definite feeling. It is something like you know that "I am" without knowing what either "I" or "am" exactly means. So let us dive deeply into that only true (though abstract) understanding. Let us meditate on the very essence of existence, and then watch this essence as it expresses in innumerable forms: each form fulfilling our desires and answering our questions.

Now to go on and to explain the process of —

#### MEDITATION AND YOGA IN SIMPLE LANGUAGE

Meditation is a process of becoming peaceful within. The fears and tensions of each of us create unique obstacles between ourselves and the Peace and Love of existence. Through the experimentation of Yogis it has been found that there are words which by their mental repetition tend to release our tensions and channelize the energy into Love and harmony. These words or subtle sounds, called "mantras", are each given individually in accordance with our personal needs.

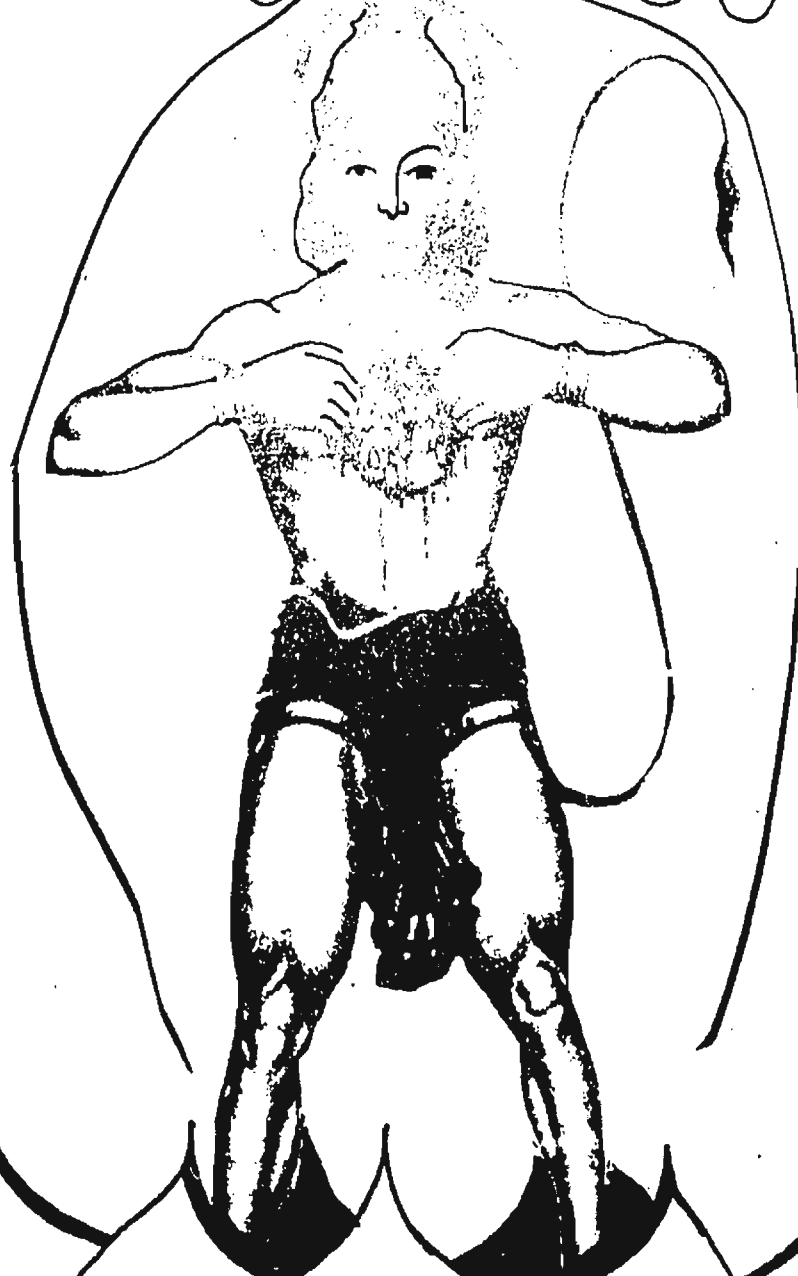
To explain: when we try to concentrate on anything, we inevitably find that our mind wanders due to worries and concerns within us about innumerable complications in our lives. Similarly, while attempting to mentally repeat one mantra continuously, we find that other thoughts arise in the mind. Thoughts of our job, our studies, our family, food, money, physical pain, even thoughts of philosophy come into the mind to trouble us. All these thoughts express a desire to release tension about such concerns. If each time such thoughts arise, we shift the attention back to the mantra (since we have certainly momentarily drifted from the mantra), then tension is released. And in place of the nervous tension there is developed a feeling of affinity with the mantra. It is important that each mantra does have subtle meaning. Each person receives the mantra which has meaning that directly relates him to the basic harmony and beauty of existence. The more one becomes aware of the purpose and goodness within all activities, the more purified, simplified, and understandable life becomes.

The usefulness of any action is dependent upon clarity of mind. With a clear mind, every moment of the day brings greater expression of self realization, selfless love and the increasing desire and efficiency to perform social service.

That is, one who meditates on the Love of existence does develop the eventual need to help others. At this point, it is most helpful if a channel is available for the actualization of such desire. For this reason, Ananda Marga (Path of Bliss) Intuitional Science Association exists. Organization is necessary if we want to collect our individual efforts most effectively. Many varied social service movements are supported by Ananda Marga. Of course, individualized instruction in meditation or physical yoga is always available to the sincere seeker free of all charges. No absolute structured views or dogma come within the philosophy of Ananda Marga; for it is recognized that dogma ultimately leads only to suppression and tension. All must vary in accordance with time, place and person. No one need attempt to define the Truth held within yourself—you will find it.

Ananda Marga is also established at the Aquarius Arts Festival in Nimbin.  
Brisbane: 36 Chasely St., Auchanflower.

## Theosophy yoga



# SPLASH!

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## BOOK REVIEWS

REVIEWS OF 'PICADOR' BOOKS HAVE APPEARED IN PREVIOUS 'SEMPERS'

TROUT FISHING IN AMERICA	ISSUE 3
MURPHY	ISSUE 4
HEROES & VILLAINS	ISSUE 5
THE BODYGUARD (A. Mitchell)	ISSUE 5



Hermann Hesse's "Rosshalde" will be reviewed in the next issue of Semper

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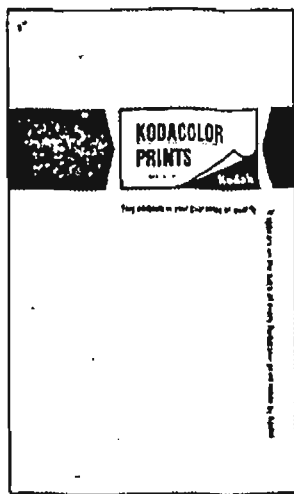
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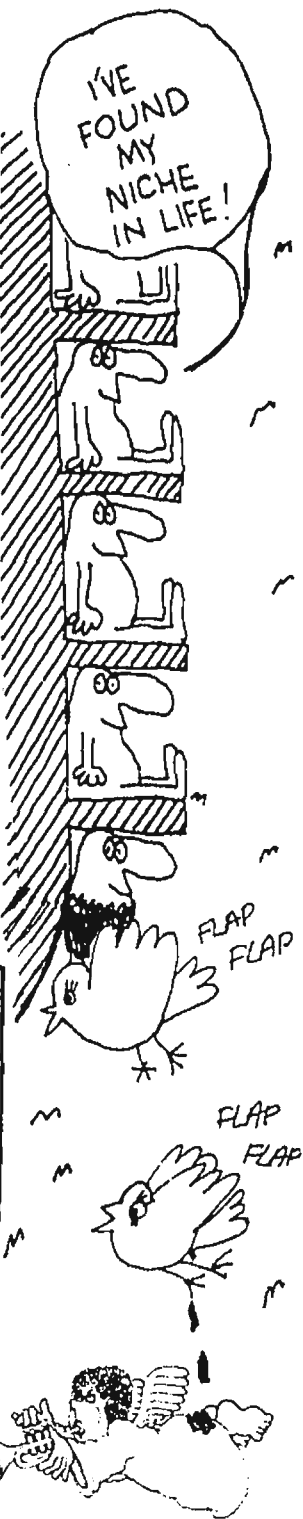
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\*Recommended not obligatory.

## OVERSEAS STUDENTS

### BUS TRIP TO TOOWOOMBA

Saturday 2nd June

BUS LEAVES UNIVERSITY BUS STOP  
8.30 8.30a. m. Saturday  
Returns 5.00p. m. Sunday

Organized by APEX Toowoomba in conjunction with C. C. O. S. and O. S. S.

TRIP INCLUDES VISITS TO THOROUGHBRED HORSE AND CATTLE STUDS, FARM PROPERTIES, AND TOUR OF TOOWOOMBA, also BARBECUE LUNCH.

A fee of \$1.00 will go towards the Emergency Fund operated by C. C. O. S. for Students in serious need.

Details and tickets can be obtained at the Addresses below.

Mrs. R. M. SIEMON  
Room 414, Floor 4,  
J. D. Storey Building,  
UNI. of Qld.

D. L. BRADLEY  
Room 422, Floor 4,  
295 Anne Street,  
BRISBANE.

## GODARD

1st. Releases

SUNDAY MAY 6th.

1 SCREENING EACH  
2 pm (1st) Godard's recent "sounds of the British class struggle"

BRITISH SOUNDS (see you at Mao)

(2nd) ANNA KARINA plays a Bogart type character in a world of political entanglement. MADE IN U. S. A.

7 p. m. (1st) The latest film from France's foremost thriller director JEAN-PIERRE MELVILLE THE RED CIRCLE

(2nd) Godard depicts the effects of Paris "the city" on its inhabitants, with MARINA VLADY. TWO OR THREE THINGS I KNOW ABOUT HER

## A UNI. FILM GROUP PRESENTATION

SCHONELL THEATRE

(coming: 13th MAY LUIS BUNUEL's "TRISTANA")

# FILM-MAKING IN QLD.

## NIMBIN FILM

A \$10,000 grant has been given by Interim Council to make a film of the Aquarius Festival. If you would like to participate go to the film-making community near the Nimbin bowling club.

## A.S.E.F.T.

A group concerned with the use of films as a medium for education and film appreciation.

They are holding a five day film seminar May 7th to 11th. For further details ring

Mrs Hardy on 88 6354.

## Film-Making

### Workshop:

Consist of practical and theory. Conducted 11a.m.-4:30p.m. on alternate Sundays. To enroll for further info ring 71 1647

## Annual Film School

Tentative dates: August or Xmas vac.

Attendance at weekend workshops would provide a good background

Tutors will be experienced independent film-makers.

Both Super 8 & 16mm equipment will be used. Ring 71 1647 for further info

## Screenings:

Held every Sunday at 8 p.m. at Roxy's Coffee Shop Union Complex, Uni. of Qld. Admission by donation

These screenings of local, southern, overseas independent and experimental films are an attempt to bypass the commercial cinema concerns which exploit the independent film-maker and who, for the most part are not interested in anything which doesn't have the "hollywood" stamp of approval. They are an attempt to provide the independent with some revenue from his films.

In short they are an attempt to show the public that something creative, original and thought-provoking is being done with film in Australia & overseas.

## The Brisbane Film-Makers Co-Op

Is an attempt to form Qld. film-makers into a cohesive body to (i) enable us to meet with other film-makers so we can exchange ideas and generally help each other;

(ii) provide us with a collective voice & pressure group power; and (iii) enable us to distribute independent films through the Co-Op library.

In these ways we will promote the production of independent Super 8 & 16mm films and provide a revenue for film-makers which they would not otherwise receive.

Our structure: loose as possible. All major decisions being made by general Co-Op meetings and all votes being of equal value.

Our objects: (i) distribution of local and other independent, experimental films; (ii) publication & distribution of a newsletter and other info. pertinent to indep. film-making;

(iii) pooling of film-making talents, resources and equipment.

(iv) holding of weekend workshops and annual film schools.

(v) encourage home-processing of black & colour Super 8 & 16mm films

## WOMENS

### FILM GROUP

Holds weekly meetings Monday night at 27 Elizabeth St., Trowong

Are at present involved in a 30 minute super 8 feminist film.

For further info ring 71 1647 or

visit Womens Rights Room in Union Complex Uni of Qld.

## MONEY:

### Where it comes from:

Govt grant (\$680 this year); Post Grad

votes donation (approx \$200); shares held by members.

To benefit from Co-op facilities you are required to buy 2 shares @ \$2.00 each & \$2.00 yrly.

Subscription to the newsletter is required (school children - half price.)

splicers, projectors, optical printers (all equipment being either super 8 or 16mm.)

### What it is used for

(i) general running, holding of screenings

(ii) buying of equipment to be used by Co-Op members e.g. editing tables, editors