

13 August 97

Bruce

I thought you might like copies of the enclosed. Another book I have taken notes from is Jane Kelsey's "Rolling back the State" - interesting re Cooke.

I am delighted with the input from you "outdoors" folk. I've been in touch with Brian Innes + David Round - the fight continues! I trust you have had some orders from the PANZ material I have distributed. (Colin Robertson of Wellington was particularly impressed.)

Best wishes

Denis

03 October '97

Mr Bruce Mason



Dear Mr Mason,

Since I first wrote to you in July I have read further examples of your work, most recently *Public Access* No. 9. A copy was given to me by an associate when my wife Anne and I recently visited Wellington and Christchurch. I write now to tell you what I am doing, to explore whether you might be interested in some practical way. In fact I am doing three things, one of which is writing essays and books.

As to books, *Treaty Issues* was issued in April and has generated much interest. I have its companion, *A Race Apart*, near to completion with a major publisher interested. The second work is longer than the first, has many photographs but will be more expensive. I believe it has, nevertheless, the potential — in academia, journalism and thus parliament — to assist materially in dispelling the presently received but erroneous Treaty tenets that are harmful now and undesirable for the future New Zealand society.

Also, having realised that, although *Treaty Issues* is well received by those who are familiar with the field, others find it difficult, I am giving serious thought to writing a more accessible work, *Country in Crisis*, priced at \$19.95 or less. It will be shorter than *Treaty Issues*, written for everyman-everywoman, without 'frills' such as photographs or possibly an index. Yet it will skim wider and, whereas *Treaty Issues* is studiously objective, *Country in Crisis* will be emotive as well, readers evidently expecting as much..

Secondly, I have founded and am in process of developing the Statutes Reform Association — SRA — a copy of the mission statement (. . . subject to further development. I would appreciate your views . . .) enclosed. The first premise is that — as many have found, and probably you have too — it will not be by letters, papers, books or petitions by a few that will cause the current occupants of parliament to change their wrong direction, whereas a ground swell from grassroots may. Further, I expect that the SRA could, in time, challenge sitting MPs at the hustings.

The aim of the SRA is to have a convener in each electorate, forming a group of interested persons — one supporter likened it to 'neighbourhood watch' — to work at the local grassroots, as per the Mission Statement. One purpose of the trip Anne and I recently took to Wellington and Christchurch was to visit a few such conveners, including district conveners, and I was delighted to find in Christchurch an excellent group, one that could well be the model for the rest of New Zealand. I was tremendously impressed.

The convener, Denis Hampton, runs a bi-monthly meeting. At the one I attended there were two dozen present. Also there were several apologies. The age range covered 30s to 60s+ in both genders. For each meeting they rent a room at a community centre. On the table was a container to receive donations towards costs, including photocopying, and they pass around the likes of essays clipped from newspapers and elsewhere and engage in lively discussion through the chair. Their knowledge and eagerness was impressive. The

just-announced Ngai Tahu 'settlement' happened to be grist to the mill that particular evening.

The members of the Christchurch group work publicly as individuals, so it is no wonder, I thought, that Christchurch newspapers are forthright, publishing many letters, often of less than one hundred words, yet of common sense and telling impact.

I can well imagine such a group, once finding itself with a member of requisite strengths, putting itself behind that person as a candidate for parliamentary honours. To do so is the ultimate aim — as I see it — of the SRA, since I believe that, other than by challenging present MPs at the hustings, there is no way New Zealand will be saved from the present wrong direction.



However — the third thing — there are some good people who, despite they are much in sympathy with SRA objects, and hold views similar to my own (I suspect also yours) and in their own way have been working away at some or other facet of our mutual concern — as you have yourself — are for professional reasons unable to be seen by the public as associated with a partisan group. Informally, so to include them, I have also drawn together a kind of national think tank behind the scenes.

In general terms, I encourage everyone active in the field to keep doing the good things presently they are doing, but to participate also in either the SRA or the 'think tank'. Some are able to do both.

You may be interested enough to be in touch. I hope you are. I would be delighted to hear from you once you have had time to consider the information above.



Walter Christie.

 PO Box 163014, Lynfield 1030.


BOOKS BY WALTER CHRISTIE:

These are available from, or may be ordered through, regular book shops, or from Nationwide Book Distributors Ltd, Box 4176 Christchurch.

Treaty Issues (1997) concerns the actualities of the Treaty of Waitangi as distinct from what political parties in the twentieth century have made of it under pressure from activists, the Maori seats in Parliament being a lever, and the 1975-created Waitangi Tribunal the vehicle. The cover features Tamati Waka Nene who, in 1840, welcomed the better future he saw for his people. \$19.95

A Race Apart (1998) tells how treaty movements originated, grew and combined to become entrenched as a parliamentary phenomenon in modern times. Outlined is the story of how the Treaty of Waitangi was distorted in meaning and locked into so many pieces of detrimental legislation, and how, alternating in government, and via the Maori seats and the Waitangi Tribunal etc, ruling parties in Parliament have cemented 'Maori' in place as a quasi race apart. The cover features Hone Heke who, like treatyists today, thought old tribalism would serve better than the form of society the new settlers were bringing. Well illustrated. \$19.95

New Zealand Education and Treatyism (1999) tells of the partisan role played in academia by the likes of revisionist historians and lecturers in Maori Studies. We see how this affects students in teaching, journalism, law, police, nursing and elsewhere, how pupils in all kinds of school are brainwashed, how the public are misled, and we learn of the erosive role the parties in Parliament play in support of treatyism. \$19.95



As a service to collectors who prefer books to be autographed by their author, orders may be placed with Wyvern Publishing, 24 Boyce Avenue, Auckland 1004.

Please post to:

At:

..... Treaty Issues A Race Apart NZ Education and Treatyism.

Please print name of person to autograph for

Enclosed: \$

STATUTES REFORM ASSOCIATION

MISSION:

The removal of race distinctions in all statutes so to create a better future New Zealand society.

STRUCTURE:

A principal convenor in each electorate. A number of regional convenors. A general secretary.

MEMBERSHIP:

By free association without formal registration or subscription.

MEETINGS:

Cottage or so on where and when convenient.

WHEN:

As any race discrimination is noticed.

MODE:

As individuals speaking/writing to editors, radio hosts, MPs, candidates, mayors, councils, school boards, principals, officials . . . anyone relevant.

INTRANETTING:

By eyeball, phone, fax, mail, e-mail within electorates, beyond and overall.

Updated 1 October 1997

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Mr Bruce Mason
Public Access NZ Inc

17 July 97

Dear Bruce Mason,

I was not aware of your work until very recently when it was brought to my notice by Denis Hampton of Christchurch. He had read my *Treaty Issues*, which came on sale in April. After reading the book he telephoned. We have kept in touch since, as with a few others.

I received a number of items from Denis earlier this week. Among them were your *Principle of 'Partnership' and the Treaty of Waitangi*, a December 1993 abstract of it, *Being fair-minded while avoiding the global guilt trap* and Alan Edmonds' remarkable reply to you for the Department of Conservation in September 1994. May I say I admire all of your work.

I would like to bring to your notice that, in consequence of responses to *Treaty Issues*, such as by Denis Hampton, I have formed a twin concept. About it I invite your thoughts.

The first part of the twin concept is 'Beavers'. I became aware that there are not a few individuals—yourself an example—up and down the country who have such a compatibility in aims that it might be worthwhile for them informally to network, by whatever means is personally convenient.

'Beavers', I see, are people who in some substantial way have been *beavering* away for some time within the field of our interest. The Beaver network would have to remain informal since some—for instance journalists—must retain their professional independence before the public.

The second part of the twin concept is to form a Statutes Reform Association. This may include those—also such as yourself—who have already taken a public stand, or who become willing to do so.

As you will know, an association has a single plank, or mission. I moot this (subject to refinement by later discussion) as: To acknowledge politicians, editors and other prominent people who speak and write in favour of removing race distinctions in our statutes. By that I mean the abolition of the Maori seats, the Waitangi Tribunal (as reasoned in *Treaty Issues*) and a good deal more.

As to ‘acknowledgment of politicians, editors and other prominent people’, it would be by calls to radio stations, letters to editors etc, not in the name of the Statutes Reform Association, but as private individuals.

The essential premise is that nothing substantial will happen unless MPs are confronted with direct challenges; that individuals beavering away in isolation are hardly bruising the bark, let alone lopping the tree.

I am on the council of the One NZ Foundation where I see plainly that timidity over applauding politicians and others who say things we ought to endorse is a great handicap to the advancement of coordinated effort.

I understand the reasons for timidity, but I believe we need an organisation that is not so timid. I expect that, if present politicians don’t yield, then in time a Reform Party may oblige them to do so, and that such a party may well be promoted by a Statutes Reform Association.

I expect in the near future to travel to the South Island. One reason for this is that I have a second work, *A Race Apart*, which will be published once *Treaty Issues* is up to a good head of steam, and whose editor, printer and distributor are all in Christchurch. I want to take that opportunity also to meet such Beavers as may be within reach and to discuss with them the Statutes Reform Association idea.

I fully expect that Beavers will continue to do the things that most interest them, including the One NZ Foundation—indeed I would encourage them to do so—perhaps helping them to see their aims in a wider perspective, but at least in the knowledge that they are valued facets of a total movement.

Returning to your work, in particular to your 1993—Revised 1995—folder, *The Principle of 'Partnership' and the Treaty of Waitangi*, I was particularly taken by a piece of information of which I was previously unaware. It was that the 'Anglican Church in 1984 established a Bicultural Commission' and in 1986 issued certain conclusions—the year prior to the launch of Claudia Orange's *Treaty of Waitangi* and the Labour Government's creation of the Waitangi Tribunal.

With your concurrence I would like to insert that specific information in my *A Race Apart*. It would form a further strand in strengthening the case I make, in Chapter 15, of a substantial Anglican Communion complicity in the present sad state of affairs.

In my work, I have the Anglican component starting with Samuel Marsden in 1814. I trace it through the Treaty phase, Sir William Martin post-1842 and ultimately to Bishop of Aotearoa Bennett (and his descendant presently on the Waitangi Tribunal) and the likes of Paul Reeves.

Secondly, I would appreciate your concurrence in my alluding to, and quoting brief excerpts from, the Department of Conservation reply to you about 'the partnership'. The discomfort of Alan Edmonds is palpable and deserves wide publication. I would use it as material in the sequel I am shaping up to follow *A Race Apart*.

Thirdly, as your field of special interest is 'the public conservation estate' and that I do not enter that domain in either of my first two books, would you care to consider collaborating with me on that aspect in a chapter in my third book?

With good wishes. Do keep up your great work.

Walter.

BRUCE
THOUGHT THIS MIGHT
INTEREST YOU - BRIAN C

THE NEW ZEALAND ASSOCIATION FOR CULTURAL JUSTICE

4 March 1996

Dear Correspondent,

You will remember that you were good enough to write to me about the book, **THE TRAVESTY OF WAITANGI**. Your action and the support it conveyed was very much appreciated.

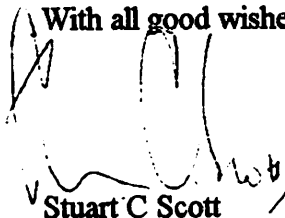
In fact, in the months that followed the publication of "TRAVESTY" very large numbers of supportive letters and messages were received, and many of them asked: Where do we go from here? What MORE must be done to bring the New Zealand Government to its senses in this Maori issue?

So, after a good deal of thought and preparation, fourteen people, representative of most parts of New Zealand, met in Wellington on Friday 16 February last to decide on future action. And we now enclose for your interest, a copy of the report of the meeting at which **THE NEW ZEALAND ASSOCIATION FOR CULTURAL JUSTICE** was formed. Also enclosed is a Statement of Objectives which seeks to spell out exactly what the Association wants to achieve - Cultural Justice - and a sharp move away from the serious ethnic injustices at present being paid for by the New Zealand taxpayer.

No organisation can function without money and, as a short term measure, you will see that those at the Wellington meeting pledged \$3,600, there and then, as a starting fund. For the longer term, the meeting decided to appeal to "TRAVESTY" correspondents for support, and you will see at the bottom of the "Objectives" sheet, an invitation to forward contributions to Mr Colin Robertson [REDACTED], [REDACTED], [REDACTED], [REDACTED], [REDACTED], who has kindly undertaken the duty of Treasurer. All contributions will, of course, be acknowledged by him.

You may well have friends who share our feelings in this important matter. May we suggest that you let them see this letter and invite them to lend their assistance in this effort to correct a very serious and deteriorating situation in our society.

With all good wishes.



Stuart C Scott

for THE ASSOCIATION FOR CULTURAL JUSTICE

THE NEW ZEALAND ASSOCIATION FOR CULTURAL JUSTICE
(To be Incorporated)

OBJECTIVES

To influence the Maori policy of New Zealand's political parties in the direction of moderation and justice.

In particular, the Association believes:-

- That all political parties should set clear parameters in terms of both time and money, within which all Maori land settlements are to be negotiated; such parameters to be included in their election manifestos.

- That a final date should be set for the hearing of all claims before the Waitangi Tribunal.

- That cultural balance should be restored in all aspects of New Zealand's social and political life and that such balance should be seen to be present by all. The Association notes that the present powerful Maori influence in New Zealand is grossly disproportionate to the number of Maoris in our community, and has been created and funded without any mandate from New Zealand taxpayers and the people generally.

- That an immediate start should be made on the dismantling of the Government's taxpayer-funded bicultural programmes which have led to the creation of the multi-million dollar Treaty of Waitangi industry and a corresponding decline in race relations.

February 1996

NOTE: Financial contributions to the working fund of the Association would be most welcome and may be sent to:



All contributions will be acknowledged.

THE NEW ZEALAND ASSOCIATION FOR CULTURAL JUSTICE
(To be incorporated)

REPORT OF THE INAUGURAL MEETING OF THE NEW ZEALAND
ASSOCIATION FOR CULTURAL JUSTICE HELD IN WELLINGTON ON FRIDAY
16 FEBRUARY 1996 AT THE SHARELLA MOTEL, GLENMORE STREET

PRESENT: Messrs S C Scott (Dunedin) in the Chair, Ms Lyn Milnes (Te Kauwhata), H B Jones P Craddock and I Halstead (Auckland), W Murphy E Haughey P O'Brien and C Robertson (Wellington), A R Quennell (Tauranga), G MacDonald (Dunedin), L Hamilton (Winton), a solicitor from Wellington and a representative from Northland.

WELCOME AND INTRODUCTIONS: The Chairman welcomed all present, remarking on the fact that many areas of New Zealand were represented around the table. A wide measure of interest and expertise was disclosed as each person rose and discussed his or her interests. Points made during this section of the meeting were:

- That pressure needs to be brought to bear on politicians generally to undertake a comprehensive review of current Treaty of Waitangi and biculturalism policies.
- That it is essential that the group be a well researched resource unit that should stay small, but obtain public support via many small donations and possibly by running newspaper advertisements.
- That tight control is needed rather than having a network of semi-autonomous branches possibly moving in different directions.
- That the group should not be confrontational and that its public image should be that of a very professional organisation.
- That there is much need for a map detailing land already in Maori hands, Crown land that may be considered for use in settling Maori claims, and land which is the subject of Maori claims.
- That computers and the Internet should be used to seed news groups with discussion topics and to spread the message of "The Travesty of Waitangi".
- That 88% of New Zealanders are non Maori and need a means of defending themselves against the well organised and largely taxpayer funded Treaty and biculturalism programmes.

- That the Chairman is planning a sequel to "The Travesty of Waitangi" to be called "Travesty After Travesty", which will detail Maori advances and activities since the end of 1993.
- That the group is not anti-Maori, but is opposed to the Government's Maori policies.

THE FORM OF THE GROUP AND ITS NAME: There was considerable discussion as to the form the group should take. The options considered were (a) forming a political party, (b) forming an alliance with an existing political party, and (c) forming a separate lobby group. It was agreed that a lobby group be formed.

After a great deal of consideration it was agreed that the lobby group should be called **THE NEW ZEALAND ASSOCIATION FOR CULTURAL JUSTICE.** After hearing legal advice it was decided that immediate steps should be taken to register the Association under the Incorporated Societies Act.

STATEMENT OF OBJECTIVES (MISSION STATEMENT): It was decided that a Statement of Objectives should be prepared forthwith for circulation (attached).

PUBLIC OPINION: It was decided that a firm objective of the Association should be to harness and give expression to public opinion on Maori matters as demonstrated by the result of the TVNZ poll following the "Sixty Minutes" programme on 24 September 1995, when 10,000 people voted on the issues raised in the book, "Travesty of Waitangi", 91% of them in favour of the book.

FINANCE: The Chairman pointed out that the need for finance had to be approached in two stages: (a) immediate and (b) long term. Those present at the meeting collectively pledged \$3,600, of which \$3,250 has been banked. Messrs O'Brien and Robertson were authorised to open a bank account. It was decided that one source of long term funds should be voluntary donations from "Travesty" correspondents, to whom a report of the meeting was to be circulated.

"UNJUST ENRICHMENT" AND "ADVERSE OCCUPATION": A Wellington lawyer spoke briefly on the above two legal concepts, which he considered needed legal research, since both were very relevant to land holding and appear to have been ignored by both counsel and judges dealing with Treaty matters. The Chairman undertook to endeavour to have the necessary research done by a suitably qualified person. The lawyer generously undertook to act as honorary solicitor for the Association.

CORE MEMBERSHIP AND MANAGEMENT COMMITTEE: It was decided that the core membership of the Association be made up of the fourteen people who attended the inaugural meeting of the Association, but that there be a Management Committee comprising Ms Milnes, Messrs Halstead, Quennell, MacDonald and Robertson.

3.

SPOKESPERSON: It was decided that Stuart Scott be the Leader and Spokesperson for the Association and, also, that the Association issue adequately researched material only through the appointed Spokesperson, and that the Association engage in political and other lobbying as appropriate.

CONCLUSION: The Chairman thanked all present for their attendance, at their own expense, and expressed the view that a great deal had been achieved towards the goal of cultural equality and justice in New Zealand. No date was fixed for the next meeting.

February 1996