AGM GIVES AWAY FORTY THOUSAND—ALMOST

The AGM of V.U.W.S.A., last Thursday night, directed that the Sports Council and Cultural Affairs Council grant monies be frozen, until an investigation into their accounts is completed and presented to S.R.C. It also gave $40,000, almost the entire budget of the Students’ Association, to the Vietnamese Medical Aid and Relief Fund.

Several factors influenced the freezing of the Sports and Cultural Affairs grant monies. Firstly, an allegation by Mike Law that three only, out of 24, members of his V.U.W. rugby team were V.U.W. students, and that these outsiders did not appear to pay their non-student affiliation fee, which is considerably higher than that for students. Further, the V.U.W. Rugby Club was granted a $6,000 loan by the 1969 Executive, payable at a minimum of $1,000 pa, none of which appears to have been paid back yet. A committee was subsequently appointed to look into these matters. The committee consists of: Dave Cuthbert, Mike Law, Simon Arnold, the sports officer, the cultural affairs officer, the treasurer, Peter Cullen, Graeme Collins and Errol Miller.

One of the main factors in the granting of $40,000 to the Vietnamese Medical Aid and Relief Fund, was the vigorous support the motion received from several speakers, who saw it as a prime moment to do something practical and realistic. To exhortations of, “we can do it, if we push,” the AGM passed the motion amidst loud aclamations.

Other motions that were carried, were those authorising the installation of a condom machine in the main foyer, rather than in the Union Hall, as had been suggested in an earlier amendment and the donation of a $200 grant to O.H.M.S. in its efforts to repeal the National Military Service Act. This amount was increased from the original proposal $100, at the urging of Gary Urwin, the Association Treasurer, who claimed that, since the Government was spending vast sums of money on supporting N.Z. Defence Forces, the AGM should give more than $100 to help repeal the Military Service Act.

The vote to Hart this year is for $500, an unexpected boon to those who proposed this amount in the hope that HART would receive about $200. A motion increasing the Salient Editor’s honorarium to $500 pa was carried, despite a statement by Mr Corrigan, that an increase in the honorarium should be accompanied by an increase in the quality of the paper. Finally the motion that V.U.W.S.A. support the establishment of a Fine Arts Centre with suitable administrative organisation, at Victoria University, was passed unanimously.

TOURNAMENT VANDALISM

Although the sporting events may have passed off very well, once again the thoughtless and bloody childish behaviour of “the few” cast a somewhat unpleasant shadow over the whole weekend.

The two hops—‘Balls Up’ and ‘Dongle’—showed that even supposed intelligent university students can imitate the actions and inane behaviour of the much maligned lower strata of today’s youth the bikies, and the Mongrels (and other associated gangs). ‘Dongle’ held on Friday night was packed out, but with the grog flowing freely and several thousand beer cans at hand it would appear that “the few” were not content to just drink and listen to the music, and took it into their heads to use the Thorburn modular painting as a target to improve their beer can throwing accuracy. Fortunately the artist is still living in Palmerston North so that the painting, which is made up of thousands of individual little blocks can be repaired. Windows became victims as well. Several were broken. ‘Balls Up’ on Saturday night saw much the same behaviour, further casualties being the glass in the restaurant door and the doors to the Memorial Theatre.

The Ball on Monday night was by all accounts a great do. However, many must have been so broke that they decided the only way to get in was to resort to gatecrashing which resulted in one would be “guest” breaking his toe.

The servery slide in the canteen became a trap for a budding circus performer, the result being that the slide has had to be replaced. There were also some people who believed that the call of nature necessitated a prompt release either into rubbish bins or into some dark corner in the corridors of the union building.

On the whole the tournament went very well, but with the Student’s Association running a loss at the moment we can’t afford to have to pay for repairs and replacements because “the few” have little or no consideration for the property which belongs to us all and for which we have all paid.

Footnote: Part of the AGM was held in committee but it is rumoured that the Arts Festival Account(s) from Mosley (1971) were not exactly accepted at face value and further inquiries were asked for, including discussion with the Arts Festival Treasurer (Graeme Lindsay) who, it is understood, was invited to attend but was unable to do so.
Letters to the editor

Open Union

Sir,

I am very dismayed at certain trends I have noticed in the management of the Union Building. Far too often I have come across the observation that the Union Building staff kept the use of students and that we should all be out of the way of all the visitors from the city. They are the wealth bearers for this building, so they should be free to use it. I belong to the student staff present up from the downstairs, they will crowd out all the facilities, and we are not in all the rough elements coming and breaking up all our nice peaceful investments.

Students should be glad that non-students are not as yet permitted enough to better find out what is happening at the university. If the university was not open to make people forget at all the pure and simple ideas of making students the masters that they claimed they had. Again I say, his words were an untrue to that student audience.

I don't know how Pete made such a false claim. Possibly it was his wish to get the vote of the contrariorceptive vending machines installed. Possibly, such was his conviction. He was not referring to any of the inventions he had created.

However, it is fact now that the Student's Association has decided to install such contrariorceptive machines at the last stages of the AGM. It is a pity that we cannot spend this year, to go the North Vietnam Medical Relief Fund.

Simon C. Roughan

Sir,

Pete Simpson agrees, apartheid is wrong, but now does he propose to change it? Can we expect him to make any changes to our system of apartheid? I believe that if you want to improve a system it is best to change it from the bottom up rather than from the top down. I think it is time we put our money into improving the society, not into perpetuating apartheid.

Sir,

I can't but conclude that Pete Simpson's soul and his so-called social conscience, are stooped to obscene chores. I've been looking for the teacher who misled enough to see the advantages of having the Springside, the football fields, erasing into transparency, I could even tolerate Pete Simpson and his idea churning into transparency. But I have this suspicion that despite such early explanations, the bishop himself being oppressed and exploited, and that his paternity of apartheid will not jot away.

P. Hoyta

Sir,

Perhaps the best word to sum up my opinion of Salient issue no.4 is "pathetic". Other words such as "obnoxious", nauseating, nauseous, repulsive also ring true to my mind. The middle page "On salary" sprang the back and the guard - "Cut out the crap!" - (Why don't you - were pretentious and dissembling.

The magazine in fact nearly adds to the personal - that is, to the writer of the so-called "on salary", I find extremely over the last two years. Four years ago when we first moved to Union in my first year. It was a little late I became aware of the self-important petty butchers which were origns and began to earth the core of attention. At least in those days where theybones. Now the people who demands you money and refused to stop you eating in the Indian shirt, love bands, long hair (ankle length) and polychromatic and individuality.

There always has been, and one hopes, always will be people who are genuinely concerned and involved with human relations social responsibilites and social concepts. However, having watched the rise of the social issue of our times, and as one who honestly believes that you are genuine and sincere, may I comment that this is the excellent magazine, as it is a lot of my students, is felt at self-pity, self-deprecating, self-hypocriticalappa, which does nothing to aid any cause.

My only move for writing this is to plead with you to set aside some time to think on the youth movement (whatever that may be) in New Zealand and to reorganize your thoughts on the matter for a more proper and acceptable prett to be.

Graham Doherty

Sir,

No. 4 has always preferred to have someone tell me what I ought to be doing and what is right rather than to work it out myself (lies under the load sarcasm).

This is a short (very shy bad) selection of the odes in these two features.

The back page.

Economize on everything except education.
Old gals promise to you man, think before you money.

"Reassure the anti-human fashion exploration industry from destruction" But blacks are sometimes too often in stead of camouflaution. However, maybe everyone looking in the camera would be more than.

Go-go-go.

Scarcov 19 "Parents teach you to read, what a waste of time." I think the find out that the written word of no further use to us.

Scarcov 29 "Bird in a sanitized hospital, miss a turn." It's such a pity that babies miss all those lovely gowns.

Scarcov 32 "2-1-2 (wonder) Don't believe it." All those machines to methods faciliatinal communication. Communication is impo.

Scarcov 49 "Imagery of the confusion" but the sender and receiver - an exponent of 2-1-2 (wonder) should have been obvious.

Getting a job on square 9 puts you back 9 squares. Are you objecting to working, or the way we are feeling when we are feeling so confident that most people are forced to work because you're not funny enough (and if you sure you've never had to build a train with a train yard). And to quote "just a joke".

Sir,

Superman comics are pretty shallow - "Superman pretty much means that the entire English rather than the entire content is" - I want to kill you, why inflict your confusions, and trendy simplists generalizations on us. Personally, I really Salient to be informed and to be amused. About the amusement, I prefer to read people rather than to read those who write the information, if it is a university news paper, can include writers which display prime label (false) factually mentality. Although it's probably my area for the author to list in the gebid.

C. Clayton

Sir,

You have been good enough to publish a re.

The Antipodean Anti-Adolescent Centre for those who are concerned behind this protection movement to spread more builds in a couple of years. For I could not see the whole portrait of Salient. I will try to steal a state sight in the letters.

"Dovercourt attempted to steal reality..." it's tough to get the South African racism and fascism, which are only a manifestation of class struggle, "say the Instigators. How good idea. A "New Zealand" by Apartheid is a variant, recognized as scientifi.

It's such a pity that the 'salient' had to be fixed at the front of the letters.

In other connections to consider, the mean.

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GETTING DONE
A DAY FOR A LAY Decision

If the "reasonable man" in the "Clapham Omnibus" were asked whether he believed that a blind lady laboring under the backbreaking weight of a pair of somewhat bloody scales could perform the feats of a contortionist precariously balanced on the Holy Grail might not be excused for averring his incredulity in terms a little less than Christian? Indeed, why not. After all we are all tolerable people living in enlightened times which have shed at least a flattering light on the prejudices and oppressive misconceptions of a somewhat less fortunate age. But if the image evokes incredulity you've got him floored when you triumphantly reveal that the tale's a fact and what's more, it was all done to safeguard none other than himself from a fate a thousand times more ghastly than being swallowed up by the gluttonous grin of Belzehub.

So as you walk away from the "man on the Clapham Omnibus" who is always aware of the "natural consequences of his actions", blessed as he is with hindsight, you suddenly realize that you've irreversibly confused another soul. Maybe only an analyst can say what possessed the court when it furred foot on 'A Day for a Lay'.

The "long and the short of it all" is that in future the Criminal Record Book will dicloze for those who "can show sufficient interest", of course, that D. J. Nollison, Stipendary Magistrate, threw the book at the Victoria University of Wellington Students' Association Incorporated.

The Students' Association was charged with offences under s 23 (1) (b) and s 22 (1) (G) of the Indecent Publications Act 1964. s 21 (1) (b) provides that: "Every person commits an offence against this Act who prints an indecent document.

This section bears the label "Offences of Strict Liability. This is a sneaky legal trick. It means that the Blue Meanies can get you even if you can prove you had no earthly reason to believe the document was indecent.

s 22 (1) (G) provides that:
"Every person commits an offence against this Act who does any act mentioned in subsection (1) of section 21 of this Act knowing or having reasonable cause to suspect that the document is indecent.

This time a token deference to one's cerebellum but a somewhat ironic recognition because it means you can get zapped for $400 if you're just you, or $1,000 if you're incorporated (as opposed to corporeal), compared with a flat rate of $200 if they bust you under s 23 (1) (b).

The charge was heard in the magistrates court which was intrigued by the determination of not only guilt but also indecency. The latter mandate may strike some as a little peculiar in view of the existence of a comparatively rare Indecent Publications Tribunal which of the Fathers of State fashioned at our expense primarily to remove this sort of question of indecency from the crusty paws of the lustions of justice which unfortunately persist in measuring new lengths with old tools. Unfortunately there is a reason. The legislature in its ineffable wisdom did not give the Tribunal jurisdiction over periodicals, newspapers, etc., published at intervals of less than one month. The legislature 'moves in mysterious ways' or simply fears that certain daily shilling sheets might be declared indecent as an affront to public intelligence.

However there is somewhat hollow solace in the fact that the court opined that it was incumbent upon it to apply the same standards of the Tribunal.

In order to determine the question of whether or not the poem, attributed to W.H. Auden, Professor of Poetry at Oxford from 1956 - 1961, was indecent the court had to consider whether the piece was "describing, depicting, expressing or otherwise dealing with matters of sex... in a manner injurious to the public good." Its deliberations were to be assisted by noting the dominant effect of the poem as a whole, its literary or artistic merit, its honesty of intent, its extent of circulation and availability, its capacity for corruption weighed up against its social importance, and finally other factors believed relevant.

After musing long and hard the court, intrepid custodian of the public mind and the public bed spake through its oracle. "I am of the view that the poem gives undue prominence to sexual acts by persons of a deviant life style in a vulgar and coarse manner. The poem has no literary merit and would have no appeal except to the prurient minded. It has an evil influence and would be injurious to the public good."

Alas poor Auden, or Anon, who-so-ever the writer may be; even literary merit has lost its head. "Off with his head! Off with his bea! So the poem is porn, filthy corrosive porn; to be hidden from sallow peepers of all that clean and pure in Godzone.

But there was one more card to make the flush. It is a defense to charges under both s 23 (1) and s 22 (1) to prove that "the act of the defendant had no immoral or lewd tendency." Predictably the court was not fooled by the angelic front of that crafty Rasputin of the Student Emporium, "Bud Finger" Collins. Mischief and immorality are his middle names.

And so the last nail thudded into the streaming, suppurating coffin of dying low tides and the student body pulsed.

New Textbook Arrivals

- ARBERRY - THE KORAN INTERPRETED
- RUMMELL and BALLAIN - RESEARCH METHODOLOGY IN BUSINESS
- KATE MILLETT - SEXUAL POLITICS
- RAYNOLDS - LABOUR ECONOMICS and LABOUR RELATIONS
- HAY - THE ITALIAN RENAISSANCE

Other titles of interest

NEW PENGUINS:

- THE EVERYDAY MIRACLE
- WEBB: MARRIAGE OF A YOUNG STOCK BROKER
- WOLFE: OF TIME AND THE RIVER
- HALEY: THE WALLED GARDEN
- TRAVEN: MARCH TO CAOBALAND
- J. MITCHELL: WOMAN'S ESTATE
- WAUGH: HELENA
- BROWNING: THE RING AND THE BOOK
- STERN: IN ANY CASE

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Women's Liberation Conference

The National Women's Liberation Conference held at Vic over Easter was a greater success than anticipated. On the first day, which was a teach-in nature, over 400 people attended, of whom only about 70 were men. The eleven talks covered a wide range of aspects of women’s oppression, from the more obvious through to the subtle, all powerful stuff. Particularly provocative were Ngaire Volkerling on bisexuality and Debbie Jones on living with men. Not as new as these were to many women, were the talks on Abortion (Kay Goodyer) and Child Care (Sonya Davies).

On the second day over 100 women attended and divided into issues workshops in the morning, and area workshops in the afternoon, with resolutions from all these being worked out at the end of the day. The formal resolutions passed by the conference will be published shortly by the Wellington Women's Liberation Movement. Some of the more significant were:

Abortion: The conference called for the repeal of all anti-abortion laws, and decided to support Abortion Action Week, May 1-6, with demonstrations and educational activities. The conference also called for more realistic sex and contraception education in schools, freely available contraception, and more research into the development of safe effective contraceptives for men and women.

Childcare: Calling for free 24 hour, government-financed, community-controlled childcare centres, the conference recommended that Women's Liberation groups and individuals affiliate to the Child Care Association, and decided to support the organisation's plan for a national petition on the issues.

Equal Pay: Among other things, this workshop called for a set minimum rate for the occupation and equal opportunity, this to be enforced by law, paid maternity leave, and paid leave to care for sick independents. It also decided to put pressure on the FQL to follow up their initial support for the rights of women workers by taking positive action immediately.

Gay Liberation: Recognising individuals' right to choose their own sexuality, the conference resolved to openly support the rights of lesbian women, particularly their right to social respect, rather than tolerance.

Area Workshops: There’s not space here to detail all the recommendations of the four workshops, but of particular significance was the establishment of an independent Housewives' Union, to support and further the interests of housewives, and achieve recognition of their economic contribution. An end to role training in schools was called for by the High School workshop, along with the demand for realistic sex education and contraception education at all levels of the education system.

From the University workshop came the resolution to investigate the possibility of establishing Women's Studies courses in NZ universities, either as papers within established disciplines, or as separate courses. It was also decided that pressure should be brought to bear to eliminate male bias in teaching - that is, women's contributions to politics, arts and science must be given their full significance in all courses, and women's point of view must be taken into proper account in all evaluative disciplines (for example, sociology, psychology, history, etc.)

The conference also voted to condemn the use of the term “women's lib” in reference to the women's liberation movement, because of its derogatory and flippancy connotations.

Free creche facilities were provided, and nearly 50 children were cared for on the first day. The employed attendant was assisted by numbers of enthusiastic men. These children represented 30 or so women who could otherwise have been unable to attend.

The conference did not suffer a financial loss. With some help from Dr Greer's fortunately-timed visit, the conference, with its numbers, enthusiasm, and smooth organisation, has firmly established women's liberation as a serious movement and a force to be reckoned with.

JILL BRASELL

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CLASSIFIEDS for students:
— from next issue on, 20c for ten words and 10c for every 5 words thereafter.

Happening Handicrafts
Handicrafts from Gedling Industries
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AMNESTY INTERNATIONAL
Meeting of University Group
22 Kelburn Parade
Thursday April 13, 6 p.m.

Lost: Green velvet hand-knitted prissy K 303 or Union March 2nd, Indescribable importance. Reward - Paid $2.75.

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For sale:

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11 MacDonald Cros, Ph. 58379.
Wanted: To buy. Child's car seat, preferably with padded headrest. Phone: Reeves 58629.

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Your Bank of New Zealand
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Open 10 am to 4 pm
by CATHY WYLIE

The trouble with the Women's Liberation Movement is that the enemy is undefined. This causes bitter disagreement among its adherents, and makes it even more difficult than usual, in radical movements, to settle on a plan of action. It is men who oppress women, is it women themselves in their plural and content of acceptance of the male superior? Frankly speaking, it appears to be the minor role in the power structure, or is it, as at last resort, the social structure and social conditioning? All three enemies were attacked over the weekend at the Women's Liberation Conference, and various solutions offered. Adaire Hannah suggests revolution, rather than an attempt to mobilize women as a power group at any time, and Sue Kedgeway suggests changing social attitudes through legislation. The conference view revolution as unrealistic; they want liberation now.

Others favour the by now old fashioned opinion, that liberation is essentially an individual matter, and that the groups can act as therapy sessions rather than political cells. There is much talk particularly in the reporting of group activities, of 'consciousness raising in groups' (I try to shrug off the resemblance to 1984 and Nazi Germany). There are a combination of group therapy for psychological and sexual hang-ups and an attempt to stave off that terrible bitchiness and unfriendliness a group of women exhibit when they are without men, seeing it as a result of competing for men, (formally) a woman's best way to advance herself. Politics are not only non-existent, but are being underdeveloped. A Canadian woman points out that, in contrast to North American groups, whose members tend to drift over from the radical left (sick of hypocrisy) and join the New Zealand groups, to becoming political with membership.

In a recent discussion, a man had pointed out the advantage of a women's liberation movement which did not identify itself too exclusively with other oppressed groups, since women's oppression cuts across all class barriers, and bring together the capitalist female with the worker exploited by her husband, and that this could perhaps produce powerful politics and sympathies. Star turn Nguha Volker later says in private that the consciousness raising sessions of the Christchurch group are nothing but personal attacks.

Others feel that the trouble is that the women's liberation movement has done for the women's liberation movement with which the topic is approached, not only in a Viktorian way. At times it smacks to me of the good works of the lessons of the Victorian era, not that this analogy is exact. Paradoxically, some of the women in the movement seem to want to attain equality, if not dominate in those spheres regarded as desirable, in order to survive. One gets the feeling that many would like the roles exchanged or at least broadened, but only in the context of the present sick society. And that's hardly the answer to the general insecurity of both sexes, the willingness to rush into tenous relationships because we have not the self-confidence to go it alone. It seems to me that this is the root of the obvious dissatisfaction felt by members of women's liberation, rather than the superficial excuses such as 'the right to control our own bodies', or any appeal to sexual and social roles. That, and the desire to end the myth that 'biology is our destiny'. Present society, as we know it in protected, comfortable, New Zealand terms offers nothing definite and, also, nothing fixed.

Women's economic role is already changing, which means that the myth is already subject to strain. The opportunities are widening, although still a lot of persuading is required. Women's groups within the system, since alienation only induces decline, Women's feminist in the movement. Most of the women present at the conference would agree with this, particularly over such issues as childcare, equal pay or rather opportunity, matrimonial property laws, better sex education, increased awareness of contraceptives, and dissemination of contraceptive knowledge, and abortion. It is interesting to note, with reference to abortion, that the loudest voice was used by the girl who said that, for herself, abortion was anathema, but that she'd fight for other's right to have it. It is perhaps in its mobilising of women to do something in the political field that the conference was worthwhile. It would seem, judging from the reports from various centres, that local crusades were proving most effective, that the different groups wanted regional independence, and that women's liberation as a national movement will probably not evaporate on a permanent basis. It is also worth pointing out that there are already several powerful pressure groups of women, at the national level, who are doing far more already - eg Maori Women's Welfare League, and Nation Council of Women, however middle class the might appear (ie, New Zealand is a middle class society).

I don't want to leave the impression that members of women's liberation, as opposed to women like me, who are just interested (and disillusioned with ideological movements) are maladjusted, emotional individuals. Most of the discussion was rational and peaceful and above all, concerned. However, I do think that most of the perceptions stop well short of suggesting tangible solutions or conclusions, and that several of the issues discussed are unnecessary, eg leisurism and if I can add a pessimistic note here, the fact that there is no legal concern with female homosexuals has not meant a better acceptance of them, may mean that legislation does not in fact gradually lead to altered social attitudes... but then this is a case of negative rather than positive legislation.)

Women's liberation is a highly emotional issue. One incident in particular remains in my memory from what was a stimulating discussion in general. Early on in the conference, a plump, well rounded Maori woman in a poncho, got up after Nguha's speech on Maori and Polynesian women - (incidentally these two protagonists were the only women to present). She was obviously disturbed, she couldn't accept that Nguha should stand as the representative of either the Maori race, or of women in general. She is a Maori lady from the audience, but mostly an embarassed silente. We wait for Nguha's rhetoric on leisurism "We are you worst fear, and your best fantasy." It is obvious the emotional support for leisurism with women's liberation that worries her most, together with her distaste for rational alteration with societal roles. She says, "I am more liberated than anyone of you have - a hole in the wall, I am not yet liberalized" (the usual confusion of sexual with women's leisurism). Nguha accepts her remarks as a personal attack, with the exception of her being frustrated with the audience. The women tries to walk out with dignity, and succeeds, as does Nguha in keeping her. Guerilla theatre could hardly have presented the polar extremes and the dilemma better.
TIME ONCE AGAIN PER...

MORE FUN THAN A BIG BARREL FULLA MONKEYS!

Bored? Lethargic? Falling asleep during afternoon lectures? You know this could be nature's way of telling you that your mind's disintegrating. Now as a doctor, I know that an awareness of approaching insanity can have alarming effects on your self-confidence and your ability to face life's problems head on! But don't despair! Modern science has come up with Capping Week—a period of frivolous activity spuh-ci-ficly designed to relieve nervous tension brought on by a realization of the hopelessness of it all! Capping Week is a raw steak on the black eye of life—a dab of Clearasil on the acne of despair! You take my advice: a good dose of capping week digested in any number of the following ways will

DRINKING HOPS

GROCCER

STUNTS

HAW! HAW!

STREASURE HUNT

BALLS

LOTSA LAFFS!
Owing to the $40,000 given away by the AGM, this is the last issue of Salient for this year.
You know, there is, at least in the U.S., the country where the movement is most advanced, a range of tendencies: from Betty Friedan, who is quite conservative, to what is called S.C.U.M. (Sexual Capitalism Under Men). Between these two positions, there are many others. In France, I and others see our tendency is different. My own tendency is to tie the feminist movement to the class struggle. I think that the struggle of women, while being singular, is tied to the struggle they must lead with men. Therefore I completely refuse a total repudiation of men.

What do you think of the pittance of women only in groups which is, at this stage, adopted by the majority in the movement?

As you have just said, it is a stage. I think that for the same being, it is a good thing. For several reasons: first, if men were shot by the gun, they could not help having the main habit to command and impede. On the other hand, many women still have whatever they want, and besides they sometimes know in some stretches of inferiority, a kind of shyness: many of them would never dare freely speak in front of men. And in my opinion, it is indispensable for them to know they are not being judged by the man who shares their life, because they must create their identities from this point...

...and analyze their specific oppression.

Exactly. Just now, neither men's nor women's mentality allows a really sincere discussion within a mixed group.

But is not this momentary exclusion of men also a political question? Since they represent the system, and besides, since they individually oppress women, are not men considered, in this first stage, as their main enemy by the feminists?

Yes, but it is rather incomprehensible, because, as Marx said about capitalism, they are your pittance. To say, as I have done for some time, that the system alone is to be blamed is too abstract. Men also are to be blamed. Because you cannot naively be an accomplice and professee of a system. Even if you have not established it yourself. A man nowadays has not created the post-capital system but he takes advantage of it, even if he criticizes it. And he has absorbed it. We are part of the system but at the same time we must feel toward men of our hostility, at least awareness and prudence and not allow them to misconstrue our own activities and possibilities. Even when a man is a feminist, we must keep our distance and beware of paternalism. Women don't want to be granted equality, they want to conquer it. It is not at all the same thing.

Have you in your experiences, felt this mistrust, this hatred of men?

No, I always got along very well with the men in my life. Besides, many W.L.Women I know do not have men: they rather have an attitude of prudence, a decision not to be woken up.

Do you think it is good, politically, that some women go forward?

Perhaps indeed it is not bad that some women are totally radical and completely refuse men. They can seize those who would be perhaps compromised. This is quite possible.

In the majority of women's movements there exists a Homosexual current - not a majority as people try to make out - which was very important to the movements. Do you consider that female homosexuality: as the most radical and the most active of men's exclusion could be a political weapon in the present stage of the struggle?

I have not thought about it. In theory I think it is good that some women are very radical. Homosexuality is a useful role. But when they become obsessed by their participation, they may become instead of being the mystique of the citizen and all those sexual dogmas they pretend to impose, boring and boring.

Their first argument is that, in actual circumstances, any sexual relationship is not attractive to women. Therefore they refuse it. What do you think of that?

It is really true that any sexual relationship between a man and a woman is opposed in general. It is not possible to work not in order to refuse this relation because it is something that not only is a question of the man's image, but also of the woman's image. To pretend that every cowgirl is a rape knows me. I don't believe it. Whatever says that cowgirl is rape, takes up masculine myths. It means that the male sex is a beast, a weapon. The question is to invent new non oppressive sexual relations.

You were speaking about your individual experiences. You said, in a comment on the second act that the problem of feminism had not personally touched you and that you felt in a "position of great impotency". Did you mean that a woman can individually escape her female condition on a professional level and in her relations to others?

To escape completely, no, I have a woman's. But indeed I have been very lucky, I have escaped. But I recognize that I have managed to trust with friendship a woman who succeeded as well as they did because it was exceptional. Now many women do higher studies and thus men are allowed to lose their idols. More generally, if you admit, as I do, that a woman does not have to be maternal and that she has to have a complete and happy life, there are a number of women who can be fulfilled without suffering from women's difficulties.

You said "The greatest success of my life is Sarre".

Yes.

But you have always had a great preoccupation with your independence and the fear to be dominated... Even though sporadic relations between men and women are difficult to establish, do you think you succeeded?

Yes. Or, rather the problem did not exist because Sarre is not an oppressor. If I had loved somebody else, I would not have accepted an oppressing relation in any case. There are women who escape male domination, provided they have professional autonomy. Some of them even keep up a relation with a man. Others have short-term affairs.

You have spoken about women as an inferior class.

I did not speak of class. I said in the second act that women formed an inferior caste. A caste is a group in which you were born and from which you escape. Whereas it is possible, in theory, to pass from one caste into another. If you are a woman you will never become a man. This is belonging to a caste. And the way women are treated on the economic, social and political level, makes them an inferior caste.

Some movements have gone further. Speaking of housework which is unpaid and has no market value, they define women as a special class, second in the hierarchy of values. Is there any parallel oppression as the main contradiction not as the secondary one. Do you agree with this analysis?

I find analysis of this point insufficient. I would like somebody to explain to me who is responsible, Judith Mitchell, for instance, showed in her book "El Dorado" how to put the question. But she does not present this book as a critique of the reality. It is a treasure of the one who asks questions. I remember it was one of the first questions I asked when I met with the W.L.Women. According to you, how do you relate patriarchal and capitalistic oppression, in my opinion not exactly as you see it. It is a point on which there is no agreement. And you know that I have no interest in Marxist studies, but I think any analysis which does not take into account the social issue is not right. The Housewives' work does not produce any surplus value, it is a condition different from the worker's who is cab
best of the surplus value of his work. I would like to see how such typical traits exist between the two. The whole tacit women must functionally and economically absent. It is very just to emphasize the unjust nature of housework. But there are many women who work in the housework environment. Exploitation is different from the housework's.

But, even when a woman works outside her home for equal work she does not receive an equal salary.

Yes, it is true. Generally salaries are not equal. But come back to it. The type of exploitation of women as housewives is not the same as the workers. It is precisely a point that has not been sufficiently studied in any of the books I have read by Kate Millet, Germaine Greer of Firestone.

They do not bring anything new anyway as far as women's rights are concerned.

No, Neither Millet nor Greer, Online Firestone, 'tear known, has brought something new in her book "Dialectics of Sex," she applies women's liberation with women's liberation. It is impossible not to be liberalized when they will be liberated from children and that at the same time, children will be liberated from a certain paternalism.

You took a concrete part in the class struggle after May '68. You took the responsibility of a revolutionary newspaper. You went into the streets, in short you joined in the struggle. Here I want to see the relation between class struggle and sex class struggle.

All I can state, all that led me to modify my positions of the past 15 years is that the class struggle does not emancipate women.

Whether you take communism, Trotskyists, or any others, there is always a subordination of woman to man. Consequently, I became convinced that women had to become feminists, that they should analyse society quite seriously, to try and understand the relation between working people and women's exploitation. And to what extent the suppression of women would bring about conditions more favourable to feminist emancipation, I don't know. It remains to be done. I am certain of one thing, to suppress capitalism does not mean to suppress the patriarchal relations that are born of capitalism, and we believe it necessary not only to suppress capitalism in production, but also to change the family structure. And this is what happened in China, for example.

Of course, the female body has been suppressed and thus great changes have been made in women's status, who are no longer solely wives. In other words, its family has changed, and I do not believe that Chinese women are liberated. I think the family must be destroyed. I am in complete agreement with all the attempts made by women and also men, to help women, to replace the family either by communities or by other forms that can be created.

If feminism makes radical demands and if they prevail at this point, it will really threaten the system. But it will not be enough to recognize the interdependence of the system. There is no sufficient analysis on this. It comes from the fact that the women who are active in feminism were bourgeois who struggled on the political level. They suffered suffrage and were trying to obtain the franchise. They were not fighting on an economic level. And on an economic level, people were contented with Marxist formulas over much, such as after the victory of socialism, there will be equality between men and women. I was very surprised when I wrote the second one are to be badly received by the left. I remember a discussion with some Trotskyists who said: the women's problem is a false problem.

Exist? When the revolution has come, women will no longer be equal to men. Also the communists, with whom I was in bad taste politically at that time. They wrote in their articles that women will be equal to men, and that is the women's question. When revolution was accomplished at that time, women would be equal to men. But the fate of women till the revolution did not interest them.

They have been promised with only partial fulfillment.

But, the second sex you quoted Rimbaud who gives a vision of a future world where women are liberated. Do you have an idea of this new world.

You think then, that this feeling of solidarity should be developed?

Absolutely. Individual emancipation is not enough. We need collective work against the class struggle. Women who struggle for women's emancipation should not be transferred to another level. If socialism is not enough to insure any equality, I think it is impossible.

Besides, for the first time in history, feminist movements are revolutionary. They no longer believe in changing woman's position without changing society.

It is true. There is a slogan I read in Italy and found very true: "No revolution without women's emancipation, no revolution without women's emancipation without revolution."

In the second sex, you quoted Rimbaud who gives a vision of a future world where women are liberated. Do you have an idea of this new world.

Yes, then you ask me to do a comparison with women's rights. How do you see the evolution of women's liberation?

I think it should progress. But I don't know. In France, like elsewhere, most women are very conservative. They try to be feminine. All the same, I see that the new conditions of housework free women a little and give them more room to think in order to think. On the professional level, it is certainly that work won't be given to women in capitalist countries as long as there is unemployment for men. This is why I think women's equality will be gained only as a total reversal of the system.

Having said this, I think that the women's move away from the student's movement were limited at the beginning and which later on started across all the countryside, upset a lot of things. If they succeeded in entering the work force, then will really shake the economic framework, the family framework: the French movement, and, I believe, of the American movement, is in the fact that it includes few women workers.

Isn't it a matter of the stage of the struggle?

Certainly. Everything is related: When women go on strike in factories, like in Troyes or Nantes, they become aware of their oppression. Then they become aware of their oppression and men's oppression isn't be ruled so easily at home. Do you support violence in women's struggle?

In the present situation, yes, to a certain extent for men do use violence towards women, in their language used in their actions. They aggress against women: they rape them, insult them, and some looks are aggressions. Women must defend themselves by violence. Some learn karate or other forms of fighting. I entirely agree. They will thus be more in ease in their bodies than if they felt defenseless against masculine aggressions.

You often speak of American women. Do you have more contacts with them?

Yes. First, through their books. There are many of them. Those we have quoted: K. Miller, G. Greer, although she is not an American, Firestone. I have read many American activists, even with no anti-imperialist, and also have received many letters from Americans, invitations to go to the States. But now I answer: I am working with French women. I must first work at home.
The Amas Theatre Group developed early last year when a number of dissatisfied actors attending their workshops coalesced around Paul Maundre whose overseas experience had given him the semi-detached necessity to feel that there was an alternative theatre to the stodgy fare of Wellington groups (and elsewhere). The members are aware of the lack of an ethnic, popular theatre. They desire theatre based on group involvement rather than individual efforts and specialist 'stars'. Their own ideas are no less than a group break-through improvisation research and suggestions, constant experimentation to work out what is most effective and most satisfying to the group. Their scripts, until the last production, have been confined to the plotting of scenes in the form of each actor's 'intentions', which gives the plays enough form and ensures that they don't go on endlessly, one of the chief dangers of improvisation. Each member of the group can feel that he has made an overall contribution to the finished product, but the total value of theatre like this is not confined to performance. The work involves a certain dedication, since it lacks the acclaim of established stage. The emphasis is on the actors doing more than just acting. They extend and express themselves, rather than 'make-believe' other characters. Outsiders notice the intensity and warmth of the group relationship, which can arouse envy, but is also clearly much more desirable than the backbiting and bitching of 'theatre people'.

So far, the group has had three productions: I Rode My Horse Down the Road, a well received improvisation of Kurosawa's classic and compiled by pooling together the member's memories and stories, followed by much experimentation towards the creation of 'link scenes'. This was followed by a documentary collage of improvisations, speeches and songs that tried to express how the man in the street felt about and reacted to the Depression; 'The Wall Street banks in London have closed'. The group also tried to explain to its youthful audience certain traits and attitudes left in the generation that endured the Depression. Our parents fragility in an era of social crisis. More recent new production was a double bill of two short plays, both dealing with adolescence and its problems, although Paul Maundre's '5 Sq Chain and 16' went further to explore the emptiness and boredom of Kiwi life beyond the individual enterprise. A documentary collage on the '51 strike will be the next production, in July and also at Arts' Festival.

Paul Maundre wants these documents to focus on important moments of the country's small history and thereby providing an attempt to understand New Zealanders to explore our background with the ideal of better communication between generation, and groups within the community. It's not quite so naive or impractical an ideal as it sounds, and college theatre is a good medium to effect it.

The use of improvisation, with the need to draw on the actor's experience and powers of observation both extend the individual, and demand of him less selfish attitude to work (rather than art). It goes along with a far more communal attitude to theatre, and a feeling that the theatre group is responsible to the wider community, and must participate in its affairs. This emphasis on participation is perhaps the best aspect of communal theatre. Its insistence that working on the play, is just as important as actually putting something on is another strong aspect. It certainly widens theatre's appeal, and reaches both new audiences and new actors (the National Youth Theatre in London is one example). It is complementary to, rather than a complete replacement - for theatre as we have grown up with it - though in this respect it is interesting to note that the Drama Quartet, that bastion of theatrical conventionalism, is now using an adaptation of Horsetail.

New Zealand theatre receives strong criticism from Paul Maundre, who suggests that one of the best things that could happen to New Zealand art would be complete isolation for a period of time, and in support of this, cites the work produced during and after the Depression. "Theatre should be part of the culture in which it exists - which it is not in New Zealand at the moment. It is more a sort of ambassador from Britain and the United States - it should be doing the best, but not the mediocre, third rate US plays, if it's going to interpret and mirror New Zealand society, where it exists." Improvisational work may be the way to a New Zealand style (going with a certain gaucheness, and the 'do it yourself image'? He would like to see more care and effort put into producing New Zealand plays, by playwrights who are at home in this theatrical milieu. Theatre justifies society and life in the sense that it allows us to live with it and accept it, and, perhaps, to understand more of it.

Amas Theatre gives us a welcome new development on the theatrical scene, and one which I would like to think, heralds a new creative era.

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**EATERS COLUMN**

**GULYAS**

This is perhaps the most abused dish in the world (one needs only to taste the GOULASH 52c events served in the cafeteria) It should however be an extremely rich dish of beef or veal cooked with onions, paprika and herbs in salted pork or bacon fat. The sauce should not be a disguise for unsober meat nor should it be regarded as a stew in which floats gristy leftovers.

This dish improves with a days keeping before serving and it is also easier prepared beforehand for it requires at least two hours cooking.

Take two pounds of stewing steak, 1/4 pound of bacon, ask the butcher for bacon end-3 oz of land, 3 oz paprika, 2 tablespoons of flour, salt, 1/2 lb of potatoes, 1 pint of stock or water, 1 lb of tomatoes, 2 cloves of garlic, parsley rosemary and thyme, a bay leaf and a little vinegar.

Melt the fat in a casserole and brown the sliced onions. Cube the meat and roll in the seasoned flour and then in the paprika. Brown the meat and add the peeled tomatoes after a few moments add the vinegar, sprinkle the rest of the flour and paprika to the stock and the herbs, Cover and cook for two hours in a slow oven. Then add the potatoes which have already been partly boiled. Cook it a further 1/4 hour and serve with some green vegetables.

Beer is a perfect companion to this dish and it could be improved by the addition of red wine instead of vinegar. (About a glass). For veal gulyas use white wine instead of vinegar and add (If you are rich) a few mushrooms.

Don't Eat Shit.

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**MAMUS — alternative theatre**

Reviewed by Cathy Wylie
If you want to see these snippets, leave New Zealand.

Movie-going ventured to the metropoli of Australia, unless they are millionaires, may find it necessary to borrow or forge a "rat" conviction said. It is true that the viewing conditions are generally excellent, and one does see more running feet per film than one would do here, but admission charges of between $1.80 and $2.50 (for the films I saw) seem rather excessive. The difference in income levels, in Australian and New Zealand are naturally reflected in the respective admission prices. One can only assume that somewhere in the chain of distributors someone makes a fat profit. It was explained to me that considerable monies had been spent in modernizing and improving existing theatres, but it seems to me odd that capital developments like this should be passed on directly to the consumer.

The films I saw were "The Devil" (banned in N.Z.), "Carnal Knowledge" (circa-failed), "Sunday Bloody Sunday" (cut), "Kill" (not here yet), "The French Connection" (cut) and "Fellini Satyricon." At the time of writing "The Devil" is being reviewed by the Cinematograph Appeal Board. I pray that this body has more collective wisdom than that possessed by the film censors, who in the past few years have gone from bad to execrable. There was a time when in the course of berating this official I would have given him credit for the thoroughness or cogent eloquence, but now it seems that by his own inability (or unwillingness) to perceive and act on changes in the public temper as he himself, his position has been reduced to that of quasiofficial spokesman for the film censors. It is nothing short of degrading to see the way films are banned and mutilated in this country at this time. The situation here is regarded with incredibility by Australian buffs, a rare reversal of what was the case not so many years ago. There appears to be no restriction whatever on what the censors will allow to the demands of a very small and very sick group of people. It is at a time he was hoisted out and the whole position revaluated.

"Carnal Knowledge" is apparently lacertated in its New Zealand version. While the censor can be directly blamed for the mutilation, one must also accuse a distribution industry which will allow films to be shown that are travesties of the originals. I would rather see these shelved until such time as reason prevails, out of respect for those who made them or who have fought his teeth and tolerate the ignominies inflicted by the scissors. I can only remember watching with glee when I saw the film, having conjured up a vision of the censors mutinously slashing all those naughty words. Well, here they are in sequence. You may be able to fill in the gaps when you see the film. The cuts are usually blatantly obvious.

1. After Sandy (Art Garfunkel) has unsuccessfully tried to approach Susan (Candice Bergen) at a party, said to Jonathan Jack Nicholson: "I sucked up.

2. Sandy: "Well, it is a sort of favour. Isn't it? I mean when a girl lets you kiss her and you, know, go on from there - feel her up and, you know, the rest of it, go all the way and the rest of it, I mean isn't it a favour? What's it for her? I mean if she's not getting paid or anything?"

Jonathan starts to laugh.

Sandy: "You're getting to be quite the ladies man, aren't you?"

Jonathan roars with laughter.

Sandy: "Okay, Okay, I'll feel her up!"

(Scatting scene)

Sandy: "That guy must be sixty if he's a day.

Jonathan: "Maybe he'll have a heart attack, you can save his life, get her number and fuck her."

(Scatting scene)

Jonathan: "That's Kelly Joyce." Sandy: "Didn't I see her on Ed Sullivan?"

Jonathan: "I fucked her once.

Sandy: "Balbini accused me.

(Scatting scene)

Jonathan: "You're not, as easy getting laid as it used to be. I don't think I fuck more than a dozen girls a year now."

(Other dialogue)

Sandy: "You can't make fucking your life's work."

7. (Argument between Jonathan and Bobbie - Anne Margret) Jonathan: "Where the fuck is my shoe hose.? This place is a mess." (Other dialogue)

8. Jonathan: "Is this an ultimate question? Answer me, you ball basturing, crooked-ass cunt bitch!"

9. "s' Ballbusters On Parade! (screening)

Jonathan: "Here's Eileen, my very first fuck. She was a modern dancer at Swarthmore."

(Other dialogue)


I might point out that none of the above were cut in the Australian version. I perceived no visible ill-effects in the audience. Even in its complete form, however, the film is not entirely successful. Mike Nichols seems strangely out of touch with what's going on, though there is some evidence of a conflict in styles in the presence of Giuseppe Rotterio as director of photography. For a film which is a week of American life is seen some obviously Italian camera-work. Jules Feiffer's script, while conceivably sketching the characters, seems irrelevant to the sexual mores of the seventies, however well done.

On interesting point about the structure of the film is that it contains almost entirely of dialogue, a schema which proves very effective. As in the other films mentioned the acting is outstanding, with Ann-Margret showing her true colours at last. Nicholson ranks magnificently and Candice Bergen is better than I've ever seen her. Despite my reservations I think I would see this film again, but not in this country.

"Carnal Knowledge" is a few steps, and into Sunday Bloody Sunday, a dramatic change of pace and place. I will not dwell on this film except to say that I disagree with the opinions presented in these pages by Simon Arnold some issues. However, this is purely a personal reaction to what I believe is honest sentiment honestly portrayed. At such a confrontation I tend to throw myself in head first, give myself up to it, and see what happens. In this case it worked, but it is not difficult to see that the film may produce entirely different reactions in other viewers. Undeniably, Peter Finch proves once again that he is one of the best actors around. The French Connection was not quite as impressive at a second look, although it was nice to hear the dialogue in toto. Some of the scenes involving the French characters dwelled along without contributing greatly to the plot; the hit where the bearded ringmaster and his girl exchange presents comes to mind in this respect. The climax excites just as much, and Gene Hackman's performance grows in stature. As for Fellini Satyricon the less said the better. A b Silent Cloned.

Appraoch of nothing in particular, I saw one masterpiece, while in Sydney in 1969, Unziff, directed by Oscar Welles. Will some dodgy dodecity spokesman step forward and explain why this film has not yet been screened in New Zealand? Films by Welles, one of the giants of the cinema, are rare enough as it is, without new ones being denied us because of stupidly rampant in the distribution system. Just another example of blundering incompetence, and one that rankles even more than usual.
MEDDLE: Pink Floyd.
Reviewed by Gordon Burt.

Animals, human ones too, are credited with a "strong sense of territory". My trespass may be as offensive as that of those that trespass against me; if it were mitigation of the crime, I should plead self-knowledge to my general-knowledge, my trespassors have entered no such plea. But then, as we all know, we are entering the age of aquarius (the admission fee is about $5 and collectors will be in Wellington soon) and territorial rights blunted anew by the joyous integration of mankind into a new species - 'homo global-villagorum.'

Helping us along the yellow-brick way come Pink Floyd with Meddle: in my new orientation as past-renaissance man I rush to my P.B. back numbers to compare notes. Yes, I agree, Atom Heart Mother is transcended if it was a necessary phase, I agree (farther, and made less evil by the absence of the comprehensive nudity of Brain Sweat and Tears or Chicago in similar veins), yet the old raw, the gutsy drive of Piper at the Gates of Dawn and A Saucerful of Secrets, is given a thin spread indeed.

Given that the current cultural thing is a sort of open slather on what-have-you, Pink Floyd have come to the happy realisation that there is more to what-have-you than artificially spliced bars. Who effects, triggers and ring-modulators - there is even rock and roll and maybe some blues. There is also just about every musical type to have been aired in the last twenty years (try Revolution 9 or Stockhausen's Hymnen, Echoes, side II is an effect for whose excessive indulgence the electronicians were reprimanded in the mid-sixties). The real point is that Pink Floyd appear keen to do the artists' thing for them - despite an elegant levelling of rock and rock-derived numbers (intricate ballad, a clever barking blues drag, vintage Pink Floyd dream sequences.)

There is no real point that it all occurs at one cultural remove - what Leroy Jones called "the debris of vanished emotional references."

Most of the record seems as fucked up as I'm assured it is, and for the same reasons. Maybe territorial limits (or limitations) need re-defining.

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Popeye on-the-box

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ANARCUSSED

and then again there is

anarcussed

anarcussed is non-existent, it has created non-publicity therefore explanation is self-evidently not needed.

to understand richard nixon

is to be richard nixon

If you understood us you would lose yourself, we only want you to awaken and realise you are the ones who create society not the plastic consumer toys it creates.

the individual must be true to himself, real

close his eyes at night and when he wakes up.

the varcity has been painted, a white-coat man with a bucket has washed it off, the colour experience was only there for a few hours, the colours where lime green and scarlet fluorescent spray paint in 5cc cans, the backgrounds mainy concrete and red brick.

we did not plan on convincing anyone we had a message, it proved only that the varcity can be painted, it is a good feeling.

all change, progress, life is created by yourself inside, you decide your life.

anarcussed does not try to change just to open minds to new experiences in their sensual field.

people (including students) must be positive about themselves, to express yourself is to exist, to belong to society is to silently kill the truth of your beliefs.

anarcussed is anti-capitalist-surplus-society, major-gener-al-shirt-fascist-republic-people-against-all-fuck-up.

activities are to be organized along these lines using manpower from hi-jacked science lectures, robottart studing, and the ski-club (for winter activities) we see the destruction of this university as a result of freeing people from the shackles of the road of life and letting us create our future so that we receive the benefits of our own lives, and exploitation act your thoughts.

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Why review Section Seven? Why waste paper and patience on a programme that strains one's patriotism to pense? The answer lies in the writer's strange belief that NZBC Drama can learn from its past mistakes.

Perhaps this task can best be tackled by comparing the local product to Dr. Finlay's Casebook (Sunday nights). Both programmes are relatively low key, both dealing with a social service.

One of the main differences in the approach to the storyline. In Section Seven the plot is dominant. This in itself is not bad - westerns and detective stories come under this heading - but fast, exciting action is needed to sustain interest. This is in part why Section Seven is bad - if the plot is bad, interest is transferred to the characters and the action. However, there is no action, and the characters are two dimensional, almost stereo-
types.

In the BBC series the plot is almost incidental: it becomes a means whereby we can see another facet of the characteristic of the BBC product is that it portrays so well the little conflicts that occur in all situations we are aware of Drs. Finlay and Cameron more as individuals than as a combination. In Section Seven, we are conscious of the 'team' solving this week's social problem, which gives it more of the air of a casework study than of a television programme.

The reappearance of Surrey (late Wednesdays) shows up a large gap in the local productions. Surrey's brief specifically excludes current affairs - thereby presenting it from giving an in-depth treatment of things that Gallery must by necessity skin over. However, any programme fitting this format is unlikely to hit the boards - mainly because the administration seems more interested in the honours list than in good, boat-rocking programmes.
Easter Tournament

VICTORIA WINS
...DEBATING

Those of you who didn’t get to see Victoria win the ‘Joynt Scroll’ for the fourth successive year missed one of the most brilliant debating coups for many years. There is an old legal maxim, “Ignorance of the law is no excuse.” It is a saying that Otago will not readily forget.

The final of the ‘Joynt Scroll’ debates was held on Monday afternoon in the first floor common rooms. Victoria was arguing the affirmative of the motion “That we are poor for the passing of the fairies and the goblins.” Negating were the Otagans, Tim Groser, Peter Bashore and Rob Campbell, undertakers in a thorough search of the New Zealand Statute Books and in doing so were unseated. ‘The Abolition of Fairies and Goblins Act of 1936.’ Armed with this act and its subsequent amendments they set about to unbar the Otagans. They at first argued the motion, which consisted of Christopher de Hamel, Richard Stoddart, and Gregory Moore, they lost the debate because none of them knewenough law to deny the existence of the fairies. The Otago team’s ‘Joynt Scroll’ Act. It was this act more than anything else that threw the Otagans into confusion.

As a tactic it would almost certainly have failed against the more mature Canterbury team. Obvious- ly Victoria planned the campaign well and defeated the act against the act, lines of their opposition. But this wasn’t the only reason. Morris Groser, Bashor and Campbell set out to revitalize ‘Joynt Scroll’. This they did by engaging it with a compensation of excellent wit, biting droll, and a degree of informality that Mr. Joynt would have considered sacrilegious back in 1932 when he donated the scroll.

The Victoria team arrived on the scene dressed in an appropriate array of very fine pixie and goblin gars - Rob Campbell was dressed as an Arab and argued the case from the point of view of a Linguist, who had lost a considerable fortune when melon farms and goblins were abolished in 1936.

The Otago team at no stage gave up the fight. They did all that is traditionally expected of a negative team, they cast doubt on the case of the affirmative. As a team they lacked the technical polish that would allow them to out manoeuvre the Vic debaters and they were not exonerated enough to match the wit and fluency of Tim Groser and his colleagues.

On a serious topic one wonders if Victoria would have won. Otagans are competent as anybody when it comes to the formal presentation of an argument and they would have undoubtedly given Victoria a run for their money. But far too long have ‘Joynt Scroll’ been too soft and stagy with little in the way of appeal to the audience.

In breaking down the rigidity of ‘Joynt Scroll’ Victoria may not be giving the way for future class debating but it is not destroying good debating and at the same stroke it is giving the audience something to enjoy and remember.

Report from the Controller

Once again Otago lead the chase for Tournament Shield with Victoria pulling into dismal fifth place behind Canterbury, Auckland and Massey in that order.

After getting off to a very slow and not very encouraging start to bitlletting about three weeks prior to Tournament we finally reached our target three days before Tournament was due to begin.

With the bulk of the competitors arriving on Friday morning things were not looking too healthy weather wise, but after hurried consultations with the ‘Headgear’ in Australia it was decided that all were once again back to normal and the hot weather continued for the rest of the weekend.

The lighter side of things got away to a good start on Friday night with a capacity plus crowd for Dangle in the Union Hall, the only casualties being two broken windows, one Thorburn painting and three thousand beer cans.

Again on Saturday night there were capacity crowds for Ball’s Up, the casualty list being still very much in evidence. The only other function held at Varsity was the Ball on Monday which was a swingy do, but rumour has it that due to the large number of non-paying participants it may have been a disaster.

Other events of note over the weekend were the swimmer from Otago who managed to ride the top of a bus the full length of Thorough Qay with the Centepith, the island student who used the servery slide in the cafe as a trapeze, the result being only too evident, and a Vic student who managed, at twenty pieces, to demolish an Otago competitors front teeth with a beer can.

In all a successful Tournament, marred only by the vandalism of a few.

Warrnyk Dive.

Climps to the whole weekend was the Draven, lastestency current for the New Student Union Canteen, immediately followed by the Ball.

At the Draven the six man NZU team was announced for the forthcoming tour to Australia in May. The tour has been on and off steers for the past 4 or 5 years, and it is a great to see that arrangements are finally being concluded and that all players small amount of cash will top to be ready to make up for the latest fare increase.

The teams selected are: R. Gwadz (Gisn) P. Smith (Lincoln) P. Buckingham (Dogo) N. Wynn (Wc) N. Adsron (M) L. Plank (Warkat) R. Gwadz (Gisn) J. Williams (Massey) N. Robinson (Victoria)

Roll on Massey 1973!
EASTER TOURNAMENT

Cricket

As at any other occasion where the word “slide” is frequently mentioned (necessarily to say the same beverage consumed), the tournament cricketers were first to arrive and last to leave. Wellington was well prepared for the onslaught and gratefully supplied fine weather, “ obliging ” its fans and superlative organisation. Unfortunately, Victoria didn’t quite manage to maintain such high standards on the field of play and due to our batsmen being more anxious to return to the pavilion to ensure their cars didn’t get too warm while they batted, the slide’s potential run-scoring machine never realised itself.

Frequent failures of the upper middle and lower batsmen (with Gary Beene a notable exception) hampered our efforts in either setting totals or chasing them. However the slide finished well and the bowlers (John Greenwood particularly) made it difficult for the opposition to score freely. Overall we recorded 4 losses (2 in the last of the match) and a good win over Canterbury.

Auckland with several tournament veterans, were the eventual and deserving winners. Otago and Lincoln were close behind, with Massey ending with a swagman after initial successes. The threat from Waikato never looked like materialising while one’s imagination can decide where the other two teams finished.

With 40 over games being played the standard of play was, amazingly enough, very high, although it dropped in direct proportion to the pass supply over the 6 days. Moreover, from the undigested smoke at the end of the final matches, some of the batsmen are now confined to the cricket arena. In fact such comment as, “That was a bloody hard one” and “Mr Umpire, I’ll like to appeal against the light”, it’s too bloody bright, precisely due to the fact that 8 enjoyable days were spent in dispensing red leather to the green and brown turf of Karori Park. Incidentally for those interested in body counts and such like data during the 98 matches we recorded, 4,050 runs scored and 11,620 balls bowled...an incredible amount of bowling.

Rick Pridham

Billiards

This year the billiards club is fast taking on the appearance of a highly organised, highly successful sports club. Alas, the club has organised four interclub fixtures between the Post Office, Workingmen’s club, Police and Prison Wardens. These events increase interest and should help get the club “off the ground.”

The most important event to date for this club, must be its coming Annual General Meeting to be held on Thursday, April 13 at 7.30 in the Union Lounge. Support is needed, so if you’re in any way interested in supporting it, turn up and participate in the “pay-up” afterwards.

As present club nights are held on Tuesday at 7.30 at the Regent Parrot in Manns St.

This was also the venue of the recent Easter Tournament. This year, like last year it was Victoria all the way. Otago had a strong team in an attempt to repeat the success from last year to a magnificent Victoria side. However this beautiful trophy remains in the U.V.U. liquor display cabinet. Despite Otago’s desperate efforts.

The Vic team had a tremendous depth this year which is amazing when you consider that Victoria University is the only one in New Zealand without its own Billiard tables. (The club hopes to do something about this but needs support...so go to the A.G.M.)

The depth of the team was proven by the outcome, not only in the team results, (Vic 86, Otago 62; Canterbury 54) but also in the individual events. 1st, 2nd and 3rd places in all three events played by all Vic players, Bill Marshall was the outstanding player of the tournament. He won all the games and the Individual Trophy, Steve McKe- on was also outstanding, winning all his games and finishing 2nd in the Individual trophy. He was Vic’s No. 4 player, Vic’s No.2, G. Keene finished 3rd in the individual and John Johns Vic No. 1, wasn’t behind, Generally a great all-round effort.

Car Rally

Friday was spirit coordinating arrival and attempt to extract a rental car from Michael Herz-Tasman. The former discriminated against our under 25-year old drivers by refusing to rent them a six cylinder car so we settled for a Cortina.

A preliminary drivers briefing was held on Good Friday with the aim of bringing everyone together and secondly, rationalising any slight differences that may have existed in interpretation between the South and North island teams. After much good natured debate and an explanation by the two pilots of their respective trials everyone left to finish last minute preparations for the start of the event - the April Fool’s Trial.

The route, bribed, cornered Moonahills, Upper Hunt, Rumiuka, Featherston, Martinborough, Carterton, Greytown. It was plotted 7 hours in fact it was nearly 10 hours by the time you last looked - 1 hour on various subroutes but it nevertheless was a most enjoyable and well planned event.

Sunday was day of rest until the evening and the Night trial, this was of a shorter nature (2½ - 3 hour) but, as for the previous days, there were plenty of items designed to keep crews busy and on their toes. The final Control (Kathalangal) was the venue for a barbecue and a change to high octane for unwinding purposes.

Monday - Gymnkhana, Te Maru Stock Car Track. An excellent venue for grassed surface events and a thoroughly enjoyable day.

The dinner and Trophy presentations at the Grand on Monday night rounded off what everyone agreed had been a most successful weekend with Hennay Rally Director Mr. Murray Thompson presenting the prizes.

Final team placements were 1st Canterbury, 2nd Victoria

3rd Lincoln, 4th Victoria

5th Otago

All thanks must go to the organizers, especially Tournament Committee Paul McGuiness, and the many many hard charging point-to-point marshals. The enthusiasm from other universities was of course a tremendous factor.

Finally we are extremely grateful to the N.Z. Motor Corporation for their sponsorship and trust that they too will have benefited from our incident-free Motorsport weekend.

Athletics

University Athletics ended an era in true champign style as the N.Z.U. Easton Tournaments as they provided ever-lasting competition in the last official meeting on the much maligned Evans Bay track.

Otago, once again, proved too strong overall. However, their dominance was not as marked as in previous years, with Massey and Vic-Toria, in particular, fielding strong teams.

In typical university style there was a flamboyant display of good cars and exuberant performances which belied the rather casual atmosphere and defeated the tireless writers and sallying cricketers at Evans Bay.

Rick Pridham

Surfing

Surfing

Goddard

Sailing

Goddard

That’s it. No limits. No time. No speed. Just pure, raw, unadulterated fun. And if you think that’s all, you’re wrong. We’ve also got the Underwater Sports which include....

Volley

Ball

Water

Polo

Yachting

Underwater

Rally

Car

Rally

Otago

Lincoln

Massey

Goddard

Waihatu

Victoria

Waihatu

Victoria

Stock Car

Track

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Athletics Car Rally Cricket Debating Rowing Shooting Snooker

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Water Polo

Water Polo took up the map over the weekend's programme since two full rounds were held for the first time. This proved to be quite successful and very popular with competitors. Canterbury proved to be the strongest side overall and went through without a loss. Their closest games came from Victoria who fought a pitched battle for second place with Otago. They lost the first game 5-6 and drew the second 3-all. Otago and Auckland were not generally in the same class as the other three. Star player of the tournament was the Victoria centre forward Barry Britton a member of the New Zealand representative team who was unfortunately unavailable for the North Island or N.Z.U. teams. Other Victoria players to shine were N.Z. stalwart Robert Borgas and Tournament Coordinator Narwark Ower who were selected for North Island Universities and N.Z. Universities. Other players to make the North Island team were Mike Medley and Paul Kent. Overall a successful and enjoyable tournament.

Yachting

Easter Tournament competition for yachting this year was held on the Benham course in Wellington Harbour. Four events were held and the last event culminated with a match race between Auckland and Victoria. Victoria came out on top with a win in the match and a second placing in the Cherub class. Victoria came third with a third placing in the Cherub class and a second placing in the Cherub class.

The Olympic rowing scoring system was used with four out of the total five races being counted. The crew with the lowest aggregate came out the winner. The races were held in excellent conditions and with the ample and comprehensive assistance of the Port Nicholson Yacht Club whose facilities we used. Victoria was represented by the Knowles brothers in the Cherub class. They gave a very assured performance considering the standards of opposition and the year. The Victoria Moth entrant was Tom Mulvihill, who only at the last moment agreed to "volunteer" his services. The club is now faced with the necessity of obtaining a new Cherub following the destruction of their existing boat.

Surfing

Saturday morning found everyone gathering at 2.30am at the "corner" of road. A light fog was already beginning to make its way across the water and the wind was not quite the strong wind that we had been expecting. The surf was small and the waves were not quite as large as we had hoped. However, the air was warm and the sun was shining, making it a perfect day for surfing.

Swimming

The Swimming and Water Polo section of the Tournament was extremely successful. The weather was kind and all the events were scheduled for the open-air Swimming Pool where all did very well. The conditions were very comfortable. Special mention must be made of the girls in the 100m Breaststroke, who took 1st place in all three events. They swam with great skill and all competitors had a most enjoyable time.

As far as individual performances were concerned the dominant person in the tournament was undoubtedly Otago's Heather Colquhoun. A winner of the women's 100m, 200m, and 400m, she dominated the swimming.

Rowing

The Rowing Club this year got off to a good start with about 22 members training and rowing on Sundays for the Easter Tournament. However, only three weeks training was possible before the start of the regatta, so we were left with a disappointing showing in the men's races for the Tournament VII. This was due partly to the fact that all members had been working hard on their fitness and-conditioning.

However, four members of this VHRF entered the event in the day and although none of them had been selected for the Provincial or National teams, they managed to win the Tournament VII.

On 18 April, the only member of the Victoria team who was selected for the Provincial crew but didn't quite make it to the N.Z.U. crew was announced as the Rowing Dinner held on Monday night. This dinner brought to the traditional "clap" night with girls being crowned for the first time. This did not seem to make much difference and was still held at an hour to try and give the cleaners time to move in.

Art in all the Easter was rather disappointing as far as results go, but the club is gaining strength and are now aiming to win the rowing next year at Mallory.

Scott Gobben
DEPARTMENT OF LABOUR
P.O. Box 6049, Te Ara,
58 Tory Street, WELLMINGTON
6 December 1971

Mr M.T. Murphy,
181 Spencer Street,
Island Bay,
WELLMINGTON

Dear Mr Murphy,
NATIONAL MILITARY SERVICE ACT 1961

Thank you for your form of application as a conscientious objector and your letter explaining that you were absent from New Zealand at the time of your ninetieth birthday.

Under the National Military Service Act 1961 you should have registered within fourteen days of your return to New Zealand. However, it was not until sixty days after your return that you registered. We now have no option but to classify you as a late registrant.

Your application has been forwarded to the Conscientious Objection Committee and notification will be given in due course of the time and place appointed for hearing.

Please find enclosed your certificate of provisional registration as a conscientious objector.

Yours faithfully,

(M. Jones)
for District Superintendent

14 Fairview Cres,
Kelburn,
WELLMINGTON,
Friday, 18th Dec. 1972

The District Officer,
Department of Labour,
58 Tory St.,
WELLMINGTON.

Ref. Reg No. 739462.

Dear Sir,

Thank you for your letter of the 4th December thanking me for my application as a conscientious objector.

I note with regret your classifying me as a late registrant and while I agree under your regulations I must certainly be this, I find the position you have placed me in to be quite unacceptable.

I must point out, in the strongest terms that at no time, neither when hearing this country nor when registering to it, was I aware of your regulations concerning this matter, it was only by a stroke of luck that I found I had to register for national service at all.

I can only infer from this, that you did not wish to advise me of my rights, or lack of them, as a citizen of this country. In view of this, I find that unless you are willing to change your attitude as regards the terms of my application, I may be forced to disregard the whole thing on the grounds that it is taking advantage of the ignorant, and so being, completely unjust.

I trust I will hear from you in the near future about this matter.

Yours faithfully,

DEPARTMENT OF LABOUR
P.O. Box 6049, Te Ara,
58 Tory Street, WELLMINGTON
10 January 1972

Mr M.T. Murphy,
14 Fairview Crescent,
Kelburn,
WELLMINGTON

Dear Sir,

I would advise in reply to your letter of 10 December 1971 that the National Military Service Act 1961 is part of the law of New Zealand. The Department does not make the law but is charged with the duty of administering the Act and its amendments. It would obviously be impracticable to supply everybody with a copy of the Act but publicity is given in the newspapers and by notices posted in various public places, e.g. Post Offices, Railway Stations and Police Stations. If further information is required it may be obtained from any officer of the Department of Labour.

Under the terms of the Act you are deemed to be a late registrant and your application for registration has been acted upon accordingly. In due course you will receive notice of the time and place appointed for the hearing of your application by the Conscientious Objection Committee.

Yours Faithfully,

(M. Jones)
for District Superintendent

14 Fairview Cres,
Kelburn,
WELLMINGTON,
15th Jan. 1972

The District Superintendent,
Labour Dept.,
P.O. Box 6049,
Te Ara WOTN.

Ref. 739462.

Dear Sir,

In your letter dated the 10th of this month, you seem to have missed the point I was trying to make completely. While I appreciate the fact that you do not make the law, I agree, you are most certainly responsible for its administration, and in this case I think you are taking rather a biased view.

The fact that publicity is given to this act in various public places e.g. Post Offices, Railway Stations in this country is of little consequence to me if I'm not in this country. Of course if I'm lucky enough to visit one of the above places within fourteen days of my return we shall have no problem. The point I am making is that you should advise New Zealand residents returning to this country the implications of the act.

Yours faithfully,

DEPARTMENT OF LABOUR
P.O. Box 6049, Te Ara,
58 Tory Street, WELLMINGTON

Mr M.T. Murphy,
14 Fairview Crescent,
Kelburn,
WELLMINGTON

Dear Sir,

I refer to your letter of 10th December 1971. Your comments on the Department's administration of the National Military Service Act and your statement that you are not prepared to appear before the Conscientious Objection Committee unless it is as a result of a ballot.

Your faithfully,

Yours faithfully,

(M. Jones)
for District Superintendent

14 Fairview Cres,
Kelburn,
WELLMINGTON,
Friday, 3rd March 1972

To M.J. Murphy,

14 Fairview Crescent,
Kelburn, WELLMINGTON

in The Matter of

Michael Thomas Murphy

an application for registration in the Register of Conscientious Objectors on the grounds that he is conscientious objector.

(1) To reforming military service

(2) To performing constant duties.

The application has been set down for hearing at ... the Conference Room, Labour Department, Ground Floor, Hope, Gibbons Building, Devon Street, Wellington, on Wednesday, 19th April, 1972, at 9.15 on the same day of April.

The District Superintendent,
Department of Labour,
P.O. Box 6049,
Te Ara

REF: NO. 739462

Dear Sir,

After due consideration of the National Military Service Act of 1961, I have come to the conclusion that the act is illegal because it deprivens New Zealand citizens of their basic right, which is freedom of choice.

In light of this, I must ask you to remove my name from the Conscientious Objectors register and advise you that I will take no further part in this social injustice.

Please acknowledge the receipt of this letter at your earliest convenience.

Yours Faithfully,

M.T. Murphy

DEPARTMENT OF LABOUR
P.O. Box 6049, Te Ara,
58 Tory Street, WELLMINGTON

Mr M.T. Murphy,
14 Fairview Crescent,
Kelburn,
WELLMINGTON

Dear Sir,

I refer to your letter of 21 January 1972. Your comments on the Department's administration of the National Military Service Act and your statement that you are not prepared to appear before the Conscientious Objection Committee have been noted.

As a late registrant you have a liability under the National Military Service Act 1961 and at a subsequent hearing your case will be set down for hearing before the Conscientious Objection Committee. If you fail to appear before the Committee enforcement action will then be considered.

Your faithfully,

(M. Jones)
for District Superintendent

14 Fairview Cres,
Kelburn,
WELLMINGTON

Michael Thomas Murphy

in The Matter of

a person applying for registration in the Register of Conscientious Objectors on the grounds that he is conscientious objector.

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Yours Faithfully,

M.T. Murphy

DEPARTMENT OF LABOUR
P.O. Box 6049, Te Ara,
58 Tory Street, WELLMINGTON

Mr M.T. Murphy,
14 Fairview Crescent,
Kelburn,
WELLMINGTON

Dear Sir,

I refer to your letter of 19 April 1972 and if you fail to appear appropriate enforcement action will be taken.

Yours faithfully,

(M. Jones)
for District Superintendent

Michael Thomas Murphy does not intend to appear before the Conscientious Objection Committee on the 19th of April.