

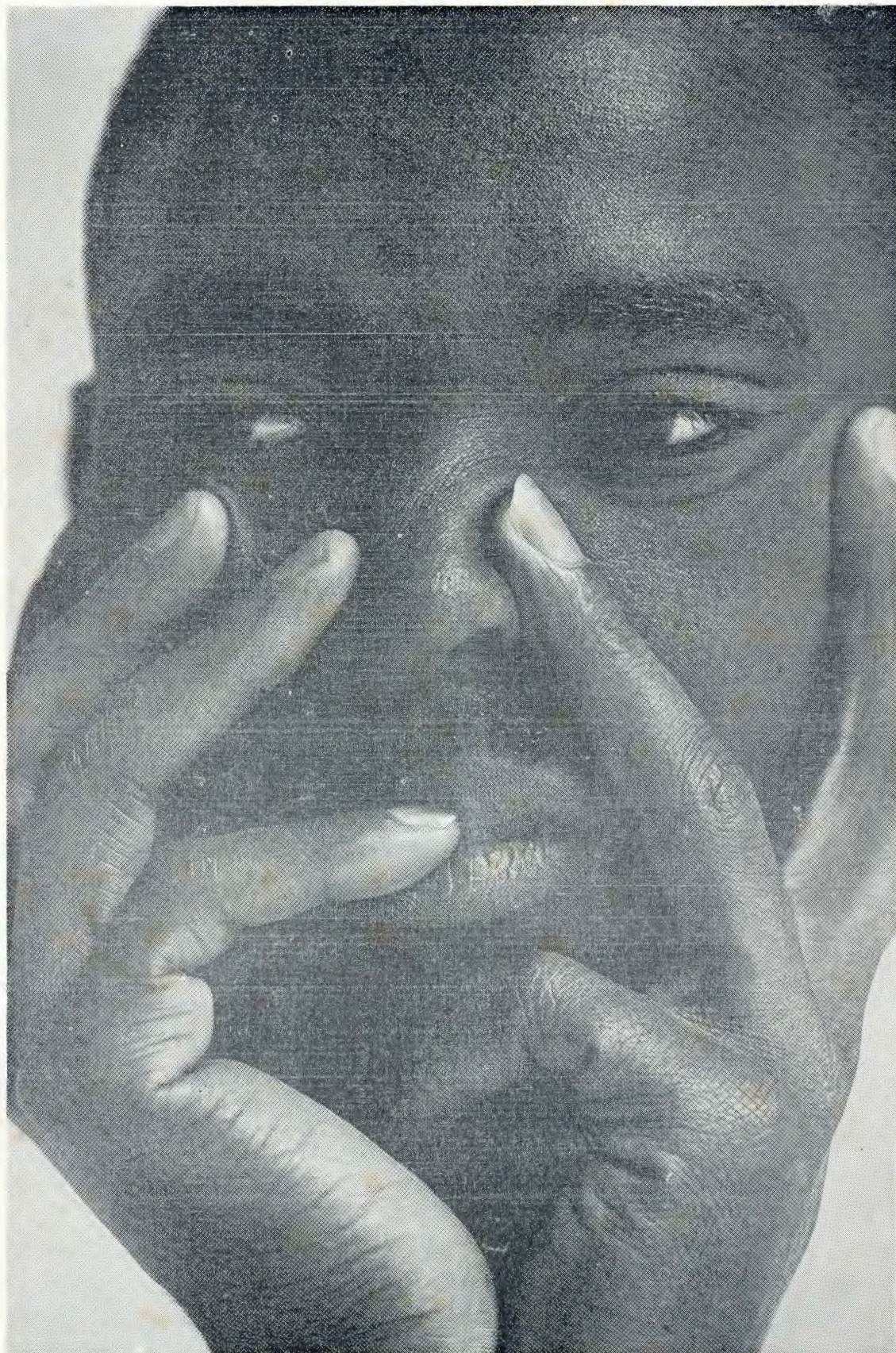
Rhodeo

STUDENT NEWSPAPER OF RHODES UNIVERSITY

Vol. 24 No. 18

GRAHAMSTOWN, THURSDAY, OCTOBER 8, 1970

Price 5 cents



National protest against bannings

THE MINISTERIAL DECISION to impose banning orders on fourteen of the nineteen former detainees, recently acquitted of charges under the Terrorism Act, has evoked a storm of dissent. The National Union of South African Students called last week for nation-wide student protests. All the English-speaking universities have responded with mass meetings, picket protests and other activities.

The President of NUSAS, Mr. Neville Curtis, said that one plan under discussion at the University of Cape Town was to burn an effigy of the Prime Minister, Mr. Vorster. He thought this idea might be taken up on other campuses.

On Monday the Black Sash held picket protests in Cape Town and Johannesburg. On the same day students at the University of the Witwatersrand held a lunch-hour protest meeting and stood in silent vigil on Jan Smuts Avenue. The University of Cape Town held a meeting on Tuesday, and approximately 300 students staged a picket protest outside St. George's Cathedral.

Staff and students at Pietermaritzburg and Durban started a door-to-door canvass of house-

holders to put "some of the basic ideas of natural justice and the rule of law to the public outside the University."

Maritzburg students also plan to submit voluntarily to similar conditions to a banning order for a week, according to the SRC President, Mr. Oliver Schreiner. Mr. Schreiner said the meeting at Maritzburg passed a resolution condemning the banning as an insult to the South African judiciary and calling for their withdrawal.

The resolution also called on "the Government and people of South Africa to give urgent attention to the tragic denial of civil liberties and to initiate reform". A one-hour picket protest was held outside the University gates.

A.F.S. storm brews over race issue

MANY AMERICAN FIELD SERVICE STUDENTS at Rhodes were shocked recently to receive a communication from A.F.S. Headquarters in Johannesburg concerning Convention '71. This is to be held in Atlantic City, New Jersey, as a part of the 25th anniversary celebrations of the organisation.

The circular urged as many South Africans as possible to attend the Convention, since much criticism was being levied against A.F.S. operating in this country on account of its apartheid policy. The fact that A.F.S. (South Africa) does not send African and Coloured students on the programme is a cause for increasing concern, and is likely to be a major topic at the Convention.

However, it seems that A.F.S.-S.A. wishes to defend its discriminatory policy. Many Rhodes Returnees feel that this policy is inexcusable, particularly in view of the fact that the principles of A.F.S. do not discriminate on the grounds of race, colour and creed.

It seems that more A.F.S. Returnees must make their opinions known on this issue. No concerted effort has ever been made to bring African and Coloured students into the programme. In fact, all too often, A.F.S. officials brush aside this problem, using the excuse that it would be too difficult for African and Coloured students to adjust back to the situation in South Africa if they were included in the programme.

The Rhodes campus has many A.F.S. Returnees. It is vitally necessary for all those who hope to attend Convention '71 to make their views on this issue known and to push for a change in the South African policy both here and at the Convention itself.

WE ARE OFFICIAL SUPPLIERS
TO
YOUR UNIVERSITY

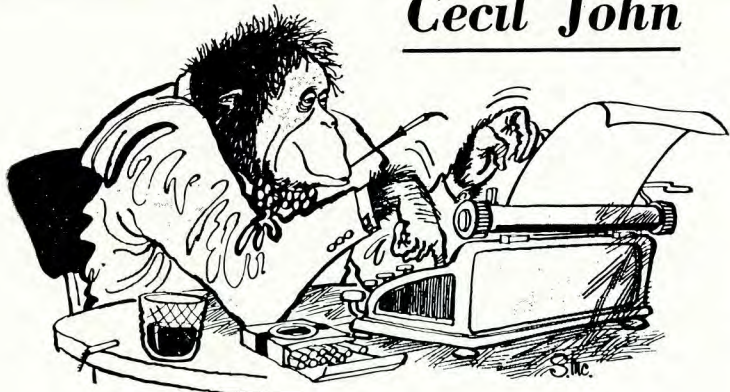


Call and see our
EXCITING NEW FASHION MERCHANDISE
FOR
SPRING AND SUMMER WEAR
T. BIRCH & CO. LTD.

"I have one great fear in my heart, that one day, when they are turned to loving, they will find we are turned to hating."

— Simangu — in Alan Paton's "Cry the Beloved Country".

Cecil John



What with death and . . .

WHAT WITH DEATH AND DAMNATION knocking at the door of the worn-out old establishment, in the form of ineffectual SRC's, fizzling threats, an alarming spate of nude gentlemen parading around the campus, overflowing sports pages and what have you (good question . . . Ed.), the year is dragging its tiresome corpse to a weary end. So, to add to the confusion, I thought I'd award the CECILS and JOHNS for the year, knowing full well the flurry of disappointments and libel cases that always follow this controversial issue every year. Nevertheless, ours is not to question why — ours is but to do and skip the country on an Egyptian passport.

In case you don't know, or don't care, the CECILS are serious awards, when for once I try not to be funny, while the JOHNS allow me to give vent once again to the bubbling, silver tinklings of my delightful witticisms.

CECILS

Best Sportsman: Ray Carlson, who has had a tremendous rugby season, captaining both the Rhodes and Border teams, was mentioned by the All-Blacks coach as being one of the three best full-backs he saw here, and for his exemplary sportsmanship always.

Best Sportswoman: It has been decided not to make this award this year, but we congratulate Mima Birks, Annette de Villiers, and Sue Eells on being reselected to S.A. Universities sides in their sports.

Best Actor: John Burch for his outstanding performance in "Zoo Story", a play which he directed himself. Special mention must be made of Dugald Thomson's powerful handling of Peer in "Peer Gynt".

Best Actress: Miss Jane Osborne, for her part as Hannah Dennison in "Salem". Although Miss Osborne is a lecturer, it was felt that no student actresses had had big enough roles to merit this award.

Most Dynamic Society: Although RUPSA has won the official award, we felt that the Cecil should go to UCM for making people think about things that matter.

JOHNS

Campus Cassanova, it has to be admitted, has been won again by Willie Marais Press, a man who has yet to make the big decision, despite the admirable amount of research he has done this year.

Due to a lamentable lack of competition, and general scruffiness on the campus, there was really only one contestant for Campus Smoothman, and Rob Daniel has made the grade again this year. He aims to consolidate his position next year by returning with a silver Rolls-Royce with headrests.

Bravely resisting the temptation to make myself Campus Funny-man, it was decided that Jon Ossher should receive this rather dubious award, since his amazing sense of humour kept him giggling throughout the year. He also stood for the SRC.

Campus Drinker of the year is Rich Rouhana, the Lebanese gorilla, who claims that hijacking is thirsty work.

Most unsuccessful man of the year is John Burt, whose untiring efforts to get himself a haircut have all ended in dismal failure.

Keeping up with the times, I am, so there's no mini skirt award this year. Instead we discover that the maxi skirt is often worn by Dot Clark; of course a maxi is a maxi, but in Dot's case, there's more of it.

Finest Clag Plemkin this year has been won by the Institute for the Study of English in Africa, hotbed of Plemkinism in the Southern Hemisphere.

Which leads me on to announce that our very own Pseudo-Intellectual this year is Barry Brinton, whose fine words and flowery phrases have succeeded in fooling only himself and his ghost writer, who is believed to be a refrigeration maniac.

Biggest Fraud award goes to Roland Paver, who has finally confessed that he knew all along that he doesn't really look like Rock Hudson after all.

Then of course there is the Society award which goes to the Permissive Society.

At this point I might add that the Best Hoax was the devastatingly fiery motion which was passed at the beginning of the term, whereby the SRC was allowed to go back to the VC, DSO and Bar, to recap what they had said a few days previously. Yay for our forward-looking SRC.

Talking of crime, Campus Criminal 70 is Clive Keegan, the Kremlin Gremlin.

THEATRE REFUTES RHODEO

SIR, — In your issue of September 18, your student critic complains that the Speech and Drama Department is not giving the encouragement it should to student drama activities. He states that student companies hiring the Theatre "have to pay the same exorbitant rates as professional companies."

Firstly, may I make it clear that the Speech and Drama Department has nothing to do with hire charges and regulations for the Theatre, which are drawn up by the Theatre Management Committee on which there are student representatives.

Secondly, on the instruction of the Theatre Management Committee, I set out the rates of hire for the Rhodes Theatre, which are as follows:

Professional Bodies:

- (1) R30 for the first night, R25 for additional nights or for matinees.
- (2) Overtime charges for caretaker or cleaner; present rate 33c per hour.
- (3) Rehearsals and preparation time: R2 per hour or part thereof (plus fee paid to cleaner and electrician in attendance, if overtime).

Outside Amateur Bodies:

- (1) R16 for the first night, R12 for additional nights, R10 for matinees.
- (2) Overtime charges for caretaker or cleaner — 33c per hour.
- (3) Rehearsals and preparation time: R2 per hour or part thereof (plus fee paid to cleaner and electrician in

attendance, if overtime).

Internal organisers:

- (1) R10 for performances, including repeat performances and matinees.
- (2) R6 for rehearsals when the switchboard and spotlights are used; up to a maximum of 2 rehearsals; additional rehearsals of this kind R10.

LETTERS TO THE EDITOR

- (3) Up to a maximum of 2 free rehearsals when the switchboard and spotlights are not used; additional rehearsals of this kind R6.
- (4) There is also an overtime charge for a cleaner should he be in attendance, but preparation time as distinct

from rehearsals is free of charge to University users.

In all three scales in addition to the theatre hire charges there are charges for work done by a University electrician, who must be present on all occasions when the switchboard and spotlights are used. Note: these charges do not accrue to the Theatre, but are governed by Union rates.

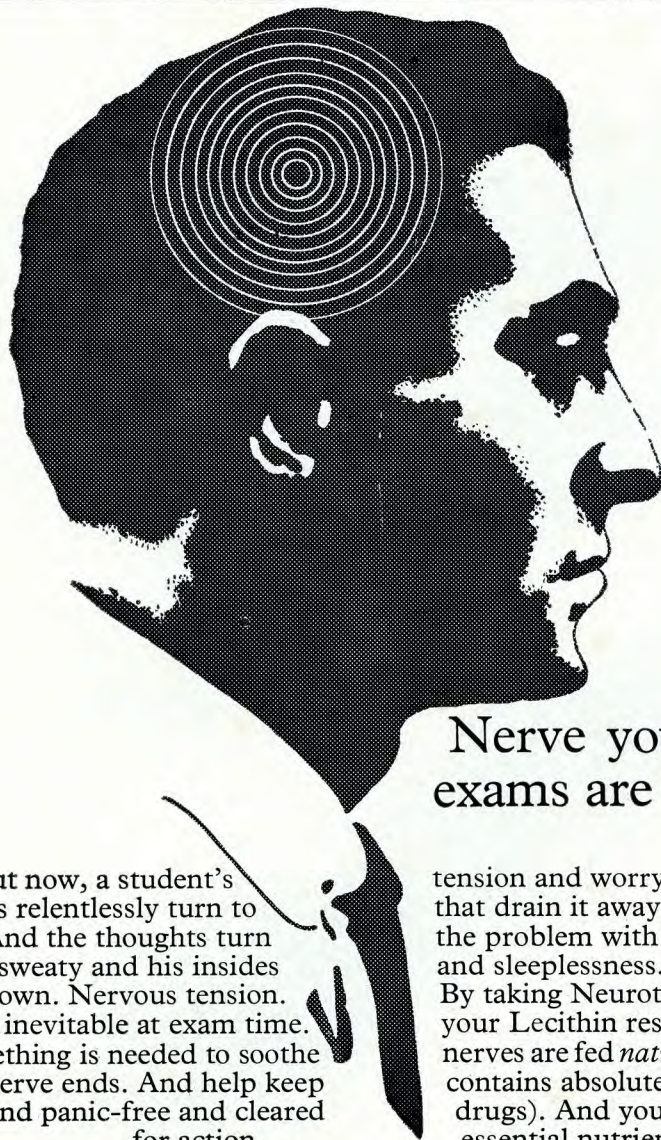
As a matter of interesting comparison, the hire charge for the Thom Theatre at Stellenbosch University is R60 per night, even to Drama students.

Thirdly, he complains of the high price of theatre seats. This is not a Theatre concern at all, let alone a Departmental one. The prices charged are decided by each individual lessee, professional or internal, and are simply implemented by the booking agents. This year the charge for CAPAB shows has been half price for students.

Miss M. E. H. Dickerson,
Theatre Director.

CHESS SOLUTION

CHESS SOLUTION: 1. Q-K6 ch., K-R1 (if . . . K-B1 2. Q-B7 mate) 2. N-B7ch, K-N1 (forced-) 3. N-R6 dbl. ch., K-R1 4. Q-N8ch, RxQ 5. N-B7 mate.



Nerve yourself. The exams are coming.

Round about now, a student's thoughts relentlessly turn to exams. And the thoughts turn his hands sweaty and his insides upside down. Nervous tension. It's inevitable at exam time. Something is needed to soothe fraying nerve ends. And help keep the mind panic-free and cleared for action.

That something is Neurotone. Because Neurotone contains Lecithin.

Your nervous system is 17% Lecithin. It's the vital food factor that surrounds your nerve fibres. Soothing them, nourishing them. But the very things you need Lecithin for most —



tension and worry — are the things that drain it away. Compounding the problem with irritability and sleeplessness. By taking Neurotone you replenish your Lecithin reservoir. Your nerves are fed *naturally* (Neurotone contains absolutely no addictive drugs). And you get other essential nutrients too.

Neurotone can't provide you with knowledge. But it can and will get your nerves into shape for the exams. Ask your nearest chemist for Neurotone. It might well be your pass word.

Neurotone
with Lecithin
nourishes nerves.

adverto 4840/9

Specialists in University
Text Books and Stationery

**The University
Publishers &
Booksellers**
(Pty.) Ltd.

Booksellers and Stationers

129 High St. Tel. 3549
GRAHAMSTOWN

STUDENTS

you don't have to put
your heads together about
prices

Shop at

CHECKERS

where everybody wins



THE MEANING OF WOMEN'S LIBERATION

YOUNG WOMEN, . . . you are, in my opinion, disgracefully ignorant. You have never made a discovery of any importance. You have never shaken an empire or led an army into battle. The plays of Shakespeare are not by you, and you have never introduced a barbarous race to the blessings of civilization. What is your excuse?" (Virginia Woolf: A room of one's own).

Women's liberation is not a new movement, but rather a rebirth of insurgency. It is the latest wave in the unfinished revolution waged by women in America throughout the ages of their oppression.

Women might indeed take pride in the history of their freedom struggle — if they knew about that history. That women (and men) are ignorant of the history of women's liberation movements is no accident.

"The women's liberation movement is real. And one of the top items on our agenda is a redefinition of who we are. Step one in that redefinition is that we aren't who the women's magazines say we are, or ought to be. And redefining ourselves and how we live — we're doing the defining this time — not the guys that sell shampoo and refrigeration (and make a little napalm on the side). Redefining ourselves is what liberation is about."

Susan Sutheim : The Subversion of Betty Crocker.

It is part of the whole fabric of oppression of women whose story has been rewritten into a bizarre comic opera of blue-stockings and suffragettes. The distortion of women's history has made women ashamed and afraid of being called unfemi-

nine and grotesque. This fear has kept women from voting their discontent and demanding their rights to a full and free life of their own.

History is not only collaborator in perpetuating the social myths which justify the continued subjugation of women. Psychiatry, for example, portrays women chiefly as sexual beings, suitable only for childbearing, and doomed to "frustration" if their lives are not given over wholly to "nurturance." These translations of the "common wisdom" into scientific law perpetuate the myth of the subservient role of women. A psychologist Naomi Wesstein emphasizes that such arguments are wrong: "There isn't the tiniest shred of evidence that these (psychiatric) fantasies of servitude and childish dependence have anything to do with woman's true potential."

Sociology is also guilty of translating the subservient social role of women into "scientific law." Sociologists argue that the role of women cannot change because the division of labour requires sex-role differentiation. In other words, what **HAS**

been, **MUST** be. Yet, when the sociologist happens to be a woman, different conclusions must be reached. Mrs. Alice Rossi, for example, argues: "There is no overt anti-feminism in our society (in 1964), not because sex equality has been achieved, but because there is practically no feminist spark left among American women. Young women seem increasingly uncommitted to anything beyond early marriage, motherhood and a suburban house."

Feminism became nonexistent during the affluent and politically conservative years following World War II. Just recall those grotesque Hollywood movies of the '50's: brilliant woman gives up all to marry Mr. Clean: a not very subtle variant on the happy themes of "a woman's place is in the home," "keep her barefoot and pregnant" and "a woman's brains are between her legs."

Why have women passively accepted the massive economic and social exploitation of their position in American life? It is because they are taught at home and at school that they are secondary to men, that their lives must be lived through their husbands, their futures experienced through their children.

Girls and women are taught to be socially irrelevant, passive, to hide their natural abilities, to fear self-expression, lest they be called a "castrating" woman. When people are taught that they are inferior, and when society demands that they act inferior, it is not surprising that they appear to be inferior.

Women's liberation as a movement is young, radical and politically experienced. Its goals and actions are far more militant than the moderate and matronly

"There is an almost exact parallel between the role of women and the role of black people in this society. Together they constitute the great maintenance force sustaining the White American male."

Beverly Jones: Towards a Female Liberation Movement (1968).

National Organization for Women (founded by Betty Friedan). While women's libera-

tion supports the struggle against occupational discrimination, its main thrust is against the institution of male chauvinism and the social and economic exploitation of all women.

"Helmer: Before all else you are a wife or a mother.

Nora: That I no longer believe. I believe that before all else I am a human being just as much as you are — or at least that I should try to become one."

Henrik Ibsen: A Doll's House (1879).

The women's movement is a product of the experience of many hundreds of young women in the civil rights movement and in the urban white organizing undertaken by white, radical youth after the collapse of the civil rights movement. Young women and girls risked their lives in the struggle to create a just and humane society. They were beaten in demonstrations, they were arrested, and they were often sexually mistreated. They served time in jail, staffed the freedom houses, cranked the memiograph machines, washed the dishes, loved the men, and cared for the children. Only to discover themselves absent from the steering committees, silent during meetings, and ridiculed when they protested that they worked and risked their lives in organizations in which they had little power to make decisions. The young women learned that in a freedom struggle, they were not free.

Out of this contradiction, the women's liberation movement was born. At first, women asked only that they be permitted to participate in "participatory" democracy. This very reasonable and just request was laughed down by the young men, and so women learned at last just what male chauvinism must mean for their movement. The best thing that ever happened to potential white radicals in civil rights happened when they got thrown out by SNCC (Students' Non-violent Coordinating Committee) and were forced to face their own oppression in their own world.

The young women's liberation movement (with groups in every major city in the United States and Canada) has learned from the struggle for equality for black people. It has learned to distrust legal "solutions" and to

be militant. Its political analysis rests upon the assertion that "there is an almost exact parallel between the role of women and role of black people."

Institutionalized male chauvinism, like institutionalized white racism, is a social and political problem; it will only be solved through social and political change. American society has taught young women that the only way the oppressed people of this society can gain their rights and their freedom is to fight for them. Women's liberation is committed to this struggle.

Women's liberation cries out for human freedom, for the right of every individual to create his or her own life and to develop fully his or her potential. To seek freedom forces us to oppose oppression of all people, black and white and female.

"One man's liberation is another woman's bondage. Hopefully our personal liberation from sexual-identity bondages will be the instruments for liberating others from the bondages of hunger, death, poverty and the sheer right to survival."

The women's movement is based on a simple truth: we cannot set others free if we are not ourselves free. As women struggle against their fear of being inferior, as they seek ways of life that will truly permit them to be "before all else a human being" they increasingly discover themselves forced to take a militant stance, forced to accept the harsh truth that women's freedom will only be possible in a radically transformed society.

"The Women's liberation movement is real. And one of the top items on our agenda is a redefinition of who we are. Step one in that redefinition is that we aren't who the women's magazines say we are, or ought to be. And redefining ourselves and how we live — we're doing the defining this time — not the guys that sell shampoo and refrigeration (and make a little napalm on the side).

Redefining ourselves is what liberation is about."

Susan Sutheim: The Subversion of Betty Crocker.



RHODEO

OCTOBER 8th 1970

More violence awaits U.S.

A NATION DRIVEN to use the weapons of war upon its youth is a nation on the edge of chaos. A nation that has lost the allegiance of part of its youth is a nation that has lost part of its future. A nation whose young have become intolerant of diversity, intolerant of the rest of its citizenry and intolerant of all traditional values simply because they are traditional, has no generation worthy or capable of assuming leadership in the years to come."

From the report of the President's Commission on Campus Unrest, made public on September 25.

As the new academic year begins, neither the militant student radicals nor the university administrators are prepared to say just what the prospects for peace are on the campi of the United States. Both camps seem to be preparing themselves for more of the same sort of clashes that have disrupted academic life — and taken a tragic toll of human life — over the past years. Perhaps the strongest single feeling they share is fear. The failure of all concerned to lessen this "balance of terror" has led to an escalation of violence that has sometimes made American universities resemble a miniature Indochina.

Dozens of students have been killed or wounded by police in recent years in Greece, Czechoslovakia, Spain, France and elsewhere. Perhaps because of television coverage, the slaying of four students on the Ohio campus by National Guardsmen made more impression on an apathetic world.

Radical students have for too long been taunted by the irresponsible sneers and stupid remarks made by President Nixon and his right-wing side-kick, Spiro T. Agnew. Somebody once said: "Students are niggers". This may well be true, for it appears that to have long hair means to be branded as an "Honorary Negro" among conservative circles.

Some American students, it is true, have played into their enemies' hands by failing to control excessive violence and arson. But this in no way justifies right-wing jeers or disproves students' criticism of American involvement in South-East Asia. For as long as the United States continues to prop up and aid what the late Senator Robert Kennedy called "corrupt ruling cliques devoid of social purposes", her youth will continue to register its dissent in whatever manner possible.

Mr. Nixon would do his country, and all of mankind a favour, were he to read these words in the official history of the South African War: "Good-bye, Dolly Gray":

"The imposition of imperial power requires the use of ever more force. It was a lesson which the American War of Independence should have taught, but did not."

TWO GIANTS TEAM UP

TO BRING YOU

A

WINNER



**Saambou
National Building
Society**

Head Office: 13 Church Square, Pretoria.

Represented by branches and agencies throughout the country.

THE AFRICAN

THE SECOND INSTALMENT OF THE
PAPER PREPARED BY MRS. R. N.
ROBB, CHAIRMAN OF THE CAPE
WESTERN REGION OF THE BLACK
SASH, AND DIRECTOR OF THE
ATHLONE ADVICE OFFICE.

EDUCATION is an enormous subject which I shall deal with briefly, but it is obvious that the Bantu Education system while succeeding in having more African children in school than ever before, is not producing enough adequately trained people because most of the children do not go beyond Standard II.

Although about 85 per cent of African children in the 7-14 age-group are attending primary school at any one time, just over half these reach Standard II. About one quarter reach Standard VI and only one-tenth go on to post-primary schools. The total number writing matriculation in the Homelands in 1966 was 1 332 of whom just under half (640) passed. In the whole Republic, 1941 wrote, 682 obtained a university entrance pass, 380 a school leaving certificate, and 870 failed. In the Transkei, 334 wrote, 90 obtained a university pass (only one in the first class) and 147 failed. With such small number in matriculation passes it is easy to see why the total number of students in the three African universities, Fort Hare, Ngeye and Turfloop, is only 3 911, while the number of white students in eleven universities is 68 549.

Even the thirteen trade schools in the reserves, two of them in the Transkei, require Standard VI or Standard VIII for electrical courses, as entry, and although 1 529 boys were enrolled in these in 1968, only 313 qualified at the end of the previous year. A technical college has just opened in Umtata in the Transkei. None of these training schemes can succeed until an adequate supply of suitably educated students is assured. Although the sky is the limit as far as Africans in the Homelands are concerned, until compulsory free education, books and stationery are achieved for all Africans, their progress towards the sky will continue to be excruciatingly slow. Although each Territorial Authority is to have its own Education Department, which will be responsible for the construction and maintenance of school buildings, the provision of school furniture, books and other teaching aids, the employment and salaries of teachers, the control of school boards, the existing Central Bantu Education Department will prescribe syllabuses, determine educational methods, control inspectors, give indirect professional guidance to teachers, administer examination and issue certificates. Possibly this is because one of the first Acts passed by the Transkei government was one providing that English be the medium used in their schools, and that the Cape Provincial Syllabus be used rather than that of the Bantu Education Department.

POLITICAL RIGHTS

All Africans over 21 are to have political and civil rights in

their own homelands, although 60 per cent of them are not domiciled there — they have none in the rest of South Africa even if they have been born and lived all their life in an urban area. The only Homeland where citizens have exercised their vote is the Transkei, where there have been two elections for 45 elected members of the Legislative Assembly. An effort is being made to separate urban Africans into their ethnic groups as far as housing and schooling is concerned, and to foster an increasingly strong link between

"There is not one starving Bantu in South Africa . . . The National Party would not allow a Bantu to starve".

**Mr. M. C. Botha,
Minister of Bantut Admin-
istration and Development**

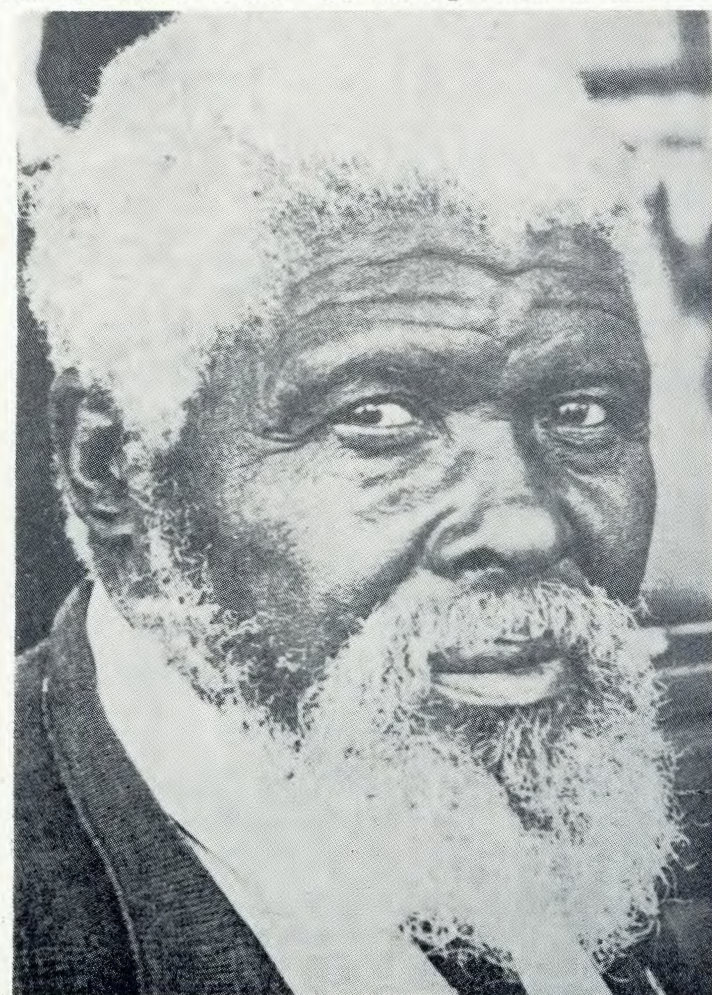
these groups and their Homeland. Under the Bantu Citizenship Act passed in February 1970, every African is a citizen of one or other Homeland.

Although Africans in the Homelands can move freely they cannot live wherever they like. If their own homelands although a township in the Homeland is in the area of jurisdiction of a Chief or Headman, only members of that tribe concerned may be occupiers of land or premises except with special permission from the Bantu Affairs Com-

missioner. The Minister decides for what national unit the township is established and only members of this unit may occupy fixed property there. No one may occupy a residential site in a township in a Bantu area unless he relinquishes any residential right he may hold elsewhere, including right to arable allotments in scheduled areas or on Trust land. Building sites may only be allowed to heads of families including woman heads, providing they are fit and proper persons to reside in the township. Bona fide relatives may live with the head of the house, but a visitor may only remain for thirty days without permission, and must thereafter apply for a lodger's permit and satisfy the superintendency that he is a fit and proper person to have one. Thus even in their own Homelands Africans are not free to live where they wish. However, they may purchase sites or houses in the townships in the Homelands which they cannot do in urban townships, though no one may occupy more than one site on which one house may be built.

LAND TENURE

In spite of the fact that in 1955 the Tomlinson Commission urged that Africans be classified into full-time farmers and those who earn their livings by other means, and that the landholding should be adequate in



IN SOUTH AFRICAN SOCIETY

size to support a family, and that Africans should be able to obtain freehold title to farms, the Government has refused to alter the communal system of land tenure as it "would undermine the whole tribal structure". Instead, the people are being persuaded to move from their scattered homesteads to demarcated residential areas, arable plots are concentrated in the most suitable areas, and communal grazing areas are divided into camps to enable rotational grazing to be practised. All those who previously had rights are given arable plots of equal size which may, in crowded areas, be one quarter of an economic unit. Freehold tenure is not being granted at present as the whole land situation is in a state of flux. Sons may inherit their father's plot provided he has tended it well — failure to do so results in the loss of the plot. A great deal has been done to improve agriculture in the Homelands but until more people can be moved off the land and work is found elsewhere, African farmers will not be able to make a living off the land and will be forced to work as migrant labourers in order to augment their income.

RESETTLEMENT VILLAGES

Before leaving the Africans in the Homelands, I must refer briefly to the resettlement villages which have been established in most Homelands excluding the Transkei. These are townships where displaced Africans are sent when they are endorsed out of the white urban areas, when they leave white-owned farms, and when they have no other place to live or are too old and disabled to work. Such places are Sada, Ililigi, and Mnxesha in the Ciskei. There are other settlements to which whole communities are moved when a Black Spot is cleared, such as Limehill in Natal and Mosgat in the Western Transvaal. Details of all these can be found in the excellent book "Discarded People" by Cosmos Desmond. These are most depressing places with an unnatural population of the very old, the disabled, widows, unmarried mothers, and hundreds of young children. Apart from building the townships, there is no work available, so that the majority of the residents are living on government charity — basic food, rations, rent waived or reduced — and at the most doing relief work for a wage of 20 cents a day. The children in these villages are growing up in a most unhealthy atmosphere — in families with no male head in which nobody works — and are encouraged to steal wood and food from the nearby farmers. The only future for the male children is to be migrant workers as soon as they are 18! The girls are most unlikely to find any work at all unless they can afford to be trained as teachers or nurses. Schools are being provided, conditions are slowly improving and a brick works has been established at Sada, but many of the resettlement villages have no economic foundation and are areas of shocking poverty and distress.

AFRICANS FROM WHITE AREAS

Then there are those Africans born on white-owned farms, or in locations in white rural towns. They too, in future, will only be allowed to go into an urban area on a maximum of one year's contract and will never earn the right to live anywhere permanently. Such men can get per-

mission to spend short holidays with their parents who live on white farms, but neither the farmer nor the government will allow them to remain on the farm permanently or to have their wife and family there. Such a man can, of course, get work either on the farm where he is born or another farm — it is very easy to do that and farmers may engage farm labourers and then register the contract at the local magistrate's office, for they do not have to get permission to employ an African. This does not apply to the Western Cape — I am talking of the rural areas in the rest of South Africa. It is often said that Pass Laws — Influx Control — were designed to keep farmers supplied with cheap labour, this may or may not be so, but it is almost impossible for a man born on a farm to do other than work as a farm labourer. In the good old days the sons of farm labourers worked in urban areas until they qualified under Section 10 (1) of the Urban Areas Act to have their families to live with them. Now they can never earn that right. Africans who leave a job on a farm may go to another farm, or else they can be sent to their Homeland if they have any ties there. They are subject to influx control regulations, but these are not usually nearly so tightly enforced in rural areas.

AFRICANS IN URBAN AREAS

The third class of Africans are those living in urban areas. These Africans are controlled by all the laws of the land which effect whites, and by:

- The Urban Areas Act 25/1945 as amended,

- The Regulations that are regularly proclaimed under this Act,

- The Bantu Labour Act 67/1964 as amended,

- The Bantu Labour Regulations that are regularly proclaimed under this Act,

- The Bantu Labour Act 67/1964 as amended,

- The Bantu Labour Regulations as regularly proclaimed under it.

- The Group Areas Act which affects all population groups,

- The Prevention of Illegal Squatting Act 52/1951.

The most important of these is the Urban Areas Act of 1923 which concerns segregation of African Accommodation and registration of contracts. Native Advisory Boards and Revenue Accounts. It was amended in 1930, 1937 and consolidated in 1945, but the important thing to remember is that:

- (1) It was only enforced in areas where the urban authorities asked for the Governor General to proclaim the areas as one in which it would apply. It could be applied to refuse entry of Africans other than those in employment or seeking employment, and bona fide visitors.

- (2) It restricted the entry of Africans and the time during which they could look for work, and evict them if they failed to find work. Women's work contracts did not have to be registered. Some areas, such as Port Elizabeth, never applied to have their areas proclaimed so that the Urban Areas Act did not apply there. Africans were free to come and go as they wished until 1952.

Section 10 of the Urban Areas Act was not in the Act as consolidated in 1945 — it was brought in to the Act under the Native Laws Amendment Act 54/1952 by the Nationalist Government. This is fascinating because it was the Nationalists who

gave the Africans right of permanent residence in urban areas — the very rights they have succeeded in denying them during the recent session of Parliament. The Native Laws Amendment Act also made the Urban Areas Act compulsory in all areas.

Dr. Koornhof has written to the president of the National African Chamber of Commerce saying it must disband and divide according to ethnic groupings.

The letter, which was received with dismay, said that Zulus must form their own Chamber of Commerce, which meant that all races would be affected.

Dr. Koornhof was replying to a memorandum presented by the National African Chamber of Commerce executive committee when it applied to the Government for recognition.

— Rand Daily Mail.
May 13, 1970.

SECTION 10

The famous section 10 (1) is the crux of influx control and the only section which need concern us here. It has been amended several times. Under it no African may remain more than 72 hours in a prescribed area unless he produces proof in the manner prescribed that he has

- (a) since birth, resided continuously in such an area,
- (a) since birth, resided continuously in such area for one employer for a period of not less than ten years or has lawfully resided continuously in such area for a period of not less than 15 years and has thereafter continued to reside in such area and has not employed outside such area and has not during either period been sentenced to a fine exceeding R100 or a period of imprisonment exceeding six months,

- (c) such Bantu is the wife, unmarried daughter, or son under the age at which he would become liable for payment of General tax, i.e. 18, of any Bantu mentioned in paragraph (a) or (b) of this subsection and after lawful entry into such prescribed areas ordinarily resides with that Bantu in such areas.

I have dealt with this section in full because it is much in the news at present — the Government has already drafted a Bill which removes these rights from Africans. In future no more will qualify even if they are already permanently resident in an urban area. This means that children born before this act is promulgated will qualify but younger ones won't. At present an African born in a prescribed area who qualifies under Section 10 (1) (a) or (b) and who can produce proof of it, is entitled to be housed on a family basis if he is:

- a) a he and not a she.
- b) over 21.
- c) in regular employment or licensed to carry on a lawful occupation.
- d) is a fit and proper person in the opinion of the Location Manager to live in a Bantu Residential area.
- e) if his wife is domiciled within area.
- f) if he is free of infectious disease.
- g) is not a foreign African.

Nine conditions must be fulfilled before an African may be granted a house or a site but there are 14 ways in which he can lose this right including:

- 1) Being unemployed for more than 30 days without Doctors

Certificate.

- 2) Rent not paid by 7th of month in advance.

- 3) Keeping chickens, altering the house without permission.

- 4) If he works in another area for more than Thirty days unless he is in the course of his regular employment.

- 5) If he leaves the area for more than 30 days.

- 6) If his wife and children go away for any length of time.

It is important to realise that if he loses his house for any reason he will not be given another. He might be permitted to lodge with another family but if he has a wife and five children and furniture he will find it hard to find accommodation.

A second valuable right of a qualified man is to change his employment. As you know an employer has to have permission to employ an African at all as well as a specific African. In the Western Cape the employer has to have a permit from the Labour Department to employ an African and this is only given when there is no coloured applicant available.

Then he has to get permission from the Bantu Labour Officer to employ a specific African. Every African, too, has to have written permission. An unqualified man or woman, on losing his employment has no right to remain in the area, no right to change his job and in the Western Cape today is never allowed to do so. So if such a man has worked 14 years and ten months in one area or nine years and 11 months in one job and leaves the job for any reason he is endorsed out and has to leave the area and return to his homeland. If he has a wife and children they too must go with him either (a) to the place where he was born or (b) to a place where he has relatives, however distant or (c) to a resettlement camp where a house will be allotted to him and he will have to find work as a migrant worker on one year contracts in any one area where he can find employment, for the rest of his life.

I cannot leave the urban African without mentioning the shocking fact that in Langa alone, there are well over 200 000 so called bachelors living in single quarters — 25 000 in the three townships of Cape Town. This is the other side of the migrant labour story. Many of them — the last figure was 68 per cent — are married — many of them have lived in these quarters all their married life, going home for a few weeks a year or a few months every few years. Wives of qualified men can get permission to visit their husbands — but not to live in the single quarters — they must find lodgings elsewhere and the husband usually sleeps with his wife in the lodgings but has to continue to pay rent in the single quarters.

In Soweto, 1966, there were 800 000 such "Bachelors" and you don't need one to tell you that this enforced herding together of males leads to homosexuality, a great deal of illegitimacy, all sorts of crime and is a perfect breeding ground for all types of agitation — political included. While you have migrant labour you must have single quarters. The policy of migrant labour has been condemned by all churches especially the Dutch Reformed Church which called it a cancer in our midst, by economists, sociologists, politicians and yet the policy is steadily extended, year

by year.

So the African in South African society is a work-unit with no civil or political rights and not much security in 87 per cent of his country — suffered because he is vitally necessary to the development of the country but feared because he is so numerous. In 13 per cent of South Africa he has far more freedom to develop to his full capacity, but no money with which to do it. The Homelands are becoming more and more overcrowded — there is not enough land for more than about one-third of the population to farm, there is not enough employment for the rest, let alone for the thousands being endorsed out of the urban areas and moved from Black Spots and white farms. African affairs have been practically separated from those of other groups.

My dream is that one day the Homelands will be fully developed and independent, and that their citizens will not need to work as migrants in order to live, and that white South Africa will go down on bended knees and offer fair wages and other incentives to try to persuade Africans to work in white South Africa once more... and then I woke up and realised that never would this be allowed to happen. During the 1968 session the Transkeian Legislative assembly passed a motion that the Republican Government be approached to do everything in its power to prepare the Transkei for independence in the shortest possible time. This was the reply given by the Republic's Minister of Bantu Administration and Development: "The road to full independence is a long and difficult one. Before any people could aspire to it certain pre-requisites have to be fulfilled.

- a) considerable administrative experience in the management and control of government departments.

- b) be deep-rooted, reliability in all actions, particularly in the control of finance and budgeting.

- c) integrity of purpose in public affairs from the highest to the lowest official.

- d) a democratic way of life and sense of complete responsibility.

- e) the control and management of all fields of administration by its own citizens and not on a large scale by citizens of another country because there were not enough local men qualified to do the work.

- f) economic development and the provision of jobs for its own people by its own government and

A Police Constable, Karel Willem Pieter van Rooyen, 19, yesterday told a Pretoria Magistrate's Court that it used to be a hobby of his to assault Africans. "But I have given that up now", he added.
— Rand Daily Mail.

- g) a firm desire for peaceful co-existence. A nation that wished to govern itself independently must show by word and deed, that it was prepared to live in peace with its own people and with other people or nations, especially its neighbours.

If South Africa has not achieved these pre-requisites in 300 years what hope is there that any of the Bantustans will ever achieve their independence.

After Nasser . . .

THINGS ARE GOING to be different after President Gamal Abdel Nasser's sudden death last week. Very different.

Both in Egypt and the world scene, Nasser played a distinct role which could not be dismissed or ignored, however much one disagreed with his policies and his actions. Nasser was also one of the few permanently dominant leaders in Africa.

Ever since 1952 when the army took over in Egypt, but particularly from 1956 when Nasser himself seized power, the Egyptian Government has always tried to take a lead — and often succeeded. This was shown at the 1956 Bandung Conference which was the first move towards the establishment of a third world group in international politics.

Throughout Nasser's rule, Egypt was prominent in the anticolonial movement, often giving material assistance to political groups which aimed at destroying minority control over their countries.

It was at Cairo that the preparations for the first conference of nonaligned states in Belgrade were made. Not only did Nasser push his concepts of nonalignment and positive neutrality, but he also made positive contributions to these conferences, doing what he could to get them off the ground.

In Africa, perhaps, the Nasser brand of politics was most obvious. The second conference of the heads of Government of the independ-

ent African states was held at Cairo. For geographical and racial reasons it might have been expected that the Arab states in Africa, and the countries south of the Sahara would have split into two groups. But Nasser, together with Nkrumah and Sekou Touré ensured that this did not happen at that first conference.

Shortly after it, the independent African states split into two groups — the "radical" Cassablanca group and the "moderate" Monrovia group. Originally the Monrovia group looked as though it would consist merely of the former French African states, but its base was widened to include a number of other states which straddled both the Sahara and the former colonial areas. In reaction to this, the "radical" states, consisting mainly of Ghana, Guinea, Mali, Egypt and Morocco, formed the Cassablanca group, which again had interests which straddled the Sahara and the former colonial areas.

So, while always a "radical", Nasser made sure that his political actions in Africa were not based on racial or geographical grounds, but on ideological reasons. Throughout his rule, whether in the Organisation for African Unity or the United Nations, he consistently adopted socialist policies in a manner which bore the Nasser mark.

In his own country, a Nasser-dominated power structure was built up. All possible rivals to his rule were quietly re-

moved from office (a factor which will make the choice of his successor incredibly difficult), and, all opposition was eliminated (even the Communist Party was banned) to such an extent that one wonders whether he would have been able to survive such a lack of articulation of interests if there had not been an Arab/Israeli war, which gave all Egyptians a common enemy.

Now that he is gone, what is likely to happen? The most immediate problem will, of course, be the choice of a successor — a choice which has to be ratified by a two-thirds majority of the National Assembly and a majority of the electorate at a referendum.

And there is no obvious successor. Anwar Sadat, his Vice-President, was one of the few leaders who survived with Nasser from 1952, mainly because he was never a serious rival to Nasser. Sadat is constitutionally acting-President until such time as a new President is chosen. In such a position, it is possible that Sadat may succeed Nasser from amongst some of the other contenders. But he is unlikely to be strong enough to hold the country together for very long . . .

In fact, whoever is chosen is going to have tremendous difficulties trying to take over the Nasser machine. Besides maintaining unity over the only political party, the Arab Socialist Union, numerous interest groups which were suppressed during the Nasser

era will no doubt attempt to establish themselves again. Not only that, but there is also the Israeli war to resolve. Any attempts at peace moves which Nasser might have been able to push through the party and people, will be much more difficult for a new leader.

It would seem, then, that Egypt is likely to experience a number of problems in choosing a successor — and for that successor to establish his authority over the country.

Because of the nature of the military links with Soviet Russia, it would seem that for the immediate future, Egypt and Russia will maintain the close links carefully built up by Nasser and Kosygin, although it is by no means certain that this will remain the case in the long term. Much of the ideological direction of the Egyptian Government was given by Nasser; his successor as well as the various interest groups which will try to establish themselves may well guide Egypt back into greater acceptance in the West. Much of this conjecture will depend on the outcome of Arab/Israeli peace talks and the future arms sales to Israel.

In Africa, the days of the old "radicals" is slowly grinding to an end. Nkrumah was removed by an army coup and is today heavily discredited. Keita of Mali lost power to a right-wing armed coup. Nasser is dead. Morocco has lost its radical leanings. And Sekou Touré is reportedly virtually locked up in his palace in fear of assassination attempts, al-

though he has been considerably more successful in promoting socialism in Guinea than the other members of the old Casablanca powers. It would seem that the old groupings will at last die away.

More important, though, is the absence of a Nasser bridging the Arab/African gap. It is conceivable that without him this split may widen somewhat — to the detriment of the OAU and any other unity moves in Africa.

What will happen in the Arab/Israeli war is anyone's guess, but I suggest that peace will become more unlikely now that Nasser is gone. He was probably the only Arab leader who, in the immediate future, could have come to terms with Israel without facing too big a reaction in his home country.

Without Nasser, the future of Egypt and the Arab world in general looks bleak indeed.

Although I am far from convinced that the political machine established and maintained by Nasser was a stable or desirable one, the following remark by a diehard enemy, a member of the Israeli cabinet, indicates that things are going to be very different now that he is dead.

Mr. Shimon Peres, Minister of Posts and Telegraphs, said he mourned President Nasser's death "because he was the only person with whom we thought we could make peace".

Yes, things are going to be different.

Barry Streek

ARTS

What about the students?

"Rhodes University 1904-1970": R. F. Currey (Rustica Press, Wynberg) R3.50.

DR. CURREY'S book purports to be a history of Rhodes University. A better title for it might be "The Rhodes University Establishment 1904-1970".

The spirit of the work can be gauged from a sentence in the brochure advertising the book. "All aspects of the University's life", states the brochure, "INCLUDING THE PART PLAYED IN IT BY STUDENTS (my capitals) are dealt with". The writer of the brochure shows profound recognition of the fundamental fact that students do actually play a part in the life of a university, but one must have one's doubts whether he (or she) has read Dr. Currey's book, for the book's coverage of student affairs is not only thin and inadequate, but also tainted by the author's condescending attitude towards students.

SARCASM

It is not until page 73 that the reader is informed that Rhodes does have an SRC and the first mention of a Student Body meeting comes on page 95. While there is considerable detail written about the formation of

the Council and the Senate, the power struggles within these bodies, their financial difficulties and their administrative activities, there is very little serious analysis of SRC affairs. The author does mention the SRC's mismanagement of "Kaif" in its earlier years and uses this as a means to make a sarcastic dig at the Student Power Movement: "Champions of Students Rights take note!" he remarks in parentheses. This is petty to the extreme, but the author's assertion of a personal viewpoint amidst all the rather dry factual reporting is at least refreshing.

The patronising attitude of the writer is at times sickening. He accuses SRC members of taking themselves too seriously. This is probably true, but where is the evidence to back the statement and cannot the same be said about senators? He finds the SRC minutes "enlivening and heartening reading", i.e. many of these boys are jolly good chaps, but don't take them too seriously. But this is at least evidence that the author has actually read the SRC minutes, because the generally thin coverage of Student

Affairs does provide the reader with some doubts as to whether he has...

MATERIALIST

The book deals mainly with Establishment affairs and the material growth of the University. The influx of new professors, the construction of new buildings, financial matters and the university's relations with the Government, Fort Hare and Port Elizabeth seem to be the author's main concerns.

Of course, nasty things have happened in the history of Rhodes. A lecturer once brought a legal action against the university, holding that he had suffered defamation at the hands of the

Dr. Currey does occasionally delve into questions of politics and race. There is mention of the Senate's refusal to admit an Indian to the university in 1933, but no comment is passed by the author. On the other hand he praises the Senate's "honourable and courageous stand for principle" when it resolved in 1947 to allow the admission of non-European students. A more critical writer might have pointed out that this decision was rather late in the day, coming 43 years after Rhodes' foundation.

SMUTS

A surprising amount of coverage is given to the controversy surrounding the inauguration of the Smuts system in 1955. But in an effort to maintain his picture of Rhodes being a happy academic community the author remarks, "the new system has become firmly established and no one today would wish to see it altered." This is blatantly inaccurate and reflects the writer's ignorance of current student opinion.

Dr. Currey himself was a student at Rhodes during the early

years of the college, and he is at his best when writing about the characters and life at Rhodes during these years. He is also aware of the teething troubles the college had to go through: "in the early days of the life of a university or university college there is inevitably a period when everything seems to be an extension of the life of school." This is probably true, but Dr. Currey fails to see that this "period" at Rhodes has lasted already for sixty-six years and is likely to last for another twenty, given the present set-up.

The book is written essentially for Old Rhodians who can remember the days of Lord, Dingemans, Matthews and Cory. And it is written for those at the top of the university hierarchy who have been closely involved in the affairs of the Establishment. It shows little insight into educational problems of an academic nature and it glosses over the more fundamental issues facing a university which has to function in the South African situation. For the student it will be of little interest.

W.R.

ARTS

NEWS

Theatre

THE touring German theatre group, Die Fähre (The Ferry), will visit Grahamstown on October 12, to give a performance of Friedrich Dürrenmatt's "Die Physiker" in the Rhodes Theatre.

The tour's main subsidy comes from the Goethe Institute in Munich, and subsidies have also been given by the South West Africa Performing Arts Council (the group is playing in South Africa and South West Africa under the patronage of the German ambassador as part of the South African - German Cultural Agreement) and the Department of Cultural Affairs.

Die Fähre was formed as an extension of the Brücke theatre in Germany, and its director is the German producer-actor, Heinz Schimmelpfennig. Members of Die Fähre come from the major German theatres; this tour is their first as a group.

The plays they are doing are Martin Walser's "Zimmerschlacht," von Kleist's "Der zerbrochene Krug", and Dürrenmatt's "Die Physiker". The latter,

to be produced in Grahamstown, was first performed in Zurich in 1962; a satirical comedy, it has also been done in translation by CAPAB.

Film

THE FILM SOCIETY is presenting its last film for the year, tonight at 8.00 p.m., in the GLT.

The film, "The Passion of St. Joan", was made in 1927, by Carl Dreyer. It is a silent film, dealing with the trial of St. Joan, and is shot in utmost simplicity — one blank room, which serves as church, court room and prison cell. Although the technique used is very simple, each frame can be considered a masterpiece in its own right.

The film gains a starkness of impact through its being silent, and it would in fact lose a great deal of its effect with sound.

Ballet

TOWARDS THE END of the month, CAPAB Ballet will be bringing the well-known "Coppelia" to the Rhodes Theatre. This has been, relatively speaking, a bumper year for Grahamstown ballet lovers; earlier this year we saw the three works which went to form part of the 1970 Settlers' Festival, while this time we will see a full-length ballet.

BLUES CONCERT HINTS AT NEW VALUES

WHEN I SAW "HAIR" in London earlier this year, I was at different times holding my sides with laughter, deeply moved, made alarmingly aware of some of the more sordid and inverted aspects of 20th Century living, and often inclined to feel suicidal at the thought that this was in a way representative and indicative of what the world is coming to. In parts there was an atmosphere of valuelessness — it seemed as if youth's search for a replacement of values was resulting in a total lack of values, be they good or bad.

When I was at the Blues Session in the Great Hall the other night, most of these feelings flowed back into my mind.

To my mind, looking back, pop music reached its peak with Sgt. Pepper; since then the ark seems to have become increasingly overloaded, and commercialism has mixed with "permissiveness" to create something which can surely only be an acquired taste.

INVOLVED

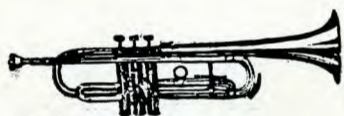
Not being particularly involved with blues or underground music I found it, frankly, difficult to appreciate the conglomerations of sound and noise that issued forth from the stage. Perhaps one has to be high to appreciate the music that we were provided with, but for me (not being high) a lot of the noise tended to flow over my head. But I was fascinated by the swirl of noise, the kaleidoscope effects of the loud sounds, where one instrument was barely distinct from another, and where the so-called vocals did not register at all.

It was as if nobody really knew where they were going, as if the others in the groups didn't matter to anyone else; maybe this was where an element of showmanship was creeping in — in the way each one was doing his own thing, creating an impression on the audience, always in a welter of unco-ordination that was not really pleasing on the eye. The strange prancing of some of them seem to have fitted in with the mood of the music, where nothing seems really to have mattered.

Fitting in with this was the drumming solo, which was quite definitely the highlight of the evening. The drummer gave a tremendous, electrifying performance, and bearing in mind that the drum was one of the most basic, primitive means of communication, I felt this primitiveness surging through the packed hall, especially when he threw away his sticks, and beat his drum with his bare hands. Perhaps this was the only true communication in the whole session, this elementary music. Maybe this is a reversion to the jungle, this present-day music, epitomised by the drum solo.

Which leads me back to the point I made earlier; if the music we heard is indicative of the moods of present day youth, as shown by the growing popularity of this music, then maybe we are throwing away the stale establishment, and replacing it with retrogression. But then maybe Rousseau had a point when he advocated a return to nature.

P.T.



SPORTS AWARD

WITH THE SPORTSMAN of the Year Award coming up in the near future, we must look around us for the person to receive this most coveted award. With many prominent sportsmen on the campus this year, it will be a difficult choice.

I feel the award will come to one of the following:

Ray Carlson, who captained the Rhodes First Rugby Team, and the Border Team, as well

as being a reserve for the S.A. Country Districts.

Rob Pennefather, who played for both Rhodes First Team and Border at Centre; Garth Eagle, who played for both Protea and Eastern Province Squash;

N. de Jager, who ran for E. P. as well as being Rhodes Athletics Team;

A. Andre, who played Protea Soccer;

N. Hodder, who has done extremely well at Athletics.

WOMEN:

N. Dickson, who swam for Proteas;

M. Birks and A. de Villiers, who both played Protea Hockey;

P. Going, who is in the Rhodes Cross-Country Team.

Baseball at Rhodes

THE FIRST MATCH that Rhodes Baseball Team played in East London was against Eagles. The Coach, Mr. Alberts stated that it was a young side which had much potential. They lost 12-0 through a lack of experience rather than through a lack of merit.

For Rhodes Bower pitched well in his first game of baseball. The best batters for Rhodes were Searle, Bower, Coates, Searle, Keavy and Galloway excelled in their fielding while T. Kyriacos caught well.

The first home game will be played on the King field on October 24. Mr. Alberts intends asking either the Mayor or Dr. Hyslop to pitch down the first ball, as this is the first time baseball will ever have been played at Rhodes.

First team cricket loss

RHODES 1 played its first Super league match against P.E. A on a Saturday and Sunday.

On a fairly slow wicket Rhodes batted first and were all out for 157. Nethercott (55) Davidson (29) and Winchester (30) were the main scorers. Biggs and Schmidt were the best bowlers taking 4 for 44 and 3 for 21 respectively.

At the end of the first day P.E. A were 80 without loss.

There is a move afoot

It is unmistakable that Rhodes will gradually move all sporting activities over to Border. This was made quite clear in the Sports Officers Report of June/July.

At the moment Rugby and Baseball are the only two sports affiliated to Border. A local newspaper report mentioned that swimming and water-polo would be next, but Mr. Alberts, the Sports Officer, said "We will definitely not be making a move this year."

There has been a rumour that Rhodes Athletics will be running in Border vests next year, but this has also been squashed.

Struben win basketball in extra-time

ON Sunday Struben and Botha played for the Alberts Inter House Basketball Cup. This is the first time this has been played.

In a tense first game Botha the outsiders, completely outplayed Struben in the first half leading 6-2. D. Prior for Botha played well in this half.

The second half produced more constructive basketball but players on both sides were guilty of some robust play, otherwise the game was very clean. Struben came back into the game. Both sides missed numerous shots and with 10 seconds to go of normal time the score was 20-20 when M. Urry was fouled. He missed both free shots and the full

time score remained at 20-20.

In the 5-minutes of extra time, Struben outplayed Botha whose defence had deteriorated. Struben ran out winners 25-21. Main scorers for Botha were: D. Prior (5), C. Date Chong (2) and for Struben: K. Soon Shong (4) W. Weedmon (4).

After the game, Mr. D. V. Coghlan, President of the Sports Union, presented the cup to K. Soon Shong, captain of Struben.

NEW RUGBY SYSTEM

THE whole system of rugby at Rhodes University is to be changed.

It is intended to form a sub-union in Grahamstown with as many as 12 teams playing in this competition. All players who do make either the first two teams or the under-20 team will be able to play for their house in this sub-union competition.

The move was made with the following in mind: i) It would enable more Rhodes students to participate in competitive rugby.

2) As all matches will be played in Grahamstown it means that no long-distance travelling will be involved.

The winners of the competition will travel to East London to contest a final with either the third or fourth league winners, depending on the standard of rugby produced in sub-union competition.

ATHLETICS RESULTS

GRAHAMSTOWN: Results of the Rhodes Athletic meeting on Saturday:—

100m Women: 1. L. Hughes, 2. B. MacDonald, 3. V. Pienaar, 13.5.

100m Men: 1. N. Hodder, 2. B. Tait, 3. B. Smith.

High Jump Men: 1. R. Cowling, 2. B. Scott, N. Hodder, B. Tait, P. Glover, P. Cretchly, 5.9.

High Jump Women: 1. L. Hughes, 2. P. Going, 3. M. MacDonald, 4.4.

Long Jump Men: 1. N. Hodder, 2. B. Tait, 3. P. Glover, 6.03m.

Long Jump Women: 1. L. Hughes, 2. B. MacDonald, V. Pienaar, 4.67m.

after action.. satisfaction



Lexington

TOASTED

FILTER

DOMESTIC & IMPORTED TOBACCOS

alive with flavor

Rhodes athletic championships will be held on Saturday on the great field

SMALLS

Unclassified smalls will be published on request, the cost being: 20 cents for 10 words. Thereafter two cents per word.

FOR SALE, R200 o.n.o. the PINK PANTHER, Major English's 1958 Opel, 66,000 miles. As of now, going like a bomb.

RAILWAY TICKET to Marandielias (Salisbury) — R15, apply C. Cawood, J.K.

Harrison's Pharmacy

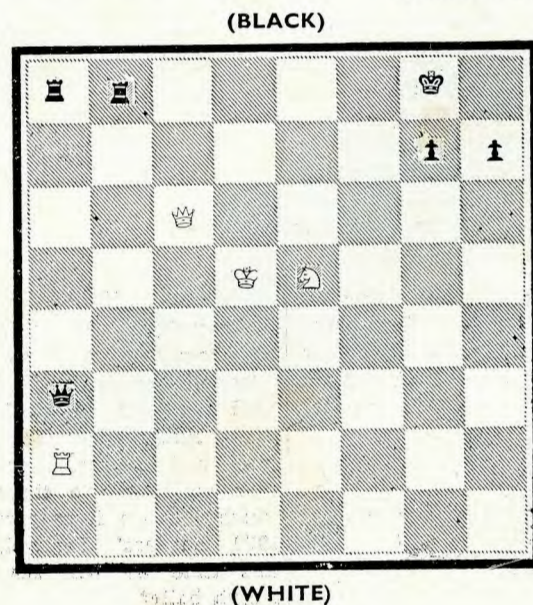
Telephone 4211
95 HIGH STREET
GRAHAMSTOWN

An ancient chess problem to test your skill at the game

The following position first appeared in 1497 when it was published by Juan Ramirez Lucena (a Spaniard) for Manuscripts of Gottinge and Paris.

White to play and mate in 5.

(Solution on page 2.)



Printed by East London Daily Dispatch (Pty) Ltd on behalf of the Students' Representative Council who publish at the Students' Union, Rhodes University, Grahamstown