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RAG QUEEN FRACAS TAINTS RAG

BY CLIVE KEEGAN

ON THE OFFICIAL LEVEL, at least, the dust kicked up by the Ava Junkin affair has settled. Heather Nelson has been elected Rag Queen and Sigrid Kemp and Leigh Taberer her princesses. But for months to come, debate will continue to rage as to who or what was responsible for the events of the past fortnight.

On March 7, Ava Junkin was elected one of the eight rag finalists. It was a popular choice and campus opinion was that she was sure to fill one of the three top places. When her election was announced at Opening Ball, it was greeted with resounding cheers.

On April 10, the Vice-Chancellor saw Mr. and Mrs. James Junkin in his office and advised them of the possible implications should Ava be chosen as the Rhodes Rag Queen.

This meeting gave rise to rumours that University authorities had advised Miss Junkin to stand down. This was denied in the national press by the Rhodes Press Officer, Mrs. Thelma Neville.

CLARIFICATION

On the same day, the Rag Committee approached Mr. Bill Deacon, M.P. for Albany, requesting him to seek clarification on the issue. He consulted Mr. Jaap Olckers, Nationalist candidate in the Parliamentary election, the local chief of police, and the Mayor, all of whom assured him that they foresaw no problems should Miss Junkin be elected. Mr. Olckers said he regarded the matter as an internal one.

On March 11, Messrs. Wanless, Streek and Williams of the SRC saw the Vice-Chancellor and it was agreed among them that the best policy would be not to interfere or force anybody's hand.

Radical students on the campus have replied to this that Dr. Hyslop, by calling in the Junkins in the first place, had in fact already interfered. They point out that while the University claims to be a mixed one, where Chinese and White students are completely intergrated, the Vice-Chancellor has, in calling in Mr. and Mrs. Junkin, virtually admitted that he finds it hard to accept that Chinese students should play their full role in University affairs.

Rumours, however, continued to circulate, and on Sunday 15, the matter received considerable coverage in the National Press. The Dagbreek and Beeld hinted at possible trouble.

GOVERNMENT

"The Government may not permit her to participate in such a contest alongside Whites", said the Beeld.

"If students elect her one of the three most beautiful finalists, the University will have to hold a mixed Rag Ball, because the Rag Queen and her princesses are guests of honour at this function", wrote Dagbreek.

Then on Tuesday 17, in a letter written to the Rag Committee by Miss Junkin's father, her withdrawal from the contest was finalised. The following day a joint statement from the President of the SRC and the Chairman of the Rag Committee was released. It read: "We wish to announce that Miss Ava Junkin, who was one of the eight Rag Queen finalists, has withdrawn from the competition for personal reasons. Rumours that pressure has been brought to bear on her to withdraw are unfounded. Further, the Rag Queen election will go ahead as planned."

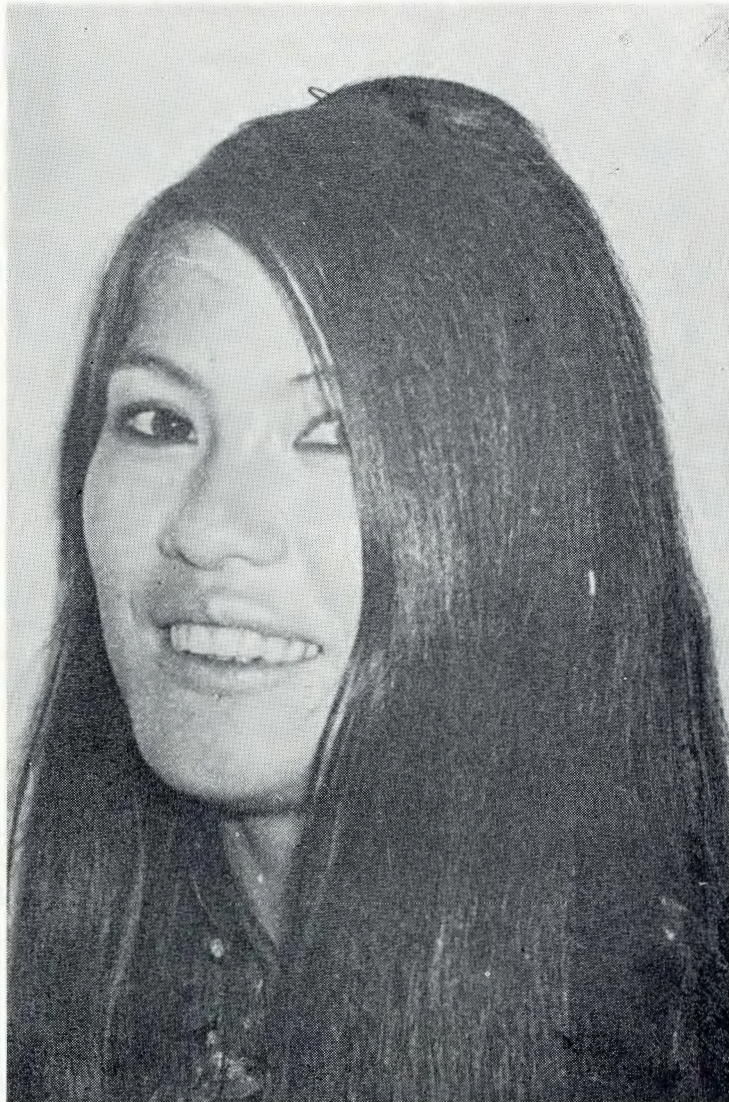
On Wednesday afternoon, members of the SRC addressed University halls, emphasising that Miss Junkin's withdrawal was a delicate and personal one, and that any action taken in protest may lead to repercussions upon the Chinese student community.

At the Rag Queen elections that evening, a small group of students at the back of the crowded Great Hall attempted to voice their protest at Miss Junkin's withdrawal. However, when Mr. James Polley, a Ph.D. student, rose to address the audience, he was shouted down. Commenting afterwards, Mr. Polley said:

RESPONSIBILITY

"In determining our response to this issue it was clear that we had a major responsibility to the Chinese students. What was overlooked was the fact that we had a similar responsibility to the other 1,700 White students, to our society and to ourselves and our values. Hence the question arose: was there anything we could do, as students, that would

AVA
JUNKIN



demonstrate our rejection of the racial discrimination that caused Ava's withdrawal, and that, at the same time, would not jeopardise the position of the Chinese students at Rhodes? Many of us believe there was. The student body could, for example, have decided to have no Rag Royalty at all.

It was perfectly reasonable to assume, even a week ago, that such an action may have reminded the Government that we have Chinese students at Rhodes (something they already know), but it certainly would not have jeopardised their position at Rhodes.

By doing this, we would not have allowed the system of race prejudice to run its full course, and we would have demonstrated this University's rejection of it. On Sunday, March 22, Dagbreek appeared to have lost its fear of possible consequences. In an article printed beneath the headline "Chinese Rag Finalist Could Have Been Comfortably Elected", Dagbreek reports that "the fuss was unnecessary". It goes on to

say that providing they do not contravene the Immorality Act, Chinese and Whites may mix socially. This, the report continues, has been confirmed by the Department of the Interior.

REPERCUSSIONS

"We can now reveal that if Miss Junkin had become Rag Queen, there would have been no repercussions. Our spokesman at the Department of the Interior said that there was nothing wrong with Miss Junkin's participating in the Rag Queen elections. There are many Chinese at Rhodes and they enjoy, without exception, precisely the same privileges as the White students" the report says.

These facts the SRC could have discovered as early as March 11, when Mr. Deacon offered to telephone the Minister of the Interior. At that time he was persuaded by certain members of the SRC not to do so.

Focus on Racialism — Wanless

THE RECENT BUILD-UP to the Rag Queen elections brought with it a host of rumours, speculations and doubts. For those who have been involved, the experience has been bitter and frustrating.

The attitude taken by the SRC and the Rag Committee throughout has been one which has attempted to take into account the maximum number of relevant and known factors, and aimed at the least harm for those directly concerned.

What is needed now, I feel, is to look past a crude analysis of events, and focus attention on the fundamental problem which is underscored by the whole affair. And this is the sickness and colour-consciousness which manifests itself in every aspect of our daily lives.

What we have evidenced is merely an example of the injustice being carried out in the name of a selfish political ideology. What is disappointing is that an innocent beauty contest on our own campus is needed to bring home to many the inhumanities taking place throughout the country.

And so it is important to take a lesson from what has happened and to become more aware of, and to think more earnestly about, the society which allows such events as the last few weeks have witnessed to take place.

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SRC fought clear of issue

THE RECENT "AVA JUNKIN AFFAIR" has obviously, and once again, raised some vitally significant issues for all of us in this academic community.

There are obviously many issues at stake. At this stage I would wish to fasten on one particular aspect. This aspect relates at the particular level to the conduct of the S.R.C. But at the same time at the general level it relates to us all. I trust that as a result of the analogy that I will make below, that members of the S.R.C. will appreciate that what I have to say is in no manner intended as crude sniping. For, as I have said, we want to understand and learn from this specific issue in order to clarify for each one of us how we should act on future occasions.

JUDENRATE

The analogy that I wish to make is an extreme one, indeed even a bizarre one. That is it appears to me that on the Ava Junkin issue the S.R.C. found themselves in a similar position to the Judenrate (Jewish Councils) in Nazi-occupied Germany. These Judenrate were set up by the Nazi whose aim was to use these councils for their own purposes — primarily to ensure the passivity of the Jewish population whilst the Nazis used the Jews either as a labour force or sent them to their death. The Jewish leadership who elected to sit on these councils has been accused (eg. by Hannah Arendt) of becoming collaborators and an instrument of their very oppressors. These leaders have at the same time been defended on the grounds that their actions did at least save some Jewish lives. In essence, the debate has centred around the issue of whether one should collaborate publicly or in fact resist or simply not accept any public office under an authoritarian regime.

My analogy between the Jewish Councils and the S.R.C. is obviously bizarre because there is only a very remote connection between the situation of these two councils. Nevertheless, there is a connection. A connection insofar as the S.R.C. line of argument, as far as I am aware, was based, at one level at any rate, on the same premise as that of the Jewish leaders. That is, the Jewish Councils considered themselves to be buffers between Nazi savagery and the helpless ghetto. In a similar manner the S.R.C. saw themselves to be buffers — cmf selves to be buffers endeavouring to save the Chinese "ghetto," if I may use that word in this context. Now it is not my intention here to question the validity, in the sense of the moral rightness or wrongness of this stance. My intention is rather to ask how it came about that in the case of both councils they saw this stance at their basic option, even their only option.

COLLABORATIONIST

Let us begin by examining the case of the Jewish Councils. What did the Jewish leaders in these councils say to one another during the crucial moments of the Nazi extermination drive? And also, WHAT DID THEY SAY TO OTHER LEADERS REPRESENTING

SENTING POLITICAL FRACTIONS WITHIN THE JEWISH COMMUNITY?

There was in fact considerable discussion between these different groups and the liveliest differences of class and political viewpoint were reflected. We know that an outright defiance of the Nazis was suggested by more than one political group. We can I am sure assume that the Jewish Council leaders defended their collaborationist standpoint by arguing that immediate resistance meant immediate destruction, and that collaboration with the Nazis at least held out some hope that the war would end before all Jews were exterminated. That is, the Jewish Councils represented, in their discussion with Jewish socialists and left-wing Zionists, the value of saving the lives of Jews above all else.

BROADER VIEW

Now we can today in 1970 only judge the actions of the Jewish Councils, morally or politically, on the basis of one other standpoint. That is, on the grounds of holding views broader than those obtaining in the Jewish Councils. (Jewish Councils which I should add, were primarily composed of people recruited mainly from the middle class). That is, as Lionel Able puts it, "we may indeed criticize the Council leaders for not having a wider political outlook . . . and that they were limited, narrow and parochial in their views . . ." (My emphasis cf. Partisan Review No. 2, 1963). Consequently the conclusion that I wish to draw from my analogy of the Jewish Councils and the S.R.C. is that they were both narrow in their political outlook, that is, in terms of anyone to the left of them on this issue of saving lives protecting people. (As, we can see, were the Jewish socialists and left-wing Zionists with regard to the Jewish Councils).

RACIST SOCIETY

Let me then put the case, as I see it, of anyone to the left of the S.R.C. on the "Ava Junkin affair." Firstly, given the racist nature of this society, the entry of a Chinese girl into a predominantly all-white beauty contest was in all probability bound to become a political issue. That is, it was a political issue the moment Ava Junkin decided to stand. Whether she was initially aware of this implication or not, I do not know. I would have thought not. I assume this because if she had initially decided to stand in order to make it a political issue, she would never have withdrawn. However, I would have thought that by now she would have been "politicized." By which I mean, seen in connection between individual acts and their broader public-political consequences.

My second point follows directly from the above. In any society, and more particularly so in this society, what we often think of as simple private individual acts, are in fact only too frequently political acts. In this society in particular any individual act

which in any manner negates the ruling group's ideology and maintenance of race separation and white domination is a political act, however simple or innocent this may appear.

POLITICAL ISSUE

Finally, it seems to me that it is precisely the points that I have made above that the S.R.C. did not recognize. That is, they either did not appreciate that it was a political issue, or alternatively, they realized only too well that it was very much a political issue and consequently wished to pre-empt the issue of its political content. For those to the left of the S.R.C. on this issue the essence of the matter was its political content. And by "political content" I mean no more than this was firstly and foremostly an occasion for us all to make connections between the particular and the general. To make connections

A storm in a Chinese tea-cup

SIR, — We wish to start with a quote:

"A Chinese Rag Queen could have been elected after all — the big fuss was unnecessary. A spokesman from the Department of the Interior stated that there was nothing at all amis in the fact that Miss Ava Junkin had been chosen as a Rag Queen finalist and that there would have been nothing amiss if she had been chosen as Rag Queen. If Ava had not withdrawn and had been elected, the Government would not have reacted. There were many Chinese students at Rhodes and they enjoyed the same privileges as the White students — without any reservation."

Where does this come from? From the Afrikaans Press, from "Dagbreek," who is laughing at the bunch of papbroeke from Rhodes University who are such good citizens that they jump before the big stock falls. What more could a Government want? It's opposition consists not merely of "yes-men" but of anticipatory legislators — people who no longer stop to ask, "Is this what you may do?" but who confidently predict "This is what you will do so we will do it for you."

GUILT

Ava has not really lost out. She remains a beautiful girl. She needs no confirmation from a Rhodes Rag Queen title. Prof. Hyslop and his henchmen denied that the administration had ever or would ever ask Ava to stand down. Whether you like it or not, he emerges with a clean record. It's the students; the compliant, overreacting students at whose door the guilt is being laid.

Those sincere students who said they were "doing it for the sake of the Chinese community;" those disgusting students

LETTERS TO THE EDITOR

between the very close relationship which exists in this society between individual acts and their public-political consequences. And not only make these connections for ourselves, but to others too. And I believe that with some imagination this could have been done without in this case fundamentally threatening the continued existence of Chinese students at white-only South African universities. If the middle class Jewish leaders, and indeed the middle class in general in pre-Nazi Germany, had made these connections between private and public responsibility much earlier, would Nazi Germany have ever occurred?

Ruan Maud

Jews are aware

SIR, — It seems somewhat strange that a person of Mr. Dekker's academic status really believes that he has approached anti-semitism from a NEW angle.

The majority of Jews are well aware of this angle and also aware of their own hypersensitivity. But Mr. Dekker has shown little, if any, understanding as regards this sensitivity and its obvious consequences, i.e. interpreting harmless statements as anti-semitic.

If Mr. Dekker feels qualified to write on anti-semitism, he should realize that the past experiences of the Jews are to some extent ingrained in the majority of them and therefore the average Jew is not in the objective position to consider a remark that might have anti-semitic undertones in a rational manner.

INJUSTICES

Furthermore, I find it extremely difficult to understand how Mr. Dekker's lecture to younger Jews, who do nothing about the injustices in our country, fits into the basic theme of his article. Perhaps this scolding was his initial intention. Whatever his purpose, I feel that the Jew who does not speak out politically or otherwise, should be condemned, by an unbiased person, in the same light as the non-Jew, who does not speak out politically.

If, on the other hand, the non-protesting Jew is to be considered in a different light, as Mr. Dekker has hinted, let him be considered in light of the fact that being in a minority he is not in a very stable position and to speak out as a Jew is to invite trouble for his community.

In other words, Mr. Dekker's conclusion that, "... a too facile accusation of anti-semitism in the face of criticism is the mark of a weak and insecure person," is the first bit of insight he has shown in that the average Jew, when in a minority, is to a large extent an insecure person and it could hardly be in his own interests to further his own insecurity.

MISS J. STRELITZ

Double standards

SIR, — The mind boggles when one thinks that people can be bigoted enough to shout out, "Racist!" at a man who tells Zambian jokes. (The woman who shouted first ran in from outside the hall, shouted her little shout, then ran out again).

Why, then, did these same upholders of human dignity not shout, "Racist!" when Alain D. Woolf did a take-off of an Afrikaner, or when he cracked Jewish jokes? No Jews or Afrikaners appeared indignant. One assumes that these people took it upon themselves to champion the Zambian cause, since there weren't any black Zambians present who might have been offended.

PETER TERRY

Ava was sacrificed. We'd like to know for what. For what worthwhile?

John and Mercia Wilsforth.

Ignorance about Jews

SIR, — It seems a great pity that Mr. Dekker needs to gain publicity so badly for his election campaign, that he must resort to snide anti-semitic remarks.

He little realises that far from "approaching all Gentiles apprehensively" and thus arousing "domination" and "aggressive" tendencies in them, the Jew is more likely to hit, and hit hard at any glimpse of anti-semitism. This has been amply shown, even in South Africa, where Ossewa Brandwag meetings were smashed and more recently — the Johannesburg beer-hall incident — which occurred just before the Six Days War.

WHISPER

Mr. Dekker obviously finds it amazing that a Jewish youth could have a German of his own age as a friend. But unlike many Christians who use the label Christ-Killers in all generations, the Jew loathes and hates only those who were responsible for the holocaust. Of course, any whisper of

anti-semitism arouses emotions — we remember only too vividly how the world stood and watched while 6 million people were scientifically and ruthlessly murdered, how the allies refused to bomb the Death Camps or the railways leading to them, or how the Poles killed the Jewish resistance groups.

The Jews' part in the fighting for the rights of oppressed people are too well known to need explanation — but what I do resent is Mr. Dekker's tone of Jews wishing to continue to live in this "rich land" as if they are here on sufferance, forgetting that South Africa has partly been built up by Jews — even as far back as Van Riebeck's time. They have lived here for generations and call this home.

LETTERS TO THE EDITOR

I find it extremely distasteful that he presents the Jews as parvenues.

SCIENTIFIC TERM

Mr. Dekker little realises that the term anti-semitic is the scientific term for looking down on the Jews as a race, as anti-Zionist is of looking down on them as a nation. It has nothing to do with other people of common semitic stock. Thus Mr. Dekker again falls into the trap of many anti-semites — the trap of Ignorance.

Yours etc.,
Anthony Arkin.

MINI-ELECTION

A "MINI-ELECTION" will be organised on the Rhodes campus next week to enable students registered in this constituency to vote in the general election, even though they will be away on election day. Election day — April 22 — falls in the middle of the university vacation. But students who will be away on that date can cast their votes here before they leave. They can do this by casting a Special Vote, which simplifies the rather cumbersome process of Postal Votes.

To cast a Special Vote, the student must appear before the local electoral officer — in this case the magistrate — and sign a form declaring that he will not be here on election day. He will be then given a ballot onto which to record his vote; this will be placed in a sealed envelope and then

in the ballotbox. Students must provide some satisfactory form of identification — an identity card, driver's licence, etc.

Special Votes may be cast anytime after March 20, but the Electoral Officer has set aside three days — April 1, 2 and 3, expressly for students. On those days political parties will have tables set up outside the Magistrates Court in High Street to help students fill in the necessary forms.

The candidates are:

National Party — Mr. Jaap Olckers, a Grahamstown attorney.

United Party — Mr. Bill Deacon, an Alexandrian farmer.

Progressive Party — Mr. Malvern Van Wyk Smith, Senior lecturer in English, Rhodes University.

Married for love — not loneliness

SIR, — Will Cecilia Joan be so good as to clarify what she means in her statement that "rustication brings home what loneliness means — Jon Stoffberg and Bobbie Bowman are married."

Loneliness as an incentive for marriage is a very soulful notion — someone should give the romantic C. J. some instructive literature before its too late.

If she is implying that there was no choice in mate selection — the happy couple will be in Grahamstown this weekend and may wish to take her up on this.

Or, does she infer that marriage is but a poor substitute accepted only by those unfortunates who can no longer taste the sweeter joys of campus life, or res friendships and of "sex" in Bots?

"Lustily Married"

Amendment Act for Rag Queen

SIR, — Amazing. It seems that we South Africans are now so well disciplined that we actually know instinctively when and whether to withdraw from beauty contests. Does this mean we will not even get one little teeny-weeny Commission of Enquiry, or a Rag Queen Amendment Act of 1970?

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RHODEO

March 26th, 1970

Rhodes Rag on queen issue

IN THIS WEEK'S RHODEO we have attempted to clear up the confusion that surrounded the resignation of Ava Junkin from the Rag Queen Finals.

According to a report in a national newspaper, the Department of Internal Affairs is satisfied that there would have been no repercussions had Ava been elected Rag Queen.

It thus becomes important to understand the events that led up to Ava's resignation and the state of confused alarm that enveloped the whole issue.

As far as we are able to determine, no direct pressure was brought to bear on the University, or on Ava, from the Government.

Indeed, the response from Nationalists and United Party politicians in Grahamstown, was favourable: the SRC was advised that Ava should stand for election without fear of repercussion.

Yet, within the Rhodes community alarm began to grow as to the possible consequences of a Chinese Rag Queen being elected.

Ava's parents were asked to call on the Vice-Chancellor. According to our sources, Dr. Hyslop spoke of the possible danger that might arise, should Ava be elected.

Although it has been denied that the Vice-Chancellor put pressure on the Junkins, it is not difficult to understand the effect that such a meeting would have upon people who already feel insecure within the narrow-minded and unjust political system of this country.

It is clear that after this meeting, the uncertainty of the SRC and the Chinese students increased considerably. Long debates and meetings ensued between the SRC, the Rag Committee and the Chinese Students Society. Steps were taken, unsuccessfully, to keep the issue from the press.

An important point that becomes clear from the situation that preceded Ava's resignation; is that the resignation and the decision to "hush up" the issue, seem to stem directly from fears within the university structure rather than any threat from outside.

The important implications of the situation is that, without any direct or even indirect threats from the Government, an institution, which is supposedly anti-apartheid, has stepped down and fallen into line with what it assumed the Government required of it.

We can no longer honestly see ourselves as a truly integrated University outside a structure set up by a Government we oppose, for during this issue we acted out perfectly without any pressure from above, our roles in the apartheid system.

Further, this is not the first situation of this kind at Rhodes. During the 1968 Fort Hare issue, student leaders at Rhodes again stepped down to cancel a protest on account of fears which were later shown to be groundless.

It is important to realise that it is not only in big issues of this type that we succumb to the mechanisms of apartheid, but in smaller matters, which often appear to have no political relevance.

One might well ask what could appear more unpolitical than the innocent decision of a beautiful and well-liked woman to stand for a beauty contest?

Yet, within the context of our society, one cannot deny the political implications of this action.

It has been argued that we have lost nothing by stepping down. However, it seems obvious that in future Chinese students will be less likely to stand for election as Rag Queen and generally to become more and more reluctant to take their proper place within the University structure.

And this is not all we have lost. We have lost — or perhaps it had evaporated a long time ago — our sense of decency, that we might sit back and accept what has happened and enjoy quite unabashed the pleasures of Rag.

The integration we proudly proclaim in our constitutions and ideals is beginning to ring a little hollow.

Your religion: Rhodeo enquires

BY RUDY VON KEMENADE

SOUTH AFRICA is often said to be a Christian country, and Rhodes, as part of that society, will reflect this to a greater or lesser extent. If one were then to ask such questions as "How Christian is Rhodes?" and "What influence does the university environment have on religious belief?" then there might be problems in trying to get an objective picture. Clearly a few scattered interviews would be of little use. How then would one go about answering these questions?

First we must determine what is meant by "religious" and find some means of measuring the differences between people. Instead of the question "How religious are you?" we will ask people to specify their attitudes to statements such as "The Bible is the inspired Word of God," whether they agree or disagree. So we draw up a list of ten such questions together with background questions as to age, sex, and religious denomination.

LABORIOUS

This questionnaire can be sent out to all students. However, this is laborious and a quicker method involves the selection of a certain number of representative students. Thus in a survey undertaken by Rhodeo in June 1969, 149 students chosen by a system of random numbers were approached for information.

The result can be coded as follows: to the question "Premarital sexual intercourse is sinful."

Disagree strongly 13.3%; Disagree 38.8%; Uncertain 13.3%; Agree 21.4%; Agree strongly 13.3%.

We can also investigate whether there is a difference between the male and the female response. Thus we get:

Male: 17.8% 37.8% 15.6% 17.8% 11.1%.

Female: 9.4% 39.6% 11.3% 24.5% 15.1%.

We can graph these results, but there is a better way to compare them.

We will assign a numerical value to each response. Thus strong agreement with the Christian viewpoint will score 5, while disagreement scores 2, and strongly that "Premarital sex is sinful" will score 5, while one who agrees that "Life after death is pure myth" will score 2. (Some questions put the Christian view, others the atheist view).

Using this method we can now add together a person's response to the ten questions and compare his performance directly with the scores of others. We can calculate the average response to certain questions. Or we can calculate the average response of a specific group of people. For convenience, all these totals will be allowed to range between fifty and ten. This means that if one were ultra-

orthodox and answered five to each question one would score fifty, while a complete unbeliever would score ten. Similarly in regard to individual questions, except that here we multiply the actual average score by ten.

Thus we find now that the average score for all respondents on the sex question was 28.25 (very low on orthodoxy, equivalent to disagree with the Christian standpoint), and that the average man scored 26.69, the average women 29.60.

COMPARISON

This we may compare to five other questions.

- Jesus Christ was simply a teacher like Buddha, Confucius, Socrates or Plato. 37.35.
- Life after death is pure myth. 36.84.
- The Bible is the inspired Word of God 33.38.
- Jesus Christ did not save men from sin, but merely taught an ethical code 32.12
- Premarital sexual intercourse is sinful 28.25.

The average score for all 10 questions was 34.8, where the male average was 34.3 and that of women 35.3. There is thus not a great difference between men and women as regards their religious orthodoxy.

FIRST YEARS

We can also compare the performance of first year students to the other years. Thus for all 10 questions we find.

1st years 37.00
2nd years 33.30
3rd years 34.90
4th years and beyond 31.40

Which is a definite drop in orthodoxy. This difference comes out even clearer if we investigate particular questions.

Thus as regards sex attitudes.

1st years 30.00
2nd years 27.36
3rd years 27.78
4th years 22.78

And as regards afterlife the pattern is:

1st years 40.00
2nd years 35.80
3rd years 38.33
4th years 31.11

To put this into words: first year students are uncertain about whether sex is sinful but agree that there is an afterlife; fourth year students on the

other hand disagree with premarital sex being sinful and are uncertain as to whether there is an afterlife. Thus we can see that under the influence of the university environment there is a change of attitude. More careful study of the data reveals the existence of two groups, (especially in regard to the sex question): one pro, the other contra. What happens is that the more permissive group increases in numbers with the increase of years at university.

CHURCH

Another field of enquiry is church attendance. People were asked how often they had been to church in the previous month. For each category the average orthodoxy was then calculated.

Not at all	30.4
Once	30.6
Twice	36.3
Three times	41.6
Four times and more	42.9

Thus the higher the church attendance, the more orthodox the person was in his responses. Notice however the closeness of the first two categories. There is little difference in orthodoxy between those who had only been once and those who hadn't been at all. Those who had not been at all were 46% of the sample and a further 12% had only been once. This is to be seen against a total of 8% of the sample who registered themselves as being of no religion. Again there was no difference between men and women in regard to church attendance.

INFLATED

Surprisingly there did not seem to be any decrease in church attendance as one increased in years at university, but it is one of the notorious facts about surveys that answers about income and church attendance figures is even worse than above.

On the basis of the above one may perhaps conclude that the longer you remain at university, the more you will find a decrease in your religious orthodoxy and that organized religion is in a rather unhappy position at Rhodes. How far this situation is also true of the rest of South Africa must be determined by other surveys.

AN ARTICLE OF THIS nature is bound to be a bit one-sided, but no attempt will be made in it to score points over other denominations by the method of polite, spinsterish throat-cutting. While one is deeply appreciative of the efforts made to cross denominational barriers in one way or another — by courting sessions with an eye to engagement and subsequent marriage — nonetheless, for the moment I am unashamedly Methodist. I am not drawn to those ecclesiastical strip-tease parties at which one side says it will give up this if the other side will give that. To my mind, as in marriage, the one must take the other for what he or she is, trusting that adjustments and improvements will follow.

My attachment to the Methodist Church came about by chance rather than as the result of studying the teachings of other faiths followed by a decision that, of them all, Methodist would suit me. Emotions played their part as well as circumstances over which I had no control.

The Calvinistic Methodist Church provided my first attachment to the Christian faith. It was my father's church and his father's and I was baptized into it without being consulted.

This church began in Wales during the 18th century and exists strongly today. It is nationalistic in outlook and has a deep concern for education, politics and social service. Recalling the oratory of the Welsh preachers I learned, during discussions over the supper-table in the home of my grandparents, that these men, like the Old Testament prophets, proclaimed the awful holiness of God and His demand for social righteousness.

Then came an association with the Anglican Church which lasted for most of my schooldays. Here was an atmosphere of dignity, beauty, ritual, music and liturgy which, spoken and sung, told something of God's greatness and glory and brought a sense of "otherness" into my life. When I last saw the building it was a burnt-out shell as the result of war, but the impression gained there of a God infinitely deserving of worship and adoration has deepened with the years.

I was attracted to the Methodist Church during the late teens because friends belonged to it. It was a church that catering for every part of a youngster's life — social, recreational, cultural and spiritual. Guild programmes included such items as visits to Philharmonic concerts and

CHRIST

THE REV. G WIL WYM DAVIES is the tutor to the Methodist theological students at Rhodes. Born in Wales, he came to South Africa 33 years

ago and received his theological education in Cape Town. He is lecturing in Homiletics and Pastoralia in the Theology Department.

This is the first of a series of articles on some of the denominations of the Christian Church; to be written by various churchmen at the University.



workhouses for the poor, art galleries and hospitals, followed by an appeal to support the church football team on Saturdays. Windows were opened on every worthwhile aspect of life.

At some time during this period I joined long queues of people waiting for admission to the Central Hall where, from time to time, preachers of repute published the Christian message to audiences of thousands. Among the most popular were Sangster (now dead) and Weatherhead (retired). One night, the latter leaned across the lectern and in his quiet, drawing-room voice addressed the crowd as if speaking to each member individually. He said something like this: "Does God seem unreal to you? Do you feel you are talking to the wall when you pray? Do certain sins get the upper hand? What you need is a personal closure

with God, who loves you and wants you more than you have ever wanted Him in the most frustrated and forsaken periods of your life. Don't start by trying to be good, but by being a friend of Jesus and you will become good." I took the preacher at his word and made a closure with God. The compass-needle of my life was drawn inexorably towards a fixed point; wander as I would, I could not get lost.

Thereafter I attached myself seriously to the Methodist Church and learned to appreciate four of its emphases — its evangelical mission, its ethical accent, its missionary enterprise and its Catholicity.

Methodism exists to "offer men Christ." This is what John Wesley did whether he confronted prisoners on their way to Tyburn, the Judges on Assize or the divines of Oxford

University. He saw the implications of the offer as a truth intellectually respectable, which would bear philosophical examination but above all, a truth possessing a power that enabled every human being to reach self-fulfilment on earth and happiness in heaven.

My church says the same today. It says to those who cannot understand themselves, who fail to do the things which, in their best moments they want to do, and find themselves doing the very things they hate — Christ will deliver you. It says to the depressed, defeated and despairing — Christ will raise you. And to those who have lost faith in themselves, their ideals, their best hopes — Christ came to seek and to save the lost.

The second emphasis is one which saves people from a narrow, individualistic piety, namely ethical.

Involved in the 18th century Evangelical Revival was a vast educational work, a campaign against illiteracy which brought millions from ignorance to literacy, capturing them for its own religious literature and inaugurating, it is said, the transformation of the English people from the Revolutionary Age to the earnest moralism of Victorian England. This in turn had political and social repercussions in the work of men like Shaftesbury and Wilberforce who translated their personal piety into good citizenship.

In most countries of the world today Methodism has — or had, until replaced by government agencies or Communist take-overs — hospitals, schools and orphanages staffed by Christians whose social activities express their inward devotion to Christ from whom they take their inspiration. Methodism stands for the relief of the poor and outcast, for social righteousness, for decent public life and for clean politics. It says in the words of one of its early fathers: "If ever you hear anybody saying that slavery is necessary, that ignorance is necessary, that war is necessary, you can shout: Thank God that's a lie. Jesus Christ shall bring it about that right shall utterly prevail."

Our missionary activity has as its motto Wesley's words: "The world is my parish."

Within 70 years of his death, Methodist missionaries and teachers were to be found in nearly every country of the world and to a large extent, have remained there.

If today, in common with other branches of Christendom, Methodism is losing out in the East to Communism and Oriental faiths, and in the West to materialism, it has left the roots of imperishable values. Coming to this land, I was amazed to discover how closely the early missionary policies of the church were entwined with the educational and social structures of the country in its formative years. And I was humbled to find how many missionaries, with their wives and children had either died or been killed, thousands of miles away from home, in the Christian missionary enterprise. The blood of these martyrs has scarcely had time to soak into the ground.

Then, our Catholicity. While appreciative of the giant strides taken by the churches in the direction of closer co-operation and realising that discussions must continue, in some moods I feel that Methodists can afford to sit down and wait for the others to catch up with them! It is difficult to believe one's ears when some ecumenical debates are in progress. Surrounding the ordinances of baptism, confirmation and ordination there appears to be a forest or rubric and regulation and a thick undergrowth of opinion and prejudice which to some Free churchmen is ludicrous. This is not to imply that Methodism is without its orders and forms, or that it encourages indiscriminate and slap-dash approaches to holy things. But it does, to my mind, separate the important from the unimportant by refusing to make large issues of matters on which church traditions are hazy and Jesus Christ was silent.

Methodism will unhesitatingly stand with other branches of the church in the fight against evil and the promotion of good in the world. Its people believe that as we get to know one another in this most vital issue, we shall grow to love one another with a warmth in which many of the things separating us today will melt away.

To quote Wesley once more: "Though we cannot think alike may we not love alike? May we not be one heart though we are not of one opinion. Without doubt we may. Herein all the children of God may unite notwithstanding these smaller differences. These remaining as they are, they may forward one another in love and in good works."

Mini-skirts must stay — Rhodes girls

So Mr. Gert Yssel has reared his puritanical head once again in protest against mini-skirts.

And now (the cheek of the man) he tells us he and his followers intend taking up arms against smoking in public.

For the benefit of those not familiar with the doings of this self-proclaimed crusader against the baring of the female leg to the public (male) gaze, Mr. Yssel (call me Gertie) is a Calvinist who watches mini-skirted girls on the train between Verwoerdsburg, where he lives, and Johannesburg, to see if they try to conceal — shamefully — their "privacy" from the lecherous eyes of male commuters.

In a recent Sunday newspaper report Mr. Yssel was quoted as saying: "It is with great joy that I now see the minis being discarded in favour of dresses which women have traditionally worn."

Looking around the Rhodes campus there is little proof that the mini is indeed on the way out.

It would seem the mini is only now consolidating its position in the world of fashion.

Rhodes interviewed four mini-skirted young women on the campus, and here is what they had to say about Mr. Yssel and the future of the mini-skirt:

Miss Rene de Beer: "Mr. Yssel is a dirty old man, and he would be well advised to remember we are living in 1970 and not 1870.

Personally, if I had to walk around in skirts down to my ankles I would really feel out of it because I am rather tall and as far as I am concerned the mini-skirt and dress is here to stay, for the time being at least."

Miss Jean Stewart: "The mini is the fashion at present and so I wear it, but if the maxi-skirt came into fashion I daresay I would change over. I don't even wish to comment on what Mr. Yssel has said."

Miss Marag Knox: "If for no other reason than the South African climate, the mini is the most sensible and comfortable wear for a young woman, especially in summer, but if necessary I would change over to the maxi during the winter months."

Miss Geraldine Steynberg: "The mini is fab, and I say that any girl who has the figure to wear a mini should not hesitate in doing so. I agree with Miss de Beer that Mr. Yssel is nothing but a dirty old man."

BIG PRIZE FOR MEN

The 1970 Intervarsity Committee has decided to publicise Intervarsity by means of posters with an "Inter-varsity Man" in one corner, an idea similar to the Rhodent which appears on the Rag posters. A prize of R2.00 will be awarded to the person who, in the opinion of the Intervarsity Committee submits the best design for such an "Inter-varsity Man". All entries are to be submitted to Frank Mugglestone, Botha House, by 5th April, 1970.

THUNDERCLAP TYPING

A NEW system of teaching typing, that takes the drudgery and grind out of learning to type, may be introduced at Rhodes. Its introduction depends on whether enough students are interested in taking the course to make it feasible.

The system, known as Sight and Sound, can teach absolute beginners to master the keyboard in 12 one-hour lessons, taken on consecutive days. After the first series of 12 lessons, the student can usually touch-type at 15-20 words a minute.

A second course of 12 lessons brings this speed up to 30-40 w.p.m. Those wanting to really rattle those keys can take a third course that would bring their speed up to about 60 words per minute.

AUDIO-VISUAL

The system, which uses audio-visual techniques of teaching would be used to train Secretarial Practice and Journalism students, and possibly also students in Education and Librarianship. Any other student who wanted to, could take the course for a small fee.

ROYALTY



Rhodent sale-blitzes: Big effort for Rag

THE SALE of Rhodent this year is to be organised through a sub-committee of the Rag committee. Representatives from each large South African town will sit on this committee. Sales will fall into three classes.

1. Blitzes will be organised in East London, Port Elizabeth, King William's Town, Queenstown,

Johannesburg, Cape Town and Durban. A large number of magazines will be mailed to each centre where the organiser will contact the students in his centre stating the date, time and place where sales will be organised.

2. Individual sales will be organised for students in small towns. Each student will be given a small number of magazines before they leave for the April vacation.

3. Commissioned sales which will be as follows:

1,000 magazines 5c — R50
500 magazines 4c — R20
250 magazines 3c — R7.50

This category is for all students who because of initiative and hard work deserve to be rewarded, as we realise that some may incur expenses.

The first two categories do not receive a commission unless a student sells the acquired amount himself outside of a blitz.

Students have been asked not to sell Rhodents beforehand in any town where a blitz is organised.

Sellers are asked to deposit the money received from sales into the Standard Bank "Rhodes Charity Rag Expense" account. A copy of the deposit slip must be handed to the distribution manager on returning to Rhodes for the second term.

Rhodesian sales will be organised in the June holidays with blitzes in Salisbury and Bulawayo, with individual sales for other Rhodesian students.

MORE C. J. JUNK !!

BY CECIL JOHN

IT HAS ALL been a great mistake, and very much to be regretted. Language being what it isn't in this sundry country of ours, it was only to be expected, of course, but still . . . it is very much to be regretted.

I (the First Person) refer, naturally enough, to the Rag Queen Crisis. The problem has been purely one of language; of misinterpretation. But few people realise this, and so let me explain the whole affair to you from start to finish.

There are some newspapers in this country who choose (through habit and chronic disability rather than through cleverness) to misinterpret everything said and done in Settler Institutions like Rhodes, and these papers, when they heard who our Rag finalists were, decided on their usual policy of misinterpretation.

From this idealistic beginning, chaos soon resulted. Those newspapers who automatically misinterpret and speak another language, chose as their traget a finalist whose name was Ava Junkin. But they took the name to be Ava Junkey.

"A drug addict?" they cried in horrified unison, translating erratically as they read, "but this cannot be! We will not stand for it! We will not be allowed to stand for it!" And so they contacted higher authorities (an abundant race in South Africa), and had the HNP effect an abrupt change of policy. The plot thickened, just as their perception had done, and the following day the following statement was issued:

"Drug addicts may have jobs reserved for them, but they will not be tolerated if they are beautiful. Moral decay must be stamped out in universities (especially Rhodes). If this results in the collapse of the entire University, well this is unfortunate . . . but to be hoped for."

Rhodes, on reading this statement, promptly misinterpreted it (misinterpretation is a two-way thing, like the Botanical Gardens), and took a firm racial stand over the whole issue.

"Ava Junkin," they said, "is not related to Ava Gardener. Agriculture is a subject we don't study in English, the language of Shakespeare, etc., etc."

A stunned silence followed this announcement. The only person who had any comment to make was Professor Butler. "I also write in English," he said — majestically.

The outcome of the whole affair was that Ava Gardener refused to allow her films to be screened in this country, and opium was given honorary status. And that was that.

Trade Union may make own L.P.

The Trade Union are giving themselves a new look, according to Eddie A'Bear, their organist.

Paul Joubert, of last year's John and Paul team is now the Trade Union lead singer and the rhythm guitarist. New acquisitions in the way of instruments are a triangle and a flute played by Howard Nock.

In the words of Eddie A'Bear: "We are creating our own individual sound, that is not just copying records exactly, but expressing them in our own way. We are giving each member more opportunity to express himself on his own instrument."

Eddie A'Bear and Bertie Wicks have composed a song called "Carpet Ride" which the Trade Union have played at certain recent appearances. They are busy on another song at the moment called "Angie, Angie". There is talk about cutting an L.P. at the end of the year.

GENIUS REMEMBERED

BY SANDY ROBINS

GRAHAMSTOWN'S "town and gown choralists" — namely members of the Rhodes Chamber Choir, and singers from the resident town choir, are to collaborate their musical talents to produce a Beethoven Festival — to commemorate the 200th Anniversary of the birth of Ludwig von Beethoven.

The two-day festival, which is scheduled for April 15 and 16, is the first of a series of tribute by South African musicians and choralists, that will be presented in the country throughout the year.

Prof. George Gruber, Head of the Music Department at Rhodes said in an interview this week that the 120-member choir, which is collectively known as Grahamstown Festival Choir, is to be accompanied by the Cape Town Municipal Orchestra, under the baton of Derek Hudson.

FIRST PERIOD

Beethoven was born in Bonn on December 15 or 16 in 1770. By the time he was eleven, he was an accomplished pianist, organist and violinist. And at the age of seventeen, he was tutor to members of the German Aristocracy.

In fact, it was through his associations with the crème of European society, that he became acquainted with the well-known musical patrons and composers of the time. Among them was Franz Haydn.

In 1792, Beethoven became a pupil of Hadyn's and this association actually marks the beginning of Beethoven's composing career — known in musical circles as his First Period.

Beethoven's Second Period is marked by his own personal tragedy — He was just over thirty years old, and gaining recognition as both a pianist and as a composer in Vienna — the musical metropolis of Europe, when he realised that he was going deaf.

All the works that will be presented at the Festival were composed during the Second Period.

The Misse Fantasia in C Minor, which was first performed in Vienna in 1808, will open the Festival.

SEARCH

"It is a work written for piano, choir and orchestra that is rarely performed today" said Prof. Gruber. "It is a good portrait of Beethoven's Second Period — it reveals his search for new and different musical concepts. In fact he was looking for a new form for the piano concerto — which he never found."

Beethoven's Second Symphony will be presented on April 15. This work which was first performed in 1803, is often called Beethoven's First Symphony, since it is devoid of Haydn's influence, and will be conducted by Prof. Gruber himself.

On the second night of the Festival, the Cape Town Orchestra will open the programme with Haydn's "Drumroll" Symphony.

This will be followed by Beethoven's Overture to Coriolanus. This Overture is often described as the "negative" of the First Movement of the

famous Eroica Symphony — In Eroica, Beethoven's hero is a triumphant figure, while in the Overture, Coriolanus ends a broken man.

FIFTH SYMPHONY

The fifth Symphony in C Minor, will be the grand finale of the Festival. During his Third Period, Beethoven's "creative personality" had reached a level where it was no longer effected by his everyday personal struggles and emotions.

He had almost withdrawn from public life entirely. In fact, he never even cared if his 9th Symphony was performed publically or not.

Commenting on the influence that Beethoven has had on modern compositions, Prof. Gruber said:

"In many ways to the composers of the succeeding generations, Beethoven is often regarded as a catastrophe. After all, what greater work could any man hope to compose after the 9th Symphony? It drove composers to desperation."

"Although there were developments in the Symphonic form — Berlioz's "Programme Symphonies," Liszt's "Symphonic poems," and even the symphonies of Brahms in the Romantic Era, the symphonic form reached its climax with Beethoven's 9th."

NO COMMUNICATION

Prof. Gruber went on to say that "a composer must express the feelings of his contemporaries in his works. That is why today's musical forms are considered inadequate. Modern composers have no real communication with their audiences."

"Therefore, this Festival is not just a tribute to Beethoven, but also an attempt to make the people of Grahamstown more aware of the cultural life of the city. There must be this awareness before there is a communication between modern composers and their contemporaries."

In his Testament, Beethoven said:

"Do not forget me after I am dead." And when he died of cirrhosis of the liver on March 26 1827, thousands of people paid homage at his funeral — and this tribute will be paid once again, 200 years later, today, March 26.

Points of interest

● "A Matter of Laughter" is the title provisionally given the second of the two local one-act plays to be produced here next term.

The other play is to be called "A Part of the Scenery". The cast of "A Matter of Laughter" has been decided upon, and will include Roland Paver, Jill Walker, Dane Revron, Paul Wintergreen, and Robin Benger. The cast for "A Part of the Scenery" has not as yet been finalised.

● It was announced last week in the Herald that Janice Hignell was to do a modern dance in this year's production of Scope-Nite. This announcement was a mistake on the part of the production committee, and must be rectified: Janice Hignell will not be taking part in Scope-Nite.

● A poetry reading was held last Monday evening. Very few attended, but nevertheless it was very stimulating. There was a great deal of variety of theme and content in the poetry, and the discussion afterwards was lively and intelligent.

ON SCREEN IN THE CITY

HIS MAJESTY'S:

"Popi" — Wed. 25 to Sat. 28.

THE ODEON:

"Justine" — Wed. 25 to Sat. 28.

"La Boheme" — Mon. 30 to Tues. 31.

"Rogues Gallery" — Wed. 1 to Sat. 4.

Indigenous theatre: new rag production

"Music that ranges from the psychedelic to the humorous; dancing that ranges from the complex to the simple; jokes that range from the dirty to the clean." This is how Tony Peake described this year's Scope-Nite, which is entitled: "A Funny Thing Happened on the Way to the Senate Chamber".

He went on to say that rehearsals for this play were well underway. "But by 'well,' he added, "I only mean that they have been in progress for some time now. It is too early as yet to pass any comment on the quality of the production. And I hope it will still be impossible to comment after Rag Week."

When questioned about the theme of the play, Tony Peake declined to comment. "But it does have a moral," he said, "even though immorality may be the overall tendency."

As for the cast, Tony spoke in glowing terms of them all. "Their enthusiasm and their determination to work hard have amazed and delighted me. And the way in which they have given suggestions and helped improve the script has been really satisfying. By the



CAST LARGE AND TALENTED

WHEN a student production involves 68 roles, it is fairly inevitable that there will be quite a number of interesting and talented personalities in the cast. The Graduation Week production of "Peer Gynt" is no exception to this rule.

Peer Gynt himself is played by Dugald Thompson. By nationality a Rhodesian, Dugald is a third year student of the Speech and Drama Department. He was seen on the campus in three leads last year: Menaechmus in "The Menaechmi", Truewit in "The Silent Women", and Toad in "Toad of Toad Hall".

In the latter, a non-departmental production, he gave perhaps his best performance, working under the direction of Jane Osborne. The obvious ease with which he worked under Miss Osborne in that instance spells promise for his Peer Gynt, his fourth successive lead at Rhodes.

THREE WOMEN

The three women who figure most prominently in Peer's life — Aase, Solveig and the Troll

Princess, are played by Nan Gray, Felicity Downes, and Lois Butlin, respectively. Nan Gray, a third-year Speech and Drama student, has acted in a number of plays. She has appeared in the departmental productions of "The Silent Women" and "The Menaechmi", and in John Burch's production of "Antigone", in which she played the title role. It has been said of her that she plays with a "quiet and controlled intensity derived from intelligent interpretation and deep feeling." These qualities make her particularly suitable for the role of Aase, Peer's mother.

Lois Butlin, as the Troll Princess, has had previous ballet experience, and Felicity Downes as Solveig has the natural resources needed to play a beautiful woman.

The Troll King is played by Chris Weare. Chris has varied talents, ranging from performance on the bass guitar to performance as Hamlet (which he played under his father's direction) to production: his presentation of "Becket" in Rhodesia was critically very well received. It is fitting that he should be playing in "Peer Gynt", for his father won the Rhodesian's Play Festival with a production of Ibsen's epic last year.

Roy Sargeant said of John Burch that: "while having a terribly swollen head, he is the most talented man in student theatre." (Evening Post). In the directional field, he has tackled both comedy and drama; and he has also acted in a number of local productions. His performance in "The Silent Woman", which won critical acclaim, will be particularly remembered.

EXPERIENCE

Others in the cast who have had a certain amount of interesting theatrical experience are: Mick Bellamy, who has worked with Michael Atkinson and Jimmy Edwards, among others, in professional theatre, and who took the title role in "The Diary of Iris Vaughan"; Heather Murie, who played Eliza Doolittle in a school production of "My Fair Lady"; Stephen Gurney, who acted in "Mac the Sheepstealer" and "The Silent Woman", and John Badenhorst, who appeared very successfully in "Put-sonderwater".

Peter Terry, Nan Mellville, Alan Isted, Ian Walters, Colin Steyn, Tony Ackerman, and Carole Lombard have all worked in previous departmental productions.

A talented and interesting cast, then, for what should be a talented and interesting production.

PRINGLE SCORE IN RELAY SPORTS

THERE WAS a good turn-out at the annual Rhodes Relay Championships last Saturday, with halls entering teams in most events.

The team competition for men was won by Pringle with Drostdy as surprise runners-up. Oriël took the women's honours with Atherstone as runners-up.

There were some excellent individual performances especially in the field events. Pete Glover's 44ft 2½in triple jump, which is only 3½in below the colours standard, was the highlight of the events held on Tuesday. On Saturday the good individual performances were: John Jackson's 6ft in the high jump and Dain Little, who showed a welcome return to her top form with a 5ft 2in in the high jump for women. This performance equals the Eastern Province domestic record. The long-standing women's long jump record was broken by Jean Davidson with an excellent leap of 18ft 9in. Warwick Weedon threw the discus 128ft 8½in and a shot put distance of 33ft 1½in and Ning Dickson with a 5ft in the high jump were also individuals who shone.

Full Results:

MEN

4 x 100: Founders: Pringle: Drostdy: Oppidans: Smuts: 43.8 sec.

4 x 200: Founders: Pringle: Drostdy: Oppidans: Smuts: 1 min. 34.4 sec.

4 x 400: Pringle: Smuts: Oppidans: Founders: Drostdy: 3 min. 31.1 sec. (Record)

4 x 800: Pringle: Smuts: Oppidans: Drostdy: Founders: 8 min. 42.3 sec.

1,600 Medley: Pringle: Smuts: Founders: Oppidan: Drostdy: 3 min. 43.4 sec.

5,000 team: Pringle: Drostdy: Smuts: Oppidans: Founders: (16 pts).

10,000 team: Pringle: Drostdy: Smuts: Oppidans: (11 pts).

1,500 team: Walk: Drostdy: Pringle.

4 x 50—H: Founders: Pringle: Smuts: 30.4 sec. (Record)

High Jump: Drostdy: Founders: Smuts: Pringle: Oppidans: 11ft 6in (Record)

Long Jump: Pringle: Drostdy: Smuts: Oppidans: Founders: 42ft 3in (Record)

Triple Jump: Pringle: Smuts: Founders: Oppidans: Drostdy: 85ft 7½in (Record)

Shot: Drostdy: Oppidan: Pringle: Founders: Smuts: 78ft 10in (Record)

Discus: Oppidan: Drostdy: Pringle: Founders: Smuts: 217ft 8in (Record)

Javelin: Drostdy: Pringle: Oppidan: Founders: Smuts: 295ft 10½in.

TEAM RESULTS: MEN

1. Pringle-Retief — 70.
2. Drostdy — 51.
3. Founders — 39.
4. Smuts — 36.
5. Oppidans — 34.

WOMEN

4 x 100: Oriël: Atherstone: St. Marys: Milner: 54.8 (Record)

4 x 200: Oriël: St. Marys: Atherstone: Milner: Hobson: 1 min. 59.8 sec. (Record)

4 x 400: Atherstone: St. Marys: Oriël: Hobson: 4 min. 42.3 (Record)

800 team: Atherstone: Oriël: St. Marys.

4 x 50 — H: Atherstone: St. Marys: Hobson: 39 sec. (Record)

High Jump: Atherstone: Oriël: St. Marys: Hobson: Milner: 10½in (Record)

Long Jump: Oriël: Atherstone: St. Marys: Milner: Hobson: 32ft 9½in (Record)

Shot: Oriël: St. Marys: Milner: Atherstone: Hobson: 60ft 1½in (Record)

Discus: St. Marys: Oriël: Hobson: Atherstone: 194 ft 8in (Record)

Javelin: Oriël: Hobson: St. Marys: Atherstone: 175ft 4in.

TEAM RESULTS: WOMEN

1. Oriël — 45.
2. Atherstone — 41.
3. St. Marys — 37.
4. Hobson — 17.
5. Milner — 10.

Rugby trial off to a good start

On Sunday, 22nd March, the Senior and Under 20 rugby trials were held on the King Field.

Apart from the dusty field, the conditions were well-suited for rugby, but as is usually the case so early in the season, play was scrappy and lacking in cohesion. Nevertheless, the players lasted the pace well and the majority of them seem fairly fit.

In the Under 20 match, there was some promising new talent on display, and the players to catch the eye were Prinsloo and Wiggett (centres), Dodds (full-back), Schulze (flank) and Kenny (No. 8). Stalwarts of last year's Under 20 side, like Weakley, Mitchell, Fletcher and Clarke were also prominent.

In the Senior trial, Roy Simpson made a welcome return to Rhodes rugby, while Ray Carlson made it clear he has lost none of his dash at fly-half.

Members of last year's first team for example Pennefather, Gilbert, McConnachie, Brian Carlson, O'Connor, Harmuth and Baker all played well and Chris Cloete, centre is a promising acquisition from Berea Rovers, Durban.

Don't waste your vote

If you are registered in this constituency, but will be away on Election Day, you can still cast your vote for your Progressive candidate, Malvern Van Wyk Smith.

A vote for the Progressive Party is a vote for a REAL Opposition, not merely an echo of Nationalist racism.

To arrange for a Special Vote, contact the Progressive Party Office, phone 4810. Or turn up at the Magistrates Offices after 2.30 p.m. on April 1, 2 or 3.

(Issued by G. G. Coast, Carlton Centre, Grahamstown)

SPORT OF THE WEEK



Lovely Sandy Lucas, eighteen years old, Fine Arts student and good sport.

Stunt epidemic grows rapidly

IN ORDER TO BOOST the worthwhile cause of charity, which is what Rag is all about, after all, we find an erstwhile group of students taking the initiative, and hoping at the same time to achieve some weird and wonderful "firsts" as regards Rag stunts.

Erica Youngleson, an ardent fan of all that John Lennon stands (and lies) for, is going to go about emulating this Beatle by staging a lie-in in a garage window, which is as good a place as any, if a bit public. She and her as yet unnamed partner will lie in a double bed supplied by a firm of furniture suppliers.

Brendan Boyle seems to have changed his ideas since last year, and has changed from sit-ins to sit-ons, of which, it seems, he will be performing two (without fear of rustication). One of these will be sitting on a horse. Miss Dain Rivron has challenged Mr. Boyle to a horse-sitting contest. The aim, it seems, is to see who can stay on a horse the longest. Sleeping on the horse is allowed, which could prove uncomfortable. Mr. Boyle has,

as mentioned, changed his brand of sit from chambers to horse-sit. Miss Rivron is hoping to gain points for her house, Jameson, which seems somewhat mercenary.

If necessary permission is obtained, Tessa van der Walt and Brendon Boyle will stage a sit-on on top of the Drostdy Arch. They will be perched on a narrow two-foot ledge, and food will be passed up to them by means of a rope-operated basket. Getting food and drink up will be easy enough, but one wonders what will happen thereafter.

John Berry, owing to the fact that he is not canvassing for any political party, is

merely going to race the Kowie Express to Kowie. Reliable sources predict an easy win for Mr. Berry, who will be accompanied by Reg Polson — both of them on bicycles, which seems a little unfair on the Express.

As well as this, John Berry and Larry Neuhooff are going to indulge, one might say, in a game of draughts, where the draughts will be cans of beer. Every time a man is taken, the winner of the move drinks the captured beer. (Any excuse is better than none). Messrs. Berry and Neuhooff have issued a challenge to any other thirsty people to take them on.

GESOEK

Hier is die kans vir 'n tweedejaar student, manlik of vroulik, om daardie ekstra sakgeldjies sommer maklik los te slaan. Die grootste vereiste is dat u tweetalig moet wees. As u self foto's kan neem sal dit 'n aanbeveling wees. En al wat u moet doen is om nuus oor Rhodes-Universiteit aan die grootste Afrikaanse Sondagkoerant in die land deur te stuur. Ons sal u help en van al die nodige raad voorsien. Maar onthou, ons soek na iemand wat sommer lekker op en wakker is.

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