

Rhodeo

STUDENT NEWSPAPER OF RHODES UNIVERSITY

Vol. 24 No. 14 GRAHAMSTOWN, THURSDAY, AUGUST 27, 1970

Price 5 cents

STUDENT BODY MEETING TO DECIDE FUTURE OF NUSAS ON CAMPUS

THE FUTURE OF THE NATIONAL UNION of South African Students on the Rhodes campus will be debated at a Student Body meeting next Tuesday.

At this meeting students will be asked to ratify the new constitution of the National Union and its three affiliate organisations — NUSED, NUSWEL, and Aquarius — and to accept the raise in affiliation fees.

The SRC regard this meeting as a crucial one, since its outcome will determine whether or not Rhodes University will continue its affiliation to NUSAS.

They point out that students have not had the opportunity of discussing affiliation to the National Union since 1968, when Tom Cloete and Peter Bennet proposed disaffiliation. On that occasion students voted overwhelmingly in favour of retaining affiliation.

At its meeting last Sunday, the SRC took policy ratifying the National Union's constitution and the increase in affiliation fees from R13 to R25 per hundred students.

"But we feel that a matter of this importance should be decided by the Student Body itself," said Mr. Roger Wanless, the President of the SRC.

"The lack of interest in the National Union's 'new look' is extremely distressing. The existence of a national union and its relevance to the students of this University is crucial. Not only does the SRC allocate part of its funds towards affiliation fees, and the implementation of the National Union's programmes, but also devotes much of its manpower to the cause of the Union", Mr. Wanless said.

Mr. Wanless said that the SRC did not want a vote of confidence in NUSAS as much as an attitude towards it. Whether this attitude proves favourable or not is of secondary importance, he said.

"I am personally convinced, however, that Rhodes students and the Rhodes SRC will con-

tinue to express their support for the National Union.

"The vast majority of people elected to the SRC stand on NUSAS tickets, and the Rhodes Local Committee has always played a vital role in the affairs of the National Union, and I sincerely hope this will continue."

Cultural Societies to stage quiz this evening

TONIGHT IN THE GREAT HALL, high-powered questions will be put to a group of students who have decided to take part in the "Noughts-and-Crosses" Quiz presented by the Cultural Societies. The questions are particularly interesting, more so than difficult, although it will not be plain sailing all the way.

Like in the ordinary game of "Noughts and Crosses," there will be a team representing each of the symbols, playing on the normal nine-square system. The teams must complete the games, in the normal way, but before placing their "X" or "O" in the square they desire to win the game, they must first win the square by answering a question in the category allocated to that particular square. The questions have been set such that a specialized knowledge will not be necessary, and are in the categories of History, Music, Sport, Literature, Current Affairs, Science, Rhodes University, Fine Arts, and General Knowledge.

The quiz-master will be Mrs. Margaret Smith, Director of the J.L.B. Smith Institute of Ichthyology, assisted by Prof. B. Allanson and Dr. F. van der Riet as judges. Many of the questions have been put such that many humorous moments can be expected either in the correct answer or in the wild guesses.

Each team is made up of three members and the questions will be put to the teams and not individual members.

The questions have been set



Professor David Hammond-Tooke, Dean of Arts and head of the Department of Social Anthropology, leaves Grahamstown today to take up the Chair of African Studies at the University of the Witwatersrand. Professor Hammond-Tooke first came to Rhodes in 1959 as a lecturer, and was made a senior lecturer in 1963. He was appointed Professor of Social Anthropology the following year.

SRC ALTERS COMPOSITION

AT A STATUTORY MEETING of the SRC last week, the composition of that body was altered so as to accommodate the new structure of the National Union.

The SRC will now consist of the following offices: President, Deputy-President, Vice-President, Honorary Treasurer, Honorary Secretary, Societies Councillor, Amenities Councillor, Cultural Councillor, Publications Councillor, National Union Councillor, Education Councillor and Welfare Councillor.

With plans for the Rhodes Union now well under way, the Students' Union portfolio falls away. The duties of the Societies General Councillor and the Societies Co-ordinating Councillor will in future be shared between the Societies Councillor and the Cultural Councillor.

The Deputy President replaces the External Vice-President, and will deputise as President whenever this necessity arises.

The Vice-President replaces the former Internal Vice-President.

NEW VOTING RIGHTS

● In future first-year students will be permitted to vote at all student body meetings, but will still be unable to vote at SRC by-elections in the first half of the year.

ADVERTISING

● Mr. Human, the SRC treasurer revealed that Adlodorum, the advertising agency that has been handling all the SRC publications, owes the University R3,000. Mr. Fourie, the University Liaison Officer, has gone to Pretoria to discuss this matter with Adlodorum on behalf of the Vice-Chancellor and the SRC.

Studentebond comes under fire

UNTIL SUCH TIME as the Afrikaner Studentebond throws off its philosophical and verkrampde chains and realises that the world is larger than the walls of exclusive Afrikanerdom, it should not be granted the right to exist, says an article in the latest edition of "Upen".

The article, written by a former member of the ASB, Mr. Andre Cruywagen, attacks the organisation for its lack of idealism which overlooks the vital problems facing White South Africa.

He points out that in its recent congress, the ASB failed to even consider the growing gap between the White and non-White, economic injustices to the non-Whites, the foolish approach to the Chinese community, and the

country's growing isolation in the world community.

Instead, the congress was pervaded by the usual attacks on the enemies of Afrikanerdom. "These enemies were defined as: Nafsas, the liberals (and to judge by the resolutions, everybody except the members of the ASB, the 53,000 HNP-supporters, and a few thousand members of the National Party, are describable as such), the great majority of English students, mining magnates, and contrary-thinking Afrikaners."

Mr. Cruywagen warned voters in the coming UPE SRC elections to avoid candidates who "walk around with the fixed stare of Afrikaner righteousness in their eyes."

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Conscientious Objection —

EIGHT JEHOVAH'S WITNESSES appeared in the Pretoria Magistrates court last week and received prison sentences for refusing to undergo military training. For several of these men this was the eighth such conviction. This is by no means the first time that such trials have been conducted, and the matter of conscientious objection is becoming a crucial one in South Africa.

The term "conscientious objector" is applied to those who by reason of their conscience refuse to be involved in war, or, by extension, in military service of any kind. Objection takes a number of different forms; members of many religious sects refuse to be involved in any violence and therefore refuse to fight or be trained for fighting; some refuse only to be involved in any combatant duties but will accept non-combatant duties; others refuse to be connected with military service at all, even to the extent of doing non-combatant work; but instead of military service accept alternative civilian service; others believe that they must refuse even alternative civilian service, since such an acceptance, to them, means acquiescing in the system of military service.

Objectors are not confined to those who follow the rulings of an organised religion. There

are many individuals who, from humanitarian or philosophical principle, believe that armed force is wrong, and are totally opposed to war in general. However, there is another category of objector to which belongs the person who, although he is not a pacifist, refuses to fight in one particular war, or type of war, on the grounds that it is wrong or immoral. The problems of one or another category of conscientious objector have been known in every country which has been at war or where there is or has been compulsory conscription. The last category, the "selective objector", has been given more prominence by the Vietnam war and its effect on many young Americans who have been liable for conscription. The claims of this category may not appear to some to have as much merit as those of total objectors to war; nevertheless they are claims of right and cannot be excluded

from a general consideration of conscientious objection as a human right.

The right to refuse military service is perhaps not one of the most obvious of human rights, but it is certainly a fundamental one and must be contained in the United Nations Declaration of Human Rights, 1948, since it derives logically from the "right to freedom of thought, conscience and religion" included in Article 18 of the Declaration. One major problem, however, is that the concept of conscientious objection to military service has never been "fashionable" even at present when there is a growing apprehension that small-scale fighting leads to war, that small wars lead to bigger wars, and that another full-scale war would mean total annihilation. Perhaps because aggression is supposed to be a basic human instinct, refusal to fight is felt, consciously or unconsciously, to be not quite normal, or even cowardly. Nevertheless, pacifism is a basic part of the religious or ethical code of many different groups of people and, as will be seen, those who have adhered to their principles have suffered



"I am accused of the so-called crime of refusing to be inducted into the armed forces, to which I plead guilty; what I have done in fact is to refuse to be inducted into an institution that orders and trains men to kill." — James Wilson USA. 1966.

as much as those persecuted for persisting in any other religious, political or ethical belief which is condemned by the state whose authority they have flouted — and have often suffered more than those who have been involved in military service. But because the concept of conscientious objection lacks glamour, those who are persecuted for their refusal to do military service seldom attract the main beam of publicity. Since their "crime" is a negative one, there is no dramatic demonstration of principle for the world to notice and sympathise with, unlike, for instance, the writers of Russia.

Thus in spite of the efforts of organisations devoted to the cause of pacifism, the plight of those persecuted for holding to their belief in non-violence has largely escaped the concern of the world. Such people are the forgotten dissenters. Their rights are as important as any other rights, but until their problem is brought to the notice of the world there will be a lack of that moral pressure so essential in establishing the recognition of human rights, but until their problem is brought to the notice of the world there will be a lack of that moral pressure so essential in establishing the recognition of human rights. Once the facts concerning the widespread persecution of so many individuals are known, their cause may provoke the necessary concern, but since so many different groups in so many different countries are involved, it is extremely difficult to initiate any co-ordinated campaign on behalf of conscientious objectors or even to collect information about what is happening to them in countries where their beliefs go unrecognised.

The problem of conscientious

objection mainly arises in those countries where compulsory military service in time of peace still exists. It should not be forgotten, however, that although the cases mentioned concern conscientious objection to military service there have been many cases of regular soldiers who have become conscientious objectors and wish to be discharged. However, the incidence of such cases is obviously far less frequent.

Some countries do not recognise the right of conscientious objection to military service at all; others only recognise it to the extent of providing a limited form of non-combatant service. Refusal to do military service, where conscientious objection is not accepted as a right by the state concerned, naturally constitutes a criminal offence and the conscientious objector is punished in much the same way as any other criminal. Punishment can take the form of fines or loss of civil rights — which can mean that the conscientious objector will no longer be able to find work in his country. In many cases prison sentences are imposed, often for long periods, and punishments are equivalent to those for serious criminal offences. The conscientious objectors seldom receives more rights or privileges than any criminal and is often confined in appalling conditions. Worse still, since in many countries a man continues to be liable for military service until he reaches the age limit for conscription, if he has ended one sentence, he is called up again immediately, and when he again refuses to obey military orders, is re-sentenced. He can thus be punished repeatedly for the same offence.

The Civil Rights League, based in Cape Town will be convening a conference on the subject in the next month.

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D. H. LAWRENCE

by Adrian Crewe

When Lawrence was alive he was constantly subjected to the whips and scorns of incensed Puritanism. He was denounced in the press by such notables as T. S. Eliot (anyone who has heard the name of Leavis will no doubt be aware of this); many of his friends proved singularly disloyal to him (e.g. Middleton Murry); he was harassed by policemen and magistrates, who impounded some of his novels and ran off with his "obscene" paintings. The uncomfortable thing above Lawrence, of course, was that he always cut too close to the bone.

One has only to read his essays or poems to be struck by a quality of unflinching directness which is shown in no other English author to the same degree. Lawrence's misfortune was that he always said exactly what he was thinking. This is not to imply that other great writers in English were either dishonest or cowardly. The point which is being made is that Lawrence had an irrepressible desire to share his perceptions of life with others that he would sometimes neglect to provide for them the artistic framework which might have made them more acceptable. (This is evident in the "Nettles" poems for instance).

I say "might" because even this is doubtful. Lawrence was a great artist. But "The Rainbow" — the work in which his novelistic art probably reaches its highest point — was one of the prime catches of the vice-squad.

Perhaps it would be better to say that Lawrence offended the public taste because he was careless of the fact that what it most objected to was not what was said but how it was said. One could hint at almost anything in the range of human conduct as long as one's hints remained appropriately oblique. To call the thing by its name was the unforgivable sin.

"Aha!" I hear you smugly cry! We are not as the prigs of the twenties were — all tinsel and Charleston and a refusal to get to the main verb.

We live in the age of delightful frankness. The new Enlightenment in matters sexual.

Proof of this lies in a staggering new conception of Lawrence which seems to have gained some currency, in England at least.

It is exemplified in remarks of the kind which I shall quote in a moment. These particular comments are taken from a review in "The Observer" of a new film of "The Virgin and the Gypsy." The writer — one Penelope Mortimer — is talking about the films of "Women in Love" and "The Virgin and the Gypsy."

"Both" says she with easy familiarity, "Both concern women's search for sexual freedom. Both are loaded with typical Lawrentian Puritanism in the guise of sensuality". (!)

Oh! With what marvellous grace and facility this encapsulated piece of profundity rolls from the tongue. It would appear that only frank indulgence in perversion would be an absolute defence against the cry of "Puritan!" from Miss Mortimer.

The Director of the film is praised for making the film "human" — indeed the title of the review is "Humanising Lawrence." Of all people!

Miss Mortimer's description of the development of the relationship between the virgin and the gipsy is given as follows: "She, the virgin, is totally dissatisfied with life until she meets the Gipsy (all meaningful stares and bristles); and even then she is too uptight to go to bed with him."

How charmingly simple Miss Mortimer finds the matter of human relationships! May we risk one more example of this stuff? Evaluating the performance of the female lead, Miss Mortimer says: "Delicious, hesitant, obstinate at times to the point of dourness she is, apart from her extraordinarily good looks, as real a girl as you could meet cycling about the streets of Belper or Long Eaton."

There we have it: End off on a trendy socialist note (we know 'oo's real, dun we, mates?) and you'll be invulnerable in battle at the next dozen cocktail parties. It doesn't matter whether you are working-class or not yourself. You know which comments are safe and which are not.

The immediately apparent thing about Lawrence is that he is "unsafe." From one's own experience one knows how often one has heard him dismissed in a single pithy aphorism — without rancour, of course, but with a patronising and (more remarkable!) proprietary air. It is as if Lawrence is one's own rather darling little boy, who is jolly entertaining but must (of course) be kept firmly on his leading strings.

Perhaps Lawrence would be far happier to face the shrill cries of his former enemies than be forced to witness his own metamorphosis, at the hands of the nouveaux trendys, from sex-maniac to puritan.

But towards the end of his lifetime uninformed attack was troubling him less and less. And the firm desire to keep him on leading strings is the best evidence available that his work continues to demand a fulness of resonance which many are unwilling to give.

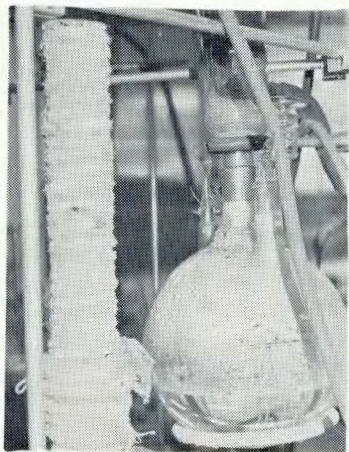
An abridged form of an article from NUX, 6th August 1969.



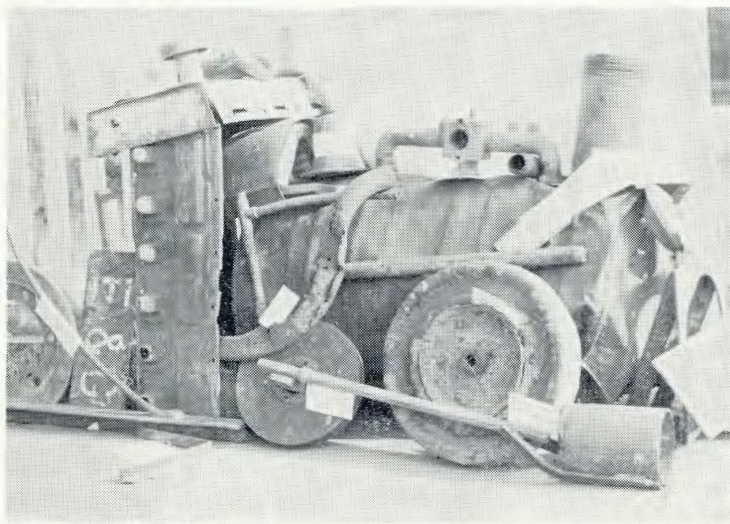
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GRAHAMSTOWN IN FOR ORCHESTRAL TREAT

NEXT TUESDAY NIGHT (September 1st), one of the world's most famous chamber orchestras — the Johann Strauss Ensemble of Vienna, will perform in Grahamstown. The term "chamber orchestra" is often misunderstood to mean a small group of musicians that play short, uninspiring pieces. In fact, it usually only differentiates sizes of orchestras, in today's most common interpretation of the term.

The Strauss Ensemble is a 30-piece full orchestra, made up of the leaders and principals of each part in the Vienna Philharmonic. This orchestra is undoubtedly one of the most well-known of all, even to the less

fanatical "classical" music listeners. With such a formation, there can be no doubt as to the standard of the members of the Strauss Ensemble.

Their programme has been especially chosen for the Grahamstown public and will be presented nowhere else in South Africa. In the first part, works by Beethoven, Mozart and Haydn will be performed amongst others, while the second part is entirely devoted to the "Waltz Kings," Johann Strauss I & II, Richard Strauss, Josef Lanner and Edouard Strauss. This second half should be sufficient to confirm that the programme will be one that will appeal to every-one whether

serious music fan or not, but the Mozart work, for instance, is the "Eine Kleine Nacht Musik."

There has not been an orchestra of such standard performing in South Africa for a very long time with a programme of this type. Last year, the Paris Chamber Orchestra came on a short tour of South Africa but presented Baroque music mainly.

Students should not miss the opportunity, so very rare in South Africa, of hearing and experiencing magnificent music in the hands of experts. It would be a pity if only a few students made use of such an opportunity, so common to students overseas.

WHAT'S ON...

TODAY:

- 5.15 — Prof. D. W. Harding. Economics Lecture Theatres.
- 5.15 — Rhodes Club Inaugural Meeting. Economics Lecture Theatres.
- 8.00 — Cultural Societies Quiz. Great Hall.
- 8.00 — Slide Show (S.J.A.). General Lecture Theatres.

FRIDAY:

- 1.00 — GADRA lunch. Angsoc Hut.
- 7.45 — Sir Robert Birley. Chem. Lecture Theatres.
- 8.00 — Discussion Group (S.J.A.) Hillel House.
- 8.00 — Oppidan Ball. Graham Hotel.

SATURDAY:

- 11.00 — Regional Day (UCM). UCM Hut.

SUNDAY:

- 6.30 — Bridge Championships. Great Hall.
- 7.30 — Prof. Braae (S.J.A.) Hillel House.
- 7.00 — Film (Chinese Society). Odeon.

MONDAY:

- 8.00 — Symposium on Protest. G.L.T.

TUESDAY:

- 5.15 — Prof. D. W. Harding. Econ. Lecture Theatres.
- 7.45 — Film on Volcanoes (Geology). Room 611.

WEDNESDAY:

- 5.00 — Films (Classics). Room 228.
- 8.00 — Best Speakers Debate. G.L.T.

RHODEO

August 27th, 1970

NUSAS VOTE A VITAL ONE

NEXT TUESDAY, the Student Body will be asked to decide whether or not this University is to retain its affiliation to NUSAS. The decision is a vital one, for on its outcome we stand to gain or lose a great deal.

The National Union has a long and proud history in this country, and we believe it has much to offer to Rhodes and to South African society.

Founded by Leo Marquard in 1924, NUSAS has grown to become a body representing some 30,000 students at 27 different centres of higher learning in Southern Africa. It is active in the fields of student benefits, education, welfare, and community action. Amongst the schemes which it operates are the biggest medical scholarship agency in the country, a student loan fund offering interest-free loans and bursaries, a correspondence education bursary fund, and an agency for international scholarships. Last year alone, awards to the value of R4,000 were made to medical students, and no less than R3,000 was paid out in loans to students.

In addition to these primarily educational benefits, the National Union also offers vacation employment schemes, student discounts on a wide range of goods and shops, and large discounts on travel and accommodation for students visiting overseas.

In the welfare field, students in the National Union have built and subsidised schools for underprivileged children, run coaching and tuition schemes, drives for food and clothing, blood drives and other community-orientated projects. In addition students raise money for the scholarship and loan programmes. In this last respect, particularly, the Rhodes Local Committee has for long had much to be proud about.

Over the years, the National Union has developed as the major student forum in South Africa, acting as a student parliament for the voicing, exchange and formulation of ideas and points of view. By building up contact and co-operation between students of all language and race groups, the National Union has become unique, and has built up a fine tradition of support for democratic ideals and the restoration of academic and human freedoms.

The words of Senator Robert Kennedy are as true today as they were four years ago —

"For a decade, NUSAS has stood and worked for the principles of the Universal Declaration of Human Rights — principles which embody the collective hopes of men of goodwill all around the world. Your work, at home and in international student affairs, has brought credit to yourself and to your country."

Now, in its 46th year the National Union has completed a major reassessment and re-examination of its role and function, and is about to embark on what could be a spectacular period of growth and development.

It would indeed be a tragedy if we now decided to disaffiliate Rhodes from the National Union. It would mean a return to the stagnant backwaters of isolation. For it would most surely cut us off from all contact with other universities. This is a fate we can ill afford in Grahamstown and one for which we would suffer. It would result in a drastic decline in the standard of student leadership, and this institute would gradually drift further away from the South African student community.

There are those who argue against NUSAS on the ground that all students at Rhodes are compulsorily affiliated members of the organization. This is so much nonsense.

The SRCs are central to the National Union, and there is thus no individual membership, or any compulsory or automatic membership, since the SRC affiliates itself only on behalf of its student electorate. The students are thereby entitled to participate, through election and representation, in the formulation of National Union policy, and make use of all benefits and participate in all programmes of the National Union.

The system of centre enrolment does not in any way bind students to the policy of NUSAS. Nor is the SRC thus bound, for both are free to dissociate themselves from, or disagree with, any and all aspects of policy. Centre affiliation thus carries the benefit for students of involvement in the National Union, but with no onus of association, and scope for disagreement and dissociation.

"I commend NUSAS to you. Those of you who are already members, stand firmly by it . . . To those of you who are this year beginning your university career, I also commend NUSAS and hope you will support it." We echo Alan Paton's words.



FUTURE OF RHODESIA UNIVERSITY COLLEGE IN GRAVE JEOPARDY

MORE THAN A QUARTER of the teaching staff at Rhodesia University College have signed a petition condemning the revised statutes for the new college council.

The proposed statutes have recently been the subject of a series of student demonstrations. Dissident students submitted their own proposals, calling for increased African representation on the council.

A special sub-committee of academic staff members also submitted proposals, and the latest petition records "Profound disappointment and frustration" that the council did not accept any of the students proposals and only a modified version of those submitted by the sub-committee.

As many as 400 Rhodesian students marched, shouted and sang their way through the corridors of the administration buildings on the campus of the multiracial University College (UCR), Salisbury, during the morning of June 18. On strike for three days, the students, most of them African, were waiting impatiently for the outcome of a student "action committee" delegation that was meeting with the UCR principal, Professor Robert Craig.

The meeting had been arranged to discuss the controversial revision of the UCR statutes that will guide the forthcoming University of Rhodesia. When the UCR is elevated to full university status next year, African students fear that the all-White governing College Council may continue to have no African representation at all.

EQUALITY

The students have been demanding equal African and "European" membership on the Council. Current enrolment at the UCR is 846 students, 383 Africans, and 463 Whites. The ethnic ratio of the population as a whole is 18 Black men for every White.

When the members of the student action committee emerged, they reported triumphantly that Professor Craig had given them written assurance

that the Council would give serious consideration to their demands. Craig agreed, however, on the understanding that the students would not demonstrate during the next Council meeting as they had during the previous one. The students accepted Craig's reply and called off the three-day strike.

The protests had begun on June 16 when some 250 student demonstrators blocked corridors and doorways leading to the Council room, effectively trapping the members, including the Principal, inside.

When the students refused to leave, police were called in to remove them. About 40 policemen, some with dogs, quickly arrived, dispersed the crowd and arrested three African students and one White student. The arrested students were later released without charges.

PETITIONS

Student representatives had met with the Principal the night before and presented him with two separate petitions, one signed by more than 300 students and another from 50 members of the UCR staff of 167 teachers. The contents of the two petitions were not made public, but it is understood that they both concerned the Council's ratification of the new statutes.

In a statement explaining his decision to call in the police, Craig claimed that the students were "obstructing both the passage of individuals and the business of the Council" and that he had repeatedly asked them "as a plea and as an order" to leave. Craig said that he had promised to "receive a deputation of four of their number before any decision on ratification of the statutes would be taken." He fulfilled this promise two days later and the strike ended.

CAREERS ENDANGERED

Perhaps the most immediate problem connected with the changing of the UCR is the fate of the 170 Rhodesian medical students (40 of them African) whose future careers will be endangered by the break in academic relations with the University of Birmingham. All links with Birmingham and the University of London, with which the UCR has had a special relation-

ship for awarding degrees, are to be phased out by the time the University is formally opened. At present, however, the UCR lacks the authority to issue internationally recognised medical degrees. London University issues external degrees in the arts, sciences and economics.

OASIS

The effort to maintain the University College of Rhodesia as a kind of privileged academic oasis away from the international political furore over the continued existence of the Smith regime has been extremely difficult ever since the Unilateral Declaration of Independence in 1966. At that time, nine North American, British and European lecturers were arrested, jailed and deported for their opposition to the secessionist Smith Government. In protest, 70 full-time teachers eventually resigned and the exodus has since continued periodically as one professor after another finds teaching conditions in apartheid-ridden Rhodesia intolerable.

RACISM

The former Vice-Chancellor, Terence Miller, who resigned last year after a referendum endorsed a new racist constitution, summed up his feelings in these words: "I believe that the prospect before the University College of Rhodesia is now likely to be that of a university in enemy-occupied territory. The head of the university will be expected to collaborate with the 'occupying power' in policies and projects which cannot be isolated from underlying wider principles and assumptions which he must, in his heart, reject".

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RHODES: A SOCIAL DISASTER AREA

AT ONE TIME, Rhodes was called "The Marriage Bureau"; — now, like most institutions, the Bureau should be on the list for Government Aid.

The social position is unencouraging — nearly two thousand men and women in a radius of $\frac{1}{4}$ square mile, yet the majority have great difficulty even in getting together for morning tea. Here at one of South Africa's institutions of higher education, where the mind is expanded to rarified heights, and the body cultivated to "physical perfection", — what happened to one of the most important facets of our present and future lives, the development in social integration?

Rhodes is in some ways a social curiosity; there is no reliable and consistent mechanism for bringing together en masse men and women, where there is neither obligation nor deterrent to free and open mixing of the sexes. I say free, because there is no mass social function which doesn't cost you money here. Apart from the morning tea already mentioned, there is no regular place, time or opportunity for men and women to mix socially or informally.

The disaster in part arises when every year hundreds of people leave Rhodes without really having met other people — and especially members of the opposite sex — at all. Week after week throughout the year these hundreds stay in Residence over the week-end, or go out with friends, making social loneliness a virtue when in fact it is the most unnecessary evil of campus life.

The ability to mix socially, to understand another point of view, to communicate on every level with a wide range of people, is almost the prerequisite for success in any career. Getting on well with people could be more use to you than your degree. Annually Rhodes produces hundreds of graduates who make careers in science, business, education, law, divinity; almost all of us will deal extensively with the public at some time or another and an inability to mix socially now will inevitably influence their success and happiness in later life.

I also believe that a student who is fully socially integrated and at ease in mixed company with diverse interests and backgrounds, is a better and more contented worker academically. Indirectly, a happier campus social life improves, not retards, academic performance.

Being lonely or morbid, feeling left out of it, fearing if they can't find man or woman at varsity however well they make it outside, brings unnecessary hardship to very many here. However unfounded these arguments may or may not be in the artificial Rhodes climate, to students stranded in this social desert for three or four years it is a very real problem that hurts right here and now.

LOOKING FOR REASONS

To my mind there is no single reason, and you'll probably think of quite a few more when you've read this. It is useful to have a look at a few other universities — especially residential ones — and see how they are faring. Somehow I don't think the Afrikaans varsities have this problem, even though they're much larger.

1. One major environmental factor in our discussion is that almost all English schools are unisex schools — either boys or girls — whereas almost all Afrikaans schools are co-educational. This means that by the time our young English male reaches Rhodes, he has had

only limited social contact with the female sex (and vice versa). He eagerly anticipates that the Varsity environment will provide the catalyst for new, exciting social vistas. Unfortunately, the young female reaches Rhodes under precisely the same social conditions — and illusions. The result? Socially, varsity becomes a higher high-school, with the relief posse or co-education arriving five years too late.

2. We know that couples do get together in sufficient numbers to make it noticeable, but this limited integration serves no function other than fertilisation of the grape vine. Somehow there is no mechanism to bring the two groups together. The magnificent start of Inky Picnic fizzles out is replaced by the cattle-show of Kaif Krawls. Maybe one reason for the situation being really bad today is that rain called off play at the Inky Picnic for three years running.

3. The institution of Rhodes is itself partly to blame. The most elaborate plans are made for our academic, societies and sport lives, but social life is hoped to sort itself out. Of course it doesn't. Please note I'm not blaming the Senate or any administrative body for this... Our SRC has largely been left to run student affairs, but so far the SRC hasn't cottoned on to the problem. The Lady Wardens have known about this for years as well, but if they have any forward-planning ideas for the social happiness of their girls, they've kept very quiet about it.

Let's take a look at why lecturers, societies, sports don't have the answers.

Lectures: Some faculties, like commerce, have a distinct shortage of women. Often Arts has the reverse problem. And then these sexual minority groups cluster together in lectures like the defenders of Alamo. Besides, even in other faculties, what can you say in lectures anyway "Good morning, can I bum a pencil."

Societies: Societies are little speciasms, tend to become very cliquey and have never been able to draw a large, mixed crowd.

Besides this, clubs don't meet often enough or regularly enough to serve as a social form.

Sport: Many sports are played by either men or women, not both — like hockey, netball. Tennis is the social game, but a girl still can't ask someone she doesn't know to play with her, whereas men very often prefer to play male opponents who give a better game. Squash is downright anti-social!

4. I don't want to be in the vanguard of the Women's res. rules Suffragette Movement, but there is little doubt that two things tend to inhibit social integration in and around women's residences.

Firstly, the rules say too much about what the girls can't do, and not enough about what they can do. They can't have private heaters, fridges, noise, doctors or pets in their rooms. Can they have a part in Res. with mixed company, or any similar enticement? They can have men around to visit in the Common Room, but this is still very much a concession and few men feel that their presence there is ever encouraged by the System, rather it is tolerated.

Secondly the whole slant of the university has been to

A RHODES STUDENT LENDS A CRITICAL EYE TO THE SOCIAL SITUATION AND SUGGESTS A PRACTICAL SOLUTION TO RHODES SOCIAL PROBLEMS

formulate a structure of rules to administrate the flow of life in women's residences as the authorities see it. And they see Res. life as an enabling measure, creating an environment to permit the easiest pursuit of an academic career, not as an entity in itself. Although I agree that there would be no residences if there was no centre of learning, and I do not believe that residence life is an auxiliary to the academic structure here — it is in fact a major component of the university structure, and it should be officially recognised and treated as such.

This slant in thinking needs to be promulgated from Senate and Council, right down to Hall and House and Sub-wardens.

The campus is undergoing physical separation of the sexes itself. Old Straub and Retief are now viewing life from a lofty eerie on the hill. Pringle was similarly evacuated from the beginning of the year. The campus now has a huge rectangular chunk of women's residences, at some distance from the four fragmented male halls. The poor social situation in previous years is now reaching major drought proportions.

This brings us to the design of residences themselves. I suppose its a bit late now to start complaining, with ten female residences already built or co-opted, but these residences were designed to house people with no attempt to cater for the social environment which is created by people merely being there. The preoccupation has been overmuch with the building and too little with the environment. The common room is designed as a bonus for the varsity mob (you don't find them in blocks of flats for example) but has any architect who ever designed a residence for this campus asked any students (a) what they do with the common room and (b) what they would like to do with it. (I can't believe that common rooms were designed for house meetings and after supper coffee, but this is basically the only function they fulfil). Common rooms do not act as magnets to pull in the social life, nor do they promote quiet, intimate discussion. For all type social use they are, common rooms might as well have been built as large lobbies behind the door. It doesn't seem that Rhodes common rooms were ever designed for people — certainly they do not provide or assist an atmosphere normally associated with a natural human environment.

Lastly, there are a few natural laws at Rhodes that we cannot ignore even though they do cramp things a bit. Perhaps they will change when new ideas are accepted, but here they are: Firstly — the male pays — and pays and pays; it is not kosher for women to come to men's halls for tea, thirdly, the male takes the social lead and asks the woman out. (Except for Rag and Hall Balls); and if he doesn't she can't; fourthly, while men are not actively encouraged to come to women's residences (and particularly

common rooms), women are actively discouraged from coming to men's residences.

LOOKING FOR SOLUTIONS

Here again, you will probably think of a dozen more.

Firstly, the authority at every level here must agree that a social problem exists, and that its solution will be of major benefit both now and in the long run, to every student at Rhodes.

Secondly, an SRC portfolio for Social Development must be introduced — what about replacing the now almost redundant Students Union portfolio? I would like to see a candidate stand for SRC this year on this platform. An intelligent, vigorous and sincere candidate could make it with a landslide of votes. The portfolio will function best assisted by a sub-committee staffed liberally with major/honours students in sociology, psychology, and social anthropology. In fact, anyone with common sense and a bit of vision will do.

Thirdly, the students themselves can provide a wealth of suggestions (Let's hear you on this). Also let's have a closer look at varsities where the social problem is pretty well ironed out, and take a few tips from them.

Fourthly, here are a few ideas to start the ball rolling.

1. The new Students' Union is planned to have a Ladies Bar — this may help a bit, we won't know until it is tried out. But what about, instead of pushing Kaif in there wholesale, arranging for a lounge-and-dancing type Kaif with a cosy dance floor and good taped music to dance to — offered FREE say every Friday night. Or maybe every night. I stress FREE, because whenever we pay this tends to turn into another deliberate cattle parade. The heinous exploitation of Kaif Krawls to fill the coffers of some little society nonentity — and exploitation it seems to me of the few for the even fewer — has always seemed to be somehow socially futile. Perhaps when dancing is free, Rhodes males will learn to dance at last.

2. Instead of getting excited over abolishing the Smuts System, let's have a first year Res. for Inkettes. First year men will have much more in common with a house like this, making friendships and contacts at the first year level much easier than they do at present. Three years of this, and Rhodes won't have a social problem. Also women will get to know many more women as well in this way, and when they split up at the end of first year they will have friends in every Res. on campus.

In senior women's residences the Inkette duty can be by the Blobs (i.e. female Blots) or even share it with seniors (this I've got to see) who now meet more men than they do

under the present system.

3. In line with the New Attitude which we hope and pray will filter down from Senate and vigorously encouraged by the SRC the social-orientation encouraged by Lady Warden will result in making the men actually feel welcome. Again, say on a Friday evening and night women's residences should be open for a large amount of social contact, with the women offering coffee, snacks, and above all, something constructive to do there, namely dancing. There is no social oil quite as good as dancing. Housecom funds can be used for this — not to administer the Res or pay for drinks, so that one very small and elite group on housecom can entertain another equally small and elite group from another housecom. I'm not against the idea, but when a housecom comes calling, let them bring the rest of the Res. with them. To promote the social interest of the women who live there, new residences should be designed around these social facilities.

4. Any new female residence (and the male ones) should be designed with a long-term social plan in mind. What about private studies on the ground floor? Certainly it will be more expensive, but if those who want one have another R50 tagged on over and above normal Res. fees, this will ultimately liquidate the extra building costs.

5. The new SRC Social Development portfolio can afford to include and organise a new, more useful, in-depth match-making study to be computer processed. Here a programmer on the sub-committee will be invaluable. I must stress though, that a proper social mechanism would make this unnecessary.

6. The trend to segregate the residences, however, should be drastically reversed, however desirable segregation may be for administrative reasons. Remember, please, the administrative system is intended to serve student interests, not vice-versa. If our central campus residential area was like the "digs mix" we have on the perimeter of the varsity (High St., New Street, African and Somerset Streets), we wouldn't have the present social situation either. It may seem extreme, but it sure will be effective if:

- When old Retief is replaced by a spanking new glass mausoleum, we put man back in there;

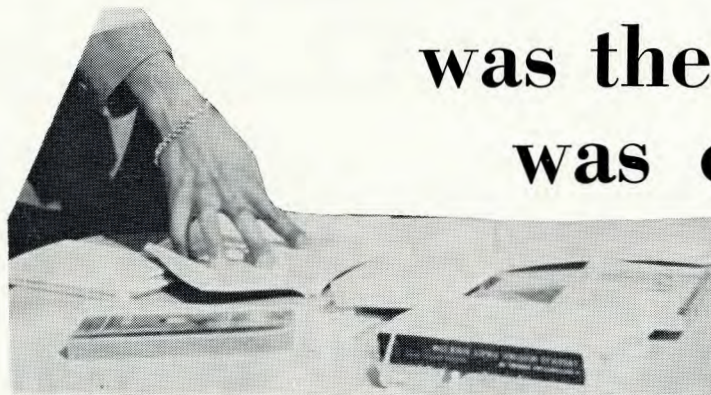
- Adamson is turned into a first-year women's res;

- The women are put back into old Atherstone, and make J.K. a men's Res; the Halls remain segregated as at present. The idea is to inter-mix men's and women's residences, automatically bringing large numbers of men and women into closer social contact. Instead of putting a fence around our women, put the puppies and kittens together, then watch them grow up the greatest of friends.

We have here a social situation which no one can ignore; isn't it time we faced it and found solutions instead of pretending that it doesn't exist?

In the beginning... but the word...

was the word, was cut



WE DON'T KNOW WHETHER, their unity finally broken by the weight of a blade of grass from the rugby field, our government will have a sufficiently free mind to carry out an intention to abolish appeals to the courts against decisions of the Censorship Board.

But we were told by the Minister of the Interior, Mr. Muller, in August last year that the step was being considered: the ultimate extension of the powers of the Publications and Entertainment Act by abolition of the very clause that was offered as a built-in check and safeguard against any possible abuse of those powers.

For that is what we were assured in 1963 when the Act was promulgated. The censors themselves would be people of the highest literary judgement and in any case, there would always be recourse to the courts to challenge their decisions. It would be a little difficult, and, of course, expensive to do so. It would be a reversal of the conception of justice to which we are supposed to be devoted in this country — that a court is a tribunal before which a man is given the opportunity to meet charges against himself, not a place where he enters prejudged guilty by some government-appointed board and must prove himself innocent. But it would remain a right.

EXTREMISTS

Many people allowed themselves to be reassured. Those who were not were frowned upon as extremists. Couldn't they see that it was unreasonable to oppose censorship totally, on principle? Couldn't they admit that there were some publications and films that were simply filthy, a raw incitement to sexual or political violence, without any artistic merit? The answer that the apparatus to deal with such works as already existed within the ordinary processes of law left the questioners uneasy; in South Africa we are so conditioned to accept that — to paraphrase Pascal — the government has its reasons. Wasn't it better to concede arbitrary control in return for the promise that (by nature of the exalted critical faculties of the Censorship Board members) serious works of art would be respected, and, in the remote event of an error of judgement, a decision could be reversed in open court?

But of course there was only one way to oppose censorship if one doubted censorship at all, as there has always been only one way to oppose other apartheid legislation if one doubts apartheid at all: on principle, totally, and from the beginning. Because you can neither impose nor dismantle the system piecemeal; the system consists of units of legislation large and small that have each their rationale essentially in relation to the grand design. For example, there is no such thing as petty apartheid; it is political logic that happens to be operating on a scale that it appears absurd, that is all. What is absurd is to think that it can quite easily be abolished — a thought regarded in

this country as an "enlightenment" that some South Africans such as Professor Barnard seem prone to receive when lying awake in the small hours in hotels abroad. There is nothing easy about it; if you are ashamed of petty apartheid, you must have the strength and will to get rid of the whole system.

ILLUSIONS

Conversely, there was no way to accept the Publications and Entertainment Act in 1963 without accepting by implication the eventual abolition of right of appeal to courts. I am not suggesting that the inclusion of the clause in this Act was a deliberate piece of deception. I am sure that our government, too, has its illusions. Ministers act in good faith, no doubt, when they delude themselves sometimes that they are not committed to Faustian

the spoken word has died away, that carries communication most widely. The critic George Steiner speaks of the written word as the "primary homeland" of the dispossessed; it is a homeland without the ethnic grouping that would qualify it as one of the Homelands, but our government recognises its existence nevertheless. Censorship in all its manifestations provides an electrified fence to keep us out of that territory.

How does censorship work as part of the grand design of apartheid? And how effective has

and Entertainment Act, which is where it belongs.

FEW SURVIVORS

Foreigners are also surprised to find that a journal such as "Reality" can be published. They are not aware, of course, that there are few survivors here, and that "Reality" is the sole new venture, in the field of those small journals of opinion which in all countries do much to provide background information in limelight issues, and raise those that get passed over. Small journals of this kind are not

black man, as white supremacy decides for him how he shall live . . . ?

Films such as "Katrina" (no doubt there will be more of them) are another curiosity. Here the "contentious" subject of miscegenation is "tackled courageously." That is the light in which the makers offer the film; and the censors allow it to be shown as proof of freedom of the intellect here, even while Africans are complaining that, in order to ensure that they do view contentious subjects, censorship allots them only those films which are an insult to adult intelligence. Of course "Katrina" itself is something of an insult to adult intelligence. The film doesn't tackle anything at all; at most it takes us back thirty years to the point reached in S. G. Millin's "God's Stepchildren," where she demonstrated that love across the colour bar, brings misery in South Africa, but did not carry the proposition to its logical conclusion, which is that the misery is caused by the colour bar, not the love. The public goes home from the cinema drunk with the liberty of having seen a titillating subject interpreted according to the tenets of apartheid.

MOTIVATION

In literature, the events of the years 1959-64 surely traumatic whether you regard them as the triumph of the forces of good over evil, or as the tragedy of striving for human rights that turned through frustration to violence — have become the material for James Bond-style version of the life of police spies. Censorship prevents any opportunity for South Africans to approach these events seriously, as an examination of human — not necessarily political — motivation. There are at least three novels, dealing in imaginative terms with the subject, that have been excised from that already much-mutilated body of work, South African literature — my own and that of C. J. Driver (banned by the Censorship Board), and Mary Benson's (automatically struck out by virtue of the fact that she is a banned person).

But the final measure of the effects of censorship is too often approached from the point of view of writers rather than readers. After all, writers represent a special-interest group, and a small one; Censorship affects them professionally; they may write books that cannot be sold or read. But these are many more readers than writers, and the truth is that censorship so far has affected their interests far more seriously than it does the special ones of the writers. Writers whose works are banned may hope to be read another day, or elsewhere; but a whole generation of South Africans is

(Continued on page 7).

CENSORSHIP

BY NADINE GORDINER

bargain with the political logic of their chosen goal. But from the beginning, the end of the safeguarding clause was plainly in sight for anyone who faced this political logic. No social system in which a tiny minority must govern without consent over a vast majority can afford to submit any part of control of communication to the hazard of a court decision. The clause — poor perfunctory gesture to the rule of law rather than to freedom of expression that it is — might just as well have been written in disappearing ink.

For, removed from the context of its emotive avatars (protection of virtue, protection from temptation; a superego policing the obstreperous national aid) censorship is control of communication. Not "communication" mind, but "communication," that concept that covers the thoughts set in train by the written or spoken word, as well as the word itself, and that in the final analysis is the process by which men reach out and find each other. We speak of the failure of a human relationship as one in which there is "no communications." Control of information is merely one of the functions of censorship; its ultimate purpose as a political weapon of apartheid is to bring about a situation where there is "no communication" between South Africa and the world without — the world of ideas that might cause us to question our way of life here, and "no communication" within our society between the sections of a people carved up into categories of colour and language. Communication is at once intangible and the ultimate in human integration. So long as the lines are down there is little likelihood of people finding common cause.

THE WORD

Of course, communication in this deep sense does not depend entirely upon the word, but it is the word, and the written word in particular, persisting for reference and reflection after

it been? Far more than we realise, I think. Picking up a daily newspaper, one may be reassured — and visitors from abroad are often surprised — to see reporting and open debate on content-

ious subjects. In fact, there is no "censorship" as such, of newspapers; as the editor of one of them pointed out recently, there is need, because "all the censoring the Government requires is done by the newspaper staffs themselves and their lawyers. It is called complying with the law" — and he concludes, "The laws which enmesh the Press in South Africa have brought us a long way along the path of being told only such things as statecraft



would wish us to know." Here is an example of the interlocking of the units of legislation — the Suppression of Communism Act, the Criminal Law Amendment Act, the Official Secrets Act — these Acts and 25 more which restrict the press link up with the Censorship Act in such a way that one could scarcely detect the join. Each smoothly confirms the restrictive power of the other, and the power of the whole. It is not without significance that the threat to abolish appeal to the courts against decisions of the Censorship Board should seem as much part of the BOSS law, under which the abolition would not be framed, as of the Publications

"censored," either; they are simply closed down under the provisions of one Act or another, or left without staff by a systematic banning of successive editors and journalists. As for African newspapers, they are controlled by white interests, and it is surely a measure of how unpublishable, in terms of the press-restrictive laws, African opinion on political issues is, to notice that the names of these papers never even come up in the bitter recriminations heaped by the Government on the "disloyal" press.

The Government maintains "without blushing" as Mr. Raymond Louw remarks, "that the Press in this country is free. But that 'freedom' (my quotation) is subject to the restriction of nearly 30 laws and the threat of prosecution under them has become a reality for at least one large newspaper. What freedom remains on the level of information falls under the heading of repressive tolerance — a term that I am aware will be thrown at my head as a piece of liberal neo-Marxists jargon, but that nevertheless conceptualises accurately the position of the Press in South Africa.

WIPED OUT

When it comes to literature, and in particular the literature of ideas there has been precious little tolerance to disguise the repression. Tolerance has operated in one small area only, and provides a curious halfheartedness on the psychology of white supremacy. Literature by black South Africans has been successfully wiped out by censorship and the banning of individuals, at home and in exile. But white writers have been permitted to deal, within strict limits, with the disabilities, suffering, hopes, dreams, even resentments of black people. Are such writings perhaps tolerated because they have upon them the gloss of proxy — in a strange way, although they may indict white supremacy, they can be claimed by it because they speak for the

Oberammergau Village relives the passion

A DEPRESSINGLY ROMANTIC ARTICLE, written in short-story vein, by Jeanne Cowden, recently appeared in SCOPE magazine. It was about the Passion Play in Oberammergau, which I recently had the privilege of seeing.

I believe that Jeanne Cowden missed the whole point of the play's existence. She dwelt on the amateur acting of the villagers, and the dispassionate way in which Christ was represented by Helmut Fischer, saying that his performance did not have the warmth that an actor in live theatre should be able to communicate. But the Passion Play is NOT essentially live theatre. To my mind, Play is perhaps a misnomer, which might lead people such as Miss Cowden astray. What we saw was a re-enactment of the Passion of Christ, performed by the villagers of Oberammergau as an act of thanksgiving for their ancestor's deliverance from the plague of 1633.

There was no attempt to reveal an insight into the enigmatic character who was Jesus. A Play of this nature cannot hope to do that; these are villagers engaged in an act of worship. I believe this, despite an inevitable trace of commercial necessity. But the village is calm, there are no souvenir peddlers, the "money-making" aspect is born of necessity.

Most people going there are pilgrims. Most people, then know the story of Christ's Passion very well. It is not necessary to keep referring to the English text to know what is happening. People all have differing ideas about the agony of Christ, which could well lead them to reject an interpretation on the Oberammergau stage which they felt inaccurate far more easily than Miss Cowden may realise. If a devout Christian were to burst into tears every time he read about Christ's Passion, life would be uncomfortable.

In theatrical terms, the Play was produced highly stylistically. In other words, Play was non-realistic. So, I believe, we were not meant to be looking at Christ in His Passion, but at the villagers re-enacting the Passion. I stress this point because it is vital to the essence of one's seeing the Play. People going to see a 20th Century interpretation of the story of Christ would have been disappointed.

So ridiculous are the claims that the text is anti-Semitic, that one wonders whether

people claiming that the text people claiming this think that Hitler got his strange ideas from seeing the play. The Jews did send Christ to his death. We would have done the same, I am sure, in the same situation. Historically, it is correct to have the Jews shouting, clamouring, for Christ's death. Unfortunately, now that the world associates anti-Semitism with Germany, there is an inclination to interpret the role of the Jews in the text as objects of racial hatred. I was most affected by the crowd's terrifying shout (1,000 voices shouting in tremendous unison can be terrifying) of "Crucify him," because, as we believe these were the people representing you and me at the time.

The costumes used in the Play are clearly designed according to the ideas of classical costume that the Germans held in 1634. The text has remained unchanged, as has the idea behind the Passion Play of Oberammergau. The Bible is brought to life there, and there can be detected notes of the relation between the Passion of Christ and the dark period of the villager's existence. This is not primarily theatre. It transcends that.



Cecil treads on SRC Boliglobs

I REALISE now that someone like me is liable to go through life having abuse heaped upon me and my kind, in the form of derogatory pictures set pornographically above my priceless, invaluable column, which attempts, I assure you, merely to represent campus life as I choose to see it. Attempts to take the editor to task prove entirely fruitless, since he is too busy sorting out libel cases to worry about the vain wishes of one so meek and mild as Cecil John.

Nay, this preoccupation with my problems will bore you to tears. Let us (you and me . . . Ed) think briefly on the delicate future of our System. Not your bowels, sweetheart; our SRC, although neither work very well. That is, I refute the report made by our enthusiastic catering crew that Res. food does not affect both stomach and brain.

What sort of SRC can we hope for, or worse, can we expect, is the question I ask myself, reaching desperately for a bottle of iced Ovaltine to beat back overwhelming depression.

It would appear that a certain Gerrit Fourie is the only member of this year's SRC who has (a) the courage, (b) the shamelessness, (c) the tactlessness to try leaping on to the soapbox again. Other than that, we hear of certain relatively appealing, handsome, sexy young lads with aspirations to greatness.

For example, Barry Brinton, that famous star of stage and screen, having recently returned from a five year appearance as the mousetrap in the play of the same name by one Agatha Christie, has been heard to say that, if elected, he will do all in his power to carry on where Roland Sidewalk left off as the handsome member of whatever organisation he is appearing in at the time.

What we need, however, is not to think of what might befall us, but to persevere in our attempts to find a committee truly representative of the students and their needs, one which will not flag or fail, and all that jazz. This means importing students with the moral fortitude of our colleagues at the seaside, those remarkable chaps with lace-up shoes and trouser turn-ups who grace the fair shores of Port Liz.

On the other hand, we could turn the set-up into a benevolent dictatorship, with me at the helm. That would be fun. If I tell you my manifesto, I am sure you will not hesitate to elect me . . . otherwise you will be shot. (This Freedom of the Press lark has its disadvantages . . . Ed.).

I stand for the aims of NUSAS, I stand for a drastic reform of women's res. rules, I aim to serve the Student Body as . . . you guess. Sound familiar? It should; everybody else gets elected with that tasty recipe, so I don't see why I can't. By now you will have been stirred by my moving words, you will be saying to yourself, "Gosh! what a fine fellow is he, his words so moving, his enthusiasm so catching." If you aren't saying that, I'd like to know how SRC's get elected.

CECILIA'S TERRIBLE LAZER BEAM

POOR UNCLE CECIL, all other attempts at linking his name with Cecilia have failed and in desperation he has taken to framing a "filthy fascist pig" for his latest bit of folly. Despite the apparent gush of pity, I am not amused at what is, supposedly, a sense of humour. It grieves me that Uncle Cecil should expose his general bad taste by choosing an artist who cannot even get the sex of the subject right in a caricature.

Speculation seems to be rife on the campus at the moment — who are the SRC candidates going to be? With banana boys, radicals, upholders of Calvinistic principles and College beaus, we should have quite a colourful bunch. The blue ribbon manifesto belongs to Johnny Koscher who has some

truly novel ideas (ideals?). His manifesto advocates widespread practising of Calvinistic principles on the campus, no contact with liberalistic universities, better pay for SB informers and the return of the Maxi — to terminate the drought, of course. Dive Ceegan will stand and Moyra will support him,

despite his alleged friendship with Tonilia Ackerwoman. P.J. the banana boy and Fletcher, the Rhodesian Wretch, struck by their success in the M.M.W.C. elections earlier this year, may be tempted to stand. Naturally their manifestos will be healthy ones, promoting outdoor activities at Cowie and on the rugby field. Berry Beaut, the College Kid, is bound to get plenty of support from the C.C.C.

It is a pity that the authorities did not think of employing an interior decorator when they had the residences on the hill built — they seem to have overlooked the difficulties that bachelor wardens encounter when faced with the problem of furnishing a room. Although their sense of design may not be quite what it should be, they do have impressive bookshelves which contain interesting reading matter as "The Philosophy of Grammar".

Certain subversive activities have been noticed outside Oriel of late. A blue bread van with tell-tale markings sidles up to the pavement at 1 a.m., people pile out and dance on to the lawn, a brave figure does a piece from "Swan Lake" on the window-ledge while trying to procure a light for his cigarette and baffled spectators wonder if it is part of a plot to assassinate the Lady Warden. But soon the troupe disintegrates, some of the figures disappear inside, others board the breadvan which roars off. All is well, just a bunch of All Blacks supporters.

Attention all members of Tombstone Gulch! A message from Pogo Land — the Lazer Beam is in order and the operation must be carried out as planned.

Coups and cuddles,
CECILIA.

TWO GIANTS TEAM UP

TO BRING YOU

A

WINNER



**Saambou
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Represented by branches and agencies throughout the country.

Censorship

(Continued from page 6).

growing up with areas of the world of ideas closed to them, and without any insight into the lives and aspirations of their fellow countrymen, Black or White as the case may be, living in the other side of that net of legislation through which we may all only peer at each other dumbly. A book may be banned under any of the Publications and Entertainment Act's 97 definitions of what is "undesirable". The success of censorship must be seen in the completeness with which we are cut off not just from the few books dealing with our own ingrown society but also from the books which formulate the thinking that is going on all around us, in particular on this contingent to which we stake our lives on belonging. From Fanon to Mazrui — yes, you may well

ask who they are — important writers are merely names to us.

ISOLATED

As South Africans we do not know what the rest of Africa is thinking, just as, as Whites, we do not know what the Black and Coloured population is thinking. Nkosi, Mphahlele, Modisane — they, too, are only names, now these Black South African writers.

All this — intellectual isolation — isolation of ignorance among White people about the inner life of their countrymen of another colour — this is the blunting of human faculties that control of communication is steadily achieving. It is essential to the maintenance of apartheid as a whole. We cannot expect to free ourselves of censorship, to bring life back to our numbed human responses, while apartheid lasts.

Definitely NOT jolly hockey

THE MEN'S HOCKEY TEAM played two games recently against Redhouse and Ramblers. The Redhouse game was played on a very poor sandy surface which meant that it was difficult to control the ball and play cohesive hockey. Redhouse opened the score but at half-time Rhodes led 2-1. However, Rhodes was unable to penetrate during the second half, and, minutes before the end, a runaway goal levelled the score at 2-all.

Rhodes lost their game against Ramblers. This was on a gravel pitch and, after their morning game, Rhodes took a while to settle down. After only 2½ minutes Ramblers scored their first goal. But Rhodes recovered and after some vigorous attacking play, Davidson netted after a mêlée in the circle. Score at half-time, 1-1. In the second half, Rhodes stayed in their opponents half and were several times unlucky not to score. Again a runaway goal for Ramblers late in the second half robbed Rhodes of their victory. Final score 2-1.

Rhodes played constructive hockey but lacked finish both in defence and attack. For the first time in many years it seems likely that Rhodes will be placed well down in the final log positions.

2nd XV vs. Alberts

IN a Border Second League match between Rhodes and Alberts of King William's Town, the Rhodes second XV registered their fourth consecutive victory of the season, when they won 8-3.

With several regular players substituting in the Firsts XV, Seconds had a new and very untried team, and this was particularly noticeable in the backline. It was in this department particularly that Alberts were outplayed, with David Scott making an impressive debut and Monkey Edwards putting in his usual sound performance.

The match was played in rather windy conditions but, substituting in the First XV, induced. Alberts, playing with the wind in the first half, might have done better than kick, than to use their rather ineffective backs.

This resulted in their gaining only a slender 3-0 lead at half-time.

Rhodes increased the pressure in the second half, but some aimless play and poor handling wasted several scoring opportunities. Eventually, after Lund had opened Rhodes' scoring with a try, Edwards scored another try which was converted by Channing.

the odd-man-out !!



PARIS RUGBY

RHODES UNIVERSITY led Paris University touring team by 16 points to 13 with three minutes of playing time left. A defensive lapse on the Rhodes side however, allowed the French students to score their first victory of the tour. The final score being 18 points to 16.

Rhodes, under the enterprising captaincy of Jock McConnachie, lost the toss and played into a strong wind. The wind coupled with a very dusty field, made conditions unpleasant for both sides. Rhodes trailed by 13 points to nil at half-time.

The second half saw a recovery by the Rhodes side. Points were scored by Siopis (twice), Beneide (one conversion) and Read (two penalties and one conversion). A feature of the second half was the sturdy play of the Rhodes forwards in the force of antagonizing play by the shorter but heavier opponents. The match was also characterized by the antics of new cap, W. Bomb, much to the amusement of the crowd.

The match never reached great heights, but this can be accounted for by the poor conditions in which it was played. A draw may have been a fairer reflection of the match in which the Rhodes side played with more fire than they have displayed for a considerable while.

SAD SOCCER

Last Saturday the Rhodes soccer XI suffered its first defeat in twelve games.

In a game throughout which play was dominated by Rhodes, D.K.F. beat Rhodes 4-3. Rhodes' goals were scored by Cocks, Petzer and Dalton.

Rhodes 3rds lost 3-1 to Cathcart Arms in a Grahams-town league match.

BALLANCE - TENNIS CHAMP

Richard Ballance became the men's singles tennis champion last week-end when he beat the number one seed, Guy Yeadon. Ballance was only seeded third, but he produced his best tennis to win a tense final 6/4, 3/6, 8/6.

Earlier in the day Beverly Harmuth beat Claire Cawood in the women's single final. Although the first set was a close one, Miss Harmuth gained the upper hand in the second to win 8/6, 6/3.

Dick Fuller and Richard Ballance took the men's doubles title by defeating Anthony Sheron and Pete Stewart 6/1, 6/3, which Beverly and Alison Harmuth beat Sue Lindsay and Astrid Wadner 6/1, 6/0 to win the women's doubles event.

The finals of the mixed doubles will be played next week-end.

Fuller (Society of Tennis)

S P O R T



HOUSE RUGBY LOG

	Played	Won	Lost	Drawn	Points	Bonus Points	Total Points	Position
Adamson	9	5	3	1	11	11.0	22	4
Botha	9	3	6	0	6	6.2	12.2	8
College	8	3	6	0	6	5.7	11.7	9
Cory/Matthews ...	8	4	3	1	9	7.5	16.5	6
Graham	8	0	8	0	0	2.3	2.3	11
Oakdene/Woodbourne	9	2	7	0	4	3.7	7.7	10
Oppidan	9	7	1	1	15	10.3	25.3	2
Pringle	10	7	1	2	14	12.6	26.6	1
Retief/Livingstone ...	9	3	6	0	6	6.4	12.4	7
Smuts... ..	8	6	1	1	13	9.3	22.3	3
Struben	8	5	3	0	8	8.8	16.8	5

CUTHBERT



FOR COMMERCE

AIESEC would like to introduce a new campus personality — our mascot — to you. He goes by the name of CUTHBERT. He will keep you informed of all our activities.

SUNDAY'S RESULTS

Struben 9, Botha 3. Smuts 14, College 3. Cory/Matthews 16, Retief/Livingstone 3. Graham conceded a walk-over to Pringle. Oakdene/Woodbourne conceded a walk-over to Oppidan.

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

HEWITT & PALMER

Your Sports Dealer



Oakdene/Woodbourne

Drostdy Cup winners.

3rd XV vs. Alberts

RHODES 3rds retained their unbeaten record and position as log-leaders with a 26-0 victory over Alberts.

Rhodes pack proved superior and hooker Bengel starved the opposition of possession. Half-backs Balantyne and Lawlor combined well and kept their wings busy. By half-time wings Van Wyk (1) and Scott (2) had

crossed the line. Scott succeeded with two conversions and a penalty 16-0.

Alberts pressed in the second half but determined tackling kept them out. Mullins ran strongly and scored next to the post. Scott added the conversion. Soon after Yeld and Thurmann were rewarded for hard forward play and good backing up with a try each. Bengel sealed Alberts fate by converting the last try, 26-0.

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