

Healey to give NUSAS address

MR. DENNIS HEALEY, Secretary for Defence in Harold Wilson's Labour Government, has accepted the invitation of NUSAS to deliver the Annual Day of Academic and Human Freedom address on September 17 at the University of Natal, Durban.

Mr. Healey, who is at present shadow Secretary for Foreign Affairs will be in South Africa for five days and will speak in Johannesburg and Cape Town as well as in Durban.

Born in Yorkshire in 1917, Dennis Healey is a graduate of Balliol College, Oxford, where he obtained a double first in Greats (Honour Moderations and Literae-Humaniores) while at Oxford he was Chairman of the University Labour Club.

In 1940 he joined the army rising to the rank of Major in

the Royal Engineers and served in North Africa and Italy. He served for six years as Secretary to the Labour Party's International Department, and was elected to Parliament in 1952. In 1964 he was appointed to the Cabinet as Secretary for Defence, a post he retained through the stormy debate on arms for South Africa. When Labour lost power this year, he was appointed a shadow for Foreign Affairs in the Shadow Labour Cabinet, and has recently spoken out unequivocally against arms sales to the Republic.



ally against arms sales to the Republic.

Mr. Healey speaks several European languages fluently and is considered an expert on International affairs. He also has a reputation as an incisive and witty speaker, and is the author of several books on Fabianism and Defence.

In announcing Mr. Healey's visit, Neville Curtis, President of NUSAS welcomed his acceptance and expressed the pleasure and thanks of the National Union.

First-year senior student for Smuts

AT AN EXTRAORDINARY MEETING of the SRC last week, the constitution of the standing Committee of Senior Students was amended so as to alter Jan Smuts representation on that body.

The amended constitution lays down that in the first term of the year, Jan Smuts Hall be represented on the committee of Senior Students by one of the student counsellors, and that from the second term the Hall be represented by a first-year student elected by the members of Jan Smuts.

Should the Student Counsellors of the Hall be unwilling to comply with the new provisions of the constitution, Jan Smuts Hall will be represented in the first term by an SRC member elected by the SRC for that purpose.

The move follows a meeting of the Senior Students on August 5, at which they expressed their dissatisfaction with the Smuts System and the manner of this Hall's representation on the Standing Committee.

With this amendment coming into immediate effect, neither the SRC nor Standing Committee of Senior Students will in future recognise the Smuts Hall Student Counsellors as representatives of the Hall. This means that within the next few weeks, the students of Smuts Hall will have to elect their representative to the Standing Committee.

GADRA APPEAL FOR FEEDING PROGRAMMES

Last term, as part of the protests against the Terrorism Act, several hundred students promised to make donations to GADRA (the Grahamstown and Districts Relief Association). Although most of this money has already been collected, much is still outstanding. It would be appreciated if those who have not yet made donations hand in their contributions at the UCM hut any morning at tea-time.

There will be GADRA

collections in all the residences again this term. GADRA feeds over 8,000 children in the location, who would otherwise suffer from tuberculosis, kwashiorkor and pellagra. 50c feeds a child for a term and all students are asked to donate as generously as they can.

Last term R204.11 was collected, and in the first term R279.24. The largest contributions have come from Jan Smuts Hall (R85), Atherstone (R44) Hobson (R44) and Graham (R43).

Rhodeo

STUDENT NEWSPAPER OF RHODES UNIVERSITY

Vol. 24 No. 13 GRAHAMSTOWN, THURSDAY, AUGUST 20, 1970 Price 5 cents

NO HOPE IN ISOLATION - OPPENHEIMER

ONLY BY EMBODYING Cecil Rhodes' vision of a modern industrialised state where all civilised men could enjoy equal rights, could South Africa remain safe and prosperous, Mr. Harry Oppenheimer said in an address at Rhodes University last week.

Mr. Oppenheimer was delivering the Inaugural Cecil Rhodes Commemoration Lecture as part of the University's centenary celebration of Rhodes' arrival in South Africa. Distinguished guests and Rhodes scholars from all parts of the world were present at the occasion.

"I believe Cecil Rhodes still has a great deal to say to us in the circumstances South Africa faces today," he said. "The life and growth of a

great modern state, as Rhodes understood so well, cannot be reconciled with tribal attitudes within its borders, whether the tribes be black or white.

"Nor can it be reconciled with isolation from the rest of the world, with a refusal to admit change or with undue tenderness for traditional ways of life.

"South Africa has still not given the final answer to Rhodes' question of whether to go forward as a united modern nation in step with the rest of mankind, or to retreat into a laager and defend herself against the changing ways of life and thought in the world outside in an attempt to preserve the separate identity and traditions of her people.

"Rhodes tried to impose his own solution to this question by force, and failed. Let us hope that in our time we may by the help of God be given the strength, the patience, the humility and the wisdom to succeed where he failed.

"Rhodes had a great plan which operated on two levels. "For the world he dreamed of universal peace and prosperity guaranteed by the organization of the irresistible power of the British Empire.

"In the crude form his idea is hopelessly out of date, but I would not think it foolish even today to believe the best hope of world peace, anyhow for a long time ahead, lies in co-operation between the few super-powers.

"In Southern Africa he looked for a great federation under the British flag. This vision, too, may be crude, and it, too, has been overtaken by events.

"But even today it retains a certain nobility and is by no means in all respects irrelevant to the problems and needs of our times."

In the evening a formal banquet was held for visiting dignitaries and Rhodes scholars. Dr. R. F. Currey proposed the toast to the memory of Cecil John Rhodes on behalf of Oxford University and the Rhodes Trustees.

"It is wholly appropriate to honour his memory in the land he loved and in the University which bears his name and which strives to serve the things best and noblest in his life," said Dr. Currey.



EASTERN PROVINCE GUARDIAN LOAN AND INVESTMENT COMPANY

(Established 1861)

— MEMBER OF THE SYFRET GROUP —

LEADING ESTATE AGENTS

Telephone 2721

P.O. Box 43

Guardian Buildings, High Street GRAHAMSTOWN

Specialists in University Text Books and Stationery
The University Publishers & Booksellers
(Pty.) Ltd.
Booksellers and Stationers
129 High St. Tel. 3549
GRAHAMSTOWN

American conference on African folklore

BLOOMINGTON, INDIANA, — In a tree-shaded building on a sprawling university campus in the U.S. Midwest, plans are taking shape for an African Folklore Conference, said to be the first of its kind to be held in the States.

Sponsor of the event, is the Folklore Institute of Indiana University, headed by Professor Richard M. Dorson. Since 1942, the Institute has done something special in international folklore every fourth summer. In 1966 the Institute concentrated on Asian folklore because of the growing awareness by intellectuals in Asian countries of their own folk heritage, and the development of the science of folklore. The same situation prevails in Africa, explained Professor Dorson.

Professor Dorson recently returned from a month's trip to

East and West Africa, seeking out persons who had done some work in folklore and inviting them to the conference.

ORAL HISTORY

"I think that the field of folklore will be established at some of the universities in Africa very soon", observed Professor Dorson. "There already are people who are beginning to study what they call Oral Literature, or Oral History, and this is really the material of folklore. The purpose of the conference is to bring together people who have been working in one area or another of African folklore and

to survey the whole field — and make plain that there is a field, because although many people now interested in African Studies, nobody has concentrated entirely on African Folklore. A survey made by a committee of the American Anthropological Association reported just that: that people go to Africa as anthropologists or political scientists or whatever it may be, and they do folklore with their left hand. We in the Institute feel that folklore is an important enough subject to have its own specialists. Some of our students — Americans and some African,

too — are now becoming interested in this kind of specialty."

WHITES

A number of White students developed their interest in African folklore while serving in Africa in the Peace Corps.

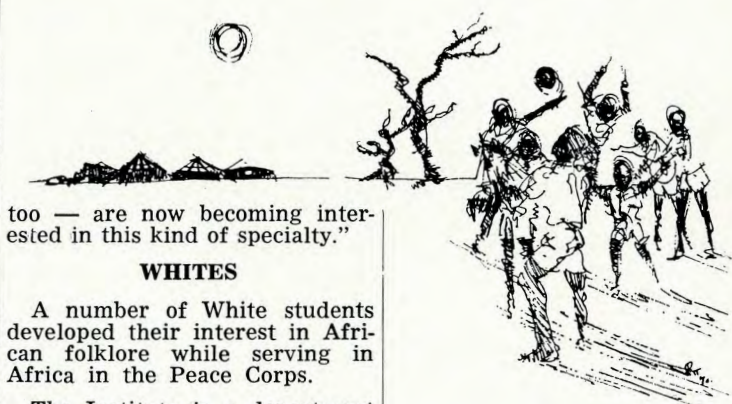
The Institute is a department of the College of Arts and Sciences but it has its own faculty and offers its own courses.

In addition to the timeliness of the African Conference, other factors entered into Professor Dorson's decision to hold it this summer. Indiana University — which has 50 African students on campus — maintains a strong African studies programme. Individual faculty members have their own fields of research and their own connections, all of which proved hopeful in planning the folklore conference.

INTEREST

"There's been a great deal of

interest expressed in the conference", said Professor Dorson with obvious pleasure. "For instance, one African Ambassador from Burundi, had seen an announcement of the conference and wanted to know more about it. I think this is all very healthy, to have these conferences that promote cultural relations by making Americans — scholars and students — acquainted with the cultures of other countries, and actually bringing people over so far as we can. Although our travel funds are limited, I'm hoping that we may be able to get some people to come directly from African universities. I'm corresponding with them now."



S.A.R.

The South African Railways offers the following attractive careers to graduates:

Assistant Engineer

SALARY SCALE : R3,900 x 300 — R6,600 p.a.

If in possession of —

Commencing salary

B.Sc. Eng.	R3,900 p.a.
B.Sc. B. Eng. or M. Sc. Eng.	R4,200 p.a.
M. Eng., Ph.D. or D.Sc.	R4,500 p.a.

Land Surveyor

SALARY SCALE : R3,900 x 300 — R7,800 p.a.

If in possession of —

Commencing salary

Degree or Diploma in Land Surveying and Certificate of Recognition to practise in the Republic of South Africa	R4,500 p.a.
---	-------------

Pharmacist

SALARY SCALE : R4,200 x 300 — R6,600 p.a.

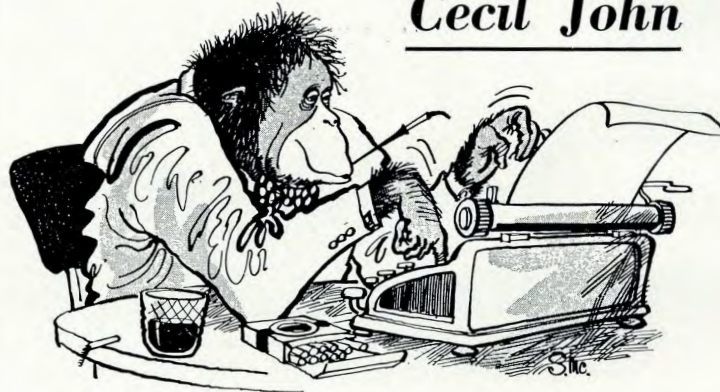
(Applicants must be registered with the South African Pharmacy Board as Pharmacists and Druggists.)

Benefits

Excellent pension fund, all-inclusive sick fund, generous leave as well as a holiday bonus, and 100% housing loans at low interest rates.

Enquiries and applications for employment should be addressed to the General Manager, S.A. Railways, Room 1213, Paul Kruger Building, Wolmarans Street, Johannesburg.

Cecil John



Cecil picks his nose and plays with Goblins

A PART from last week's filthy "Pin the Tail on the Bare Lady's Botty" game, things might be okay. But some filthy fascist pig went and put Cecilia's portrait over my column, and soiled my otherwise spotless reputation as a bastion of all that is good in a filthy, rotten society. (Mr. Siopis to Mr. Wanless: Mr. President, as Societies Co-ordinating Councillor, I must object. Mr. Wanless to Mr. Siopis: Yes, I will look into that.) Yes, censorship is indeed an uplifting job.

NUSAS, NUSED, NUSCO, NUSGLOOP, NUSINS. Gosh, what fun they've been having, wherever it was, whenever it was, wherever it was. And now AQUARIUS or VIRGO and IF or WHY or HOW. No one really knows, but hope must burn eternal in our fulsome breasts that someone will explain the set-up, if that someone doesn't get banned for peddling postcards of the Queen. Or perhaps an article will appear in "From the Council's Chamber" entitled, "The Noble Art of Self-Appreciation", or, "Report-back on SRC Policy, 1970", set to music by Roger and Hammerhead, and directed by Johannes Cornelius Koekemoer, fresh from a triumphant production of the lavish West End musical, "Sarie Marais M.P."

Be that as it may, the Revolution is once again AT HAND. Our nice little baby brothers in J.S. are gettin' all hot 'n bothered, buddy. They feel it their democratic right to be allowed to rock themselves to sleep in their cots and go to Kindergarten in their prams. They must be crushed, deprived of their dummies, and left to soil their nappies in sordid hysteria. Yay for Mickey Mouse!

But soft, I dabble in politics of the absurd; how nasty! Let us tiptoe away to fairyland, where Mr. Rhodes sleeps peacefully, disturbed not by children screaming about a letter he wrote to Jemimah Tompkins, enthusing about imperialist potential in Illicit Diamond Buying, or why the said racist used White Lux and not Pink Lux.

Thought for the week: Cecil Rhodes was NOT a founder member of the Ku Klux Klan; he only joined in 1896.

So much has been said about Roland Paver's beard, etc., that I will break away from the normal, and say nothing at all. In fact, since Willie Marais, Press, still has his fire engine, and Rob Daniel his Silver Capri 2,000,000 XZPL with headrests there is very little to be said, except that Kelvin Williams would appear to be alive and well.

Isn't life excruciatingly boring? Even picking my nose has become mere drudgery. Thank heavens for Superman comics.

RADICAL THOUGHT BREAKS SYSTEM OF EVOLUTION

BY BEN DEKKER

IT IS ONLY since the blossoming of the biological sciences in the West during the last two centuries that evolutionary theory has gained a significance out of all proportion and has lead to far more blind alleys than to roads for creative thought and action. The writings of Teilhard de Chardin have popularised the concept of the biosphere which consists of a layer (on the surface of the earth and immediately below and above it) which is made up of predominantly biological material in the state of evolutionary development.

COMPLEXITY

To any clear-thinking and radical-orientated mind, this kind of theory immediately poses a question: Evolutionary development to what aim, to what end? For Chardin, an ardent Catholic, this is easily answered by a rather glib reference to the grand scheme of an omnipotent being who then becomes, presumably, the grand Schemer. But it is not as simple as that; if one wishes to develop or evolve, one must have at least some direction in mind. Complexity is often passed as an end in itself, especially in the technical fields of computer and machine-making; but careful examination of the concept of complexity reveals that it is merely a replacement term for evolution. More complex comes to mean more highly evolved and evolution becomes an end in itself.

THE SYSTEM

This kind of circularity has appalling side effects. Thus we see that in the USA where technical complexity has come to mean a higher evolutionary state, Vietnam foreign aid and everkill have come to be accepted as unfortunate commitments rather than phenomena intrinsic to the aimless rush for greater technical

development. Similarly, in the USSR where ideological finesse has come to mean a higher evolutionary state, political prisons, the Berlin Wall and Czechoslovakia are accepted. Fortunately in both examples they are not accepted by all and many courageous voices have been lifted and often silenced against them. But all too often the voices are raised only against the worst excesses of the system and the system itself has been left unchanged.

RADICAL

The essence of radical thought is to question the whole system, not just the systems. Just as a good psychoanalyst will not try to "cure" his patients' symptoms, which may range from mild hayfever to total paralysis, but digs down to the roots of the problem in the individual's personality make-up; so the radical thinker, as the psychoanalyst of a sick society must question the presuppositions, aims, structure, techniques, etc. of that society before he can find the reasons for the illness.

DISTANCE

This, naturally, requires the radical thinker, like the psychoanalyst to know his patient while maintaining a certain "distance" from it so

that he can retain that objectivity that is essential for rational judgement. If the existential analyst emerges himself completely into the madman's frame of reference, he becomes merely another madman. It is the process of distancing himself from the patient which enables him to effect his own return to "normalcy"; a return he then utilizes to help his patient along the same route.

ANALOGY

The analogy between the psychoanalyst and the radical thinker has a further point. We see in the process of psychoanalysis definite stages which might be headed thus: information getting, analysis of information, identification and isolation of the malady, motivating the process of change in the patient and finally guiding the process back to the state of normalcy. It is on the last point that the analogy breaks down. The psychoanalyst has the aim (or pseudo-aim) of normalcy to guide his techniques. The radical thinker is not pretentious enough to suppose that he has some specialised knowledge about a "state of normalcy" which is applicable to the society he is trying to cure.



REVOLUTION

It is because of this that revolution need not be violent and our experience shows non-violence is more effective, or rather a process of continuous revolution — is the technique used by so many radical thinkers. Revolution is both a technique of initiating change and of avoiding the non-radical pitfall of suggesting an alternate dogma to the one overthrown. Revolution creates rather the possibility of numerous directions of development, each with its own aims, technique, moral system and potential. It allows for a creative choice between alternative directions and creative implementation once the choice has been made. It is the task of the radical thinker to initiate continuous revolution (not merely review which confines itself to the limits of the system) to prevent any of the chosen directions becoming another circular system.

To sum up, the two concepts in terms of change. Evolution is change on the presumption that the direction of change is known. When the presupposition is found to be groundless, the change becomes circular. Revolution is change which creates the possibility of numerous directions of development and the commitment necessary for making a creative choice.

Ink wants to be left alone

SIR, — It appears that the majority of students in Jan Smuts Hall don't agree with you that the Smuts system should be scrapped.

Many point out that Rhodes is the only university in South Africa to have a system. They then jump to the totally illogical conclusion that this, therefore, makes the Smuts system wrong. This is reminiscent of the short-sighted thinking of various student organisations, e.g. NUSAS.

On the contrary, I see considerable advantage in the Smuts system. It is by far the best system for integrating first-year students. It does away with the horrible initiation process that would otherwise take place.

One final point. If (as was stated in last Friday's resolution) the SRC and Senate are opposed to the Smuts system, then why don't first year students have the vote on Academic matters for the first two terms? Surely this should be done away with first.

So, Rhodéo, go back to NUSAS, see what else you can find to print about the Government, the University Senate and Council and other assorted nonsense. But leave us alone, we are quite happy where we are.

Yours, etc.,
MICHAEL MILLER.

Poor oratory causing apathy: SRC taken to task

SIR, — I was among the 20-odd people who attended the Student Body meeting called at 5 p.m. in the G.L.T. on Friday, 14th August. This meeting was called to discuss NUSAS and the changes made to the NUSAS Constitution as a result of the NUSAS Congress held during the last vacation.

I was surprised to find so few members of the Student Body at this meeting, a fact which must have been a little disappointing for the organisers, although I think even they must agree that the time was not particularly well chosen, but what surprised me more was the appallingly low standard of oratory displayed at this meeting. Not only the oratory, but the meeting as a whole was conducted in an extremely slipshod, slap-hazard fashion which was a disgrace to the SRC and an insult to those members of the Student Body who did attend.

Some members of the SRC and of the Student Body are continually complaining of the apathy of the students on the Rhodes Campus towards student politics and protest. But how can the Student Leaders on the Campus expect a good attendance at their meetings

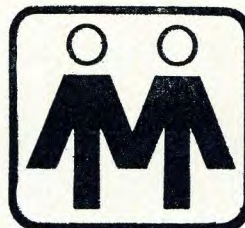
if they themselves show a minimum of enthusiasm and knowledge of the subject under discussion? What does help to instil interest and enthusiasm for student politics is a high standard of oratory and well-presented Student Body Meetings. With regard to the attaining of these ends this SRC has, in my opinion, fallen very short. May I add at this point too, while on the subject of presentation, that chewing gum while speaking does not lead to audibility.

I do not want this letter to be read merely as a criticism of the present SRC. For all its failings this SRC appears to have been working extremely hard during a year of radical change. The Speaker's lack of knowledge about NUSAS's plans for next year; apart from the fact that it would be divided into three groups, one of which, "Aquarius". The

LETTERS TO THE EDITOR

Student Cultural Agency, he seemed to expect would be highly disorganised and little more than a joke, was probably due to the vagueness of the idea and projects mooted at the Congress. What I would like to point out and emphasise here, however, is that, in the forthcoming SRC elections, it is up to the members of the Student Body to ensure that their representatives are people who can think positively, act objectively and communicate their ideas in a lucid manner. The time has come for the SRC to work with good, positive policies for worthwhile objectives which should benefit the Rhodes Student Body as a whole. It is also imperative that those elected stand for student interests at large and not for personal prestige.

A STUDENT.



**Saambou
National Building
Society**

TWO GIANTS TEAM UP

TO BRING YOU

A

WINNER

Head Office: 13 Church Square, Pretoria.

Represented by branches and agencies throughout the country.

RHODEO

August 20th, 1970

To the nursery

DEAR MEMBERS OF SMUTS HALL,

It appears that some of you have realised that you have been allocated a status inferior to that of a student or adult.

Some have even taken the initiative to question the authorities that have imposed this status upon you.

There are other members of your hall, however, who feel that the situation should remain as it is — that you should retain your status as “secondary students” — and that no-one has the right to meddle in the affairs of your hall.

The choice of course is yours, whether you decide to accept or reject the status imposed upon you.

If you are prepared to be fined, gated and rusticated without uttering a squeak of protest, that is your choice. If you wished to be pushed away into a separate residence because you feel that you are not capable of “protecting” yourself from “real students” that is your business.

If you approve of the Smuts system because you are unable to behave yourself or face your academic commitments without the assistance of student councillors that again depends upon you.

Of course if you accept all this, you are by your own confession a “secondary student” — and the Smuts system will have to be retained to protect you from yourself.

Hold your spew

DEAR PROSPECTIVE SRC CANDIDATE,

We hope that your manifesto and campaign speech will not consist of the usual rubbish that has been spewed up by candidates in past years.

Bear in mind that we are interested in what you believe and what you propose to do as a member of the SRC.

Above all, therefore, we hope that you will not bore us by saying that you wish to “represent” the Student Body.

How does one “represent the Student Body?” There are a number of divergent interests and opinions — even at Rhodes. Presumably one attempts to represent the “majority opinion” — whatever that means.

Even if one assumes that the “majority does think”, how does one determine what the majority thinks?

Does one conduct a survey of the campus each time one is confronted by a motion?

So, dear candidate, if you cannot make up your mind without consulting the “majority” stay out of this election; we are looking for leaders, not clockwork mice.

RHODEO

ADVERTISING

THE SRC WILL PAY 20 CENTS PER COLUMN INCH TO ANYONE WHO COLLECTS ADVERTISEMENTS (LOCAL OR NATIONAL) FOR RHODEO.

Please see John Ford, Pringle House (Phone 2329) for details.

HIPPY:

“... I exist only because I nourish myself ... the fact that I am absorbing interest to myself means that I exist.

(Stirner Max, “The Ego and His Own”)

IT IS NOT EASY to assess the political importance of the hippie life-style; or to say if, indeed, it even belongs to political rather than “pop” culture. The distinction between political and pop cultures is as relevant to an understanding of the origins of the hippie cult in Britain as it is to an assessment of its political importance. It is true that a cultural style may have political implications, but the adoption of this style cannot be described as a political move-

ment if its adherents have no political ends.

The political ends associated with the hippie culture are those of anarchism; but the popularity of the hippie culture style and the growth of the anarchist movement, although related, are by no means synonymous. The general disillusion which finally fragmented the British Left after the 1966 Election came at a time when the trappings of the USA hippie cult — books, records, clothes, posters and a

mass of psychedelia — were being pushed by commercial promoters in a market that was ripe for change*. Many, if not most, of those who were wooed and won by the promoters had never even heard of anarchism. Nevertheless, anarchism, with its central idea of the importance of the free will of the individual, and its opposition to authoritarianism in any form, state, political organisation or personal relationships, was particularly well equipped to underpin the



A NEW ANSWER FOR THE MIDDLE-CLASS RADICAL

BY ROSE BLACK



new style. The old authoritarian left was in need of a face lift: a new answer. If you needed a theoretical justification for your submission to the market you could take Stirner, the arch-individualist; Bakunin; the anti-authoritarian psychology of Laing, which did not exclude drugs; the group therapy/confrontation of Esalen; throw in the language of downtown New York, popularised in the eminently publishable works of the Black Power leaders, and you had a whole new life-style which could be justified in anarchist terms.

DROP OUT

Hippie influences have pervaded British campuses, bringing with them a burgeoning of exotic clothes, long hair, and the appearance of half a dozen psychedelic magazines from the drug culture. Students affecting the style, though, are not necessarily hippies. One essential criterion of the hippie status is to have "dropped out"; you must have given up your interest in achieving the goals which society sets for you. Some students will be on the way to hippiedom and will be using their student status merely as a means of getting "bread". Some of these will get degrees because their individual intellectual pursuits happen to coincide with their curricula; some will drop out before they reach their final examination. But the practice of the hippie way of life lies outside the campus.

COMMUNES

Earlier this year I visited three well-established communes populated mainly by ex-students. The first lay in a waste of warehouses, but the tall shambling building commanded an unparalleled view of the river estuary. The group had only recently moved into the thirteen roomed house for which a varying number of occupants paid under R6 a week. Each occupant had his own mattress, but there was some changing of the actual rooms according to who was sleeping with whom. I was taken up into a three-tiered room: bedding was on the top tier above us and was reached by a step ladder. We sat in front of a fire in the well of the room which was scented with the obligatory joss sticks and lit with huge deep pink candles. Geography and sociology books stood on the shelves. Martin, one of the room's occupants, was a

final year student, but couldn't see any point in getting his degree. "It wouldn't be any use to me. I don't want the kind of job where a paper qualification is important. I want to build things and sell them. But at the moment the grant is useful". The candles were made by Frank, who peddles them to local boutiques where

sixteen miles into the country. We parked at the side of a muddy farm track and walked across a field to a typical 18th century farm labourer's cottage. Two old cars stood outside. Five people lived in the cottage and six in the nearby farmhouse. There was a lot of activity since the landlord, who had leased both cottage and

chicken and spiced vegetables grown round the cottage. Afterwards pot was smoked and two people who were "feeling secure" decided to "trip". Oral LSD was used. The atmosphere was somehow familiarly bourgeois: one set of status goals had merely been replaced by another.

LIFE ATTRACTIVE

The life is undeniably attractive, and the lack of surplus cash has resulted in an ingenuity and creativeness among the commune members.

But criticism of the system from which they had tried to escape came in personal rather than political terms: "I don't want a job where a paper qualification is important." In one sense, self-orientation is increased rather than reduced by drug taking, even if the pleasurable sensations are enhanced by the presence of other people. Although there is no doubt that those under the influence of some drugs are more verbal, they are far less genuinely sociable since they are concentrating primarily on their own ideas, images and feelings, and their perception of the outside world, including other people, is limited rather than expanded. Materially, none of the essentials of the groovy life were missing — records, posters, books, even old cars. The communes are far from self-supporting; they are indeed very much dependent materially on and prepared to exploit rather than change the system whose demands they have rejected. It is possible that any change might actually disadvantage their mode of life. What distinguishes the members of these communes is that they do not, and do not intend, to work at the level for which their exploitable talents or achievements qualify them. It is in this respect that the hippie cult has potential political implications rather than conscious political ends. But for such a cult to effect change, the masses must exercise their individual wills in defiance of the goals set for them.

UNIVERSITIES

In the universities, the whole cult is one which has particularly attracted the middle-class

student. Alienation is new for him; the growth of the universities, and the other social changes which have resulted in the mid-century phenomenon of middle-class alienation, mean that the middle-class student can no longer necessarily look forward to an interesting job as the right of his class position. For the radical middle-class student, too, class is a dirty word when he is aware that his own privileged position is partly responsible for the miseries of the less privileged; the only possible role, that of leader, is especially repugnant since it seems to emphasise his intellectual as well as his material superiority. At the same time, he has the material security, not necessarily in actual wealth but as an attitude bred in those who have never had to put the acquiring of cash first on their list of priorities, to drop out and to know that his poverty is voluntary and reversible at any time. Begging is not difficult for those who could choose otherwise and for those who can make a rational analysis of the society which shaped them as corrupt; although even this is in some doubt since drugs as an essential part of the scene probably restrict sustained rational analysis and action. But to suggest that anyone, regardless of his background, can drop out and live as he chooses is to ignore the evidence of sociologists and psychologists that social class is a powerful determinant of attitudes and behaviour. To tell people (or, more often, to expect action without evangelism), that in order to create a new society they must act freely as individuals make no sense when they are the prisoners of their class attitudes and their economic circumstances. Those who have adopted the hippie cult are comfortably turned on to the dark recesses of their own minds rather than to the dark realities of those who are suffering the worst effects of inequitable distribution in capitalist society. How can you change the world when you aren't even aware of its existence?

ROSE BLACK



they sell for around R3 each. His own profit is 500%; and he regards those who frequent boutiques, where profits on most goods are 100% or more, with unrepentant cynicism. Anna, one of the girls, makes clothes, specialising in elaborate laced or beaded shirts made from cheap satins, which she also sells to friends or boutiques. "Bread" is a perpetual problem, but most members of the commune bought and sold, begged things which they then sold, or took casual labour jobs from time to time.

POT AND LSD

The following day we visited two more communes, this time

farmhouse for a shilling a year rent, was to be entertained that evening. The talk was markedly different from that in the usual radical circles: of plans for a visit to India by two members; of making a tape-recorder so that they could record sounds while they were there; of suitable decorations for the "playroom" in the farmhouse which was to be equipped so that people could explore with clay, paints, polystyrene and metals, all given after approaches to building yards, factories and warehouses. For the meal, the tables and those eating were equally elaborately decorated with satins, flowers, beads, sequins and candles. We ate



Jenny and Trevor Pengelly as they appeared in Don MacLennan's "The Great Wall of China".

ARTS AND SCIENCE WEEK DRAMATIC PRODUCTIONS

ARTS AND SCIENCE WEEK is, presumably, an annual concentration of the work going on in the University, and therefore not so much an exhibition of "the best," but rather a forum; and a spotlighting of what one hopes is typical of the current trends of thoughts, ideas, and statements so necessary in a true University.

The Great Wall of China

If this is so, Don MacLennan is fortunate to be able to produce his play in such an atmosphere. Over the past few years, Rhodes audiences have been able to see most of his work, produced by the author himself.

ON SCREEN IN THE CITY

HIS MAJESTY'S:

Wed. 19 to Sat. 22 — See paper for details.
Mon. 24 to Tues. 25 — "Jeff".
Wed. 26 to Sat. 29 — "Satan's Harlot".

THE ODEON:

Thurs. 20 to Sat. 22 — "My Side of the Mountain".
Mon. 24 to Tues. 25 — "The Sweet Ride".
Wed. 26 to Sat. 29 — "Whatever Happened to Aunt Alice?"

APPLICATIONS ARE
INVITED FOR THE
EDITORSHIP OF
RHODEO
FOR 1971

Apply in writing to:
The Publications Councillor,
SRC

Possibly because we have so few playwrights who explore the South African situation at all integrally, one may be inclined to liken MacLennan's work to Athol Fugard's. Both concern themselves with the position of the unwanted people in our society.

We can be thankful for that. Protest as we know it in South Africa achieves little, and so it is the dramatist who is left to jolt the more sensitive among us. It is not unfair to suggest that a play like the "Great Wall of China" would not have the same effect when staged outside the country and its context. Perhaps one should ask: "Is this primarily a piece of theatre?"

The indoors production was, it seems, at something of a disadvantage. It was written for production outdoors, and to be played at dawn. It is feasible to assume that, in the theatre, the play may have lost a lot of its impact. Members of the cast seemed to have been affected by this radical transition. Tony Peake was the only actor who sustained his character throughout; Jenny Pengelly was also convincing most of the time. The rest of the cast, however, did not seem to believe absolutely in what they were doing; which does not do justice either to the producer or the playwright.

Despite having read the script before seeing the play, my final impression was not totally favourable, coloured, no doubt, by some poor performances. The idea behind the play is good. But I do not believe that the text fulfilled this concept. One can, I believe, take the "slice of life" concept to a point of unreality. Although the effect of recognising humans in a situation of such a nature was made more shattering by the use of poor whites ("us") rather than THEM, nevertheless, beyond being reminded of the agony of such a situation, little worthwhile was said.

In a world where there is no

escape, it is impossible and futile to attempt to escape, and, when eventually buried into a great wall, there is little consolation in the faint hope that someone will remember.

Perhaps these criticisms are too harsh. I am quite prepared to concede that I may have misunderstood the play completely. But what is most important is that we have an opportunity to watch and discuss the development of our country's literature. So, a critic dealing rather harshly with a new play can, paradoxically, perhaps, nevertheless be grateful to the playwright.

P.T.

THE ZOO STORY

There is no denying the power of Edward Albee's "The Zoo Story." It is a play that moves one terribly; there is no getting away from the conflicts and the ideas it expresses. The audience member is almost trapped in his seat by the conviction and strength of Albee's writing. And when the tragedy becomes unbearable, there is always a delightful touch of humour to provide a release. Albee is a master of the indirect comment; the comment that provokes laughter without destroying the tension for an instant. Perhaps this is the most praiseworthy aspect of the play; the fact that Albee is able to use humour so skillfully and so subtly.

Much praise must go to John Burch for his sensitive handling of this production. He knew what Albee wanted to say, and he helped Albee say it — and what higher praise can one accord a producer. Admittedly, he was helped a great deal by the play. Albee never hammers a point home, and yet neither does he ever say anything vaguely. His ideas are expressed clearly and subtly throughout. But all the same, it is possible for a producer to misinterpret and to lay the emphasis at the wrong point. And this Mr. Burch never

did. One could fault his use of a blackout as Jerry clasped Peter to him in order to murder himself because this act is the inevitable climax of the theme, and hence a moment which one particularly wishes to see — but apart from this, the productional emphasis was unswervingly accurate all along.

And now the acting. Clive Keegan has a truly beautiful voice and a commanding presence, but he was unfortunately rather mis-cast. The audience should be constantly laughing at Peter, and never with him — but Mr. Keegan is too imposing a person to ever allow anyone to laugh at him. His treatment of the lines was impressive, but the laughter he evoked was on the whole too sympathetic; it should have contained a far more derisive note.

John Burch is an actor who seldom fails to command respect. His handling of lines and moves is at best brilliantly economical and concise. His performance as Jerry was no exception to this state of affairs. From his first line to his last, Mr. Burch held his audience spell-bound by the neatness of his portrayal — despite a rather ragged handling of the death scene. Admittedly one had the impression at times that he was constantly playing with his rôle, that he was always exploring his possibilities as an actor — but this in no way detracted from the conviction of his performance.

The Arts and Science Week Committee, then, provided their audiences with an extremely interesting and competent evening of theatre. The two plays, though very different in nature, complemented each other extremely well — and combined to provide an evening that should have interested far more people than it did. It seems that Grahamstown has reached that sorry stage when only the letters CAPAB will draw any number of people to the Little Theatre.

ARTS AND SCIENCE WEEK PROGRAMME OF EVENTS

TODAY, THURSDAY 20th:

5.15 p.m. Keizer on Russian Economy (G.L.T.).

5.15 p.m. Prof. Schmitt on European Language Atlas (Econ.L.T.).

8.00 p.m. Prof. Pross on German Student Movement (Chem. L.T.).

TOMORROW, FRIDAY 21st:

5.15 p.m. Gledhill on Space Research (G.L.T.).

8.00 p.m. Prof. Beinart on The Rule of Law (Chem. L.T.).

8.00 p.m. Chamber Choir — Beethoven Festival (Great Hall).

SATURDAY 22nd:

All Day — Exhibitions.

8.00 p.m. Arts and Science Ball.



"A STATEMENT OF FESTIVAL"

THE RHODES MUSIC Department will present a "STATEMENT OF FESTIVAL" on Friday evening (to-morrow) to commemorate the bi-centenary of Beethoven's birth. In April of this year there was a two-day festival in Grahamstown with the Grahamstown (formed basically by the Rhodes Chamber Choir) and the Cape Town Symphony Orchestras. The event which will be held on Friday, as part of the Arts and Science Week Festival, will be presented by Prof. Rupert Mayr of the Music Department.

Prof. Mayr, born in Linz, Austria, studied the piano with a pupil of Liszt as well as the violin, clarinet and organ. He later studied at the Bruckner Conservatoire and the Salzburg Mozarteum. He was conferred the degree of D.Phil. by Innsbruck University for his thesis on organ building. Apart from his activities as teacher, performer and composer, he is a musicologist of note. Prof. Mayr has appeared throughout South Africa as a recitalist, accompanist and soloist and broadcasts frequently.

He will deliver a talk on Beethoven, a tribute to a man of genius whose message is still echoed by artists in all spheres to-day.

BEETHOVEN SONGS

Following his talk, Prof. Mayr will accompany Erna Mayr, who, like her husband, is a well-known recital-artist in South Africa and has given many concerts in the Republic and broadcasts, in the performance of two cycles of well-known Beethoven songs. These works, based on the writings of Goethe and Gellert, are very well known in the "serious" repertoire, although the song as a musical form did not hold the importance in Beethoven's time as it did later with Schubert and Schumann.

Perhaps less known, and assuredly surprising to many, are the four "canzonette" — Italian romantic evening serenades — to be performed by the Rhodes Chamber Choir. These four, short little folk-songs are full of youthful vigour and lightness, revealing a lesser known trait of the great Beethoven in whose Ninth Symphony one can best imagine him. Prof. Mayr will conduct the Chamber Choir in the performance of these.

The talk and recital will take place in the Great Hall on Friday 21st August at 8.00 p.m. and will take the form of a "salon recital."

Christianity— human revolt for freedom to dream

THE ONCE-POPULAR "God-is-dead" theology is being superseded in ever-increasing volume by the theology of politics, the theology of human liberation, said the Rev. Basil Moore at UCM 20th Century Worship Service last Sunday.

REVOLT

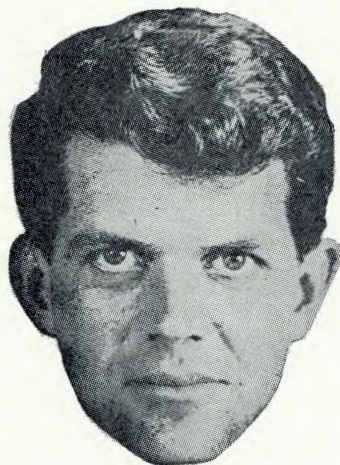
"Questions such as freedom, what it means to be human, what it takes to make and keep human life human, these are the questions which are holding the attention of the world's major theologians at the moment."

Speaking about the "responsible" use of freedom, the Rev. B. Moore said: "Responsibility has all the emotional connotations of being grim and sunless. It seems to run alongside the exciting freedom, wanting to clip its wings."

"The world is witnessing a wide-spread revolt against this concept of responsibility at the moment, largely because it always seems to come in on the side of the status quo, and stands on the side of the 'haves' as the arch-preserve of 'what has been' or 'what is.' Responsibility is almost never seen as a concept with which to spur on 'what could be.'"

THE FUTURE

"But there is another, more basic orientation of the concept of responsibility. Theologians



of freedom are saying ever-more insistently that there is. Our basic responsibility to the future, and every other dimension must take its cue from this. Our responsibility is not how to preserve the status quo, but how to create a new tomorrow in which human beings can be more truly free. The primary human responsibility is to be free and to enable others to be free."

Turning to the creation of the "new tomorrow," he said: "However, deep our historical roots might be, when history satisfies us, we have ceased to be adventurous, exciting, creative human beings. We need to be able to get history into perspective. The past is useful only when it stands able to serve the future. It is useless when it makes us history-bound."

"Christians are perhaps the most history-bound of all creatures. We need to learn again how to celebrate history with balloons, bugles, and fancy dress instead of the brittle historical relics we preserve in our religious morals."

"But we can also learn from the present. God knows we live in such a sick world that there is very little in it to celebrate. There is a tremendous amount to which we have to say an unjoking 'no' if we have any moral fibre at all."

LIFE

"But if we lose the ability to taste life in the present, we stand in danger of building a new tomorrow drained of human freedom to laugh and sing and make love."

"If we need to learn how to say the necessary political 'NO', — because we are all so damnably greedy, we also need to learn how to say an authentic 'YES' to life."

Mr. Moore then turned to the role of the future. "If our age has lost the ability to celebrate the past and to toast the present, it has also largely lost the capacity to dream and to build Utopias."

"For us the epitome of the responsible man is one whose visions are limited to 'what is practical.' But this means they are dominated by the present in terms of which 'what is practical' is calculated. But

this may turn out to be the height of irresponsibility."

HOPE

"The prophets of the biblical tradition refused to have their horizons limited by 'what is'. They kept human hope alive by toasting the future."

"If we become, in our inhuman world, cynics who cannot believe in a human tomorrow breaking in on us, then we may as well bring in the end of the world for ourselves."

FESTAL

"Christian worship could assist us in our search for humanness, our search for the freedom to create our own more human tomorrow. It will be difficult, because Christians are so cock-sure that their sacred history contains all the secrets for interpreting the present and anticipating the future. If they could drop this cock-sure grim seriousness they could help us all to become more fully human by encouraging us to explore a festal future, by assisting us to say a festal 'YES' and a political 'NO' to the present, and by joining with us in a celebrating, joking, questioning, of the past. Our worship could be seen as something like a serious game. In our games we refuse to accept that suffering and drudgery are all we can expect from life. This is the role too of authentic worship, only it takes the political dimension of its playing more seriously."

after action.. satisfaction



alive with flavor

SPORT

Rugby: Under 20's second best team

IN A RATHER SCRAPPY game played on Saturday Rhodes 2nd XV beat Rhodes Under 20: 8-6. The game was marked by hard forward play and very little movement in the backs. Seconds used essentially spoiler tactics and upset the Under 20 line-outs giving the scrum-half poor ball. The

2nd loose-forwards played well and made things very difficult for the Under 20 backs. Points for seconds came from a try by Green, converted by Cloete and a penalty by Cloete. For Under 20's Clarke scored a try and Allen goaled a fine penalty.

Badminton: Louisa fourth best woman

IN THIS years badminton intervarsity held in Bloemfontein, Rhodes came a creditable third, out of nine teams. Rhodes playing fine badminton, unexpectedly beat the strong Wits team in a "cliffhanger" of a match and then thrashed Stellenbosch, our arch rivals.

Not only did Rhodes extend Pretoria and U.C.T., who came first and second respectively in the competition, but have also established themselves as one of the stronger badminton teams at intervarsity. In the individual championships, Louisa Jordaan reached the semi-finals of the ladies singles with Pam du Toit and consequently become a Protea reserve being judged fourth best woman. Mike Young and Gordon Els reached the quarter finals in all their events and were judged 6th and 7th best men players at the end of the

tournament. Credit must also be given to the other members of the team who improved considerably and gained valuable experience. The team was Mike Young, Gordon Els, Vernon Bartlett, Keith Knox, Louisa Jordaan, Janet Hasses, Pam du Toit, Avril Fenwick and Debbie Vlok.

MIDLANDS CLOSED CHAMPIONSHIPS

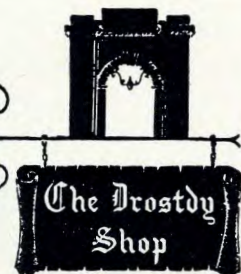
The Midlands Closed Badminton Championships were held on the 7th, 8th and 15th of August at the Drill Hall, Grahamstown. They were dominated by Rhodes players, who had finalists in each event, winning three out of the five. Special mention must go to Gordon Els who became triple Champion and treated the Grahamstown public to some excellent badminton on the night of the finals.

SEE THE SOCCER CLIMAX

THE climax to this keenly contested competition takes place on Tuesday 25th August, under floodlights on the Great Field at 7.45 p.m. Played in two sections, the winners that have emerged to contest the final are Matthews and Retief/Livingstone. The game should be well worth watching as these two teams are almost certainly the best of the house sides.

Harrison's Pharmacy

Telephone 4211
95 HIGH STREET
GRAHAMSTOWN



131 High Street Phone 4641
GRAHAMSTOWN

BUFFALOES BASHED

A HOWLING GALE, blowing the length of the Border Rugby Union ground in East London on Saturday, made conditions very difficult for rugby. The force of the wind resulted in play being confined almost entirely to the forwards and the Rhodes side did well to win this game against a heavy and experienced Buffaloes pack.

Skipper Ray Carlson won the toss and elected to play into the wind. It was in this half that Rhodes laid the foundations for victory as, using the touch-line to good effect and with determined tackling, they managed to keep the Buffaloes' points to a mere 6-3 lead at half-time. Buffaloes' points came from a penalty and an unconverted try, while Rhodes replied with a good kick by Benade.

HEAVY GOING

Immediately on the resumption, Rhodes moved into the attack and succeeded with a penalty to equal the score at 6-6. At this stage Furstenburg, who had been injured in the first half, was forced to leave the field and O'Connor moved out on to the wing. This made the going especially heavy for the lighter Rhodes forwards who were being given a torrid time in the loose. But they stuck to their task and Rhodes moved into the lead with a beautiful snap-drop by Carlson 9-6.

Due to a leg injury, flanker Kenny was a virtual passenger throughout the second half and the pressure was taking its toll when Pennyfather managed to cross the line for a great try. The movement was initiated by a scissors in mid-field and the Rhodes centre sliced through a number of defenders before crashing across the line with three opposing players hanging on. The conversion was a formality for Benade, making the score 14-6 to Rhodes.

It was now Buffaloes turn to apply the pressure and, working the blind side well, they staged

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

attack upon attack through their forwards. Eventually the tiring Rhodes defence cracked and scrum-half West crossed the line for a good and well deserved try. This was converted — 14-11.

The game now became a raging battle with the play being confined largely to the centre of the field. The final whistle blew with the total still 14-11 in favour of Rhodes.



Reaching for the sky in last Sunday's Drostdy Cup Final between Oakdene/Woodbourne and Struben.

Uitenhage Flatter

THE RHODES MEN'S HOCKEY XI again slumped to defeat in Grahamstown on Sunday. They lost 4-0 to Uitenhage in a game which had some constructive and entertaining hockey. The visitors deserved their win, but the margin of four goals was somewhat flattering.

The difference between the sides was merely in the finishing of movements. The Rhodes side had many more scoring opportunities than Uitenhage and had more than their fair share of possession. Yet the back of the net eluded them and they will continue to have nightmares about this game for some time.

In the first half, particularly in the first few minutes, the Rhodians completely dominated play with crisp, hard and direct passes. They came close to scoring on numerous occasions, and were somewhat unlucky to be down by two goals at the interval. After the change-over their play was constructive, though it did tend to get a little erratic towards the end. Yet during this half the visiting team doubled their lead and were easy winners when the final whistle went.

The outcome of the game showed how vital it is in hockey for teams to take their chances. Uitenhage certainly did so, and, although they were slower to the ball and were guilty of more indirect play than were Rhodes, they emerged victors due to this factor alone. For Uitenhage, goalkeeper, Page was probably the main cause of Rhodes' defeat. For Rhodes, the most prominent players were Macfarlane, Wilmot and Bates.

How to feel safe on dark nights in the alleyways

THE RHODES Judo and Karate Clubs are holding their Inter-Hall Competition on August 27 in the Alec Mullins Hall at 8.00 p.m.

These two clubs started up at the beginning of this year, and have been steadily progressing under the instruction of Pete Edkins (Judo) and

Nick Stomatis (Karate).

This is the first chance that the teams have had to show what they have mastered, and their contests should prove to be both enlightening and entertaining.

Apart from the actual competitions, Pete and Nick are to demonstrate various techniques involved in these sports. Pete will show how knowledge of the "gentle" art can overcome any strength and size, while Nick is to demonstrate the art of self-defence and how to break roof tiles or one-inch thick planks without the need of a sledge-hammer.

All who are interested in finding out what goes on in these two martial arts are welcome to attend.

The guns of Rhodes

In cold and windy conditions on the club range on Saturday, Rhodes teams won both team trophies in the Eastern Province Small Bore Championships.

The "A" team, consisting of James Greener, Pete Ashton, Jeff Haschick and Bob Cloete won the scratch team event, while a team of 1st years Paul Slade, Rob Warren, Charlie Cartmill and John Smith — cleaned up the handicap event. Bob Cloete emerged the E.P. "C" Class champion with Rob Cloete second. Pete Ashton gained second place in the "B" Class championship.

In five shorter competitions during the day Rhodes entrants gained 14 positions, the individual tally being:-

Bob Cloete 5 places, 2 firsts. Pete Ashton 3 places, 1 first. James Greener and Rob Cloete 2 places each. John Smith 1 first. Charlie Cartmill 1 place.

The club obviously looks forward to many years of good shooting with so many promising shots having joined this year.

The next meeting is to be held in Fort Beaufort in September. James G. Greener (Captain).

HOUSE RUGBY LOG

	Played	Won	Lost	Drawn	Points	Bonus Points	Total Points	Position
Adamson	9	5	3	1	11	11	22	2
Botha	8	3	5	0	6	5.9	11.9	8
College	7	3	5	0	6	5.4	11.4	9
Cory/Matthews ...	7	3	3	1	7	5.9	12.9	6
Graham	7	0	7	0	0	2.3	2.3	11
Oakdene/Woodbourne	8	2	6	0	4	3.7	7.7	10
Oppidan	8	6	1	1	13	8.3	21.3	3
Pringle	9	6	1	2	12	10.6	22.6	1
Retief/Livingstone ...	8	3	5	0	6	6.1	12.1	7
Smuts... ..	7	5	1	1	11	7.9	18.9	4
Struben	7	4	3	0	6	7.9	13.9	5

FOUR GOALS SHARED

IN THEIR GAME against Humewood on Saturday, the Rhodes Soccer XI failed to make use of their home advantage and drew the match 2-2.

The game started with Rhodes firmly on top, and after fifteen minutes were leading 2-0, Stolfi and Petzer scoring the goals.

With Humewood recovering and fighting back strongly the scores were level at half-time, 2-2.

Throughout the second half Rhodes camped in their opposition's half, but the net proved elusive for the home team's forwards and the game ended without further scoring.

The second XI started off at a winning pace against P.E.M., but slackened off in the second half and failed to score.

P.E.M. emerged victors by six goals.

STRUBEN HOUSE BLAZER BADGES

GOLD WIRE ON NAVY
OR BLACK BARATHEA POCKET

Prices — R4.80

TEENMAN DEPT.

BIRCH'S

HEWITT & PALMER

Your Sports Dealer