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## PANIC REACTION AGAINST SIT-IN

*By Yvonne Reynolds*

**STUDENT DISSATISFACTION** on the Moore issue culminated in a sit-in in the Council Chamber on Friday night. Thirteen students have been rusticated and Mr. D. Tucker, a lecturer in the Politics department, has been suspended as a result of this action.

Following what students considered to be an unsatisfactory reply from Council to their request to make public the reasons for the non-appointment of the Rev. Basil Moore, a Student Body meeting was called on Thursday night.

At the meeting attended by about 260 students a motion was passed that Students assembled in the Arts Quad at 4.30 the following afternoon. There they would await Council's answer to the SRC request that elected SRC representatives be allowed to address Council.

### SESTIGER

On Friday about 300 students assembled to await Council's verdict. Mr. Andre P. Brink, the well-known Sestiger, and Mr. David Tucker addressed the meeting.

In his address Mr. Brink said that revolt was a prerequisite for man but that there should be no protest unless one was thoroughly committed to the cause.

Mr. Tucker said that the issue facing Rhodes was as serious as the 1959 Fort Hare transfer act. On that occasion the Vice Chancellor himself led an inquiry into the issue which brought the integrity of the University into question.

Rhodes' proud record for Academic Freedom had now been broken. According to Mr. Tucker the name of Rhodes was already being questioned at Oxford. This arose over the fact that the Rev. James Moulder who had been a temporary lecturer in Politics at Rhodes last year had not been offered a post by the University. Rhodes had also been smeared in one of the country's largest newspapers.

While the students were waiting, a cardboard effigy of the Council was set alight and burned outside the Council chamber.

### ANGER

At 5.15 p.m. the Council left the Council Chamber. Mr. Ben Dekker, announcing that Council had left without giving students a reply, led an angered group of about 35 students into the Council Chamber.

Mr. Meaker announced that three representatives of Council were willing to meet the SRC

representatives the following morning at 9 a.m.

Mr. Meaker, feeling that nothing could be accomplished by the meeting since from the outset Council refused to meet student negotiation, urged students to pass a motion of no confidence in Council. The integrity of the University was in question. Under the circumstances the action of the Council was thoroughly irresponsible. They had made no attempt to clear the good name of the University. The motion of no confidence was passed by an overwhelming majority.

### COUNCIL

After the meeting about forty students started a sit-in in the Council Chamber. They proposed to remain there till 9 a.m. the following morning when the SRC representatives were to meet the Chairman of Council and two other members.

Shortly after eight the Pro-Vice-Chancellor, Prof. Rennie, and two security officers entered the Chamber and issued an ultimatum. Students would be rusticated for eight weeks unless they left within five minutes. The students requested a few minutes to speak things over but the request was refused. Members of the SRC also asked for permission to address the students in the Council Chamber, but a grim Professor Rennie refused and threatened Duncan Clark and Sue Griffiths with rustication if they did not leave the building.

Thirteen students and Mr. Tucker remained. The rest of the students joined in a group on the steps of the Arts Block and continued their sit-in.

Shortly after eleven the Deputy Sheriff arrived with an interdict ordering the students to vacate the Council Chamber. The students complied and joined the group on the steps where most of them remained for the night.

### EMERGENCIES

Shortly after midnight the SRC held an emergency meeting on whether to support the sit-in or not. Mr. Meaker expressed his personal support of the action and several SRC members joined the group in the quad.

The following morning the

assembly, supported by over 100 students, continued on the front steps of the University.

It was announced that Mr. Tucker had been ordered by Prof. Rennie to leave the University by 11 a.m. He was loudly applauded by the assembled students as he left the building.

Shortly before 12 noon the SRC representatives concluded their meeting with the three Council members. In his report to the students, Mr. Meaker said that the council had refused to create a precedent by making public the reasons for the non-appointment of the Rev. Basil Moore.

Students met again in the afternoon to decide upon further action.



**ABOVE:** Students stand in the Arts quad to watch as others sit in the Council Chamber to demonstrate their support for the Universities Senate over the non-appointment of the Rev. Basil Moore. In the foreground are the ashes of an effigy of the Council which was burnt as it is belied they do not appoint lecturers on academic grounds.

**BELOW:** Students sit in the Council Chamber. Their behaviour was at all times exemplary. In the bottom right-hand corner is the dog who was later elected unanimously as chairman of Council.





# Physics Dept. Studies Jupiter

THE RECENT dramatic adventures of the Americans have aroused considerable interest in space research. Prof. Gledhill, head of the Rhodes Physics Dept. has been delivering lectures on the exploration of the Moon to schools in Grahams-town and a model of the American space craft and lunar module has been set up in the Physics department. These headline-hitting activities in space have not, however, disturbed the Physics departments' normal research activities, which have been in operation since 1940.

In 1947 the department was the third research group in the world to propose that the temperature of the upper atmosphere be as high as 2000°C, a theory which has since been verified. Since 1961, the department has been sending one student every year to the Antarctic with the South African National Antarctic Expedition (SANAE). This expedition studies the effects of electrons from Van Allen's radiation belt, which heat the upper atmosphere and cause ionisation of its oxygen and nitrogen, and works in close co-

operation with similar New Zealand and Canadian groups.

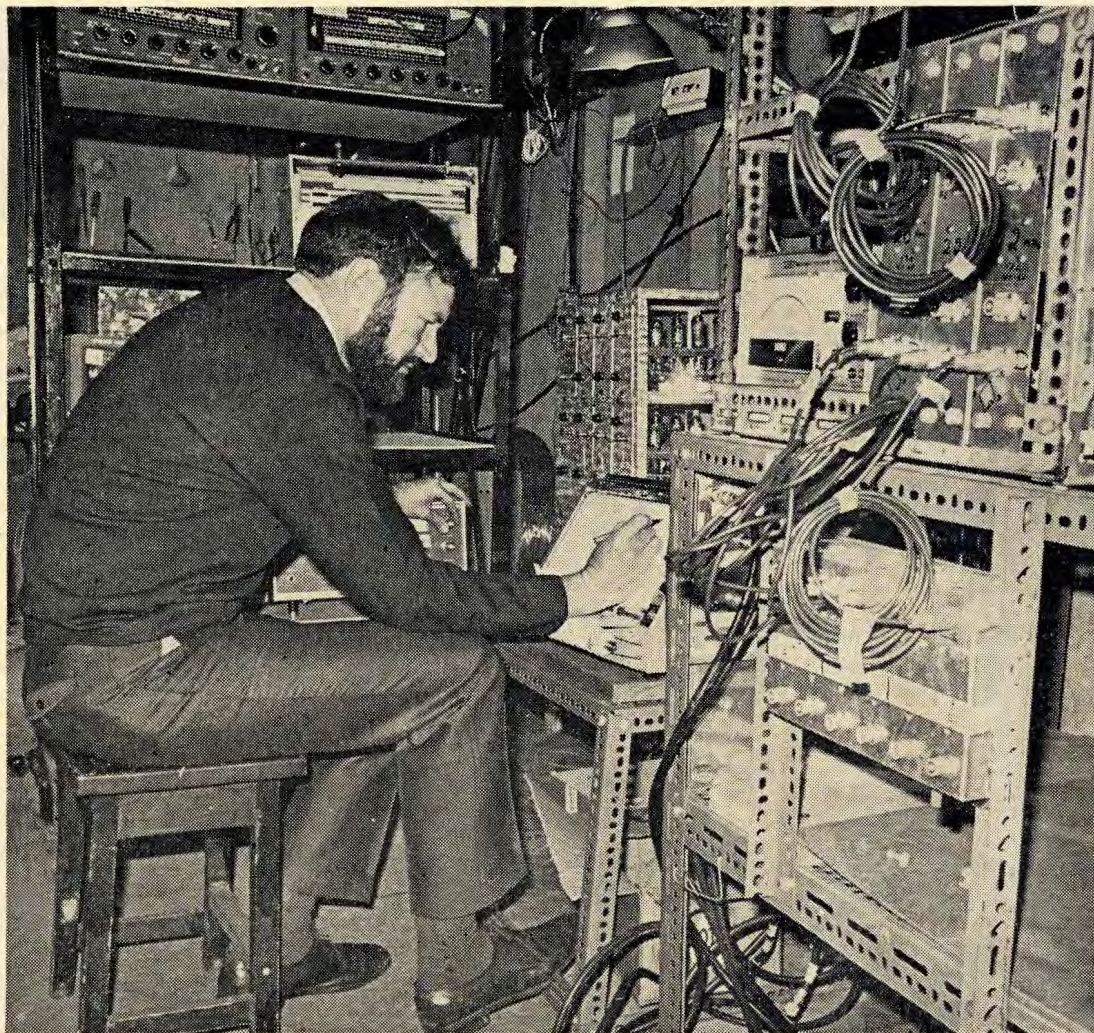
## ANTARCTIC

Dr. Poole is the Antarctic Research Officer in charge of a group of seven paid workers and the entire project is subsidised by the Government.

Prof. Baart is in charge of an experimental group which is working on the departments' other major project, an investigation of the radio waves emitted by Jupiter. This group is the most active of three enterprises in the Southern Hemisphere engaged on this project.

These radio waves, emitted from three places on Jupiter's surface, are affected by the position of Io, one of Jupiter's moons. Prof. Gledhill has proposed an explanation based on Jupiter's magnetic field and in 1965 he was invited to address an international conference on the subject of these researches.

The Americans have recently found that the Earth emits similar signals, chiefly from a region near the Antarctic, which they believe may be caused by the southern Aurora Borealis.



Professor Baart works on receivers for radio waves from Jupiter.

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**THE Odeon:** August, Thurs. 7, Fri. 8, Sat. 9: "Blue". His Majestys: August, Thurs. 7, Fri. 8, Sat. 9: "2001: A Space Odyssey". The Little Theatre: August, Sat. 9: "All's Well that Ends Well" (2.30 p.m. and 8.15 p.m.) Tues., August 12: "Marat/Sade" (8.15 p.m.)

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## John D'Arcy

THE DEATH of John D'Arcy has come as a great shock to his many friends. His body was discovered on Thursday evening in his hotel room by a friend of the family.

John had begun a very promising stage career, before coming to Rhodes to major in Speech and Drama and English, and will be particularly remembered for his outstanding abilities as an actor. He was well known on the stage at the Guild Theatre in East London, and has been highly acclaimed for his acting at the Rhodes University Theatre over the past years.

John was the son of Mr. and Mrs. R. E. A. D'Arcy of East London.

The funeral took place from the Roman Catholic Church in Grahamstown on Saturday morning.

## DEACON

### U.P.'S HOPE

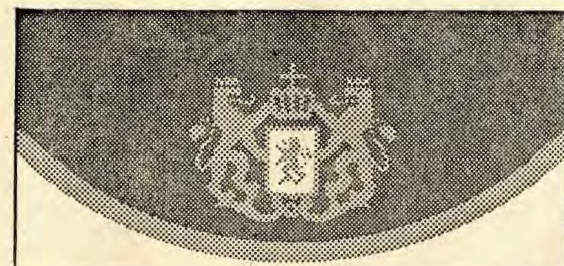
**AN EX-RHODES STUDENT,** Mr. Bill Deacan has been nominated by the United Party for the Parliamentary by-election in Albany.

The other candidate for the vacancy caused by the death of Mr. Colin Bennett is the Nationalist party member, Mr. G. J. van der Vyver of Fort Beaufort.

Mr. Deacan, who was educated at Kingswood College, attended Rhodes University before joining the South African Artillery, and serving with them in Italy during the war. At present he is MPC for Albany.

The election will take place on 22nd October.

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# RHODEO

August 7, 1969

## Rigid Hierarchy

IT IS EASY TO CONDEMN those people who participated in last Friday night's sit-in. It is easy to say that they achieved nothing and got the punishment they deserved for foolish defiance of a reasonable ultimatum. But rather should one see their action as a courageous gesture, involving great sacrifice. It was an attempt to back words with strong action. They showed that they were not merely standing up for airy-fairy principles, but completely committed to their ideals. The sit-in was the only way-out for people who were so concerned about the situation that they were not prepared to let the matter drop.

Ideally a university should be a corporate Body in which all its members are dedicated to the furtherance of learning. But recent events have shown that corporatism cannot be an essential feature of this university. So rigid is the hierarchical structure of the university and so great the artificially contrived barrier between the top and bottom of this structure that any effective communication between senior staff and students is very difficult to achieve.

There are some lecturers who take an active interest in the non-academic affairs of students. But the staff-student gulf was widened again last year when a circular letter was sent to all members of the staff telling them not to involve themselves in student affairs.

The sit-in has further shown how big this gulf is. One gains the impression that there are people at the top of this university obsessed by their own constituted authority and status. They feel that to give concessions to students is a sign of weakness and so undermines the basis of their authority.

It has been said that because there were students in the quad last Friday afternoon during the Council meeting Council refused to meet the SRC deputation during the meeting through fear of appearing to yield to the students. But from the gathering in the quad Council should have realised how concerned the students were and been so much the more prepared to meet their deputation. Instead there is this obsessive fear of losing status in the eyes of the students.

When three members of Council did eventually meet three members of the SRC on Saturday morning, there was again no effective communication.

As long as artificial barriers divide staff and students the one will never understand the other. Instead of trying to maintain this rigid hierarchical structure the university authorities should be trying to foster contact between these two elements of the university. But instead there is an over-insistence on maintaining "proper relationships" between teachers and students, and wardens and students.

Whereas constituted power is obviously necessary in society, it is not this that should be the basis of authority, but rather the weight of personality that backs this constituted power. It is time that the university authorities realise they earn the highest respect from students when they lower themselves from their pinnacles of power and talk to them as one human being to another. This is the essence of effective communication and understanding. One does not remove discontent by bludgeoning tactics. The undercurrents of ill-feeling remain until the cause of the discontent is removed.

## Dryden Society

IT IS HARD TO SEE what the intended boycott of the Dryden Society, the Cambridge University theatre society visiting South Africa, will achieve.

If this boycott is part of a general policy of boycott against White South Africans who support Apartheid, then it will achieve very little. If the Dryden Society had not toured it would hardly have hurt the country as much as if, for instance, the All-Black rugby team refused to tour.

Perhaps the boycott is aimed against the Dryden Society itself on the grounds that it has violated the principle of integration. In that case, all those who support the boycott are hypocrites whenever they make use of a segregated facility or attend a segregated function.

The Dryden Society has performed before non-White audiences in this country. One wonders when South Africa's non-White people last had the chance to see theatre of such a high standard.

The tour will also bring some South Africans into contact with cultured people from overseas. Such contact is extremely valuable to such an isolated country as South Africa.

The Dryden Society deserves our full support.

# THE GREAT COMPLEX

BY BRYAN ROSTRON

HISTORY, said James Joyce, is a nightmare from which we try to escape. And he never even came to South Africa!

For if a man is the sum total of his experience and his sensibility is the present development, a sense of the past and the future, then South Africans have something fearful to face. Like individuals, societies have neuroses and this country's answer to its insecurity has been to build a vast, total and rigid system within which everything else is defined. Thus a man cannot be what he will, he can be only what the system allows; he cannot define himself in relation to others for his relationships are already determined: he reacts not to an individual but to a skin colour. We, here, are the mimic men.

It becomes increasingly difficult, under the system in any way to maintain individuality or any form of sustained quality in one's life, the areas of living are divided into compartments; so that, for instance, a man will have one set of values during his work hours and another while at home. But both of these values will, and in the situation only can, be defined in relation to the system. So that this temporary solution to the national paranoia becomes a refuge; for many a retreat from reality, for most a hiding place from morals, and for all a substitute for identity.

## SYSTEMS

It is a common trait among societies founded upon exploitation, and its ultimate downfall is assured by the fact that attempts to set the limits of individual developments—the limits in this case being determined by colour—which can only generate an increasingly disease riddled society that will collapse when the core has finally rotted. It has happened to all systems; it will happen again. Systems are their own destruction as Dostoevsky, who lived under the second to last of the ancient regimes, knew. In "Notes from Underground" he wrote "If you say that everything — chaos, darkness, anathema — can be reduced to mathematical formulae — then man will go insane on purpose to have no judgement, and to behave as he likes."

"I believe this because it appears that man's whole business is to prove that he is a man and not a cog-wheel ... and, perhaps, who knows, the striving of man on earth may consist in this uninterrupted striving for something ahead, that is, in life itself, rather than in some real end which obviously must be a static formula ... what I must stand for is my personal free-will, and what it can do for me when I am in the right mood to use it."

In short, what is involved is a reliance on oneself and not on an inflexible system for one's identity: one is oneself and not a white skin in a policy. What is at issue is the simple yet crucial problem of authenticity.

This problem is, for most, avoided in South Africa and it can be avoided because there is a system in which to sublimate oneself. There must be some thing inadequate in the man who cannot stand as himself, but who must stand as a category in an abstract. Here we are not people, we are labels. And this is possible because it has become accepted, a tradition one might say, not to question: authority,

in almost any guise, is accepted and everything is taken as it is given. As in all Animal Farm situations the response has become preconditioned and automatic: if big brother says so, it must be right.

What is more alarming is that such an attitude has permeated every aspect of society; so much so that it has become a part of the Universities too. In insitutions whose motto should be "Why the hell is that so?" the chorus has become instead, "Yes sir, that must be so." These are still symptoms of the same disease, and if the patient is not careful they will be his dying words. For his integrity has passed away already.

Why, then, should such situation exist? If, as Ortega y Gasset suggests, man is what has happened to him, what he has done; then perhaps a society is what has happened to it and what it has done. Thus when one considers the history of this country some of the answers, perhaps, become apparent.

## ARBITRARY

From the first, in the short history of European occupation, the style of politics was set: arbitrary. With the dictatorial powers of both the Dutch East India officials and then a succession of aristocratic English governors there was scarcely any opportunity for any sustained pattern of opposition to develop. Ironically if ever there were to develop — as has done in France — what is known as a revolutionary tradition, the only examples as far as the Whites are concerned would be found among the Boers. But even among the Afrikaner this strongly paternalist attitude was early to develop, so that in the Republics of the late nineteenth century a leader like Kruger could be commonly known as "Oom."

If there is any tradition it may be said to be treating people like digits. Perhaps after all we can take up the old crack: blame it on Van Riebeeck. And, finally, faced with 21 years of Nationalist Party rule the space and time is inevitably too limited to list their totalitarian concerns.

Few would probably argue that there was in South Africa any tradition of opposition and White South Africans would probably scorn the idea that many of the African tribes have a stronger sense of consultation and consideration; in effect, a greater sense of responsibility.

So that, History, for some, in this country may seem like a nightmare. But it is there, ineradicable and it is something which should be known and considered before the future is faced. But the tragedy is that the past is used here as an example to support political policies: hence it is distorted by all. Some even use the past as others use the system to avoid the problem of the present, so that a section of English-speaking South Africans expend their energies on resurrecting the 1820 settlers in a futile and self-righteous answer to the Voortrekker movement: the past is no substitute for the present. It may be pleasant for Grahamstown to live in the 19th century, but as a result it has one of the most miserable African locations in the country, and one day it will pay for it.

## TRADITIONS

It is inevitable that the traditions of the past become firmly imbedded in the psyche and for most the process is unconscious. This is, perhaps, an explanation for South Africa's authoritarian complex. It is a complex which excludes opposition, so that questioning and criticism are equated in the national view with treason. In a state of insecurity there can be no compromise for those concerned, for when the neurosis becomes apparent the whole structure begins to crumble. Thus we live in a state of delusion, where the witch hunts will become increasingly more frenzied as a sick society tries more and more desperately to convince itself of its own righteousness.

In such a situation where self-criticism is virtually anathema and opposition effectively excluded, one would hope that at least one sector of society would be able to maintain its sense of equilibrium and where nothing would be accepted without rigorous scrutiny. A student studies, he does not accept. Thus the universities should be breakers of complexes.

Yet this is patently not so. From the Senate to the SRC the word authority has the taint of sanctity; for many, a man with an official title can do no wrong. But the fact is that all bureaucracy tends to generate its own delusions and these need to be punctured frequently.

Official action is all very well but it becomes involved with itself and those who are involved with it too often play the game of bureaucracy for its own sake. Ultimately a man must be prepared to act as an individual; he cannot always act as a title or the bearer of an office. If he advocates something he must ultimately support it as a man, himself, and that will sometimes mean unofficial action. And action which at least stands a chance of success. Official bodies tend to fall asleep very rapidly; frequently they need to be revived — and it is the student who should be prepared to revive them.

## GASSET

One can at least see some of the reasons for this complex. "But man," said Ortega y Gasset, "thanks to his power of memory, accumulates his past; he possesses it and can make use of it ... Man's real treasure is the treasure of his mistakes, allowing us not to repeat the same ones forever. And that is what it means to be a people of men; to be able to continue one's yesterday today without thereby ceasing to live for tomorrow."

At that point it becomes then a question of what can be done; Gasset suggested that, "He who rests content with barely meeting necessity as it arises will be washed away. Life had triumphed on this planet because it has, instead of clinging to necessities, deluged it with overwhelming possibilities, so that the failure of one may serve as a bridge for the victory of another."

Here, the question should no longer be: should we do anything, but what should we do? When such a question is considered, the biggest problem is in dealing with the authoritarian complex; it is hard in this

(Cont. page 7)



# MORAL NIHILISM

## — *A Bourgeois Morality*

AT THE ABSTRACT LEVEL probably one of the most moral groups on the campus are the "Moral Nihilists". As far as I am aware, and I am possibly oversimplifying, their credo is that one cannot demand of anyone what they ought to do since all moral standards are mere personal whims, matters ultimately of self-interest. This viewpoint is also, I might add, reflected in the value-neutral stance of bourgeois social science, viz.: "Tell me what your goals are and I may be able to assist you in ascertaining the most rational means whereby you can attain these goals. But I cannot tell you what your goals should be."

To have achieved such a radical value-relative standpoint one must however, at the very least have initially given considerable thought to the problem of morality, in fact even have some idea of what one is talking about when one uses such words as "moral" and "morality". That we do indeed have some even vague idea of what such a word as "morality" means stems from the fact that, as human beings, we do not grow up in social isolation. That is, from the moment of our birth we are, to a greater or lesser extent, being socialized through our peer groups (more particularly our educators and family) into an acceptance of the norms, mores and values of the society in which we are being brought up. Through one's class, and in this country skin pigmentation, the individual is socialised into playing out certain roles on the "stage of life". Initially the child takes these roles for granted. Thus, for example, in this country the black man is expected, whether he likes it or not, to play or act-out before the white man certain roles of, at the least, deference and subordination. This is of course part and parcel of what is known as, "The South African Way of Life".

However, at some stage in the individual's life these role-expectations of how others "should" behave towards us and how we "should" behave towards others, this what Alfred Schuetz calls: "World taken for granted", may be breached by a recognition of the precariousness of social reality. The individual may come to recognise that social reality is not what he was initially led to believe it to be by his peer groups. As Peter Berger puts it, "There are specific shocks as one looks into the phenomena of class, of power, of the relativity of customs and morals. But perhaps the greatest shock comes when one

tudes and behaviour) are seen to be crucially connected with this social location."

The above quotation outlines what is not an unusual experience, especially amongst students. The Anthropologists call this experience "culture shock". It is also, as outlined above, close to Wright Mills' notion of "The Sociological Imagination". This "culture shock", particularly its recognition of value-relativity, is, I would suggest, at base the origins of the Moral Nihilist's standpoint. However, there is a significant difference between the Moral Nihilist's "culture shock", and Wright Mills' concept of "The Sociological Imagination". For the Moral Nihilist's imagination is not sociological but, "philosophical". By which I mean that their consciousness is of an abstract nature which is ultimately divorced from social reality. Inasmuch as this is the case their imagination is one-sided leading them only to a liberating feeling which, "comes from the valid insight that their social world is an artificial universe, whose laws are conventions, rules of the game that have been agreed upon but that can also be broken and against which one can cheat." (Berger).

**"TO PRACTISE A MORAL NIHILISM WOULD BE TO ACT OUT EITHER A TOTAL INDIFFERENCE TO THE WORLD ... AND ULTIMATELY EVERYBODY IN THIS WORLD."**

suddenly locates oneself within the more or less disagreeable objectivities being studied. It is not only the shock of being located in a certain place in society ("I come from a lower-middle-class background!") but the shock of being located at all! One's own perspective of the world, and that of one's family, which previously had been unquestionably normative, are now seen as being located in a specific way among innumerable perspectives, each one normative within a certain group of people. One's chances in life are now seen to be overshadowed by forces over which one has no control and never will have much. One's private life and convictions (say one's sexual atti-

The Sociological Imagination on the other hand goes further for it apprehends both the fictitiousness of society and its OPPRESSIVE nature, (i.e. the operative nature of class and power and the degrees to which these mould one's outlook and actions). The "sociological imagination" transcends the "philosophic imagination" in that it recognises the paradoxical character of this imagination or consciousness. That is, it recognises both its liberating feeling and its sense of bondage. A sense of bondage which, "comes from the equally valid insight that society not only encompasses us

RUAN MAUD, A TEMPORARY LECTURER IN POLITICAL STUDIES AT RHODES, EXAMINES THE NATURE OF MORAL NIHILISM.

about but penetrates within us, that we are ourselves products and playthings of society, irrevocably social in our inner-most being." (Berger. My emphasis.)

It is the failure on the part of the moral nihilists to appreciate the paradoxical nature of their insight which reveals their bourgeois outlook and "morality" with its belief in autonomous thought, what Nietzsche aptly named the, "sin of immaculate perception", and the autonomous individual, as if the individual's existence did not depend on others. In their failure to "socially locate" themselves and consequently recognise the oppressive side to society, the "moral nihilists' "morality" is nothing more than a mirror-image of the society in which they have been brought up and live; a society whose morality is particularly nihilistic in its oppressiveness and repressiveness.

**"AN EXISTENTIAL MORALITY IS SORELY NEEDED ON THIS CAMPUS."**

At the same time, however, the nihilists' "morality", lacking existential content, is ultimately abstract and vacuous insofar as it is concerned more with words than deeds. In its divorce of theory from practice it once again reveals its bourgeois origins. To practise a moral nihilism would be to act out either a total indifference to the world, in which

case one's actions would be entirely arbitrary — why for example bother to obtain a university degree? Or alternatively it would act out a total negation of the world — a total destruction of oneself and ultimately everybody in this world.

The alternative to this position is, as I have already implied, to reflect intensely upon one's reflections. To apprehend and transcend one's own oppressive social origins. In so doing we begin to reveal the genuine and ultimately liberating, rather than repressive, content of human existence. We reveal our ability to negate the negation of our own personal repression and oppression. The bourgeois content of this reflection, i.e. its solipsism, is in its turn negated by the recognition that our own individual enslavement, being social in its origins, entails also the enslavement of our fellow men. Thus e.g. in the South African context, the recognition that the erosion of the non-White's liberty has led to the erosion of the white man's liberty. Liberty is in fact ultimately indivisible. "No man is an island."

If the campus nihilists were to act out their abstract credo they would, at the least, transcend their bourgeois origins and morality, transcend the status quo and its resigned moral relativism. At the most the moral nihilists would, I believe, replace this with what is sorely needed on this campus — an existential morality. An existential morality that would have as its credo Dostoevsky's dictum that, "Everyone is responsible for everything, before everybody".



# Anthology opens new avenue in teaching

TWO ROADS: K. M. Durham: Juta and Arnold.

A good anthology invites the reader to turn the page. Mr. Durham's poetry anthology for the middle school, *Two Roads*, Juta and Arnold, 1969, is of this kind. There is, first, a range of poems of different periods, styles, genres and lengths, from different countries: not that despair of the teacher of this age group, the collection that is all narrative or all lyric. There is some good light verse; humorous verse; rhetoric; strongly rhythmic verse; direct poetry and oblique poetry; translation; proved classroom classics and contemporary pieces, including some South African, American, Canadian and Australian verses.

## SPECIAL APPEAL

Well known characters such as Horatius, the Highwayman, the Listeners, Macavity, the Dong, Lawrence's Snake and Blake's Tiger are all there; but there are also less familiar poems like Jeffers' "Hurt Hawks", William Rose Benet's splendid "Jesse James", Stewarts' "The Brown Snake", Shimazaki Tōson's "Coconut", Griffiths' "The Last Three Bushmen", Hughes' "The Bull Moses", Sara Teasdale's "There Will Come Soft Rains"; poems by Frost, Emily Dickinson, Waley, Judith Wright; and some surprises like "The Green Eye of the Little Yellow God", and other out-of-the-way pieces. One feels that the compiler included these because he liked them and had enjoyed reading them with his 200 classes — thus the book has individuality, and, without trying to do so, could lead a child to look out for poems of special appeal to himself.

## IMMEDIATE RESPONSE

The anthology which encourages children to make their own collections is ideal. The unpretentious, pleasant book has a further essential virtue: it pro-

vides both for an immediate response from the reader and for his poetic growth. We constantly underestimate children's — indeed human beings' — receptiveness, and their unconscious and proper desire to extend themselves and grow imaginatively. There are poems here to make an immediate impact and to reflect the child's own experience and South African environment; of equal importance, there are poems which will stretch his understanding, demand some effort of mind, and take him out of himself into other times and worlds.

## NO CONDESCENSION

The book, without making a parade of its aims, encourages its readers to feel, think, read, and write, and it scotches the idea that poetry is only for the clever or the "arty". There is no condescension, and also no offering of the second-rate — those horrible pseudo-poems made of sawdust and glue which are somehow thought to be good diet for children, and which are enough to put them off poetry for life.

A few demurs follow, addressed mainly to the publishers. There should be more poems, and this is not the fault of the compiler, who wished for more. I should have liked a few sixteenth or seventeenth century lyrics (there is only one), some Carlos Williams (excluded because of prohibitive copyright fees), some poems by Africans, and at least one translation from Afrikaans. The collection is perhaps slightly biased in favour of boys.

## QUAINTNESS

The volume is pleasant to handle, the print clear, the alphabetical arrangement sensible, but the margins are mean, the cover dull, the contents page badly laid out, and there are errors of listing, those responsible seeming to have invented an alphabet of their own round about the letter S. The practice of assigning a country to each poet leads to some quaintness and inconsistency, like: "William Shakespeare, Britain," and "Robert Louis Stevenson, England". But these are minor matters.

## POETIC EXPERIENCE

The comment of a U.E.D. student on first seeing the book was: "What a marvellous teaching anthology!" It made me want to go straightaway to a classroom to read some of the taking, lively or subtle contents with a class, and to see and hear their reactions. Mr. Durham writes in his preface: "I believe that every effort should be made to expose children to the widest possible range of poetic experience which will bring delight and satisfaction." We are seeing something of a minor revolution in poetry teaching in South African schools at present, a revolution important to anyone who cares about the English language, poetry, and, I dare to say, people. In this respect, *Two Roads* should play a valuable part.

Ruth Harnett.

# MUSICAL OF EX-RHODES MAN TO BE STAGED

"The Reluctant Debutante" is no longer the Arts and Science week production: "Dear Friends and Gentle Hearts" has taken its place. There was at first, a great move, but it appears that this criticism will be unfounded — "Dear Friends and Gentle Hearts" is proving itself no reluctant rival. Rehearsals are in full swing, and the cast are practising hard at their Southern Dorkie accents. Much warmth and enthusiasm is already being generated on the as yet bare and chilly stage.

## MUSICAL

The musical was written by

the Rev. Richard Holderness, the father of a student of the campus, and the very first man to stage a Gilbert and Sullivan production at Rhodes — with Professor Chapman as his accompanist! It centres round Stephen Foster, a person who has fascinated the Rev. Holderness for more than twenty years now. During the last war he was asked to give a talk on Foster at Fort Victoria, where he was Rector. This stimulated his interest in the man and his life, and led him to dig for more facts.

## FOSTER SONGS

Ten years ago, when a school-

master at Prince Edward, the Rev. Holderness began writing the musical, weaving such famous Foster songs as "My Old Kentucky Home", "Hi Suzie, Ho Suzie", "O Suzanna", "I Dream of Jeannie with the Light Brown Hair", "Uncle Ned", "Camptown Races", "Old Folks at Home", and "Massa's in de Cold, Cold Ground" into the story of Foster's life.

Edwin P. Christie features in the show as an extremely flamboyant character, who buys Foster's early songs for 15 dollars apiece. Christie, who ran the famous Christie Minstrels, popularised many of Foster's songs; with Foster's consent, he originally figured as the author of "Old Folks at Home".

## HAPPY NOTE

The show ends on a happy note, ignoring the fact that Foster died at the age of 38, penniless, ill and alone. He was found in his room in New York with his throat cut by a hand basin he had fallen over and broken. On his body was a scrap of paper on which was scribbled "Dear Friends and Gentle Hearts".

The Rev. Holderness believes that this must have been the germ of a new song. He has used the words in the lyrics of the tune which ends his show, fitting them to the tune of "Little Belle Blair", which has "sad words unsuited to its happy tune."

There can be little doubt however that this musical will be unsuited to Arts and Science Week and the Rhodes students.

## Hammond — Tooke talks on African Societies

The series of Lectures on Africa was given a scintillating start by Prof. Hammond-Tooke in Room 313 last Thursday evening, when his audience was taken on a "Tooke-tour" of Africa and her musical peoples.

Prof. Hammond-Tooke divided the population of Africa into four main races: Caucasoid, Negroids, Bushmanoids, which are indigenous, and Mongoloids — exotic settlers. Each group was split into its components of tribes and sub-races and, in a masterly fashion, surveyed briefly with reference to political systems, religion, culture and taboos.

Prof. Hammond-Tooke made the point that Africa is not as backward as people would like to think. In the first millennium A.D. the kingdoms of Ghana and Songhai, in West Africa, flourished with a high degree of culture. In Rhodesia the civilisation was associated with the Zimbabwe ruins.

## PYGMIES

Africa has the distinction of being the home of both the tallest and the shortest peoples in the world — the Nilotic peoples and the Pygmies respectively. The latter were known in Africa as early as the Pharaohs of Egypt, before whom they danced. In the Duiwelskloof lives the female king, the Mozazi, who is known as the Rain-queen. This neo-deity has little military, but holds tremendous psychological sway over the people of the district. She is supposed to commit ritual suicide after the fourth initiation ceremony of her reign. Prof. Hammond-Tooke added slyly that the ruling queen has had three such ceremonies, the last

being many, many years ago!

Languages were used to illustrate the connection between various peoples on the continent, and the professor mentioned distinctive features of several. For instance, the Sudanic language is built on monosyllables, as is not inflected, as are Latin and Greek.

After an hour crammed with a varied selection of fascinating details and anecdotes about the Tuareg, Bantu, Berbers and Egyptians, the audience departed with ringing ears and a much vaster appreciation of the diverse and enthralling African Continent.

## Dryden Soc. to act here

CAMBRIDGE'S Dryden Society are upon us at last — with two very different but very satisfying productions. "Marat/Sade" is a chilling, intriguing play and one that should be seen by all those who profess an interest in the theatre, and also by many who as yet do not. "All's Well that Ends Well" is not as startling a production as the other, nor as novel a one. But it should still give us an idea of the standard of acting on overseas campuses.

It is to be hoped that both "All's Well that Ends Well" and "The Death of Marat" as performed by the inmates of the asylum under the direction of the Marquis de Sade" (for that, more or less, is its full title) will be seen by as many people as possible.

## TOAD OF TOAD HALL

THIS last week has seen two productions centring round children. The one "Toad of Toad Hall" was written for children, the other, "The Diary of Iris Vaughan", was written by a child. But, surprisingly enough (or is it happily enough?), the most enthusiastic people in the audiences were the adults. They laughed and cried, and leaned forward in their seats with keen, expectant expressions on their faces.

For all its slant towards brutal realism and harsh characterisation, the theatre has been unable to stop us from wallowing in the realm of fantasy and naivety. And, in part, the test of a good audience is their ability to wallow in fantasy and naivety.

## PRAISEWORTHY

Particularly praiseworthy in the production of "Toad of Toad Hall" were the sets, Mole, and Toad himself. In this role, Dougald Thomson excelled himself. During the evening my partner leant over to me and said: "He even sprawls like a toad." What better praise could have been accorded him?

Particularly praiseworthy in "The Diary of Iris Vaughan" was the atmosphere of irresistible spontaneity and the performance of Lorraine Bellamy — a perfect Iris. After seeing this offering, one left the theatre glowingly comparing it to "The Young Visitors", a classic of our times, also written by a child. No mean feat!

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# UCM CAMPS — DEFINITE SUCCESS

UCM's first two work camps during the July vacation proved to be most successful. Students completed a one-roomed educational and recreation building near Stanger, Natal, and worked on renovations to an African School near Whittlesea, in the Ciskei.

Ten students, from UND, UNP, the Alice Federal Seminary and Rhodes built a room at St. Luke's Mission, for African and Indian staff members. The mission caters for convalescent African children and mentally handicapped White children. Working daily from 7 a.m. to 6 p.m. the

students completed the cement brick building with an asbestos roof.

## SAVED R700

By doing this project the UCM team saved the mission R700 in labour costs, and managed to get a R350 reduction in building costs. The mission had been waiting for the building for four years, and would not have been able to build without UCM's help.

Only seven students — from NTC, Rhodes and the Federal Seminary — helped in the renovating of the Shiloh mission

school for African primary children. The students, working under a coloured builder, relied heavily on the support of the local African and coloured community in their project. They fitted eleven new windows into the 150 year old building and laid a floor. Work was continued by local volunteers after the students left.

## UNNECESSARY

The Shiloh workers were visited by the Queenstown sergeant of the CID, who travelled 26 miles to find out their names

and addresses. He at first threatened to charge them with entering a Bantu area without permits. The Bantu Commissioner maintained that permits were unnecessary, since the students were on a White mission station.

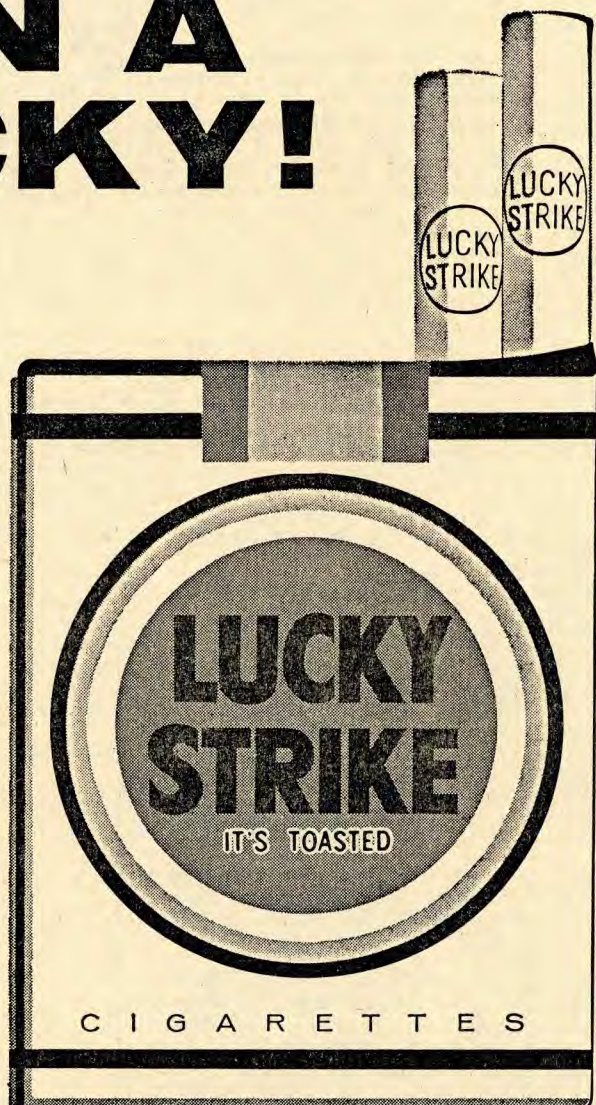
When asked his opinion about the benefit of the workcamps, Jim Polley who co-directed the St. Luke project, commented, "The camps save the local people a considerable amount of money. They are educative because many students are placed in the workers' shoes for the first time.

This increases awareness of relevant issues such as wages, the meaning of work and the relationship between management and workers.

## SUMMER VACATION

"As regards the Transkei project, this was postponed by our contact there because of an important change in their plans for the proposed clinic. They have decided to use face bricks instead of cement bricks, and the project will consequently be tackled over the summer vacation — together with several other projects in the Republic."

# GIVE A MAN A LUCKY!



MANUFACTURED IN SOUTH AFRICA, RHODESIA AND U.S.A.



Job reservation at the Shiloh workcamp? Women were delegated to soften putty and glaze window panes. Eleven windows were put into the three foot thick walls.

## THE COMPLEX

(Continued from page 4.)

country, obsessed with classification, to persuade someone to come out from behind the protection of a title and act as a man. But given the situation it is the only thing that can be done. That is why those who oppose will always fail if they continue to act as they have in the past. For they too suffer from the authoritarian disease and will only follow where an office leads. The inevitable result is intellectual stagnation, for they are content to continue to act as they have in the past and by this inability to learn from mistakes they condemn themselves to failure.

What they should learn is that what they have tried before will probably not succeed again given the rigid context in which they operate. So they must try something new; where perhaps the end is unknown and the risk is probably considerable but where there is, at least, the chance of worthwhile success.

Surely this much everyone can learn from the history of their society and from their own personal experience. But it is a nightmare, at least the enemy is known. And that is the first step in destroying it.

## COME AND TYPE FOR RHODEO



# INTERVARSITY: RESULTS

## Boxing

AT the recent intervarsity boxing tournament held at Stellenbosch during the July vacation, Rhodes did very well to come second overall. Even though a small team of five boxers was entered, Rhodes, finished second to the University of the Orange Free State, whose team was twice as large as the Rhodes team. By taking three titles, Rhodes had the most title winners at the tournament.

Ed Harris and Derek Miles were unfortunate to lose narrowly on points to more experienced boxers in the first preliminary fights. Douglas de Jager did extremely well to win the lightweight title after two hard fights. Arthur Zimmerman who suffered the disadvantage of having to lose 12lb. in two days in order to make the welterweight division, showed tremendous skill and judgment when he captured the title. During the fight he was unlucky to have his nose broken without his being aware of it. Tim Rooney, the team captain, wasted no time, and gained a well-timed second round knock-out decision over his opponent, SAU champion in his division of two years back.

De Jager, Rooney and Zimmerman all gained selection for the

Protea team which boxed against Western Province. All three boxed very well, with Zimmerman and Rooney gaining clear Victories.

## Hockey

The Rhodes Men's Hockey XI performed creditably. Playing in the high-powered A section, the Rhodes side came fourth. The results were as follows:

Natal — lost 1-3.  
Wits — lost 1-2.  
UCT — lost 0-6.  
Stellenbosch — won 2-1.

The win over the Stellenbosch XI was particularly satisfying as this side had, only the week before, the tournament, defeated, the Eastern Province team in, Port Elizabeth.

Though Rhodes were not represented in the Combined Universities XI chosen at the end of the week, the selection of Bill Swart as a non-travelling reserve for the Universities' team to tour Europe at the end of the year, was very satisfying.

## Soccer

AT the annual soccer intervarsity held in Durban, Rhodes came 4th.

Although Rhodes only won

one out of four games, they deserved to do better. Poor finishing robbed Rhodes of two games which they controlled in the mid-field. The only bad patch Rhodes struck was in the second half against UCT. During this period Rhodes were completely outclassed. The success Rhodes had was against UPE, when they won 3-2. The other results were: Pretoria 1-2; UCT 0-7; UPE 2-3, but this was a vastly improved Rhodes side compared to that of earlier in the season.

The players who represented Rhodes were: K. Erasmus, R. Owsley, J. Bennie, D. Taylor, J. Whitehead, M. Dalton, R. Pollett, P. Cunliffe, E. Speyers, S. Harper, F. Cocks, M. Sing Key.

## Fencing

AT Intersvarsity this year in Cape Town, Rhodes came third in the team event. In first and second place were UCT and Wits with teams chosen from far larger clubs with greater experience. This result was particularly satisfactory as the captain and two members of the team were absent.

In the individuals in the Ladies foil in evenly matched, fencing, Sue Ealls came third, beating past Protea colour holders. She was awarded a bronze medal and Protea colours. Jim Heaton fenced in the finals of the foil and sabre, attaining fifth and second place respectively. For this latter achievement he was awarded his Protea colours and a silver medal.

The result this year was extremely encouraging. Next year the team, with the continued improvement of the less experienced fencers, Mike King, Alistair Fraser and Jean Irwins, should secure an even better result. Throughout the week they improved in speed and technique to achieve a high standard.

## Badminton

THE South African Universities Badminton Tournament took place in Cape Town during the July vacation. Nine universities took part, represented by ten teams, namely: UCT "A", Pretoria, Wits, Rhodes, Stellenbosch, Natal, Potchefstroom, UCT "B", RAU and the OFS.

The Rhodes team comprised:  
Men: M. Young, R. Hieber, R. Cowling, R. Mason, M. Howell.

Women: L. Jordaan, B. Morris, J. Bull, P. du Toit, J. Oelrich. We did very well to come third in the matches. UCT "A" won the tournament with Pretoria runners-up. The highlight of Intersvarsity for us was our shock 8-7 win against the favoured Wits team.

In the individual championships there was a very high standard of play, however, M. Young reached the quarter-finals of the men's singles. J. Bull the quarter-finals of the women's singles, and R. Cowling the semi-finals of the Plate event.

The tournament was very well organised and the entertainment was excellent: official functions included dinner-dances at Claridges and Hout Bay, a coach trip to Ceres and several unofficial parties.

## Cross-Country

IN the annual cross-country intervarsity, held on 3rd July, over a very hilly and difficult course at Stellenbosch, Rhodes came last.

Rhodes missed the services of Foxy de Jager and Keith Gray, who unfortunately could not attend the meeting.

Rhodes Positions:

30th Sam Gunn  
49th Ian Dickson  
61st Johan Knoeson  
64th Louis Krige  
66th John Lawder  
69th "Jimmy" Zimmerman.

The Natal Varsity team won the competition easily.

At the Marine Drive Relay (6 x 4 miles) Rhodes came 4th and special mention must be made of Louis Krige who ran extremely well, a just reward to all the training he puts in.

## Golf

THIS year's intervarsity golf match, played in Stellenbosch, produced golf of a very high standard, and Rhodes A team must be congratulated in coming 4th in the team event.

The Rhodes B team, however, were not so fortunate. There was a good deal of variation in the scores produced, but this in no way detracted from a very successful and enjoyable tournament.

In the individual event, our congratulations go to Doug Keller who had a very fine score of 306 for the four rounds, which put him in 4th position overall. He was also chosen to play for S.A. varsities A team. Our congratulations also go to Bruce Scott and Grant Nupen who were elected to play for S.A. Varsities' B team.

## RUGBY XV TRIUMPHS

A HIGHLY successful tour was held in East London by the Rugby Club from 9th - 26th July. The touring party, consisting of two players accompanied by Dr. Slabbert (Coach) and Dr. Benyon (Club Chairman) assembled in East London on Friday, 18th July.

The following day Rhodes played against a strong Hamiltons Invitation XV and won an exciting match 26-20. The next match was played under floodlights against Cambridge on Monday night and the Rhodes team gained a comfortable 21-9 victory.

On Wednesday Rhodes played against a powerful Border Baa-baas side as a curtain-raiser to the Border — Wallabies match. Playing the more open rugby, Rhodes deservedly won their third successive match 19-13. On Saturday the strain of playing the fourth match in a week was evident and the team appeared to be jaded. Despite this they scored six tries to Old Selbornians' four, but with the kickers badly off-target they were only able to convert one of these

and lost the match 24-20. Both on and off the field the tour was enjoyed by all and it did a great deal to get the players fit and ready for rugby at the start of the third team. The value of such a tour is especially evident when one considers the victory against Olympics 1st Saturday.



Tony Siopis streaks down the right wing during the match against the Border Baa-Baas — one of the games in Rhodes' successful tour of the Border in July.

## Fine victory for Rhodes

ON SATURDAY Rhodes 1st XV gained what is probably their best win of the season when they beat the strong Olympics side 13-11 in an exciting game. After some rather scrappy play, Olympics went ahead with a simple penalty, but Hofmeyr soon equalised for Rhodes when he put over a long penalty. Rhodes took the lead when Bownes picked up a loose ball on the half-way line and sent Pennefather away for an excellent try, which Hofmeyr converted. A few minutes later Hofmeyr was unlucky when he hit the upright with a 45-yard penalty attempt.

Rhodes did most of the pressing until half-time and their backs looked dangerous on several occasions. After half-time Olympics tightened up their play, but good tackling nullified their efforts. Rhodes were next to score when Ray Carlson passed to Pennefather, ran round him to collect a return pass and crashed over near the poles for an excellent try, which Hofmeyr converted. Olympics reduced the deficit with a try near the posts which was converted and an unconverted try after a very good back-line movement. With only two points separating the sides, tension mounted as Olympics tried desperately to score, but a resolute Rhodes defence held them out.

Ray Carlson had an outstanding game as flyhalf and made intelligent use of his boot, rather than try to run with the ball in dangerous situations. Karl Hofmeyr was always cool under pressure at fullback and the three-quarters ran and tackled with determination. The forwards played well and held their own both in the tight and the loose against their heavier opponents.

Perhaps the most pleasing feature of the match was the way in which the Rhodes side seemed to tighten up their play and eliminate the careless mistakes which in previous matches have cost them valuable points.

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