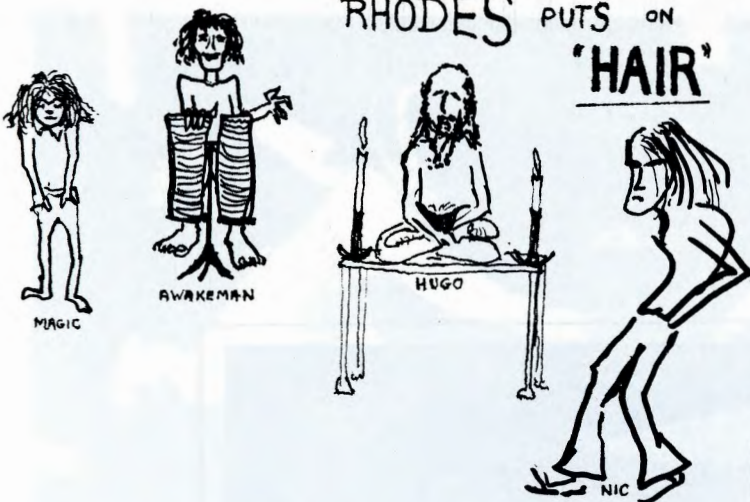




A secret peek at one of the suspicious looking objects reported to be surrounding the campus... It is believed that this one is wearing a red coat. Informed sources have claimed that the objects eat and digest three meals a day. It is a strange fact that some people are showing signs of hostility towards these passive creatures. Eccentrically dressed men in khaki cloth watch malevolently as the creature enjoys it's meal. It is greatly feared that....
(cont on P94)

RHODES PUTS ON
'HAIR'

join the boy scouts

EAT BISCUITS

IDIOT SHOW

There are idiot shows and idiot shows, and some are more equal than others.

Certainly from the audience's point of view, last weeks Giles Hugo

There are idiot shows and idiot shows, and some are more equal than others.

"Certainly Giles Hugo's 'foolish evening' last week, was not a great success in terms of audience reaction.

Some members of the audience complained that the show was not geared to provide entertainment for the 'masses'.

Nevertheless there were a few interesting 'performances'. Rob Benger gave a suitably incoherent rendering as the vocalist of 'Charles Manson and his family' whilst Rhodes was honoured with the appearance of the 'Albanian Tightrope Walker' who unfortunately had to return home immediately after the show.

The other foreign celebrity was a Scots guard who thrilled his audience with his skillful use of the bagpipes.

Woodstock was there, at least some of him, so no more need be said on that point. Suffice to say that he gave a consistent performance.

The highlight of the evening was the cutting of Giles' hair which was a sad moment for all.

An idiot spokesman commented that the show was basically a private one not orientated along actor-audience lines.

It is a pity that people did not realise this as there was little rapport between the two groups.

THE SPIRIT OF PROTEST

Cape Director of the Christian Institute, Rev Theo Kotze, called on students to keep alive the spirit of protest - "without which the spirit of despotism will thrive".

Speaking in the GLT last week, Rev Kotze, who has refused to testify before the Schlebusch Commission, said students should respond to crisis situations when these affect others.

Commenting on the uprisings at Port Hare, Rev Kotze urged students to mount public pressure for an open judicial inquiry. The root causes for the present situation were:

- The inability of the authorities to understand that Black Consciousness had come alive in a very deep way.
- The refusal to share power and privilege, so that all the decision-making and control remained in White hands.
- The terrible fear that possessed many Whites

that Blacks would usurp all the power and privileges that Whites had for so long regarded as exclusively their own.

Finally, the failure of Whites to understand the degree of bitterness, frustration and rejection that all their oppressive measures and paternalism had created.

"Freedom is indivisible. If it happens there today, it can happen here tomorrow," he said.

Students should work for the restoration of academic freedom which was lost in 1959, Rev Kotze said. "You're here to think. Strive for free and equal education for all."

He urged all students not to give in to fear, suspicion and mistrust. "Fear stifles the conscience and destroys integrity," he said.

Explaining why members of the Christian Institute were refusing to testify before the Schlebusch Com-

mission, he said that any co-operation with such a commission would be a betrayal of a basic tenet of faith.

Rev Kotze said the Christian Institute felt that, when faced by un-Christian laws, Christians should obey God rather than man.

"No citizen who has the cause of truth and justice at heart would willingly wish himself or his fellow-citizens to be subjected to an inquiry in which a charge, if any, is undefined; accusers, if any, can never be faced or challenged; proceedings are in secret; every person testifying is sworn to secrecy; thus allowing shapeless charges by faithless men in the dark," he said.

Bannings and other punitive action by the government gave one the idea that such inquiries are used as pretexts for non-judicial actions, Rev Kotze said.



LIBERAL TOLERANCE MUST HAVE ITS LIMITS...



... NOW I'LL TOLERATE SOME GOVERNMENT INTERFERENCE IN OUR UNIVERSITIES...



... AND A LITTLE EXPLOITATION OF THE BLACKS... ... BUT I WON'T TOLERATE A LIBERAL STUDENT NEWSPAPER !!



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FRIENDLY RHODESIANS

Recently nationalist Rhodesians had the opportunity to reinforce solidarity in the form of a 'Rhodesian braai' and a Rhodesian 'public service' visit to the campus.

The gossip colonialism that has for ages been brought south of Salisbury to SACAM-uses, manifests itself in all the ideology common to suppressed minorities.

This ideology of gossip and militarism provides a 'plausibility structure' whereby there is amongst most Rhodesian students:-

- * A failure to question objectively their socialization in oppressive colonialist institutions notably the Rhodesian governments' schooling system, a white-con-

trolled communications network, and regimentation via a comprehensive military service programme.

These forms of control seem to have a far more dampening effect on 'ideas' and alternatives than even South Africa's Christian national education.

- * A failure to question a racist constitution based on economic myth.

The constitution, which provides for black advancement to parity via income tax contributions, overlooks the fact that well over half of the tax returns come from company tax and sales tax.

The black contribution in these latter spheres is not measured. However in a country where blacks constitute 95% of the population, company tax

depends on black labour and sales depends ultimately on a growing black consumer market.

Apart from the race prejudice embodied in the constitution, the progress of black representation to parity is hindered by this economic fallacy.

- * A failure to question nazi-type measures used by 'Smuts' against African leaders, old and young. Numerous blacks are being held in political prison camps.

Over 50 leaders of the ANC were recently arrested, without trial. Two hundred black students were recently charged after a few government MP's had initiated a propaganda campaign against the multi-racial university.

- * A failure to see that white exploitation in South Africa and the Portuguese territories is intimately bound up with that in Rhodesia.

The external and internal policy measures in Rhodesia are interdependent, and so is their solution.

All in all, it is time Rhodesians transcended the 'this land is your land, this land is our land' attitude, and started to debate deeper realities relevant to their precarious situation. **BURP**

smalls

[SWOPS]: one afgan sausage dog, must be in good running order; for one red Alfa Romeo GTL veloce-contact house warden, struben.

3 x 4 by 7 x 6 circular dart board (two tone). Wanted urgently, ex-dice player-contact Miss Hilda Phartenshorts (no relation). Atherstone 2326.

Three books wanted on transcendental yoga and a used pipe. - **BIG CHIEF RED EYE**

(SEE PAGE TWO)

Christ on Wages

"The kingdom of Heaven is like a householder who went out early in the morning to hire labourers for his vineyard. After agreeing with the laborers for a denarius a day, he sent them into his vineyard. And going out about the third hour he saw others standing idle in the market place, and to them he said, 'You go into the vineyard too, and whatever is right I will give you.' So they went. Going out again about the sixth hour and the ninth hour he did the same. And about the eleventh hour he went out and found others standing and he said to them, 'Why do you stand here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.' And when evening came the owner said to his steward, 'Call the laborers and pay them their wages, beginning with the last up to the first.' And when those hired about the eleventh hour came, each of them received a denarius. Now when the first came, they thought they would receive more but each of them also received a denarius. And on receiving it they grumbled at the householder, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius? Take what belongs to you and go. I chose to give to this last as I give to you. Am I not allowed to do what I choose with what belongs to me? Or is your eye evil because I am good?' (Matthew 20 1-16)

"From each according to his ability, to each according to his need" **MARK**. Was Christ a commie?

PHILOSOPHERS

UNITE

Last weekend was the occasion for the Second Spring Philosophical Colloquium with the Wits Philosophy department.

A distinguished visitor to the Colloquium was Alan Ryan from New College, Oxford, who delivered a stimulating paper entitled 'Two concepts of property'.

The need for a Colloquium arose out of the unsatisfactory nature of the national philosophy congress.

It is felt that the variety of attitudes and disciplines encountered at the congress make it difficult to have really worthwhile discussions.

Mr James Boulder, a lecturer at the Rhodes Philosophy department, said that the Colloquium was a worthwhile venture.

"The value of this colloquium is that all the participants are working in roughly the same fields. The papers presented are normally rough drafts which are later polished up in preparation for publication or for presentation at the national congress," he said.

It appears as if Rhodes girls like to emulate Tiffany Jones.

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EDITORIAL

RHODES AND FORT HARE

A man and woman student at this university last week appeared before the Vice-Chancellor and were fined R20 for being "caught" by a lady warden sitting in the common room of a women's residence during a meal time.

This, the Vice-Chancellor said, was a "second offence" and he should therefore have rusticated them. Ignorance of the rules (which the students pleaded) was no defence, he said.

The students claim they are being "victimsed" by the warden of the house. This, the Vice-Chancellor said, was a matter for the Hall Warden. When the students approached the Hall Warden she apparently answered that nothing could be done about the actions of the lady warden who, for various reasons, could not be approached.

The same day as this happened, some 700 students were expelled or walked out from Fort Hare University following weeks of confrontation with Prof de Wet's authority structure (the main pillar of which is the South African Police Force).

It is highly unlikely that Rhodes students will do anything more than talk about the "Phelps incident" and the SRC (sic) pass a few motions, let alone boycott lectures or demand the removal of the lady warden responsible for this high-handed act of authoritarianism. And this, despite the fact that the Vice-Chancellor himself should also be challenged to defend his far too frequent acts of headmasterism. But we will come back to him later.

This newspaper has already tried to highlight the differences between student action on Black and White campuses. The Fort Hare walkout and the "Phelps incident" are two issues which may well be contrasted.

Although it must always be remembered that no crisis at any of the "Tribal colleges" should be seen out of the context of the South African situation, it is interesting to note that the Fort Hare unrest began with a similar act of authoritarianism such as that displayed by the warden of Phelps last week.

The warden at Beda Hostel at Fort Hare "caught" one of his male students with a woman in his room and had him expelled. The immediate result was a vociferous campaign by the other students at Beda Hostel to have the warden removed. Only the might of the South African police force was able to temporarily neutralise the solidarity of the Black students when the issue escalated into a direct confrontation between the university authorities and the students.

But what will Rhodes students do about the Phelps affair? We suggest that the first thing should be to campaign forthwith for the removal of the present warden of Phelps.

We also suggest that the SRC start a petition to get the Vice-Chancellor to address the students on the topic of residence rules at this university. It is time that Dr Hyslop made it quite clear to the students on this campus whether the university authorities are prepared to make changes in the residence rules or not.

We want to know NOW whether persistent efforts by the SRC and other student organisations to get residence reform are doomed to failure as certainly appears to be the case.

Will the students of this campus again allow the Phelps affair to drift over like so many like it before or are we going to do something about it?

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LETTERS TO THE EDITOR

Reply to
Levey

Sir,

"Gain wisdom, but above all, gain understanding" (Book of Proverbs).

Mirabile dictu, so my apathetic colleagues have been ejaculated out of the their cocoons by the "horrible" disclosures in Rhodoc about the sexual habits of their fellows at this university.

With the tirade by a ressurected Savanrola - and I confess I am still not sure whether he aims at satire or not - in your last edition, I wish to soil the fabric a little more.

I have no intention however of talking about sexual tastes, for, to me at least, following Lawrence Durrell, the only interesting things one can do to a woman are either a ground for divorce or a criminal offence (this is presuming you are not married)

But I absolutely resent the distorted logic which underlies much of the criticism of our moral pundits, and here I single out Mr Levey for analysis.

He states (and let me qualify once again that I am not sure whether he is aiming at satire) that the ban on sex and alcohol in residences is to prevent VD and pregnancy.

Presuming that our learned author does not take his text from that inspired graffiti in one of the library toilets - vici, veni, VD - both his arguments are answered by science in the simple area of contraception. In Europe, these things are handed out by the university free of charge.

This I know from experience as I have recently studied in Europe at a Catholic university which is older than South Africa. I had no sense of a milieu sapped by 'moral' decay nor was I accosted by lascivious women or men. I was not barred from entering women's rooms and there were no segregated residences either, racially or sexually, and I never called on a friend to be hurled into the midst of a scene of salacious vice,

which is not my experience at Rhodes.

When I registered, and I am sure that we all agree that registration is a tedious, but necessary thing, I was delighted to be able to buy a drink (alcoholic) in the registration hall and at the same time enjoy the mediaeval religious carvings which adorned the walls. And while so indulging my senses, I was not harrassed by hordes of illegitimate children.

As for Mr Levey's suggestion (and here I am sure he is attempting satire) that we should not be allowed to enjoy privacy in our own rooms, it is patently absurd.

In the first place, the university is absolutely insistent on the individual student's right to privacy in his own room and if an erring moral insensitive should have a member of the same or opposite sex between the sheets there, they are unlikely to make a quick blue movie for profit from this breach of a rule.

Finally, if people feel like an elemental bang, they can always avail themselves of nearby bushes.

I am afraid to say that I feel the arguments in the article on "Paternalism" are somewhat guilty of a coitus-interruptus type logic - that is, presuming they are not meant to be satirical.

I hope Mr Levey will not resent my comments, for I have found it necessary to make them in view of his attack on the TRA and the implied suggestion therein that these people are libertarians and fools.

For these people I have the highest regard, not merely because they are personal friends of mine, and apart from the fact that we differ radically in many of our views, I am utterly convinced of their moral integrity.

Finally, a little invective at that ilk of Christian that rears up in disgust at sexual communication outside the exclusive bonds of marriage and some have been bleating in Rhodoc recently. Is it not the province of a man to evolve beyond the purely anal stage in viewing human behaviour, to lift

(cont. page 5)

(cont. from page 4)

his clogged brain cells out of the miasma of restricted public moral criticism and douche the infested sores of his moral consciousness with some form of human understanding and sympathy and peel the death-like blisters of intolerance off his eyeballs? In the loitering throes of their moral orgasm I can only whisper - "le triomphe ignoble du mal rempli, le monde d'une immense triste tristesse".

Arthur H. Ashton.

TJOMMEL

MET BERTUS

Nou het ek genoeg gehad van julle. Ek praat nie nou van al julle vriende-like doedies en tjoms daar buite nie, maar van hierdie smerige lot takhare saam met wie ek moet werk.

Hierdie redakteur van ons ruik al die afgelope ses weke nes 'n progressiewe motbol, dit is nou 'n motbol wat 'n hippie wil word, maar wie se voete te plat is om een te word. Met ander woorde, hy is 'n vuil platpoot.

Hier kyk ou Domkop Sopsop nou weer oor my skouers, mens sou sweer ek is besig om van hom te praat. Wel, siende dat ek sy lelike bakkies nou voor my het sal ek maar oor hom praat. Elke week kom hy met 'n paar rooi oë hier in. Lyk erger as Jollie Koster na sy partytjie in Oos-London.

Die eintlike vlieg in my sop is eintlik hierdie simpele Papriet Komplot. Hy werk nooit nie, hy is in elk geval nie daartoe in staat nie. Kos my elke week drie pakkies sigarette want hy is kwansuis te arm om vir homself te koop. Tipies van hierdie kapitalistiese varke.

O ja, amper vergeet ek van "Phase-him-out" Lemmie Kan. Sit heeldag hier en vertal my wat 'n slegte

takhaar ek is, dat ek stink en altyd ander mense se sigarette steel. Sy vergeet natuurlik dat ek altyd al haar vuilwerk moet doen. Wys nou net hoe gek vandag se vroumense...O hel!...hier kom die lot van hulle aange... Help!... bye-bye mense... sien julle volgende week!

RHODES TALK

The following are student conversations recorded by Rhodoo reporters last week.

"Good party."
"Motel?"
"To start with."
"Who'd you take?"
"Ah...good news!"
"Beit?"
"Hang on."
"Going out?"
"Na-ah, we're good friends."

"Cheers. See you."

We move on to Smuts House.

"Hey you!"
"Ja, drunkard."
"Coming to the Graham?"
"What's on?"
"Helluva drinkup!"
"Taking los?"
"Na-ah."
"Could be a good ding."

Two kids:

"He's nice."
"Ja, not like the rest of them."
"What club's he in?"

Two cats:

"Hey, I don't dig this alcoholic trips these rugged cats are on, man."
"You reckon they know where it's at?"
"It's a dead scene man!"

The best thing to do is get zonked out and just think about it."

"That's a really cool idea man, you dig to handle a pipe right now?"

Some typical small talk:

"How's your timetable?"
"I've got a really lousy one and your's?"

"Hey, aren't you going to the wine festival

tonight?"

"Naah, can't handle getting sloshed every night of the week."

"Going to St Mary's tea tea?"

"Naah, it's at Oriel these days!"

"Are you making a shape there?"

"Hey, I'm sorry we bust in on you today! Were you trying to handle this bird?"

"O, I see you're still here. When are you leaving?"

"Feel for a quick game of darts at the Vic?"

"Will the **beggars** be at the Vic tonight for a few jugs?"

"Ja, I reckon."

"Hey, must remember it's our club day tomorrow."

"Hey, what's with the dark glasses? Take a bit of a knock last night?" (overheard at St Mary's tea).

YOUNG PROGS IN GRAHAMSTOWN

A branch of the Young Progressives has started in Grahamstown, it is understood.

An amendment to the Electoral Act of 1970 states that students and scholars away from home are obliged to register as Parliamentary voters at their residence, hostel or 'digs' address.

This means for the first time students and scholars have no option but to register at their place of study.

In Rondebosch, a heightened awareness and the demand for justice and freedom has caused students to work for a Member of Parliament with whom they can identify. Their objective is to gain the Rondebosch seat.

The Grahamstown branch is operating on the same basis.

Cecil John



C J FOILED

Foiled. Oh woe is me. Your famous/notorious (delete which is not applicable) campus correspondent, the one and only (I bet you don't believe that) C. for President J. has been oh-so-wittingly out-schlentered by the Libs and things. The Libbies, facing for the first time a monstrous threat from the only person on this campus who offers all the qualities for leadership (like good looks, understanding of the Rouds ous, a good manifestive and above all charisma), have invoked the most diabolical clause to prevent your wonderful C.J. from standing for President of the Schlenterers Representative Council. Their hand-under tictacs smell like a rat and the only place there are rats in this institution is in the Psychology Department. The only logical conclusion we can come to is that Club 15 is behind this nefarious move to oust me from running for President. Informed sources have leaked the whole story to me:

If the Great Cecil (call me Cec') John becomes President of the Rouds SRC, as undoubtedly he would if he were allowed to stand, he would immediately go about implementing the changes detailed in his manifestive. This would mean, inter alia, that Nusas would be duly replaced by Club 15 (clause vi of the manifestive). While it is understood that Club 15, after an emergency meeting following the publication of Cecil John's manifestive, are totally in favour of the other six changes envisaged by Cecil John, in particular clause vii, the Club's Executive was forced to issue a statement explaining its stand: "While we support to the fullest all the clauses of the Manifestive of Cecil John, particularly vii, we are forced to oppose the honourable C.J. quest for the Presidency on the grounds that if clause vi were implemented (Club 15 to replace Nusas) this would be a direct threat to our existence as a fully constituted club. We could not possibly call ourselves Club 7 after the next Schlebusch report."

So there you have it folks. The plan went into action and their diabolical dabbling has paid off. Under the SRC constitution no student will be allowed to stand for a post unless he appears at the grizzle session (which is this afternoon) and answers questions. This, my dear supporters, creates for me the most serious identity crisis to say the least, and we couldn't possibly all turn up, damnit.



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Old Zionism and the South African Jew

Leaving aside the point of whether Zionism is a "good" or a "bad" thing and whether the moral and political arguments that back it up are "true" or "false", one has to take note of a few realities; it is impossible for Israel, committed as she is to nationalistic Zionism, to retain an ever dominant position in the Middle East.

At every turn Israel arrogantly denies and humiliates the legitimate grievances of the Arab world, thus compounding those grievances with bitterness and frustration.

The farce behind this policy is the "hawk" or "old Zionist" force, and it is this force that is the world-wide ambassador of Israeli imperialism and militarism.

The other reality is that South African Jews almost without exception (see Strike, the UCT Student Jewish Association's publication) accept "old Zionism" as a "good" thing and equally accept all the arguments and propaganda displayed for them by Jewish organisations in South Africa.

With this in mind, if one thinks of the support of South African Jewry for the traditionalistic "old Zionism", the enthusiasm of their support is quite understandable. However, it is essential that the out-moded nature of this thought becomes known and appreciated - yet so long as South African Jewry (especially Jewish students)

continue to indulge in the extravagancies of the South African economic oligarchy then no move in this direction can come about.

The "old Zionism" has turned into an ethnocentric doctrine allowing for the maximum of "laissez faire" in political and economic matters. It is this attitude of complete freedom from any constraint adopted by the dominant "old Zionist" in the Israeli power hierarchy and the complementary freedom from constraint in the exploitation of economic privilege by South African Jewry that creates the fories between South African Jewry and "old Zionism".

That the attitudes and prejudices of "old Zionism" should find a natural home among South African Jews is therefore quite understandable. On the one hand they can exploit and repress thousands of black people in South Africa, and on the other they can support the establishment of a similar regime in their natural homeland should the need to leave South Africa ever arise.

Now it is clear that such thoughts especially as regards black people are totally unacceptable fare for publications and propagation in newspapers of South African Jews.

Yet it is not unacceptable to publish joking and satirical representations of Arabs and Arab thought that are both derisive and (in view of recent Jewish experience in this connection) racialistic beyond belief.

There are many publications that should learn quickly that racialism and bigotry are not funny at

all. The identification with and sincere hope for an exploitative regime to become entrenched in Israel as in South Africa is certainly the object behind the dogmatic and uncompromising attitude assumed by South African Jews. It seems all too easy to transfer racialism born of economic good fortune to the Middle Eastern situation.

These values, of economic exploitation and incipient racialism, form the basis for both "old Zionism" as it is represented today in South Africa and in Israel and the way of life of the majority of South African Jewry.

Any Jew in South Africa wishing to examine his own motives and behaviour is contained between these two complementary and unacceptable fories. In order to begin to free himself from the morass of prejudice and predisposition to disbelieve the grievances of Arab states or to admit that a radical reappraisal of the in-depth commitment to "old Zionism" is begun.

The South African Jew and especially the South African Jewish student must refuse to be bound hand and foot by the out-moded and inapplicable doctrines of their fathers. We have to begin seeing our commitment towards Zionism and Judaism in terms of the country in which we live.

If we do that we can free ourselves from the part of our problem we personally do not have to fight and allow ourselves to be free to commit ourselves to redressing the damage done by our exploitation of black people. That would be coming to terms with reality both here and in the Middle East.

We must stop waving a futile fist at the beleaguered Arab nations and realise that it is our turn to atone to others for the wrong we have done to them, rather than glorying in our present condition and longing for the continued triumph of the mirror image of our own predisposition to racialism and ethnocentrism that we suffer from in South Africa.

United States.

The emergence of a new kind of American student, scornful of traditional rules and regulations, was no matter of indifference to the rest of the world, Professor James Jarret, professor of the philosophy of education at the University of California, Berkeley told the triennial conference of advisors to overseas students in Edinburgh recently.

There was a growing body of students and graduates in the United States who saw a vast amount of the educational curriculum as not only irrelevant, but as iniquitous.

Today's student doubted and resisted the whole set of rules and requirements set him by the authorities for entrance, advancements, credits, degrees and continuing student status.

Professor Jarret said that American education, more than any other known

to him, was characterised by openness: at every level options remained available to nearly all students to continue their formal education.

Increasingly however, American students objected to being pitted against each other for any sort of prizes and rewards.

The majority of American students still competed for grades realizing that their admission to graduate and professional school depended upon their undergraduate achievement. Nevertheless, they believe that the system is wrong.

This was not just a matter of youthful idealism, Professor Jarret added. Educational psychologists in America were more and more expressing doubt about the efficacy of the old systems of competition. There were now "criterion-based" courses where the success of the teacher and of the text book was considered a matter how nearly universal was the achievement of the group.

writing on the wall

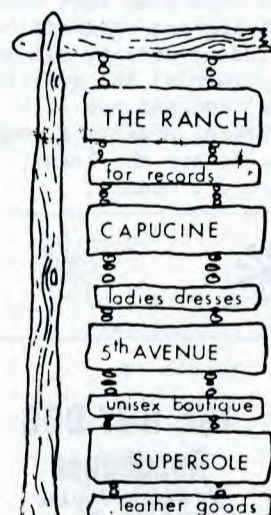
Mysterious writings have recently appeared in various sectors of the University.

- In the middle of the Arts Quad Block was painted "define define". It is rumoured that this is an esoteric joke directed against those members of the university who deal in matters philosophical.
- The white elephant which is otherwise known as the Student's Union building, has been

blackened by a hasty scrawl on one of its walls.

This memorable piece of graffiti reads as follows. "Support the down-trodden British worker". It was not immediately obvious who was responsible for this dastardly deed, so RhODEU decided to investigate.

After one trip down to a well known hotel in town, the enquiries have suddenly ceased.



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DEREK BRIMSTONE

Folk

Fiery Music, the company which brought the Hawk and Jericho show to Grahamstown last year, will be presenting Derek Brimstone and Rob Aitkenhead next Thursday night on behalf of Aquarius.

Derek Brimstone, a folk musician from England who sees his first obligation as an entertainer, and Rob Aitkenhead, the South African singing star "with the heart of Gordon Lightfoot, the voice of Don McLean, and the inspiration of Steven Stills and Gilbert O'Sullivan," will be appearing in the Rhodes University Great Hall.

Derek Brimstone has become a figurehead on the British Folk Club, University and Festival Circuit with his genial outlook and blend of song and humour. He is a sincere person who equates much of his life's experience with what he sings whether it is for or about kids or blues, a comic song, or one of his own compositions.

A New Zealander by birth, Rob Aitkenhead has been in South Africa for fifteen months, absorbing us and our land.

Thursday night, September 13 promises to be an unforgettable one for people with musical tastes of all shapes and sizes - and all for 60 cents.



ROB AITKENHEAD

New Student Production

'Public Deaths', Tony Peake's new play to be staged in the Rhodes Theatre Workshop on September 10, 11, 12, promises to be one of the blackest comedies ever seen at Rhodes. The play, produced by Anne Fraser, is the story of Edward Dorman, mortician extraordinary, and his fantastic attempts to hide from the fact of death. When asked by Howard Frame to bury Howard's mother, Eddie prepares as usual to beautify the corpse to the point where she can no longer be called a corpse. But for Howard, the fact of death is not something that can be painted over and ignored;

it is a fact one has to accept if one is to remain sane. His struggle with Eddie over this point forms the centre of the play.

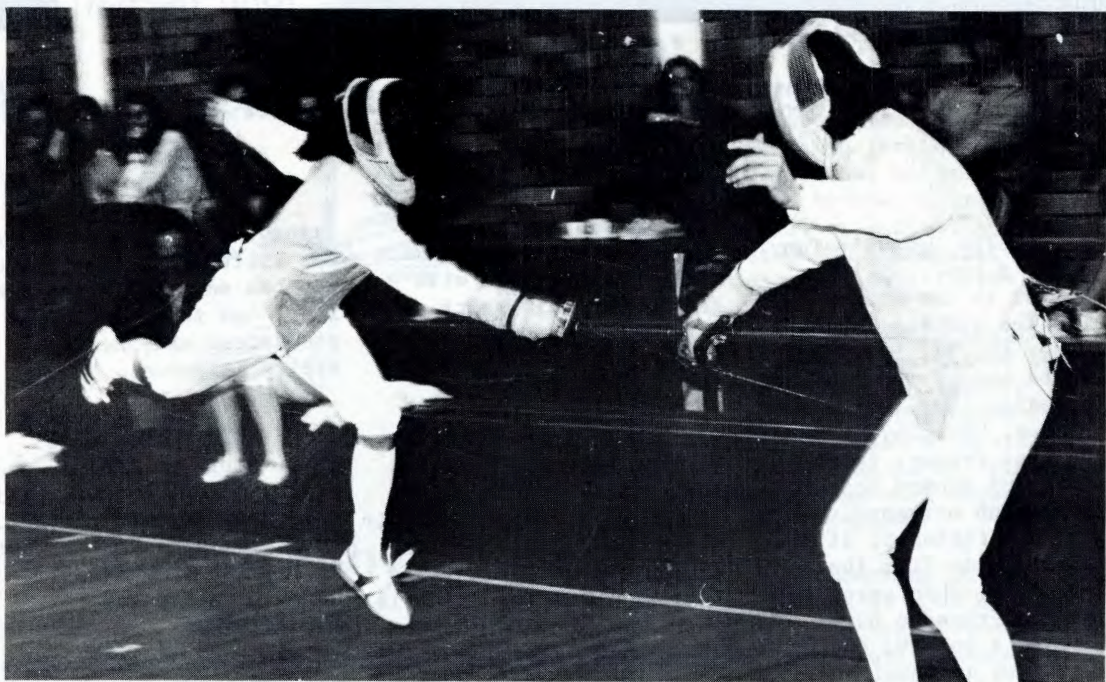
Reinhold Niebuhr once wrote that laughter is a kind of no-man's land between faith and despair. If Eddie represents despair and Howard faith, then the no-man's land of laughter between these two poles is represented by the other characters. There is Emmy Trumpington, Eddie's secretary, the girl who can chuck a corpse through the door without upsetting one hair on her head. There is Sadie, Howard's mother, who has lost her son to a homosexual priest. There is

Mathew Mayhew, whose wife was killed in a crash, and who has only her right arm left. And there is the stewardess and the Cigarette Salesman.

The lightmarish collection of characters enact their story in Eddie's shop, moving in and out of coffins, and stepping over corpses. They provide laughter, but a laughter tinged with horror and sadness for man's plight in a world he is so often incapable of dealing with.

The cast includes Scott Hawker as Eddie, and Mike Miles as Howard, with Irene Wood, Bruce Watt, Margie Janes, Jenny Jones, Joe Slater and John Charlsworth.





Tom Flipsimmons lunges to victory for Rhodes last weekend.

Over the Settler's weekend the Rhodes Fencing Club played host to a Bloemfontein side which included no less than three men and two women provincial fencers.

Senior among these was the Natal Open Foil Champion, Harald Schröder, placed fourth at this year's nationals, and Jean Binkamerer, second at the nationals.

Rhodes fielded perhaps its strongest ever men's team-Proteas Heaton and Mutch, cape provincial Mike King, and experienced British fencer, Tom Fitzsimmons.

By the end of the foil and sabre classes, Rhodes were winning by the large margin of 4-8. Jim Heaton then decided to offer club fencers Mike Westcombe and Cliff Thurtell match experience in place of Mutch and Fitzsimmons.

The final result was: Rhodes 30, Free State 18.

Women

The women's foil was rather disappointing. Rhodes recently defeated Natal University 8-1. However on this occasion they were clearly upset by some strict presiding.

Final women's result: Rhodes 4, Free State 12.

chapman cup

Living up to the past traditions of Chapman cup encounters, the 1973 clash between Smuts and Adamson was an experience to be remembered.

Although there was little running rugby, a great deal of energy was put into the game.

The match itself was dominated by the two packs. It was this battle of the heavyweights which eventually decided the match in favour of Adamson.

Scoring was restricted to a penalty goal each until the last few minutes when Adamson scored a penalty and a goal.

The much vaunted Smuts backline never got into the game due to the tigerish tackling of their Adamson counterparts.

Final Score: Smuts 3, Adamson 12.

chess

On the evening of Wednesday 19th August, the Rhodes chess club played the staff who did surprisingly well to hold the students to a five all draw.

The students did well on the first six boards but the lower boards did not do so well.

It was however a very enjoyable match and a good preparation for those playing in the Rhodes open chess championships.

rhodes/police

By overwhelming Police, in the first half, Rhodes had a convincing 18-11 win in their Grand Challenge match last Saturday.

The Rhodes backs were in top gear and cut through the Police defence on several occasions. Rich Kernick was particularly prominent at fly-half, initiating some telling thrusts, and collecting ten points with his boot.

Hill, Barter and Halley gave the line plenty of feed-back from line-outs and the tight, while the trio of Neale-May, Weakley, and Shaw, gave Rhodes a definite advantage in the loose.

Try scorers for Rhodes were Tony Coates and Kelvin Hulley.

junior springbok

Rhodes has just gained a new Junior Springbok in shottist Caroline Forbes.

Shooting in the Transvaal Bisley in Pretoria over the long weekend, she gained selection to the S.A. women's junior springbok team which participates in the international Randle Postal competition.

On Saturday, Caroline scored 395 out of a possible 400, an outstanding achievement for someone who has only been shooting for six months.

Her coach commented: "She's shooting lovely, she's shooting beautiful in fact, it's a f..... good score".



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Tension at the Rhodes Open Chess Championships last week-end. Competition was too tight for participants to succumb to distractions.



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