FORT HARE GRADUATION CEREMONY

16th March, 1940

Fort Hare,
Alice C.P.,
South Africa.

The Lovedale Press.

FORT HARE—GENERAL VIEW.

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The Graduation Ceremony

THE fifteenth graduation ceremony at Fort Hare was held in the Assembly Hall of the College at 10.30 a.m. on Saturday, 16th March, 1940. Professor J. Smeath Thomas, D.Sc., F.I.C., F.R.S. (S.A.), Master of Rhodes University College, Acting Vice-Chancellor of the University of South Africa, constituted the gathering a congregation of the University of South Africa. After the Scripture Lesson had been read by Rev. A. J. Cook, B.A., and the Rev. Mungo Carrick, B.D., had led in prayer, Mr. D. D. T. Jabavu, B.A., Secretary of the Senate, presented the following graduands, upon whom the Acting Vice-Chancellor conferred degrees:

Bachelor of Arts:

Fowler, V. A. (*Kimberley*):
(Majors) English, Dutch.

Funani, C. (*Tsolo*):
History, Politics.

Guzana, K. M. (*Burnshill*):
English, History.

Kgware, Wm. (*Brandfort*):
Tswana, History.

Lekhela, E. P. (*Kimberley*):
External.

Matanzima, K. D. M. (*Qamata*):
Politics, Roman Law.

Mayekiso, A. C. (*Flagstaff*):
Xhosa, Social Anthropology.

Mbata, M. J. C. (*Johannesburg*):
English, Social Anthropology.

Mkentane, J. L. (*Mt. Frere*):
Xhosa, Social Anthropology.

Mohapeloa, J. M. (*Basutoland*):
English (1st Class), History.

Mothibatsela, I. M. (*Thaba Nchu*):
English, History.

Moñala, Miss Vera (*Lichtenburg*) :
Tswana, English.
Ndabankulu, G. (*Flagstaff*) :
Xhosa, English.
Pease, Miss A. René (*Alice*) :
English (1st Class), History.
Seboni, M. O. M. (*Bechuanaland*) :
Tswana, Social Anthropology.
Siwundla, D. M. (*Qumbu*) :
Xhosa, Social Anthropology.
Skosana, M. L. (*Breakfast Vlei*) :
Xhosa, Social Anthropology.

In Absentia :

Dhlamini, A. W. (*Durban*) :
Zulu, Psychology.
Moloto, D. P. (*Rustenburg*) :
Tswana, Social Anthropology.
Paulse, D. (*Kimberley*) :
English, Psychology.
Tsekiso, J. E. A. (*Durban*) :
Zulu, Social Anthropology.

Bachelor of Science :

Gabriel, M. (*Durban*) :
Zoology, Botany.
Hermanus, H. H. W. (*Nqamakwe*) :
Chemistry, Zoology.
Mkula, B. Z. (*Mt. Frere*) :
Botany, Zoology.
Moagi, J. S. (*Evaton*) :
Mathematics, Chemistry.
Ngumbela, McT. X. (*Qumbu*) :
Chemistry, Zoology.
Zihlangu, C. D. (*Clarkebury*) :
Chemistry, Zoology.

Bachelor of Economics (*Social Studies*) :

In Absentia :

Ntusi, D. M. : External.

MRS. MARGARET BALLINGER.

Thereafter Mrs. Margaret Ballinger, M.P., M.A., addressed the gathering. Mrs. Ballinger said :

I have, to begin with, to express my appreciation of and my gratification at your Council's invitation to me to be present to-day and to address you on this great occasion in your year.

This is not the first time I have attended this function. I was here once before, but in a much less conspicuous capacity. In 1937, I happened to be wandering in the vicinity, on the outskirts of an election campaign, and I slipped in here, an unnoticed visitor, to refresh myself in the familiar academic atmosphere as a momentary relief from the unfamiliar air of the competitive world of politics. The air of the political world is no longer so unfamiliar—and it is proving more tolerable than I had anticipated. But I imagine I shall always be more at home in this atmosphere than in that. It is not, however, simply for that reason that I shall always welcome opportunities for contact with the student life and the university institutions of our country. I am coming more and more to see from my own experience what many of the most acute minds of the older countries have been insisting upon with increasing emphasis in the last few years ; that the link between the world of affairs and the educational institutions of our day must be strengthened and the focus of both brought into line with the world of fact if this generation is not to fail to make its contribution to the progress of civilization—a failure that will be fraught with the most momentous consequences.

We meet to-day under the shadow of a great catastrophe, the catastrophe of a war which threatens to become world wide. Those of you who are leaving the shelter of this College to-day are going out into a world in which the future of the individual and of the group are alike shrouded in uncertainty ; those of you who are now entering upon your University career can make no reasonably sure estimate of

the sort of world into which you will emerge in due course. Nowhere to-day can Youth plan with any certainty its own life and the part which it will try to play in the life of the community, for no one can guarantee from year to year the character and the condition of the community itself. In sympathy with the bewilderment that must often seize the student of to-day, I look back to the amazing contrast of my own student days, also in this Eastern Province, when the future seemed not only assured in character but certain in direction. There were, then as now, obvious and tragic maladjustments in the body social and political; but we had no doubt of the existence of a general will to remove these and a method to achieve that object. In those days, we had no doubt of the direction and the character of the future, which we visualized as a widening out of that democratic principle which Henri Bergson defined as evangelical in essence and actuated by the motive force of love—the widening out of that principle in the fields of economic relationships which would make political democracy the reality for which all sane and reasonable people hoped. The doctrine of the brotherhood of man appeared more and more as at least the background of the social and political consciousness, not only of the academic youth but of the western world as a whole. It seemed to be "in the air." True, before I had ceased to be a student, the Great War had cast a shadow over the process of expansion of the democratic idea; but the idea itself was not killed. In fact, you will remember that to the man who gave his life in that colossal catastrophe, the sacrifice was justified as necessary to make the world safe for democracy, and belief in that claim did rise hopefully even from the ashes of so unprecedented a disaster. In the twenties, the western world, and again not merely light-hearted Youth, was still optimistic; in spite of ever more pronounced stresses and strains in the machine, it still believed that we were holding our course. Even the emergence of endemic unemployment on an unprecedented scale in the older industrialized countries, the circumstance that propor-

tionately fewer rather than more people were finding that security and that rising standard of material and spiritual existence to which we had all looked forward as our inevitable achievement, did not shake the essential complacency of those who think and act for the majority. It was only the onslaught of world-wide depression, and the rise in its train of narrow exclusive types of political thought and action, specifically repudiating the principles of humanitarianism and the common rights of humanity upon which western advance had apparently been shaping a common course, that disturbed that complacency. And as Europe and the world began to slip down the hill to a new war which everybody alike feared yet seemed incapable of avoiding, complacency began to pass and a belated process of heart searching began, with the object of discovering where our calculations had gone wrong, where we had gone off the road to the goal which had seemed to be the commonly accepted object of our desire. I think it might be worth while to consider the results of this heart searching on the part of some of those best qualified both by knowledge and experience to take a comprehensive and critical view of all the circumstances which created both the spiritual optimism of the first years of the century and the actual catastrophe of these middle years in which we are now living.

The increasing consensus of opinion seems to be that, even while we were flattering ourselves as to our good intentions and our safe direction, a revolution was happening in the conditions of our lives that necessitated more than a drift towards our goal, that demanded indeed a conscious and constructive planning for a rapidly accelerated progress towards that goal if we were not to be wrecked on unsuspected shoals. Let me put it another way; a revolution was taking place in the tempo and the scale of our lives that was rendering the old framework of that life far too narrow to meet the demands made upon it and necessitating a rapid and intelligent expansion of that framework if it was not to smash completely under the new pressure imposed upon it.

This revolution was, in the first instance, a scientific revolution implicit in the phenomenal extension of man's control over nature through scientific discovery, providing among other things an increase in the resources of the world for the satisfaction of man's needs and desires beyond all the wildest dreams of nineteenth century democrats. Its social implications are epitomized in the aeroplane, the telephone, the radio which have conquered space and brought the ends of the earth into juxtaposition and interdependence to a degree that in itself constitutes a revolution. And whilst the progress of knowledge in one set of directions had been creating these new conditions and relationships, in others it has been demonstrating the biological unity of the human race and through archaeological and historical research, proving the composite origin of every idea and tradition we inherit. It is almost as if some Fate, irritated by our leisurely and self-satisfied progress had interrupted the even tenor of our way to endorse our ideal of security and well-being for all as an appropriate ambition for civilized society and to provide the wherewithal for its immediate realization, but had attached two conditions, that the mind and the will of men should rise to the task of providing the machinery for the purpose, and that the purpose itself should only be realizable on the basis of recognition of the claims of all mankind.

The essence of this analysis is that there has come into existence *in our time* what Dr. van Chilfgaarde, a Dutch scholar, writing recently in *Hibbert's Journal* calls the "new problem," the problem of the unity of the world. He defines the terms of that problem as involving answers to the following questions, "How can the members of the different nations, states, races all over the world find a way of living together, knowing and respecting each other's peculiarities? How can they develop a genuine social intercourse? How can they really become members of the great human unity which, as a biological phenomenon, is called the "human race" and as a spiritual force "humanity?" In 1937, lecturing in America, Mr.

Wells was already pressing upon his audience the urgency of what he called "The World Problem." "The abolition of Distance," he said, "is making novel political and economic arrangements more and more imperative if the populations of the earth are not to grind against each other to their mutual destruction . . . The problem of re-shaping human affairs on a world scale, this world problem, is drawing together an ever-increasing multitude of minds. It is becoming the common solicitude of all sane and civilized men. We must do it or knock ourselves to pieces." To-day he is pressing this necessity with greater urgency than ever. That is, the re-shaping of human affairs on the world scale has not so far taken place and the nemesis, the shattering process seems already to be overtaking us.

Now why, with the mental activity that has gone to the analysis of the problem, the consensus of opinion that has accepted its terms--for the two writers I have mentioned are only a selection from a large field—and the obvious urgency of a solution, have the adjustments necessary to bring our traditional world into line with new fact not taken place? Mr. Wells finds part of the explanation in the emotionalism which attaches to social institutions constituting in itself a hindrance to change. It is easy, he points out, to absorb the material advantages of a great scientific advance; the human mind adjusts itself without effort to the motor car and central heating, to the aeroplane and the radio; but it puts up resistances of prejudice and privilege to attempts to alter the social and political organization of the State necessary to bring these advantages within the reach of all. Professor W. G. de Burgh, approaching from another angle the apparent failure of modern society to rise to the moral and spiritual demands made upon it by the new scale of material existence, places the responsibility on the circumstance that "All human knowledge and all human desire take their origin perforce from objects of sense-perception; prolonged effort of will is needed if man is to rise above what is obviously on a

level with his capacities, so as to know and desire the spiritual world that lies beyond."

For the absence of any conspicuous evidence of this effort of thought and will Mr. Wells can again find a cause, and this time also a culprit; and in both he has valuable support. His cause is the failure of our educational systems to supply pupils of to-day, the citizens of to-morrow, with the terms of the challenge that is being made to them, to supply them, that is, with the knowledge of the scientific revolution that has gone on around them and is still in process of transforming the conditions of their lives. Though even that would not be enough. The process of education must also, as it has not so far done, provide the "free" mind to appreciate and adjust itself to that revolution, that is, the mind free from prejudices and the domination of outworn loyalties, capable of taking an objective and dispassionate view of political and social organizations and their need for revision in the light of new conditions. The world problem, he says, still pursues us, the problem of reshaping human affairs on a world scale, but our minds are not equipped to deal with it. Our educational systems continue to be framed on the ideas and loyalties of the nineteenth century, and the synthesis of modern knowledge which would clear away all the old dead wood and give to the new generation a vision of the world in which they live in its biological unity and its economic and social interdependence is defeated by the specialization and sectionalism of scholarship which is the counterpart of the division of labour in the industrial world. For this lack of synthesis where synthesis is most needed, i.e., in the schools, he blames the scientist; but he blames even more the historian who, absorbed in his own specialization, has allowed and indeed encouraged the perpetuation of ideas of sectional differences instead of accentuating our common heritage.

Here he is reinforced by no less an ally than Professor Arnold Toynbee. In that monumental work on the study of History which Professor Toynbee is in process of

presenting to the world as his contribution to the synthesis of modern knowledge which he also conceives as one of the essential needs of our time, Professor Toynbee blames the historian for the failure to put the past into its proper perspective. Particularly he blames him for his pre-occupation with European nationalisms and imperialisms, as if these were the whole of history instead of presenting the picture of the centuries-long process of mankind in which these forces would achieve their own recognition as historical episodes in the movement towards world unity. In the absence of that perspective, which allows nineteenth century ideas to survive in twentieth century conditions, he finds that " The spirit of Nationality is a sour ferment of the new wine of Democracy in the old bottles of tribalism. The ideal of our modern Democracy," he says, " has been to apply in practical politics the Christian intuition of the fraternity of all mankind, but the practical politics which the democratic ideal found in operation in the Western World were not oecumenical and humanitarian but were tribal and militant."

So immediate and important does Mr. Wells regard this failure of our educational systems to provide the groundwork of a reasonable change that he visualizes our future as a " race between education and catastrophe." This verdict is echoed by Mr. L. P. Jacks who writes " We share his (Mr. Wells') impatience, fully believing with him that, unless the re-education of mankind is taken in hand as a world wide enterprise, and on new lines, there is not the slightest hope of Homo Sapiens meeting the serried challenge of destiny now advancing upon him."

THE CASE OF SOUTH AFRICA.

Now I am satisfied that the analysis of the problem of the world of our day as set out above is essentially sound ; and that the causes given of our failure to offer any effective solution to it are at least part of the story, and a very important part. In the circumstances, I should have felt more than justified in making them the subject of this

address to you to-day since I think it is the duty of every responsible person to make what contribution he or she can to the perception of the nature of the forces that threaten to engulf us. But I have another and a special reason for my choice. It is that while South Africa in the long run stands or falls by the solution of the "world problem," or the failure of the world to find a solution, she has her own South African problem which is, I believe, the world problem writ small.

South Africa is a microcosm of the world. Here we have all the major problems of accommodation that characterize the larger field. Within the limits of this State of some ten million people—less than the population of greater London—we have two nations, similar in character but differing in language and tradition, whose past in relation to one another has recorded more conflicts and conquests than co-operation, but upon the character of whose accommodation the immediate peace of the country depends. In addition, we have the juxtaposition of Gentile and Jew; and finally the economic and political interdependence of European and non-European. At the end of last century and the beginning of this, the possibility of a happy and peaceful accommodation of all these elements, and their co-operation in the building up of a prosperous nation seemed relatively well assured. True, there had been profound conflicts of opinion in regard to the rights and claims of non-Europeans, at least of the indigenous African and the immigrant Asiatic, but the best minds of the country, even in the new states that had arisen out of this conflict of opinion, believed that it was only a matter of time until the exclusive conquering tradition of nineteenth century imperialism to which those conflicts really belong should yield place to the recognition of the common humanity behind differences of race and colour which is implicit in the democratic principle. In other words, the course of South Africa, like that of Europe, seemed, in the early years of the century, to be set fair towards the acknowledgment of

that unity of the world which the progress of science has made the new reality.

But what has happened? Here as in Europe, the tide has set strongly in a direction directly contrary to that which we had looked for and anticipated. In this last generation, in place of widening liberty and progressive unity, we have a resurgence of narrow loyalties and exclusions which have not only strengthened and extended the range of the forces of discrimination against non-Europeans, as witness the attacks now being made on the liberties of the Coloured people, and have created a hitherto unknown anti-semitism, but have renewed and in some cases widened lamentably the gulf between the two dominant European national groups in the country. And to-day, instead of using those immense and indeed unique material advantages with which fortune has blessed us to build up a broad based State in which all might contribute his best to the common wealth and in turn receive his just share, we are tending, in Mr. Well's words, to grind against one another, to our common loss if not yet to our common destruction.

What is the explanation of this repetition of the world's tragedy on a smaller stage? Much the same I imagine—the pouring of the new wine of Democracy into the old bottles of tribalism, the growth of that liberty to criticize, to bargain and possibly to revenge, before the narrowness of nineteenth century nationalism had been exposed and discarded in favour of a wider unit and a wider unity. And here again the historians and the teachers of history must take their share of the blame, and it is a considerable one.

The teaching of South African history in South Africa must always have presented difficulties in this half century after the Boer War in view of the deep emotions which that episode had itself engendered, and the referred emotions which it created in respect of earlier episodes in our history; but the exaggerated emphasis upon the study of South African history without an adequate background

against which to see it, which was characteristic of the school curricula of my day and I believe still pertains, has other and almost profounder dangers. Chief of these is a distorted view of the importance of South Africa and its problems which is not conducive to reasoned and reasonable treatment of these problems. We see the effect of this in the widely accepted view of the unique character of the national questions which pre-occupy us, and the characteristic sensitiveness of many South Africans to outside suggestion or criticism. But an even greater danger lies in the sense of the " living " past which haunts us. The Boer War and the Great Trek are with us continually as bits of family history, ghosts which cannot be laid to rest until nineteenth century imperialism, both Boer and British, can be seen against the background of world development as episodic and past, separated for ever from the present except in memory by the great developments of the last half century. Until that happens, the two European members of the family are kept apart by dead issues spoken of and taught as if they were alive.

But the failure of the history teaching in our schools to go back beyond the immediate past, beyond the beginnings of the European nation state, at least to the dawn of our civilized tradition in non-European lands, not only fails to put our differences as Europeans out of perspective but has even more disastrous effects on our conception of the nature of the contact of European and non-European. In this country, where this question has an urgency and an immediacy not known elsewhere, all that our European children learn of the place of non-Europeans in the world is provided by a dreary record of Kafir Wars, not even represented as the struggle of two equally virile peoples for survival, but as an inevitable conflict between civilization and essential barbarism. Can we wonder that the sense of difference and exclusiveness has clung and hardened into the situation we know to-day ? Of course, let us admit that if the direction in which Europe was set in the beginning of the century had remained constant, South

Africa's direction in these latter years might not have diverged so much ; and by inference, the restoration of the democratic principle here must and will largely depend upon its triumph on the other side of the world. That is why some of us have given our support to this war in spite of our detestation of war and our knowledge of its tragic cost. But there is a virtue in seeing our situation in its clearest possible terms ; for although we may not regain the old road alone, we can retard or accelerate our subsequent progress along it to the extent to which we recognize or fail to recognize our old mistakes and take action accordingly. And the most disastrous of these mistakes, as I see it and as I have tried to show, has been the failure of our history teaching and our history text books to reveal, behind the record of wars and conquests, the essential unity of human effort, the progressive interdependence of nation and nation, of East and West, of European and non-European. Until this vision has found its way into the minds of our children through the schools, we can have no real peace in this country. And when we have achieved this I believe we shall also have learnt the lesson which the eminent anthropologist, Mr. Marrett, sets before us as the conclusion of his studies that " real progress is progress in charity ; all other advance is secondary to that."

DR. KERR.

After Mrs. Ballinger's address, Dr. Kerr voiced the thanks of all for her presence at Fort Hare during the labours of a busy parliamentary session and for the address she had delivered. He went on to say that through Mrs. Ballinger and the other elected representatives the Native people had had their aspirations and their problems voiced and discussed as never before in the history of South Africa. He hoped that the masterly address she had given at Fort Hare would be read and pondered by many who were not able to be present to hear it.

Principal Kerr also thanked the Acting Vice-Chancellor, Dr. Smeath Thomas, for presiding in the absence of

Senator F. S. Malan, and referred appreciatively to the neighbourly attitude of Rhodes University College and to the services rendered to Fort Hare by members of its staff.

In congratulating the graduands, the Principal referred to the fact that the student who had received the degree of B.Econ. was a former student of Fort Hare who had, while teaching, continued to study and so had won this further distinction; another graduand was a completely external student, who, from the Junior Certificate stage and right on to this degree, had studied privately; another was the first woman graduate belonging to the northern territories; another was the first local woman graduate; and another graduand was a chief—the first South African chief to graduate. Dr. Kerr remarked that among the graduands were representatives of all the non-European groups, Bantu of various tribes, Coloured and Indians. "All here are bound up in the same bundle of life, and if we cannot work out our mutual salvation when we are here, it will be difficult for us to do it when we are away from here."

The Principal intimated that the senior student would like to say something to Mrs. Ballinger—partly in language and partly in action.

PRESENTATION.

Mr. B. W. Zulu on behalf of the College presented Mrs. Ballinger with a travelling rug, which had been made by an African school-boy in Zululand. He remarked that it was a Bantu custom to kill a beast for a distinguished visitor and then to offer the hide to be carried home in the hope that the visitor would be warm always. In the same spirit the College offered this gift.

Mrs. Ballinger returning thanks declared that she had experienced that morning a refreshment of spirit to a satisfying degree.

The Acting Vice-Chancellor dissolved the congregation.

Bishop Ferguson-Davie pronounced the Benediction.

Thereafter the proceedings closed with the singing of *Nkosi sikelel' i-Afrika.*

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LIVINGSTONE HALL.

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AND

OPENING OF NEW WOMEN'S HOSTEL

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ELUKHANYISWENI
THE WOMEN'S HOSTEL—FORT HARE.

Photo by
Rev. P. Macpherson, M.A.

The Graduation Ceremony

ON Saturday, 5th April, 1941 the South African Native College, Fort Hare, held its 16th annual graduation ceremony. Professor F. Postma, D.Litt., Principal of Potchefstroom University College and Vice-Chancellor of the University of South Africa, presided and conferred the degrees. The proceedings opened with the reading of Scripture by Rev. M. Carrick, B.D., after which Bishop Ferguson-Davie, D.D. offered prayer and the congregation chanted the Lord's Prayer. The graduands were then presented to the Vice-Chancellor by Mr. D. D. T. Jabavu, B.A., Secretary of Senatus as follows:

Bachelor of Arts (Internal Graduands):

Dunstan Solomon Dhladhla (Johannesburg)
(Major Subjects) Zulu, Social Anthropology.

Ulrica Kulukazi Dzivane (Sibasa, N. Transvaal)
English, Social Anthropology.

Samuel Samson Gape (Mafeking)
English, History.

Mildred Msomi (Vryheid, Natal)
Zulu, Social Anthropology.

Godfrey Isaac Malunga Mzamane (Mt. Fletcher, Cape)
S. Sotho (Distinction) Social Anthropology.

Caroline Ntseliseng Ramolahloane (Basutoland)
English, Sotho.

Langa Kerr Siwisa (East London)
Xhosa, Social Anthropology.

Gamaliel Jehoshaphat Sithembele Vabaza (Port Elizabeth)
History, Social Anthropology.

Bachelor of Science (Internal Graduands):

Moonsamy Doorsamy Govender (Rossburgh, Natal)
Botany, Zoology.

Bhishum Jungbahadur (Stanger, Natal)
Mathematics (Distinction) Physics.

Edgar Mahase (Basutoland)
Chemistry, Zoology.

James Zwelinzima Njongwe (Transkei)
Chemistry, Zoology.

Bachelor of Laws (External):

Reginald Cingo, B.A. (Kroonstad)

Bachelor of Economics (Social Studies, External)

Govan A. Mbeki, B.A. (Transkei)

Frederick Blume, B.A. (Cape Town) (*in absentia*)

Bachelor of Arts (External):

Candasami Kuppusami (Durban)
English, Psychology.

Herbert Lekhethoa (Pretoria)
Sotho, Politics.

Anton Muziwakhe Lembede (Heilbron)
Logic and Metaphysics, Roman Law.

Joas Morosane Moeletsi (St. Matthews)
English, Sotho.

Samuel Thornton Msindazwe Sukati (Swaziland)
Zulu, Social Anthropology.

Samuel Jafta Mokhesi (*in absentia*)

After conferring the degrees the Vice-Chancellor said: It affords me great pleasure and I esteem it a high honour to be able to address you to-day on behalf of the University of South Africa. Personally I am very glad of this opportunity to be with you on a day such as this when your students will receive the honour due to them.

On many occasions I have met your energetic Principal and members of your staff and in our University Senate and Council matters concerning your College have very often been discussed, so that I have some knowledge of what has been done and of what is being done here, but I

always felt the necessity of a personal visit to your College. Your College occupies a unique position in our system of University Education. There are several institutions where our young men and women receive a University training, but this is the only one for your people. Now the very fact that there is such an institution in our country is proof enough of the enlightened view that every man and woman in this country is entitled to the best that can be given. There certainly can be no one or rather there ought to be no one who would deny you the right to have the opportunity of training and educating your people in the best possible manner in order to be a real asset to our country. Unfortunately, however, there are still many who have a different view and solemnly assert that your people ought not to be educated at all, leave alone higher education. This view, however, is by far not predominant and, I am glad to say, the numbers of those holding this view are decreasing yearly. The very existence of such an institution as this and the good work it has done and is doing is a powerful factor to promote a better understanding and appreciation of your cultural aims and ideals.

From this, of course, it will be apparent that you are not only educating your own people, but also the Union as a whole to form a correct and just opinion on the inalienable rights of every race and colour. For this reason I spoke of the unique position your institution occupies. I am glad to say that the University of South Africa has assisted you in this respect very materially. Legally your College is purely external and cannot *ex jure* have the privilege of the internal constituent Colleges of a University, but the authorities have managed to interpret the spirit of the law in such a way as to do justice to your professors and students. Why has this been done? For the very simple reason that the term "external" taken rigidly, only applies to a student having no connection with an organized institution, where there is the essential personal and intimate contact between lecturer and student. However, if there is such an institution, such as this is,

fully recognized by the Union Government and subsidized, and if that institution is willing to be guided by the authorities of a recognized University, as you have done in respect of staff, curricula, laboratories, etc., the word "external" can no longer be applied in its rigid sense.

I am quite confident that the University of South Africa has adopted the right attitude and will continue to do so until the time when this institution will become the "South African Native University."

The second article of your Constitution appeals to me. It reads:—

"The College shall be a Christian College, and while no special religious tests may be applied, all members of the staff shall be professing Christians and of missionary sympathies." By these words a principle is laid down in University education which in my opinion is of very great importance and with which I am whole-heartedly in sympathy.

The article as it stands is primarily a recognition of the invaluable work done by the founders of this institution. This is as it should be. No one I think will ever be able to give a full account of the pioneering work of those men and women who in the early years set to work to provide an Institution which will give an education under Christian auspices of University standard. "The support of the Governments concerned, of the Churches and of the Native Races throughout the sub-continent had to be obtained." These are the words used in the historical sketch of your Calendar: brief and concise but full of meaning and of vast import. One outstanding feature is clear: that this institution owes its existence and development to the combined efforts of several churches. We are not surprised that it should be so. It may safely be said that nearly all educational institutions in this country are deeply indebted to different churches for their initiative, sympathy and help, not to speak of a very great number of primary and secondary schools throughout the country which may be considered as the work of the churches. I

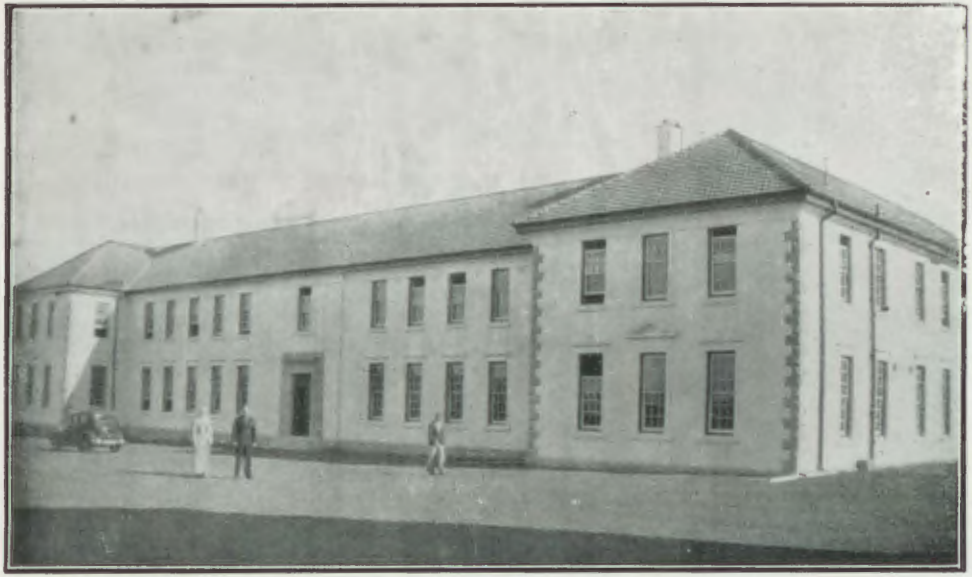
would remind you in this connection that the University of Cape Town, the University of Stellenbosch, the Rhodes University College, the Huguenot University College, the Potchefstroom University College for Christian Higher Education, and to a very large extent the University of Pretoria and the University College of the Orange Free State have come into existence, some through the initiative and support of leading men and women of different Churches, others through the direct support of Churches themselves.

This is a historical fact that cannot be denied, and bearing this in mind one is often surprised nowadays to hear the opinion expressed that it would be all the better for educational institutions if the churches were to keep themselves aloof and not concern themselves about the ways and means by which our children, our young men and women are educated. I venture to say that, if this ever eventuates (I hope it will never be the case), it will be a sad day for the country. This institution at all events has, in the words of the article quoted, definitely expressed its aim that it wishes its educational work here to be carried on in conformity with Christian principles. This also is the attitude adopted by several others. The guidance given by and the strength derived from these principles, which for ages have been the mainstay of mankind, will again in these stormy days and troublous times, prove to be the salvation and comfort of many millions.

Furthermore, the aforementioned article positively asserts that there is no antagonism between science and religion, science taken in its widest sense. Now this is a statement which to many minds contains a contradiction *in terminis*. In many circles it is taken for granted that science has nothing to do with religion and religion nothing to do with science, and therefore by copulating the two ideas science and religion, and speaking of a "Christian College" expression is given to an erroneous notion, some may even term it an absurdity. So far from being an absurdity, however, I am wholly convinced that it is a

veritable reality. Let us briefly examine the statement. First we must be clear about the terms " science " and " religion." " Science " taken in its widest sense may be defined as unified, systematised knowledge and " religion" the worshipful attitude of the whole man believing in God the Father, the Almighty, Creator of heaven and earth. No serious objection can be raised against these two definitions or, we may call them, explanations of science and religion.

If then science is unified, systematized knowledge, it is clear that not any kind of haphazard knowledge may be called scientific knowledge. It is not the man knowing superficially much, almost everything, who can be termed a scientific man, but he who has studied, examined, explored his subject-matter in such a way as to see and understand it as a link, as a necessary part of a whole system. Now this whole system of knowledge, to what does it refer ? To put it in other words : what does man try to know ? Certainly nothing else than different parts of the Universe ? The botanist occupies himself with the flora, the zoologist with the fauna, the philologist with languages, the historian with the progress (or otherwise) of mankind, divided up in different nations and so on. However much each investigator and student may be occupied with his own special department of investigation, of one thing he is convinced, that all these different departments are linked up the one with the other, forming together what may be called the universe. For instance, the botanist, though primarily occupied with the flora, is bound to admit that the flora is intimately connected with the fauna, and both again are determined to a great extent by the geological structure and composition of different parts of the earth. Again the language of one nation is not something wholly separate and totally distinct from the languages of other nations : there is a relation and languages may be classified into groups or families which again are in some way or other interrelated. In the same way the history of one nation is not something quite apart



LIVINGSTONE HALL (SCIENCE AND MEDICAL AID BUILDING.)

from that of another, but nations are interdependent, correlated and closely bound up the one with the other. Thus the idea of a universal whole is ever present with the scientific investigator and this universal whole, is it the outcome of pure accident or evolutionary development? The botanist will tell you that plant-life clearly indicates a system, so too the zoologist, the geologist, the philologist, the psychologist, each in his own department. There is no getting away from the fact that we have, all along the line, the expression of *ideas that have taken form*. In other words the universe is an expression of ideas and thoughts, and the scientific man is endeavouring by his investigation and studies to understand those ideas and thoughts. It is at this stage that the student with Christian principles begins to understand the deep significance of his creed: "I believe in God, the Father, the Almighty, Creator of heaven and earth." What is more, he knows that the Creator has revealed Himself in the creation of the vast universe and more fully in His Word. In his scientific investigations therefore he is studying a part, and naturally only an infinitesimal small part, of the magnificent planning (if I may use the word in this sense) of the great Architect. Anyone now who wishes to understand the idea of a noble architectural structure will only be too glad to be guided and led by the architect himself who has planned and brought the structure into being. The same applies in scientific research. The light which the Word of God, who is the great Architect, throws on the great structure of the universe, cannot be dispensed with. It is far from me to assert that the Bible can be a handbook for the botanist, zoologist, geologist, historian, etc., but I do affirm that the Word of God gives the great guiding principles in all our endeavours to understand His thoughts, underlying and carrying, as it were, everything that exists and happens. It is just such a scientific study and outlook that strengthens and deepens that worshipful attitude which characterizes religion. So far therefore is it that science is antagonistic to religion, so far from the termino-

logy " Christian College " being an absurdity, we maintain that science and religion go hand in hand, that a Christian College is the expression of a great truth and is therefore doing one of the noblest duties in uplifting and training our young men and women to devote their lives in whatever profession they may be occupied and in every kind of service in all humility to the glory of God and for the benefit of their fellowmen and race.

In conclusion I wish to extend my hearty congratulations to the graduates who received their respective degrees. This is a day you will always remember in your life ; you will look back upon it as the day when you really started real life, offering your services to your country and to your race. You will in future be called upon, some of you at least, to be leaders of your people. Always remember that true leadership means strenuous service combined with self-sacrifice. You have been trained in your College to do so. Prove yourselves worthy of it. Our great Leader said of his disciple John : " he was a burning and a shining light." Note the combination of the two words " burning " and " shining." There can be no shining without burning. The candle spreads light and shines, but to do so, it must burn. Undertake your future task with the noble resolve " to burn," i.e. to devote yourselves whole-heartedly and conscientiously to your duties, do not be concerned about the " shining." This is and will always be the inevitable result of a " burning." I wish you all good success.

Professor Dingemans, Chairman of the College Council, expressed thanks to Professor Postma for his " very wise and timely words." He referred particularly to Professor Postma's declaration that the opposite of faith is not knowledge but sight. Science in the deep sense of the word leads to deeper and more vital faith. The South African Native College and the constituent colleges of the University of South Africa were deeply indebted to the University for it had saved them from the dangers inherent in premature independence. It had also shown unity of

spirit in diversity, a thing needed in every University and in every department of the national life. Professor Dingemans went on to say that the Vice-Chancellor would see at Fort Hare to-day handsome buildings, but it was not always like that, as the College had begun in a few dilapidated houses which could only with extreme courtesy be called educational buildings. The founders of the College had been men of faith but also men of science, who did not despise the day of small things. The motto of the College, " In Thy Light we shall see light," was the same motto as that of the University College of Potchefstroom. Both Colleges believed that the three parts of man, body, mind and spirit, must receive their due in any system of education. Least of all could any afford to neglect the highest faculty, the spirit. Those who had seen the South African Native College grow were filled with gratitude, and to-day they took new courage to go onward and upward on the long road which lies ahead. " It will be an uphill road, but we trust that it will lead ultimately to the everlasting hills and the mount of the Lord." He expressed the hope that Professor Postma would be long spared to serve his own College and the University of South Africa.

Dr. Kerr said that the South African Native College was very proud that Professor Postma had been able to come to confer degrees on this occasion. As Chairman of the Senate of the University of South Africa, as Chairman of its Council and now as Vice-Chancellor he had consistently helped forward the plans and the projects of the College. " I think he has had some special affection for the struggling College because I remember once he greatly encouraged me by saying he had gone through in his own College the same kind of struggle as I was undergoing. A former student of Potchefstroom had this year joined the staff at Fort Hare."

Dr. Kerr went on to say that he had received telegrams from members of the staff who were on active service congratulating the graduates and the College on the

day they were observing. He felt that this was the women's day. There were three women graduates, the largest number at any one time; One of these was from Natal, another from Basutoland, and a third from the Transvaal. The last was from Vendaland and was the first of her tribe and race to get so far in educational studies. Two of the graduates had gained distinction in their final examinations. The staff of the College were continually hoping to raise the standard of the work; they were not satisfied with the bare pass. All the graduates had done well in their work. Two former graduates had qualified for the degree of Bachelor of Economics. Of one graduate the College was particularly proud—Mr. R. Cingo, who had graduated as Bachelor of Laws. He was the headmaster of a school with 1400 pupils and thirty of a staff, and while performing this task with great success he had also been studying for this degree. He had also passed the Union Education Diploma and the Hoogste Taalbond Examination at the same time. "There is nothing which justifies our work here more than the fact that students on their own initiative continue to study."

"Perhaps," continued Principal Kerr, "I may be pardoned if I remark on the passage of time. One graduate was born in the month this College was opened. His father conferred on him the name Kerr. I am sorry the father has not lived to see this day. He was a Native Wesleyan Methodist minister and was tremendously keen on education. I think it is greatly to the credit of Mrs. Siwisa that she has been able to put her boy through the course which her husband wished him to follow. Here is the letter he sent to me at the boy's baptism. Writing on 7th March, 1916, he said, 'To-day our boy baby born on the 14th ultimo was christened. He goes by the name of Langa Masiza Kerr. The last has been given him in honour of the first Principal of the South African Native College opened during the month when he was born. It is also hoped that both the Principal referred to and the youth may be so long spared as one day to see each other in the

premises of the said establishment.' I feel very proud to-day that my son has graduated," added Dr. Kerr amid cheers.

Dr. Kerr concluded by expressing the hope that the graduates would carry out in their several spheres the principles which had been so clearly enunciated by the Vice-Chancellor at whose hands they had received their degrees that day.

The Vice-Chancellor dissolved the congregation. The Rev. W. W. Shilling, B.Sc., pronounced the benediction, and the proceedings concluded with the singing of "*Nkosi Sikelel' i-Afrika*" and "God save the King."

Opening of "Elukhanyisweni"

On the afternoon of Saturday, 5th April, the new Women's Hostel, "Elukhanyisweni" (The Home of Enlightenment), was declared open. After the singing of the psalm beginning "I to the hills will lift mine eyes" and a passage of scripture read by Rev. M. Carrick, B.D., the Right Rev. Bishop Ferguson-Davie, D.D., offered a prayer of dedication. Professor Dingemans, Chairman of Council, then called on Mrs. M. Ballinger, M.A., M.P., to declare the Hostel open and to unveil a tablet of commemoration. The tablet bears the words:

To the Glory of God
and
for the advancement
of African women
This house
ELUKHANYISWENI
was opened
on 5th April 1941
by
Margaret Ballinger, M.A., M.P.

After the opening and the unveiling of the tablet, bouquets were presented by the Misses Matthews and Rousseau to Mrs. Ballinger, Miss McCall and Mrs. Kerr. Tea was then served and the company inspected the Hostel.

Owing to the inclement weather the addresses which were to have been delivered in the afternoon in the open-air at the new hostel were spoken in the Assembly Hall at the close of the graduation ceremony.

Professor Dingemans declared that the College seemed to be qualifying for the title "The Rain-Makers' College," for whenever some ceremony was to take place at Fort Hare the rain came down. However, the rain was wel-

come, and they remembered the words of the old Scotch song :

"Whatever way the wind doth blow,
I know my Lord would have it so.
Then blow it east or blow it west,
The wind that blows, that wind is best."

Dr. Kerr explained that the Hostel to be opened was a College hostel. The College was greatly indebted to the Churches for the erection of denominational hostels for the men—the Anglican, Methodist and Presbyterian. But until now the women had been housed in one of the dilapidated houses to which reference had been made—dilapidated in 1915 but restored since. He was sure that when they saw the hostel all would feel it had been worth waiting for. It had been given a Xhosa name because education for the Native people began among the Xhosa people and in that very valley.

It was one thing to plan a hostel ; it was another thing to have the means. Dr. Kerr explained that the new hostel, which would accommodate thirty girls, had cost £7,000. Of this sum the Union Government had provided £2,000. A substantial sum was donated by the Bantu Welfare Trust. A donation had come from the Standard Bank. The rest of the money was provided by a band of noble women, who either by legacy or by donation had made the erection of the hostel possible. They were greatly indebted to an energetic Warden imported from Scotland who had been backed up by the women of the staff ; to Miss McCall belonged the main honour for the establishment of "Elukhanyisweni," for she had not only shown the necessary push and drive but had given of her own substance to the cause. In moving the Government to compassion, Mrs. Ballinger had rendered notable service. As a member of Parliament she wielded great power and being herself a university woman had been greatly interested. The Association of University Women of South Africa had also done something for the hostel. Other donations came from Sir James and Lady

Rose-Innes, Mrs. Scott (a daughter of the late Hon. W. P. Schreiner), Miss White of Cape Town, Mrs. Muir of London and a gift of £1,000 came from a lady who desired that her name should not be mentioned.

Mrs. Ballinger said: I wish I could give you all a share in the sense of adventure with which I approach this ceremony to-day, the performance of which has been so graciously entrusted to me. Imagine it: opening a place of enlightening. The dictionary says that to enlighten is to illuminate, to make clear to the intellect or conscience, and that enlightened means illuminated, free from superstition and ignorance. At any time and in any place, the opening of a house designed to achieve the ends which these terms define would be a great adventure; but how great an adventure is it in a time like this and in a country like South Africa. Illumination of the intellect and the conscience; freedom from superstition and ignorance. Notice the combination in both cases of the mind and the spirit. Was there ever a time when that illumination and that freedom were so necessary? Can you think of a country where the ultimate failure to achieve these must be fraught with such great perils?

Generally speaking, the historical progress of society has been from tribalism towards what we understand by democracy, from a Society designed to emphasize the group to a society based on the recognition of the essential value of the individual. In a sense, the change is only a change of emphasis; the framework remains the same; that is, man continues to live in society since he is a social animal, as Aristotle phrased it. The change of emphasis is, however, of itself a natural change. Under tribalism, man is part of an organization that must be upheld against change, which is essentially static in character and all he is called upon to do is to live within it; but the implication of the recognition that society exists for man and not man for society, which is inherent in the "discovery" of the individual and what we may call his divine significance, imposes upon man the obligation as well as the privilege of

GENERAL VIEW OF FORT HARE

changing society, of building a society which will serve his needs and realize his ambitions. That is, man must take charge of his society, instead of being merely subject to it. He must create out of society the framework of the good life as he understands it.

That is a responsibility to tax all the knowledge, imagination and, above all, the good will of which mankind is capable, and so far, mankind has not shown itself equal to the responsibility, which is why we are in the sad mess in which we find ourselves to-day. In fact, to my mind, Nazism is the repudiation of responsibility, admission of defeat, the re-acceptance of the tribal idea of the superiority of the State and the subordination of man. It implies the assumption that man is incapable of governing himself, that he cannot give freedom as well as take it, that he cannot co-operate rather than conquer, accept discipline rather than impose it. So far, we who claim to-day to be fighting for democracy, have not yet accepted defeat in this other battle. We still contend that creation has no purpose or reason unless the perfection of man's individuality is its objective, in that man must and can and will take intelligent charge of his own destiny, that he must and can and will be the moulder and not the slave of the Society in which his individuality is to be realized. But if we have not admitted defeat in that battle, we still can make no claim to victory. We have still not created the sort of society which would achieve our objective. In fact we are still so far from it that many people doubt our *bona fides* in the matter. We still profess to believe that freedom must be given as well as taken but we have not discovered how to achieve it in practice. We have not turned our backs on the principle of freedom but we have not discovered how to present it as the smiling, gracious thing it should be to all men.

I strongly suspect that the explanation of our failure lies in our inability to understand properly the relationship between the "free" individual and society and to build our educational system on that relationship. We have

been so busy claiming freedom for the individual that we have tended to forget that essentially social character of man, that man is not simply man but man in society, and consequently we have failed to appreciate the true nature of freedom which is service. We have been so busy demanding freedom for the individual in a society which was not free that we have tended to set the individual over against society, to see society as the enemy of the individual against whom we must arm him to the best of our ability. These ideas have been carried over into our educational system in the increasing tendency towards vocational training. Now I am not belittling the value and the need of vocationalism. I am not unmindful of the need of the individual to earn his living and to be armed to do so ; but there is a danger that over emphasis on vocationalism will indeed separate man from society and lead him to regard society solely as an enemy to be beaten or a property to be seized and exploited. In a tribal society, vocational education flourishes, and understandably does so ; but in a free society, in a society aiming at freedom, it is imperative that education shall be directed first and foremost to enlightenment in the sense of our dictionary definition, illumination of the intellect and the conscience, the freeing of the mind and the spirit from ignorance and superstition, and to an appreciation of society—not as an enemy or a property but as oneself. I am convinced that the emphasis in our educational system must be away from man as an individual—towards man as a co-operative partner in a society of free individuals.

You will see here my strong bias in favour of academic education. I make no secret of it. I am convinced that, if the idea of the democratic society is to survive, and if the ideal of the democratic society is ever to be realized, our educational system must do more than try to train our children for a fight with life. It must make them realize their responsibility for and their obligations to society and must train their intellects and their consciences, must illuminate their minds and their spirits so that they may be

qualified to build the democracy we claim to believe in and to want.

And now I want to say a word about education of women, and particularly of African women. Here my bias is equally strongly in favour of a sound, academic education, and that not because of any feminist ideas I may hold. I have never been an orthodox feminist. I don't believe in equality except in the purely mathematical sense. There is not and never can be, so far as I can see, any equality in the sphere of human affairs. To talk of equality, particularly in this country, is simply to distract attention from and to raise emotions that block the path of true progress. It has always seemed to me that differences of intellect, temperament and character between individuals and differences of function, tradition or stage of development between groups are too marked to make equality more than a dangerous slogan, a will o' the wisp. The essence of the democratic society is not equality but freedom, freedom for each and all to develop the best that is in them. The characteristic of the democratic society will be not uniformity but diversity. Liberty is the right of people to be different, provided the difference is not anti-social. And for all persons and for all groups, the only foundation of a liberty that will not degenerate into licence is laid on the enlightenment and discipline of the mind and the spirit.

But there is a particular necessity for the training of the mind and the spirit of women which is to be found in the part which the home and the family must play in every sane society. Christian democracy, which I take it is what we are aiming at, must and will maintain the family as the essential basis of the healthy, sound community. The family is the community in miniature, that small group which not only cushions the impact of the accidents of life for us but also teaches us how to live together.

But the ability of the family to fulfil its functions depends on the ability of each and all of its members to understand those functions and that in its turn depends

on the foundation members of the group, the parents. This is the responsibility of both parents, not of one only, as has too often been supposed. I want to suggest to you that more homes fail to fulfil their function through a bad balance of personalities than through bad cooking, a circumstance not sufficiently appreciated by those who deprecate higher education for women on the ground that woman's place is in the home. I also believe woman's place is in the home, but it is such a difficult and exacting place that I feel it can only be filled with reasonable chances of success if it is supported by the best training of mind and spirit that the community can give.

And what I have said about the necessity of training for women in general, holds good for African women in particular. Indeed I would go so far as to say that there is a very special need to encourage the higher education of increasing numbers of African women. It is that family life, the African family as a social unit, has practically to be re-created. The disintegration of African family life is one of the heavier prices we have paid for the industrialization of South Africa, and it is one against which the tide of public opinion has not yet set, largely I hope and believe, through ignorance. The exodus of the African men from reserves and rural areas for long spells of contract labour, and the common daily absence of both father and mother from the urban African home in the joint effort to earn enough to meet the needs of the family have the same effect of loosening the bonds of family affection and discipline and destroying the stability of the family, both for its members and for the State. Something of this is reflected in the alarmingly high juvenile delinquency rates among Africans. In South Africa, we are still sending to gaol each year over 10,000 Non-European children of whom the greater proportion are Africans, and I would remind you that, for the undisciplined who actually come into conflict with the law, there are probably two who don't. At any rate, the facts as they affect rural areas where the arm of the law is less active, are sufficiently startling to

disturb African parents and European administrators alike. Unfortunately, the majority of those who hold political power in this country are completely unaware of the nature of the situation. It is always difficult for one class in society to know how another lives and we have aggravated that difficulty by our segregation policy which specifically debars Europeans from living among Africans in towns and makes it extremely difficult for them to enter rural Native areas.

In all these circumstances, a very heavy double burden falls upon educated Africans, that of helping their own people to rise above their surroundings, and that of being their link with and their mouthpiece to the Europeans who ultimately control their destiny. In both these directions, African women must play a major part. On their lead will depend the re-inspiring of the home life of the depressed both in town and in country, for they can do what no European can do, see the home at all times and in all conditions and speak to the people as one of themselves. Already progressive municipalities are looking for African women who can be entrusted with this job, women whom they are prepared to employ as social workers. But such women must have that training of mind and will that will enable them both to meet the immediate need and to see the wider possibilities of linking the two races in South Africa through a wider knowledge and a better understanding of one another. For such women, the quest must lead here and I am sure this house of enlightening will not fail to respond to the call.

With much gratitude and high hopes, I shall declare Elukhanyisweni officially open.

At the close of Mrs. Ballinger's address, Miss Caroline Ramolahloane, B.A., one of the new graduates, presented Mrs. Ballinger with a well-executed water-colour painting depicting a grass fire, the work of an African in Zululand with only a Standard VI education. Miss Ramolahloane said that the women of "Elukhanyisweni" believed that women had a place in the great scheme of things, and they

trusted that from the "Home of Enlightenment" would come out some worthy women of whom all would be proud.

In a few graceful words Mrs. Ballinger returned thanks. In the pressure of business she felt the need of looking at beautiful things. She had received a work of art she would treasure and all the more for the inspiring thought that it could be produced by a boy with a Standard VI education in a country which does not attempt the civilizing of the whole Native population. It would be convincing proof to those politicians who were sceptical of Native talent that they were mistaken in their views.

Printed by The Lovedale Press.

WOMEN STUDENTS—1941.

Photo by
Rev. P. Macpherson, M.A.

FORT HARE GRADUATION CEREMONY

AND

OPENING OF HENDERSON HALL

28th March, 1942

Fort Hare,
Alice, C.P.,
South Africa.

The Lovedale Press.

HENDERSON HALL, FORT HARE

F. S. MALAN MUSEUM, FORT HARE

The Graduation Ceremony

ON Saturday, 28th March, 1942, the South African Native College, Fort Hare, held its 17th Annual Graduation Ceremony.

Professor Smeath Thomas, D.Sc., F.I.C., F.R.S. (S.A.), Master of Rhodes College, deputy Vice-Chancellor, presided and conferred the degrees. The proceedings opened with the reading of Scripture by the Rev. W. W. Shilling, B.Sc., after which the Rev. Mungo Carrick, B.D., offered prayer and the congregation chanted the Lord's Prayer.

Mr. C. P. Dent, M.Sc., then presented the following graduands (subjects passed with distinction shown in Italics):

BACHELOR OF SCIENCE

Internal

In Praesentia :

Dube, Theophilus (Newcastle)
Gama, Lancelot (Johannesburg)
Majombozi, Lionel (Peelton)
Mesatywa, Davies (East London)
Mokoena, Joseph (*Mathematics*) (Vereeniging)
Mzimba, Leslie (Alice)
Ngcobo, Maurice (Umthwalumi)
Raidoo, Abbai (Durban)
Reed, Arthur (Kimberley)
Rhoda, William (*Chemistry*) (Kimberley)
Tambo, Oliver (Bizana)
Tatane, John (Johannesburg)

In Absentia :

Boughan, Isaac (Kimberley)
Khomo, Euclid (*Chemistry*) (Middelburg)

External

In Absentia :

Khan, Amir (Durban)

BACHELOR OF COMMERCE

External

In Praesentia :

Kunene, Justinus (Springs)

Mr. D. D. T. Jabavu, B.A. then presented the following graduands :

MASTER OF EDUCATION

External

In Praesentia :

Mkize, Isaiah, B.A. (Langa, C.P.)

BACHELOR OF ARTS

Internal

In Praesentia :

Bam, Villiers (Kentani)
Kgasa, Morulaganyi (Kanye, Bechuanaland)
Kironde, Apollo (Kampala, Uganda)
Fortein, Christopher (Bloemfontein)
Honono, Nathaniel (Healdtown)
Kongisa, Nyathi (Herschel)
Mahabane, Paul (Winburg)
Mahali, Everitt (Qumbu)
Makanda, Michael (Cedarville)
Malander, Eric (Kimberley)
Malepe, Joseph (Toevlucht)
Marks, Gilbert (Port Elizabeth)
Maseko, Phyllis (*Xhosa*) (Wit Deep Knights, Tvl.)
Mbatha, Mphiwa (Dundee)
Mgudlwa, Sonto (Engcobo)
Mnini, Lorna (Mount Frere)
Ncobo, Christian (Tsomo)
Ndungane, Theophilus (Cala)
Raboroko, Peter (Johannesburg)
Rabotapi, Andrew (Johannesburg)
Raman, Francis (Wolseley)
Rughubar, Chanderdutt (Durban)
Tsewu, Triste (*English*) (Port Elizabeth)
Werner, Richard (Kokstad)

In Absentia :

Madiba, Moses (Pietersburg)
Monaheng, Sam (Mafeteng, Basutoland)
Mphako, Washington (Tsolo)
Sililo, Arthur (Groutville)
Werner, Cornelius (Kokstad)

(*External*)

In Praesentia :

Jenneke, Nicholas (Danielskuil)
Le Grange, Richard (Middelburg, C.P.)
Lekhela, Simon (Kimberley)
Majombozi, Ebenezer (Queenstown)
Singapi, Cleaver (Umtata)
Siwisa, Sipo (Kroonstad)

In Absentia :

Braam, Frederick

BACHELOR OF MUSIC

External

In Praesentia

Moerane, Michael (Blythswood)

When the Vice-Chancellor had conferred the degrees, Professor W. F. Barker, B.Sc., Ph.D., F.I.C., F.R.S. (S.A.), Professor of Chemistry at Rhodes University College delivered the following address to the congregation :

In accepting an invitation to address this congregation at such a time and on such an occasion I have been conscious of the serious responsibility I have thereby assumed. If what I have to say is to achieve any success in its aim and at the same time to repay my hearers for the time they are about to give to listening then it is essential that, like one of the instruments of an orchestra, I should be accurately in tune with the other instruments before even the opening note is sounded.

Those to whom I am chiefly addressing myself—the graduates who have just received their degrees and the students who hope soon to emulate their example—constitute a body of people entirely different in background, tradition and experience from the one of which I am myself

a unit. You are Africans—I am a European ; you happen to have been born into a set of African traditions, ideas and prejudices—mine are of different origin and have developed in a different environment, so that although we live in the same land there are divisions between us that must make my outlook seem foreign to you. What is there that we have in common that will allow of our being truly in tune so that you may be able to respond to my mood and thoughts to-day ? One answer comes soon to the mind to-day—we are now members of the same University—the University of South Africa.

As a senior member of the University and as one of its officers I may presume to offer a few ideas for the consideration of my newest colleagues ; and since I am more than of age as a university graduate I may even take the chance of examining the nature of the body to which we belong.

For better or for worse you have just passed a milestone in your lives and are about to go out to serve amongst the body of your own people who will look up to you in the first instance because of the label which you now bear—B.A., B.Sc., B.Mus., M.Ed., B.Com.—whatever it may be. But if, as we all very sincerely hope, your lives are to be ones of useful, fruitful and loyal service you will find that the labels have to describe something which will gain for their owners a respect more truly deserved and a position more soundly based in the communities in which you work. Each should represent an intelligent and disciplined personality, ready to think, speak out, write and act for itself, a source of light in surrounding darkness. Only in so far as the label you bear is a correct description of such a character have you yourselves really benefited by your work ; only in so far as it has provided an atmosphere in which you have been able to develop to this extent has the South African Native College lived up to its duty ; only in so far as it has required of you and measured the attainment of a true standard has the University of South Africa justified its name.

Universities are important social institutions closely woven into the general fabric of life of the communities which have given them birth. Despite this their functions are neither well understood nor clearly recognised by the members of the community in general and are even the subject of debate within universities themselves. Certainly they are—or should be—far from being institutions concerned merely with the higher education—whatever that may mean—of boys and girls who have qualified for entrance by having passed a matriculation examination. Lord Bryce has defined a university as " a place where the teaching that puts a man abreast of the fullest and most exact knowledge of the time is given in a range of subjects covering all the great departments of intellectual life." Another basic necessity is that intangible but none the less real thing known as a true university atmosphere. " It is only present where the number of students and teachers is sufficiently diversified and where manner of living brings them sufficiently into contact with each other. This contact and the resulting interchange of ideas is of far greater importance in university education than the mere passing of examinations. Closely related to this atmosphere is the scientific spirit. In its highest manifestation it becomes the spirit of research. If these acid tests are applied to our universities, none of them escapes unscathed." I quote from the report of the Van der Horst University Commission of 1928. If Lord Haldane was right when he wrote that " it is in the universities that the soul of a people mirrors itself " then indeed we must admit that they have national as well as universal functions and characteristics.

Universities as we know them date from mediaeval times, those of Paris, Oxford and Bologna being amongst the ones established in the twelfth century. They developed from small gatherings of scholars and learned men and we may recall that the Athenians were wont to spend their leisure time or " schole " at the feet of Plato and his followers in the pleasant and shady gardens of

Academus, whose name has been perpetuated in the adjective usually applied to the description of such of the views of contemporary university professors as may not be immediately palatable to the community in general.

The mediaeval universities had their origin in the tendency of learned men to gather together for mutual help and protection, for the enjoyment of certain traditional privileges and also in men's desire to be allowed to follow the bent of their own intellect and to work out the conclusions to which they were led irrespective of the requirements of theology and tradition. Such teaching as there was involved the idea of the more or less specialised instruction of students who were mature enough to know what they wanted.

To-day, within the universities, there are still acute differences of opinion as to the relative importance of what we may shortly describe as the "research" and "teaching" functions. There would be unanimity for the view that much of the teaching in our own South African universities is of too elementary a character due to the condition and level of secondary education in our schools, which might well be bigger and better even if fewer. Our universities are thwarted in their attempts and desires to expand their "research" function by the burden imposed by the overweighting of their "teaching" function arising from the comparative immaturity and restricted training of university entrants. The importance attached to examination results as distinct from real education arises from a false set of values within our community, schools and even universities, which is at once a source of despair to some of us and a challenge to others.

Scholars and scientists would agree that they should be conscious, within the universities, of four main concerns. The first should be the conservation of knowledge and ideas; the second, the interpretation of knowledge and ideas; the third, the search for truth irrespective of the form in which it is revealed; and the fourth, the training

of students who will practise and carry on "so that the succession be not lost."

Thus teaching and the training of students (including those destined to become teachers in the secondary schools) is but one aspect of the university's work—an essential one having regard to the functions of conservation and of the provision of the succession but in effect a means to the main ends of conservation and the extension of knowledge. It is important that the universities should shelter and develop thinkers, experimenters, inventors and others who will examine, explore and extend the material, social, political, economic and spiritual resources of our life and times. The university is a seat of research but it should also be the training ground for those who govern and it must provide men competent to apply learning at the highest university level to the problems of the day and the morrow. No country has as yet made adequate provision for the performance of this function nor has any yet offered a reasonably satisfactory opportunity or encouragement for it. Nations are at present spending millions of pounds of borrowed money each day for the purpose of war. Education is always provided for out of income and no nation has yet taken the risk of borrowing money on the large scale for purposes of education and research. Yet would not the material and spiritual return on such an investment be incalculably great?

On the material side it is easier to assess the probable return on money expended on research than it is on the spiritual side where the return is in the form of the intangibles and imponderables—human happiness and well-being. But on the strictly material side it may surely be pointed out that if private industry finds that it pays handsomely to spend large sums on research, surely governments and peoples would gain ample rewards for doing likewise. It is now a matter of historical fact that the relatively enlightened attitude towards scholarship, science and research shown after the last war by the government of the Weimar Republic enabled a Germany

impoverished by defeat to usher in what was almost a golden age of scientific achievement and to progress to a state of recovery which, misguided and misused in the hands of the Nazis, is causing us such severe trials to-day. In England, during the last war, there was born out of the pressing needs of the time a Department of Scientific and Industrial Research which subsidises out of government funds certain Industrial Research Associations. A report issued by the Parliamentary Science Committee showed that for a total expenditure of not more than £400,000 economies of not less than £3,200,000 per annum have resulted. On the money invested this represents a return of 800% per annum.

I quote these figures not as a plea for the provision of more funds for immediate and productive research in chemistry and physics in particular, but to show what a rich harvest might accrue to the community in general through the state were its government able to value the "research" function more nearly in accord with its real merits. Though my illustration has perforce been drawn from the field of applied physics and chemistry the returns to the community in general which would result from the proper encouragement of the study—at the highest university level, of course—of the social, economic and political problems of our day are incalculably great.

Can any rational individual, thinking of the state of the world at the moment, do anything but agree that there has been a lop-sided and unbalanced development calling for intelligent regulation? The very achievements of science during the last hundred years have given rise to many of the social and economic ills of our time because of our failure to foresee and provide for their effects. Prior to the outbreak of the war crops were being burnt and the production of foodstuffs limited in order to maintain prices while elsewhere men were going hungry or were in general undernourished. England, though termed a rich country, had a population of which one half suffered from deficient feeding and of which one fifth was below even

minimal fitness and state of health. No quantitative statement in respect of such matters in South Africa is possible but the anomalies of malnutrition, food distribution and the like lie too closely at hand for comment from me to be needed.

Ill adjustments within national boundaries and competition between nations lead to dangerous rifts and disastrous wars which in themselves offer no solution other than the triumph of brute force. The earth is despoiled and posterity robbed of its inheritance by the thoughtless practice of wrong methods of land use which lead to the sinister evils of diminishing fertility of the soil and of soil erosion and all that these bring in their train. I have myself passed through wastes and deserts man-made by less than a decade of misuse—land from which man can no longer wrest a living. In some schools and even in some universities youth is being warped and misled by insidious doctrines dressed in guises which appeal to the inexperience, the romance and the heroic instincts of the young and which are made to masquerade under the names and cloaks of education and culture.

All of these things have happened and are happening in an age when our knowledge of science and our command of engineering and technical production have reached heights unprecedented in human history. It is unfortunate for us that our ability to apply and direct this knowledge has lagged so lamentably in arrear of the development of the natural and applied sciences. I know of no ideals more lofty and noble than those actuating the band of men who conceived and executed the plan to harness to man's use the energy of the pent-up flood waters of the mighty Colorado River. I have seen few sights as impressive and stirring as the steep white wall of Boulder Dam rising 700 feet from its foundations to the highway along its crest and spanning the Black Canyon of the river; in cathedral-like silence huge hydroelectric generators in the enormous power houses built into and below the dam wall make available electrical energy on a

colossal scale; the scale, the silence and whiteness of it all seemed to me to have a deep spiritual significance symbolic of a new age. To-day despite the ideal of its builders Boulder Dam is one of the main sources of the power used by the enormous aircraft and munitions industry situated round the city of Los Angeles—the city of the angels. Power provided by ideals on the highest plane is now unavoidably diverted and prostituted to purposes of human destruction.

We live under a social and economic system in which, in the virtual absence of state interference, the study and application of certain sciences, notably physics and chemistry because of their use and profit to industry, have been able to proceed at a rate stimulated and catalysed by the gentle rain of financial support frequently denied to other branches of knowledge, equally important for the happiness and balanced development of life but less obvious in practical utility and appeal. Industry has generally been ready to finance research in physics, chemistry, metallurgy, aeronautics and the like; meanwhile save for some notable exceptions, other branches of knowledge have had but slender resources at their disposal.

We are now reaping a bitter reward for what we have sown in the past and are passing through a period of intense human fermentation which is causing and which will continue to cause a vast change in the condition of men's lives. Through a world revolution more far-reaching in its intensity and spread than any through which humanity in general has yet passed, individuals and nations are being submerged in a vast sea of change from which the outline of the sunlit peaks on the horizon can as yet hardly be seen. As individuals we must all feel the impact of these tremendous forces and so too must our institutions, universities included. None will remain unaffected by this intense working of mental, social and material forces now proceeding with such a terrible waste of the accumulated treasures of mankind.

As Africans you are involved in this. It is true that

your people as a whole have neither assimilated nor been assimilated into what we call western civilisation. It is true that you have an entirely different background from those of the European communities which share with you this land of South Africa. It is true that as a people you have no accumulated store of material treasure such as you see being dissipated in the world to-day. But you are nevertheless journeying along the road of evolution, from which there is no turning back, at a pace which is taking you ahead very quickly. The growth in the size and status of the South African Native College, as shown by the increasing number of graduands presented each year, is but one illustration of this rapid evolutionary process. As members of the spearheard of the advance of your people may it be given to you to lead them wisely in the Great Trek ahead.

Some of you, no doubt, will take up positions in which it will be your duty to guide your people in their agricultural and farming operations. To you I say: remember that the land is the source from which we all derive our being and our sustenance. There is much wisdom in the prophet's dictum that "all flesh is grass." The day is still far off when man will cease to depend for his nourishment on what the land provides. Watch the soil, therefore, tend it carefully and encourage all to do likewise, so that as the years pass it may produce ever more abundantly. Spread the doctrine of soil conservation and do all you can to discourage methods which lead to soil loss. In the last resort the prosperity of your children and of their children unto the third and fourth generation is dependent on the soil and on what it can be made to yield.

Others will be proceeding with medical or health work. To you I say: what a wonderful opportunity lies before you for service to your fellows! Apply your knowledge of nutrition and of hygiene to the problems of your people and you have the opportunity of helping to halve the crude death rate and to extend the average age of survival from under thirty to almost sixty. It took from 1840 to 1940

for this to be done in England—a century of science battling against ignorance and prejudice. For your people it could be accomplished and will be accomplished in a much shorter period of time since there is available to you the knowledge that was only in process of being gleaned during the hundred years that is past.

Many of you will become teachers in the schools. To you I say : be patient with your charges, careful and honest in your work, high in your courage and ideals. Remember that under your hand is the clay from which the vessels of the future are being moulded. Remember if you can something of what I have tried to pass on to you to-day—a feebly burning torch, perhaps, but one which will burst into a steady and comforting flame so long as you can feed it with the fuel of a live and active mind and a spirit not unmindful of a sense of obligation for the priceless blessing which this is.

To all, whatever your future work is to be, may I give a final thought ? Let each one of you strive consciously to reach a detached and balanced view of the problems that face you. Avoid rancour and recrimination which can only be negative in their effect. Co-operate to the full with the forces that are marshalled with you in serving the people of the land. It is only in so far as you are able to reach and to maintain in difficult circumstances a balanced, dispassionate and unbiassed point of view that you may claim to be truly educated and to be worthy of membership of the ideal modern university and that you will be really effective as leaders of your own people.

Professor G. F. Dingemans, M.A., Professor of Dutch at Rhodes University College and Chairman of the Council of the South African Native College, then craved the indulgence of the Vice-Chancellor to make a special announcement. He said that it had long been felt that certain lecturers at the College who had given long and meritorious service should receive promotion to professorships in the College. The main difficulty had been financial but he was happy to be the bearer of the good news that the

Minister of Education had consented to the establishment of four professorships at the College and these would be held by Messrs. Jabavu, (Bantu Languages), Murdock (Mathematics), Darlow (English), and Dent (Chemistry). (Applause).

Dr. Kerr, Principal of the College, then expressed the gratitude of the Senate to Professor Smeath Thomas for agreeing to act as deputy of the Vice-Chancellor and to Professor Barker for the thoughtful and stimulating address he had given which he asked permission to publish. He congratulated his colleagues on their promotion to professorships which they had long merited by length of faithful service, by scholarship, by their lecturing ability and by the standards now being reached by the students. He said that on the shoulders of these men the College had been raised. With regard to the graduands he remarked that a new record had been created by the number of those graduating and by the variety of degrees that had been earned by the non-European people. He called attention especially to three, all of which had been taken externally, viz.:—the Bachelor of Commerce, the Master of Education and the Bachelor of Music. He thought it significant that on the 350th anniversary of the birth of the great Czech educator, John Amos Comenius, the first South African Native (Mr. Mkize) to obtain this distinction should graduate Master of Education. With regard to Mr. Moerane, the first South African Native to graduate Bachelor of Music, he said that this was the conclusion of a long period of private endeavour. By continued private study Mr. Moerane had reached the final year of the degree course in Music and then by the co-operation of Professor Smeath Thomas, the Master of Rhodes, Dr. Hartmann, the Head of the Department of Music there, and the Bantu Welfare Trust, he had been enabled to get such expert direction from Dr. Hartmann as had brought about this happy consummation. The examiners had been particularly impressed by the originality of his orchestral

composition exercise. He was one of a very few in South Africa who had obtained this distinction.

He expressed the confidence of the Staff that all the graduates would refund by their service to their own communities and to South Africa in general the privilege they had had in receiving a University Education.

The Vice-Chancellor then dissolved the congregation, God Save the King and *Nkosi sikelel' i-Afrika* were sung and the Rt. Rev. Bishop Ferguson-Davie, D.D., pronounced the benediction.

Opening of Henderson Hall, Fort Hare

HENDERSON Hall, which houses the Howard Pim Library and the F. S. Malan Museum was opened on Saturday afternoon, March 28th, by Dr. A. W. Wilkie, Principal of Lovedale Institution. The prayer of dedication was offered by the Rt. Rev. Bishop Ferguson-Davie.

On the platform were Professor Dingemans, Chairman of the College Council, Dr. A. W. Wilkie, Prof. Smeath Thomas, Acting Vice-Chancellor of the University of South Africa, and Dr. Alexander Kerr, Principal of the South African Native College.

Prof. Dingemans said: In the name of the College Council, staff and students, I tender a hearty welcome to all. I am glad that it is not raining. I have heard a bird whisper that someone at the College has been called Amanzimvula (rain-water) and it is more likely than not that when any ceremony takes place at Fort Hare it will rain.

We are gathered here to witness the completion of another stage in the development of the College which will be a source of inspiration to all.

The building in front of which we are gathered here contains science class-rooms, built one hundred years after the man whose name is commemorated here first set foot on African soil. It was called Livingstone Hall in humble tribute to that great man, scientist, physician, explorer and missionary, who gave his all that the fight against physical and spiritual bondage, cruel evil practices and fell disease might go on. He gave his all to Africa and Africa has given him an immortal name.

And to your left is Stewart Hall. I think of Dr. Stewart in the words of Robert Browning " I was ever a fighter. . ." He provided sane and balanced leadership in every walk of life. He passed over before the idea which was so close to his heart became an accomplished fact.

And to the south is now Henderson Hall in memory of Dr. James Henderson formerly Principal of Lovedale and first Chairman of the Governing Council of the South African Native College. In 1907 Dr. Henderson took up the task of organising this College where Dr. Stewart had left off. The task had been very difficult and how often the phrases "Some labour in vain" and "Hope deferred maketh the heart sick" must have come to the mind of Dr. Henderson. It was indeed a memorable day when General Louis Botha opened Fort Hare College. It was also an act of faith on his part because there was no College there. On that memorable day the widow of Dr. Stewart addressed the gathering. We can imagine with what feeling she spoke. In 1916 the South African Native College became an established fact. Dr. Henderson was particularly interested in the economic condition of the Native people and throughout his lifetime he worked to put facts together on the subject of land tenure, wages, etc., etc., and the example which he set has now been taken up by the Government.

In 1930 Dr. Henderson was promoted to Higher service. We are glad that Mrs. Henderson will today play her part in dedicating to her husband's memory "Henderson Hall." This contains the Howard Pim Library and the F. S. Malan Museum.

The Library is associated with the late Mr. Howard Pim because of the great interest he took in Fort Hare. During his lifetime he year by year sent a most handsome donation and on his death he bequeathed his library to Fort Hare. Howard Pim always reminded me of the Dutch Merchant Princes. He had a great love of beautiful things and he was a great financier. He was also a recognised authority in South Africa (in fact world-wide) on etchings.

The upper part of the building is associated with the name of one whom General Smuts recently spoke of as "A great South African," Senator the Hon. F. S. Malan. Some years ago Senator Malan was made Chairman of the

Historic Monuments Commission. The forming of that Commission was a sign of great progress because when people begin to take an interest in the history of their own land it is a sign that they have become self-conscious. It is a hopeful sign. Senator Malan had been a lifelong friend of the Native people of South Africa. He was the President of the Senate of South Africa, and he had always striven to maintain absolute equality between the two European races. He had always been keen that students should study Native law, Native languages and ethnology. He was a real friend of the College. When Livingstone Hall was opened he deputised for Mr. J. H. Hofmeyr, Minister of Education, and on that day it rained. Well, it is fitting that the name of this great man should be associated with the Museum. I hope that Dr. Meiring, the Honorary Curator, who has put an immense amount of work and thought into the design and preparation of the building, and his Native assistant, Mr. Godfrey Mzamane, B.A., will soon have one of the finest ethnological museums in the country and that when people are speaking of such museums they will say "But have you been to Fort Hare?"

I hope Miss McCall will derive much pleasure from the library, and Elukhanyisweni the first must now give place to the greater Elukhanyisweni, the home of enlightenment. I hope that the students will also derive much pleasure from the library. It is indeed remarkable that on the ruins of Fort Hare, a Fort which at one time housed some 600 soldiers, there should this day stand a college for the Higher Education of the Native people.

This building, which has been erected by the journeymen and apprentices of the Building and Carpentry Departments of Lovedale under the supervision of Messrs. Duncan and Smith has cost quite a lot of money. Fifty per cent of the money has been given by the Carnegie Corporation and fifty per cent by the Union Government. The Carnegie Corporation has been a great friend to us. We are always very ready to criticise the Government but I think I can say without fear of contradiction that we have

always received very fair treatment from the Government, in fact they have often treated us most generously and it is only right to say so.

Dr. Wilkie is a man who has travelled widely and has a record of forty years of missionary service, thirty years in the service of West Africa and ten in South Africa. Dr. Wilkie has had a distinguished career as a missionary statesman as well as a theologian. He had taken a lead in the establishment of Achimota College, a College similar to Fort Hare, in West Africa. Small wonder that when he came he was able to render such valuable service to this College. I am not going to wish to him and Mrs. Wilkie a happy retirement. They can only look forward to a period of well-occupied leisure. I now call upon Dr. Wilkie to declare "Henderson Hall" open.

Dr. A. W. Wilkie, C.B.E., D.D., said:—

I have been greatly honoured by the invitation of the Governing Council of the South African Native College to speak this afternoon and to open this new building. It was a gracious act of the Council, and I value very highly the privilege, before retiring from the Principalship of Lovedale, of having some part in this ceremony when unitedly we pay tribute to the life work of my great predecessor, Dr. James Henderson. We have in remembrance his great and varied services in all that concerned the welfare of the Bantu, and we commemorate today in particular his unfailing support of opportunity for Higher University Education for the Bantu and the non-European peoples of South Africa, which had its fulfilment in the establishment of the South African Native College.

Reference has already been made by the chairman to the efforts made by Dr. James Henderson—crowned with success—for the establishment of this College—and to his other many-sided interests; and it is unnecessary therefore to repeat the history of the origins of this new and beautiful building which will bear for all time his name.

Lovedale was proud to have entrusted to it the erection

of the building. Under the direction of our Building and Carpentry Department, it has been erected by journeymen and Apprentices trained in Lovedale; and the work which they have done completely justifies—I believe—Dr. Henderson's faith in the capacity of the Bantu and the Coloured people of South Africa to undertake and to carry through craftsmanship of the highest order, provided that they are given the chance *and* are themselves willing to accept the essential discipline of long and careful training.

Into the planning of this building there has been given most careful thought that it may be worthy of its special purpose—to house a wonderful library, without which any University or College is incomplete, and an ethnological museum which, as it grows, will be an education and a joy to the students of this college.

The building and what it contains will be a permanent tribute to the life and work of a great lover of men and of one who had no narrow views of education: it will stand as a symbol of those things in which he believed, and for which he gave his life.

I therefore again thank the College for the honour they have shown to me in allowing me to have some part in this ceremony. But such honours have—as we were reminded this morning—a responsibility and a burden which one ought to bear gladly; and over my head has been hanging, since the invitation was accepted, the dark pall of dread that I must speak to this gathering, with the inner certainty that I cannot offer to such an assembly as this any weighty words of wisdom!

I read recently with great interest and pleasure the biographys of J. M. Barrie, by Denis Mackail, and during the past few days have been recalling that section of the book which tells of his election as Rector to a Scottish University. I shall not attempt to explain to those of you who are unfamiliar with Scottish Universities what a Rector is and what his functions and duties are. As students we were far from clear in our own minds what those functions were, and we had some doubt whether

even those in authority were quite clear about it themselves. It did not greatly matter, for the election provided an opportunity once in four years for a wildly exciting contest greatly enjoyed by students. There was, however, one clearly defined function of the duly elected Rector: that he must address the students and the University. Barrie greatly appreciated the honour of his election by the students, but he so dreaded the necessity of delivering the address that he kept postponing the date for about three years, and when at last he stood before the great assembly of students he was in deadly fear that he would forget all that he had so carefully prepared and that he would fail to hold the attention of the students. He won through superbly, and all who love Barrie treasure the little volume which gives that address in full. In his own inimitable, whimsical manner, it was an appeal to youth, and especially to University students, for *Courage ;* a courage of the spirit in the great adventure of life. He gave a superb example of that courage by reading a letter from Scott of the Antarctic, when he and his companions were facing death undaunted and unafraid. The story is well-known to all students in this College, and the appeal that I would make to all who pass through the College is for that quality of courage, and for fidelity to the great ends which alone make life worth living.

Courage, endurance and a great faith were the qualities which marked all the work of Dr. James Henderson. To many it must have seemed a crazy, mad adventure to suggest even the possibility of a University College for Bantu students at a time when there was still so little opportunity even for Secondary Education; but he and many others who were like-minded were prepared to "launch out into the deep," undaunted by any criticisms and unshaken in their faith by difficulties that arose and the delays in the realisation of their purpose.

Just as surely it was "courage and faith" that marked the whole life of Senator F. S. Malan, and made him so loved and revered. He was one of the great South

Africans of this generation, and a great lover of all its people; and with amazing courage he devoted his life to great causes, and not least to the cause of opportunity for the Bantu. The chairman has already reminded us of his great service to this College and it is only fitting that one section of this new building to be opened to-day should bear his name: "The F. S. Malan Museum."

It is equally fitting that the Library should bear the name of "Howard Pim," another great lover of men whose courage and whose high sense of honour and of justice made him one of the great friends of the Bantu people, and one to whom they turned instinctively for guidance and advice. His public benefactions are well known, and it was characteristic of the man that his library of General Literature should be donated to the South African Native College in which he took such deep interest. It is a collection worthy of any University College. Many other donors have gifted books for this Library, but I can only name three others who have enriched ft by their remembrance and bequests.

For a special reason, I would name first Dr. Alexander Miller, of Buckie, who bequeathed his beautiful collection of the Classics to this College. Dr. Miller was the minister of a country charge in Buckie, a cold, bleak fishing village on the North-east coast of Scotland. So closely did he enter into the whole life of the community that he was always known as "Miller of Buckie," or more familiarly in Scottish fashion simply as "Buckie," and still more familiarly by a more irreverent younger generation as "Old Buckie." His interests were always very wide, and for many years he was convener of the Foreign Mission Committee of the Church. It was in this capacity that I first came to know him, when I was a young missionary of the Church in Calabar. He was a staunch friend and a wise counsellor to all who sought his guidance or advice; and I was greatly honoured by his friendship until his death. Quiet and reserved in manner he had a great wealth of affection for his fellowmen, and he was a man in

whose judgment those who knew him most intimately trusted implicitly. He was sometimes slow in coming to a decision, and on matters of real importance it was his custom to ask time to "think" before giving a final judgment, but that judgment when given always proved to be both wise and right. I refer to this because Fort Hare owes to him a great debt of gratitude for more than the donation of a Classical Library. When the time came for the appointment of a Principal of the College "to be," Dr. Miller of Buckie was one of the three men to whom was entrusted the final choice. His choice fell upon a young teacher in Kilsyth, Alexander Kerr, and everyone here must agree that his judgment of "men" was very wise and sure.

Time does not permit of more than the briefest of references to the two other major benefactions to the Library of this College. One was from the library of the late Dr. Douglas, the greatly revered minister of St. George's Presbyterian Church, East London, mainly his invaluable collection of Philosophical works; the other from the library of the late Mr. Stormont, Principal of Blythswood, mainly his collection of books on Law. There have been many other smaller benefactions, but it has been a happy coincidence that the four major donations cover four of the great fields so essential for University students: General Literature, Classical Literature, Philosophy and Law. There have been no major benefactions of books on Science (including Medical Science), but this is easily understood. Advances in scientific discoveries have been so rapid that such technical books are quickly out-dated.

It is not however mere coincidence that three of the major benefactions should have come from "Manse" libraries, for in the Manses of Scotland—and the same is true of England—one so often finds the most wonderful libraries giving evidence of wide reading and deep thinking. There may sometimes be found a narrowness of interest or of outlook, but far more often there is the evidence of a love and reverence for all good literature, and of

the thought of the wise men of all the ages. I have been told that this College Library is now so enriched that it contains every book that is "essential" for students preparing for the Master of Arts Degree. This does not mean that the Library is yet fully equipped—far from it, and I earnestly hope that the Library will never be regarded by any student as a place which provides merely the "tools" necessary to obtain a drgeee. A student has failed miserably if that is the only result of years of study in the College, and he has not also been inspired here with a deep reverence for "truth, beauty and goodness," with a love for all good literature and an enduring passion to "know the truth" and to enter into the great heritage of the thought of the wise men of all the ages.

There is a subtle danger in these days tempting students to over-specialisation in University Education, which is contrary to full and wide culture. "Specialise" by all means, but I hope that in this College students will always, along with specialisation, learn here and throughout life to have their minds keen, trained and disciplined to a wide and deep thought of the meaning and purpose of life and not limited by any special branch of universal knowledge or thought. (We are all deeply indebted to Professor Barker for his stimulating address this morning to the graduands, which dealt so ably with the primary function of University Education, and we are all glad that this will be published as a permanent record). If I may be forgiven for a very personal note in this connection, and in closing my address, I would like to pass on to you students a note of my own experience of University Education. My special "Subject" was Science: Physical Science and Mathematics, but by the wise guidance of my father and of the University it was not limited to this. The University Course included Classics; and for the Greek classes we sat at the feet of that great teacher—still living—Gilbert Murray; it included Philosophy, where as students Henry Jones, that great Welsh philospher, inspired even the dullest of us to seek earnestly, passionately and

fearlessly for "truth"; it included Literature, where we could have had no greater a teacher than A. C. Bradley, one to whom we as students owe a great debt of gratitude. And in Science, we had the inspiration and guidance of one of the most reverent of all teachers, Lord Kelvin, one of the great scientists of any age, and one of the humblest of men.

I may be—with age—becoming old-fashioned, but I hope that University Education will never become narrowed down by over specialisation—however important specialisation may be; and that in Fort Hare it will always be wide in its range, and in its culture. And so in closing I return to what I have intended to be the "theme" of all that I have been trying to say—an appeal to all who are or will be students in Fort Hare, to show a great courage in the search for truth—a courage that is fearless and undaunted —to the end.

With great pleasure I now declare the "Henderson Hall" of this College to be formally open.

The door of the Hall was then opened by Mrs. Henderson and Bantu, Indian and Coloured women students made presentations of albums of photographs of the new hall and bouquets of flowers to Mrs. Henderson and to Dr. and Mrs. Wilkie.

Dr. Kerr referred to the excellent service that had been given by Messrs. Forsyth and Parker, Architects, Cape Town and by the instructors, the foremen and workmen of Lovedale Building Departments. He asked them to accept photographs of the Hall and its interior.

The guests were then entertained to tea at the Women's Hostel and the Union Hall.

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FORT HARE GRADUATION CEREMONY

3rd April, 1943

Fort Hare,
Alice, C.P.,
South Africa.

The Lovedale Press.

Graduation Ceremony

ON Saturday, 3rd April, 1943, the South African Native College, Fort Hare, held its eighteenth Annual Graduation Ceremony.

Professor F. Postma, Principal of Potchefstroom University College for Christian Higher Education, and Vice-Chancellor of the University of South Africa, presided and conferred the degrees. The proceedings opened with the reading of Scripture by the Rev. Mungo Carrick after which the Rev. W. W. Shilling offered prayer and the Congregation chanted the Lord's Prayer.

Prof. D. D. T. Jabavu then presented the following graduands in Arts and Law :—

External :

Degree of Master of Arts :

In Praesentia.	*Department.*
	African Studies.
Jordan, Archibald Campbell, B.A.	Thesis : " Some Features of the Phonetic and Grammatical Structure of Baca."
	English.
Mohapeloa, Josias Makibinyane, B.A.	Thesis : " A Study of certain Aspects of the Pronunciation of English by the Sotho speaking Peoples of South Africa."

Degree of Bachelor of Laws :

Lembede, Anton Muziwakhe, B.A.

Internal :

Degree of Bachelor of Arts :

In Praesentia.	*Major Subjects.*
Arosi, Jackson Tinise	Xhosa, Ethnic History of Africa.
Boti, Coulter Brookes	English, Native Administration.
Dlava, Meshach	Xhosa, History.
Felix, Maxwell Vincent	English (distinction), History.
Hlatshaneni, Jameson	Xhosa, Social Anthropology.
Hongo, Noel	English, History.
Khomo, Grant Austin	English, Social Anthropology.
Liphuko, Benjamin Molife	English, History.
Majiza, Hobart Houghton	English, History.
Mamabolo, Dora Agnes	English, History.
Matthews, Elsa	English (distinction), History.
Mazwi, Charles Ian Buxton	Xhosa, Social Anthropology.
Moerane, Renee Sake	English, S. Sotho.
Mofokeng, Sophonia Machabe	S. Sotho (distinction), History.
Moodley, Doraisami Verdival	English, History.
Oliphant, Mary Elizabeth	English, History.
Phewa, Herbert Stanley	English, History.
Ramagaga, Joel Alexander	English, Tswana.

Degree of Bachelor of Arts :

Sobahle, Pryce Maxabisa Mkonde	Native Administration, Social Anthropology.
Zeka, Jeremiah Dumakude	Native Administration, English.

In Absentia.

Mamabolo, Geoffrey Gladwyn Isaac	English, History.
Nakani, Hewitt Hubert	English, History.
Ncwana, Elizabeth Butiwe	English, Social Anthropology.
Zondie, Marnie John Patrick	English, History.

External :

Degree of Bachelor of Arts :

In Praesentia.

	Major Subjects.
Danana, John Matsili Vuyisile Mndayi	Xhosa (distinction), Social Anthropology.
Khaketla, Bennett Makalo	S. Sotho, Politics.
Maduna, Simon Sipo	English, History.
Mandela, Nelson	Native Administration, Politics.
Mlahleki, Malkiel Isaac	Zulu, English.
Moloto, Ernest Sedumedi	Tswana, Politics.
Scott, John Frederick	English, Sociology.
Thema, Benjamin Cõgô	Tswana, English.

In Absentia.

Abrahams, William Thomas
Bloem, Esau John
Kester, John David
Ncwana, Edwin Mtobi

Professor C. P. Dent then presented the following graduands in Science and Economics :

Internal :

Degree of Bachelor of Science :

In Praesentia.

	Major Subjects.
Bala, Hornabrook Pakamile	Zoology, Chemistry.
Choonoo, Dennis	Botany, Zoology.
Magooa, Abednego	Botany, Zoology.
Maku, Bryce Ross	Chemistry, Physics.
Ngqeleni, Davidson Beatty	Chemistry, Zoology.
Phahle, Ambrose Moses	Mathematics (distinction), Physics (distinction).

In Absentia.

Grebé, Anthony Xavier	Botany, Chemistry.
Njoroge, Jonathan George	Zoology, Chemistry.

External :

Degree of Bachelor of Economics (Social Studies) :

In Praesentia.

Mbobo, Victor Vincent Tamsanqa, B.A.

When the Vice-Chancellor had conferred the degrees Professor D. J. Darlow, Professor of English at Fort Hare, delivered the following address to the congregation :

Vice-Chancellor, Graduates and Members of Congregation,

The Senatus has instructed me to address the new Graduates. It is a great honour but I find it rather heavy upon my shoulders. I feel like Bottom and his fellow-mechanicals as they came before the Duke and Duchess to present their " tedious brief scene." I can only hope that even if you " love not to see wretchedness o'ercharged and duty in his service perishing," you will " read sincerity in the modesty of a fearful duty " and ascribe good will to my office, for, to use the garbled words of Quince's prologue, "' We do not come as minding to content you. Our true intent is." And if I do not content you, may I comfort you with the reminder that " the best in this kind is but shadows " ?

It is the custom of age and experience to be reminiscent, and, although I do not feel really aged or experienced, I might review before you the array of students who have marched through these halls, and tell you what they have since achieved ; or I might wax sentimental over that cushion there on which all have knelt for the brief vigil which has admitted them to the chivalry of university knighthood. I sometimes think it would be well if our graduands did spend the night before graduation upon their knees before the altar, their gowns and hoods beside them, as did the knights bachelor with their armour and swords in the days of old ; for university history is a continuous one from those days of chivalry.

My mind, however, instead of going back, will persist in looking to the future and the glories thereof.

In the very hour when the Principal suggested this task to me I had been reading with a post-graduate student Longinus *On the Sublime*—on language which is elevated and enraptures the heart. Then, as Dr. Kerr spoke to me, there came before my mind the picture of those serious faces which compose this congregation year by year,—not only those of handsome youth, but, still more impressively, those of wrinkled age with eyes full of faith and hope looking into the future of Africa, reaching out towards the highest ; and the two, the Sublime and this congregation of the University of South Africa, linked themselves together. The Sublime—a torch indeed to set fire to the imagination, for it flames back to the first moment when man lifted his eyes to the hills and still burns, a pillar of fire, in the dark of the world's tribulation.

I will not commit the foolishness of definition beyond saying that the Sublime inspires awe and wonder. (Nor is it necessary to remind me that to the ridiculous is but one step. I know that comedy awaits a feast on its very hearth-stone.) I do not wish for definition for I would fain meander untrammelled as does the Sublime itself ; it arrests our footsteps when we least expect it and we feel a sudden catch of the breath as we become aware. It lingers on the threshold of our homestead ; it burns in the eyes of a man when his spirit comes to

birth ; it is in the crouched figure of the seer who wrote as in a blaze of glory the grand vision of the Creation :

> " Darkness was upon the face of the earth. And the spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light. And God saw the light that it was good."

And, to leap across the ages, the sublime is in the wearied eyes of the scientist who conceived of the circling evolutions of life, and in the eyes of the explorers of the sky—the pioneers of thought—who toiled amidst persecution not knowing the outcome, bequeathing their knowledge to the future—

> " Take thou the splendour, carry it out of sight
> Into the great new age I must not know,
> Into the great new realm I must not tread."

These are the giants of intellect, prophets and thinkers and seers ; but there is sublimity in the peasant who in simple faith ploughs the good earth and looks for increase, and, failing, sows again and gathers his harvest rejoicing. He bows in reverence. Millet has captured that sublimity in " The Angelus " ; it is in the toil-burdened bodies, the gnarled hands, the weathered faces, the resting implements, the heads bowed to the ringing of the bell at eventide. And Wordworth sensed it in the Solitary Reaper who sang at her task

> " O listen ! for the vale profound
> Is overflowing with the sound.
>
> . . . . . .
>
> Will no one tell me what she sings ? "

He sensed it in the Leech-Gatherer who, with a body bent like a sickle, was humbly proud with a spirit of resolution. You may see the Sublime in your own lands where

> The women's robes flame red as banners' folds
> Or flaming aloes on a hill in June.

I see him as sublime who first chanted the glory of elevated thought and limitless aspiration ; those, too, who dared the wrath of tyranny for truth's sake ; those who, loving knowledge and their fellow-men, inspired by Heaven, hunted the tracks of disease, and, maimed, scarred, broken in the chase, yet worked on sublime in their devotion ; and, most sublime of all—

> I saw a face human and divine in beauty,
> Eyes of kindness yet piercing in knowledge burning into the shadowed places of the mind,
> Eyes dark with suffering yet calmly steadfast ;
> And they look from a Cross that covers the Heavens.
> And the stars are as dew that early at daybreak
> Beads on the thorns
> In majesty crowning the brow in its glory.

From the history of the race of man with its dark and dreary swamps there rises the sublimity of the mountain heights.

That is of the past, you may think. Is it of the past ? I wonder if there is any past and present in human genius. Maybe all greatness is contemporary, all one throbbing moment in the eternal silence.

Have you found the sublime in your studies, either at College here or in your " pensive citadels " elsewhere ? You, graduates, have you become illumined with that torch flame ? Can you say, not *In lumine tuo videbimus lumen* but *In lumine tuo vidimus lumen ?* May I suggest where you yourselves may find the sublime ? At first the way is dusty and begrimed ; it is like a second-hand text-book defaced with others' comment ; it is a groping movement like that of the soldiers in the nightmare sand-storms of the Libyan Desert. You feel as did one of our old students as he drove his lorry over the waste. (It is Sgt. Dan Goetham of the 1st Division I mean)—Having been pursued by—

> " Jeering mirages, ephemeral glamour,
> Hatred and bitterness, chaos and clamour,"

as a finale to the dread symphony he comes to this :

> " That was God's sun. The snow-capped peaks, awake at last,
> Hastened their mantles to disperse, which, melting fast,
> Crashed and careered in roaring avalanche.
> At first
> Impetuous streams gaining momentum with each burst
> Of new-found energy ; till joined on ev'ry side
> By kindred rivulets become a rampant tide.
> And now the grand finale. Th' avenging torrent comes
> With shouts of triumph like Beethoven's mighty drums,
> The opening muffled throbs out-clarioned but unbowed,
> Meeting each furious blast of trumpets, mute but proud ;
> That was God's sun. The end's in sight.
> Our goal is nigh,
> Nor shall we rest. For Victory we live or die."—

At last, you see, we emerge.

Forgive the anti-climax if I now, to hasten the emergence, briefly point out something of the divine in your studies. Do you find it in the exquisite accuracy of a balance, a symbol of the balance of the universe and of the truth-loving mind of man ?—or in the apparatus in the Physics Laboratory, or in the inter-relations of the community of the chemical elements ?—or in the exactness of Mathematics, the astounding simplicity of its solutions as it works towards ultimate truth ?—for Truth is the sublimest Himalayan peak. The Biological Sciences peer with the magic eyes of the microscope into the mystery of throbbing, restless life, silent and irresistible. History and its companion subjects tell of the majestic rise and fall of nations and of cultures and the pageantry of great men and women as they have toiled and agonized, shaking the world, thrusting to evil or to good. And there is Philosophy, a light on noble brows, probing its way towards wisdom and sometimes catching a glimpse of it even if no more than Sir Galahad's of the Holy Grail ; Law, with its background of

human comedy and tragedy, showing man's striving towards Divine discipline—and, disastrously, away from it; Education where with reverent fear for the soul's immensity we learn to approach the task of training vivid and eternal spirits upon whom our influence may be so great that no one can measure it; the Classics which open the window to a new and splendid world and the entrancing appeal of the well-chosen word; Literature where men have recorded in language that grips the heart great passions and thoughts and aspirations and visions which are the force that urges us on to deeds of weal or woe and will not let us rest; Medicine that yearns to heal and save, "to wipe the tears from their eyes;" and Theology which seeks the Divine Creator, the home of our souls, and finds Him the Father of all men; it teaches us to gaze into His eyes that we, listening to His voice, may find peace.

And then from this light as from the splendour of Mount Hermon you come down to the plain and there find poverty and madness. Where is the glory now? Where the sublimity? Does not the flame of those stately studies fade into twilight? Does not a little chill creep into our hearts and bitterness poison our magnanimity? You go into the location slums and where is the sublime now? You see children with pathetic eyes, hungry and ill-nourished, some with spines which will not hold them to the erect position of a man; and this seems the nadir of life. You find hopelessness and poverty of spirit—and Learning stands and looks, aghast. Tuberculosis stalks like a ghost, passing through walls and immune to the cock-crow of morning; promising youths and maidens fall into his merciless clutches. (Mr. Vice-Chancellor, the thought of this scourge is heavy upon us.) How many of our alumni have become his prey!

Racialism, "with Ate by his side come hot from hell," rages everywhere; False Philosophies as alluring as the Sirens' singing and as disastrous as their feast on those who succumb, and Godlessness, a perilous futility, roam unfettered. In a furious chaos of insanity the nations are given over to slaughter and destruction; cities fall in dismayed ruin; the ocean-depths are strewn with wreckage; blood soaks into the earth and corruption putrifies the air. The vessel of society goes crazily on without a compass, steering for no-where.

Where then is sublimity to be found?

It is not absent even here. It is found in constancy and endurance in suffering; in the pathetic cheerfulness of those whose homes are heaps of rubble, burying all they possessed; in the unbroken spirit of the poorest victim inspired by love of freedom and contempt for murder and destruction and futile, violent barbarism and wanton cruelty; it is found in the child with streaked tear-furrows on her cheeks, standing forlorn, alone, yet with an indomitable something lurking at the corners of her lips. I find it in the women who have so superbly risen to the needs of the hour and who serve without thought of safety or rest—and still adorn themselves with seemly pride, losing none of their charm. I find it in those heroes of heroes who go out on lonely vigil in the air or in the desert, or, as many Africans have done

and are doing, rush out into the hell of battle to save the wounded, and gently as if by a quiet stream bear them back to the waiting care of nurse and doctor. It is not new ; they are carrying on subconsciously the tradition of the troops on the *Mendi* ; of the courage of the Lovedale men who answered Dr. Stewart's call for volunteers for Nyasaland, and of the Basuto who went with François Coillard to the Barotse —some died in that service ; of Khama who while others took refuge in witchcraft from the Matabele terror, quietly said : " I wish to fight." and he went, crashing his force against the *impis* of Moselekatse—Khama, Khama was his name ; of Moshoeshoe poised like an eagle above the rock-strewn steepness of Thaba Bosiu defying his foes ; of Tshaka leaving others hidden in safety while he faced a lion alone and slew it ; of Ntsikana who dared to emerge from heathendom and sing alone, chanting his bells of calling.

I find the sublime in those who in rusty barnacled ships dare the waves and the perils beneath them. " We take what comes," they say, and laugh. In hospitals robed in compassion I find it, and in the old ladies who refuse indignantly to be driven from home by an air-raid. Yes, it lurks in the horrors of war and even in the humours of it. There was more than fun in Bairnsfather's cartoons and in the Cockney's quiet comment when he had been blown through a window by a bomb : " I got out o' there just in time." There is sublimity in the tragic comedy of the ridiculous fleet of boats that rescued the army from Dunkirk.

Is it also found in poverty, disease and slum-land, in hopelessness ? No ;—except when one with more of the stuff of manhood in him rises above it, or when faith burns in fevered eyes, or when a man or woman steps forward when sacrifice is called for and says, " I will go."

Most of all I find sublimity in the stark determination of men and women of all ranks and callings and of many races to save the world's freedom which itself is a thing sublime.

The truth is that at any moment the sublime may irradiate from the soul of man, in war or in peace.

I have spoken of awe and wonder in our studies and in the turbulent life of the world. How do they come together ? Is there a great gulf fixed ? Is it really true, as quoted in our College Chapel recently, that the graduate is unfitted for the activities of the world ? Does he for ever sit and murmur : " To be or not to be, that is the question " and is he for ever " sicklied o'er with the pale cast of thought " ? I do not believe it. If he has really learnt anything beyond a parrot-cry of repetition, if he is *really* a graduate his eyes are more open to life. He has touched the sublime in his studies, has had his imagination stirred and become more potent of sympathy, has suffered the impact of great thought, has been astonished and awed ; he, then, has a touchstone with which to judge the values of life. True, he may be swollen in conceit when he first breaks away from his Alma Mater—the ego is very troublesome and unbelievably foolish sometimes—but the hammer blows of experience soon shape him, and then, I repeat, if he

is really a graduate, his knowledge of truth, his appreciation of world forces, his ability to look before and after, his awakened sympathies under the influence especially of literature and religion, fit him indeed to be a mountaineer able to breathe a rarer atmosphere and then, reticent and austere, to come down into the valley.

Having been in touch with the sublime gives also a power of constructive vision. A great nation cannot be built on lamentation and discussion of grievances; it can be built only on vision, a plan of advance, and steady unceasing labour towards it. Grievances have a way of vanishing before an advance of this masterly kind.

May I steal a last minute or two to stress the simplicity of the sublime? There be some who think of it as gorgeous pageantry and personal ostentation. On the contrary it is simplicity itself: the noble crest of a mountain, even of our Gaika here, a cathedral dome, the greatest music, a sky y-pointing spire, a picture that grips the heart, a Socrates, a Paul, a Shakespeare, a Newton—all simple in their greatness. The Son of God shaped utensils and furniture for His neighbours. Everyone of my colleagues could give you illustrations of sublime simplicity from his own subject. You have had an example of it under your own eyes; how many of you realised until you heard the Principal's tribute last week, the greatness of Dr. Ferguson-Davie, that quiet little lady, in her long service, as one has put it, " so gently given " ?

I am here tempted to illustrate from Literature the austerity of the sublime; to remind you of Macbeth's wistful:

> After life's fitful fever he sleeps well.

and Kent's words over the fallen Lear:

> Vex not his ghost. O let him pass; he hates him
> That would upon the rack of this tough world
> Stretch him out longer.

and Cleopatra's

> Give me my robe, put on my crown; I have
> Immortal longings in me.

and Shelley's

> He lives; he wakes—Tis Death is dead, not he.

and—Life like a dome of many coloured glass
> Stains the white radiance of Eternity.

and the words of Laurence Binyon who died the other day and which Toc H has taken as a chaplet for its brows:—

> They shall grow not old, as we that are left grow old;
> Age shall not weary them, nor the years condemn.
> At the going down of the sun and in the morning
> We will remember them.

and the beloved words—

> Come unto me all ye that are weary and heavy laden and I will give you rest.

and—Father forgive them for they know not what they do.

But this is a vast ocean where one may voyage for ever and I find I must quickly make for the shore again.

Simplicity and austere beauty then, with a nice balance between mind and heart, these are the qualities of the sublime, and for that moment when we touch it we are a part of the eternal, the vast imponderable in which the truth that we know is but a dew-drop on a flower and life and the world are incidents in an infinity which we cannot comprehend.

Forgive me, ye new-born graduates of the University of South Africa, if I have taken you to a class-room and one moreover where there is neither roof nor walls. The sublime is all about you ; it is in the child and the flower as well as in the fiery array of the heavens ; it is along the road on which you will dustily walk.

By way of epilogue, may I repeat Alfred Noyes' verses—the charge given you by all the great ones of the past, the torch-bearers as they hand the torch to you.

> " Take thou the splendour, carry it out of sight
> Into the great new life I must not know,
> Into the great new realm I must not tread."

Dr. Kerr, Principal of the College, then expressed the gratitude of the Senate and Council to Professor Postma for undertaking the long journey from Potchefstroom in order to preside over that Congregation. He recalled that two years before Professor Postma had delivered an eloquent address to the graduands and that he had been a consistent supporter of Higher Education for the non-Europeans at Fort Hare since the establishment of the College. He intimated that many friends had been prevented from attending owing to restrictions on travel, and kind apologies had been received from Mrs. Ballinger, M.P., Mr. Fenner Solomon, M.P., Professor Smeath Thomas, Master of Rhodes, and Professor Dingemans, Chairman of Council. In the course of a letter Professor Dingemans said :—

" My wife and I wish to thank the Council and Senate of the South African Native College for their invitation to attend the Graduation Ceremony to be held on Saturday next. We have had the pleasure of being present at all but a few of these Ceremonies, but shall, to our regret, be unable to attend the forthcoming one. We are looking forward to reading Professor Darlow's Graduation Address.

We heartily congratulate the graduands, and note with pleasure that three B.A. students have obtained distinction in one of their majors, and a B.Sc. student in both his majors.

We also congratulate those who have qualified for University or College Diplomas. Some graduates may wish and be in a position to continue their studies at Fort Hare, but for most of them, we take it, the time has come to take up some responsible work. In wishing them much happiness in serving their day and generation we express the hope that they will always think with affection of their Alma Mater and, as they have opportunity, promote her interests and welfare."

Dr. Kerr congratulated Professor Darlow on the able and stimulating address he had delivered and pointed out that to him had fallen the honour of being the first member of the College staff to be selected for this duty, an honour well-earned by twenty years of distinguished service as head of the Department of English Studies, by the original work he had done in poetry and by the success of his students, one of whom had graduated as Master of Arts that day.

Dr. Kerr congratulated the graduates and referred especially to those who had achieved distinction in their major subjects or had completed their courses by private study.

He pointed out that men had made great names for themselves though they had begun their studies at Colleges not numerically larger than theirs.

He asked them to " keep their eye on the object " which in their case was sound scholarship in the interests of service, and recalled that they were able to study in peace only because many others had sacrificed their careers by going to war.

The Vice-Chancellor then dissolved the Congregation, and, *Nkosi Sikelel' iAfrika* and God Save the King were sung. The Rt. Rev. Bishop Ferguson-Davie pronounced the benediction.

FORT HARE GRADUATION CEREMONY

1st April, 1944

Fort Hare,
Alice, C.P.,
South Africa.

The Lovedale Press.

Graduation Ceremony

ON Saturday, 1st April, 1944, the South African Native College, Fort Hare, held its nineteenth Annual Graduation Ceremony.

Mr. Advocate A. A. Roberts, K.C., Vice-Chancellor-elect of the University of South Africa, presided and conferred the degrees. The proceedings opened with the reading of scripture by the Venerable Archdeacon Hanley, after which the Rev. Mungo Carrick offered prayer and the congregation chanted the Lord's Prayer.

Professor D. D. T. Jabavu then presented the following graduands :—

BACHELOR OF ARTS :

Internal :

In Praesentia :	*Major Subjects.*
Godfrey, I. S. (Miss)	English (distinction), History.
Khomo, E. E. (Miss)	English and History.
Kiviet, A. H.	English and Xhosa.
Kumalo, L. A. B. (Miss)	English and Zulu.
Lenyai, P. P.	History and Tswana.
Mageza, C. K.	Native Administration and Tonga.
Matshoba, T.	Native Administration and History
Mciteka, F. T.	History and Xhosa.
Mda, M.	Native Administration and History
Mjali, T. T. (Miss)	English and Xhosa.
Mofolo, L. M. (Miss)	English and Social Anthropology.
Ngaloshe, M. P.	English and Xhosa.
Ngcobo, S. D.	Native Administration and History
Nyembezi, C. L. S.	English (distinction), Zulu (distinction).
Qunta, V. V. L. C.	English and History.
Ramatsui, R. R. R. I.	History and S. Sotho.
Sekeleni, M. O. S.	Native Administration and History
Sikakane, S. S. A.	Native Administration and History
Taoana, B. K.	Native Administration and S. Sotho.
In Absentia :	
Bolofo, D. M. P.	Native Administration and History
Gasela, R.	English and Xhosa.
Masilo, D. M.	Native Administration and History

External :

In Praesentia :	
Mathane, T.	History and Politics.
Mosese, S. S.	Politics and Sociology.
Yako, F. F.	English and Xhosa.

In Absentia :
Carr, G. L.
Kleintjies, C. M.
McCarthy, J. C.
Ntusi, D. M.
Van der Ross, R. E.

BACHELOR OF ARTS (SOCIAL SCIENCE) :

External :

In Praesentia :
Socenywa, G. S.

Professor C. P. Dent then presented the following graduands :

BACHELOR OF SCIENCE :

Internal :

In Praesentia :	*Major Subjects.*
Burgess, R. M.	Chemistry and Zoology.
Mahabane, H. L. (Miss)	Chemistry and Zoology.
Mokgokong, S. S.	Chemistry and Physics.
In Absentia :	
Naidoo, G. R.	Botany and Zoology.
Sewanyana, K. W.	Chemistry and Zoology.

When the Vice-Chancellor had conferred the degrees, he addressed the congregation as follows :—

When Dr. Kerr suggested a forensic topic for my talk to you today, I readily fell in with his suggestion, but when I sat down to prepare myself I soon found that it would be impossible to reduce into the compass of a graduation day address even a synopsis of the apologia of our legal system which I had contemplated, and I am afraid my somewhat desultory remarks will prove quite different from what either Dr. Kerr or I contemplated. I hope, however, that by drawing your attention to a few aspects of the nature and history of law in general, and of our own South African law in particular, I may interest you in the past as the mirror of the future and persuade you that it is for you—the first generation of African graduates of an African institution—to lead your nation in that rapid development which I believe the next generation will achieve.

Law is not a mere aggregation of arbitrary rules called into being at the whim of the lawgiver. Law is produced by the logical and largely spontaneous development of a few elementary principles of justice.

Let me read to you from Matthew, chapter 22, verses 35 to 40 :

" Then one of them which was a lawyer asked Him a question tempting Him and saying : ' Master, which is the great commandment in the law ? '

" Jesus said unto him : ' Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself ' " (or as it is put in Matthew Chapter 7 verse 12 : ' All things whatsoever ye would that men should do to you do ye even so to them.) ' On these two commandments hang all the law and the Prophets."

As soon as there is a community there must be some form of law. The urge for communal life must be accompanied by some recognition on the part of each member, first, of the duty of each to safeguard the interests of the community and secondly of the rights of other members. There must, in other words, be some observance of rules, the non-observance of which would make that communal life impossible. Into the first class in the Mosaic law fall the first four commandments with their acknowledgment of a common ideology and of something greater and nobler than the individual. There too belong the laws with regard to cleanliness and personal hygiene, days of rest, tithes and national defence. Into the second group fall offences against the person and against property and the sanctity of contracts. At this stage of legal development there is no separation of law into ethical rules, and criminal and civil law.

However materialistic or atheistic we may be in our approach, we must postulate the existence of and the necessity for an idea of right and wrong, of justice and injustice, of fundamental rules without which society cannot exist. On this basis, whether you call it love of God, law of nature or herd instinct, have been built up all legal systems by the cumulative wisdom of the community. And always the wisest minds have been far in advance of the mob mind ; and always there have been so many godless or lawless or anti-social individuals in the community, that they have had to have arbitrary prohibitions imposed upon them with sanctions for non-observance, because they could not be trusted to do unto others as they would that others should do unto them, or even to realize when they were being guilty of a breach of this maxim.

The great restatement of the Roman law at the command of the Emperor Justinian 1400 years ago, from which our Roman-Dutch law largely derives, commences with the statement " Justice is the constant and perpetual desire to render every one his due." All through that great compilation is the implicit acceptance of the idea of justice, of the good citizen, the need of good faith, the sanctity of an oath, and the duty to preserve good morals. Against this background we have the whole system built up on two principles : (1) Every man is entitled to his due and may do with his own what seems good to him ; and (2) A man must use his own in such manner that he does not injure his neighbour.

If only we each of us made this the basis of the rules governing

our own conduct there would be no need for tens of thousands of pages of statutes, ordinances, regulations and bye-laws, for hundreds of prisons, and 11,000 policemen, to say nothing of some 4,500 lawyers.

I am afraid, however, that there has been little of improvement in this respect since the time of Moses more than 3,000 years ago.

But we must not be discouraged. I believe with A. S. Diamond (whose brilliant work on Primitive Law I can strongly recommend) that the development of the law of a nation is part and parcel of the advance of that nation as judged by material standards. In all ages and in all countries we find a similar development of legal systems with a close correlation between the stage of civilization and the stage of growth of the legal system.

In every civilization in the past there have been great and wise men with lofty ideals, whose precepts are similar to those underlying all the great codes of the past. But in no civilization has the general level of material welfare been high enough to secure for every citizen that education of body and mind, from birth to maturity, which would make it possible to have a code of laws based on principles of justice, and understood and obeyed by all without the need of fines, imprisonment and lashes. That time will come—not in my time or in yours, but we can and must all do our share to bring it nearer.

Even this unspeakably horrible and brutal war will help to that end. Out of all its evil, good will come. It must sweep away isolationism, and, when it ends, distance and other physical barriers will have disappeared. However poor the nations may be, however much of sacrifice and unremitting labour may still be required for the work of reconstruction, it is clear that the means for material progress, the machinery for acquiring and sharing knowledge and for restoring and preserving health will be available for the world to an extent unparalleled in history.

In the past the great legal systems have all been developed by nations hampered by the inclusion of, or surrounded by, antagonistic elements on a far lower level of civilization. The learning and wisdom of these nations could not, as they can today, be spread throughout the world without mutilation and delay. Often they were lost and only after many years, partially recovered and made available to later generations.

The classic example is the rise and fall of the Roman law from what Diamond (Primitive Law, pp. 15-19) describes as its "brilliant maturity" in the second century B.C. By the time of Justinian's compilation the Roman dominions had shrunk so far that he was legislating for an Empire east of Italy. Various codes followed until 827 A.D. but they show clearly that the law continues to deteriorate. And then comes the complete triumph of the barbarians and it is only hundreds of years later with the

spread of learning, the foundation of the great universities and the invention of printing, that Europe recaptured some of the glory that was Rome.

Roman Dutch law slowly evolved out of the interaction of Germanic customary laws and the resurrected Justinianean code. After its transplantation to South Africa Roman-Dutch law developed *pari passu* with that in the Netherlands, until the taking of the Cape by the British introduced another powerful influence in the shape of English law. Out of these elements we have built up our own system of law in S.A. and have reached a stage in our legal development which I make bold to say has never been surpassed in any previous age, and there is a rich treasure house of valuable material available for you Africans as soon as you are ready to use it. On the other hand it is obvious that our system is very far from perfect, and that you will have to be eclectic in your use of it.

The figures published by the Department of Justice constitute a most damning indictment of our national standards. To take the statistics available to me at the moment (those during 1939 for the most part) we find that our Superior Courts in one year deal with over 14,000 civil matters and the lower courts with more than 200,000. More than 841,000 persons were prosecuted during 1939, 741,000 being convicted. Just think what that means. More than two convictions for contravening the law, for every man, woman and child in the country in every generation. It is true that only about 3% of crime is serious, but that does not make the situation any the less terrible. Any man living his allotted span of three score years and ten, if he gets his fair share, will be prosecuted five times, and if he is normal will undoubtedly break the law hundreds of times : and worst of all he will break it without any feeling of guilt or shame. But this state of affairs is by no means due entirely to the selfish, anti-social or lawless attitude of the peoples of this country. As a matter of fact both Africans and Europeans in South Africa have on the whole displayed a quite remarkable feeling for law and order and respect for constituted authority.

All over the world however, a stage of development has been reached by civilized countries where practically all human activities are to a greater or lesser degree controlled by the State, irrespective of the nominal form of government. And this feature of modern government will undoubtedly continue to develop until all citizens are completely regimented and experience has correlated and rationalized all its at present contradictory and apparently haphazard aspects.

In the meantime, unfortunately, this mass of regulatory legislation is still largely experimental and arbitrary, and no human being can be expected to know all the commands and prohibitions which are being multiplied by the day. And yet successful prosecutions for breaches constitute criminal convictions.

An even more important factor is the existence in South Africa of a heterogeneous community consisting of elements at various stages of development centuries apart, but geographically and economically intermingled. A considerable portion of the Africans and all the Coloured races have already been Europeanized to such an extent that they must inevitably be forced entirely into our economic and legal system.

But it seems to me that the great mass of Africans must seek their salvation in the development of their own system. It is for that reason that I propose now to refer very briefly to the genesis of Roman-Dutch law and would ask you to bear constantly in mind the parallel between the fate of the native law in the Netherlands and in South Africa.

Primitive peoples have never in the past had and, in my view, cannot today have their legal systems supplanted by a ready made system of a far advanced foreign nation. Material and cultural advancement may be tremendously accelerated by contact between two such peoples and by this means the ground may rapidly be prepared for the development of the legal system. But even then any radical change in what is so completely part of the essential character of a nation as its legal system, can be effective and lasting only if it can be grafted on to and derive its vigour from the indigenous national system.

Up to about the thirteenth century the basis of Dutch law was the local customs of the peoples living in the countries afterwards forming the Netherlands. The stage of development of the races concerned was not very advanced and this customary law was comparatively primitive.

The Roman law had long before this developed into a scientific and systematized whole and had been carried far and wide through Europe by force of arms. But there had been no acceptance of the Roman law by the primitive peoples concerned and we have already seen how it practically disappeared from much of Europe. When civilization had sufficiently advanced among the barbarian tribes for them to need a more advanced legal sytem, the Roman law began gradually to extend its influence with the help of the church and the universities through Europe until it had to a very considerable extent interpenetrated and overgrown the indigenous Germanic laws. But we have the interesting fact that for a long period the Roman and the local customary law existed side by side, and that, just as today in South Africa, the personal law of the individual prevailed in the same courts according to his race.

The Germanic law was local, tribal and mostly customary: the Roman law was written, studied and developed in many universities through Europe and formed what one might well call European law. Latin was the language of these universities, and professors and students went from institution to institution

paucity of the staff. The Chief now held an honourable place in the Transkeian Bunga and in the Native Representative Council. There was also present Mr. Thomas Mofolo, the Author of *Chaka* and other well-known works in Sotho, some of which had been translated into English. On behalf of the Council, Senate and students, he wished the new graduates happy and useful careers.

The Vice-Chancellor then dissolved the congregation and *Nkosi Sikelel' i-Afrika* and " God Save The King " were sung. The Rev. W. W. Shilling pronounced the Benediction.

FORT HARE GRADUATION CEREMONY

7th April, 1945

Fort Hare, C.P.,
South Africa.

The Lovedale Press.

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Graduation Ceremony

ON Saturday 7th April 1945, the South African Native College, Fort Hare, held its twentieth Annual Graduation Ceremony.

In the absence of the Vice-Chancellor, Dr. A. Kerr, M.A., LL.D. Principal of the College presided and conferred the degrees. The proceedings opened with the reading of Scripture by the Rev. W. W. Shilling, B.Sc. after which the Venerable Archdeacon Hanley, M.A. offered prayer and the congregation chanted the Lord's Prayer.

Professor H. J. Rousseau, D.Litt. presented the graduands in Arts and Economics and Professor C. P. Dent, M.Sc. those in Science, as follows :—

1. In Praesentia.

Master of Arts (African Studies)
External :
Kgware, William Moshobane, B.A.

Master of Science (Department of Zoology)
Internal :
Choonoo, Dennis, B.Sc.

Bachelor of Arts.
Internal :
Bergins, William James
Bhoolasingh, Devamonie (Distinction in English)
Govin, Naarin Peter
Jeram, Rama
Jonathan, Dorothy Georgina (Distinction in English)
Langa, Mary Junia Todd
Lecordier, John Don (Distinction in English)
Maharaj, Norma Therese
Mokgokong, Pothinis Carley
Myers, Joseph Julius
Ndamse, Curnick Mvelase Curwens
Pitje, Godfrey Mokgonane
Pokane, Harley Bothata
Ramakatane, Ashton McGomrey
Rughubar, Caroonduth
Sililo, Alexander Thomas
Zantsi, Walter Mcweli Wallie

External :
Baloyi, Samuel Jonas
King, James Andrew

Matshego, Levi Dichabe
Mgijima, Ezekiel Mangelengele
Michaels, Marcus Paul
Molapo, Charles Manama
Nkomo, William Frederick, B.Sc.
Shange, Othniel
Thakalekoala, Everritt Aaron
Tlakula, Etienne Abner

Bachelor of Science.

Internal :

Behari, Dhawsuran Awath
Denalane, John Wolseley Mokhosi
Kabetu, Thomas Jonathan
Keshupilwe, Zachariah Pulafela John
Kigundu, Paul
Maliza, Matthews Mzingisi
Masenya, Pauline
Matanzima, George Mzimvubu Mhlobo
Matsie, Wesley Samuel Selebalo
Mji, Diliz'intaba John (Distinction in Zoology)
Mokhehle, Clement Ntsu Cicero
Mtshali, Birdsey Carlisle Martindale
Ntshona, Victor Kunjulwe Jongintaba
Nyembezi, Bertram Patric Temba
Obaray, Abdullah
Peteni, John Morrow Nkomonde
Reddy, Shunmugam (Distinction in Chemistry and Physics)
Sali, Epafulas George
Singh, Pahalad Ramnihora
Tlale, Zaccheus Manyakalle
Yeni, Ira Muntu Pendlebury

Bachelor of Economics (Social Science)

External :

Moerane, Manasseh Tebatso, B.A.

II. In Absentia.

Bachelor of Arts.

Internal :

Bandla, Phillip Mzimkulu Lenox
Khama, Seretse Sekgoma
Ludidi, Gobinamba Gogoyi
Mhlanga, Gideon Daniel
Setsubi, Thabo Emmanuel
Thembekwayo, Simon Mgiliji

External :

Mbete, Woodroffe Wolfaardt Theophilus
Jacobs, Samuel Frederick

Bachelor of Science.
Internal :

Mopahi, Evelly Selai
Nursoo, Cyril Validum

When the Principal had conferred the degrees he called upon Professor Haworth, M.A., B.Litt., Ph.D., Professor of English in Rhodes University College, who addressed the congregation as follows :—

Mr. Vice-Chancellor,

To-day I share the happiness of many fortunate members of this distinguished company which, thanks to your kind invitation, I now have the honour to address. Since my arrival in South Africa I have long cherished the hope that one day I might be privileged to attend this interesting and most impressive Ceremony, the fame of which has spread far beyond the confines of the Eastern Province of the Cape. Indeed, I am credibly informed that a certain very charming Irish lady was so enthusiastic about it that in describing it to a less favoured friend she expressed herself thus :

" Faith, my dear, if you could only have been present, you'd have been sorry to have missed it. " (laughter)

In 1933 I had the pleasure of visiting your Fort Hare Branch of the English Association and was delighted to discover that so many of your students possess a rare appreciation of imaginative and creative poetry. I regard it as a matter of capital importance for all our students, whether men and women of letters or of science, to read and study imaginative poetry. No less a person than the great scientist Charles Darwin declared in his *Autobiography* that, if he had had to lead his life again, he would have made a rule to read some poetry and listen to some music at least once every week. " Perhaps," he added, " the parts of my brain now atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature."

In time the practised reader learns to distinguish between good poetry and bad, a distinction which of course is very necessary. Alfred Austin, for example, who succeeded Alfred, Lord Tennyson, as Queen Victoria's Poet Laureate, was I regret to say, an extremely bad poet. Somebody once asked him at a social gathering whether he could say that he made a living by his poetry. Alfred Austin replied that, at any rate, he made enough to keep the wolf from the door ; whereupon one of his critics acidly inquired :

" And do you read your poetry to the wolf ? "

Desiring to talk to you to-day about certain characters taken from imaginative poetry, I have been at some pains to select three examples about whose merits there can be no possible doubt, for their authors are among the most distinguished who have ever contributed to the treasury of English Literature. My first character gave his name and to the title poetic drama of *Dr. Faustus* by Christopher Marlowe, the second example is Matthew Arnold's *Scholar Gipsy*, and the last is Prospero hero of *The Tempest* by William Shakespeare. The first two characters, Faustus and the Scholar Gipsy, were both of them University men, while the third was a consummate philosopher who, by dint of diligent study and research, acquired a giant's power and used it like a god.

The tragedy of Marlowe's *Faustus* is now recognised as one of the world's most significant stories, for, more than two centuries later, the German poet Goethe spent sixty years of a long life revising and elaborating it, thus fashioning what, beyond all doubt, was the greatest poem of the nineteenth century.

In the hands of Christopher Marlowe, the tragical history of Dr. Faustus became a cautionary tale about a University student who prized his degrees and his beautiful robes chiefly because he imagined these things would impress the world with a becoming sense of his personal distinction and importance. Knowledge was valuable in his eyes only as a means of gratifying worldly ambition.

The play unfolds to reveal Faustus in his study, poring languidly over prescribed books in the faculties of Arts, Medicine, Law and Divinity. These for a variety of reasons he casts aside, and turns with zest to volumes of forbidden lore, black magic or "necromancy," as men called it :

> These metaphysics of magicians
> And necromantic books are heavenly.
> Lines, circles, scenes, letters and characters :
> Ay, these are those that Faustus most desires.
> O, what a world of profit and delight,
> Of power, of honour and omnipotence
> Is promised to the studious artizan.
> All things that move between the quiet poles
> Shall be at my command . . . . . .

Tempted and instructed by evil companions, Faustus soon becomes sufficiently expert in the black arts to hold communion with Mephistophilis, Lucifer's messenger, in whose presence he is induced to sign a fateful contract. This empowers Lucifer and his minister, after the lapse of twenty-four years "to fetch and carry the said John Faustus body and soul flesh and blood into their habitation wheresoever." In return, during this period, Faustus may indulge his magical prowess to his heart's content, by vainly attempting to satisfy an insatiable lust for power.

Thus Marlowe by means of a powerful imagination and within the limited scope of the Elizabethan stage sought to work out for the edification of his public a grim commentary on the familiar text :

What shall it profit a man if he gain the whole world and lose his soul?

The first question Faustus puts to Mephistophilis after signing the bond, proves that his newly-acquired magic has by no means enlightened him as to the nature of true knowledge. He thinks of Knowledge crudely as information, and thus resembles those naive students who think it is something to be written down and taken away in notebooks, to be stored until it is wanted.

But true knowledge, passing from the brain, courses through the blood to reach the heart, thus creating right thought and right feeling. True knowledge implies vision which, in the fulness of time, will bear fruit in right action.

All the middle part of the drama aims to show what it means to gain the whole world, but this part is less impressive, save for a passing glimpse of the fair Helen of Troy, who was the cause of the calamitous ten years war between the Greeks and the Trojans. Helen's baneful influence on Greek history holds no terrors for Faustus, who, like Paris, is spell-bound by her physical beauty :

> Was this the face that launched a thousand ships,
> And burnt the topless towers of Ilium ? . . .
> O, thou art fairer than the evening air,
> Clad in the beauty of a thousand stars.

The most moving and memorable situation in the whole drama is the final scene disclosing Faustus in his study for the last time, on the night the bond falls due, when the ill-fated scholar has but one more hour to live. In despair, he flings open the casement-window and beholds the wonder and beauty of the stars and bitterly rues his greed and paltry ambition. He implores the heavenly bodies to stay in their courses :

> Stand still, you ever-moving spheres of heaven,
> That time may cease, and midnight never come.
> Fair nature's eye, rise, rise again, and make
> Perpetual day.

Inevitably, irresistibly, Metphistophilis claims his victim, and we are left to mourn the waste and pity of it all. What a dreadful loss is this betrayal by Faustus of the cause of true learning and good citizenship :

> Cut is the branch that might have grown full straight,
> And burned is Apollo's laurel bough,
> That sometime grew within this learned man.

Another university student whose exceptional career was deemed worthy of the scrutiny of the Victorian reading-public provided the theme of one of Oxford's best-known poems, *The Scholar-Gipsy*.

The story of this extraordinary young man was first recounted as a piece of exciting college news in the middle of the seventeenth century. Forced by poverty to give up his academic studies, the well-mannered ex-student managed to get himself admitted into the society of the gipsies. Leaving his college and his *alma mater*, he joined a band of those mysterious nomads who haunted the woods and heaths surrounding the beautiful, many-towered city. The gipsies initiated him into their jealously-guarded secrets touching the power of the human imagination. From Arnold's haunting poem it would appear that the eager novice learned eventually to live in perfect harmony with nature, enjoying her beauty, and absorbing her powers to such good purpose that he possessed himself of the secret of eternal youth, and never wished to die.

Developing this theme, the poet drew a disturbing contrast between the tranquil happiness of his scholar-gipsy and the restless, distracted existence of the urbanised population of Victorian England :

> For early didst thou leave the world, with powers
> Fresh, undiverted to the world without.
> Firm to their mark, not spent on other things :
> Free from the sick fatigue, the languid doubt,
> Which much to have tried, in much been baffled, brings.
>
> O life unlike to ours.
> Who fluctuate idly without term or scope,
> Of whom each strives, nor knows for what he strives,
> And each half lives a hundred different lives !
> Who wait like thee, but not, like thee, in hope.

Arnold bids his immortal scholar content himself with the detached life of a recluse lest he become contaminated by the ills of industrial civilisation :

> But fly our paths, our feverish contact fly !
> For strong the infection of our mental strife,
> Which, though it gives no bliss, yet spoils for rest !
> And we should win thee from thine own fair life,
> Like us distracted, and like us unblest.

For my part, I would be the last teacher to counsel my pupils to emulate the self-sufficiency of Matthew Arnold's hero, and am rather moved to wonder that a poet whose works abound in passages reminiscent of Milton at his best should overlook that great writer's emphatic denunciation in his *Areopagitica* of ascetic " escapism." There John Milton penned his unanswerable condemnation of scholastic self-sufficiency and self-indulgence :

> " I cannot praise a fugitive and cloistered Virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that Immortal Garland is to be run for, not without dust and heat."

My last example of a devoted student is the one so lovingly depicted in *The Tempest* which is usually interpreted to represent our master-poet's farewell to the stage.

It appears that in his youth, Prospero, the hero, had scorned delights and lived laborious days. "Neglecting worldly ends," in Shakespeare' phrase, he was "all dedicated to closeness and the bettering of his mind."

The day Shakespeare chooses to reveal him to the audience is the most critical one of his career. At last, after twelve years, he has attained self-mastery and command over the forces of nature. Accompanied by his beautiful infant daughter, he had first landed on the mysterious island where the scene is laid, as a refugee from a treacherous band of conspirators in Milan, headed by his own brother.

By virtue of the magic acquired from his books, he had subsequently released many good spirits held in subjection by the foul witch Sycorax, the chief of these being his trusty Ariel.

On this momentous day, having by his most potent art conjured up a storm, he causes his enemies to be shipwrecked and cast upon the shores of his island, and now he holds them as in the hollow of his hand. As the drama develops, we witness his god-like power being directed towards noble and unselfish ends. He pardons his enemies, provides for the happiness of his daughter and her lover, and in the end abandons the seclusion of his island to return to civilisation in Milan, his native city.

These three contrasting types of students call to mind a tale I once heard about three workmen employed some twenty years ago in the great English seaport of Liverpool on a long-term building scheme which even to-day has not yet reached completion.

A visitor to the city accosted one of a group of three workmen and politely asked him what he was doing. "Working for eight bob a day," was the reply. A second man was intently regarding a delicate pattern he was cutting in a block of freestone, and replying to the same question, he said: "I'm just chiselling this 'ere lump of stone." When the stranger put the question to the third workman, he received a reply that combined information and vision. The third man said: "I'm helping to build a Cathedral."

This vast continent of ours with its manifold problems, social, economic and industrial, calls to each one of you graduands, with your newly-garnered knowledge and your growing understanding of its needs, to apply the knowledge and the understanding which God has given to you to the service of your less fortunate and less gifted fellow men. Already your predecessors have achieved much in the past eventful years.

Over sixty years ago, there came to this part of the Cape, then known as British Kaffraria, the distinguished English novelist, Anthony

Trollope, who was making an intensive tour of South Africa. One of the chief sources of his information about the sub-continent was a *Compendium of South African History and Geography*, in two volumes, by George M. Theal, " printed and very well printed by Native printers at Lovedale." Trollope tells us that he stayed for two days in the town of Alice with the hospitable doctor, and was invited out for a day's hunting. By hunting, his host really meant shooting, and not having fired a gun for forty years, Trollope begged in vain to be excused. " During the whole day," he wrote, " nothing appeared before my eyes at which I was even able to aim my gun."

Could Trollope revisit this neighbourhood at the present time, how he would marvel at the immense changes that have taken place since those days ! There is keen hunting in these days at Fort Hare but, instead of the unfortunate birds and hares and monkeys mentioned by Trollope, the quarry is human sloth and ignorance and superstition. Viewing your fine college buildings, your library and hostels, the laboratories and the hospital, he would doubtless be led to inquire by what miracle all these have arisen to minister to the needs of our Native population.

The great novelist himself partly supplied the answer in the maxim to be found in his best novel, *The Last Chronicle of Barset ;* a saying of old Giles Hogget to the Rev. Mr. Crawley and a motto which, by way of conclusion, I wish to recall for the benefit of my audience this morning :

" There ain't nout a man can't bear if he'll only be dogged. It's dogged as does it. It ain't thinking about it."

And now I want to offer my warmest congratulations to each one of this year's Graduands as well as to those who have received University or College Diplomas. May they long continue to reflect credit and distinction upon the name and fame of Fort Hare Native College, and may all of us never forget that " It's dogged as does it."

Professor Z. K. Matthews, M.A., LL.B. intimated apologies from the Chairman and several members of Council and expressed the gratitude of the College to Professor Haworth for his address. He said : Mr. Vice-Chancellor, on behalf of the College and of the graduates who have been capped this morning, I should like to say how grateful we are to Prof. Haworth for the inspiring address he has just delivered.

By his performance of this service he has increased by a perceptible amount the considerable debt we already owe to members of the Staff of Rhodes University College in connection with our Graduation Ceremonies, to say nothing of what we owe to them in other directions.

Twenty-one years ago when we had our first graduation ceremony it was a member of the Staff of Rhodes University College—Professor Dingemans—who delivered the first Graduation oration at Fort Hare. In those early days a graduation ceremony at Fort Hare was very largely

an act of faith. Since that time other members of the Staff of Rhodes have participated with us in this act of faith, including your distinguished predecessor, Professor Kidd. Today when we are coming of age, as it were, when Fort Hare as a non-European University College is no longer merely a tantalising mirage but a well established fount of knowledge and wisdom within the reach of many, it is entirely fitting that a member of the staff of Rhodes University College should participate with us in what is now an act of thanksgiving as well as one of faith.

I want to assure you, Sir, that these acts of kindness and of love are not unremembered by us ; on the contrary they serve to strengthen the bonds of friendship and mutual respect between people whose forefathers met under very different circumstances in this valley over a century ago. Those forefathers would, I am sure, be glad to know that their descendants had largely abandoned the road of hostility and strife for the high road of mutual tolerance and co-operation in pursuit of their common welfare. May the number of those among our people who follow that road increase !

In your address you have directed the attention of these young men and women, many of whom are on the threshold of their careers, to that imaginative poetry which exists not alone for our delight but also for our inspiration and instruction, and have quite rightly warned them about the dangers and temptations that beset the Intellectual, and the responsibilities that are concomitant with the privilege of learning.

Our experience at Fort Hare has taught us that the non-European student has the same virtues and vices as students of other races. Among them also may be found some who give one the impression that they might be prepared to bargain their souls, not indeed for anything so ambitious as the whole world, but for a mere cap and gown of the University of South Africa, or of much less reputable seats of learning. Some there are who having had but a sip at the fount of knowledge live, as it were, in the clouds for fear of contamination by ordinary mortals and by the commonplace things of life. But I am glad to say that there are those —and their number is by no means insignificant— who can walk with kings in the fellowship of learning and yet have not lost the common touch. As a College we have never failed to put before our graduates the ideal of service to their fellowmen, and we can say with confidence that their response has not been disappointing. Up and down the country our graduates, both men and women, are rendering signal service to their people and their country. Our difficulty has never been in the direction of persuading our graduates to serve their community and their nation with their talents, but rather in persuading South African society to increase the avenues in which South Africa can be served by non-European men and women with a University training. But in spite of the limited avenues of employment open to our graduates we have no unemployed among them, and it requires no special powers of prevision for one to predict that it will

be many years before we are able to turn out a sufficient number of graduates to cope with the many jobs that are waiting to be done among the non-Europeans of this country. The harvest truly is great, the reapers far too few."

In conclusion, may I say again how much we have appreciated the honour you have done us by coming and the words of wisdom you have addressed to our graduates in whose lives in the years to come your inspiring message will, I feel sure, bear much fruit.

The Principal then intimated that the Council had obtained the consent of the Minister of Education to the following promotions of members of staff, and in the name of the college and its well-wishers congratulated the professors, lecturers and demonstrators concerned.

To be professor :

Philosophy and Psychology	: Dr. O. C. Jensen, M.A., Ph.D.
Physics and Mathematics	: Mr. J. T. Davidson, M.Sc.
Botany	: Mr. M. H. Giffen, M.A., M.Sc.
Education	: Dr. H. J. Rousseau, M.A., B.Ed., D.Litt.
Bantu Studies	: Mr. Z. K. Matthews, M.A., LL.B.
History	: Mr. H. J. Chapman, B.A.
Zoology	: Dr. A. J. D. Meiring, M.Sc., Ph.D.

To be lecturer :

Sotho-Tswana	: Mr. G. L. Letele, M.A.

To be assistant lecturers :

Zoology	: Miss J. Walker, M.Sc.
Botany	: Miss H. Rayment, M.Sc.

He congratulated the graduates, especially those former students who had come back to receive second degrees, and wished all godspeed in their careers.

The Principal then dissolved the congregation and *Nkosi-Sikelel' i-Afrika* and God Save the King were sung. The Rev. M. Carrick, B.D. pronounced the benediction.

The Lovedale Press.

FORT HARE GRADUATION CEREMONY

6th May, 1946

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Graduation Ceremony

ON Monday, 6th May 1946, the South African Native College, Fort Hare, held its twenty-first Annual Graduation Ceremony.

The Vice-Chancellor of the University of South Africa, Mr. H. H. G. Kreft, B.A., presided and conferred the degrees. The proceedings opened with the reading of Scripture by the Rev. M. Carrick, B.D., after which the Rev. W. W. Shilling, B.Sc. offered prayer and the congregation chanted the Lord's Prayer.

Prof. H. J. Rousseau, D.Litt., presented the graduands in Arts and Prof. C. P. Dent, M.Sc., those in Science, as follows :—

A. Degree of Master of Arts (Philosophy)

In Absentia.

External :

Lembede, Anton Muziwakhe, B.A.
(Thesis : The Conception of God as expounded by, or as it emerges from the writings of Great Philosophers—from Descartes to the Present Day.")

B. Degree of Bachelor of Arts.

In Praesentia.

(*i*) *Internal :*

Canca, Richard Sydney
Dontsa, Wilfred Emmerson Nyathi
Evans, Robert Samuel
Gaboo, George Ridley
Jijana, Tennyson Temba
Kobe, Derek (distinction in English)
Makubalo, Lawrence
Maqubela, Gladys Nombuyiselo
Masilela, Albert Magija
Matlare, Isaac James George
Matlow, Paul Gilbert
Mbalo, Thrysis Mabandla
Mesatywa, Ndyebo Nkwenkwe Clifford
Ngema, Khanda Leonard
Nibe, Marie Pearl
Njonjo, Charles Henry
Nombe, Euphemia Nombulelo
Nongauza, Mary Christina
Nqabeni, Tryphena Mntukazi
Ntsihlele, Evelyn Mamohau

Nyati, Themba William (distinction in English)
Oliphant, Wilfred Douglas Korah
Qaba, Sydney Mvuyo
Rama, Jamnadas
Skolo, Sipo
Thwaku, Houghton Grey Gungubele Keke
(distinction in Xhosa)
Tikili, Eric
Xaba, William Shaw

In Absentia.
Motsepe, Cuthbert Alban Ramsey

(ii) External: In Praesentia
Dandala, Jackson Jacques Mfana (distinction in Xhosa)
Kgadiete, Vincent Herman
Majozi, James Herbert
Mesatywa, Maxwell Maclanga (distinction in Xhosa)
Michaels, Carl
Ndamase, Merriman Maleleni
Nduna, Wilfred Noel
Nomvete, Makepeace John
Pieterse, Sarel Joseph Kenneth
Sihlali, Leo.

In Absentia.
Calvert, John Edward
Luthuli, Biechard S'monqo
Wong On, Aubrey

C. Degree of Bachelor of Arts in Social Science.
In Praesentia.
Budaza, Gilbert Simo

D. Degree of Bachelor of Science.
In Praesentia.
Internal:
Kotsokoane, Joseph Riffat Larry
Lowe, Donald Stephen John
Mashologu, Livingstone Mabelonke
Mzimba, Zantsi Kwegyir
Naidoo, Girlie Chilkah
Naidoo, Thelma Thevagee
Putsoa, Abner Khanyapa
Rangiah, Mahimasthothram
Siyaya, Harris Keke Lizo Shanks
Sundrum, Esther Faith
Williams, Mary Myrtle

In Absentia.
Msikinya, Mbulelo James Neil

E. Degree of Bachelor of Science in Hygiene.
In Praesentia.
Internal :
Ismail, Mahomed Hoosen Hajee
Masuku, Wilfred
Mbekeni, Wonga Kheyizana

In Absentia.
Cindi, Donald Oliver
Sishuba, Donald Charles Thami
Lokwe, Michael Pringle (posthumously).

The degrees having been conferred Prof. Dent invited the Vice-Chancellor to present the Diploma of the Degree of B.Sc. in Hygiene to the brother of Michael Pringle Lokwe of Qumbu, Transkei, the latter having died since the results of the examination were published. Prof. Dent said that Michael Lokwe had been an industrious and able student of excellent character throughout his course, that he had been nominated to a Medical Scholarship tenable at Witwatersrand University, and that it was a great grief to all his fellow students and teachers that such a promising career had been prematurely closed. The congregation standing, the Vice-Chancellor expressed the sympathy of all present with the relatives of the student and presented his degree diploma to his brother.

The Vice-Chancellor then addressed the congregation as follows :—

Ladies and Gentlemen,

This day marks another step forward in the progress of our country as a whole, and of the African section of its people in particular. In referring to the African section only I am not unmindful of the fact that quite a number of Indian and Coloured students were also presented to me. If for the sake of brevity I refer to the majority group, I hope the Indian and Coloured students will realise that they are in every instance specially included. (applause) To those who have received degrees and diplomas here today, I extend my sincere congratulations. You will go out to be leaders among your people. After the training you have received here, I have no doubt that you will be wise leaders,—leaders who will be able to distinguish between what is good and what is harmful for those who follow you,—leaders who will not waver in times of stress.

In spite of the increase in the number of African students at our Universities and University Colleges, the number of those entering the professions is still quite inadequate to meet the demand for enlightened leaders. This demand is growing rapidly. The Africans are in great need of Doctors and Nurses, Ministers of Religion and Lawyers, Professors and Teachers,

and many other trained men and women to help and guide them. In the absence of educated and devoted leaders, the field is too often left open to those who have no more to commend them than their own enthusiasm for a cause which they only partially understand and of which they do not foresee the end. In congratulating the Fort Hare College on the progress it has made during the past years, I wish to express the hope that it will continue to grow steadily as a centre of sound learning. The need of the African people is so great that I feel assured that this College will in no way regard it as undue competition if other Colleges of a similar nature are in the near future established in other parts of South Africa.

Ten days ago I had my first journey by air since the outbreak of the second world war. Owing to weather conditions we had to fly very high. From that altitude I could see a great expanse of country below me, and it struck me how much good, and at the same time how much harm, man had done in the course of years. Alongside of modern improvements: towns neatly laid out with every modern convenience, large irrigation schemes, railways, harbours, wireless stations, well-tilled lands and flourishing afforestation schemes, I saw miles and miles of country that had been ruined by shortsighted and improper use. I was reminded of the writer who said that man was the wisest, and yet at times the most ill-behaved and foolish of all living things. Another writer points out that men may conquer men and harness the elements for their service but they can never conquer the soil. They must *serve* the soil. Civilisations have come and gone and proud peoples have disappeared because they have not realised that nature has set certain terms on which man must live with her. If these are abused, she ends their reign on earth.

We need wise leaders who, as it were from a great height, oversee the whole field of human activities and who plan to guide their people to a better and a happier estate. There is so much constructive work to be done in this country of ours that I am convinced that its best interests can never be served by promoting conflict and engendering antipathy. There is no place in this country for individuals who think that they can only serve it by breaking down and destroying what others have built. I have no doubt that earnest endeavour by each in his own sphere, and harmonious co-operation with others, is the best way of serving this country and of securing the highest good for all who live in it.

I referred to the fact that the Africans were not yet finding leaders in adequate numbers among their own people. I mentioned Ministers of Religion and Lawyers, Doctors and Nurses, Professors and Teachers. At present the teaching profession is the only one in which the African people are to a certain extent

served adequately by their own people. This profession is growing rapidly, both in numbers and in efficiency. As a former teacher and as one who is still very attached to and proud of his profession, I wish to urge the teachers to build wisely. As a profession of Africans, the teachers are the first in the field. Others will look to them as an example of what should be and can be achieved for such a profession. For that reason I wish to invite you to examine with me this morning the progress it has made and to consider some of the pitfalls that will have to be avoided.

The African teachers occupy a very honoured and respected place amongst their people to-day. They are looked up to as men of standing, as leaders and advisers of the community they serve. This is of the greatest value for the success of the work on which they are engaged and it is essential that the teachers should be circumspect in what they do so that they may always retain this position of honour and trust. Unworthy actions, by individuals and groups, that are beneath the dignity of professional men and women, should not be resorted to. There are proper and dignified ways in which they can lend force to their views and wishes.

The high standing of the African teacher is one of the reasons for the large number of students that seek admission to the teaching profession to-day. Lack of opportunity in other professions is another important reason. By careful selection of recruits from the large number that offer themselves and by thorough training it should be possible to build up a body of teachers that meets all the requirements of our schools ; and when these things come about, there can be one result only : sounder education resulting in more rapid progress in the advancement of the African people.

In order to build up a profession worthy of the name there must be amongst its members a strong realisation of the service which it is to render to its people. A profession is not organised to strive for the material and social advancement of its members. Even when such matters claim their urgent attention, they still remain subsidiary to considerations of the service for which that profession has assumed responsibility. The teaching profession sees around it the upstretched hands of thousands of children asking to be uplifted and to be led forward. Do not give them stones instead of bread. Give them something more and something better than what they had before but do not take from them the good things that they have had. All the learning in the world will not compensate them for the loss of such early virtues as happiness, contentment, thrift and industry. Be imbued with a clear sense of what those children are asking you to give them,

and do not disappoint them. A task clearly conceived and successfully achieved is the secret of a successful and a contented life.

There are influences at work in the country to-day that recognise the very prominent place that the teachers hold amongst their people, and that try to use the teachers for their own ends. A profession worthy of the name will not allow itself to be misled and used by others for their own ends. Its members will guard against permitting their aims, their discussions with their fellow-members and their debates at their conferences to be dominated by views that are foreign to the sound principles of their profession. If it is the desire of the teachers to build the future of the people they serve on all that is sound and precious in their traditions, and at the same time to build in a way which recognises the reasonable claims of others, they will find that there is no lack of helpers and supporters who are not only willing but anxious to assist them in every conceivable way.

A profession that is anxious to be worthy of the great responsibility that rests on its shoulders, should constantly strive to improve its qualifications and keep abreast of the latest developments. A degree or a diploma is not like the final fullstop in a book. It is proof that the holder has learnt to study and grapple with problems. Unless professional men and women remain students after they have completed their course of training at their school or college, they soon slide back and lose much of the valuable ground they have gained. It is true that higher education and the purchase of books are still so expensive that Native students find it difficult to finance them. This is a point that is being realised in an increasing degree by those in authority and I feel sure that ere long more and better facilities will be made available to assist deserving students.

Let me conclude with a final word of advice: When you seek advancement or promotion do not claim preference on the score of colour, creed, tribal connection or family relationship. Seek appointment to higher posts on the score of one thing only, i.e. merit, ability and success. If you can prove that apart from your colour or religion, your friends or relations, you are the best man to serve your people in a certain post, no one will in the long run be able to deny you that appointment. Qualify yourself for responsible posts first by careful study, then by diligent application to your duties, and finally by wise leadership and your future as an individual and the future of the people you are going to serve and lead is fully assured.

Dr. Kerr, Principal of the College, read apologies for absence from the Chairman of Council and others friends. In thanking the Vice-Chancellor for his address he referred to his remarks

about the possible establishment of other Colleges of like nature in the Union and recalled that it was now forty years since pioneers in that valley had projected the College scheme. It was thirty years since work had begun. Apart from students who had matriculated at Fort Hare upwards of 350 students had received degrees of the University. In the current year more than 320 were enrolled. Although these and all former matriculated students had in fact been "internal" students and indeed almost entirely "resident," technically they had been "external" students of the University. The University had been considerate in progressively adapting its regulations for external students, to the special case of Fort Hare, but with a rapidly growing roll of undergraduates and an annual output of over fifty graduates, the Council and Senate of the College believed that the time had come to remove certain anomalies and disabilities inseparable from External status. The Council of the University had therefore been invited to consider the relation of the College to the University, and when it should have had an opportunity of doing so, it was probable that an application would be made to the Governor-General through the Minister for Education for a change in the status of the College.

The ultimate objective no doubt would be a separate charter conferring the status of an independent university, but in the immediate future it might be prudent for Fort Hare to pass through the stage of being a Constituent College of a Federal University.

Whatever the future organization of University education in South Africa, the non-European people must see to it that the standards that had been achieved were maintained and improved upon.

In congratulating the graduates Dr. Kerr pointed out that the first six Bachelors of Science (Hygiene) in South Africa had received their degrees that morning.

The congregation sang *Nkosi Sikelel' i-Afrika* and God Save the King. The benediction was pronounced by the Venerable Archdeacon Hanley, M.A., and the Vice-Chancellor dissolved the congregation.