



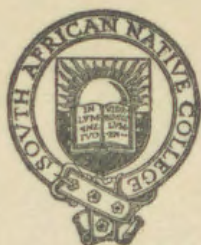
GRADUATION CEREMONY

TUESDAY, 18TH JUNE,
1935.

*Fort Hare,
Alice, Cape Province,
South Africa.*



University of Fort Hare
Together in Excellence



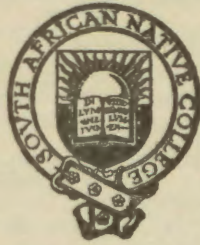
GRADUATION CEREMONY

TUESDAY, 18TH JUNE,
1935.

*Fort Hare,
Alice, Cape Province,
South Africa.*



University of Fort Hare
Together in Excellence



South African Native College

FORT HARE, ALICE
SOUTH AFRICA.

GRADUATION CEREMONY,

Tuesday, 18th June, 1935.

THE tenth graduation at Fort Hare was held in the Assembly Hall of the College at 11.30 a.m. on Tuesday, 18th June. Professor M. C. Botha, M.A., Secretary for Education in the Union of South Africa and Vice-Chancellor of South Africa constituted the meeting a congregation of the University. The scripture was read by the Rt. Rev. Bishop Ferguson-Davie, D.D., Warden of Beda Hall. The Rev. John Lennox, M.A., O.B.E., Warden of Iona House offered prayer, at the conclusion of which the Lord's Prayer in Xhosa was sung by the congregation.

The following graduands were presented to the Vice-Chancellor by Mr. D. D. T. Jabavu, B.A., Secretary of the College Senatus.

Bachelor of Arts Degree :

Ebenezer Gamaliel Gana Jijana :

Major Subjects : Psychology & Social Anthropology.
Subsidiary Subjects : English ; Ethics ; Native Law ; Xhosa ;
Physics ; Zoology.



Archibald Campbell Jordan :

Major Subjects: English & Ethics.
Subsidiary Subjects: Latin; History; Psychology; Xhosa;
Zoology.

Harry Mjamba : (In absentia)

Major Subjects: Psychology & Ethics.
Subsidiary Subjects: English; Latin; Logic; Xhosa;
Mathematics; Chemistry.

Fraser Moerane : (In absentia)

Major Subjects: Ethics & Social Anthropology.
Subsidiary Subjects: English; Psychology; Sotho; Chemis-
try; Physics.

Manasseh Tebatsa Moerane :

Major Subjects: Psychology & Ethics.
Subsidiary Subjects: English; Latin; Sotho; Physics;
Chemistry.

Solomon Sepinare Rajuli :

Major Subjects: Psychology & Ethics.
Subsidiary Subjects: English; Latin; Sotho; History;
Mathematics; Chemistry.

Benedict Wallet Vilakazi : (External Student)

Major Subjects: Zulu (Class I); Social Anthropology.
Subsidiary Subjects: English; Latin; Psychology; Ethics;
Ethnic History of Africa; Biology.

Harvey Ntloko Yako :

Major Subjects: Psychology & Ethics.
Subsidiary Subjects: English; History; Social Anthro-
pology; Xhosa; Zoology; Botany.

Drummond Dongo Zwakala :

Major Subjects: English & Ethics.
Subsidiary Subjects: Latin; Logic; Psychology; Xhosa;
Chemistry; Botany.

Bachelor of Commerce Degree.

Matthew Thaddeus Thelejane : (In absentia)

First Year: Accounting; Economic History; Mathe-
matics A; English; History.

Second Year: Commerce; Accounting; Economics; Merc-
cantile Law; Auditing.

Third Year: Commerce; Economics; Mercantile Law;
Economic Geography; Economics (spe-
cial subject).

After conferring the degrees the Vice-Chancellor said :
Ladies and Gentlemen,

It affords me very great pleasure to be present at this
Graduation Ceremony and to be able to confer the degrees.
As Vice-Chancellor of the University of South Africa, for
whose examinations Fort Hare prepares candidates and on
whose Council the University is represented, it is my duty



to acquaint myself also with your needs and your problems. But my Vice-Chancellorship is a temporary anomaly, due to the fact that during my term of office as Vice-Chancellor I was appointed Secretary for Education. In this latter capacity I have to deal with all the university institutions of the Union and therefore also with this non-European College which, if it is the youngest and smallest of the ten, is none the less unique in importance, as being the only institution of its kind in the whole of Southern Africa. I should like to add that, as an educationist and a South African interested in the whole of education and in all my country's affairs, I welcomed this first opportunity of visiting Fort Hare for personal as well as for official reasons. Having said so much, I could conveniently conclude my remarks on this occasion by giving you the assurance that I have come here with an unbiassed mind ; that I have made as accurate observations of your work as have been possible in the limited time at my disposal, and that in so far as my thinking on your problems may lead to conclusions which will require official action, I shall not fail in my attempts to translate theory into practice. So much would suffice for the present, as far as I am concerned, but I have no doubt you expect a little more from me, whether by way of criticism or of encouragement. And although I am not unmindful of the dangers besetting the path of a public servant who undertakes to express his views on Native education, I can hardly let this occasion pass without saying something about it, even if my views should prove not to coincide with those held by the majority of either Europeans or Natives.

Native education is an aspect of what is generally known as the Native problem or the Native question. Hundreds of volumes have been written on Natives in general and on aspects of the so-called Native problem in particular. To some writers the Native has been no more than a museum specimen, interesting because so different from what Europeans are accustomed to. Others there have been, and that the great majority, who have shown an interest in him mainly as a candidate for Heaven ; his soul had to be saved and education meant very little more than teach-



ing him to read the Bible. This is a sound foundation, but not enough, as the missionaries have long realised. Latterly, however, all interest has been focussed on him as a potential citizen of the South African State, competing with other citizens in the economic sphere and influencing the government of the country through his vote. As a result of this interest no fewer than thirty-four Acts of Parliament have been passed since Union to deal with this Native question, and some years ago a Parliamentary election was fought and won over this all-pervading and overpowering problem, as it has been called. I believe it was also a most potent factor in bringing about first coalition and then fusion between the two great political parties. It is not for one to discuss or even remotely touch upon the effect of Native legislation during the past twenty-five years or upon legislation contemplated for the near future. My position as a government official as well as my profound ignorance of politics would in any case save me from such rashness. It is not even quite clear to me what the problem is. According to some it would appear to mean the Native or Black menace, the idea being that White civilization in South Africa is in danger of being exterminated by the presence of the Native within as well as beyond its borders. Others speak of the Native problem in the same breath as of the Poor White problem and then style the two our two great national problems. This way of looking at it would lead one to believe that just as the Poor White problem has to be tackled and solved in the interests of the Poor Whites themselves, as well as of the nation as a whole, so the Native problem has to be solved in the interests of both Europeans and Natives in this country. Unfortunately, however, one cannot help getting the impression sometimes that many Europeans consider their own interests not only of paramount importance, but also necessarily inimical to Native interests and the two sets of interests absolutely irreconcilable. That may or may not be the case, but personally I am optimistic enough to think that there is enough room for both in South Africa without a compelling necessity to do injustice one way or the other.



But to whatever South African school of thought in this respect one may belong, it seems to me to be all to the good that the subject is being so widely discussed at the present time. There may be a large measure of prejudice on the part of many people, but it is impossible to imagine that the leaders of our nation are for the most part actuated by any real feelings of hostility towards the Native when they set about creating the machinery required for a satisfactory solution of what is, rightly or wrongly, looked upon as a very definite national problem. What strikes the impartial spectator, impartial in the party-political sense of the word, more than anything else, is that the cocksureness with which so many ardent defenders of White civilization advance theories and offer solutions is too often in inverse proportion to their knowledge of Natives and Native affairs. There is only one way of attempting a solution of any problem, and that is by a logical arrangement of the facts bearing on the problem, by setting up an hypothesis in accordance with the evidence, and thereafter to *prove* the correctness or fallaciousness of the hypothesis so advanced. Of hypotheses in regard to the Native question we have had more than enough, but the nature of proof seems to be generally rather imperfectly understood; indeed, many self-constituted pundits do not even seem to think it worth while to define their terms before starting off on solutions. What, for instance, is the meaning of a Native? Is it the man who has been born and bred in the town and is therefore wholly detribalised, or the man who divides his year between the Reserve and the Compound and is therefore semi-detribalised, or the man who has had little or no contact with European civilization and is sometimes called the raw Native? To me they appear to be three distinct types requiring differential treatment. If segregation is an acceptable policy, which of these three types has to be segregated, and where? If the Native is to develop along his own lines—socially, culturally, politically, ethically, etc., to what extent will this development be allowed to be influenced by European civilization; and if not at all, how are these population groups to be separated



in hermetically sealed compartments after they have been Christianised by the churches and largely westernised by the needs of the labour market? Or are these processes automatically to stop?

What is my purpose in asking these few out of many possible questions? If you should expect me to answer them for you, I must disillusion you at once. I am not even thinking of directly or indirectly influencing replies to them. What is of the utmost importance, however, is that we get rid of all this vague and unscientific talk about the Native question and face the facts. Ignorance and prejudice can never serve as a foundation upon which to build a peaceful and permanent settlement of colour and racial problems in South Africa, and I have no hesitation in saying that there has been far too much of it in the discussions of both Whites and Blacks. As long as there exists a superiority complex on the part of Europeans when dealing with what Natives consider to be their rights and a tendency to wave Native claims aside as impertinent and not deserving of consideration, and as long as Native leaders of whatever colour are imbued with mistaken ideas of liberty, equality and fraternity and close their eyes to reality, so long will it remain impossible to create an atmosphere of reason and understanding and will there be talk of an inevitable conflict on both sides. On one cardinal point, I think, we here are all agreed: neither repression nor assimilation will, in the long run, be acceptable as practical politics to either Natives or Europeans. Economically, as it seems to me, our interests are the same, in the sense that it is impossible for the one section permanently to prosper at the cost of the other. Socially and culturally, however, we are different, and those who maintain that the difference consists only in the colour of the skin, are true friends of neither Whites nor Blacks. It is not a question of equality or inequality, of superiority or inferiority, of liberty or slavery, but of social segregation dictated by differences over which we have no control. Enlightened Native and European opinion recognises and respects these differences. The more we succeed in educating the masses, the more they



will develop that self-respect and racial pride which must be considered essential to real progress. There is nothing inherently wrong with the two-stream idea whether applied to Christians or Jews, English or Afrikaans, White or Black, provided we treat one another's peculiar characteristics with the necessary tolerance and respect and do unto others as we would have them do unto us. National consciousness, so long as it does not become narrow, intolerant and aggressive, is a good thing and should be encouraged also among the Bantu. Whether as nations or as individuals, we all have our own contribution to make to the world's culture, and the greater the diversity of such individual or national contributions, the richer will be the unity of the whole. It was only when Afrikaans-speaking South Africa realised this fundamental truth that it was enabled to produce works of art in its own language which were not only typically South African, but which could also make a universal appeal because of the qualities of truth and sincerity which characterised them. The Bantu as a people will in time be able to give of their best only in proportion as they develop what is best in them.

In this development your College must surely play a very important part. You are the privileged class, the intellectual *élite*, the future leaders of your people. It is good to know that there are so many of you receiving a higher education, and I wish to say at once that I do not agree with those who hold that there are too many young Native men and women in secondary and high schools and in this University College. What is 150 in six million? And if it should be argued that there are not enough posts for people of your standard of education to go round, then opportunities should be created for you. The higher your qualifications as ministers of religion, teachers, clerical assistants, etc., the better you will be able to guide the destinies of your less privileged brothers and sisters. The Missionaries have done a wonderful work amongst you for which you and White South Africa can never be sufficiently grateful, but I feel that in the end the White man should be and will be displaced by the Native when



it comes to the administration of Native affairs. But such leadership entails a great responsibility. It will mean unselfish devotion to your Bantu cause, untiring energy and sacrifice in the task of uplifting intellectually, socially and morally the mass of your people who have had little or no schooling. Every one of you will have to play the part of teacher and social worker, if not of reformer, in the community in which you are to make a living. The results of scientific experiment must be applied in your fields and in your homes, and by bringing the home and the school in closer relation to one another, you should try to gather as many children as possible into your schools and use them as an educative agency among those adults who still live in ignorance for lack of educational opportunities.

As far as the Government is concerned, I think I may say without fear of contradiction that your interests are being considered very sympathetically. Lack of funds during a number of years has been responsible for what practically amounted to putting a full-stop to all development in Native education, until we had almost reached the point of despair. During the last session of Parliament, however, some slight relief was given and another one-tenth of the proceeds of the poll-tax added to the Development Fund, which has meant an additional £60,000 for education. As a result of the Native Economic Commission's recommendations everything is being done to develop the Reserves, to foster sound methods of agriculture and so to improve the economic conditions of the Natives that they may become an asset to South Africa by being lifted out of their present state of poverty and ignorance.

Another very important development which promises great things for the future and which concerns this College directly is the Government's scheme for training medical aids. A properly organised Health Service is an indispensable element in any Native development policy. The details of the scheme are of course known to you. It is considered that it will ultimately involve the Government in a capital expenditure of £100,000 and that the running of it will cost about £70,000 p.a. When these plans come



to full fruition, Fort Hare as a University institution will achieve added dignity and importance. Your enrolment will go up considerably and there will be many more opportunities for your young men and women to receive higher education and serve their people in an effective manner. The rate of Bantu development will, as I see it, be largely determined by the number of Bantu men and women who annually go out from your high schools, training institutions and university college, equipped with scientific knowledge to counteract the evil influences of superstition and tradition and inspired with the ideal of service in the Bantu cause.

In the realm of education the appointment of an inter-departmental committee to enquire into practically the whole problem of Native education is another forward step which cannot fail to have very beneficial results. On all sides it is admitted that the administration of Native education leaves very much to be desired. In addition, there seem to be fundamental differences of opinion in regard to the aims and scope of this education. The present practice, in so far as it follows the European model, has been roundly condemned by a majority of the Native Economic Commission, while others seem to think that the efficacy of Native education must be measured by the degree to which it coincides in every detail with European education. To my mind both views are wrong. Any sound philosophy of education must in the first instance take cognisance of the child who has to be educated and the purpose for which he has to be educated. The former must determine the latter. But the child is not only an individual; he is also a member of a group. He cannot therefore be educated without regard to his social environment, for that would make him feel out of place and unhappy. To clamour for absolute identity in the educational process as between Native and European, is not to understand the first principles of educational philosophy. On the other hand, to insist on a few years of primary and practical education for all Native children and to find fault with the rapid increase in high school and college enrolment, is to deny the educability of the indivi-



dual as well as the capacity of the group as a whole to recreate its environment and to advance along the road to civilization and culture. Essentially it is a question of method, of approach, of sound educational principles.

But I must conclude. Before doing so, I wish to congratulate those of you who are graduating to-day. You have had opportunities of learning to face facts and to think. Many of the points I have touched upon in my short address are of a controversial nature. Do you think that you could discuss them among yourselves and with Europeans in the cool, calm atmosphere of reason? You form a small minority of scientifically trained men and women among an enormous uneducated population and your leadership may therefore result in much harm or much good. You are well aware that there is a good deal of anti-Native feeling among Europeans. But you also know that White hostility is dying down very rapidly. Joint councils of Bantu and Europeans have done good work in this direction and the South African Institute of Race Relations is continuing the good work. It is perhaps natural that some of the more fiery spirits among your leaders should at times display a little impatience and indulge in inflammatory language. But that way lies danger. One could wish that Native co-operation were more often sought when Native interests are being discussed by high authorities. If we are to dispel fear and distrust and achieve mutual confidence, we must come together more often and learn to understand one another's point of view. This, too, will come in time. When, therefore, you feel desperate because progress is so slow and there remains so much to be done, try to remember what *has* been accomplished. Above all, do not lose faith, for losing faith means losing everything. There is a Divinity that shapes our ends.

PRINCIPAL KERR'S ADDRESS.

Mr. Vice-Chancellor and members of this Congregation, I have in the first place to apologise for the absence of the Chairman of our Council, Professor Dingemans of Rhodes University College. On a former occasion Pro-



University of Fort Hare
Together in Excellence

fessor Dingemans gave the Graduation address, and he has assisted at more than one of these ceremonies. He has also presided over our meetings of Council for some years now, so that there is no need to say how much he has the interests of this College at heart. He is deeply regretful that he is unable to be here to-day. Mr. Apthorp, our Vice-Chairman, is also unable to be present, but sends his best wishes.

A telegram of apology has been received also from Mr. W. T. Welsh whose duties have taken him elsewhere on the work of some of those Commissions mentioned, Sir, by you, and from Mr. Malcolm, Chief Inspector of Native Education in Natal.

On behalf of the College I have to thank our friends from Alice, Fort Beaufort, Healdtown, Lovedale, St. Matthew's and King William's Town who are present with us to-day. We are fortunate in having with us also Professor Bowles and Professor Varder of Rhodes University College. We look upon Rhodes College as an elder brother. You are aware that the University of South Africa appoints two members to our Council, and for the sake of convenience it has always chosen to appoint men from Grahamstown. We are extremely indebted to these professors who come over twice a year to help us in our Council. I wish particularly to welcome Professor Varder who for ten years has made our students pass through the straight and narrow gateway of knowledge by examining them in Physics. But he is here to-day in a pleasanter capacity, having now been appointed a representative of the University of South Africa on our Governing Council.

I wish from among the other friends who are here to-day to single out two descendents of the early missionaries to whom you, Sir, have paid tribute. We all know that Mr. W. G. Bennie represents the third generation of missionary workers in South Africa. Having retired from the position of Chief Inspector of Native Education in the Cape Province, he has undertaken the production of literature for the use of the children of the Amakhosa in their schools.



University of Fort Hare
Together in Excellence

We are happy also to note that we have with us Mr. A. S. Weir, the Mayor of King William's Town, whom we congratulate on the recent celebration of the centenary of the old border town. Mr. Weir, also, is a descendent of the same generation of the early missionaries who came out from Scotland in 1823 to this valley. He is greatly welcome at this Graduation Ceremony.

Professor Botha, I wish to say that we look upon you as being here to-day in a dual capacity. You come as Vice-Chancellor of the University of South Africa. There must be a liberal spirit in the University, for, from the very beginning of this College, we have received nothing but the greatest help and encouragement from it. There is a great deal of gratitude in our hearts to the University for the many kind favours it has bestowed upon us, and not least for sending you here to preside at this graduation ceremony. We are specially thankful, also, that you are the Secretary for Education in the Union of South Africa. We have had experience of three Secretaries for Education, all of whom have been not only benevolent and interested spectators of our work, but active assistants in its progress. When we were starting here and first organizing the College, Mr. George Hofmeyr, and after him Dr. Gie, were able to set our feet on the right road. The address which you have given to-day testifies to all that the succession of liberal-minded administrators is to be continued. There are points in your address which will require the calm consideration of the study, and perhaps the lesser calm of the debating room, and so we are going to ask your permission to print it as a pamphlet.

Naturally, as you have said, there are many questions in which we are interested which touch politics, but we are trying to discuss politics in an academic spirit. We within these walls do not wish to follow crude popular opinion, but to think things out for ourselves. The address which you have given us to-day will enable us to conduct such discussions on a higher level. We appreciate the humane spirit of your words.

I wish to make one or two remarks on our graduates. We have one student graduating here to-day, Mr. Vilakazi,



who has not been through our College. We think it right to pay special tribute to those who have accomplished things without much help from others. Mr Vilakazi has been teaching in Natal, and studying privately at the same time, specialising in Zulu. He has lately been appointed to the staff of the Witwatersrand University as a demonstrator in Bantu languages. This is the man, Sir, about whom there has been some commotion in the newspapers | We are very glad indeed that we have been privileged to welcome him to this ceremony.

You took particular note, I hope, Sir, of the first Native graduate in Commerce. Mr. Thelejane has unfortunately been prevented from being here to-day by flooded rivers. He matriculated at this College and has taken the degree of Bachelor of Commerce by private study while teaching. We sometimes hear that the Bantu people have no ability for commerce or business, and while it does not follow that because Mr. Thelejane has graduated in Commerce he will be a Native millionaire, his success in these studies is indicative of a new interest arising amongst the Native people. In fact there has hardly been a year in which Native students have not broken new ground. They are now beginning to study not only Social Anthropology but modern social problems.

The new course for the training of Health Officers or Medical Aids to which you have alluded is also going to provide openings for a number of students at present in Secondary Schools.

I wish, Sir, to call your attention also to the fact that there are two brothers graduating to-day—Fraser and Manasseh Moerane. These are two out of three sons of one family who have gone through this College. The third son is studying for the degree of Bachelor of Music. I am happy to say that the father of these young men, himself a teacher of thirty-three years standing, is present with us. The parents of Mr. Zwakala and Mr. Yako are also with us. We should be happy if we could confer some distinction on the parents, whose efforts and self-sacrifice have made their sons' success possible.

I have finally on behalf of the Senate and Council, to



congratulate the students on their achievement. They will know that this marks the beginning and not the end of their education. They will know that they will be watched by others outside who will wonder if their training has been worth all the time and expense and trouble spent on it. Those of us who know some of the pitfalls and temptations of successful men, realise that although they may successfully pass the examinations of a University, it is life and work alone which will provide the ultimate test of success in the highest sense.

The Rev. A. J. Cook, B.A., Warden of Wesley House, pronounced a benediction on the outgoing students, after which the Vice-Chancellor dissolved the Congregation, the choir leading in *Nkosi Sikelel' i-Afrika* and "God save the King."



University of Fort Hare
Together in Excellence



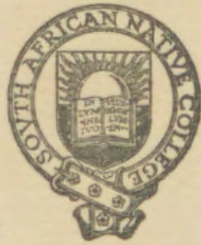
FORT HARE
COMING-OF-AGE
AND
GRADUATION
CEREMONY



March 26—30
1936



University of Fort Hare
Together in Excellence



FORT HARE
COMING-OF-AGE
AND
GRADUATION
CEREMONY



March 26—30
1936

*Fort Hare,
Alice, Cape Province,
South Africa.*



University of Fort Hare
Together in Excellence



GENERAL VIEW OF FORT HARE



The Coming-of-Age Celebrations

26-30 March, 1936

The Celebrations consisted of:—

Thursday. Presentation of robes to the Principal and a piece of plate to Mrs. Kerr, after the Council Meeting.

Friday. Reception to welcome visitors and old students.

Saturday. The Graduation Ceremony at 10.30 o'clock.
Luncheon at 1 o'clock.
Laying of Foundation Stone of the Science and Medical Block at 3 o'clock.
Concert at 8 o'clock.

Sunday. Morning Worship conducted by Rev. Chancellor Cyril Wyche.
Reunion of Old Students.
Evening worship conducted by the Rev. Thomas Stanton.

Monday. College Sports at 9.30. o'clock.

1



University of Fort Hare
Together in Excellence

FORT HARE

“ Let us now praise famous men and our fathers that begat us.”

Before the South African Native College came to birth there was a long period of travail, a time of mingled hope and despair.

The dream was first dreamed by Dr. James Stewart and men thought it a vision unattainable. However, they began to work and their work received some moral support ; the Inter-colonial Native Affairs Commission under the Presidency of Sir Godfrey Lagden recommended the establishment of a Central Native College for higher education ; a convention of Natives from all the States of South Africa which met on December 28th, 1905 under the Presidency of Mr. J. W. Weir, inspired by the memory of Dr. Stewart, who had passed away a week previously, determined to send a petition to the High Commissioner and the various Governments of South Africa praying that an Inter-State Native College be established. Nothing happened ; but the Hon. J. W. Sauer, General Sir C. P. Crewe and Senator the Hon. Colonel Sir Walter Stanford continued through the years to labour for the winning of sympathy in high places, while Mr. J. Tengo Jabavu and others strove to arouse the enthusiasm of their people.

An Executive Board met for the first time on the 3rd of October 1907. It consisted of the three statesmen just mentioned, Dr. James Henderson (Chairman), Mr. K. A. Hobart Houghton (Secretary), Mr. J. W. Weir, Dr. Macvicar, Mr. N. O. Thomson, Councillor Mamba, Councillor Lehana, Mr. Gaza, Mr. Bud Mbelle, Mr. J. Tengo. Jabavu, Rev. J. Knox Bokwe, Rev. Isaac Wauchope and Mr. T. P. Mapikela.

Material support now began to be offered. In the same year the Transkeian Territories General Council made a grant of £10,000 and the United Free Church of Scotland offered a



site adjoining Lovedale as part of a contribution of £5,000. (The main interest of the site lies in the remains of the fort which was occupied in 1846 during the War of the Axe and was built the next year to accommodate 560 infantry and 100 cavalry. It was strongly attacked by Sandile in 1851).

Now came a long period of waiting. Everything possible was done ; more land adjoining the site was bought, a constitution was agreed upon, but it seemed as if no beginning would ever be made. Then, when hope was almost flickering out, there came a message that the Rt. Hon. F. S. Malan, the Minister for Education, had persuaded his colleagues to make a grant for the maintenance of a Native College. It was an act of faith on his part for when the members of the cabinet asked where the students were to come from there was no answer. This was on January 8th, 1915 which may be regarded as the Foundation Day of the College.

A year later, on the 8th of February, the Rt. Hon. General Botha, Prime Minister of the Union, stood under a wagon sail on the veld and declared the South African Native College open. He must have done so wonderingly ; for as he looked around he saw but a bare hill-top, the bastions of the fort now robbed by time of their grimness, the mysterious heights of the Amatole, once the haunt of warriors, a few old houses on this side of the Tyumie, a village beyond, and a group of people in whom there burned a great faith. None but a great man would have performed such a ceremony.

Twenty students, all sub-matriculation, met for instruction on February 22nd, 1916. They represented all parts of the Union and Basutoland. Classes were held in one of the old houses. Others were used for the dormitories and dining hall and for the Staff which consisted of Principal Kerr, Mr. D. D. T Jabavu and the Matron, Miss Carmichael. The science laboratory was the kitchen of one of the houses.

These conditions were soon to change. In 1918 the Government loaned £10,800 to the Governing Council for the erection of the main tuition block and on the hill-top there arose Stewart Hall which was declared open by the Rt. Hon. F. S.



Malan on January 8th, 1920 and has been the centre of the College life and work since that time.

Hostels were forthwith erected by the Wesleyan Methodist Church, and by the United Free Church of Scotland and were ready for occupation in 1921 and 1924 respectively. The Church of the Province rented one of the houses as a hostel in 1921 and used this until 1935 when their new hostel was opened by Their Excellencies the Governor-General and Lady Clarendon. The names adopted by the Hostels are Wesley, Iona and Beda. The first wardens were the Rev. J. Pendlebury, B.A., the Rev. John Lennox, O.B.E., M.A., and the Rt. Rev. Bishop Smyth, M.A., M.B.

Other buildings have been erected, including a Dining Hall, the foundation stone of which was laid by the Rt. Hon. the Prime Minister, General J. B. M. Hertzog, in 1925 and the Christian Union which was given by the Y.M.C.A. and the Student Christian Associations of the United States and Canada through the Rev. Max Yergan, M.A., LL.D. The foundation stone of the latter was laid by Dr. Henderson in 1929 and it was declared open by Mrs. Max Yergan M.A., on June 27th, 1930.

A farm of 1250 acres was bought in 1926 to increase the facilities for Agricultural Training ; it has been stocked with a fine herd of Friesland cattle which supply milk to the Dining Hall and Staff houses.

The Chairman of the Governing Council from the inception of the College was the Rev. James Henderson, M.A., D.D., to whose devoted service the College owes a great debt.

On his passing on July 19th, 1930, Professor G. F. Dingemans, M.A. of Rhodes University College was elected to that office.

The affairs of the College are in the hands of a Governing Council consisting of four representatives of the Union Government, two of the University of South Africa, one of the Basutoland Administration, one of Native Secondary Education, two of the College Senatus, two of the Transkeian General Council, two of the Church of Scotland, one of the Methodist Church of





STEWART HALL (TUITION)



South Africa, one of the Church of the Province, one of donors of small sums, one of the International Committee of the American Y.M.C.A.

Fort Hare provides courses for the Arts and Science degrees of the University of South Africa, Matriculation (this is temporary and will probably be abolished after 1937), Diploma in Education (College and University), Diploma in Agriculture, Theology (in the Methodist and Presbyterian Hostels), Chiefs and Business. The latest extension of the College functions is the training of Medical Aids who will work in Native areas. This has been made possible by a liberal gift from the Chamber of Mines and the interest of the Hon. J. H. Hofmeyr, Minister of Health and Education.

Although the entrance standard has been raised, the College Roll has grown from 20 in 1916 to 168 in 1936, the number of under-graduates from 0 in 1916 to 88 in 1936. Forty-three have graduated in the University of South Africa, fourteen in other Universities and four have proceeded to a Master's degree. This includes eight who have qualified in Medicine in British Universities.

Some handsome gifts have been made to the Library. Of these, four may be mentioned: the library of the Rev. Dr. Douglas, a part of the library of the Rev. D. D. Stormont, the greater part of the library of Mr. Howard Pim, and a section, largely valuable Africana, which Mr. W. G. Bennie is building up in memory of his grandfather, the Rev. John Bennie, who was the first to print the Xhosa language.

The College and the Native people of the Union would on this occasion pay tribute of gratitude to all who have served during these twenty-one years and who have justified the faith of the fathers who begat us.

MEMBERS OF COUNCIL 1936.

Representing the Union Government:

The Secretary for Education, M. C. Botha, M.A.
(Secundus: Rev. W. S. Conradie).



University of Fort Hare
Together in Excellence

The Secretary for Native Affairs, D. M. Smit.

(Secundus : The Chief Magistrate of the Transkei,
R. Fyfe-King)

D. McK. Malcolm, B.A.

(Secundus : H. F. G. Kuschke, B.A.)

Chief Native Commissioner of the Cis-Kei, A. L. Barrett.

(Secundus : G. H. Welsh, B.A.)

Representing the University of South Africa :

Prof. G. F. Dingemans, M.A.

Prof. R. W. Varder, M.Sc.

Representing Basutoland Administration :

O. B. Bull, M.A.

(Secundus : F. H. Pickett, B.A.)

Representing Native Secondary Education :

Edgar H. Brookes, M.A., D.Litt.

Representing the College Senatus :

O. C. Jensen, M.A., Ph.D.

Miss A. Lyle, M.Sc.

Representing the Transkeian General Council :

Cr. Lockington Bam.

(Secundus : Cr. Matsolo Mgudlwa).

Cr. Joseph Xakakile.

(Secundus : Cr. M. M. Balfour.)

Representing the Church of Scotland :

Rev. A. W. Wilkie, C.B.E., D.D.

(Secundus : Rev. R. H. W. Shepherd, M.A.)

Neil Macvicar, M.D., D.P.H.

(Secundus : D. A. Hunter).

Representing Donors of Sums from £5 and less than £5,000 :

W. T. Welsh, M.P.C.

Representing the Methodist Church of South Africa :

Rev. A. A. Wellington.

(Secundus : Rev. E. W. Grant).

Representing the Church of the Province of South Africa :

Rev. J. B. M. Grimes, M.A.



*Representing the International Committee of the American
Y.M.C.A. :*

Rev. Max Yergan, M.A., LL.D.

Principal of the College ex-officio :

Alexander Kerr, M.A., LL.D.

Chairman : Professor G. F. Dingemans, M.A.

Vice-Chairman : M. G. Aphorpe, B.A.

STAFF 1936.

Principal : Alexander Kerr, M.A. (Edin.) Hon. LL.D. (S.A.)

English : David J. Darlow, B.A. Hons. (Lond.)

Logic, Psychology }
Ethics } O. C. Jensen, M.A. (Edin.) PH.D. (Wit.)

Latin }
Native Languages } Davidson D. T. Jabavu, B.A. (Lond.)

Social Anthropology }
Native Law } Zachariah K. Matthews, M.A. (Yale),
LL.B. (S.A.)

Mathematics : W. T. Murdock, B.A. (R.U.I.)

Chemistry : Clifford P. Dent, M.Sc. (S.A.)

Physics : James T. Davidson, M.Sc. (S.A.)

Zoology : Miss Alice Lyle, M.Sc. (S.A.)

Botany : Malcolm H. Giffen, M.A. (U.C.T.), M.Sc. (Cantab.)

Education & History : H. J. Rousseau, M.A., D.Litt., B.Ed.,
(U.C.T.)

Afrikaans & English : Miss B. D. Tooke, B.A., H.Dip. in Ed.
(S.A.)

Medical Aid : G. W. Gale, M.Sc. (S.A.), M.B., Ch.B., D.P.H.,
D.T.M. (Edin.)

Commerce : J. Thabiso Mohapelo.

Agriculture : Paul Germond, Dipl. in Agriculture (Elsenburg).
A. W. Francis, (Assist. Farm Manager).

Librarian : Miss McCall.

Bursar : S. Plumstead.

Secretary to Principal : J. Thabiso Mohapelo.



ANGLICAN HOSTEL :

Warden : Rt. Rev. C. J. Ferguson-Davie, M.A., D.D., (Bp.)

METHODIST HOSTEL :

Warden & Theological Tutor : Rev. A. J. Cook, B.A.

PRESBYTERIAN HOSTEL :

Warden & Theological Tutor : Rev. J. Lennox, O.B.E., M.A.
Rev. Mungo Carrick, B.D.

WOMEN'S HOSTEL :

Warden : Miss McCall.

DINING HALL :

Boarding Master : Gordon Lundie.

MEDICAL OFFICER :

Neil Macvicar, M.D., D.P.H.

AUDITOR :

J. W. M. Williamson, C.A., Grahamstown.





THE DINING HALL



Presentation to the Principal and Mrs. Kerr

In the presence of the Council, the Lovedale Council and the Fort Hare Staff, the Chairman, Professor Dingemans, addressed the Principal in a delightfully witty speech, expressing deep appreciation of his work and the pleasure of the company at the honour done to him by the University of South Africa in conferring on him the honorary degree of Doctor of Laws. Mrs. Wilkie graciously placed the robes upon the Principal's shoulders.

Mr. Kerr in expressing his thanks said he regarded the honour he was about to receive from the University as conferred rather upon the College than upon himself. He accepted it in the name of the staff to whose loyalty and energy he attributed the happy state of co-operation that had been possible in the College activities. The honour was, he felt, an indication that the public of South Africa were interested in the College and in its work for higher education for the Native people. He spoke feelingly of the spiritual support he had received during all these years from his wife.

The Chairman handed to Mrs. Kerr an entrée dish suitably inscribed.

THE RECEPTION.

In pouring rain a large company assembled in the Dining Hall on Friday evening. It was good to see parents, old students, present students, staff and visitors mingled in one society.

The Principal welcomed the visitors, the President of the S.R.C., Mr. Mtshali, welcomed the freshers, Mr. Mhlanga spoke in reply and Mr. Hamilton Masiza, one of the first group at the College and the first to pass Matriculation, delighted the company with memories of the early days when "the young man from Scotland" first appeared before them.

9



University of Fort Hare
Together in Excellence

In order not to entrench on the interest of Saturday's concert, the musical programme was given by visitors and members of the staff. Mrs. Pobjoy very kindly opened the new Bechstein piano, which the College has obtained through her interest, and also conducted community singing. The Rev. J. H. Malherbe and Miss Phyllis Taylor who accompanied him added another to their many services to the College by playing excellent violin solos. Mr. Germond (Lecturer in Agriculture) and Mr. Plumsteād (Bursar) kindly provided the vocal items. There was one solo by a student ; Mr. Crutse sang a song written by Mrs. Pobjoy to the words of a poem by Mr. Darlow.

The outstanding event of the evening was a presentation to the Rev. John Lennox who is retiring after forty-four years of missionary service. The Principal spoke of Mr. Lennox's varied service at Blythswood, Lovedale and Fort Hare, for the Bantu Presbyterian Church, for the Missionary Conference. He referred with gratitude to all that he had learned from Mr. Lennox in the early days of the College, to the long years of loyal service which he had given as Warden, Lecturer, Bursar and Secretary to the Council, and to his many gifts to the College. He expressed great pleasure that the University of Edinburgh was about to honour him and his work by conferring on him the degree of Doctor of Divinity.

Mr. Lennox, in acknowledging the gift, spoke of the joy which had come to him especially from his public work and of the many rich friendships which he had enjoyed throughout the years. After a period of rest he hoped to return to South Africa.



The Graduation Ceremony

In spite of the pouring rain and muddy roads a goodly company assembled in the Dining Hall by 10.30 on Saturday morning. *Amansimvula*, the blessings of showers of rain, may be a good name for the Principal but it is an embarrassing one on such occasions.

The staff and the visiting Graduates met in the Court. The College was greatly honoured by the presence of so many visiting graduates; they included Professor G. F. Dingemans, M.A., acting Vice-Chancellor, Prof. Edgar Brookes, M.A., D.Litt., Senator the Rt. Hon. F. S. Malan, M.A., LL.D., Professor Barker, D.Sc., Professor Varder, M.Sc., Rev. A. W. Wilkie, C.B.E., D.D., Dr. Macvicar, Mr. G. H. Welsh, B.A., Mr. W. G. Bennie, B.A., Mr. K. Hobart Houghton, M.A., Mr. S. J. Newns, B.A., Mr. D. MckMalcolm, B.A., Mr. C. A. Pilson, B.Sc. Mr. J. Macquarrie, B.A., Mr. G. Caley, B.A., Mr. Dugard, B.Sc., Mr. Hosking, B.A., Rev. R. H. W. Shepherd, M.A., Rev. W. Arnott, M.A., Rev. B. M. Grimes, M.A., Dr. Alan Taylor, Dr. Donald Henderson, Dr. Gale, Dr. Gumede, Dr. Bokwe, Dr. Moroka, Dr. Molema, Dr. Xuma, Mr. Kabane, B.A., Mr. Ncwana, B.A., Mr. Mosaka, B.A., Mr. Rajuili, B.A., Mr. Oldjohn, B.A., Miss Nozipo Ntshona, B.A.

After the graduands, sponsored by Miss Cecilia Nikani, B.A. had taken their places, the robed graduates entered in procession. The Vice-Chancellor then constituted a congregation of the University of South Africa.

The Rev. Mungo Carrick, M.A., B.D., Warden of Iona, read the scripture. The Rev. A. J. Cook, B.A., Warden of Wesley, offered prayer. This was followed by the singing of the Lord's Prayer in Xhosa.

Mr. D. D. T. Jabavu, B.A., Secretary of the Senatus, introduced the graduands as follows :

Vice-Chancellor, I have pleasure in presenting to you the following candidates for the degree of Bachelor of Arts in the University of South Africa :



Joseph S. Gabriel (Durban)

Major Subjects : English, Psychology.

Minor Subjects : Latin, History, Politics, Ethics, Chemistry,
Zoology.

Vayeke M. Kwinana (Herschel)

Major Subjects : Psychology, Xhosa.

Minor Subjects : Latin (two courses), English, Sotho, Ethics,
Physics, Ancient History.

Victor V. T. Mboho (Mount Fletcher).

Major Subjects : English, History.

Minor Subjects : Latin, Ethics, Psychology, Politics, Chemistry.

Ezra W. M. Mesatywa (Maritzburg)

Major Subjects : English, Xhosa.

Minor Subjects : Mathematics (two courses), Psychology, Ethics,
Chemistry.

Romesh Jhuria Mishtry (Durban)

Major Subjects : English, Psychology.

Minor Subjects : History (two courses), Ethics, Physics, Mathe-
matics, Chemistry.

Sam T. J. Phooko (Matatiele)

Major Subjects : Mathematics, Sotho.

Minor Subjects : English, Psychology, Logic, Physics, Chemistry.

Morris H. S. Toni (Buntingville)

Major Subjects : English, Xhosa.

Minor Subjects : Latin, Mathematics, S.A. Criminal Law, Psy-
chology, Botany.

Wycliffe M. Tsotsi (Tsomo)

Major Subjects : English, History.

Minor Subjects : Latin, Ethics, Psychology, Politics, Chemistry.

And for the degree of Bachelor of Science :

Charles L. Bikitsha (Butterworth)

Major Subjects : Chemistry, Zoology.

Minor Subjects : Botany, Physics, English.

Lovett William Tshiki (Umtata)

Major Subjects : Chemistry, Zoology.

Minor Subjects : Physics, Botany, English.

In presenting Alexander Kerr, M.A. for the degree of
Doctor of Laws (Honoris Causa), Mr. Jabavu said : I shall
not dwell upon his distinguished academic and early professional



12



THE CHRISTIAN UNION



career in Scotland, but shall rather concentrate upon the work with which he has been associated during the past twenty-one years,—the building up of this College. Chosen in 1915 to be the first head of the South African Native College, Principal Kerr has piloted it through many a difficult channel with conspicuous success. When he began his duties, the idea of a Bantu graduate was something strange in South Africa. Now graduates in Arts of Fort Hare are known through the length and breadth of South Africa, and to-day the first graduates in Science have received their degrees. Progress of the most promising kind has been achieved in various departments of study. This year for the first time a distinguished graduate of Fort Hare has been appointed as a member of its teaching staff. The University has felt this the appropriate moment for recognising the value to South Africa and to the cause of learning generally, of services rendered with modesty, efficiency and a compelling goodwill during twenty-one years. I need not say more. “*Si monumentum quaeris, circumspice.*”

The Vice-Chancellor then conferred the degree. As Dr. Kerr knelt before him, the Vice-Chancellor uttered this *eulogium* :

“*Doctor Alexander Kerr, tibi, bene merito de republica, ex imo corde gratulor de summo honore quo te affectit Universitas nostra. Benedicat tibi tuisque Dominus Deus, et crescat floreatque hoc Collegium, cui tanta virtute praefuisti, ad maiorem Dei gloriam et ad salutem huius tanti populi.*”

The Principal having resumed his seat, Dr. Edgar Brookes delivered this oration :

It would be a great honour at any time to deliver the Graduation Address at Fort Hare, but I feel it a special privilege to do so to-day. This is the coming-of-age ceremony of the South African Native College. The University has been well advised in signalising it by conferring its honorary degree of Doctor of Laws upon Principal Kerr. In doing so, it has sought at one and the same time to honour a man who has rendered signal service to South Africa and to express its warm appreciation of the work which is being done at Fort Hare and its fullest recognition of



the place which Fort Hare has filled in the system of higher education of the Union.

A coming-of-age ceremony is an occasion for looking back ; it is even more an occasion for looking forward. As we cast our thoughts back to the foundation year, 1915, and ask ourselves what has been achieved, the assessment which we are bound to make takes us far beyond the statistics of the growth of student numbers and the marvellous record of building which has produced the College as we know it externally to-day. The real achievement of Dr. Kerr's Principalship has been the establishment of sound traditions of learning based, if we may say so, on the ideal so thoroughly acclimatised in Dr. Kerr's native land, of " no frills and no nonsense." It would have been very easy to indulge in showy experiments, and to sacrifice the solid work of sound teaching to picturesque publicity. The founders and builders of Fort Hare have successfully resisted this temptation. In preparing their students for the same examinations as those written by European students, and preparing them with so great a measure of success, they have afforded us a living proof of the oneness of education and of the ability of the non-European races in South Africa to profit by it. Fort Hare has given the Bantu self-respect. It has won them the respect of other races. It has for ever dispelled the heresy of the inferior mental ability of the man of colour. Up to a point it has succeeded in providing the Bantu with sane and wise leadership.

But what of the future ? What lies ahead of Fort Hare during the next twenty-one years, during the next century ? No doubt in some ways this is a foolish question to ask. No doubt the correct answer to give is that quoted by Macaulay of a 17th century head of an Oxford College, " I will endeavour to promote sound learning, true loyalty, and Christian living." To pry too much into the future of Fort Hare is perhaps an undue departure from the empirical outlook of the Englishman, tempered with the caution of the Scot, which has hitherto moulded its policy. Why raise uncomfortable hypothetical points ?

I raise them because they will not always be hypothetical,



and because we must begin thinking about them. The one-sided kind of segregation which we find to-day in South African life cannot continue indefinitely. If the colour bar is not to go, the situation of the European who finds himself on the Bantu side of the line will become more and more difficult. Young Bantu leadership will probably tend to claim either a place for the Bantu on the European side of the line, or the preservation of all leadership on the Bantu side for the Bantu themselves. In fact this is a situation which Missionaries are already facing in an acute form wherever the colour bar is found, in theory or in practice, in the Christian Church.

Not quite so urgent, and yet urgent enough is the problem of European teachers in Bantu Institutions. The position of men like myself, even of men like the present staff of Fort Hare, is becoming increasingly anomalous as the years go on, if a rigid colour bar is to separate Bantu and European Institutions. And surely the same problem is bound to arise even in the case of the European Member of Parliament representing Bantu constituents.

For education is not something entirely apart from the political and social structure of a country. Almost every educated man of Bantu stock in South Africa, probably every graduand present here, is thinking about the "Native Bills." It is my purpose this morning to face the great political changes regarding the Bantu now under contemplation, and to face them frankly and fearlessly.

I do not feel that these changes are to be met in a spirit of defeatism. Even at their worst, they are a compromise between the "paternal" outlook and the Liberal view of common citizenship. In the new South African conditions under which the whole policy of the country is in the hands of the European community, without any intervention, direct or indirect, from Great Britain, a community nurtured in a tradition of "paternalism" and little influenced by tenets of political Liberalism, those who hold the "paternal" point of view have found victory impossible, they have been compelled to compromise with victory in their hands, by the very strength of an indigenous



South African Liberalism counting for far more in the long run than the stronger and older tradition of Liberalism in England.

Those who have opposed and are still opposing the Native Bills have to face the fact that compromise is an inevitable condition of political life. They have to realise that we shall be compelled to accept, not once nor twice, something less than ideal justice in the struggle upwards. They must accept the fact that the true ideal of common citizenship has been only very partially and temporarily abandoned while the new political machinery is capable of giving immediately a great accession of power to the Bantu.

Supporters of the Bills have also to face certain cold truths. They have to face the fact that the Bills are grossly unjust, that from no possible point of view can one justify the separation of Bantu voters from European voters coupled with insistence on the Bantu voters being represented by a European. Above all, those who are enthusiastic for the Bills must realise, and realise at this early stage, that they are living in a fool's paradise if they imagine that these Bills are, or can be, a final solution of the race problem. This is not the end of the war; it is merely a drawn battle.

The day after the Bills are passed we shall continue our march forward once more, never resting until the Kingdom of God, which is the Kingdom of Justice and Love, the realm where fear and suspicion have no place, is established in South Africa. We shall do well to repeat to ourselves the words used by the Abbé Siéyès on an important occasion in French history, "Gentlemen, you are to-day what you were yesterday." The facts have not changed. The men have not changed. Without unduly depreciating the importance of legislation, we must remember that in the last resort, citizenship is not the creation of Laws but of facts. And the facts in South Africa are so overwhelmingly in favour of fundamental and inescapable unity of interests, that no law seeking to deny that unity can very materially affect the situation.

But our young Bantu thinkers, perhaps some of those listening to me to-day, have not been able to meet the situation





THE HOWARD PIM LIBRARY



University of Fort Hare
Together in Excellence

so philosophically. In their minds the whole controversy has raised two very important questions. First, whether a more militant Bantu Nationalism is not called for ; and second, whether a reliance on intellectual, moral and spiritual forces is worth while, or whether some form of direct action is the only thing which can save the Bantu from servitude.

As to the appeal of a more militant Bantu Nationalism, it is to be remembered that the natural reaction to the colour bar imposed by Europeans is a defensive colour bar. If a Bantu Priest or Minister is in fact debarred from work among Europeans, Bantu Nationalism asks why there should still be a place for European Missionaries in the Bantu Churches. If in European Schools and Training Colleges there is no place for trained Bantu teachers, the position of European teachers in Bantu Schools and Colleges is inevitably challenged. We have to face these uncomfortable facts, and to understand the more aggressive Nationalist outlook which we sometimes find in these days. This does not necessarily mean that we wholly agree with it. For, in the first place, I believe and hope that the Bantu will not, for the sake of a barren logic, sacrifice their friends of what is to-day the minority European group in order to take their revenge upon the uncomprehending majority of segregationists, and that the years to come will find us, more and more, yoked together in noble enterprise, learning a deep comradeship in the service of Africa. Secondly an active Bantu Nationalism may possibly be justified as a means to the end of unity on equal terms, but never as an end in itself. We may expect in the relations between Bantu and European something of that same difference of opinion which we have seen during the last twenty-four years with respect to the relations between the two White races. In the end, the paths have met. The majority of those who sought conciliation by the path of equal rights and the majority of those who sought equal rights by the path of conciliation are working together. Each can claim that his group has contributed something to this result. I, myself, on this question of race relationships belong emphatically to the latter group, I believe in going on as I mean to end. If my ultimate object is good-



will, I prefer to use the methods of goodwill in the meantime ; otherwise what has been to me a legitimate means would become to others in the course of time a sacred end.

Nationalism is dangerous if it is bitter and cuts off those who hold it from the springs of life. It is dangerous if it is intolerant and narrow, and falls like a shadow between those who hold it and the Light of the World. It is dangerous if it is the ultimate loyalty, leading those who hold it to put Truth and the Kingdom of God,—ideals which are supra-national—in the second place.

A constructive Bantu Nationalism will dwell on the development of the Bantu languages and literature (and here let me interject that this development is not hostile to the development of English and of European culture ; if the one is improved the other will also be improved), on self-help, on temperate and friendly, but manly and persistent efforts for a fair “ place in the sun ”—in short, not on preventing the life of the world from flowing into Africa, but on ensuring that the life of Africa flows out into the world. I would suggest that such a programme of constructive Nationalism must be coupled with a readiness to accept fully at the first possible moment any step which means the immediate sweeping away of any barrier. The end at which Bantu Nationalism aims, the ideal of brotherhood on equal terms in South Africa, must not be “ some far off Divine event ” but something which is in process of being realised daily. Nationalism exists to render itself unnecessary.

I come now to the second point raised above, the problem of whether reliance on moral, intellectual and spiritual forces is worth while, or whether we must have recourse to direct action. In my judgment, the recent controversy has not shown the uselessness of education, of a moral suasion ; only education and persistent propaganda have prevented those who had the power to do it from abolishing the Franchise altogether. No conviction on the part of the European majority preserved the Franchise in 1910, only the sheer necessity of finding a formula which would bring the Cape into Union. It may be claimed with



some confidence that, in spite of everything, European public opinion is better than it was.

And yet we have every reason to be dissatisfied with the very partial success of our process of education. It is not strange that some should attack "Goodwill," though they are wrong in so doing. The kind of "Goodwill" which is merely a kindly academic Liberalism and not a whole-hearted consecration to the cause of Right is not enough.

Nor is education alone enough as we generally use the term, when it does not ensure the right direction of the will, moral courage or an invincible persistence. Only the surrender of the life to the Will of God can do this. Education needs religion, a religion that is "true to the kindred points of heaven and home," other-wordly in its inspiration, yet mingling itself with all that it has to bring from higher regions in the everyday things of the actual life of this world. The failure of the old milk-and-water Liberalism in so many countries of Europe is due to its refusal to face facts, its quite unscientific belief in the constant reasonableness and absolute honesty of the average man, its reluctance to acknowledge the fact of sin, and the desperate need of a sick world for God.

For our problems in South Africa are world problems. In the world at large, as in our own country, it seems as if the forces of right are being beaten, the skies are clouded, the future is not clear, Nationalism of the wrong kind is rampant, the old liberties—liberties that seemed as safe as the alternation of seed-time and harvest—have been swept away. In the face of these undeniable facts, what is to be our position, what is to be our programme for the future? I suggest that it is not to be a programme of making friends with the forces of unrighteousness and using their unhallowed weapons for a just cause, that it is not to be an ineffectual wringing of our hands over our losses, that it is not to be a monastic attitude of other-worldliness, the seeking of a transient and elusive shelter in a backwater of personal piety or personal culture. No, we must go out again with undiminished courage, carrying our religion into the mainstream of life, never doubting that the forces of sanity and justice



and goodwill will ultimately triumph, but not under-estimating the sacrifices necessary for that triumph.

So, I suggest that the old warfare is to be resumed with courage, but on a higher plane. We must seek to be so used as to liberate in each community separate forces strong enough to break down the traditions of race prejudice. We must realise that from one point of view our problem is simply that of changing the lives of those opposed to the ideals for which we stand. That will be done, not by preaching at them, not even by preaching to them, certainly not by the ecstasy of self-righteousness and resolutions of protest in which so much valuable Christian energy is dissipated. We must still press on, snatching victory as and where we can get it, bit by bit. We must accept the new institutions and use them, follow the new road once again to the old inevitable end. We must never refuse to be pleased, however small the gift; we must always refuse to be satisfied, however large the gift, unless it be the gift of absolute justice. We must study patiently, constantly, and on our knees, the greatest and most practical political document of all times, the Sermon on the Mount. We must remind ourselves that nothing can conquer the man who is honestly trying to do God's Will. Such a man is invincible, for neither fear nor favour can deflect him from his course. If there are enough such men, the change in race relationships which we seek can be attained with revolutionary speed and efficiency. Revolutionary effectiveness is not a monopoly of communism and a whole-hearted Christianity can give us the new South Africa in our own life-time if we will have it so. Will you have it so? It lies with you.

I call you back this morning from the minor chords of unavailing regrets and from the clashing discords of destructive revolution to what Browning has called "The C. Major of this life." It is most instructive, and an example of Shakespeare's great wisdom to note that the last word in some of his greatest tragedies is given, not to the picturesque personalities that have aroused our terror and pity, but to the sane men of action, whose entry on to the stage brings us back to the clear light of the





THE BIOLOGY LABORATORY



new day. The last word in "Julius Caesar" is given to Octavius, the last word in "Macbeth" is given to Malcolm. Hope and sanity return in "Hamlet" with the trumpets of Fortinbras, and the unbearably poignant tragedy of "King Lear" is ended—perhaps not altogether inappropriately—by Edgar.

I have often thought that life is like some cosmic game of chess. The forces of Light have their complete plans for check-mating the powers of Darkness; one little pawn is moved in the wrong direction, and the whole plan from beginning to end has to be re-cast. But in the end the Divine Player check-mates His opponent. So it is even in our own lives. Let us say to ourselves to-day that we are not beaten, we are not even discouraged, we are re-casting our plans to meet new circumstances, and continuing on the path to victory.

You will perhaps rejoin that I have not after all answered the question with which I opened, the question of the future of Fort Hare. Most humbly I submit that I have. The future of an Institution depends not on the details of any programme, but on the spirit and attitude with which it faces life.

I pray that Fort Hare will confront the problems of future years with the sound courage, the robust faith, and the utter self-dedication of which I have spoken. If so, it need have no fears for its future, nor for the future of those whose lives it holds in trust.

The Rev. D. J. Darlow, B.A. in expressing the thanks of the College said:

Vice-Chancellor, Dr. Brookes, Ladies and Gentlemen,

We wish, Vice-Chancellor, in your presence as representing the University of South Africa, to say how greatly we appreciate the honour done to the Principal. We do not subscribe to his theory that the honour is to the College and not to him; we are sure that it is for the most part to him and a little to the College.

I have to express to you, Sir, the thanks of the Senatus for presiding at this graduation ceremony. It is fortunate that I have to thank you for one thing only to-day, for to tell you what



we owe you for your helpfulness and ready sympathy, your devotion to the College, your high ideals for the University and your inspiring influence, would demand an occasion to itself. It seemed to the Senatus peculiarly fitting that you should wear the Vice-Chancellor's robes on this notable day.

I have also to thank Dr. Brookes for his oration which has deeply impressed us. We regard Dr. Brookes as in some sense the off-spring of the College as we believe that it was here his yearning toward the Native cause grew to loving. We honour Dr. Brookes for his fearless thinking, his fearless speaking, his high scholarship and his honourable place in the councils of the University. We regard him as representing what is best in the heart and mind of young South Africa.

In his oration Dr. Brookes has, in his ruthless way, dealt with the Native Bills and their implications. Our position at the College is this : we are intensely interested in the Bills as we are in everything that concerns Bantu welfare ; but we feel that our function is to provide a stabilising element. The African people are being troubled by diverse influences and it is very difficult for them. Agitators stir the surface of the mind but we believe that the heart of the people is sound and we believe that men and women going forth from these walls with trained understanding and sympathies are able to get beneath the frothy surface down into the heart of the people and to have there an enriching and steadying influence.

In the early days it was said that the educated Bantu tended to hive off with the Europeans, being ashamed of their own people. Now it is not so. There has come into being a consciousness of a national genius, a something which is in the red man on the hills, in those who with little knowledge have laboured faithfully through the years and in those who have attained to academic honours,—a thing to be proud of, a sacred thing to be fostered.

We are in agreement with the optimistic tone of Dr. Brookes' oration. We, too, believe that nothing can foil a striving for the noble and the good. We ardently wish our students to go forth, even in a time of political disappointment



give you courage and patience and hope. May I ask you to be modest, to be serviceable and courteous—and to be punctual.

Withal a College is a centre of friendship. There are friendships that are made in College that are never forgotten. You meet after twenty years and you find that the old bond of comradeship never dies.

Good-bye, and God bless you. That is my prayer. To His grace we commit you.

The Rt. Rev. Bishop Ferguson-Davie, M.A., D.D., Warden of Beda, pronounced the Benediction. The Vice-Chancellor dismissed the congregation.





WESLEY HOUSE (METHODIST HOSTEL)



Greetings

His Excellency the Earl of Clarendon, P.C., G.C.M.G.;
Governor-General, graciously sent the following telegram :—

I desire to offer my warmest felicitations to the College on the attainment of its majority and on the successful results achieved which are evidenced by the degrees being awarded to-day to several Bantu students. To your Principal and to these successful students I extend my heartiest congratulations assuring them as well as all those who are associated with Fort Hare that I shall ever watch the progress and development of the College with sympathy and the keenest interest.

CLARENDON.

His Excellency the High Commissioner (Sir William H. Clark, K.C.S.I., K.C.M.G.) and *His Honour the Acting Resident Commissioner of Basutoland* sent messages deeply regretting inability to be present.

The Hon. J. H. Hofmeyr, Minister of Education and Public Health wrote thus :—

May I take this opportunity of sending to the South African Native College the heartiest of good wishes on this auspicious occasion. It will be an occasion for retrospect and prospect, retrospect over the years during which the College has been brought into being and has gradually acquired strength for the great task that awaits it, and prospect into a future made the more promising by the very important new developments in its work now being initiated.

In those new developments I have a very special personal interest, both as Minister of Education and as Minister of Public Health. That adds to my regret at my inability to be present. I hope however very sincerely that it will be possible for me, as you suggest, to declare the building open at no very distant date.



It is my fervent wish that the South African Native College may grow mightily in usefulness and effectiveness, and that it will be enabled to meet to the full the challenge that comes to it to enter into the land "that remaineth yet to be possessed."

The Secretary for Native Affairs telegraphed :—

"Kindly convey to Principal and Staff of the South African Native College the Department's congratulations and an expression of our deep sense of gratitude to the College for the great service it has rendered to the Native people. The College has sown bountifully and we feel sure it will reap also bountifully in the years to come."

The Secretary for Education, Professor M. C. Botha, wrote regretting his inability to attend as also did *Mr. Oswin Bull, Director of Education, Basutoland*, who wrote "May you have an epoch-making and altogether rewarding time—a thanksgiving for wonderful leading and a girding for new advance. How clearly we are called to this task."

Mr. J. Mould Young (Native Affairs Commission) sent his regrets for absence and his best wishes for the continued success of the College.

The College greatly regretted that illness prevented the attendance of *Sir Charles Crewe*. He sent the following message :

"I enclose a cheque for £100 to help with the new block of laboratories and hope the rest of the £1800 will be obtained in due course. I send this £100 in celebration of the coming of age of Fort Hare and also in memory of my old friend Dr. James Stewart of Lovedale, who was the first to really interest me in Native education.

Certainly Fort Hare has done wonders, and I hope that this new idea of disfranchising the Natives will not indicate that the Government is ceasing from taking the interest it has hitherto done. I am very glad to have been of some assistance at the beginning of the Fort Hare College and I have never ceased to take an interest in the work done there."

Chief Tshekedi Khama wrote regretting that public business



of great importance prevented his coming ; “ if it were only a local matter I would have put that off and would not have failed to come to Fort Hare this time.”

Chief Victor Poto regretted inability to attend owing to the meeting of the Transkeian Bunga : other former students who are now Councillors were unable to be present for the same reason.

The following messages also were received :

Sir Clarkson Tredgold : “ Most sincere congratulations to yourself. May God prosper your work and the College.”

The Bishop of Grahamstown : “ Felicitations well deserved honour, *Floreat domus.*”

The Rt. Rev. E. Macmillan, D.D., Moderator of the Presbyterian Church :

“ Congratulations to you and the College. Great celebrations, great expectations. Isaiah 50 : iv, 2.”

Mr. and Mrs. F. Carey Slater :

“ Heartiest congratulations on twenty-first birthday. *Ningadinwa nangomso.*”

Mr. Bond, who sent a donation to the Library, wired :

“ Mrs. Bond and I send you and the College affectionate greetings and warmest congratulations on past progress and new medical science development. Long life to the College.”

Regrets for inability to be present and good wishes were also received from :

Bishop and Miss Smyth, Lady Crewe, Mr. Steer, Rev. G. H. P. Jacques, Professor Bowles, Professor Bews, Professor Smith, Sir Edward Thornton, Sir James Rose-Innes, Mr. Desmond Houghton, the Principal of Marianhill, Rev. W. Eveleigh, Editor of *Methodist Churchman*, Mr. and Mrs. Peacock, Miss Wallbridge, Rev. Wm. Auld, Dr. Wark, General Secretary Presbyterian Church, Dr. and Mrs. Moore-Anderson, Mrs. Dick, Canon Hanley, Mr. W. Y. Russell, Rev. L. Warmington, Rev. John N. M. Paterson, Mr. J. G. Weir, Mr. Fyfe King, Chief Magistrate, Rev. W. S. Conradie, Mr. H. F. G. Kuschke,



Mr. Lockington Bam, Cr. J. Kakakile, Mr. W. T. Welsh, M.P.C., Dr. A. W. Roberts, Dr. Cluver, Mr. W. Asher, Mr. W. Webber, Mr. Caley, Mr. J. D. Rheinallt Jones, Rev. J. M. Watkinson, Mr. J. Lang, Rev. B. J. Ross, Rev. J. Wesley Hunt, Rev. E. G. Field, Dr. Booth Coventry, Rev. A. Cardross Grant, Rev. Roseveare, Rev. J. MacDowall, Rev. Morley Crampton, Rev. W. Cordingley, Rev. A. J. Haile, Rev. F. Sutton, Prof. A. S. Kidd, Major Apthorp, Mr. R. W. Rose-Innes, Archdeacon Mather, Mr. H. B. Hutton, Mr. Thornhill Cook, Mr. F. C. Pinkerton, Mr. H. J. Dumbrell, Director of Education, Bechuanaland, Professor Eiselen, Professor Doke, Professor Lestrade, Mr. H. C. Pickett, Mr. E. A. Ball, Mr. I. Bud Mbelle, Mr. C. R. Moikangoa, Rev. J. C. Dube, Mr. A. H. Hemming, Miss Mc. Gregor, Miss Douglas, Mr. Every, Mr. T. N. Mapikela, Mr. Malakane, Mr. Mashologu, Mr. Ferreira and old students, Mr. Motsete, Mr. P. Ntshahlele, Rev. E. Shongwe, Cr. Sopela, Mr. B. W. Makazi, Rev. Simon Kambule, Rev. E. Nwana, Mr. M. T. Moerane, Mr. Ngobese, Mr. Jordan, Mr. Fobo, Mr. Ntusi, Mr. Ngcobo, Rev. J. J. Xaba, Mr. Geo. Singh, Rev. M. Magova, Mr. Pitso, Miss Ngozwana, Mr. S. Cooppan, Mr. B. Mashologu, Dr. E. Dietrich and many others.

THE TABERER MEMORIAL.

The following telegram was received :

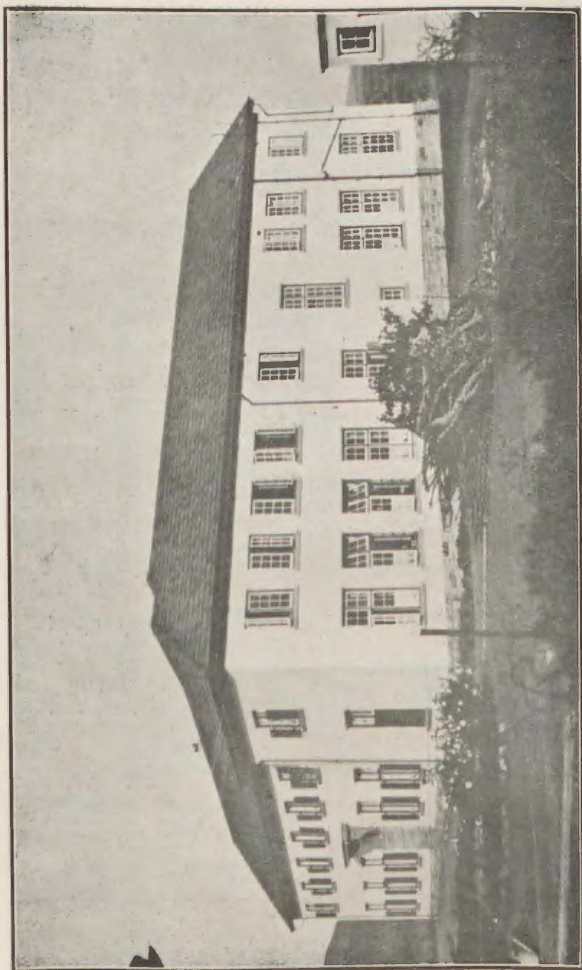
“ Hearty congratulations and good wishes to Staff, Council and Senate for twenty-first anniversary of College.

Committee representing Witwatersrand Mine Natives subscribes Taberer Memorial Fund thousand pounds to building fund Medical School.”

The Committee of the Fund are Mr. Piliso (Chairman) Mr. Yako (Secretary) Chief Dalasile, Messrs. Zibi, Njokweni, Mankazana, Msimang.

This gift will be used as directed and one of the laboratories of the new Science Block will be called “ The Taberer Laboratory ” in perpetuity.





IONA HOUSE (PRESBYTERIAN HOSTEL)



University of Fort Hare
Together in Excellence

Luncheon

About 130 guests sat down to luncheon in the C. U. Hall. Dr. Kerr presided and with him at the high table sat Senator F. S. Malan, Professor Dingemans, Dr. Brookes, Dr. Wilkie, Rev. Canon Wyche, Mr. J. D. Ballantyne (Mayor of Alice), Mr. A. S. Weir (Mayor of King William's Town), Rev. A. A. Wellington, Dr. Macvicar, Mr. K. A. Hobart Houghton.

Other guests were: Rev. D. Semple, M.A., Advocate Stuart, Dr. Shena Ross, Miss Grieve, Major Geddes, Rev. C. B. Armstrong, Mr. Piggott, Miss Brown, Rev. Neil Paterson, Mr. Birkby, Miss Carmichael, Miss Rogers, Miss Exley, Mr. Atkinson, Mr. Masisi.

After the toasts of The King and The Governor-General had been given, Professor Dingemans proposed the toast of the guest of the day, Senator the Rt. Hon. F. S. Malan, whom he praised for his consistent interest in the Native people and his friendship for Fort Hare. Senator Malan had always been a wise man in his outlook on public affairs and he had proved himself a sincere friend to the Native people.

Responding, Senator Malan apologised for the absence of Mr. J. H. Hofmeyr and went on to give an interesting account of his recent visit to Tuskegee. He urged the authorities at Fort Hare to follow its example in beautifying the grounds of the College by planting trees with the help of the Forestry Department. He also urged on the Natives the development of their natural gifts and suggested that in all Colleges a course in practical work should be compulsory as part of a degree course. He expressed himself as delighted with the progress made by the College which had justified their hopes.

Mr. Hobart-Houghton (who was secretary of the first Executive Board and is now an Inspector of Schools) gave the toast, "Success to Fort Hare." He said:

Dr. Kerr, Ladies and Gentlemen: This is a great day for Fort Hare. The puny weakling of twenty-one years ago, born



into an indifferent and hostile world, to-day, amid the plaudits of its many distinguished friends, enters into manhood's estate, strong, virile, full of promise for the future.

Fort Hare that a few years ago was a melancholy waste is to-day a centre of knowledge and spiritual life for the Bantu of South Africa. Is it any wonder that most of us, and especially those who are older, feel a little bit overcome on this occasion? When we look round on these fine buildings and learn of the crowded hostels and well-filled lecture rooms, we must not forget that Fort Hare and other similar Colleges will be judged by its type of graduate. I have found in the course of my official duties they are men and women of modesty and wide culture, men and women that any College would be proud to acknowledge as its sons and daughters. It is significant that when Fort Hare students visit Grahamstown and Rhodes students visit Fort Hare, the students of both are able to gather perfectly naturally on the common basis of being students of one University. We have every assurance that in the future, and in ever increasing numbers, Fort Hare will continue to send out men and women who are trained to think and not afraid to accept responsibility involving strenuous exertion.

As we are here to congratulate the Council, the Principal and the Staff on the wonderful progress that has been made, our thoughts go back to the stalwarts of the past who have done so much to build up Fort Hare. One thinks of Mr. E. P. Sargent, Mr. Tengo Jabavu, Mr. J. W. Weir, Mr. Sauer, Sir Walter Stanford, and we think with affection and with great respect of Dr. James Henderson who perhaps did more than any other to help the College in its early days. While we think of these and of the Churches, the Government, the Transkeian Territories General Council, the Basutoland Administration and the brotherliness of Rhodes University College, I suggest that there are two facts which account for the present high prestige and position of the College. First, the College did meet a real, though unexpressed, need among the Bantu people of South Africa. From its very inception it fixed for them a striving after national self-consciousness. From the very beginning it won



University of Fort Hare
Together in Excellence

their affection, support and confidence. Secondly, Fort Hare owes much to the work and personality of its first and only Principal, Dr. Alexander Kerr. That is a simple statement of fact which cannot be challenged by anyone. With Dr. Kerr I would associate the name of Mrs. Kerr.

In reply Dr. Kerr expressed thanks to Mr. Houghton, who, he said, with Dr. Macvicar, had given an immense amount of service in the earliest days of the College scheme. He suggested that the many kind things said about him that day were really due to the staff and the students. He could perhaps claim but two virtues—one was faith in the capacity of the Bantu people, and this in some measure he owed to the Hon. W. P. Schreiner who in London on the day he sailed for South Africa had spoken words of assurance and confidence which had sustained him ever since. The second virtue to which he laid claim was patience, which he had learned from the Bantu themselves, from men like the late Mr. Tengo Jabavu, Mr. Thos. Nqandela and others who had encouraged him to hold on even when the outlook was dark. The College had not yet reached the degree of perfection ascribed to it by Mr. Houghton. It was conscious of many shortcomings and of work waiting to be done ; but encouraged by the good will of its well-wishers it would persevere in seeking to provide higher education for the non-European peoples in this country.

About seventy visitors also sat down to luncheon with the students in the Dining Hall. The Senior student, Mr. B. Mtshali, presided.

After the loyal toasts had been given, Mr. Mosaka proposed the toast of the Graduates. He spoke humorously, comparing the intellectual demands of the Arts and Science faculties.

In reply Mr. Charles Bikitsha speaking for the Graduates thanked Mr. Mosaka for the toast and those present for their reception of it. They knew that it was the desire of all that they should carry the reputation of the College not only unstained but with added lustre. Their success was in large measure due to the assistance of the lecturers, the excellent company of the students and the inspiration of their parents.



Mr. M. L. Kabane then gave the toast of the College. He encouraged the students by urging that although the number of graduates each year was small, for some dropped out by the way, yet much had been done and there was much to do. They must be thankful to their College and proud of it for what had been accomplished.

Mr. Sham, the secretary of the S.R.C., in thanking Mr. Kabane, emphasized that each student who passed through the College had his own contribution to make to its development ; a consciousness of this would urge students to add to its life and growth. He concluded with an echo of the day's Latin quotations : *Multum crescat et floreat Alma Mater nostra.*





BEDA HALL (ANGELICAN HOSTEL)



The Laying of the Foundation Stone of the new Science and Medical Block

At 3 o'clock Senator the Rt. Hon. F. S. Malan well and truly laid the Foundation Stone of the new building. This is the inscription on the stone :

TO THE STUDY OF
SCIENCE AND MEDICINE
SENATOR THE RT. HON. F. S. MALAN
DEDICATED THIS HALL
28TH MARCH, 1936.

Owing to the rain the speeches were made in the Union Hall. Professor Dingemans presided. Bishop Ferguson-Davie offered a dedicatory prayer.

Dr. Kerr read congratulatory messages including that from His Excellency the Governor-General and the Hon. J. H. Hofmeyr's letter (quoted on a previous page). Dr. Kerr also explained that the new building which would contain laboratories for students in the Faculty of Science and for Medical Aids was part of a scheme which would cost about £30,000. Under the generous condition that the Government would grant £ for £ on all donations, he was glad to be able to announce that they were within sight of £20,000. The Taberer Fund of £1000, the gift of which had been announced that day, was to be devoted to this purpose. Messrs. Wilson & Co. of East London had subscribed £100; Sir Charles Crewe, one of the earliest friends of the College, had sent £100 and the Rev. R. F. Hornabrook, ex-Governor of Healdtown, and now of the ripe age of eighty-six, had made a donation. One of the former students, who was present, Mr. George Masisi, had given £5 for the same purpose.



Senator F. S. Malan then delivered the following address :
“ This is a real red-letter day for the Fort Hare Native College,” he said, “ in the sense that it closes the first twenty-one years of its life and begins a new era in the history of the institution. As one who was in a small way associated with the founding of the College, I am particularly pleased to be present to take a share in the functions of the day. Shortly after the establishment of Union, when I was Minister of Education, the question of establishing a college for Natives came before me. It took some time and trouble to convince people of the advisability and, indeed, necessity of such an institution. It was only after the Prime Minister (General Botha) became Minister of Native Affairs that I succeeded in getting his support. That was most valuable. When the Government decided to contribute to the fund for the establishment of such a College (on the £ for £ basis at first) I thought that General Botha had proved himself a very generous man. He himself performed the opening ceremony in 1916.

“ The founding of the institution was indeed a great act of faith. There were two grave questions to be faced. The first was whether there would be a sufficient number of students—where were they to come from? The institution was started with eighteen students, of whom sixteen had to undergo a four years’ course before they could matriculate. Now, at the end of 1935, the number of students had risen to 156—I understand it is still greater this year—and of them sixty-six were matriculated. The number of students has grown to such an extent that the institution will be in a position to dispense with its sub-matriculation classes shortly. Secondary education has developed to such an extent in other centres during the past twenty years that the discontinuance of these sub-matriculation classes at Fort Hare may be considered a practical proposition.

The second question that had to be faced was this—what were these students to do when they had qualified at Fort Hare? The pessimists, of course, said that the students would all be at a loose end, unable to find suitable work. But I find that this pessimism has not been justified. A return I have shows that



up to the end of 1935 there were admitted to Fort Hare 625 students, of whom 153 were still at College. Of the 472 who had left college 111 were ministers of religion, 153 teachers, 68 clerks and interpreters, 22 agricultural demonstrators; 8 were doctors and 16 were medical students studying overseas. Of the unemployed there were only 11, and 14 were untraced.

“ I might also point out that a number of the ministers and teachers shown in the return also engage in agriculture as they act as demonstrators among their people in common with their ordinary occupations.

“ I think these figures more than justify the faith of those who started the institution.

“ Coming now to the new departure. We are laying the foundation stone of the department which will train Natives for the health service which the Government intends establishing. The history of this movement, shortly, is this. Eight years ago what is known as the Loram Commission reported in favour of better medical aid for the Native population of the country. Not only would that be of advantage to the Natives, but to the Europeans as well, because many diseases may arise in the one section of the population and be communicated to the other. It is to the advantage of both sections that health conditions should be improved. Shortly after the Loram Commission report, the Carnegie Corporation of New York offered sums of money for the purpose of giving effect to the suggested policy. The Government of the day refused the offer on several grounds.

“ Then, in 1934, the Government appointed a Departmental Commission to inquire into this matter. They brought up a report which formed the basis of a very important announcement by Mr. J. H. Hofmeyr (Minister of Public Health) in the session of 1934. Mr Hofmeyr also announced that the Chamber of Mines at Johannesburg had made a sum of £75,000 available towards this scheme, £5,000 to be utilised for the necessary housing and equipment and £70,000 to be funded and the interest used for current expenditure and for bursaries.



“The full scheme outlined by Mr. Hofmeyr provides for the establishment of a Native health service consisting of some 200 Native ‘medical aids.’ These men will undergo a three years’ training at Fort Hare (after a preliminary year of scientific training) and another twelve months at some Native hospital. They will then be placed by the Government at different centres where clinics, or perhaps small hospitals for Natives, will be established. It is contemplated to spend some £100,000 on these clinics, and the annual expenditure on the payment of the medical aids will be some £70,000. This provision, along with the donation from the Chamber of Mines, will, I am sure, be sufficient to carry out this scheme during the first ten or twelve years at any rate.

In an eloquent peroration Senator Malan said :—We are privileged to be here to witness the birth of this department. We are standing at the beginning of a new period, a new era in the development of the Bantu races of the Union. Let us make full use of the opportunities I have referred to and use them to the best advantage, for out of hatred and bitterness no good can come to any people. No, let us make full use of the opportunities we have and show by the way in which we make use of them not only that we are entitled to them but that we deserve even greater recognition. That is my message to you this afternoon as a friend of this institution and as a friend of the Bantu people, because I believe the highest interest of the White man is to be fair and reasonable and just to all. My message to you is to use what has been given to you, to build on what you have got, and not to be tempted to become agitators or mere propagandists, but to be practical in your activities. A great opportunity has been given you. You are the trustees for the development of a vast people and it is for you to give them a wise lead, and to show real culture, because I do not believe any man can call himself educated unless he has learned to see also the other man’s point of view. True education is proved by the fact that you do not think and act for yourself alone but can place yourself in the position of the other man, and can show restraint, discretion and judgement. I believe Fort Hare and



its students will not disappoint us in that respect in the great days that are coming.”

The ceremony ended with the presentation to Senator Malan of a souvenir of the occasion, a silver pencil in a case. Mr. B. Mtshali, the President of the Students' Representative Council, in making the presentation said :

“ Sir, by this little token we desire to show you how much we appreciate all that you have been and are to our College and people. However, if it be true that appreciation comes from the heart, I would ask you, Sir, not to measure the size of our heart, whence this appreciation comes, in terms of this small token, but in terms of your own size which extends miles beyond the compass of your skin ; that will give you the measure of our appreciation of your services.”

The Senator expressed his thanks and said that Mr. Mtshali was placing in his hands a mighty weapon. He did not intend to become a journalist again but he still believed the pen was mightier than the tongue ; it must therefore be used with discretion and judgement and he would so use their gift.



The Concert

The concert on Saturday night was largely Bantu in character, and except for some help from the Indian students, Bantu in performance. The Xhosa Part Songs *Kwati Belele*, *u-Qoqosho*, *Mendi* (Myataza) sung by College choirs are Bantu compositions. The Sotho Part Song *Liphala*, a fine piece of work and delightfully rendered, is by Mr. Michael Moerane an ex-student of the College. Mr. Mqhayi, the son of the Xhosa poet, recited *Hoyini* and *Ama-Dodana* with great vividness and fire. Another interesting recitation, dramatically presented, was by Mr. P. Mpumlwana who gave a part of his own poem, *U-Luxolo kwa Nokoleji*, having first explained the purpose and scheme of the whole poem.

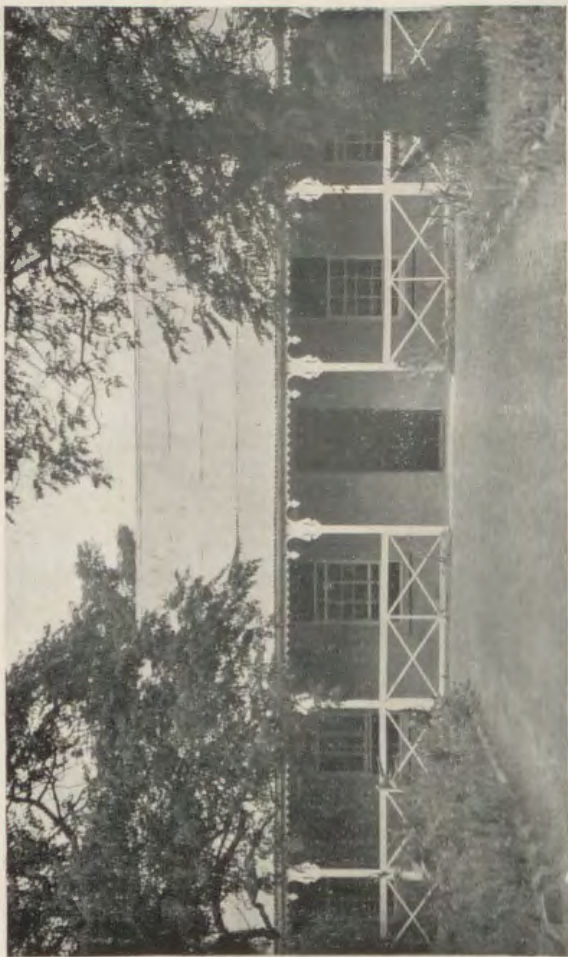
The Dramatic Society had worked out an excellent idea. Historical scenes were staged to illustrate the development of the College from the early contacts between European and Bantu to a scene in a present-day lecture-room. Some of these showed delightful humour. The most striking scene was a coloured panorama of Fort Hare—excellently drawn by an Indian student, Mr. Sham. All the buildings were covered but as aged Father Time with his scythe and lantern passed, each building appeared in its proper year. The whole pageant was most effective.

A scene arranged by Mr. Nikani gave a realistic picture of Native life. Hintsa was sitting in council and a younger twin came to complain of his inferior position. The matter was discussed in typical Bantu fashion.

The other dramatic item was a Scottish rural law court, a humorous scene well presented by Mr. Oldjohn (an ex-student) and a company from Lovedale.

Dr. Bokwe led some community singing of Xhosa songs, and the concert ended with *Nkosi sikelel' i-Afrika*.





WOMEN'S HOSTEL



University of Fort Hare
Together in Excellence

College Services

The morning service was one of solemn beauty. It was conducted by Chancellor the Rev. Cyril Wyche who is greatly honoured at the College as one of our oldest and truest friends.

In his address Canon Wyche reminded the congregation of the beginnings of the College, the choosing of the site, the arrangement of hostels and the opening ceremony. He paid tribute to the devotion of the early workers especially Dr. Henderson, "a man who was a personal friend of many of us ; a man whom I cannot forget, in whom quietness and confidence was strength. I was proud to learn from him as one friend can teach another, and he was a friend—James Henderson. God rest his soul."

Canon Wyche then proceeded to a heart to heart talk with the students. "Education is what remains with you when you have forgotten most of your lessons." He also used the Xhosa translation of the book of Isaiah to show that customs which are good should be preserved.

In the service Canon Wyche used the following prayer which he offered at the opening of the Stewart Hall and which the College has taken as its own special supplication :

"Almighty and Everlasting God of whose only gift it cometh that thy faithful people do unto Thee true and laudable service, we thy servants humbly beseech Thee to bless our undertakings in this place. We give Thee high praise and hearty thanks for all Thy mercies vouchsafed to us, spiritual and temporal ; for the faith of the learned, for the spread of education ; for the direction of the labours of scientists, authors and writers towards the advancement of truth ; for truth wherever and by whomsoever proclaimed ; for all that is beautiful in art, by sight or sound ; for the sacramental energy of medical skill and gifts ; for the vision and foresight granted those who have gone before us ; for the lives and witness of missionaries



and statesmen and leaders of men whose faithful execution of what Thy divine providence ordained has enabled us to erect this building on this spot where the fierceness of men has turned to Thy praise.

“ In the Name of the Father, of the Son, and of the Holy Ghost, we dedicate this house to be a home of sound learning wherein those who teach and those who learn may be enlightened by Him in whose light we shall see light. Give wisdom, prudence and self-sacrifice to those who are called to direct the affairs of this College, patience and skill to the teachers, obedience and perseverance to those who learn. Grant that one and all may strive with all their hearts to seek Thy face and love Thy name, that this College now and in the generations to come may never want for sons and daughters dedicated to Thee and Thy service who will labour for Thy Glory, the advancement of Thy kingdom as well as for the good of their own souls.

“ As our Saviour Christ hath commanded and taught us let us all now say : Our Father.”

Evening worship was conducted by the Rev. Thomas Stanton, President of the Methodist Conference. The College is grateful to Mr. Stanton for coming at some risk to his health and for the inspiration of his words.

He spoke to the students concerning the present position of the African people and affirmed the determination of his Church to strive unflinchingly and unceasingly for justice. A choir rendered the Anthem “ Let my soul live and it shall praise Thee ; and let Thy judgments help me,” the music for which was written by Mr. Michael Moerane.

RE-UNION

Former students met on Sunday afternoon to compare notes and to confer with present students. They discussed especially public service, in which, we are happy to say, many have become interested, and schemes for fostering Bantu literature and research. It was decided to establish for Africans a Society on the lines of the Association for the Advancement of



Science which would encourage intellectual activity and help to keep alive the ideals of the College in those who were far from its walls. Scholars engaged in research which should be specially concerned with social conditions would thus be kept in touch with each other. It was hoped that it might be possible eventually to publish a journal like *Africa* and *Bantu Studies*, Mr. Matthews and Mr. Kabane were asked to prepare a fuller definition to be presented to the first meeting to be held on June 29th during the African Convention at Bloemfontein.

It was agreed also to form branch Associations of ex-Students and to make efforts to improve the magazine. It was suggested that at least one article might be in a Bantu language.

Mr. Zachariah Matthews, M.A., LL.B., who was the first Fort Hare graduate and who has recently been appointed to the Staff, occupied the chair.

SPORTS

The Annual College Sports meeting was held on Monday morning. The heavy ground made the times, especially in the sprints, rather slower than usual. However the competition was keen in all the events.

The Victor Ludorum was Dunstan Dhladhla (Beda).

The Prizes were presented by Miss Carmichael whose presence gave great pleasure to the College.

Thus ended the celebrations.

LOVEDALE PRESS.



University of Fort Hare
Together in Excellence



**FORT HARE
GRADUATION
CEREMONY**

**OPENING OF
LIVINGSTONE HALL**

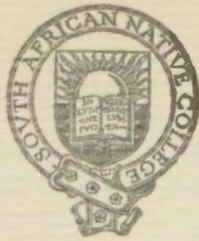
BY

The Hon. J. H. Hofmeyr, M.P.

24th March, 1937.



University of Fort Hare
Together in Excellence



FORT HARE
GRADUATION
CEREMONY

OPENING OF
LIVINGSTONE HALL

BY

The Hon. J. H. Hofmeyr, M.P.

24th March, 1937.



University of Fort Hare
Together in Excellence

The Graduation Ceremony

THE twelfth graduation at Fort Hare was held in the Assembly Hall of the College at 2.30 p.m. on Wednesday, 24th March, 1937.

Mr. F. D. Hugo, B.A., Superintendent of Education in Natal and Vice-Chancellor of the University of South Africa, constituted the meeting a congregation of the University. The scripture was read by the Rev. A. J. Cook, B.A., Warden of Wesley House. The Rt. Rev. Bishop Ferguson-Davie, D.D., Warden of Beda Hall, offered prayer, at the conclusion of which the Lord's Prayer in Xhosa was sung by the congregation.

The following graduands were presented to the Vice-Chancellor by Mr. D. D. T. Jabavu, B.A., Secretary of the College Senatus :—

For the degree of Bachelor of Arts :

Frederick Blume

Major Subjects : English III., Psychology II.
Subsidiary : Latin II., History I., Zoology I.,
Chemistry I., Sociology I.

Benedict Futshane

Major Subjects : History III., Roman Law II.
Subsidiary : English I., Latin I., Psychology I.,
Roman Dutch Law I., South African
Criminal Law, Jurisprudence I.

Abraham Habedi

Major Subjects : English III., Psychology II.
Subsidiary : Mathematics II., Latin I., Ethics I.,
Sotho I., Chemistry I.

A. N. Lazarus

Major Subjects : English III., Psychology II.
Subsidiary : History II., Latin I., Chemistry I.,
Zoology I., Ethics I.

K. P. Naidoo

Major Subjects : Psychology II., Ethics II.
Subsidiary : English II., History II., Latin I.,
Chemistry I., S. A. Criminal Law.



J. M. Nhlapo

Major Subjects : English III., Sotho III.
Subsidiary : History II., Dutch I., Politics I.,
Geography I.

A. B. Nkosi

Major Subjects : Social Anthropology II., Ethnic History
of Africa II.
Subsidiary : Psychology II., Zulu II., Ethics I.,
Economics I., English I.

N. K. Sham

Major Subjects : English III., Psychology II.
Subsidiary : Latin II., History II., Chemistry I.,
Ethics I.

Miss L. William

Major Subjects : English III., Psychology II.
Subsidiary : Latin II., Mathematics I., Botany I.,
Ethics I., Social Anthropology I.

For the degree of Bachelor of Science :

F. P. Joshua

Major Subjects : Zoology III., Botany III.
Subsidiary : Physics I., English I., Chemistry I.

M. F. Ntja

Major Subjects : Chemistry III., Mathematics III.
Subsidiary : Applied Mathematics I., Zoology I.,
Physics I., English I.

Doctor of Philosophy (Honoris Causa) :

John Langalibalele Dube

In presenting the Rev. John Langalibalele Dube for the degree of Doctor of Philosophy (Honoris Causa) *in absentia* Mr. Jabavu said :

“Rev. John Langalibalele Dube was born at Inanda, Natal, in 1870. His father, who was of the royal blood of the Ngcobo Chiefs, became a pastor of the American Board Mission.

John Dube studied at Adams College, and at the age of seventeen went to America for further education, where he remained for six years, working his way through College. On his return he became, after an interval of teaching and



evangelistic work, Pastor of Inanda. Realising that his theological training had been inadequate he set to work to acquire further knowledge, and again went to America where he studied theology for three years.

Shortly after his return, in 1901, he founded *Ohlange Institute* as an industrial school for boys on the model of Tuskegee Institute, U.S.A. Ohlange was the first (and the only successful) institution for the higher education of the South African Bantu to be founded by a man of Bantu race, and to be staffed throughout by Bantu teachers. It was largely financed in its earlier stages by lecture tours undertaken by Mr. Dube in America, and to-day receives very considerable local support, Governmental and private. It is to-day fully recognised by the Natal Education Department as a High School and Industrial School for boys. The Industrial departments include tailoring, shoemaking, carpentry and commercial work.

In 1904 Mr. Dube founded the *Ilanga lase Natal*, which is still a prosperous paper. It is the only Zulu paper in Natal, and has a great reputation as a moderate, sane and well-conducted weekly journal of high traditions.

Mr. Dube has taken a prominent part in political, economic and social activities, and has been nominated by the Government as a member of all national Bantu Conferences called since 1920. He is frequently consulted by the Native Affairs Department in Natal. He occupies a unique place in Natal public life, among Europeans as well as Bantu, is highly and generally respected, and stands for moderation, racial co-operation and sane constructive policies, while a firm champion of the rights of his people.

He has published, apart from numerous pamphlets and periodicals, two books in Zulu which are generally used in the Natal Bantu High Schools and Training Colleges, and (in collaboration) a volume of Zulu songs. He is a firm upholder of Zulu and its traditions.

In presenting him for the degree of D.Phil. *honoris causa*, honour is done to a man who has been a genuine South African patriot, a true servant of his country, and a



pioneer under great difficulties in several important fields. John Dube is eminently fitted to be the first Bantu honorary graduate of the University, and his selection will be welcomed by the press and people of Natal, European no less than Bantu."

The Hon. Jan. H. Hofmeyr, M.P., Minister for Education in the Union of South Africa, then delivered this oration :

GRADUATION ADDRESS.

It would seem to be one of the functions of a Minister of Education from time to time to deliver graduation addresses. I have performed that function at all but one of our South African Universities—to-day I am doing it at what is, I suppose, commonly regarded as the least of our institutions engaged in University work. I assure you that I have no less pleasure in addressing you to-day than I would have in speaking to the Congregation of one of our greater Universities. There are no doubt respects in which the South African Native College is the least amongst its brethren, but it is certainly not the least in its opportunities, or in the destiny which it is challenged to fulfil. Let it not be forgotten that this College is called upon almost exclusively, to meet the higher educational needs and in large measure to shape the educational destiny of a far greater population than is served by all the rest of our University institutions taken together. There is something at once terrifying and exhilarating in the magnitude of this College's task. I doubt if there are any educationists who have more need of the sympathy and the prayers of all men of goodwill than those to whom that task has been committed. But I doubt also if there is any educational task in South Africa more challenging, more stimulating, more inspiring than that which is theirs.

One essential part of that task is what I would describe as the ministry of reconciliation. Here at this place blood has flown in fierce warfare between Europeans and Africans.



Here at this place Europeans have toiled and spent themselves in the giving to Africans of the greatest of all gifts—the gift of the Christian gospel. Here at this place there stands a College, established mainly by the labours of Europeans to enable Africans to enter into that world-wide fellowship of learning and culture which transcends differences of race and colour. For in the forefront of the University ideal stands the concept of universality, implying that the conquests of the human spirit are the common possessions of all men. So at this place out of the struggles and differences of the past there have grown unity in the possession of the cultural heritage of the past, and partnership in the pursuit of wider knowledge for the further enrichment of that heritage. I trust that the greatest of the lessons taught at this College will ever be the truth that, great as are the differences that distinguish us, there is in our common humanity, in its origin, in its achievements, in its divinely-appointed task, a unity which transcends those differences.

I pass naturally from what I have been saying to draw your attention to a fact which gives special significance to this occasion. For the first time in the history of our country a South African University has decided to confer the highest possible academic distinction, an honorary doctorate, on a Native African. By honouring the Rev. John Dube the University of South Africa has honoured a man who has laboured unremittingly in the service of his people, a man who has blended European cultural ideals with all that is best in his own inherited tradition, but it has also honoured itself, and (I know you will not misinterpret my meaning) it has honoured the European people of South Africa. Surely the significance of the gesture cannot be lost when a South African University controlled exclusively by Europeans regards a Native African as worthy of its highest degree with all the traditions of Western culture which cannot be dissociated from it. I regard it as nothing less than a courageous acceptance of the truth that there are no limits to the educational



advancement which men of Bantu stock are capable of attaining.

Having said that, I cannot fail to ask myself the question what should be the aim of our Native Education policy. I am speaking at an occasion when the degrees of a European University are being conferred on African students who have completed the same courses and taken the same examinations as the European graduates of that University. Moreover that University has admitted a Native African as an honorary graduate to its Convocation. Does that necessarily imply that we are seeking in South Africa to mould the Native African to the pattern of our European civilization with all possible speed, to divest him of his inherited culture and traditions, to point him to our own footprints as marking the only path to educational advancement? Or, in the alternative, is the ideal that we should set before him that of development on his own lines? Let me be frank with you. I do not like that phrase "the development of the Native on his own lines." All too often it is a cloak for sheer hypocrisy. All too often it means either no development at all or as little development as possible; it means keeping the Native "in his place." And for all too many of the people of this country the real thought which underlies that phrase is expressed in Dickens's version of the ancient prayer, quoted by the Inter-Departmental Committee on Native Education:

" Oh, let us love our occupations,
Bless the squire and his relations,
Live upon our daily rations,
And always know our proper stations."

No, I can't help feeling suspicious when that phrase is used. Certainly I for my part shall never subscribe to a Native Education policy so conceived as to subserve the doctrine of keeping the Native in his place. Moreover although I readily acknowledge that for many people there is a really valuable constructive ideal implicit in the concept of the development of the Native on his own lines, I cannot close my eyes to the extent to which the validity of that



ideal is impaired by the fact that the Segregation ideal, with which it is naturally associated, is only very partially realizable in South Africa. The education of the Native along his own lines is naturally a much more practicable ideal in relation to the Native living in his own territories than to the Native, very often detribalized, living on the White man's farms or in the White man's towns.

And yet I do accept the ideal of the education of the African on his own lines in so far as it means that in present circumstances at least the aim and scope of European and African education cannot be the same. Why do I say that?—Because, as I see it, the educational process has to be related both to the environment from which the pupil comes and to the environment for life in which he is being prepared. Now the average African child in South Africa comes from a different environment from that of the average European child—he has a different social and cultural heritage; it is surely unsound educationally to require him to turn his back on that heritage. Moreover the texture of his adult life will almost certainly be different. It may be desirable or undesirable, we may approve of it or not, but the fact remains that his opportunities will be fewer, his social range more limited, his environment more restricted. These are facts, unpalatable or not, of which the educationist must take account, nor should he assume that they will have disappeared by the time that the product of the system which he is devising has grown into manhood. And that being so, it does seem to me to follow, that the scope and content of education should not in present circumstances be the same for the African as for the European.

I do not want you to think that I either desire or believe that it always will be so. Nor yet would I suggest that it is not part of the educationist's aim to work for a state of things where the circumstances to which I have referred will have changed. I believe that it is a very real part of the function of education to take the lead in social and economic change—but it will do so more effectively, not



by presenting always the distant scene, but by being content with one step at a time, ever just a little bit ahead.

But if I have accepted, though it be with qualifications, the concept of the education of the African on his own lines, I would urge the importance of going on to face a further question which arises from its acceptance. If the African is to be educated on his own lines, who is to determine what those lines shall be? And here I associate myself wholeheartedly with the Interdepartmental Committee on Native Education in the view that this is a matter primarily for the African himself. If the system of Native education is to develop naturally along a distinctive course, then it must get most of its inspiration from Native sources—it is not for us Europeans presumptuously to decide what is best for those of whose cultural background we have necessarily but an inadequate understanding. In the words of the Committee, “the Native should be allowed to decide for himself which elements in his indigenous culture should be preserved.” And that decision can best be taken by educated Africans, men who, while they have retained their contacts with their African heritage have also imbibed what is best in European culture. It is an essential part of the work of this College to train such men, to give them the best it can in education on Western lines, while consciously stimulating their continued allegiance to their African past, and to hold ever before them the challenge to go out among their own people and build for them their own system of education. Such a system will take from both these elements what is best suited to their needs, will start from their store of inherited experience, and will adjust their aptitudes and their attitudes of mind to the environment in which they will have their being. And I believe that the College is to-day not unworthily fulfilling that task.

I have suggested that it should be accepted as the aim of Native education to minister to distinctive Native development. I accept such development as also the right aim of our general Native policy. There are facts of difference



of which account must be taken—there is no absolute equality between European and African. As Dr. Oldham has pointed out, men are not equal in their capacity to serve the community, nor are they equal in their needs. Of these inequalities our policy of development through education and otherwise must take due account. But, as Dr. Oldham went on to say, men *are* equal in the possession of a personality that is worthy of reverence. And they are equal in the right to the development of that personality, so far as may be compatible with the common good. In that sense I set no limits to the development of which the African is capable and to which he has a right. Moreover I can see no solution of what I refuse to call the Native problem, what I shall call the problem of race relations, save on the basis of the recognition that White man and Black man are possessors of a common humanity—that they are in fact equal at the very least in the sense of being equally God's creatures and in all that that implies.

What is the alternative conception? It is a conception which is derived from inherited attitudes of mind rather than from facts, which is determined by sentiment and not by logic—which denies the possibility of equality in any respect and at any time—which insists on the permanent inferiority of the African—which regards with ill-concealed anxiety any sign of his advance—and when those who hold it are beaten in argument they fall back on an appeal to the traditions which have come down to them from the pioneer and the frontiersman.

This is an academic occasion. Not so long ago on another academic occasion, at his installation as Chancellor of the University of Cape Town, General Smuts enunciated certain principles, by which this issue can best be tested. Those are principles which are no less valid at Fort Hare than at Groot Schuur, and they cannot be regarded as being applicable only in the academic atmosphere, as having no value in setting the standards of political action in relation to political problems, including the problem of race relations of which I am speaking. For my part at



least, I have no hesitation in accepting them as lamps by which to light my own political course.

Let me remind you of some of the things that General Smuts said. First there was his appeal to his audience—and in reality his audience was all South Africa—to appreciate and to be loyal at all costs to fact, objective impartial fact, to turn away from the childish atmosphere of sentiment and prejudices, and from the world of opinions and passions of our maturer years. And he urged that this disinterested loyalty to facts is the sovereign remedy for our public world of to-day, where the tendency is to follow slogans, to run after catchwords, to worship ideologies, or to exalt party politics unduly. Secondly, he preached the gospel of toleration among humans, the fundamental recognition of the common humanity of all men, to the extent, to use his own phrase, of racial indifference, as the very foundation of our human culture. And he ranged himself on the side of the Christian doctrine of human brotherhood as against the intolerance of our own day which is in effect a returning to barbarism.

These principles are of course of far wider application than merely in respect of the problem of race relations in our own land. But they none the less have a meaning in relation to that problem, and it is right that on an occasion like this the question should be asked what that meaning is. I would put it in this way. If European South Africa is to accept these principles, it means that it will no longer appeal to past traditions in Native policy but will seek to remove its consideration of that policy from the sphere of prejudice and of sentiment, it means that it will be prepared to deal with all questions of race relations on their merits as disclosed by the facts, and not be willing to allow the examination of those facts to be subordinated to considerations of political expediency, it means that it will take equal account of the feelings and sentiments and vital interests of all elements of the community, it means that in the acceptance of the concept of racial indifference, at least as an ideal, it will reject the view which regards the



inferiority of one element in that community as something permanent and something inevitable. To do all this, South Africa will need, as General Smuts said, to practise the larger faith and follow the larger vision, but let us not forget the eternal truth that where there is no vision the people perish. Faith and vision are no mere academic qualities—they are essential in the nation's life, and without them political activity in South Africa can only degenerate into blatant self-seeking or specious hypocrisy.

I have wandered, perhaps, somewhat far from what is regarded as appropriate to the scope of a Graduation Address. Let me return to the immediate purpose of such an address. I would speak, briefly as needs must at this stage, to those who have had to-day conferred upon them, an the crown of their student careers, the degrees of the University of South Africa. In itself the conferment of a degree means no more than that the recipient has acquired a sufficient amount of information to satisfy (or possibly even to deceive) his professors and his examiners. But the real meaning of a University degree goes far deeper. The Chancellor of a great University once said that it should imply that the graduate has spent a number of years fruitfully in an atmosphere capable of inspiring him with all that is highest and best in human life. I hope that it is so in your case—I hope that you are going forth from this College with high and worthy ideals, I hope that your minds have been so set that, in a phrase of Mr. Stanley Baldwin, they will turn upon the poles of truth and that you may stand out as balanced men in an unbalanced world. I hope that you have acquired not only knowledge but also understanding and wisdom, not least that wisdom at the foundation of which there is set the fear of the Lord.

I have one further wish for you, and that is that whatever the difficulties and discouragements you may encounter (and I have no doubt that they will be many) you will remain true to this College and to its mission. Here you have drunk of the finest vintage of life—here you have formed your richest and most enduring friend-



ships—here you have set up for yourselves a storehouse of memory, full of jewels that will never lose their gleam. It has been good for you to be here. But it is not for you to build on this mountain tabernacles for your abiding—you must go forth. You must take the spirit of Fort Hare, you must carry its ministry of reconciliation down into the crowded haunts of men. You must continue to extend the work of blending the culture that you have acquired here with the traditions that you have inherited for the promotion of the distinctive development of your people. Your task, if you conceive it in that spirit, will not be easy. You will need faith and you will need patience. But it will be in the spirit of your College for you to display those qualities, for it is on those qualities that your College has itself been built.

And for the rest I would remind you of the last message which Thomas Carlyle sent as Rector to the students of the University of Edinburgh:—"Bid them in my name, if they still love me, fight the good fight, and quit themselves like men, in the warfare to which they are as if conscript and consecrated, and which lies ahead. Tell them to consult the eternal oracles (not yet inaudible, nor ever to become so when worthily enquired of), and to disregard nearly altogether in comparison the temporary noises, menacings and deliriums. May they love wisdom, as wisdom, if she is to yield her treasures, must be loved, piously, valiantly, humbly, beyond life itself or the prizes of life, with all our heart and all our soul. In that case, and not in any other case, shall it be well with them."

* * * *

Dr. Kerr, Principal of the College, in thanking Mr. Hofmeyr for the noble and eloquent statement which they had just heard, referred to the fact that the Minister had been engaged in Parliament till eleven o'clock the previous night, had left Cape Town at seven o'clock that morning by aeroplane and had completed the final sixty miles of his seven-hundred-mile journey by car. Such speed was an indication of the changes that had come to South Africa



in comparatively recent years. He hoped that the spirit of liberalism that glowed through the speech of the Minister was the harbinger of a generous outlook upon Native affairs by the coming generation of South Africans. It was not by any loud clamour that the non-European people would receive the recognition that was their due but only by patient and effective equipment of themselves to carry the responsibilities which Society laid upon them.

Dr. Kerr then expressed the thanks of the College to the Vice-Chancellor of the University for presiding over the Congregation and in his official capacity as Superintendent of Education for Natal for the way in which he had been prepared to encourage the employment of the graduates in his department as well as for the provision of scholarships to enable Natal students to attend the College. They appreciated his kindly disposition towards and patience with young teachers entering upon their career. He called the attention of the Congregation also to the presence of Mr. Langham Murray, the Registrar of the University, who was visiting the College for the first time. From Mr. Murray and his office the College had always received the most courteous consideration and attention.

In the name of the staff the Principal congratulated the graduates and wished them success in the callings to which they were giving themselves. He specially congratulated Dr. Dube upon the honour conferred upon him and regretted that circumstances had made it impossible for him to attend in person. He desired also to remember those parents and guardians who had made sacrifices in order that the students might complete their courses.

The Benediction having been pronounced by the Rev. Mungo Carrick, B.D., Warden of Iona House, the Vice-Chancellor dismissed the congregation.



The Opening of Livingstone Hall.

The company then adjourned to the new Science and Medical Aid Block which had been erected at an approximate cost of £16,000 by means of contributions from the Chamber of Mines, the Rhodes Trust, The Cape Explosives Company, The Transkeian General Council, The Ciskeian General Council, The Native Mine Labourers of Johannesburg in memory of the late H. M. Taberer, Sir Charles Crewe, Messrs. Wilson and Co., East London and other donors. To the total of these donations the Government had contributed on the pound for pound basis. The block which had been named Livingstone Hall, in honour of David Livingstone who was at once Missionary, Scientific explorer, and Medical man, contains laboratories and lecture rooms for Physics and Chemistry, Anatomy and Physiology, Pathology and Bacteriology, for use by the Science and Medical Aid students. This handsome block which had been designed by Messrs. Forsyth and Parker of Cape Town was erected by Messrs. Brice Bros. of the same city.

Professor Dingemans, Chairman of the College Council, who presided, expressed pleasure at the presence of the Minister of Education who was prevented last year from laying the foundation-stone of the building. Mr. Hofmeyr had often given proof of his real interest in the College. The College was particularly grateful when he induced Parliament to entrust to Fort Hare the training of Native Medical Aids, a service of supreme importance. It was the wish of those in charge of the College to press steadily upward and onward and they desired to receive reasonable help from Government. In South Africa many places made provision for the higher education of Europeans but there was only one College making provision for the



higher education of Non-Europeans. The building about to be opened, declared Professor Dingemans, was to serve a great purpose and its inauguration and dedication by the Minister to this purpose made a stage in the onward journey of the College.

Mr. Hofmeyr declared the building open "to the Glory of God and the Service of Humanity." He expressed his pleasure at being present. He had visited Fort Hare on three previous occasions. In 1930 he had spoken at the epoch-making Bantu-European Conference which was an evidence of the emergence of the liberal spirit in the Universities—a liberalism that desired to know and understand. On his second visit, the chief impression left on his mind was that here was an institution where the true academic atmosphere prevailed. The College was small but was in no way different from other academic institutions; it had the same ideals and was capable of the same achievement. The occasion of his third and present visit was a great day for the College, for a new building such as the medical and science block was not opened every year. He congratulated the Staff and particularly Dr. Kerr.

The building, declared the Minister, was to serve a twofold purpose. First as a science building. The College began as a High School. It had outgrown that function. It developed first as an Arts College and for a long time the teaching of science was subsidiary to arts. Now there was an independent faculty of science. The building was also to be a home for medical activities. It would meet a twofold need, first for the improving of the health service of the Native people and second for the medical training of those who would man this new health service. There were areas in South Africa where there was only one doctor to 40,000 inhabitants. There were great masses of people who had to live and die without medical care. The rates of infantile mortality were very grave. It was a serious matter for the Native people and a serious matter for the population as a whole, for disease knows no colour bar.



One of the major interests in regard to Native health was the prevalence of tuberculosis. It was now clear that the ravages of that disease were greater than had been imagined. To combat it it was proposed to establish hospitals at Lovedale and Umtata.

Another problem of Native health was malnutrition. Here again steps were being taken to investigate the matter. The Transvaal Chamber of Mines, which was very definitely concerned with the health of the Natives, had decided to take steps for a survey in respect of tuberculosis in Native areas. Trained investigators were to examine what was wrong with Native diet. The Minister declared he had every reason to hope that the Transvaal Chamber of Mines would also be prepared to find funds for combating some of the evils the survey would disclose.

The very greatness of Native health needs was the cause of the formation of the course. The need could not be met by a trickle of completely trained medical graduates. They wished for the larger numbers of those who would pass through a course such as had been established here. They aimed at the appointment of 200 Native medical aids among their own people and they wished to have as soon as possible the men required. The course had been made possible by the generosity of the Chamber of Mines but the Government was prepared to assist financially. There were third year students now in the course.

There was only one name that the building could bear. Mr. Hofmeyr declared he counted it a very great honour to give the building the name of Livingstone Hall. "I hope," concluded the Minister, "that this building, erected as it has been by the combined efforts of the State and private individuals, by the combined financial assistance of Natives and Europeans, will stand here as an abiding symbol of co-operation and goodwill."

At the conclusion of his address the President of the Students Representative Council presented Mr. Hofmeyr with a volume of photographs representing Native life, as



a gift from the College, and in doing so referred to the Minister's services on behalf of the Native people.

Dr. Kerr announced that the Mine Labourers Association of Johannesburg had contributed £1000 as a memorial to the late Mr. H. M. Taberer and had resolved to give the money in aid of the building of the medical and science block at Fort Hare. Mr. H. Piliso and Chief Zibi would unveil a tablet to the memory of Mr. Taberer and in commemoration of the gift.

The assembly gathered in front of the tablet and Mr. Piliso told how Mr. Taberer was adviser to the Native Recruiting Corporation and in that capacity represented the Bantu workers on the mines. Those workers were grieved by his death but they were comforted to know that his name would still live in this building of which they were proud. The Native people he added were not satisfied with the Medical Aid scheme but looked to the future when fully fledged doctors would be trained at Fort Hare.

Chief Zibi who spoke in Xhosa told how those who had delegated them were uneducated people. They sought to light a candle and so drive away the darkness of superstition. He was glad that the most educated of their race would look on this stone which had been placed there by the contributions of blanketed men.

The singing of *Nkosi Sikelel' i-Afrika* closed the proceedings of a memorable day.

Printed by the Lovedale Press



University of Fort Hare
Together in Excellence