



FORT HARE  
GRADUATION  
CEREMONY



University of Fort Hare  
*Together in Excellence*

**28th April, 1950**

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



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*The photographs in this handbook are produced by the courtesy of Mr. Marius Garb, the East London Camera Shop, 48 Terminus Street, East London, from whom further copies can be obtained.*

28th April 1920



A GROUP OF GRADUATES

## Graduation Ceremony

ON Friday, April 28th, 1950, the South African Native College, Fort Hare, held its twenty-fifth Annual Graduation Ceremony.

Dr. A. J. R. van Rhyn, B.A., M.S.c., Ph.D., Vice-Chancellor of the University of South Africa, presided and conferred the degrees.

The proceedings opened with the reading of Scripture and Prayer by Rev. E. Lynn Cragg, followed by the chanting of the Lord's Prayer by the Congregation. God save the King and Die Stem van Suid Afrika were sung.

The graduands were then presented to the Vice-Chancellor for graduation, those in Arts, Commerce and Social Science being presented by Professor Z. K. Matthews, those in Science by Professor A. J. D. Meiring.

University of Fort Hare

### LIST OF GRADUANDS

#### *In Absentia*

#### **Hons. Bachelor of Arts (Department of African Studies) :**

Mokgokong, Pothinus Carley, B.A.

#### **Bachelor of Arts :**

##### *In Praesentia*

##### *Internal :*

##### *Major Subjects*

August, Arthur : History, Native Administration

Cenge, Emmanuel Sikhumbuzo : Xhosa, Native

Administration

Chitepo, Herbert Wiltshire : History, English

Dawson, Vivian Donald : English, Geography

Gordon, Douglas Lionel : English, Politics (International)

Gwebu, John Mavolo : History, Zulu

Lepelle, Daniel Ramogana : English, Geography

Lukele, Douglas : History, Zulu

Makaula, Princess Europa Nokota (Miss) : English,

Psychology

Makola, Cleophas : Northern Sotho, Social Anthropology  
 Makuluma, Grace Noreen (Miss) : English, History,  
 Psychology  
 Makwela, Sampson Kodi Ezekiel : History, Northern  
 Sotho  
 Malaba, Griffiths : English, History  
 Mancoe, Leslie Maruping : History, Native Administration  
 Matebese, David Thamsanqa : Geography, History  
 Mayekiso, Uppington Carmichael : Geography, History  
 Mjoli, Paul Elliot Cetshwayo : English, History  
 Mogale, Thomas Semetsa : Xhosa, Native Administration  
 Moloisi, Joshua Chrysostomus : History, Northern Sotho  
 Moloto, Daniel Mmachuene Rakimana : Northern  
 Sotho, Native Administration  
 Mrwetyana, Theodore Eugene Mzwandile : Xhosa,  
 Native Administration  
 Mshumi, Arthur Temba : History, Native Administration  
 Ngcobo, Zebulon : Geography, Zulu  
 Ngxaza, Hannington Hymnal Nyaniso : Xhosa, Social  
 Anthropology, Native Administration  
 Nkumane, Malcolm Kirk : History, Zulu  
 Ntombela, Stanley Briggs : History, Zulu  
 Nyezi, Lawrence Gordon Mavuso : History, Xhosa  
 Phukwana, Berrington Belton : History, Native  
 Administration, Social Anthropology  
 Pekane, Congress Matthews Parks : History, Xhosa  
 Pokela, John Nyathi : Southern Sotho, Native  
 Administration  
 Sobukwe, Robert Mangaliso : English, Xhosa, Native  
 Administration  
 Stamper, Pelem Galazi : History, Native Administration  
 Tlebere, Moses : English, Southern Sotho  
 Xabanisa, Percival Sonwabo : History, Xhosa

*External :*

Baloyi, Risenga Alfred Freddie Jonas : Thonga, Native  
 Administration  
 Dumbutshena, Enoch : History, Politics (International)  
 Farrah, Abdullah : English, Psychology

Francis, Anthony Joseph : Sociology, English  
 Jacobs, John Daniel : Tswana, Native Administration  
 Kibue, James Aram Njao : Politics (Philosophical),  
 Native Administration  
 Mabathoana, Philip Makalo : Southern Sotho, History  
 Mahlali, Sydney Samuel Sithembile : Xhosa, Native  
 Administration  
 Mahomo, David Mojalefa : Sociology, Psychology  
 (with distinction)  
 Makongwana, Lennox Edward Sipapa : Xhosa, Native  
 Administration  
 Mapena, Isaiah Othniel Henry Mosebetsi : Southern  
 Sotho, Native Administration  
 Marivate, Stubbs : Thonga, Native Administration  
 Mativandlela, James David : History, Native Adminis-  
 tration  
 Mbete, Price Sipo Thamsanqa : Politics (Administrative)  
 Native Administration  
 Mlambo, Erasmus Bope : Shona, Native Administration  
 Mlambo, Owbridge Kenneth Aubrey Linda : History,  
 Zulu, Psychology  
 Mogwe, Archibald Whiteside Mooketsa : Tswana,  
 Sociology  
 Mpapele, Abel Edwin : Thonga, Native Administration  
 Mphahlele, Ezekiel : Native Administration, Psychology  
 Mvambo, Samuel Chadwick : Xhosa, Sociology  
 Peter, Aeneas Lloyd : English, Roman Law  
 Ramiah, Chengalrian Venket : English, Psychology  
 Serakoana, George Mabusha : Northern Sotho, Native  
 Administration  
 Veldman, John Sydney : History, Psychology  
 Xaba, Albert Maxwell : Politics (Administration),  
 Native Administration  
 Xulu, Phineas Tholile : Zulu, Native Administration

*In Absentia*

*Internal :*

Mazaiwana, Edward : History, Social Anthropology  
 Molohe, Nathan Jacobus Kgope : English, Hollands  
 Solomon, Gcin'elihle Felix Malindi : History, Native  
 Administration

**External :**

Ferris, Frederick  
Kunene, Daniel Pule  
Maharaj, Dhawpersad Sewnarian  
Maharaj, Jaisunker Jainath  
Naidoo, Appalsamy Chinsamy  
Naidoo, Appalsamy Ramannah  
Naidoo, Viraragavelu Rajoo  
Ntsane, Kemuel Monyatsi  
Osman, Ahmade  
Pitt, Vernon Richard Theodore  
Ralebitso, Anthony Samuel  
Rammala, Joseph Lesibe  
Segone, Nicholas Martin Kubuoe  
Tlase, Bishop Augustine  
Tsiu, Titus Khoali

**Bachelor of Arts (Social Science) :**

*In Praesentia*

*External :*

Magodla, Sabelo Godfrey : Social Work, Sociology  
Matthews, Frieda (Mrs.) : Sociology, Economics

*In Absentia*

*External :*

Marwick, Maxwell Gay

**Bachelor of Science :**

*In Praesentia*

*Internal :*

Booyesen, Sydney : Botany, Zoology  
Jabavu, Tongo Max : Chemistry (with distinction),  
Physics  
Lebotsa, Mohomane Masimole : Mathematics, Physics  
Mabuya, David Dunn Lamy : Chemistry, Psychology  
Mdlalose, Edward Mthenjwa : Mathematics, Physics  
Mokhesi, Caleb Phakisa Ntsube : Physics, Chemistry  
(with distinction)  
Mokoena, Peter : Chemistry, Mathematics  
Nokwe, Philemon Pearce Duma : Mathematics, Physics  
Nyoka, Siyolo : Mathematics, Physics

Padayachy, Letchme Sammy (Miss): Botany, Zoology  
Rajh, Calendra Nayanah : Chemistry, Zoology  
van Vught, Benjamin Basil : Botany, Zoology

*In Absentia*

Fourie, Vernon : Chemistry, Geography  
Govinden, Herby Silvester: Chemistry (with distinction)  
Physics  
Khan, Hussein Cassim : Chemistry (with distinction),  
Physics

Lule, Yusufu : Chemistry, Zoology  
Müller, George Clyde : Chemistry, Psychology  
Mwamuka, Alfred Taiwa : Botany, Zoology  
Pillay, Arthur : Zoology, Psychology  
Somers, Chunderaj Rajkumar : Chemistry (with distinction), Physics

**Bachelor of Science (Hygiene) :**

*In Praesentia*

(Major Subjects for this Degree are Physiology and Hygiene)

Bhoola, Keshavvel Dayal  
Chamme, Gabonamong Mokgobi  
Chiliza, Jeremiah Fiko Gane  
Garach, Bhagwandas Jagjivan  
Manjezi, Milford  
Mpamba, Young  
Ngqangweni, Solomon Kolekile  
Pillay, Arumugum Sokalingam  
Rathebe, Archibald Lovemore Kgosiemang

**Bachelor of Commerce :**

*In Absentia*

*External :*

Somers, Harichander Sukhraj

## GRADUATION ADDRESS

The Vice-Chancellor, having conferred the Degrees, delivered the following address to the Congregation :

Mr. Principal and Staff of the Fort Hare College, graduants, students, ladies and gentlemen, I am extremely pleased and feel honoured that circumstances have permitted me this time to attend your graduation ceremony and to confer the degrees obtained personally. As your Vice-Chancellor I should have been here two years ago, but was prevented from coming here to perform a duty which is regarded by me not as a task but as a pleasure.

Allow me first of all to congratulate all those students who are obtaining their degrees today. To have gained an academic degree of the University of South Africa is no mean achievement. It is an achievement of which anyone can be justly proud, and if the conditions under which many of you have started your academic careers are taken into account and the adverse circumstances with which many of you had to cope during your long period of study are remembered, my congratulations are doubly earned.

To have a University degree conferred on one is certainly a coveted privilege, it is a privilege enjoyed only by a few. It must however be remembered that privileges also bring responsibilities. Those of you who are enjoying the privilege today of obtaining your degrees, after many years of hard work, have heavy responsibilities towards yourself, towards the communities you are going to serve and above all towards the race to which you belong. Many eyes will be fixed on you and much will be expected from you. You have enjoyed privileges from which millions of your own race are debarred and you will have to prove to the world that a university education is something worth having and that the training you've undergone at Fort Hare has given you something which the ordinary man or woman does not possess. In simple words, you'll have to show leadership wherever you are and wherever you go.

We are living in a fast changing world, a world full of problems and difficulties. Every race is looking up to its respective leaders for guidance and inspiration. We in

South Africa are moving through troublous and difficult times, more so perhaps than any other country in the world. We are faced not only with our economic problems but have inter-racial difficulties which only the best leaders and wisest statesmen can solve. Wise leadership is therefore essential at this difficult period of our development and I am one of those who look up to our Universities to produce those leaders. Your nation therefore needs you, South Africa needs you. I take it for granted that the majority of you who have attained a high standard of intellectual development are desirous of leading your people up the steep path of prosperity and well being. You'll therefore bear with me when I say a few words about leadership.

First of all, the true leader must be a person who stands with both his feet planted on his own native soil. He must understand his people, sympathise with their aspirations and be one of them. To understand what I mean by true leadership the step taken by one of the greatest national leaders history has ever known, can be quoted here as an example. I am referring to the Biblical figure Moses. You all know Moses was treated as a Prince at the luxurious court of Pharaoh. He saw from there the trials and tribulations of his sorely tried and chastised people. In order to save and lead them he could have argued that it would be in the interests of his race if he remained in the palace. He could use his influence with his foster mother, with the government, with those who had influence with the rulers of the country and lastly with the King to get favours bestowed on the Jews. On the contrary if he left the palace, he would be shorn of all his power and influence and would therefore be unable to achieve anything. What is more he would have incurred the hatred of the King and the opposition of the ruling classes. Notwithstanding all the disabilities which would certainly have resulted from his leaving the palace, he decided to say farewell to all the luxury and influence which he enjoyed at court and to share the trials and tribulations of his oppressed people. I wonder sometimes what would have happened should Moses have decided to look after his own interests at court and while remaining there try to lead his people.

Is it not a fact that we who want to be leaders are sometimes so busy gazing at the star of our own aspirations that we forget to look down on the needs of the masses which are of our own flesh and blood. History has proved time and again that the true leader can only lead his own people if he remains one of them and remains in close contact with their economic and spiritual needs. The true leader must above all things exercise boundless patience.

In this modern world of hurry and scurry where the aeroplane, the express train and motor car is playing such an important part and where speed is becoming one of the main factors of our civilisation, we are apt to become impatient. We want to reap our rewards at once. We want to sow today and reap tomorrow. If those we wish to lead react slowly on our advice and guidance we are apt to become impatient and regard all our efforts as fruitless. Let us remember that Rome was not built in a day. In a nation's life even a century is a short span. The motto should be to try and try again like the spider of old who tried nine times to reach the top of the wall and every time came down with a fall but the tenth time reached the top. Although we can readily profit by the experience of other nations the fact remains that every race, who wishes to develop and reach its ultimate goal is forced to climb the steep ascent himself. Every coming generation should build step by step on what the previous generation has achieved. Every nation should do its own nation building in its own peculiar and traditional way and those leaders or would be leaders who do not recognise this fundamental truth, cannot lead their nation out of the wilderness. All this takes a long time and those of us who wish to lead and not drive should remember that patience is one of those outstanding virtues which must constantly be exercised. There is an old Bantu saying which reads : " He who exercises undue haste gets a goat, but he who leads warily and carefully gets a cow."

But patience and understanding is not enough. Character is one of those virtues which a leader must possess. History tells us that men with no learning became great and outstanding leaders.

In America there is the saying "From log cabin to the White House." Character to my mind is a stronger attribute than learning. Learning without character might even become a danger but learning combined with a strong and clean character is a force in our modern world which no outside power can stop. He who wishes to lead his people should be endowed with and further develop a strong character and strength of will which could be an inspiration to those who follow. Let it never be said of any of you on whom a degree is being conferred today: What is the good of a university degree and all the work and expense it entails when a university graduate does this or that sort of thing? Exemplary living and strong moral principles should be your strength and your guide.

Remember also that real education is progressive. It never stops. He who wants to lead should keep abreast of the times and be a student all his life. Do not forget you have only been taught at Fort Hare how to study. As time moves on so you will have to acquire more and more knowledge for knowledge is power. If you want to be a successful leader and guide of your people you must have an unshakable faith in yourself and your cause. You cannot inspire others for a cause if you yourself are not quite certain of your case. Be true to the faith that is in you and you can be sure that others will follow you. It is very easy to be true to your faith and your principles when big things are at stake, it is however not always so easy when it concerns the smaller things in life. And it is here that the main test lies. If you want to solicit the respect and regard of your community you must be faithful in the smaller things that make up your every day life.

I could name many more characteristics which usually accompany true leadership, I think however that I have said enough to show that the responsibilities of the true leader are heavy.

When I talk of leadership I do not mean to insinuate that only outstanding personalities should assume the responsibility of leadership. All of us could do something in our own little circles where we are placed. Many of

you are going out as teachers. You can do a good deal for the community where you are going to reside. Economically and spiritually you can do a tremendous lot to guide your people in the right direction. Your people possess a culture which should be developed and nursed. If you teach your people to save and conserve the mother earth which gives food and life to us all, you are doing a great service to South Africa. There are so many channels through which you can lead your people that there is enough to do for those who are desirous of uplifting their community. Your exemplary living, your integrity and honesty of purpose should be such that everyone who comes in contact with you should feel proud of you as a person who has received a university education.

It is not always those who enjoy the limelight who do the most for their people. There are teachers and ministers of religion of whom the outside world hardly ever hears and still they are giants in their own circles.

I can also exclaim with a great leader of the past : " So much to do, so little done " and wish you every success in your future careers. May you be an asset to your race and a credit to this famous institution which has already done so much for Native education.

The Principal, rising at the conclusion of the Vice-Chancellor's address, said that this was the first occasion on which the Graduation Ceremony had been honoured by the presence of a Secretary of State. " Dr. Eiselen, Secretary of Native Affairs is on the platform on this occasion, and with your permission, Sir, I would like to ask him to address a few words to this Congregation." The Vice-Chancellor consenting, Dr. Eiselen said he regarded it as a happy coincidence that his visit to the Bunga at Umtata and to King William's Town enabled him to visit Fort Hare. It was a privilege he appreciated very highly. The students who had received their degrees, he remarked, would remember that occasion as the great day of their lives. He particularly congratulated two of their fellow students who had received their degrees and who bore well-known names throughout South Africa—

Mrs. Matthews and a son of Professor Jabavu. He went on to remind the graduands that having received their academic reward, the honours they had gained were in fact a cross they would have to bear throughout their lives. They had been publicly labelled as a people with talents it was their duty to use for the service and welfare of their people.

The Principal then thanked the Vice-Chancellor :—

Mr. Vice-Chancellor, on behalf of the College, I wish to express to you our thanks for presiding over this Graduation Ceremony and conferring Degrees upon the Graduands presented to you. Though this College has been honoured on previous occasions by the presence of the Vice-Chancellor, and on one occasion by that of the Chancellor of the University himself, it has not happened often and we wish you to know that we deeply appreciate the effort you have made to be here in person today. Please accept also our thanks for the address that you have just delivered. You have spoken of the responsibilities of leadership ; like any other University Institution we do expect that the influence of those trained here will be felt in this land, and trust that it will be felt for good. Indeed, Sir, one of the dangers of their situation is that the responsibilities of leadership will be forced upon them too early in their careers, since their numbers are so small in relation to the large population they are called to serve ; unlike European graduates, who are absorbed, and for a time hidden, in a more advanced community, these young graduates are forced by circumstances to live in the lime-light from the beginning, and the responsibility is heavy. You have quoted the example of Moses. May I remind these new graduates that after Moses had received his education and had felt the call to serve his people, he retired for a considerable period into the obscurity of the wilderness before returning to take up the responsibilities of leadership, and may I suggest that his time of obscurity in the wilderness may have been as important a part of his preparation as the earlier period in the palaces of Pharaoh.

I wish to take this opportunity of welcoming and congratulating those parents and relatives of the new

graduates who are with us today. Through many years you have waited and watched and made sacrifices in order that what has now come to pass should come to pass, and to you, as to those who have just received their degrees this is a great day in which we rejoice with you.

To the new Graduates also the College wishes to add its warm congratulations, and I want to add a special word of congratulation to those who have earned their degrees by external study. It has been said that the task of the external student is easier than that of the internal student because his course of study is defined and limited by a prescribed syllabus whereas an internal student may be required to deal with newly published work. I think the assumption is false. The course of study for an internal student is defined with precision by the members of staff who are guiding his studies, whereas a printed syllabus may be widely interpreted and, to be safe, an external student must cover all possible interpretations. Moreover, the external student often works under difficulties which make great demands on character. I wish to mention two among those who have received degrees as external students today. The first is Mrs. Z. K. Matthews who has been awarded the Degree of Bachelor of Social Science. She is wife and mother in a home, with all the duties that entails, and that she does not neglect those duties is abundantly clear if one but looks at the person here on my right (Professor Matthews); she spends her mornings in the service of the College and of students as an assistant in the College library, and all who use the library know how well and how cheerfully she does her duty there; in the district she is the moving spirit in most of the social work done among African women and children. Yet, with all these duties she has found time somehow to qualify for this degree, not because she seeks thereby to improve her own position or security, which should be safe enough in the care of her husband, but because she has wished to have more knowledge to guide her in service. The other is the Rev. Price Mbete who has been awarded the Degree of Bachelor of Arts. He is Principal of an Educational Institution at Bensonvale, and I know something of the heavy demands which that Institution makes upon its

Principal : he is not only Principal, but fulfils several other functions in the Institution ; he is also manager of a farm and Superintendent of a Circuit. When he was appointed the Institution was almost an embarrassment to the Church to which it belongs ; under his management that has been changed, and it is today in a sound healthy state and a credit to the Church. He, too, has made time to study for this degree, and his efforts have been crowned with success. There will be others of whose circumstances we have less knowledge, but whose achievement may be of like merit. To all we extend our warmest congratulations.

Finally, the College wishes to add its congratulations to those of its own students who have received their degrees today. We have watched your progress during these past years with mingled pride and anxiety : with pride when you have done well, with anxiety when you have done not so well. Now we send you forth into the world, and in sending you forth would give to each one of you this word of counsel : " To thine own self be true," to thine own better self, to that light which shines in each one of you, be true, " and it shall follow as the night the day thou shalt not then be false to any man."

After the singing of *Nkosi Sikelel' i-Afrika* and *Morena Boloka Sechaba sa Heso*, the Rev. E. Lynn Cragg pronounced the Benediction. The Vice-Chancellor then dissolved the Congregation.



***The Lovedale Press***

University of Fort Hare  
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University of Fort Hare  
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27th April, 1951



Fort Hare,  
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South Africa.



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University of Fort Hare  
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**27th April, 1951**

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University of Fort Hare  
*Together in Excellence*

1982 1981  
1980 1979  
1978 1977



PROFESSOR D. D. T. JABAVU

*Portrait by Mr. M. M. Pemba*

# Graduation Ceremony

ON Friday, April 27th, 1951, the South African Native College, Fort Hare held its twenty-sixth Annual Graduation Ceremony.

Dr. T. Alty, D.Sc., Ph.D., F.Inst.P., F.R.S.C., F.R.S.E., Deputy Vice-Chancellor of the University of South Africa, presided and conferred the degrees.

After the Congregation had been constituted, God Save the King and Die Stem van Suid Afrika were sung. The Rev. M. Carrick read the Scripture and led the Congregation in Prayer.

The graduands were then presented to the Deputy Vice-Chancellor for graduation, those in Arts and Social Science being presented by Prof. D. D. Stuart, those in Science by Prof. M. H. Giffen and those in Education by Prof. H. J. Rousseau.

University of Fort Hare  
**LIST OF GRADUANDS**

*In Praesentia*

**Hons. Bachelor of Arts :**

*Department of Native Administration*

*External :*

Mabote, Tennyson MacDonald, B.A.

*Department of History*

Samkange, Stanlake John William Thompson, B.A.

*In Absentia*

*Department of Sociology*

Panday, Sewpersadh, B.A.

**Bachelor of Arts :**

*In Praesentia*

*Internal :*

*Major Subjects*

Buthelezi, Ashpenaz Nathan Mangosuthu : History,  
Native Administration

- Chinamano, Josiah Mushcre : History, Native  
Administration
- Goba, Reggie : History, Zulu
- Hendrickse, Helenard Joe : Biblical Studies, Systematic  
Theology
- Kaiboni, Amos Muchini : History, Shona
- Mahlangu, Peter Sivalo : English, History
- Makgothi, Hontri-Gordon Faith : English, History
- Mamabolo, Joel Moalosi : Geography, History
- Mamogobo, Phorohlo Matheas : Northern Sotho,  
Psychology
- Manana, Abednego Madoda : History, Zulu
- Marivate, Charles Daniel : Geography, Thonga
- Masemola, Nathaniel Mashilo : English, History
- Mathir, Mahomed Essop : Geography, History
- Mati, Frederick Mbiti Gideon : English, History
- Matthews, Joseph Gaobakwe : English, History
- Mavolwane, Alexander : English, History
- Mbalo, Kenneth Kabingwe : History, Native  
Administration
- Mgudlwa, Landeli Jumba : Xhosa, Native Administration
- Nhonho Allie Hinteana : History, Xhosa
- Seoka, Christopher : English, Zulu
- Simelane, James Lawrence : History, Zulu
- Singh, Somdev Nasib : English, Geography
- Siwisa, Dennis : History, Native Administration
- Tshabe, Vincent Thamsanqa : English, Xhosa
- Twaku, Guilford : English, Xhosa
- van der Linde, Hendrik William Daniel : History,  
Nederlands-Afrikaans
- Xaba, Victoria Vuyelwa (Miss) : Geography, Native  
Administration
- Zondeki, Dumalisile Mongezi : Systematic Theology,  
Xhosa
- External :*
- Allagan, Mariemuthoo : English, History
- Boikanyo, Asaph Keratiloe : History, Native  
Administration
- Chetty, Kasaval : Economics, Politics (Administrative),  
Philosophy

- Gaborone, Moses Modisana : Southern Sotho, Native Administration
- Harris, Louis : History, English
- Hartzenberg, Joseph William : History, Psychology
- Kewana, Walter : Xhosa, History
- Lekalake, Columbus Ngakaemang : History, Native Administration
- Magobiane, Gordon Gana Hlangeni : Xhosa, Native Administration
- Maharaj, Sewdeen Kishundat : English, Psychology
- Maine, David Esau Mosiuoa : History, Native Administration
- Matsebula, James Shadrack Mkhulunyelwa : Zulu, History
- Mbambisa, Theophilus Mvelase : History, Xhosa
- Miyen, Arnold : Geography, Thonga
- Mtshali, Miriam Adelaide Mvulazana (Mrs.) Xhosa, Psychology
- Mwanakatwe, John Mupanga : History, Native Administration
- Naidoo, Manakala Kistake : History, Politics (International)
- Ngobese, Philemon Cecil : Zulu, Sociology
- Ngomti, Samuel : Xhosa, Politics
- Ramsudh, Nuncoomar : History, Politics (International)
- Sentletse, Captain Lionel Benjamin : Geography, Psychology
- Tazwishaya, George :
- In Absentia*
- Internal :*
- Abrahamse, Herbert Ernest : English, History
- Chirwa, Orton Edgar : English, Philosophy (with Distinction)
- Kuwana, Oliver : History, Shona
- Manaka, Marriett Matsela (Miss) : English, Psychology
- Masenya, Obed Sepero Buxton : Northern Sotho, Native Administration
- External :*
- Hermanus, Aubrey Anthony : (Psychology with Distinction)

Khayiyana, Wycliffe Wilson  
Masemene, Tseko Ezekiel  
Matooane, Joseph Lithupa  
Meyer, Ronald Norman John  
Mirando, Joseph Francis : (Psychology with **Distinction**)  
Mofolo, Khere Ovid  
Page, Joseph Benjamin  
Ramnath, Sookdew  
Sithole, Ndabaningi  
Van Turha, Carl Johannes  
Vera, Adam Ignatius

**Bachelor of Arts (Social Science) :**

*In Praesentia*

*External :*

Kumalo, Cleopas : Sociology, Social Work  
Weyi, Xenophon Muir : Sociology, Social Work

**Hons. Bachelor of Science :**

*In Praesentia*

**Department of Zoology, (with Distinction)**  
*University of East London*  
*Together in Excellence*

Bisseru, Balideo, B.Sc.

**Bachelor of Science :**

*In Praesentia*

*Internal :*

Agulhas, Ruth Sophie Vries (Mrs.) : Botany, Chemistry  
Booi, Felix : Mathematics, Physics  
Dennis, Norman Cecil : Geography, Zoology  
Dlomo, Miriam Constance (Miss) : Botany, Psychology  
Gardee, Ahmed Mahmood : Chemistry, Geography  
Jhinku, Sewlal : Botany (with Distinction)  
Zoology (with Distinction)  
Lazarus, Joseph Alfred Alexander : Botany, Zoology  
Makhene, Edward Robert : Zoology (with Distinction)  
Chemistry  
Malangabi, Myrtle Vuyiswa Thabiso (Miss) : Botany,  
Chemistry  
Mbonyane Clements : Botany, Chemistry  
Mokoena, Abimael 'Motsi : Physics, Chemistry

Monyake, Lengolo Bureng : Chemistry, Mathematics  
Morojele, Clifford Malunga Hardy : Mathematics (with  
Distinction), Botany  
Ndaba, Lloyd Ngwana : Botany, Chemistry  
Nxasana, Dukes Sifiso : Botany, Chemistry  
Opperman, Andrew Francis Louis : Chemistry, Zoology  
Reddy, Shunmugam : Chemistry, Zoology  
Rule, Leslie : Chemistry, Zoology  
Zambodla, Livingstone Nightingale Mzimkulu : Botany,  
Chemistry

*In Absentia*

Barnabas, Harold Emmanuel : Chemistry, Physics  
Hlomka-Ngidi, Robert Mdoda : Chemistry, Zoology  
Olideen, Haroon : Chemistry, Zoology  
Parbhoo-Becher, Ramniklal : Chemistry, Psychology  
Pillay, Mariemoothoo : Botany, Zoology

**Bachelor of Science (Hygiene)**

*In Praesentia*

*Internal :*

Major Subjects for this Degree are Physiology and  
Hygiene

Cili, Stanley Douglas  
Dlamini, Ashworth MacAnden  
Maepa, Miemie Polometse  
Matthews, Peter Motsieloa  
Mehломakulu, Mtimkulu Charlton  
Moreosele, Andrew Thebeyapelo  
Moshe, Doris Daphne  
Nkolombe, Binnie Columba  
Parienyatwa, Ticafa Samue

*In Absentia*

Njoroge, John Mungai

**Bachelor of Education :**

*In Praesentia*

*External :*

Japhta, Thomas Cronje, (B.A.)  
McCarthy, John Charles (B.A.)

***In Absentia***

Naidoo, Kannan Piney (B.A., U.E.D.)

Rughubar, Caroonduth (B.A., U.E.D.)

Salig, Jugnath (B.A., U.E.D.)

Tshaka, Richard Lepene Tshiki (B.A., U.E.D.)

***Bachelor of Commerce :***

***In Praesentia***

***External :***

Batohi, Ramkolawon

Goordeen, Balrajh

Naidoo, Chengannah Apannah

Nair, Raman Puckree

Raidoo, Perumal



University of Fort Hare  
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## GRADUATION ADDRESS

The degrees having been conferred, Prof. D. D. T. Jabavu, B.A., delivered the following oration to the Congregation :—

Although the Book of Ecclesiastes (1 : 9) says, "there is no new thing under the sun," nevertheless today's graduation ceremony is a new thing to those capped here today. To those of us who prepared and presented the first two men for degrees about thirty years ago, the present event seems fairly similar to the occasions that have annually passed before us in their colourful variety, except for the bigger numbers now the rule. But for me, individually, there is something unique in this ceremony, namely, that for the first time in this series, the privilege of delivering the annual exhortation to the outgoing graduates has been entrusted to an African. This is an honour highly appreciated by one deputed to discharge a function that normally falls to the Vice-Chancellor of the University of South Africa.

The title of my address "Goodwill in Action," is a phrase picked out from one of my talks last year to the Fort Hare student body. It was suggested by the Principal as an epitome of my pilgrimage to India.

Having spent thirty years of my working life in this centre, I frequently compare what I see in the wide world with what I experienced here. Fort Hare is in many ways a microcosmic cross-section of educational South Africa, and also of the great wide world of modern Civilisation. Here we have something approaching a practical solution of the problems of race-relationship; because this is a centre around which all the colour groups of the South African population meet at a high level of education, and might be expected to discover a way of living together on terms of mutual respect. I designedly limit myself to the tentative expression "might be expected," for it is not easy to reach the ideal even in favourable surroundings. Here adherents of the major world-religions meet and are placed in a position to develop mutual toleration. In fact this institution affords a vantage point for a sound under-

standing of the essentials of leadership in a multi-racial society. Seekers after knowledge coming from a background of good homes can, in this place, influence the community for good and can appreciably raise the level of culture.

Fort Hare opened thirty-five years ago with students at the Secondary School stage, with the aim of becoming one of the constituent colleges in the University of South Africa. This status has been virtually achieved in that it has reached a stage of collaboration with the new University of Rhodes; and its objective is to become in turn a full-fledged University in its own right. That stage will probably be reached one day, when some of the larger problems of University policy involving research and original discoveries will thereafter be encountered. Elsewhere in the University world it has become lately noticeable that, while the diverse branches of the faculty of Arts have maintained normal progress, the achievement of Science is spectacular. To illustrate this point I may mention that last year on New Year's Day I attended, by invitation, the Degree Convocation of the Nagpur University, India, a University with an enrolment of 5,734 students. There, no less than 1,300 degrees and diplomas were conferred in a single morning. Of these the biggest group, of about 500, was that of the Bachelor of Science. Incidentally the Prime Minister of India, Pandit Jawaharlal Nehru was given an honorary doctor's degree and he delivered a stirring *ex tempore* Convocation address.

As every organised assembly of human beings in India readily runs into almost astronomical figures, it will interest you to know that the University here referred to is one out of a total of twenty-five Universities, the enrolments of which range between 1,828 in Saugor to 15,471 in Patna; 28,887 in Madras; 43,090 in Bombay and 45,008 in Calcutta. As for the Matriculation Certificate Bombay alone turns out the magniloquent figure of 62,000 passes in a single year; and there are more in Calcutta which is the second biggest city, next to London, in the British Commonwealth. A week or two earlier Lucknow University (enrolment 3,893) bestowed 2,000 degrees and diplo-

mas upon successful candidates. At Nagpur I saw 1,300 men and women receive their degrees and diplomas to the accompaniment of tumultuous applause by a congregation of 12,000 interested people seated under a colossal marquee. Here one might parenthetically contrast today's Fort Hare figures of 118 graduates and this congregation of nine hundred persons.

Most of the students in India are registered in the Science classes. What obtains in the Universities of Europe in this respect is unknown to me ; but the main fact obvious to us from a great distance is that the study of Science is attracting more and more devotees than ever, and that many of the top rank scientists appear to have concentrated their attention on a quest for mass-killing weapons of warfare that are proving the despair of peace-loving humanity.

An intriguing question in this connection is this : " What will be, or should be, the contribution of Fort Hare and all other world Higher Education communities generally, to the consummation of friendly relations and peace among humans ? " This question is being asked by the intelligent thinker who notes that specialists somehow manage to organise industries and international money-exchange with ready efficiency, but fail to establish a peaceful modern world. Is there no way for rational people in the world to combine and prevent the destruction of human lives on a mass scale, in the settlement of state or localised racial differences ?

The hope and prayer of those who educate the young is that the enlightenment gotten from Higher Education will promote goodness in the community ; because Higher Education was early associated with religious auspices that cultivated learning for its own sake and for the good of the community. To quote from the inaugural address of Principal Alexander Kerr when he launched this College in 1916, " a college or a university was an association of teachers and students engaged in the pursuit of learning with practical aims . . . it provided the environment for the prosecution of learning for its own sake, it has aimed to

produce men and women of culture, right-minded towards God and their fellows, and sane intelligent members of the commonwealth."

Yes, we are in part engaged in the pursuit of learning for its own sake, but the ultimate issue will be that of either good or evil for the community around us and further afield. Again the query emerges, What are we doing to bring about good and peace, we who are interested in Higher Education? Have we any such aim at all?

In one part of the world, to wit India, a large section of the University community has resolved to work and do something original about the attainment of the future kingdom of peace when "nations shall beat their swords into ploughshares, and their spears into pruning hooks; when nation shall not lift up sword against nation, neither shall they learn war any more" (Micah 4 : 3).

The President of the new Republic of India, (a republic of 330 million people), a man belonging to a non-Christian tradition, has recommended to his country and to the world in general, a policy enshrined in the Christian scriptures (Luke 2 : 14), "Glory to God in the highest, and on earth peace, goodwill toward men." Dr. Rajendra Prasad, translates this into "Goodwill in Action," action on scientific lines as laid down by Mahatma Gandhi. This is admittedly a long term policy but it constitutes an original lead to the world of Science and the Humanities, indeed to all Universities everywhere. It awaits clarification and practical application. It is a challenge to the world and to Fort Hare. The challenge may be directed in spotlight fashion to you graduates, in the question: What do you intend doing with your education? Is your education aimed at leaving a record of good in the world you are about to enter?

Let me point out that as you leave behind the friendly environment of your *alma mater* you are straightway ushered into an inhospitable world that for a great part opposes all that Fort Hare stands for, a world with an amazing tendency for misrepresenting people, a world neither idealist nor realist, a world often wrong or hesitant

in doing the sensible thing in politics, religion and economic life, a world particularly hostile to what it calls "the Fort Hare product." Your big foe on the one hand is the half-educated African bent on finding fault with you, the African cypher that has no hope of being a digit. On the other hand your foe is the half-baked European with exaggerated notions of superiority over you, and yet afraid of your potentiality. But a bigger enemy still is yourself if you start your career weak in morals and with loose ideas concerning sobriety. No amount of erudition will make up for lack of good character ; because education is like a knife-sharpener. The sharpener does not create the knife but sharpens one. If you start your career with concealed moral evil, then education may merely harden you into a debauchee ; on the other hand, if you start as an agent for clean living, then education will reflect the good training of your parents and lead you towards perfection, for "the path of the just is as the shining light that leadeth more and more unto the perfect day." (Prov. 4 : 18).

The world is full of questions for you to answer. Indeed the shape of the continent of Africa, as Dr. Aggrey said here in 1921, is one huge interrogation. Maybe it asks you, Whither is this Higher Education bound ? Where does it come from ? How does its origin interest us ?

Cultural education began 6,000 years ago in the East : in China, India and Egypt. Later it reached Greece, then Rome, and Caesar transmitted it to the Germans, French, Dutch and Britons whom he found in the primitive stage. The latter in due course brought it to primitive South Africa and carried it back to India and the rest of the East, which had in the meantime somehow relapsed into darkness, while Europe had taken prodigious scientific strides and reached the Atomic bomb stage. Europeans in South Africa claim that they are the authors and guardians of a Western civilisation 2,000 years ahead of us but Eastern civilisation (from which is derived the Western) is 4,000 years older. It underwent relapse and disintegration and is only being reclaimed today.

Is it not probable that, by the law of averages, Western

civilisation is about to collapse, undermined by the hydrogen bomb? According to Dr. Aggrey the three-foot long baby python pet grew to twenty feet and constricted its circus showman to death. Is it not likely that the baby python of militarism grown from the days of Alexander the Great, Mithridates, Hannibal, Caesar, Attila, the romantic knights-errant and the national armies of today will strangle civilisation? Is there nobody to check it? What does University education propose to do about this? What can your University education contribute as a solution to this enigma when we remember that Fort Hare is symbolic of the majority of the world population of educated people? And that this population is non-White? And that the majority of states in the United Nations Organisation is non-White, non-Western? The University world must provide an answer. One answer has been given by a former Fort Hare student, Dr. Somarasundrum Cooppan, D.Litt., in an address to the Social Studies Group of the non-European section of the University of Natal. I read it in the Indian Journal called *The Leader* (25/2/50) published in Maritzburg, and as it is too long to quote I wish to refer you to that paper, but here are two or three telling sentences:

“The primary issue with which the world is faced today is that of co-existence or co-destruction. There can be no living at all for any one of us, unless we learn to live together . . . Racial discrimination or any form of discrimination, is a social device which some groups employ to safeguard or protect their own particular interests. I look upon the continued existence and dependence upon such a device as the failure of the human genius to find more positive and productive ways of living. . . Serving one's own particular race, religion or nation is narrow and still displays an ego-centric attitude. True respect for humanity must override these barriers between man and man. . . The task of promoting better human relations in South Africa is part of a world task. Our own efforts . . must be viewed against this world background. . . The new order cannot be brought into existence unless we can

carry enough people with us ready to sacrifice all for what they believe to be the highest goal."

As you go out into the world with the name of Fort Hare and its tradition in your keeping, you will note my fatherly counsel: cultivate a dignity consistent with the mental grade of culture that you have reached. Beware of new-fangled lines of degrading behaviour such as buffoonery and hooliganism at public meetings, raucous and obstreperous styles of platform declamation or heckling. Keep clear of the white man's alcohol in your private life as well as public drunken ruffianism in bioscope and dancing functions; in your expression and deportment be dignified.

On the matter of national leadership, notwithstanding what is often uttered in this College to the effect that you are all going to be leaders of your people, experience teaches that few of you will be leaders. Leadership is an elusive myth. According to the law of averages only one in a hundred will emerge as an effective leader. You need not be disheartened over that, for you will all be able to contribute a great deal in constructive social service, as distinguished from pompous tirades uttered from cheap platforms or expressed in verbose press effusions.

Study the life of Mahatma Gandhi, the greatest non-White leader thrown up by the last 100 years. He is great from four points of view (i) the economic uplift of the greatest number of people; (ii) his influence on moral character; (iii) his success in impressing the essentials of true Christianity, even though he was not officially a Christian; and (iv) his political achievement. Briefly, he realised that culture is a meaningless term to an economically depressed peasantry. He therefore adopted the message of Christ (Matt. 14 : 16) "Give ye them to eat," supplying a scientific interpretation of this text when he laid down the principles of his "basic education," namely, that all education must be the handmaid of economic betterment for the masses, because the only poem understood by the mind of the hungry kishan (rural dweller) is the poem of food!

During the last twenty years whenever Gandhiji moved in the rural districts, the peasants flocked around him literally in hundreds, overwhelming any train he was in. It was his social service that rendered him a "leader." The other three points of his greatness you will find in the story of his life. His was a genuine leadership.

Lastly, I recommend to you regular physical exercise. The object here is to combine sound bodily health with keeping close touch with one's people. Adopt a hobby like gardening or, alternatively, games or physical jerks. In either case the principle is that self-imposed physical exertion makes for sanity in the world of education.

Strive constantly to live in direct touch with your people in as many ways as you can devise. Avoid living in an abstract world of your imagination, working out geometrical calculations and ethical possibilities about your people, detached from them. Get among them. Contrive to be genuinely happy as a "good mixer" with the less privileged groups, learning from first hand how to utilise your higher education for their uplift. That is the quintessence of Goodwill in Action, in Gandhian philosophy, and in true Christian faith. You will not find it an easy downhill road. For Jesus Christ this road ended in the crucifixion. For Mahatma Gandhi it provoked assassination. For you and me it will at least be uphill, in the sense expressed by the immortal words of Christina Rossetti :

Does the road wind uphill all the way ?

Yes, to the very end.

Will the day's journey take the whole long day ?

From morn to night, my friend.

But is there for the night a resting place ?

A roof for when the slow, dark hours begin.

May not the darkness hide it from my face ?

You cannot miss that inn.

The oration having been very warmly applauded, the Principal speaking on behalf of the College said :

Mr. Vice-Chancellor, I am reluctant to speak at all lest by speaking I blur, to any degree, the impression left by

the address to which we have just listened. But this is, in more than one respect, a special occasion of which we should take note.

This is the last of a series of Graduation Ceremonies held here under the auspices of the University of South Africa, and I would like to use this opportunity to thank that University for the support and encouragement it has given to this College during the years that have passed, and for what it has done for large numbers of African external students. When the next Graduation Ceremony is held here it will be a Congregation of Rhodes University, whose degrees will then be conferred upon successful candidates, and we look forward with great pleasure, Sir, to welcoming you here, on that occasion, as our own Vice Chancellor, and to hearing from you such words as you may find fit to address to the congregation that will assemble then.

We have already been reminded that this is a unique occasion; for the first time in the graduation address has been delivered by an African. I predict that it is an event that will recur with increasing frequency in the years ahead, but it is very fitting that the first African to address a constituted Congregation of the University of South Africa should be this pioneer in Higher Education for the African people. Professor Jabavu, we welcome you here today, and Mrs. Jabavu with you, with warm hearts, rejoicing to see our old colleague, my own senior colleague for many years, seated among us again. If it has been an honour to you to be invited to address this congregation, you have honoured us by accepting that invitation, and we thank you for doing so, and for the wise words you have addressed to us. As they have come from your heart, as well as your mind, I trust they shall touch the hearts as well as the minds of those of us who have heard them today, and of the many others whom they shall reach in the forms in which this address is to be published.

This is a special occasion also because this gathering is honoured by the presence of two of the most important Chiefs in South Africa. We welcome today Chief Cyprian Nyangizizwe ka Solomon ka Dinizulu, Paramount Chief of the Zulu people, and his wife. His uncle, and one time

regent, Chief Mshiyeni ka Dinizulu had intended to be here, but, being prevented by the illness of his wife, has sent his congratulations and good wishes, by telegram, to the new graduates. We thank him and send him our greetings. Chief Victor Poto, Paramount Chief of Pondo-land, and an ex student of this College, is here and we are honoured by his presence. There are other notable Africans here, though one hesitates to mention names, as one cannot name them all. But Dr. Moroka is here, and somewhere in this Hall is Mr. M. M. Pemba, the African artist, some of whose paintings are now on exhibition in one of the Halls of the College. We do not value his work primarily as that of an African, though we are glad to welcome him as an African Artist, but we value it because of its absolute merit, that being the only standard we wish to apply here to the valuation of any work done.

The occasion of the Graduation Ceremony is the only occasion on which we have the opportunity of meeting, and congratulating, the parents and other near relatives of most of our graduates. Many of you who belong to that group have come great distances, at considerable inconvenience, to be present today, which is an indication of the value you place upon it as an occasion for which you have waited and watched and made many sacrifices over many years. We do welcome and congratulate you, and trust that your sense that it has been worth while will increase as the years pass.

We take this opportunity of congratulating those external students of the University who have now reached graduate status. Those who have been privileged to study as internal students know that to qualify well for a degree is a full time task, but you have had to qualify while fulfilling the obligations of a paid appointment, using such time as you have been able to find for your studies, and in the process have had to learn habits of self discipline which I suggest may be as important to you as the knowledge you have gained in the course of your studies.

To our own graduates also we offer our warm congratulations. Here also we have reached another milestone



PART OF CONGREGATION DURING CEREMONY

which, in the manner of sportsmen recording each new record, we may note as contributing to the special nature of this occasion. This is not the first occasion on which the child of a graduate has been awarded a degree here, but today, for the first time, a degree has been conferred upon the child of one who, in the normal course of events, qualified here for a degree, left the College, entered into marriage, and in due time sent a child to the College for graduate studies. I refer to the son of Professor and Mrs. Matthews. In this sense, therefore, today marks the beginning of the second generation of graduates.

I do not intend to add to the advice already given to you. If you use the learning that you have acquired in the spirit of the address to which you have been privileged to listen, you will serve your day and generation well.

If ye love, and do good to them only who love and do good to you, what reward have ye? Even the publicans do the same. Be ye better than they.

After the singing of *Nhosi Sikelel' i Afrika* and *Morena Boloka Sechaba sa Hesu*, the Rev. M. Carrick pronounced the Benediction. The Deputy Vice-Chancellor then dissolved the Congregation.



FORT HARE  
GRADUATION  
CEREMONY



University of Fort Hare  
*Together in Excellence*

25th April, 1952

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



**FORT HARE  
GRADUATION  
CEREMONY**



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**25th April, 1952**

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Alice, C.P.,  
South Africa.*



THE GRADUATES

## Graduation Ceremony

**T**HE Annual Graduation Ceremony of the South African Native College, Fort Hare, was held on Friday, April 25th 1952. It was the twenty-seventh Graduation Ceremony since the College was founded and the first Ceremony since its affiliation to Rhodes University in March 1951.

Dr. T. Alty, D.Sc., Ph.D., F.INST.P., F.R.S.C., F.R.S.E., Vice-Chancellor of Rhodes University, presided and conferred the degrees.

After the Congregation had been instituted, God Save the Queen and Die Stem van Suid Afrika were sung. The Rev. Dr. F. H. Brabant read the Scripture and led the Congregation in Prayer.

The graduands were then presented to the Vice-Chancellor for graduation, those in Arts being presented by Prof. H. J. Chapman, M.B.E., and those in Science by Prof. M. H. Giffen.



University of Fort Hare

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### LIST OF GRADUANDS

#### **Bachelor of Arts :**

##### *In Praesentia*

##### *Major Subjects*

Chirwa, Wellington Manoah : History, English, Social Anthropology

Choshane, Bentley Matthias : Geography, English

Dibe, Ida Pinkie : History, English

Kimani, Simon Ruo : History, Social Anthropology

Makasi, Cecil Ashton Vuyisile : History, Xhosa

Moguerane, Jacob Rasegae : History, English

Mosai, Jemima Galeboe : History, Tswana

Motlamelle, Kolobe Jerome : History, English

Motsieloa, Paul Seabbatha : Southern Sotho, Native Administration

Mugabe, Robert Gabriel : History, English

Mvusi, Selbourne Charlton : History, English

Ngqobongwana, Livingstone : History, Xhosa

Nkosi, Gizzart : Xhosa, Social Anthropology  
 Novukela, Beauty Singie Nomhle : Xhosa, Native  
 Administration  
 Pamla, Martin Mtimkulu : Xhosa, Native Administration  
 Ramaila, Henry Habakkuk Segome : Northern Sotho,  
 Systematic Theology  
 Sopotela, Cecil : History, Native Administration  
 Vusani, Joseph Bransby : Xhosa, Social Anthropology  
 Wakatama, Matthew Alex : Geography, English.

*In Absentia*

Maseko, Wallace Mandlakayise : English, Zulu  
 Mudenda, Belemu Alpheus : English, Psychology  
 Mwemba, Joseph Ben : Geography, History  
 Mwendwa, Kyale : English, Psychology

**Bachelor of Science :**

*In Praesentia*



*Major Subjects*

Bwanausi, Harry Willard : Chemistry, Zoology  
 Evans, Nathaniel Christopher : Chemistry, Geography  
 Mda, Sastri : Chemistry, Zoology  
 Mogoba, Ernest Theophilus Makokwane : Chemistry,  
 Botany  
 Mthembu, Theodore : Botany, Zoology  
 Mtombeni, Angela Tandeka : Botany, Chemistry  
 Mzimba, Mndayi : Chemistry, Physics  
 Ncobo, Maxwell Kholekile : Botany, Chemistry  
 Ngobese, Lephina Helen : Botany, Chemistry  
 Nombe, Warren Wentworth Zolile : Chemistry (with  
 distinction)  
 Zoology (with distinction)  
 Ntloko, Vuyisile Sydney : Chemistry, Zoology  
 Pswarayi, Edward Munatsireyi : Chemistry, Zoology  
 Setidisho, Noah Olehile Holland : Mathematics, Physics  
 Simon, Douglas Edward : Geography, Zoology  
 Vilakazi, Gamalakhe Prince : Botany, Chemistry

*In Absentia*

Nyati, Lilian Nomvula : Botany, Chemistry  
 Seoposengwe, Solomon Reginald Mohithiemang : Botany,  
 Zoology

**Bachelor of Science (Hygiene) :**

***In Praesentia***

***Major Subjects***

Hongo, Theobald Tiyo : Physiology, Hygiene

Matlala, Lehlagare : Physiology, Hygiene

***In Absentia***

Molatlhwa, Thate Mangwegape : Physiology, Hygiene.



University of Fort Hare  
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## GRADUATION ADDRESS

The degrees having been conferred, Prof. A. R. Radcliffe Brown, M.A., F.B.A., Fellow of Trinity College, Cambridge, and All Souls, Oxford, delivered the following oration to the Congregation :—

As you have done me the honour to invite me to say a few words appropriate to this occasion I have decided to speak of the relation of privilege and responsibility in social life. We may say that it is, or should be, a characteristic of a well-ordered society that privilege implies responsibility. The most concise expression of this is the French saying *Noblesse oblige*. When we find that in a particular society a certain person or group is in some way privileged in social position we feel, quite properly, that there should be corresponding responsibilities or obligations attaching to that position, while on the other hand we feel that persons in positions in which a good deal is expected from them should have some reward.

It is quite true that in some societies we are likely to meet with persons who are anxious to obtain for themselves privileges of various kinds, and are unwilling to accept corresponding social obligations. The presence of any considerable number of such persons creates an unsatisfactory state of social life, in which, for example, there may be developed feelings of resentment against those who occupy positions to which privilege of some kind attaches.

It is a regular feature of social life that the social position of an individual may be marked in some socially established way. A South African of the Transkei who has succeeded in building up his family may send a message to his chief asking him to visit him. When the chief arrives and a beast has been killed for him, he will ask "Of what are you complaining?" and the reply may be "We are complaining that we are increased," pointing to the number of persons and of cattle of the household. What the man wants is the privilege of having a beer name, which only his chief can give him. With that name, taken perhaps from his favourite ox, he may now also have his own praise,

and when beer is served he will receive in his own name a portion which he may distribute to his relatives or friends. By the granting of the name he is given a position of rank, and this is the kind of thing that I refer to as constituting a social privilege. This rank carries with it obligations that he should observe in his social behaviour.

Those of you who are now receiving degrees are in a similar position. You have shown that you are "increased" in the knowledge that you have come here to acquire. You are now being admitted to a position of rank, and the occupation of this is a social privilege. To be honest you must therefore accept certain social responsibilities. But those responsibilities cannot be simply stated in a formula or in a number of formulas. Each of you will have to think out for himself just what obligations he owes to society, to mankind, if you will, as a result of the new additions to his name.

There are, however, some responsibilities about which it may be profitable for you to think. I would suggest that your responsibilities as one who has received a certain kind of education are, in the first place, to your own people. Your years of study have given you a certain store of knowledge. It is quite right that you should use this knowledge for your own advancement. But to the extent that you are a privileged person, since not every one is able to study for a university degree, there is placed upon you the obligation to use your increased knowledge, in some degree, however small, for the benefit or advancement of others. How you will be able to do this depends, in any particular instance, on the position in which you find yourself. But I am suggesting that your first responsibility or obligation is towards your own people, to that section of the South African community from which you come, to which you belong. So that your first question might be "What can I do, even if it is very little, to use the education I have received, the knowledge I have acquired, for some advantage to the people to whom I belong?"

You will not find an easy answer to a question of this kind. The reason is that the social situation in South Africa at the present time is one that is exceedingly com-

plex, and it is within this complex situation that you have to live and act. It is a characteristic of our time, and not only of Africa, that social differences of many kinds have been so emphasised as to create or increase antagonisms and feelings of frustration. In a situation of such a kind it is difficult in the extreme for an individual to guide his actions by reason, and to control by reason his passions and prejudices.

I am afraid that I am old-fashioned and have never been willing to abandon that belief in the importance of reason that was characteristic of the eighteenth century in Europe, and so I still think that the most valuable thing we can learn, from any sort of education, is to think and act in accordance with reason. The rationalism of the eighteenth century was checked, or we might say destroyed, by the industrial revolution, the French Revolution and the Napoleonic wars, with the resulting development of new and virulent forms of what is called "nationalism."

However difficult it may be to cultivate reason in the world of to-day, and it is undoubtedly difficult, it is yet worth while for some of us to make the attempt, and it should, I think, be the first function of a university to encourage and help all such attempts. The greatest enemy of reason is prejudice. The first requirement of the pursuit of reason is an open mind, one as free as possible from prejudices. If your education gives you this it gives you a precious possession.

As Hume long ago made clear, reason is not the contrary of passion, for it is passion and this alone that provides the spring of action. The task of reason is not to destroy but to control and order the passions. By passions we mean such things as love and hate, admiration and indignation, fear and hope. We can love and hate, fear and hope either rationally or irrationally.

To act in accordance with reason in any situation the first essential is to understand that situation as what it is as fully as possible. For one whose path of life lies in South Africa the first step is therefore to obtain as thorough a knowledge as possible of the social situation in all its

complexity, and this is not at all an easy task. It will not be attempted by any one who is quite sure he knows already all that it is necessary to know. The kind of knowledge I am speaking of is not to be obtained by reading newspapers or listening to the discourses of politicians. It requires a determination to pursue serious study of the kind that is provided in the disciplines of history, sociology and anthropology.

To those of you who have now finished your university study I would say that if you accept the responsibility that goes with your privilege as a graduate, you will now enter upon a new course of education in which you will aim at acquiring a more thorough understanding of the South African society of which you are a member, and of the very numerous, serious, and diverse problems with which that society is now faced. And if your studies have given you a real education, something more than ability to pass examinations or proficiency in some branch of learning, you will undertake this new study with the resolve to permit yourself to be guided by reason and not by prejudice in the conclusions you reach and the actions to which you give your support.

*Together in Excellence*

Speaking on behalf of the College the Principal stated that he wished to use this, the first Graduation Ceremony held under Rhodes University, as possibly the last occasion on which there would be an opportunity to express, publicly, the sincere appreciation of the College of the understanding consideration and help received from Rhodes University in working out the details of that affiliation which was now an accomplished fact. He wished to express also the thanks of the College "to you, personally, Mr. Vice-Chancellor, for the very considerable help that you have given to us in all that has been done between us. We have the greatest confidence in your leadership and no real anxieties while you occupy your present position as Vice-Chancellor of Rhodes University and of this College.'

In thanking the principal speaker for the wise counsel given to the students graduating that day he said that Professor Radcliffe Brown was a man of great distinction in the

academic world, a pioneer in anthropological studies in South Africa, and one under whose guidance and inspiration the first Professor of African Studies at this College had pursued his studies in this field.

The College was further honoured on this occasion, by the presence in the congregation of the members of the University Finance Commission, whose Chairman, Dr. Holloway, he was glad to welcome on the platform. He was glad that the Commission's visit had enabled them to share in the satisfaction of this day.

He welcomed and congratulated the parents and relatives of the new graduates. To them this was a very great day. Few had the means to bring their sons and daughters to the College on the occasion of their first registration, but most made a special effort to be present to share with those sons and daughters the reward of their sacrifices and their labours which were symbolised by the conferring of degrees.



Turning to the new graduates he congratulated them upon the attainment of their degrees. By their labours they had acquired a certain amount of knowledge, often much greater than that which had been within the reach of those who had given them their opportunities. He hoped he would not be misunderstood if he said he was anxious for them. Their numbers were so small in relation to the numbers in the community they were to serve; they would live in the lime-light, and might be called upon to give advice and to assume responsibilities before experience enough could be added to the knowledge they had acquired to give the wisdom needed for the proper handling of such responsibilities. He asked them to remember that knowledge and wisdom were not necessarily one, and that their parents were still in many ways much wiser than they were.

In conclusion the Principal said that he had been authorised by the Hon. the Minister of Education, Arts and Science to make an announcement which would give general satisfaction. A change in the name of the College had been approved in recognition of the status it had now reached, and as soon as certain statutory requirements.



University of Fort Hare  
*Together in Excellence*

PROFESSOR RADCLIFFE BROWN ADDRESSING THE CONGREGATION

such as publication in the Gazette, had been fulfilled, the official name of the College would become "The University College of Fort Hare." The recognition thus accorded to the development of the College had been earned by the work of staff and students over the past years, but he was particularly glad that on the occasion when this announcement could be made the College was honoured by the presence, on the platform, of the man to whose work more than to that of any other, this new status was due, Dr. Alexander Kerr, and by the presence, in the congregation, of his first colleague on the staff, Professor D. D. T. Jabavu, who had shared his labours here during the first thirty years of the life of the College.

After the singing of *Nkosi Sikelel' iAfrika* and *Morena Boloka Sechaba sa Heso*, the Rev. Dr. F. H. Brabant pronounced the Benediction. The Vice-Chancellor then dissolved the Congregation.



University of Fort Hare  
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FORT HARE  
GRADUATION  
CEREMONY



University of Fort Hare  
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The logo of the University of Fort Hare is a shield-shaped emblem. It features a sunburst at the top, a book in the middle, and a banner at the bottom. The shield is surrounded by the text "UNIVERSITY OF FORT HARE". Below the shield is a decorative base.

17th April, 1953

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



**FORT HARE**  
**GRADUATION**  
**CEREMONY**

University of Fort Hare  
*For better intellect*

**17th April, 1953**

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

# Graduation Ceremony

The Annual Graduation Ceremony of the University College of Fort Hare was held on Friday, 17th April 1953. It was the twenty-eighth Graduation Ceremony since the College was founded and the second Ceremony since its affiliation to Rhodes University in March 1951.

Dr. T. Alty, D.Sc., PH.D., F.INST.P., F.R.S.C., F.R.S.E., Vice-Chancellor of Rhodes University, presided and conferred the degrees.

After the Congregation had been constituted, God save the Queen and Die Stem van Suid Afrika were sung. The Rev. Dr. A. G. Rooks read the Scripture and led the Congregation in prayer. The Congregation joined in singing the Lord's Prayer.

The graduands were then presented to the Vice-Chancellor for graduation, those in Arts being presented by Mr. N. C. Pollock and those in Science by Prof. W. N. Taylor.

After the Degrees had been conferred by the Vice-Chancellor, the names of those who had been awarded Diplomas and Certificates were read out.

## LIST OF GRADUANDS

### *Bachelor of Arts:*

#### *In Praesentia*

#### *Major Subjects*

- Galada, de Villiers Zilindile : English, Xhosa  
Jadezweni, David Mcete : Public Administration, Xhosa  
Kali, Donald Bonar Malizo : English, Latin  
Kazunga, Sundie John : English, Geography  
Kuali, Eleazor : Southern Sotho, History, Politics  
Matibela, Ephraim Victor : English, History  
Mfeka, Raymond Mzamo : English, Zulu (with distinction)  
Mnonopi, Gladstone Temba : Biblical Studies, Systematic  
Theology  
Mokete, Simon Moeketsi : Southern Sotho, Social Anthropology  
Moyana, Timothy Sipho : Biblical Studies, Systematic Theology  
Ngono, Garrett Thompson : Geography, History

Phago, Edward Methi Joseph : Northern Sotho, Psychology  
Sekeleni, Haddy Zwinye : English, History  
September, Winthrop Basil : English, Nederlands en Afrikaans

*In Absentia*

Kahahu, Paul Stanley : History, Psychology

**Bachelor of Science (Honours) :**

*In Praesentia*

Hongo, Theobald Tiyo : (Department of Physiology)

**Bachelor of Science :**

*In Praesentia*

Bomela, O'brey Sihlwele : Mathematics, Physics

Buso, Mirriam Thozama : Botany, Zoology

Dalamba, Kgositsile : Chemistry, Zoology

Dingiswayo, Weatherby Ferreira Sonwabo : Botany, Zoology

Dube, Vuyisile Kekewick : Botany, Zoology

Gumede, Muriel : Botany, Zoology

Kumalo, Frank Pangi : Chemistry, Mathematics, Physics

Luswazi, Abigail Alicia Makhosazana : Botany, Zoology

Makunyane, Abner Mapule Sekgutho : Chemistry, Zoology

Matlosa, Nicholson Ramochane : Chemistry, Zoology

Mdlalose, Frank Themba : Chemistry, Zoology

Mjamba, Winifred : Botany, Chemistry

Mokose, Cohen : Chemistry, Zoology

Motsisi, Godfrey Levi Sebang Mongmotse : Botany, Zoology

Mutswairo, Solomon Mangwiro : Geography, Psychology

Naidoo, Ramjorgee Apanna : Botany, Zoology, (with distinction)

Ngonyama, Reginald Marshal : Chemistry, Mathematics

Ntlabati, Ebenezer Sipo : Chemistry, Zoology

Pillay, Rathinasabapathy Arumugam : Chemistry, Mathematics

Ramiah, Yonathan : Geography, Zoology

Tsuaeli, Elijah Buti : Chemistry, Zoology

*In Absentia*

Goma, Lameck Kazembe Haza : Botany, Zoology (with  
distinction)

Lubogo, William Wilberforce Wako : Chemistry, Physics

Mhlanga, Alfred Mbuti : Chemistry, Zoology

Mudenda, Elijah Hatukali Kaiba : Botany (with distinction),  
Chemistry (with distinction)

Naidoo, Singaram Soobramanian : Chemistry, Physiology

**Bachelor of (Hygiene):**

*In Praesentia*

Khutsoane, Moses Lechesa : Hygiene, Physiology  
Mabaso, Andrew Thamsanqa : Hygiene, Physiology  
Mampe, David Sello Setha : Hygiene, Physiology  
Mfelang, Phillip Lycidas : Hygiene, Physiology  
Monnagotla, George : Hygiene, Physiology  
Pupuma, Alphabetus Alfred : Hygiene, Physiology

**AWARDS OF DIPLOMAS AND CERTIFICATES  
1952**

**University Education Diploma :**

*Graduate*

Chirwa, Wellington Manoah  
Choshane, Bentley Mathias  
Dibe, Ida Pinkie  
Evans, Nathaniel Christopher  
Goodman, Victor Sydney (Provisional)  
Khanyile, Gertrude Minnie  
Makasi, Cecil Ashton Vuyisile  
Mogoba, Ernest Theophilus Makokwane  
Mosai, Jemima Galeboe  
Mpulo, Siphon Charles Hamilton  
Mtombeni, Angela Thandeka  
Mvusi, Selbourne Charlton  
Mwamuka, Alfred Taiwa  
Mzimba, Mndayi  
Ngqobongwana, Livingstone  
Ntloko, Vuyisile Sydney  
Setidisho, Noah Olehile Holland (distin. in Practice of Teaching)  
Shoko, Godfrey Mukonoweshuro  
Simon, Douglas Edward  
Tshaka, Present Ndod'ophumo  
Vusani, Joseph Bransby  
Zambodla, Livingstone Nightingale Mzimkulu

*Non-Graduate*

Chetty, Moonsamy Thevaruthnam (Provisional)  
David, Edwin Ralph (distinction in Practice of Teaching)  
Gasa, Templeton Mthozamisi

Jika, Henry Dinga Berrington  
Jolobe, Lex Boniswa  
Mdudu, Ebenezer Gladstone (Provisional)  
Mhlambo, Fanana Gilbert  
Mhlanga, Alfred Mbuti  
Mkhize, Loveday Thandekile  
Ndandani, Eric Mtobi  
Peters, Leslie Ernest

***Advanced Diploma in Agriculture***

Madyibi, Maxwell Lizo  
Magaqa, Martin Luther Ludwe  
Mahlangeni, Joseph Mbele

***Certificate in Theology***

Arends, Samuel Matthew  
Marumo, Samuel John  
Mokoteli, Benjamin  
Qaba, Cecil Rhodes

***College Matriculation in Theology***

Mfusi, Sydney Shepstone



University of Fort Hare  
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THE GRADUATES

## GRADUATION ADDRESS

The degrees having been conferred and the awards of diplomas and certificates announced, the Vice-Chancellor, introducing Mr. T. W. L. MacDermot, said that he was High Commissioner for Canada in the Union of South Africa, a Canadian Rhodes Scholar, and an eminent educationalist, who had been Headmaster of Upper Canada College, Toronto, Canada's leading public school. He had resigned from this post to enter his country's diplomatic service, and had served in the Department of Foreign Affairs before coming to South Africa.

Since taking up his appointment here he has been particularly interested in African affairs and education and has visited West Africa, East Africa and the Rhodesias to get first hand knowledge of conditions and development in these territories. As the distinguished representative of his country, greatly interested both in education and the progress of the African, Mr. MacDermot is especially welcome to address the graduands of University College of Fort Hare.

Mr. T. W. L. MacDermot then delivered the following oration to the Congregation :— *Together in Excellence*

Mr. Vice Chancellor, Mr. Principal, Members of the Faculty, Ladies and Gentlemen, it is always something of an ordeal to face a group of university graduates, for they are obviously an extremely learned body, full of knowledge that one has long since entirely forgotten. Nevertheless, it is a great pleasure for me and my wife to be with you to-day.

As I have travelled in various parts of this continent, East and West, I have found a very general and profound interest in education and I have seen many of the institutions where it is being pursued, such as Achimota in the Gold Coast, the great new university at Ibadan in Nigeria, and the schools of the Belgian Congo, Kenya and the Rhodesias.

To-day, therefore, I shall take the opportunity to talk for a short time about education. There is no particular magic in the word. It means different things to different people, like the Greek fruitseller immigrant to the United States who was being examined by the judge. The judge asked him, "How many States are there in the Union? (i.e., the U.S.A.)". The Greek

replied : “ Boss, you ask me how many States in the Union. I ask you, How many bananas in a bunch ? ”

If we look upon education as one of the many kinds of life that a human being may lead, we can see why so much is written and said about it. One never comes to the end of the subject. A good reason for this is that it takes on new forms with every individual. Each of you here to-day is part of a separate essay on the ageless, endless topic of education. You have by no means completed that essay : it is a creation that will stretch as far into the future as you yourself will.

But this is not the moment, perhaps, to spend too much time on this semi-mysterious view of education. To-day you are properly filled with a sense of accomplishment. No doubt not without sweat and tears, you have laid your grasp on the prize of a degree or a diploma, towards which you have been struggling during the past three or four years. If you are given to retrospection, you may think back to the days when your utmost concentration was needed to master the letters of the alphabet. Later, some of you may remember how difficult it was to grasp that the three incomprehensible letters C-A-T were the title of an equally incomprehensible animal with four legs.

These formidable obstacles overcome, you may remember the mixed fears and excitements of school. Here it is possible that you wondered occasionally why you were required to fill your minds and memories with such a miscellaneous collection of facts and ideas : but, like most youngsters, you accepted it all in the belief that it had some significance. And thus you came to the university. There a new aspect of your education revealed itself. Hitherto, for the most part, you had learned what you were taught : you accepted it as reasonable and, in parts, even interesting, and obediently you swallowed the dish of learning set before you. But at the university the difference was, or should have been, that instead of following a path wholly laid out for you, you chose your own path and pursued it as your own. You were fortunate enough, of course, to have the good and useful company of your professors and instructors as you trod that path. But, for the most part, it was your own and you walked it as adult human beings.

It is perfectly natural to suppose that you have now come to

the end of your education. This may be true. It happens to more than one college graduate. If it is, however, I should, if I were you, be on my guard. It might be a sign that the education that you have chased so persistently for all these years has after all escaped you. You may frame the parchment of a degree on your wall, but the education which it is intended to represent still remains to become a true possession.

I say this, because while a university degree, the stamp of higher education, comes at the end of a crucial and unique period of your lives, it is in reality only the beginning of your life as an educated man or woman, not the end. You might as well say a chicken has ended his development the day he steps from his shell. As you know, he has just begun his development or "education" as a self-respecting fowl. So it is with you. In fact, if I were searching for a parallel to a freshly graduated B.A., the newly-born chick might do very well!

The chick is a highly sophisticated creature: clearly he has left behind him all the feeble nonsense of hiding inside a shell, comfortably sheltered in a nest and kept warm by an affectionate parent. He has grown his own feathers, speaks with his own voice—even if it is still rather shrill—and stands on his own feet.

This is not a bad likeness of a new graduate! But for both the chicken and the graduate, as far as their "education" is concerned, you would probably agree that the test is not the sign of growth only, nor how far each has left his youth behind him, but what use he will make of his education in the years to come and how much he will add to it. Is he for example equipped to use what he has been given in a responsible and self-controlled way?

The exhilarating thing about this day in your lives, in fact, is that you are turning a new page, not closing a book. And, if I may, I should like to consider it for a few minutes from that point of view: to see how far, as it were, your education is a key to your future.

In many learned discourses on education that I have listened to, I have heard its purposes variously described. There are three that occur very frequently, so there must be something in them. I propose to put before you some brief reflections on each.

The first is that education should make you a good citizen, a

worthy and useful member of society. One inference from this is obvious. It is that education should equip you to do a job efficiently. Why else should young men slave over trigonometrical tables and Bunsen burners unless they mean to apply or advance such great sciences as chemistry or physics? Why spend long days analysing soil and plants unless you mean to employ what you learn to improve the agriculture of your land or aim to instruct others who have not had your opportunity? Similarly, one gives years of one's life to anatomy or physiology so as to be able to practise medicine.

It is equally essential that your education in these "techniques," as they are called, should implant in you a lasting determination to improve them and not to be content with anything but the best and most up to date.

If you follow this line you will fulfil one part of this first educational aim. But in a community you can not merely be a technician. What you do and how you do it have social consequences, and this brings me to a second purpose commonly attributed to education, namely, to produce leadership. That has now reached the dignity of a platitude, but do not despise it on that account. Platitudes are very often truths a little worn out by their efforts to make themselves heard.

Nevertheless there are few words which seem to me to be more misunderstood than leadership. When, or if, you aspire to be leaders, what do you picture to yourselves? Is it a success story in which you rise from small beginnings to be a brilliant orator, a rich man, a commanding figure at the head of a great movement, a famous scientist to whom the world looks up?

If you do, as you know by the law of averages, you—the vast majority of you—will be disappointed. Such men emerge so rarely that for the time being I shall set them aside. They are largely a law unto themselves. Here I am concerned with the normal type of college graduate. For the great majority of those who pass through college this kind of leadership can never be realized. But does that mean that because you cannot be a Pasteur, a Bunche, or a Booker T. Washington, your education therefore has failed you? Not at all. Leadership is a relative thing. Everyone here can think of individuals seldom if ever heard of outside their own village, or shop, or school, who in a

very real and effective sense exercise leadership. How does this come about? It means that within your limitations—and you can assume them to be quite considerable—you practice your profession or conduct your business according to standards and with such distinction that your neighbours remark on it and, by your example, are themselves inspired to imitate you. They may clean up their garden instead of leaving it to the weeds, simply because they have seen that your garden is well kept, or they may read a book otherwise they would have ignored because you spoke of it with insight and discrimination, or they may alter their way of thinking because you have talked intelligently to them.

You may consider this a very unexciting and even humble conception of leadership, but it is the commonest type, and it lies within the reach of all of us if we are properly educated. Moreover, the fact is, I believe, if a society or community has within it a sufficient number of people who give leadership of this kind it will itself become a better society. And it is from a community of little leaders of this kind that the rare hero or champion emerges.

There is another direction in which one may be a leader. It too requires education of the mind and spirit. And consideration of it leads me to the third purpose usually held out for the inspiration of those who would be educated. It is that education should make one think for oneself.

This is a large order—much larger than the others. It means, first, that from your formal education you should have acquired the habit of disciplining your mind so that you can follow an argument without being distracted or taken in by fallacies. The beginnings of this habit can be formed in school and college. It is a sort of routine. It means, for example, being able to spot the non sequiturs and irrelevancies that occur so often in what some people call argument and in newspaper and periodical literature. Have you ever asked yourself, for example, how often you have been taken in by talk because it is slick and not because it is reasonable. If you have, it is because you are not thinking for yourself but letting the other man think for you.

But this is the least difficult aspect of learning to think for yourself. The much more testing requisite is the capacity to discern

the truth. This is not merely seeing the facts, as they are called. You may remember the lady's remark to Bernard Shaw: "Silly fellow, you are always collecting information under the impression that you are gaining knowledge." If you are to think clearly and straight about the world in which you and I find ourselves to-day, then you must learn to distinguish between facts and knowledge, between information and truth.

This is a very old obligation on the educated man. In ancient days—the day of Roger Bacon, or Francis Bacon, or the great explorers of Hakluyt's time, or even of Newton—the enemy in the path of their clear thinking was called superstition. To-day we claim to have a healthy contempt for superstition: we flatter ourselves that we are scientific, rational, objective, independent minded. But superstition, if by that we mean misdirected reverence for what is told us, has now been replaced by the modern word propaganda: a word, incidentally, that was almost unknown when I went to college, except as the title of a committee of cardinals.

To-day it takes all one's training in logic, all one's independence of mind, and all one's judgment to repel the storms of propaganda that swirl round one's head, and to get at the truth which alone should satisfy an educated mind. I am not protesting at all propaganda: for example, it seems to me reasonable to put on a campaign of propaganda which by insisting on the dangers to individual and society of bad hygiene will alarm and stir people up to cleaner habits. But do not confuse that with truth—on which leadership and independent thought depend. As we all know, there are two kinds of propaganda, the kind we agree with and the kind we disagree with. As far as discovering the truth is concerned, I think the first of these is the one to guard against most, because in our zeal to uphold propaganda with which we agree we are prone to represent it as the truth, the whole truth and nothing but the truth. The best propaganda often contains quite a lot of truth, but its most dangerous peculiarity perhaps is that it is neither the whole truth nor is it nothing but the truth.

So it is one of the social responsibilities of the educated man to recognize propaganda for what it is, and at the same time to do what he can to see that the truth also is known.

I think it is well to add to this a word of warning. I have spoken of finding and upholding truth as one of the duties of an

educated man. But we must remember that this entails many difficulties. In the first place, it is difficult to discover the truth: it takes hard work. If it is at the bottom of a well, you may be sure the well is deep and hard to climb. But suppose you *do* the hard work and find what you believe to be the truth. So far so good. The next thing is perhaps more difficult than the first. It is to remember, even while you believe fervently that you have found the truth, that the other man with whom you may disagree also has hold of the truth. Do you find this a little confusing? If so, don't let that defeat you. But think it over and you will find, I think, that it is the case. Truth is a many-sided thing and you can't be in two places at once: therefore, while you are gazing at one side, the other man may have his eyes fixed on the other: and you are both looking at the truth.

When you begin making claims to be educated or even half-educated, you are taking on far more responsibility than you may have realized at first. Education should teach you to go easy about asserting what you think is true, and, at the same time, to be tolerant about what others think. In this way you will contribute towards preserving reasonableness and common sense—both of which are useful for all of us.

This brings me to the last and deepest level at which the responsibilities of an educated man operate. It embraces all that I have mentioned and much else besides. I have said that true education provides you with “techniques,” with the knowledge, the facts, the skill, the manual dexterity—all that you require to do a job well—as a teacher, an agricultural adviser, a doctor, or whatever it may be. Secondly, it implants in you standards and ideals: a desire to achieve perfection; an impatience with shoddy work; a readiness to practise and experiment over and over again so that each day you may push on a step or so further towards something better. You may have heard the story of Paderewski, the great pianist. He lived in an upper apartment, at a time when he was world-famous as a performer on the piano. Yet his neighbour below listened to him strike a single note with a single finger 3000 times. Paderewski was educated to that point. Not one person in a thousand would be aware of any flaw in his touch, yet he knew that, great as he was, he could be greater. Such is the second heritage of real education.

The third one I spoke of was the leadership that an educated

man can give, wherever he may be, in the smallest things, simply by doing his job well and by perpetually trying to do it better.

Next, I spoke of the respect for the truth that education inspires. When you take up the defence of what you believe to be the truth, you will find that it requires, as I suggested, a clear mind and an independent as well as a tolerant way of thinking. These are intellectual virtues. They are like the alloys in steel that gives it elasticity, temper and hardness.

But the last thing that I have in mind is a deeper quality, for it is a moral quality. Good work, high standards and clear truthful thought call amongst other things for *courage*. All through the ages you may see that the progress of science, of art, of political maturity, cannot proceed without the courage to stand by what you believe, against unpopularity, censure and persecution. You have all read the story of Galileo and must often have been stirred by similar battles between the educated and the uneducated.

Sooner or later, you may have an opportunity to test yourself in this connection. You must remember that the educated mind and individual is in the minority. This may be regrettable, but it is true. It is also a challenge to members of the minority. Consequently, the educated man may at any time be faced with a difficult decision. Imagine, for a moment, that you are a scientist or an economist. One day, after prolonged study, you suddenly stumble upon a new theory—you are sure that, so far as existing knowledge goes, it is right. But you realize also that it will be very unpopular with your employer, with your colleagues, or with your friends. You expound it to them, but they are either too lazy or too old-fashioned to listen to such a novel idea, and they set to work to kill your new idea.

Or the situation may be much simpler and commoner. Because you happen to be a reader, or a thinker, you come to the conclusion that the people in your community are being deceived by certain plausible catchwords. They not only accept them, but they defend them. What will you do? You know that these catchwords are empty and misleading. But you also know that if you attack them you will lose friends and perhaps run into trouble with your own private affairs.

What will you do? Will you join in the chorus of parrot cries—which you know to be false—or will you brave the un-



MR. T. W. L. MACDERMOT ADDRESSING THE CONGREGATION

popularity of your friends and try to oppose them. I am not thinking of crusades or of grand debates on world issues. I mean the little world of neighbours and associates in which most of us spend most of our lives. And all I am saying is that in order to promote the truth as you see it you must be prepared occasionally to stand up to the criticism and dislike of others. This may seem to conflict with what I have said about tolerating the views of others who differ with you. It need not do so at all. It only means that on the one hand you must respect sincerely held opinions with which you may disagree, but on the other you should not be afraid to stand by what you believe simply because it is unpopular. In any case, your choice will show how far you have taken from your education what it has offered to you.

Your education, both now and in the future, will be for the most part much more material, much more concrete and practical than I have depicted it to-day. You have been, and will go on, I hope, building and building—its bricks of facts, its walls and doors of statistics and formulae, its chimneys of drill and practice and experiment. But, as you know very well, the invisible parts of your education are at least as important as the visible. In fact, when you meet an educated man you know it, not by his clothes or his hair—or lack of it. You know it by what is not there to be seen, and I advise you to keep good care of that part of your education—the part that is not there to be seen, but without which all the degrees in the world would be quite meaningless.

You may have read somewhere these lines translated from the Chinese by Arthur Waley. There is much wisdom in them :

We put thirty spokes together and call it a wheel ;  
But it is on the space where there is nothing that the utility of  
the wheel depends.

We turn clay to make a vessel ;  
But it is on the space where there is nothing that the utility of  
the vessel depends.

We pierce doors and windows to make a house ;  
And it is on these spaces where there is nothing that the utility  
of the house depends.

Therefore, just as we take advantage of what is, we should recognize the utility of what is not.

Speaking on behalf of the College the Principal thanked the Vice-Chancellor for coming over to preside at this Congregation and to confer Degrees upon students who had earned them. He said :—

“ We feel more and more that we are thanking one of ourselves. In times past it was only on rare occasions that we were honoured by the presence of the Vice Chancellor himself, but since our affiliation with Rhodes University you have honoured us by attending in person on each occasion. Not only that, but through your appointment as a member of our College Council and, this year, as its Chairman, you have become in fact one of us, and we value very highly your continued service to us.

To Mr. MacDermot we extend our very warm thanks for what he has done for us. We thank him, and Mrs. MacDermot, for coming all the way from Pretoria to be with us on this occasion, and you, Mr. Vice-Chancellor, for transporting them between the airport at Port Elizabeth and this College, and we thank him very warmly for the address he has delivered to us today. We thank him for an address which might have been delivered, with advantage, to any University Congregation anywhere in the world. With his permission we will print it in form of a brochure to remind us of this occasion and to enable us to return to it, and to renew its message for ourselves, through the years ahead.

It is our custom here to use this occasion to welcome to the College the parents and relatives of the new graduates, many of whom are visiting the College for the first time, and to congratulate them on the success of those for whom they have done so much. In the normal course of human experience a young couple is united in marriage and to them, in due time, a child is born. There is great rejoicing and great hope, often indicated in the names given to the child. They care for the child, and plan for its future ; they send the child to primary school, to secondary school, and in the case of those who have a larger vision and the means and willingness to strive and to make sacrifices for its fulfilment, on to high school and to a University College. These things are done for the child, providing the child has done its part, and in time that child reaches adult age and is ready to look around and to choose from among the occupations available that which seems most attractive, and interest centres around

success in that occupation, getting married and establishing a home, and making a few intimate friends, and a wider circle of acquaintances. It is within such a cycle that most of normal life is lived by human beings everywhere, and it takes something in the nature of a disaster—a serious railway accident or a tornado—to call forth evidences of wider sympathies, and a willingness to give help and succour outside the confines of that close circle. You who are parents here today are among those who have had a larger vision and higher ambitions, and have been willing to make sacrifices that they might be realized in your children. And you who have graduated today are in the main those for whom more has been done, though you have had to do your part, and from whom, therefore, more will be expected. It will be your destiny to take up the normal human role which I have indicated to chose a field of employment for your training and your gifts, to do your best in that field and to find your satisfactions in it ; to enter into marriage to make new homes and a small circle of intimate friends. There is nothing wrong in this. I believe that it is one's first duty to do to the best of one's ability the task to which one is appointed, to do it with one's whole heart, and that no other considerations excuse a neglect of this requirement, but from you to whom more has been given more will be expected, more in the way of calm, clear, objective thinking and a wider range of interest and activity.

Your College offers you its warm congratulations. May God's guidance be given to you and His blessing rest upon you.

After singing *Nkosi sikelel' iAfrika* and *Morena Boloka Secha-ba sa Hes0*, the Rev. Dr. A. G. Rooks pronounced the Benediction The Vice-Chancellor then dissolved the Congregation.



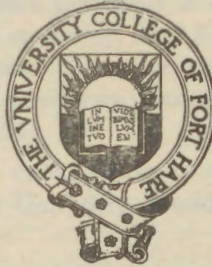
FORT HARE  
GRADUATION  
CEREMONY



University of Fort Hare  
*Together in Excellence*

**23rd April, 1954**

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



**FORT HARE**  
**GRADUATION**  
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## Graduation Ceremony

The Annual Graduation Ceremony of the University College of Fort Hare was held on Friday, 23rd April 1954. It was the twenty-ninth Graduation Ceremony since the College was founded and the third Ceremony since its affiliation to Rhodes University in March 1951.

Dr. T. Alty, D.Sc., Ph.D., F.INST.P., F.R.S.C., F.R.S.E., Vice-Chancellor of Rhodes University, presided and conferred the degrees.

After the Congregation had been constituted, God save the Queen and Die Stem van Suid Afrika were sung. The Rev. J. Rodger read the Scripture and led the Congregation in prayer. The Congregation joined in singing the Lord's Prayer.

The graduands were then presented to the Vice-Chancellor for graduation, those in Arts being presented by Dr. F. H. Brabant and those in Science by Prof. J. T. Davidson.

Dr. A. Kerr presented Prof. D. D. T. Jabavu upon whom the degree of Doctor of Philosophy (*Honoris causa*) was conferred.

Dr. Kerr delivered the following address :

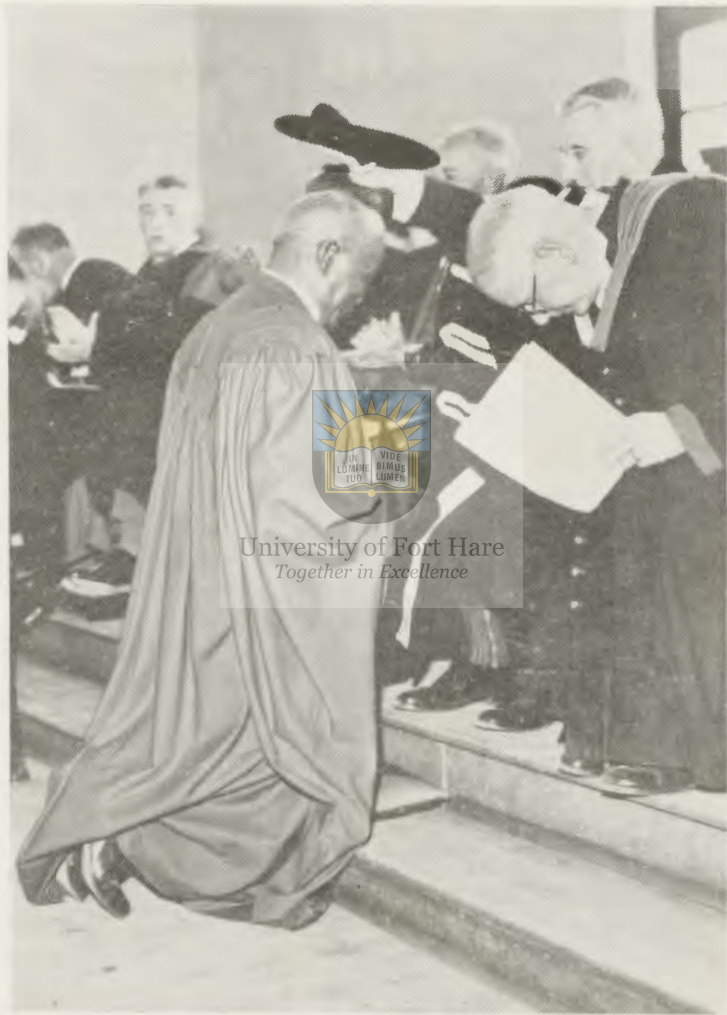
Mr. Vice-Chancellor,

I have the honour to present to you for the degree of Doctor of Philosophy (*honoris causa*) Davidson Don Tengo Jabavu, Bachelor of Arts of the University of London, Professor emeritus of Bantu Languages in this University College of Fort Hare.

In thus honouring Professor Jabavu, Rhodes University is assuming her rightful place as the benign mother of all those, of whatever race, who promote learning in this fair Eastern Province of the Cape. For here, in King William's Town, the old centre of British Kaffraria, when Queen Victoria was within a year or two of her Jubilee, Professor Jabavu was born, and to this region he has been faithful all his days. He was fortunate in his parentage, for not only was his father one of the earliest of the Bantu to reach the standard of matriculation of the University of the Cape of Good Hope, but he was a pioneer African journalist and had already, in 1884, the year before the birth of

his eldest son, founded the first Bantu newspaper—*Imvo Zabantsundu*—which he continued to edit, in Sixhosa and English, until his death in 1921. His zeal for education was to become further apparent, not only in the sacrifices he made for the training of his family, but in his efforts for the establishment of Fort Hare, labours which were recognised by his appointment to the first College Council in 1915. He had had his son baptized 'Davidson Don' in honour of the Rev. J. D. Don, a Christian minister and stalwart defender of African rights in King William's Town, and he wisely promoted the future Professor's natural affinity for languages by entering him, after his preliminary schooling, at Lovedale, and subsequently, in a Sotho language area, at Morija. When in due course Davidson had completed the Cape Junior Certificate Course, he was sent, on the advice of a friend, to a school in Colwyn Bay, North Wales, from which, after passing the matriculation examination, he proceeded to London University and was entered at University College there. After graduating with honours in English, as he intended a career in teaching he took a post-graduate course for the Education Diploma of the University of Birmingham. During his study there he had the good fortune to be admitted for residence to Kingsmead, that one of the group of Selly-Oak Colleges which is administered by the Society of Friends. There he had the guidance and enjoyed the friendship of the Head, Mr. J. W. Hoyland, and of other members of the Society, formative influence which has left its impression on him till to-day.

Fortunate in his homeland, his parentage and family training, and in his educational opportunities, Professor Jabavu was fortunate also in this, that when his period of preparation had been rounded off by a visit to some American Colleges, notably Tuskegee, a suitable sphere for the employment of his training awaited him on his return to South Africa. The possibility that such an opening may not materialize is an apprehension that besets many Europeans, and even some Africans, when they hear of an African who is striving after qualifications beyond the average. But just then, the ten-year-old project for the establishment of Fort Hare was on the point of being realized, and the College of which his father and others, black and white, had dreamed, and for which they had toiled, was about to open its doors. And so it came about that Davidson Don Tengo Jabavu



University of Fort Hare  
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THE VICE-CHANCELLOR CONFERS Ph.D. DEGREE  
(*Honoris causa*) on Professor D. D. T. JABAVU

was offered and accepted the first appointment on the staff,—not by any means a singular illustration of Robert Browning's lines in 'A Grammarian's Funeral':

"Earn the means first—God surely will contrive  
Use for our earning."

Thus, in 1916, when the first session opened, began a period of academic and public service which continued in full vigour for thirty years, uninterrupted save for leave periods which were usually employed in attending international gatherings in Britain, The United States, Palestine, India or East Africa.

If Professor Jabavu was fortunate in finding a congenial sphere of service and an environment in which he might rear his family, the College was also fortunate in that, on account of his familiarity with no fewer than four Bantu languages, all which were professed from the very beginning by small groups of students, it was in a position to provide that at least this one element of Bantu culture should be represented in the curriculum of all Bantu students. Not that all of these at that time thought that this was necessary, or even desirable! There were some who were firm in the conviction that every African was perfect in his own language and considered that the precious years of their training should rather be spent on the acquisition of other languages. It is a tribute to the tact and enthusiasm displayed by Professor Jabavu in handling those first students that the scientific study of Bantu languages can now be carried on in this College to degree and post-degree standards, and consequently that no student can object that the education received here has deprived him of the privilege of basing his culture upon one of the distinctive achievements of his own community.

There is, Mr. Vice-Chancellor, an opinion current in some European circles in South Africa, that an education such as Professor Jabavu received overseas detaches an African from the mass of his own people, and disinclines him to undertake those humble duties and services which every community needs, and by which it must live and advance if it is to remain a community at all. The career of Professor Jabavu is a refutation of such a fallacious belief. From his first entering upon collegiate life he did not allow his interests to be circumscribed by the walls of his lecture room. Apart from his active interest in the Methodist

Church and in the Society of Friends, he took a leading part in the organization of various associations of Africans, then non-existent. In alliance with the Rev. J. E. East, a Baptist Negro missionary, as early as 1918, he formed the parent 'African Farmers' Association' in the Ciskei. Thereafter followed in rapid succession 'The Cape African Teachers' Association,' 'The Cape African Voters' Association,' and 'The All-African Convention,' the two latter mainly for the protection of the Cape Franchise. He has also been a life-long active worker for temperance among his people and a striking example of his own principles in this regard.

Not only in work for his own people but in the no less important sphere of maintaining just and friendly race relations in South Africa Professor Jabavu has been a consistent advocate and co-worker. He is a foundation member of the Institute of Race Relations and is at present one of the Vice-Chairman of that body, a position to which he has been elected by the suffrages of the members year after year. In this capacity he has assisted in the building of bridges between black and white, with a view to the encouragement of mutual understanding and the lessening of prejudice. This is indeed a signal service he has rendered South Africa.

Throughout his career, as might have been expected from his parentage, Professor Jabavu has been a diligent writer on subjects relating to African life and interests. Along with others, European and African, he has contributed to several compilations, notably, 'Western Civilization and the Natives of South Africa,' 'Thinking with Africa;' and 'Educational Adaptations in a Changing Society.' He has also had papers published in the Reports of various conferences and has given evidence before many Government Commissions. Under his own name he has published in English a 'Life' of his father, John Tengo Jabavu; 'The Black Problem,' a study of race relations in South Africa; 'The Segregation Fallacy;' 'Native Disabilities;' 'Bantu Literature' and 'The Influence of English on Bantu Literature' as well as numerous pamphlets and travel booklets in Sixhosa.

In view of Professor Jabavu's life-long service as lecturer and professor in this College; of his record as a publicist beyond its walls; of his accomplishments as a musician, formerly exercised to the delight of students, staff and the general public; of his

numerous pioneer activities for the encouragement of organized effort towards economic, social and educational improvements among his own people, as well as for the promotion of harmony between black and white—for these, and in recognition of his gifts of character and disposition, I invite you, Mr. Vice-Chancellor, to confer on him, *honoris causa*, the degree of Doctor of Philosophy in Rhodes University.

After the Degrees had been conferred by the Vice-Chancellor, the names of those who had been awarded Diplomas and Certificates were read out.

### LIST OF GRADUANDS

#### *Doctor of Philosophy (Honoris causa) :*

JABAVU, DAVIDSON DON TENGO

#### *Bachelor of Arts :*

##### *In Praesentia*



##### *Major Subjects*

- Chaane, George : Geography, History  
 Cokile, Colben : Geography, History  
 Dube, Kingsley Don : English, History  
 Gwina, Lauretta Gladys : Psychology, Zulu  
 Jubase, Jones Baden-Powell : History, Xhosa  
 Kakana, Liberty Mxolisi : Social Anthropology, Xhosa  
 Lekoape, Seth Baku Sello : English, Southern Sotho  
 Madikizela, Cameron Mbulelo : Public Administration, Xhosa, Politics  
 Makhuza, Solomon Daniel : History, Politics  
 Mapekula, Hilda May : History, Xhosa  
 Marais, Genoveva Esther : History, Politics  
 Mlilo, Obadiah Lotshe : English Politics  
 Molete, Zacchius Botlhoko : English, Politics  
 Mpama, Linforth Ashby : English, History  
 Msi, Julia Princess Nonceba : Social Anthropology, Xhosa  
 Muhoya, Mathenge Bartholomew : History, Politics  
 Ndlovu, Winifred Rose : History, Zulu  
 Ngonyama, Susan : English, Latin  
 Quma, Melancthon Skumbuzo : Social Anthropology, History  
 Radebe, Godfrey Thamsanqa : English, History  
 Semenya, Joel Modikana : Northern Sotho, Social Anthropology, Geography

Tabata, Kolisile Boyce : History, Xhosa

Vanda, Juta : Geography, Xhosa

*In Absentia*

Mokoatle, Benny Ntseare : Southern Sotho, Psychology

**Bachelor of Science :**

*In Praesentia*

*Major Subjects*

Carelse, Xavier Francis : Chemistry (with distinction)  
Physics (with distin.), Mathematics

Chisuse, Moir Ernest : Botany, Zoology

David, Edwin Ralph : Chemistry, Geography

Litheko, Samuel Christian : Psychology, Zoology

Mafeke, Lenford Laudy : Botany, Zoology

Magojo, Preston Mteteleli : Botany, Zoology

Matseoane, Stephen Lewetse Tickey : Botany, Chemistry

Mookodi, Bias : Botany, Geography

Novukela, Robert Mabongo : Botany, Geography

Steyn, Peter Alfred Benjamin : Botany, Zoology

Vandayar, Doorsamy Kanabathy : Chemistry, Zoology

Zulu, Amy Thokozile : Chemistry, Zoology

Together in Excellence

*In Absentia*

Gwanzura, Zachariah : Botany, Geography

Mashigo, Andrew Matlakala : Botany, Chemistry

Matthews, Shena Seipelo : Chemistry, Zoology

Notha, Lawrence Jongintaba : Mathematics, Physics

Peters, Leslie Ernest : Botany, Zoology

Rangiah, Dayakaram : Botany, Zoology

Rusike, Freeborn Jacha : Botany, Chemistry

Tobin, James Frank : Chemistry, Zoology

**Bachelor of Science (Hygiene) :**

*In Praesentia*

Joshua, Samuel Percival : Chemistry, Hygiene

Mokhethi, Paul Kgerepi : Chemistry, Hygiene

Mtoba, Leopold Sityebi : Chemistry, Hygiene (with distin.)

Nene, Phineas Phika : Chemistry, Hygiene

*In Absentia*

Mundawarara, Silas Chawanda : Hygiene, Physiology

Mwanza, Phillip Kilonzo : Chemistry, Hygiene

## AWARDS OF DIPLOMAS AND CERTIFICATES

1953

### *University Education Diploma :*

#### *Graduate*

Bomela, O'Brey Sihlewe  
Buso, Miriam Thozama  
Dingiswayo, Weatherby Ferreira Sonwabo  
Douthwaite, Marjorie (Provisional)  
Galada, de Villiers Zilindile  
Gumede, Muriel  
Jadezweni, David Mcete  
Kakana, Liberty Mxolisi  
Kali, Donald Bonar Malizo  
Kumalo, Frank Pangi  
Luswazi, Abigail Alicia Makhosazana  
Marais, Genoveva Esther  
Mda, Sastri  
Mdlalose, Frank Themba  
Mfeka, Raymond Mzamo  
Mokose, Cohen  
Moshe, Doris Daphne  
Motsisi, Godfrey Levi Sebang Mongmotse  
Naidoo, Ramjorgee Appanna  
Ngono, Garrett Thompson  
Ngonyama, Reginald Marshal  
Ntlabati, Ebenezer Sipo  
Pillay, Arthur Joseph  
Ramiah, Yonathan  
Rangiah, Dayakaram  
Sekeleni, Haddy Zwinye  
Seoposengwe, Solomon Reginald Mohithiemang  
September, Winthrop Basil  
Siwisa, Dennis Didiza  
Skosana, Solomon Ludziya



University of Fort Hare  
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#### *Non-Graduate*

Gill, Benjamin Bennett  
Kabane, Nozipho  
Mashambe, John Mulenga  
Mlityalwa, Timothy

Ndlwana, Francina Frances Vuyelwa Mavuyi  
Norris, Priscilla  
Ntutu, John Ngalo  
Rathebe, Solomon Laurence Lesoene  
Soga, Tiyo Mazaleni  
Songca, Alton Mthuthuzeli  
Uzanda, Gertrude

***University Post-Graduate Diploma in Theology***

Setiloane, Gabriel Molehe

***Certificate in Theology***

Gebeda, Harnet

Ramalibana, Peter

Sidaki, Howard Milward

Stanley, Fred Cornelius John

***Advanced Diploma in Agriculture***

Mzimba, Dube Gecelo



University of Fort Hare  
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## GRADUATION ADDRESS

The degrees having been conferred and the awards of diplomas and certificates announced, the Vice-Chancellor delivered the following address to the Congregation :

Mr. Principal, Ladies and Gentlemen,

My first duty, and it is a very pleasant one, is to congratulate all the graduands of to-day on their achievement. I am sure that many of you have made considerable sacrifices of both time and money to come to Fort Hare, and so to secure a higher education and a qualification in one field or another ; probably many of your parents and friends also made sacrifices to help you in your endeavours, and now that you have completed the course, I want, on my own behalf, and on behalf of the University, to express our pleasure in your success and our sincere good wishes for your future progress.

Among the graduands of to-day there is one whom I should like to mention in particular. That is Professor Jabavu, who is to receive an honorary degree this morning. Professor Jabavu has given a life time of devoted service to this College and its students, and we are delighted to honour him to-day as a mark of the University's appreciation of his work and example, and to welcome him as the University's first honorary graduate of his race. It is also good that the Principal under whom Professor Jabavu worked for so many years, is also here and is taking a part in this morning's ceremony. I know that this will be pleasing to you all.

There is another matter which I should like to touch upon. We have in the University a scholarship, known as the Foundation Scholarship, which is awarded annually on the results of the degree examination to the most outstanding graduate of the year, to enable him to proceed to study for an Honours degree. This year for the first time it has been won by a student of Fort Hare, Mr. I. F. Carelse, and we offer him a special word of congratulation on his excellent performance.

Since I was here a year ago for our annual graduation ceremony, I have been on a long tour of Universities in England, Scotland, the United States, and Canada, and, in the course of a journey of over 52,000 miles, have visited almost forty University

institutions. Therefore I come to you to-day with my mind rather full of impressions of University life in various lands, with their resemblances and their differences. It may also be fitting to-day, as you are being admitted graduates of Rhodes University, that you should realise that you are thereby becoming part of the general body of University graduates all over the world, and that therefore you should think a little about Universities in general and the obligations, as well as the privileges, which become yours as you receive your degree. I wish therefore to divide my address into two parts, first to give you a very brief survey of the development of the University world and its present status, and secondly to discuss the position of our college of Fort Hare in that University world, and to speak for a moment about the future development and duties of the College and its graduates.

Looking first at the University world in general, the oldest University in the world which I have been able to trace and which has been a place of continuous activity, proves to be in Africa, the University of Al-Azhar in Cairo. It was founded in the year 970, almost a thousand years ago, and has remained the principal seat of Islamic learning, still carrying on in large measure the traditions of the distant past. The "general section" of the University has no tests for admission, no classrooms, text books, fixed times of study, examinations—or degrees. It is designed for general students wishing to learn religion and Arabic, and the course, including the elementary parts, may extend over twenty years. Al-Azhar is in many ways unique. It has continued to serve its people, but does not appear to have influenced very much the development of the general University world as we know it to-day.

That general University world proves to be almost entirely a product of Western civilisation. It developed in Europe from the 11th century onward and has been transmitted by European scholars and missionaries to other lands in all parts of the world. The earliest European University was that of Bologna in Italy, followed very quickly by those of Paris, Salamanca and Oxford. From these and a few others, all the Universities of Europe have developed. They were originally centres of instruction in theology, law, and medicine, and only later became concerned with the study of arts and general learning.

When the Spaniards conquered Central and South America they very soon (1551) established Universities in Mexico and Peru on the model of their own ancient university of Salamanca. When the English settlers went to North America, not many years had passed before they established Harvard University in 1636 on the model of Oxford and Cambridge, to supply them with ministers, lawyers and doctors, and thence forward, as the North American continent was settled and populated, the needs and desirability of higher education were kept steadily in view. The result was the foundation of a truly remarkable array of colleges and Universities, all of them owing much both to Harvard, Yale and the other early American Universities and much also to the ancient universities of England and Europe.

All the Indian Universities of which we heard such an interesting account from Professor Jābavu two years ago, were instituted during the British occupation of India, the first three in the same year that Britain took over the government of India. In Australia and New Zealand, Universities were developed on the English model; Canadian Universities were inspired by those of Britain and the United States, as were those of Japan and China after these countries had been opened to European influence. Finally we find that even in Egypt the Universities of modern Egypt are modelled on those of Europe rather than on their own ancient university of Al-Azhar. It is clear therefore that this University concept, developed in Europe during the past thousand years, is a very powerful one and one which has spread over all the civilised world.

Because of the common origin of so many Universities, they still have very much in common, and also a wish to keep in contact with each other and to discuss their problems together. This is not easy because of the enormous distances separating the different countries, but for the universities within the British Commonwealth, it has proved possible to do something in this direction by organising a meeting every five years between the heads of all the Universities in the Commonwealth—from England, Scotland, India, Australia, Canada, New Zealand and South Africa, as well as from the colonial territories. One such meeting took place in England last winter and it was specially important to us here as being the first of the series attended by a Principal of the University College of Fort Hare as a member

of the Association of Universities. He had the opportunity of meeting the heads of many other institutions engaged on work similar to ours, and I am sure that, through the years, this opportunity for periodic discussion will prove very advantageous to the College.

This Commonwealth Universities Conference at Cambridge was attended for the first time last year by official representatives of the Universities of the United States, and after its conclusion I was enabled to visit many Universities both in Britain and the United States of America and so to obtain a most interesting view of the present position and aspirations of the Universities of the English-speaking world. The Universities of Britain may be divided into three distinct groups, viz., the ancient English Universities of Oxford and Cambridge, now almost 800 years old, the four ancient Scottish Universities, about 500 years old, and the thirteen modern Universities of England, all founded during the 19th and 20th centuries, beginning in 1832 with the University of Durham and continuing to the latest creation, the University of Southampton, founded in 1952. These three groups are very different in background and have developed in notably different ways. The two older groups have of course influenced profoundly the development of the modern Universities, but these latter have a character of their own and are not mere copies of the old institutions. It is interesting to note that, for so many centuries, two universities were found to suffice for England while, in the past century, it has been necessary to increase this number to fifteen, with four separate University colleges in addition. This great multiplication of institutions was largely due to two main influences, firstly the development of pure and applied science, together with the great industrial revolution it produced, and secondly the development of democracy, with the increasing feeling abroad that every one mentally competent to profit by it, should be given the opportunity of a university education. These two factors of science and democracy not only called these younger institutions into being, but have also had a great influence on their development and, incidentally, on the recent development of the older Universities as well.

The over-all position of universities in America at present is quite remarkable and perhaps has no parallel anywhere else in

the world. The country strikes one as a great laboratory in which every possible type of university curriculum is being tested. It is only because America today is a land of vast wealth that such experiments are possible. The number of universities is also enormous, almost a thousand of them appear in the recent tabulation of "Universities of the United States of America." These range from the older and perhaps more conservative establishments like the great Universities of Harvard (300 years old), Yale, Princeton etc. to now institutions just starting on their careers. The list includes vast Universities like those of New York, with 45,000 students in the winter session, and an additional 21,000 in the summer, or California, with eight different campuses distributed over the State ; Universities which are so concerned to maintain every iota of academic freedom that they refuse any financial aid from the government, others which depend entirely on such aid ; universities which admit only students who pass a rigorous entrance examination, others which are compelled by law to accept every qualified student who applies ; universities for white students only, others for negroes only, others for all races together.

In connection with the matter of colour, there are very many universities open to all without regard to colour, others, as I have said, open to whites only, others to negroes only, others legally open to all, but in practice attended only by one race, either white or black. The Americans therefore have much to teach us about the different methods of education in a multi-racial society. They are gaining experience of all possibilities from that of complete apartheid on the one hand to that of complete mixing on the other. One very encouraging commentary that can perhaps be made on this matter is that their experience seems to show that good results can be obtained from either of these systems, even although, as should be noted at the same time, the apartheid system evidently proves more costly to operate.

During my tour, I spent some time at Howard University in Washington. This is a negro university with almost 4000 students, including a few whites. It is considered one of the best of such Universities and claims to be the only University of any sort in the country which is supported by the Federal Government of the United States. The staff there still

remember with pleasure the visit paid to them last year by Professor and Mrs. Matthews.

After attending the great conferences at Durham and Cambridge last July and following that by very extensive visits to Universities both in Britain and America, it is interesting to try to summarise one's impressions. The first is, I think, a feeling almost of amazement at the world wide appreciation of the need for higher education, and the enormous and rapid development of the University systems to supply that need. The second is the unanimity of view as to the objects of a University—that it should be a centre for the cultivation of the mind, a repository for the accumulated knowledge of the past, and a centre for expanding the frontiers of knowledge by research. It is the chief aim of all the Universities to give their students the training which will teach them to think for themselves, and they are all trying to the best of their ability to achieve that aim. The acquisition of knowledge is necessary for practical purposes, but much more fundamental is it that the University should encourage careful objective thought, and the habit of applying the well-stocked mind, in this objective way, to see the various problems of life and society. The great scientific advances of the past three hundred years have been based on a passionate love of *truth, objective truth*, completely unbiassed by any personal emotion or wishes. This elimination of one's personal wishes, the facing of facts squarely and honestly, whether palatable or not, this insistence that no personal theory can stand unless it accords with *all* the facts, is at the root of all scientific advancement. The latter has had such spectacular success that the scientific method is now applied in practically all departments of knowledge, and we now have the scientific approach to history, to the classics, and even as I have recently seen, scientific theology. This scientific age in which we live has thus restressed the central importance of the ancient virtue of *absolute truth*. It requires also the elimination of all bias, personal or otherwise, and the determination to be completely objective in approaching any problem. This is an attitude of mind which the Universities all strive, with varying success, to develop.

The great advances in science and technology have tended to attract students and attention to these sides of University life at the expense of the older disciplines such as philosophy, classics,

history etc. and there is a very widespread feeling in the University world now that this process may have gone too far, that we are now producing technicians rather than educated men and potential leaders of men. That we are acquiring *knowledge* rather than *wisdom*. As a result, many Universities are developing schemes of what are called "General Education." These schemes differ in different places, but all attempt in one way or another to produce a graduate who is not only a technical expert in his own field, but also a man with a wide background of knowledge, and an active mind interested in the affairs of his fellows. Such men are the natural leaders of their people, and are a priceless asset to any community.

The unfortunate effects of too much concentration on technology was impressively shown in Russia just after the Communist revolution. At that time, and presumably in the interests of equality, academic degrees were abolished and later the Universities were largely disbanded by the government, the scientific and applied science sides being organised into institutes and the arts and general cultural sides being closed. After some years the lowering of the level of general culture was so marked that the government had to reconsider its policy and in 1932 the Universities were restored. First the scientific faculties were reinstated, then the humanities and history. In 1940 new faculties of philosophy were created and gradually during the war all universities were restored. In 1947 the faculties of law were reincorporated. In line with the reconstitution of the universities the policy on academic degrees was revised. From 1934 onward the degrees were reinstated, then the old matriculation examination was restored and now gold and silver medals are given for the best students, so that the Communist experiment in higher education seems to have come into line once more with the general pattern of the western world, and in spite of their materialistic creed they, like ourselves, have found it necessary to include the same broad cultural subjects in their studies.

May I now speak briefly about my second topic, the future of this College of Fort Hare. That future, like that of all other University institutions, lies ultimately in the hands of its graduates. The reputation *you* earn in your different fields is the reputation you will also acquire for the College. I should there-

fore like to give you a few thoughts and suggestions about the College's future, and your own.

Fort Hare is primarily concerned with the education of the African, and it is the oldest institution on the continent which is so concerned. The world wide spread of Universities is now reaching this continent of Africa and a number of newer University Colleges have recently been formed. Thus, just as the University of Bologna was the pioneer of university education in Europe, or Oxford of that in Britain, Fort Hare is the pioneer of African university education in this continent. Just as those institutions have had an immense influence—not only on their own students, but on the whole of their university world—so Fort Hare has a duty to show by its example the great possibilities of African education. Africa is becoming increasingly industrialised and it is almost inevitable that more and more opportunities must be opened to Africans as the years pass. There are many and grave difficulties in the organisation and development of a multi-racial society, but in spite of those difficulties I think you are fortunate to be living in a time when great developments of many kinds are taking place and are likely to take place. I suggest that the country can rightly look to you, the graduates of Africa's oldest African college, to provide intellectual leadership for your race, to help and guide Africans in the difficult but interesting problems facing them. It must also look to the College to continue to provide a steady stream of men and women trained and anxious to serve both their race and their country.

How best can the College do this? I think we can perhaps find an answer from the experiences of older institutions. Surely the first absolute essential is the maintenance of high standards. For this we must have the best possible staff at the College. At present that staff is partly European and partly African and whenever an appointment is to be made, even effort is made to see that it goes to the candidate best qualified to fill it, regardless of colour, with the single proviso that if two candidates are *equally* suitable, and one is an African and the other a European, then the appointment goes to the African. This is a policy which I suggest is very much in the interest of the African people and it is one which all loyal graduates should seek to maintain. As the years pass it is to be expected that the staff will become

increasingly African, and it is right that it should be so, but the best interests of the College, and of the African race, can only be served by a staff, every member of which, has been selected by merit and not by colour.

The next point is the matter of examinations and instruction. Here again your standards *must* be maintained at the highest possible level. It is not always realised by students that the award of a degree to a candidate, who is not adequately trained, would not be a kindness to the candidate. He in fact would be receiving a certificate for which he was not qualified, and which he could not live up to. Equally, of course, any reduction of standards would inevitably have a disastrous effect on the reputation of the College. I therefore suggest that all true friends of this College will ever insist on the highest standard of performance both by its staff and students. The maintenance of standards is always specially hard to achieve in a *young* institution which, by its nature, cannot have the traditions and experience of an older establishment. Also, in a developing country, external pressures to produce more engineers, or chemists, or doctors or teachers, as may be required at the moment, are particularly likely to arise. The College would always wish to meet such needs, but we should be specially vigilant in such circumstances to see that at the same time our standards are maintained.

Next, as more openings become available for graduates, I hope that the range of work of the College will be expanded to meet the new demands. We should avoid both the frustration which comes to a graduate highly trained in a direction in which he cannot find employment, and the resentment which could arise by the College's failure to train specialists in fields in which good openings were available. The College's policy of expansion should therefore be geared to the expansion of opportunity as it becomes available to our graduates.

Finally, and what seems to me perhaps most important, I suggest that the rate at which that expansion of opportunity takes place may well be influenced by the sort of training given here and the sort of intellectual leadership which is thereafter provided by our graduates. As the Prime Minister of the Union said in laying the foundation stone of Fort Hare almost forty years ago "Education, without character, is but a poor equip-

ment for the struggle of life." That is still true and therefore, the development of sound character must remain one of the primary aims of the College. In this connexion we may well remind ourselves again of the revolutionary effect of scientific thought on the Universities of the world. Its insistence on objective truth without personal bias is one we may well apply to all the affairs of life and with great advantage both to ourselves and to our country.

I hope our graduates may leave Fort Hare with a trained and well stocked mind, a mind also which they are prepared to use on the difficulties they may meet, to tackle each problem in the cold light of reason, to eliminate emotion and to strive only for the truth. In times of difficulty it is often not easy to remember that a statement is not necessarily true because it is made by a friend, nor necessarily untrue because made by an opponent. It is therefore well carefully to examine the truth of every statement before accepting it and to accept it only if it stands the test of that examination.

The development of an objective and critical mind is quite impossible in an atmosphere of hysteria and emotion. You may have seen reports from certain Middle Eastern countries of the students being called out on strike by politicians and indeed being used as a sort of political tool. I suggest to you that no university can serve its true purpose in such circumstances nor can any people possibly afford the immense loss inevitable in such misuse of an educational institute.

I ask you to apply your critical reason to all I have said. If you do so, I believe that you will agree with me that the future development of the African race demands an educated and objective leadership such as I have described. It has been found true by all other racial groups that difficulties and problems are more profitably tackled by *reason* than by emotion, and it is the duty of Fort Hare to provide an opportunity for the development of mind, and character, which will equip you for the search for truth and wisdom in the service of your community.

I end, as I began, by offering you once more our congratulations on your success and our best wishes for a happy and successful future.

Speaking on behalf of the College the Principal thanked the



THE GRADUATES

Vice-Chancellor for coming over to preside at this Congregation and to confer Degrees upon Professor Jabavu and upon students who had earned them.

After singing *Nkosi sikelel' iAfrika* and *Morena Boloka Sechaba sa Heso*, the Rev. J. Rodger pronounced the Benediction. The Vice-Chancellor then dissolved the Congregation.



University of Fort Hare  
*Together in Excellence*

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*The Lovedale Press*



FORT HARE  
GRADUATION  
CEREMONY

University of Fort Hare  
*Together in Excellence*

29th April, 1955

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



**FORT HARE**  
**GRADUATION**  
*University of Fort Hare*  
*Together in Excellence*  
**CEREMONY**

**29th April, 1955**

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



DR. EDGAR H. BROOKES ADDRESSING THE CONGREGATION  
*(Photo by kind permission of the East London Camera Shop)*

# Graduation Ceremony

The Annual Graduation Ceremony of the University College of Fort Hare was held on Friday, 29th April 1955. It was the thirtieth Graduation Ceremony since the College was founded and the fourth Ceremony since its affiliation to Rhodes University in March 1951.

Dr. T. Alty, D.Sc., Ph.D., F.INST.P., F.R.S.C., F.R.S.E., Vice-Chancellor of Rhodes University, presided and conferred the degrees.

After the Congregation had been constituted, God save the Queen and Die Stem van Suid Afrika were sung. The Rev. E. Lynn Cragg read the Scripture and led the Congregation in prayer. The Congregation joined in singing the Lord's Prayer.

The graduands were then presented to the Vice-Chancellor for graduation, those in Arts being presented by Mr. S. B. Ngcobo and those in Science by Prof. J. T. Davidson. The awards of Diplomas and Certificates were announced.

## LIST OF GRADUANDS

University of Fort Hare

**Bachelor of Arts :** *Together in Excellence*

### *In Praesentia*

Luke Chidavaenzi

Simon Coangae

Jonathan Aaron Gapara

Laura Blossom Jacob

Digby Sqhelo Koyana

Isaac Sibusiso Kubeka

Betty Lebitsa

Claude Chadwick Mabaso

Archibald Will Mackriel

Bonnie Simon Mashiane

Peter Matoka

Horatius Milner Kalipa Mbana

George Mbele

Aggrey Mtembu

### *Major Subjects*

English, History

History, Politics

History, Politics

Social Anthropology, Xhosa  
(with distinction)

Latin, Public Administration

History, Zulu

(with distinction)

Geography, Social

Anthropology

History, Zulu

English, Psychology

Geography, History

English, Psychology

Geography History

History, Politics

English, History

Jacob Ngalo Ntutu	Social Anthropology, Xhosa
Robert Pulumo Phafuli	English, Southern Sotho
Abraham Poho	Psychology, Southern Sotho
Theophilus Bekuyise Shandu	Latin, Zulu (with distinction)
Mandlakhe Siphosithole	History, Zulu
John Francois Thorne	Biblical Studies (with distinction) Systematic Theology

*In Absentia :*

Henry Blasius Chipembere	History, Politics
Amon George Dandarembga	Geography, History
Reuben Mzayifani Ganyile	Philosophy, Xhosa
Vincent Horatius Bonar Gondwe	Geography, History
Noah Malambo Matongo	Economics, Public Administration
Solomon Johannes Mdiniso	English, Psychology
Fwanyanga Matale Mulikita	English, Psychology (with distinction)

Michael Maliki Ramphomane	History, Politics
Oscar Arnold Modiri Setlogelo	History, Tswana



**Bachelor of Science :**

*In Praesentia*

Ellen Vuyiswa Blekie	Chemistry, Zoology
Clive Roy Dennis	Geography, Zoology
Shadrach Selebogo Ditira	Chemistry, Zoology
Percy Stanley Pym Dlamini	Botany, Zoology
Richard Thabo Hooхло	Chemistry (with distinction), Zoology
Johannes Jivhuho	Chemistry, Zoology
Ernest Johnson	Botany, Zoology
Daniel Adonis Julius	Mathematics, Physics
Charles Thabo Maitin	Chemistry, Zoology
Nehemiah Goitseone Matthews	Chemistry, Zoology
Duma Mdledle	Botany, Zoology
Ebenezer Gladstone Mdudu	Geography, Zoology
Abraham Moletsane Monyake	Chemistry, Mathematics
Valoo Ramakrishna Moodley	Chemistry, Physics
Emmanuel Dunstan Mwasi	Botany, Zoology
Dumisani Vuyisile Andrew Mzamane	Chemistry, Zoology

University of Fort Hare  
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*Major Subjects*

Dube Gecelo Mzimba  
Davidson Mashizha Sadza  
Ralph Kenneth Simon  
Nimrod Nathan Sishuba  
Alton Mthuthuzeli Songca  
Thomas Sohl Thelejane

Botany, Chemistry  
Chemistry, Zoology  
Chemistry, Zoology  
Chemistry, Zoology  
Botany, Geography  
Chemistry, Zoology

*In Absentia*

Vida Victoria Mungwira  
Eileen Estelle Rathebe  
Gerald Lancelot Samuel

Botany, Zoology  
Chemistry, Zoology  
Botany, Zoology

**AWARDS OF DIPLOMAS AND CERTIFICATES  
1955**

***University Education Diploma :***

*Graduate*

George Chaane

Colben Cokile

Vuyisile Kekewick Dube

Reuben Mzayifani Ganyile

Lauretta Gladys Gwina

Jones Baden-Powell Jubase

Eleazor Quali

Seth Baku Sello Lekoape

Lenford Laudy Mafeke

Preston Mteteleli Magojo

Hilda May Mapekula

Solomon Johannes Mdiniso

Winnie Mjamba

Jacob Rasegae Moguerane

Linforth Ashby Mpama

Julia Princess Nonceba Msi

Mathenge Bartholomew Muhoya

Winifred Rose Ndlovu

Phineas Phika Nene

Binnie Columba Nkolombe

Robert Mabongo Novukela

Abraham John Oliphant

Rathinasabapathy Arumugam Pillay

Godfrey Thamsanqa Radebe

Eileen Estelle Rathebe

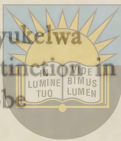


University of Fort Hare  
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Joel Modikana Semenya  
Theophilus Bekuyise Shandu  
Peter Alfred Benjamin Steyn  
Kolisile Boyce Tabata  
Juta Vanda  
Gamalakhe Prince Vilakazi  
Gibson Leslie Yeni  
Amy Thokozile Zulu (with distinction in Practice of Teaching)

*Non-Graduate*

Bill Bikitsha Dabula  
Margaret Frost (with distinction in Practice of Teaching)  
Bransby Vuyisile Jordan  
Lilian Magorimbo  
Victor Isaac Molefi Mahole  
Alexander Leo Masiza  
Grace Nomsa Mdakane  
Alice Nombulelo Mkyukelwa  
Kono Ndlovu (with distinction in Practice of Teaching)  
Makhunga Wintshi Njobe  
Fred Gordon Simon  
Daniel Velile Tom  
Prescott Temba Vanqa  
Donald Phala



***Certificate in Theology***

Gladstone Tamsanqa Flatela  
Nathan Khumalo  
Victor Ndumiso Msutu Madikane  
Nimrod Joel Makaluza  
Smuts Mteteli Nombembe  
John Ramoshaba  
Kelly Miller Mzamo Siboto  
Ison Edward Tlholwe

***Advanced Diploma in Agriculture***

Hobden Masiza Dandala  
Oxley Ottley Sandi Maya  
Clarence Monwabisi Mlokoti  
Xavier Teba Mngqibisa  
Ignatius Hanene Muchangwe  
Hofmeyr Mabandla Tsengiwe

## GRADUATION ADDRESS

The Vice-Chancellor welcomed Dr. the Hon. Edgar H. Brookes to the Congregation as one to whom the country owed much for his untiring efforts for the extension of higher education among the different communities.

Dr. Brookes then addressed the Congregation.

Mr. Vice-Chancellor,

I am glad to be with you all today at this Graduation Ceremony, and to have the opportunity of addressing you, and especially those of you who have won your Degrees. It is a great moment for each of you, your parents and your friends, and for your teachers too. The first thing that I want to do is to say quite simply how much we all rejoice with you and wish you well, and we pray from our hearts that God will bless every one of you through the years to come.

Traditionally the Graduation address is also the speaker's opportunity of discussing as a fellow University man with you who are now full members of the University, some of the aspects of the wider life into which you are now entering. To address the graduates of Fort Hare University College on these lines is an opportunity indeed. It is also a grave responsibility. Words spoken on such occasions must come from the heart and carry the stamp of simple honesty and truth, for in our present circumstances anything less or more than the truth as we see it may do more harm than good.

That ought to be an easy task, and it would be in a society in which truth was habitually spoken, but we are so beset with half-truths, exaggerations and distortions that it demands quite an effort to be simple and direct. This is an age of propaganda, of State Information Offices and public relations officers, of zealots who believe that any misrepresentation is justified if it helps on the Good Cause, and of timid well-wishers who twist the English language into terrible knots of double negatives and conditional clauses, of "notwithstandings" and "howevers" in a frenzy of anxiety never to hurt anybody, which means never to mean anything.

If the atmosphere of our day makes my task a somewhat difficult one, what must be said of the task of a Fort Hare graduate entering into his new life? How he is to realise his aspirations is a question to which different answers can be given; but that he must have certain aspirations admits of no question. He is bound to want to be a full citizen in the land of his birth. Who is prepared to say that that is wrong? He is bound to want for himself and in due time for his children the fullest possible educational opportunity, access to all the world's treasures of learning and wisdom. Who is prepared to say that that is wrong? He is bound to want to see his fellowmen advancing in economic opportunity, with the chance to own land, to have enough to eat and decent housing, to be free from the perpetual nagging menace of debt. Who is prepared to say that that is wrong? He is bound to desire deeply that he may be free from insult and discourtesy, the imputation of inferiority, envy of his ability or achievement, contempt on account of his race and colour. Who is prepared to say that that is wrong? Let us one and all accept clearly and without ambiguity that no African, Indian or Coloured student in the Union of South Africa can be blamed for having these aspirations.

University of Fort Hare  
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These, it may be claimed, are universal aspirations. But there are others which I should like to feel are cherished in the hearts of many Fort Hare graduates. The aspirations of which I have been speaking up to the present are in the best sense of the word political aspirations. They depend therefore, in the South Africa that we know, on the conversion of other people to our point of view: neither by argument nor by force can we bring them about alone. The way to them, so it seems to us sometimes, is barred by locked doors and someone else has the key. This is why those who think as we do sometimes feel frustrated. Whether we persuade the man who has the key to do his duty or whether the doors have to be forced open, we need the co-operation of others. But there are open doors—doors waiting for men to walk through them. It may be that we shall find these open doors leading to the very citadel from which we feel that the locked doors bar us out. Let us try them. They are in any case worth trying for their own sake.

There is, of course, frequently a throwing away of the keys that are in our hands. You know far better than I can tell you

the temptations that beset you, the self-indulgences which can ruin a good brain or weaken the hands of a man of strength. I do not need to warn you, for example, about drink. You all know the terrible toll that it takes of heart and mind. It is more to the point to ask why men seek happiness in things of this kind. So often it is out of a deep sense of frustration and futility. We are apt to blame this on circumstances. Circumstances do play a part in it, and all that we can do to improve them is surely good ; but this is not the deepest truth of the matter. Even the contempt and injustice with which you will be beset as you go out into life is not able to crush your spirit or destroy your creative powers unless you let it do so. The answer to frustration is to be found deep in your own hearts. To that door, the door to the inner citadel of personality, you and you alone hold the key. You have reached maturity in the sense that the key to your own heart is now yours. The true University is the active, pure-hearted servant of truth. In so far as Fort Hare is this, it is already a University. Fort Hare is not a set of buildings : it is a group of human beings. Are we all active, pure-hearted servants of truth ? In so far as we are not, the call comes to us to be so. Wherever and however we have been educated, education worthy of the name should fit us to live as kings and priests—"crowned and mitred," as Dante said— independent of other people's contempt or respect, justice or injustice, free men in the service of truth. The secret of life is to find that unshakeable freedom when inferiority is a meaningless word. Our Lord Himself was not condemned to obscurity because He belonged to a conquered race, nor are His servants. Let those who think poverty hinders success bethink themselves of Abraham Lincoln, the son of a "poor white" family, and of David Livingstone, every step of whose education had to be fought for. The best-known scientist of our day, Albert Einstein, died in exile on account of his race from the land of his birth. Another exiled scientist, Chaim Weizmann, by his achievements and his spirit, found a home for a people dispersed in alien lands for nineteen hundred years. All this is no excuse for maintaining adverse political and economic conditions, but it is a call to you all to recognise how the human spirit can flower out of pain, penury and oppression.

Where your past education has cramped and frustrated the true man, whether it be an education absorbed from lectures,

from family standards, from racial fears, or from any other thing, discard it. Where education has developed the true man into living fully with and by truth, whether within or without you and whole-heartedly responding to it, live by that, no matter what happens. Truth and light are for all men, and freedom of heart.

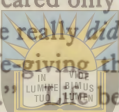
We are members of an unhappy nation, a country racked with fear and not true to truth in many ways. Each section of our nation has contributed to this. Each section has brought its own sins to contribute to this unhappy state. Each section is to blame. Each section and each separate man has to remedy the faults in its or in his character and education, in order to be free to fight for universal truth.

The struggle is too serious to make it possible for us who are graduates to use our University education for self-glorification or for our own elevation. You are men and women of privilege, as I am, but our privilege is not so much that we have university degrees, as that we are men and women "matched with this hour" by our Maker. You have, through the often intense sacrifices of others, your parents, relatives or friends, or perhaps by your own very strenuous efforts, been given something to fit you for true living, something to fit you to be servants of truth.

To be a servant of truth a man must first of all "to his own self be true." Such inner truth involves in the first place simple honesty. When I speak of honesty I do not mean simply that we should not deceive other people. That is almost unimportant by the side of the real point—that a man should, in the quiet of his own room, be honest with his own heart. Be that first. Even if you lack the courage to say what you think to anyone else, say it to yourself. This country is full of advocates of integration who do not propose to receive non-Europeans into their own homes, clubs and churches, but will not say so even to themselves; of advocates of *apartheid* who will not work out the brave new world on a map even in the privacy of their own bedrooms; of men who doubt the value of the particular "ism" of liberation advocated by the most vocal of those around them and are too timid to mention their doubts clearly even to themselves. We are beset by fears—fear of one another, fear of the future, fear of the truth. Never was there a more fear-ridden country, If Fort Hare or any other university institution could send us

out ten graduates a year who were completely unafraid it would revolutionise South Africa.

With this we want men who really care. Charity is not quite so rare a virtue as honesty, but it is rare enough. When a European fails to carry the non-European on his heart we blame him because he is a little man, a timid, self-limited, pitiful kind of man, whatever his boasts. But when a non-European fails to carry the European on his heart, what then? Do we blame him? Or do we let him make a boast of it? Yet what a terrible confession of inferiority! Don't you agree that it is? Magnanimity is not a virtue needed only by the privileged. To feel that it is enough for an African to care for Africans only is to deny him the status of a man, to leave him perpetually on the defensive. Beware of such degradation of your manhood.

And yet even if an African cared only for Africans it would be a great deal—provided that he really *did* care. The going out of one's heart to others is a life-giving thing. "It blesseth him that gives and him that takes."  Life becomes meaningful when we care: we only reach our full stature of intellect or of spirit when we do care.

I speak to graduates today, as a fellow graduate, a member of a world-wide community of learning. Yet of course the gifts of which I am speaking, whether intellectual or spiritual, are not the monopoly of graduates. It may serve as a chastening thought to anyone who has majored in English that Shakespeare had no Degree. It may be a helpful thought to any woman graduate here today to recollect that Joan of Arc never had a university education, neither did Florence Nightingale nor Queen Victoria. Among South African statesmen, neither Paul Kruger nor Moshoeshoe were Bachelors of Arts and Cecil Rhodes only obtained an undistinguished degree by great efforts. We who enjoy the advantages of a systematised education must not assume a superiority at the beginning of the race, because the handicappers have put us a good many yards ahead of scratch: the man who starts from scratch sometimes wins! Let us run well, thankful for our good start but not presuming on it.

It is thus of all the men and women of the races represented here and of all the men and women of South Africa and not of graduates only nor of non-Europeans only that I speak when I say that we must be servants of truth, that we must each one of

us "to his own self be true." That means that we must unashamedly be ourselves, just what we are, no more, no less. With that real self God can work miracles, but He can do nothing with falsity, with the man who is not really *there*. If you are Africans, as so many of you are, it means that you must neither try consciously to be African or to be un-African, but yourselves. If you are yourselves, you will have in you virtues of Africa which you must not despise, and virtues of the wider world of western civilisation which you have learned and treasured and which you must truly assimilate and make truly your own. So often men have told you to cherish your African past when you have felt that their advice was insincere and directed towards keeping you a separate and subordinate people. In so far as it was so, your reaction to their hypocrisy was natural and understandable. Yet every racial group in this country has something rich to bring to the common stock. It is a mistake to contrast the old and the new. The deeper the roots of the tree strike, the higher and wider spread its branches and the lovelier grows its fruit. It is not a choice between the ancestral past and the changing future but between abounding life or stunted life. Starve the roots and you starve the branches. You defeat your own object. In a passage which might have been written specially for University students, Our Lord says: "Therefore every scribe which is instructed unto the Kingdom of heaven is like unto a man which is an householder which bringeth forth out of his treasure things new and old." *Things new and old*. There is thus a sense in which one can rightly say to you: "Look unto the rock whence ye are hewn and unto the hole of the pit whence ye are digged: look unto Abraham your father and unto Sarah that bare you."

I was reading the other day Arthur Bryant's "Makers of the Realm" and especially his moving picture of King Alfred. I was struck at the close parallel between the simple virtues of the Anglo-Saxons in those rugged days and the virtues of the Africans. Alfred's achievement was to preserve those virtues and add to them and gradually fuse with them the light and learning of the past that came from Rome. It may be a hard calling but it is a high calling that comes to the educated African to-day—to honour and preserve the ancestral heritage and to unite with it in an indissoluble union the light and learning of the western world. It can be done in the spirit of Alfred. In

doing it honour your fathers and your mothers : the man who does not would have been called by the men of Alfred's time a "niding," a worthless fellow. Honour the wisdom, kindness and courage among your own people, African, Indian or Coloured, literate or illiterate, the gifts that have moved life onwards through history, the gifts of simple folk, of the so-called "common man." My desire for you is that you will add to these, as Alfred did, all the new learning that has come to you and make it your own in a great unity based on a true integration of the best in the old and the best in the new in your own personality—not a throwing away of the simple, lovely things of the past, but a fulfilment of them in a rich present. And of the new life take the things that are really worth while. It is a tragedy to see men throw away the realities of it for the mere trappings, for things that do not really matter—the luxuries and decadence of a civilisation without the measure of truth and wisdom which it brings. No man will find his true self by reaching out for power, position, fine houses, high-powered cars, expensive pleasures, and for them throwing away what he has. The University is the servant of truth. It is truth in all its aspects, and deeply lived in our own lives that matters; the rest are extras. Some of them are not inherently evil and may follow as by-products, but without truth they are evil because they take us away from the one thing that really matters.

Follow the truth within you. Go with the truth that comes from without. Go forward, trusting in an utterly benevolent God : we His children are often malicious and self-seeking, but He is utterly benevolent. To those who will do this, to the servants of truth, not to any race or political group as such, but to the servants of truth the message comes : "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom"—not as non-Europeans, but as men and women, with nothing to apologise for, nothing to defend, and nothing to be inferior about.

So I long that you will not look to either the slow processes of historical evolution or the uncertain and incalculable results of revolution to claim the heritage into which you can enter now, this very day—the heritage of full manhood and womanhood, the gift of ruling your circumstances instead of being ruled by them, the inner peace and poise which make you independent of

other people's courtesy or discourtesy, justice or injustice, the life and laughter which are the natural gifts of youth.

The more this joyful liberation of the self comes about, the more will this place become a true University. It is by this inner transformation and by it only that you will be able to take the next steps in the advance in University life about which I now want to say a few words to you.

There are open doors in the intellectual as well as in the moral sphere and through those open doors I wish to see the graduates of Fort Hare move on to "the glorious unknown morrow." Next to the inner liberation of spirit which I have been speaking of, and which is, I believe, an essential condition for intellectual progress, I can imagine no course of action more likely to lead to the emancipation of the non-European races of South Africa than intellectual achievement of so marked a character as to *compel* respect. Never tell me that it cannot be done. And yet do not tell me that it can be done without doing it.

Fort Hare has grown immensely in size and level of achievement since its early days. Gone are the years when it took pre-matriculation students. It has become a University College in fact as well as in name. Now we want to see it become a University. And the real change from a University College to a University does not lie in numbers or finance or in formal recognition by a Parliamentary statute: it lies largely in the amount and excellence of its post-graduate studies. This is the great advance which Fort Hare is called to make during the next decade. And how easy it is to make it if you will. For this University College is in the enviable position of being supported, doubtless sometimes for the wrong reason, by every single school of political thought in South Africa. Defenders of *apartheid* rejoice to see a separate non-European institution grow. Defenders of integration rejoice to see emerging from Fort Hare men who by their achievement can prove more spectacularly than any philosophical arguments can do the equality of man. Nothing can stand in the way of a great future for Fort Hare except a niggardly and starved imagination on the part of those who frame its policy or a failure to "make good" on the part of the splendid human material which forms its student body.

When I speak of post-graduate study I mean in the first place quite simply that there should be a sufficient proportion of

students as dissatisfied to stop at the Bachelor's Degree as their fathers were dissatisfied to stop at "Matric." We move on. Even in my own life-time, Standard VI was a sufficient qualification for the lowest grade of African teacher training. As for Europeans, I remember when I was a small boy a highly-respected Headmaster advertising his qualifications in the public press as "Inter-B.A." Anyone in his position would keep it a dark secret today.

But I would go further and say without any disparagement of the good work of the past, that we are still awaiting a new outburst of creative work in the intellectual field from the graduates of Fort Hare. We wait for the greater books that African and other writers are to contribute to the English and Afrikaans as well as to the Bantu languages—poems, novels, plays : books so compelling in their passion and power that no one can describe them condescendingly as "good work for an African," but just simply as good. A beginning has been made : can we go on to great things? In history we have had our Theals and Corys and Walkers : where is their African or Indian equivalent? I long too for outstanding achievement in pure and applied sciences. I can see no reason why a Fort Hare graduate cannot contribute something new to chemistry or physics. Can you? Can you see why race should prevent a man from finding a new and better remedy for a cattle disease? Are these abilities reserved to Europeans only? Yet in fact achievement in these fields has been largely left to Europeans only, and it should not be. Granted that in some of these fields Fort Hare needs better provision for post-graduate studies, but the essential truth is that you are not "non-Europeans," you are men and women with all the power, achievement and vision which God gives to men and women created in His image. Never be content to be less than that, and do not, by blindness of imagination, coldness of heart or weakness of faith, be Quislings, who, through failure to fulfil their destiny, assist the arguments of those who brand them as inferior.

If this advance is to be made we must beware of tendencies and doctrines, however temporarily popular, which cramp men's minds and hearts, and deflect a University from its proper function of being what I called it earlier—the active, pure-hearted servant of truth. If I hurt anyone in speaking of these

things, forgive me. I know that you realise that I do genuinely love and respect you. What I tell you is the truth as I see it. Consider it with your minds even if it seems to hit at tendencies which you yourselves may perhaps have cherished.

One of these is the doctrine that truth is relative, or, putting it otherwise, that anything which helps the Cause we have at heart is true. When someone who favours racial oppression, or some other Cause with which we have no sympathy, does this, we unhesitatingly condemn him and rightly so; but the injury to integrity is as great when we do it to back up our own ideals. Perish the ideals that cannot stand the light of truth! A University is the servant of truth; to conceal unpleasant or disconcerting truth or to disseminate pleasant half-truths is to sin against our vocation. "If the light that is in you is darkness, how great is that darkness!" and we are called to be the intellectual light of our country.

It is for these reasons that we should fight whole-heartedly the tendency to give history a bias—even a corrective bias. A young Afrikaans writer, Dr. F. A. van Jaarsveld, has recently got into some trouble with his fellow-Afrikaners by telling them that they must not confuse history with apologetics. This holds good for African or Indian students of history too. Professor Macmillan once said that Theal wrote history from the standpoint of the Cape Civil Service, and that Cory wrote history from the standpoint of the "Grahamstown Journal," and was met by the retort from one of his colleagues: "Professor Macmillan writes history from the standpoint of the Bantu Men's Social Centre." The normal historian is almost bound to have some bias, but he does his best to correct it. It is not unnatural that many European writers of South African history have an unconscious bias in favour of their own race. When I read of the first, second, third, fourth, fifth, sixth, seventh, eighth and ninth Kaffir Wars, I realise that they might well be referred to here as the first, second, third, fourth, fifth, sixth, seventh, eighth and ninth Whiteman's Wars—with my own students I always speak of the first, second, third, fourth, fifth, sixth, seventh, eighth and ninth Frontier Wars. I discovered early in my years at Pretoria University that the best translation into Afrikaans of Boer War is not "Boereoorlog," but "Engelse Oorlog," or "Twede Onafhanklikheidsoorlog." Such shift of

emphasis and terminology is understandable and perhaps excusable. But to make history the vehicle of just another type of propaganda is an evil thing. If history has indeed tended to show (I do not believe it always has) that the white man is always right, it is no great improvement to produce a new version of history to prove that the black man is always right. Browning has a good line in "Bishop Blougram's Apology"—

"You call the chess-board white, you call it black"—

which describes the process that is going on very aptly. The chess-board is indeed white *and* black, and so is the distribution of virtues in South African history. The tendency to turn history into apologetics is an open confession of inferiority—the thing which every educated non-European should fight like the very devil.

In our University life too there has been widely disseminated the doctrine that all life is to be explained on materialistic lines, that economics is the only social science that really matters, and that religion is either utterly false or is to be defended only as a means to attaining a political, social or economic end. Now I am not going to talk about religion: I am going to talk about poetry, about music, about art, about human affections, for all of these are in the same boat. When I am told that poetry is either nothing at all or else a handmaid to the revolution, I react violently: poetry is worth while for its own sake, and not for the sake of any theory, good or bad, or any revolution, past or future. What would we say to a man who set out to "debunk" marriage or music or poetry because it did not put right the political or economic structure of South Africa. Yet the same argument is thought good enough to condemn religion. I yield to no one in my admiration for the good and necessary work of economists and I am myself a teacher of political science, yet making all life a matter of economics and politics is a disease. It is in fact intellectual cancer—the growth of certain cells at the expense of all the others—and like physical cancer it threatens life.

However strongly we feel either way on any of the issues I have mentioned, I would plead that University life should not be built on persecution. The service of truth demands freedom of expression. Friendship should not be made dependent on political agreement and, whichever side does it, it is a very bad thing to ostracise those who do not conform. In this University

leave men free, I beg you, to be "extreme" or "moderate," to hold whatever view they like. Give them real and substantial freedom and your hand of kindness and comradeship, even while you feel free to attack their theories, for thus you will serve truth.

A modern writer has said that there are three things for which there is no place in hell—laughter, music and silence. There is plenty of noise there. Several people talking at once, especially on the topic "Whose fault is it?" can bring hell very near without much difficulty. If in your own hearts or in your circle of friends or in your theory of life there is no place for laughter, music or silence, beware, for you are on the downward track. May this University College never fail to cherish these three heavenly graces.

"Give unto us the increase of faith, hope and charity." It is my prayer for myself, for Fort Hare, for you. If I am to concentrate on any one of these three virtues, as I conclude, I would stress the value of hope. No one can see earth renew itself every spring without hope stirring in him. A man of my age meeting young people going out into life cannot help (if he is a man of faith) loving them and hoping for the future that he must begin to resign into their hands. Through what strange paths we must move before true freedom, equal opportunity and the spirit of brotherhood are established in our land, I do not know. To me, at times, the skies are sombre and much of what I and others have worked for seems to lie in ruins. But I cannot despair, King Alfred in his day did not, nor must you. Sombre skies are often the forerunner of healing rain. If we live in a time of defeat, it is that we may learn to conquer. Of every situation we may say, "Now God be thanked Who has matched us with His hour." All good work sincerely done builds the better day. It may come by paths that we have not thought much about, but come it surely will if we give the service of our lives honestly and in perfect freedom of heart. Even if it never came, such joyful giving of ourselves, in which also we truly find ourselves, is itself the end of life and carries with it its own reward.

"I dare do all that may become a man :  
Who dares do more is none."

That is really my message today, that we truly do all that becomes us as men. Beyond that the issues of triumph or disaster are



THE GROUP OF GRADUATES  
(Photo by kind permission of The King Studio, King William's Town)

not and never can be in our hands, but in the hands of  
“That love  
That moves the sun in heaven and all the stars.”

After singing *Nkosi sikelel' iAfrika* and *Morena Boloka S-  
chaba sa Heso*, the Rev. E. Lynn Cragg pronounced the Bene-  
diction. The Vice-Chancellor then dissolved the Congregation.



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