



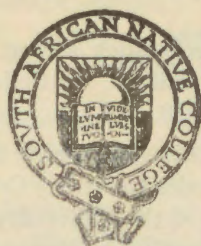
FORT HARE
GRADUATION
CEREMONY

6th May, 1938.

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



University of Fort Hare
Together in Excellence



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The Graduation Ceremony

THE thirteenth graduation at Fort Hare was held in the Assembly Hall of the College at 11 a.m. on Friday, 6th May, 1938.

Professor J. Smeath Thomas, D.Sc., F.I.C., F.R.S. (S.A.), Master of Rhodes University College, as deputy for the Vice-Chancellor of the University of South Africa, constituted the meeting a congregation of the University, after which "God save the King" was sung. The scripture was read by the Rev. Mungo Carrick, B.D., Warden of Iona House. The Rev. A. J. Cook, B.A., Warden of Wesley House, offered prayer, at the conclusion of which the Lord's Prayer in Xhosa was sung by the congregation.

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

For the degree of Bachelor of Arts :

E. M. Bokako (Mafeteng, Basutoland)

Major Subjects: English, Social Anthropology. (In absentia.)

M. T. Chiepe (Serowe, Bechuanaland)

Major Subjects: English, Politics.

V. P. M. Crutse (Vryburg)

Major Subjects: English, Psychology.

R. N. Gugushe (Molung, Basutoland)

Major Subjects: Sotho, Social Anthropology.

G. L. Kakana (Bizana, Pondoland)

Major Subjects: Roman Law, Politics.



G. Letele (Ladybrand)

Major Subjects: English, Zulu.

E. W. Mathu (Kikuyu, Kenya)

Major Subjects: Psychology, Social Anthropology.
(In absentia.)

E. M. Mancoba (Benoni)

Major Subjects: History, Psychology. (In absentia.)

B. B. Mdledle (Lovedale)

Major Subjects: Ethics, Politics.

M. M. Mabude (Bizana, Pondoland)

Major Subjects: Roman Law, Psychology. (In absentia.)

G. A. Mbeki (Ndabakazi)

Major Subjects: Psychology, Politics.

D. J. X. M. Ntola (Emfundisweni, Pondoland)

Major Subjects: Xhosa, Roman Law. (In absentia.)

R. W. Peterson (Port Elizabeth)

Major Subjects: English, Psychology.

Percival T. Sililo (Maritzburg)

Major Subjects: Zulu, Psychology.

For the degree of Bachelor of Science :

De Wet Maqanda (Tsolo)

Major Subjects: Mathematics, Chemistry.

W. F. Nkomo (Johannesburg)

Major Subjects: Botany, Zoology.

For the degree of Bachelor of Economics :

S. B. Ngcobo (Maritzburg)

Major Subjects: Social Studies.



PROFESSOR SMEATH THOMAS.

Professor Smeath Thomas then delivered this address :

My first duty is to convey to you a message of goodwill from the Vice-Chancellor of the University of South Africa, whose deputy I am, and also his deep regret that the state of his health will not allow him to take his place with us to-day. To Senator F. S. Malan the cause of University education in this country owes much and his broad liberal outlook and deep human sympathies have endeared him to us all. I am sure you will join with me in expressing the sincere hope that his recovery from the serious illness that has temporarily laid him aside may be rapid and complete.

Then I wish to thank you for the honour you have done me in inviting me to address this congregation. I have sufficient humility to recognize that my own virtues could not entitle me to so great a privilege and that I am here as the ambassador of your friend and neighbour—Rhodes University College—which has, and I hope will long continue to have, a deep interest in your welfare. We in Rhodes College sympathize with you in your difficulties, we admire the courage with which you have taken up the heavy burden that has been laid on your shoulders and we most heartily congratulate you on the success that has rewarded your efforts.

As a preface to the few random thoughts I wish to lay before you this morning may I recall something from my own school days. As a boy I attended a small Grammar School in a remote English village and the memory of its old grey buildings and the playground fringed with giant oaks will remain with me always. For over three hundred years that school played a noble part in fitting generation after generation of boys to take a worthy place in the great world. It no longer does so ; the buildings remain but the spirit of the school has gone for ever—overwhelmed in the triumph of the very cause for which it has so long laboured. In the tiny hall was a beautifully carved stone. It was the work of a stone-mason who, a century before,



unable to afford schooling when a boy, had come there in middle age to get the rudiments of Latin and Mathematics and such other subjects as the master could teach. And when he left he took a slab of hard intractable rock and with loving patience, making every letter perfect, he carved on it an inscription which began with these words :

“ A human soul without education is like a marble in a quarry that shows none of its inherent beauty until the skill of the polisher maketh it to shine.”

The man who spoke these eloquent words and he whose gratitude for the gift of knowledge moved him to record them in enduring stone have long passed away but the passion for education still lives. Like the stone-mason of my story many of you have made and are making great sacrifices in the pursuit of knowledge. May you long continue to do so and may you find the same spiritual satisfaction in the attainment. For the desire for education may have many origins. It may spring from a recognition of the material advantages that education confers on the individual or on the community and it may arise from a longing to minister to the spiritual and intellectual needs of a complete human personality. In these days of stress are we not in danger of over-emphasizing the utility of education in the practical business of everyday life to the exclusion of those spiritual values that make the soul to shine and manifest the latent beauty of every hidden vein in those moral attributes of our human nature by virtue of which man rises superior to the beasts and which are the true index of the onward march of civilization.

But, fascinating though the subject may be, it is not my intention to discuss education in its broadest aspects. I am not competent to undertake such a task. Yet, as one whose whole life has been spent in the study and teaching of a branch of science perhaps I may be permitted to say a few words on that aspect of education that has to do with what is commonly known as science. I say deliberately what is commonly called science because the word science has acquired a restricted meaning. In our everyday language the word is used almost exclusively to designate



certain well defined subjects of study such as Chemistry or Botany or Mathematics. But in reality it has a far wider significance. It is the spirit, the attitude of mind in which we approach Nature's sanctuary, probe into her secrets and seek for knowledge of the material world. And the distinguishing mark of science, the first and last thing that is demanded of the scientific observer or experimenter is love of truth. He can adopt no more appropriate watchword than that spoken long ago by the prophet Esdras—

“ Truth abideth and is strong for ever, she liveth and conquereth for evermore.” (I. iv. 38).

Truth is the Holy Grail that leads the man of science on and ever on into those unknown lands that we see, half veiled in mist, beyond the continuously receding boundaries of the known :—a quest that he knows to be unending, that he does not wish to end, for his heart echoes the profound words of the philosopher Lessing :—

“ If God held enclosed in His right hand all truth and in His left simply the ever-moving impulse towards truth, although with the condition that I should eternally err, and said to me ‘ Choose ’ ! I should humbly bow before His left hand and say ‘ Father, Give ! Pure truth is for Thee alone.’ ”

Here we may pause for a moment to ask ourselves “ But what is Truth ? ” not with the hope or intention of finding any final answer but because of the bearing of the question on the supposed antagonism between science and religion. Now, whatever may be the nature of absolute truth the human mind resolves it into various components amongst which we can distinguish scientific truth and religious truth or faith. And a moment's reflection will lead to the conclusion that between faith and scientific truth there is not and cannot be any conflict. They belong to different realms of experience. They are mutually exclusive— not in the sense that one renders the other impossible but rather that each has its appointed sphere and in the realm of science there is no place for faith. Faith begins where science leaves off.



Scientific truth, through which man derives intellectual satisfaction, is based on facts concerning the whole material universe revealed by sensory experience. Here conviction counts for nothing ; facts, before acceptance, must be put to the test of measurement and calculation ; they must be capable of repetition ; they must be verifiable through the experience of other investigators. Scientific truth is thus objective and not subjective ; it must be open to all eyes and not a vision limited to the consciousness of one mind. Faith, on the other hand is the expression of one of the deepest instincts in our nature. In the complete human personality it is a necessary complement to the impersonal, unemotional coldness that we associate with scientific truth. Each and every one of us is endowed with religious instincts that neither science nor philosophy can satisfy. There are realms transcending the material universe in which conviction supplants sensory experience. Thoughts come to the poet, the mystic, the saint, which are beyond objective demonstration but which all their being insists are true. Such ideas are as real to them as any conveyed through the senses, yet here the standards of science have no place.

Fortunately in place of the narrow dogmatism that in former days marked the discussion of religious matters, everywhere a more liberal spirit now prevails and all earnest seekers after truth in any of its manifold aspects can equally be regarded as paying homage to the Maker of all things. The Scriptures tell us that in the beginning God made man in his own image. Is it not equally true that to-day the God whom men worship is fashioned and determined in accordance with their knowledge of His universe ? And this being so may I suggest that the student of Nature, humbled by the ever increasing magnificence of the prospect before him, approaches his Maker more respectfully and with profounder reverence than does the man, however devout he may be, who has never been led to seek a fuller knowledge of His wonderful works. I feel sure that Alfred Noyes had this deep conviction in his heart when he wrote :—



"What is all science, then,
 But pure religion, seeking everywhere
 The true commandments, and through many forms
 The eternal power that binds all worlds in one ?
 It is man's age-long struggle to draw near
 His Maker, learn His thoughts, discern His law.
 A boundless task in whose infinitude
 As in the unfolding light and law of love
 Abides our hope and our eternal joy."

But high ideals are never easy of attainment and in spite of the glamour of modern science the path of the earnest seeker after scientific truth is often rough and beset with difficulties. He who would subdue Nature must be prepared for stern conflict. At every step he will encounter obstacles that only patience, endurance and unceasing labour can overcome. How can one adequately describe the patience and industry of such a man as the great astronomer Sir William Herschel ? It is told of him that when he constructed his great telescope he found that once the final stage of the polishing of the seven foot mirror was begun, and in those days it had to be done by hand, the process had to be continued without a moment's cessation until the mirror was perfect. Herschel did the work himself and his sister relates that he did not take his hand from the task for sixteen hours together and that, to maintain his strength, she was obliged to put food into his mouth bit by bit. And when he had built his telescope Herschel was still only at the beginning of his great work—the compilation of a register of every star in the portion of the heavens visible from his observatory. So gigantic a task is almost beyond our imagination ; to carry it out no less than 300,000 separate settings of the instrument had to be made and sometimes each section involved many observations. Night after night when the weather was clear and always in the open air he observed the whole night through until after years of patient labour his census of the heavenly bodies was complete.





LIVINGSTONE HALL (SCIENCE AND MEDICAL AID BUILDING.)



It is not easy to understand why, having regard to the difficulties of the path they must tread, so many men choose to follow the beckoning finger of science. What is the hidden power that urges the scientist to unceasing labour and meditation? Yet, when we think of the dependence of almost every phase of our modern life on the applications of scientific knowledge, a powerful motive reveals itself and in so far as it leads to the still greater physical and material well being of the community the motive is a commendable one. Unfortunately, however, baser motives sometimes underlie the applications of science in commerce and in industry and these the true man of science condemns.

“When scientific work is instituted solely with the object of securing commercial gain its correlative is selfishness; when it is confined to the path of narrow specialization, it leads to arrogance; and when its purpose is materialistic domination, without regard for the spiritual needs of humanity it is a social danger and may become an excuse for learned barbarity.” (Sir Richard Gregory).

It would take too long even to enumerate the mechanical and electrical contrivances that during the last fifty years have added to the material comfort of mankind; the dyes and drugs, alloys and plastics and the multitude of new and useful materials that the chemist has incorporated in our daily life. They are accepted as a matter of course and without a thought to the enormous increase of man's power over Nature which they symbolize. But in no sphere has science rendered greater service to humanity during the last hundred years than has been accomplished by the association of chemist and biologist. In these days when talk of plague and smallpox and other dread diseases is in the air we may well give thanks for Pasteur whose work is the firm foundation on which the methods of producing immunity by vaccines have been built up. Or, again, consider the tremendous consequences for the health and well-being of the human race that have followed



on Michael Faraday's discovery of benzene a little over a century ago.

Passing over the multitude of drugs derived from this present substance, and of which aspirin is so simple and well known an example, we may contemplate with admiration the elucidation of the nature and function of those extremely complex products of the ductless glands—the hormones. I need only mention *adrenaline* which controls the blood pressure, *thyroxine* with its profound influence on mental behaviour, and *insulin*, the function of which in controlling sugar metabolism is well known and of which it has been written :

“ Men declining quickly or slowly through stages of weakness and pain to early death, have been brought within a few days back to full working powers ; sufferers carried to hospital actually dying of diabetes, already helpless and unconscious have been resuscitated as by some magic, and have been brought back almost at once to normal life by help of this remedy.”

With equal profit we might turn to the steadily increasing knowledge of vitamins and the part they play in normal nutrition but the three examples I have given illustrate how the investigations of the chemist react on health and increase our hope for a long and happy life.

The average expectancy of life at birth to-day is twice that of a hundred years ago ; thirty years ago it was forty-six years ; to-day it is fifty-eight years.” This beneficent change we owe to the doctor, the chemist, the biologist and specialists in kindred sciences working in concert.

And in the industrial field recognition of the utility of science has led to the forging of closer bonds between theoretical knowledge and empirical industrial practice. The demonstration during the War period that increased efficiency results from scientific control has convinced all but the most conservative industrialists of the utilitarian value of science. To-day in almost every industrial country Research Associations have been established, some state-aided, others under private control, where the



discoveries of pure science can be focussed on and applied to the problems of any given industry. We are now in a position confidently to say with the great mathematician and philosopher Professor A. N. Whitehead—

“Necessity is *not* the mother of invention ; knowledge and experiment are its parents. It is no paradox to say that in our most theoretical moods we may be nearest to our most practical applications.”

But these ever widening applications of science in industry carry with them their own peculiar and subtle dangers. In the following passage Alexander Findlay has clearly pointed this out.

“Let us always bear in mind that the gospel of efficiency, while it may bring salvation to our industries will, if carried into action without regard to higher considerations, be productive of great evil to the people and the country. For, remember, efficiency calls for organization and organization demands discipline. But discipline is not inborn, it is acquired by education and training. In an emergency it is essential to success, but if it be made a guiding principle of a nation’s activity it carries dangers with it which are greater than the benefits conferred.”

At the price of industrial efficiency we may be called upon to sacrifice individual freedom, all sense of individual responsibility. In short all human values may be swept away and man converted into a machine. And the price may be too heavy. From this root there can too easily spring a ruthless materialism and lust of power of which recent history furnishes so striking an example.

From what I have said it is clear that there are two types of scientific research ; on the one hand researches whose only object is to extend the bounds of knowledge whilst the function of the other is to apply scientific knowledge to the service of the community or to attempt the solution of specific manufacturing problems. The motives which inspire pure research are rarely the same as those which give rise to investigations of a utilitarian character but the



history of science clearly shows that the greatest extensions of knowledge have been made by men who have spurned the notion of applying their discoveries to their own personal profit.

The thermos flask was invented by Sir James Dewar in the course of his work on the liquefaction of gases. The commercial exploitation of so great a boon would have yielded him a large fortune but he scorned to reap from it any pecuniary reward whatsoever. It is said that Napoleon III once asked Pasteur why he did not turn his discoveries to profit and received the reply that men of science would consider themselves lowered by such an action. Michael Faraday when forced to choose between great wealth from the commercial development of his discoveries and his science unhesitatingly chose the latter and died a poor man.

“ But his was the glory of holding aloft the scientific name of England for a period of forty years.”

If then we exclude the desire for personal gain as an incentive for pure scientific research where is the motive to be found ? In many cases one can find nothing but a deep-rooted desire for knowledge for its own sake. How otherwise can one explain the life and work of the great naturalist Fabre who sacrificed everything to the task of acquiring knowledge of the humblest of God's creatures.

“ In an age of haste and money making when few can be found to devote time to studies which offer little prospect of direct or indirect reward, Fabre quietly continued his observations of Nature's ways with the sole object of becoming more intimately acquainted with them. So long as the world shall last his work will be an exemplar of what can be accomplished by the observer, however limited his worldly means may be, who seeks for knowledge in the spirit of humility and truth.”

Or again the thirst for knowledge may be intensified by a burning desire to right wrongs and break down false beliefs. The same spirit that has led men to the stake for



their religious faith has inspired and continues even now to inspire workers in the field of science, for science too has its martyrs. The story of such men as Galileo and Giordano Bruno and of their bitter persecution even to death because they dared to set aside the edicts of ecclesiastical authority when they clashed with scientific truth, revealed and verified by experiment, is too well known to be told again here. And almost in our own time T. H. Huxley, that truly great and good man, would doubtless have shared the same fate but that it was no longer fashionable for the Church to burn those who ventured to question its authority. On the threshold of his career Huxley thus stated his ambition :—

“ To smite all humbugs, however big ; to give a nobler tone to science ; to set an example of abstinence from petty personal controversies and of toleration for everything but lying ; to be indifferent as to whether the work is recognized as mine or not so long as it is done.”

And in these words are enshrined the achievement of a noble life.

But I think the most powerful urge to scientific investigation is that combative spirit, the spirit of adventure which is so important an element of the human character. It is that human quality which sees in difficulties only something to be overcome and delights in accomplishing the impossible ; which urges our young men without thought of hardship and danger to scale inaccessible mountain peaks ; that drives intrepid explorers to sail the dark uncharted seas, to suffer hunger and thirst in unknown and desert lands or to die heroic deaths in the icy Antarctic wastes. Is not the pursuit of scientific knowledge but another manifestation of this adventurous spirit ? Beyond the bounds of what we know there lies an unknown land in which Nature jealously guards the secrets that still remain to her. Here too she sends out her challenge and only after bitter struggle with many disappointments, discouragements and failures may she be subdued ; and here too the victor's crown is not wealth nor fame, though



these may be added to him, but the spiritual satisfaction that comes with the achievement of a high purpose.

And now one final word to you graduands whose names are to-day inscribed on the roll of the University of South Africa. We welcome you to our midst, we bid you God-speed and we pray that you may succeed in your undertakings. It may be that some of you may seek to add to our knowledge of Nature. Be not discouraged if the results are small and success seems slow in coming. Remember the words of Oliver Wendell Holmes :—

“ There are one storey intellects, two storey intellects, three storey intellects with skylights. All fact collectors who have no aim beyond their facts are one storey men. Two storey men compare, reason, generalize, using the labours of the fact collectors as well as their own. Three storey men idealize, imagine, predict ; their best illumination comes from above, through the skylight.”

All scientific investigators are not destined to be great, but no contribution, no matter how obscure its author, is so small as to be without value ; so go forward with courage and, should despondency overtake you, there is an old saying, I am told of your own people, that may help to renew your hope.

“ There is no pit so deep but the blue sky of heaven can be seen through its mouth ! ”

GENERAL SMUTS.

The Rt. Hon. General J. C. Smuts, C.H., Chancellor of the University of Cape Town, being invited to speak said :

“ Mr. Vice-Chancellor, Principal Kerr, ladies and gentlemen, after the eloquent and thoughtful and instructive address from the Master of Rhodes to which we have all listened, I am afraid that any poor casual words of mine may fall flat on this notable occasion. I may even do you the disservice of deflecting your thoughts from this great address. I promise to be brief and not detain you. I am here to-day on the invitation of your Principal. That



invitation reached me when I had practically started on this political tour. Your Principal, who has a quick eye for details, discovered I would be in Alice on this very day and he wrote me reminding me of a promise I had made fourteen years ago. It only shows that one ought not to make promises. These chickens always come home to roost, even fourteen years afterwards! I must confess however I was glad to accept and so I am here to-day as a casual visitor and also in my capacity as Chancellor of the University of Cape Town. Allow me therefore to bring to you, the youngest of our University Colleges, the congratulations and good wishes of our oldest and foremost university in South Africa. The grandparent is hailing the grandchild. To these graduates, these young men who sit before us, I specially extend my heartiest good wishes for their welfare and success in life. They must have thought during these years of study that they had a hard time. I know that student life is no bed of roses. Heavier ordeals, however, await them in life. Their student years will yet be looked upon as an easy time because greater difficulties are ahead. Do not be daunted. Do not be discouraged. Life has its prizes. There may not be wealth for you, but you may have other rewards which will bring satisfaction to you during your career. A person like myself cannot be present on an occasion like this without his thoughts wandering far afield. You are an infant institution. If I remember rightly, General Botha that great friend of South Africa and of the Native peoples of South Africa, opened this College twenty-two years ago. That was seventy years after this place had been founded as a Fort to keep the tribes in order. What a glorious transformation! In South Africa we do not sit still to think of the march of time, and the improvements that come with it, but after seventy years the old Fort has become the University College! You have been busy during the last twenty-two years. I understand you have a very good enrolment already at your College. I am astonished to see the progress that has been made and the



number of graduates you are putting into the world this year. I think you have every reason to be satisfied with the wonderful success you have achieved and the rate of progress you have made. We are sometimes impatient in South Africa. We are a young country. Children always are impatient. When, however, I look at all you have achieved in your twenty-two years, I say that we in South Africa and you, representatives of the Native people of South Africa, have every reason to be proud of your progress. I myself went to a college in the far west which didn't have the numbers which you have to-day. My old College, the University of Stellenbosch, took in students who had not matriculated. In point of numbers you are also better off than we were in my young manhood at Stellenbosch. Stellenbosch was then one of the senior colleges in South Africa. You have already overtaken that status and are moving forward to still greater things. On an occasion like this I am filled with rejoicing, with a sense of happiness, that in spite of all difficulties, and these you know as well as I do, progress is being made all the time. The old wagon is going forward and in time we shall reach the destination which we have in view. A great future lies before you. Fort Hare is the small beginning of something which is bound to be very big in South Africa. You are the spear-point of this movement. We have a Native population in South Africa of over six million people and you can understand that more and more the progress, the education, the higher life of the Native peoples will lie with themselves. Europeans have come here as the bearers of the higher culture. They have been in some sense a missionary race, but if salvation is ever to come to the Native peoples of South Africa it will finally have to come from themselves. You have that field. There are already over six million Native people and they are increasing rapidly. You can therefore see the field of work which lies before you. In the years to come, Fort Hare will be the central place in South Africa for training young men and women to move that mass and in their turn



to train the Native peoples to play their part in this continent. You have great scope and great opportunity and a vast task before you. I hope that Fort Hare will keep pace with the growing demands for culture and education and will make a success of the task which has been laid on its shoulders. As you know, the policy of this country—I dare to say the accepted policy to-day—is to see that no undue effort is made to impose European conditions on the Native people. We proceed from the assumption that there is something in the Native peoples on this continent which is worthy of developing. Native Africa has its own contribution to make to the world and we would not be doing the best service by trying to impose our own exotic views or culture on you. We think there is something in the Native peoples, in their character and past experience, which ought to be developed and which ought to furnish the lines of their future growth. It will be for you to do that very difficult and responsible work, to help to develop what is best in the Native outlook and character, to realize what is best in the way of possibilities in yourselves. I can only speak in all sincerity as one who feels the profoundest sympathy for the Native people. I can only wish you the greatest success.

We Europeans can be helpful up to a certain stage but beyond that stage you must do the job yourselves and I hope you will do it well. The Master of Rhodes has referred to the impact of science on life and character and he has pointed out that science must rest on a basis of character and social development. We sometimes forget that. We sometimes think that if we merely imbibe science and scholastic learning, we have a master key that will open everything. Not so. Character remains the basis of it all. In the words of that great book read to us this morning, faith, hope and charity, these three, transcend all the learning of the world and the greatest thoughts of men.

Many of you come from very humble homes. You know what the simple life means. Speaking as an old man, I say to you, in all your learning stick very close to



the things that you learned from your mother, to the things that you learned in your most humble homes. You have learned lessons there of humanity, of give and take, of fair play, of charity. These things are greater than all the most brilliant discoveries of science. Develop these things. I think that our Native peoples have a wonderful capacity for kindness, for helping each other. Perhaps you have in some of these human attributes that which we value in a special degree, and I would ask you not to drift away from that atmosphere, from that heritage received from your fathers. Kindness, good faith, cheerfulness, these characterize you. We Europeans are apt to be more sad, to grouse and grumble. Develop that human side in your character with all your tradition and do not leave these things behind you when you go into the world with a bundle of books. My experience in life is that charity is the greatest thing of all. To sympathize with our fellows, to have charity, is to my mind greater than all the riches of the world. I hope that you will remain true to these simple things of your simple life. Of course, science and learning will help you in many ways and there are things that must be discarded, things that have to go by the board. You come from conditions that still contain much that has been left behind by more cultured peoples long ago. You will have to discard much. It may be difficult to do so but it will be done in time. We have very great problems in this forward march, in this switching over from the semi-barbarism of the past to the culture that lies before you. There is a lot of misunderstanding and impatience but we have to be patient.

One problem is education and that we have tackled. Perhaps we are tackling it not as forcefully as might be but I think we are making fair progress. You sometimes hear charges made that we, the Government and authorities, are wanting in sympathy with the Native people. That is not so. I think if you compare what is done here with what is done in other parts of the African continent you will find that we need not be ashamed of what we are doing



in South Africa. If you survey the whole of the continent you will be surprised at what we are doing in comparison with others. Take all the British Protectorates in Africa, with fifty to sixty million people, for example, and you will find we compare very favourably with what is being done in them. Still it is only a beginning. We know that a tremendous task lies before us.

One thing that has troubled me more than education—education is on the move—is the question of health among our Native peoples. There is no doubt that in our concentration on education we have forgotten that there is another most serious aspect of Native life which must be attended to, Native health. Natives suffer most from want of due medical provision. Natives are poor. They cannot pay high fees. Doctors are not there. There is more avoidable disease than can be justified among the Native people. I saw it further north in wartime. It was always the question of health that was the trouble. Under-feeding, malnutrition, disease—all these are things which are avoidable and can be dealt with. One of the heaviest tasks that lies immediately ahead of us as a civilized Government is to tackle this question of Native health and make much better provision for it. It is not only your minds that have to be looked after, perhaps even more your bodies have to be looked after. A whole host of problems must be tackled soon. I would like to see the interests of the Natives looked after not only from the intellectual standpoint but even more as to their physical requirements. The health aspect of Native life has been unduly neglected. Finally, I want to impress on you that good as learning is, there is always something better. A great English poet, Keats, one of the greatest, who died as a young fellow from disease, said in one of his letters that this world is a vale of soul making. To my mind no wiser words have ever been uttered by man. We are here not only to be learned, but to be better, men and women, to build up those fundamental ideas and ideals that are basic to human welfare. I hope that here at Fort Hare that side will



never be neglected. I think of Dr. Stewart, Mr. Andrew Smith, my old friend Alexander Roberts, and what they have done to build up Native life, and Native culture in this country. I think of Dr. Henderson, the previous Principal of Lovedale, who lies here buried under the hill. They sought not only to build up the mind but the character. A grand work they have done. Let that remain the tradition of Fort Hare, not only the polishing of the mind and the imbibing of science but also the building up of character, the producing of fine men and women. Keep what is best in your Native life, improve it, cleanse it of what is not suitable under the new conditions. Let Fort Hare be a university college where not learning only is underscored. You will thus be able to make a very great contribution to the life and work of your people as a whole.

PROFESSOR DINGEMANS.

Professor Dingemans, of Rhodes University College, Chairman of the Fort Hare Governing Council, in expressing the thanks of the College to Professor Smeath Thomas and General Smuts said:—Mr. Vice-Chancellor, Mr. Chancellor of the University of Cape Town, ladies and gentlemen, the first duty that falls upon me is to offer on behalf of the Council and the staff of the College, very hearty congratulations to the graduates. As they see all this pomp and circumstance marking an occasion in which they themselves are the central figures, I suppose they have risen a few degrees in their own estimation. For a European to qualify for a university degree is some achievement, but I venture to say that for a Bantu man and more especially for a Bantu woman to qualify, is a very considerable achievement. The graduands of an hour ago are now graduates. They have climbed the first flight of steps, a second faces them and still another and another *gradus*. Then on and on, for the educational and cultural skyscraper contains more flights than the Rockefeller Palace in New York City. It is a veritable Jacob's ladder stretch-



ing from earth to heaven. I think I can promise the graduates that if they keep climbing with the right motive in their hearts they will from time to time meet some of the angels that we are told are constantly ascending and descending on that ladder. They may derive considerable encouragement from their contact with these angels. May divine discontent—there are forms of discontent that are not divine—and the upward look continue to characterize you. You are going to a life of service among your own people. As you live that life you will undoubtedly experience much real satisfaction, but you will also meet days of despondency and disappointment, days of isolation, when your service will seem almost fruitless. Remember in these days the motto of your College, “In Thy light shall we see light.” Remember that no work of yours if performed with the right motive and performed to the best of your ability will ever be in vain. Let me speak of a boyish experience. I once accompanied the *carillonneur* of my native city in Holland as he ascended the lofty bell tower. The bells were rung by means of wires attached to a keyboard. In those days the power to move the bells was not supplied electrically. The *carillonneur* had to combine skill and a great deal of muscular force. I still see him sweating before his keyboard, hammering away on those keys, the beads of sweat standing out on his forehead with the exertion. Above in the chamber was a deafening clangour which you could not possibly call music. But I knew that in the outskirts of the town and in the fields many a man would stand still a moment and listen as the stately psalm tune or a historic melody floated away from the distant belfry, raising for a moment his thoughts above his daily toil and starting a happy and helpful train of thought. The bell ringer only heard the clanging noise, but his work was pleasing to others. May you and other graduates here continue to labour on in faith.

Two pleasing duties devolve upon me. The first one is to express our indebtedness to the deputy-Vice-



Chancellor for his presence and for the address which he has delivered. If time permitted, one would love to underline some of the thoughts presented to us by Dr. Smeath Thomas. General Smuts has already done so. Professor Smeath Thomas was recently one of the leading professors in Cape Town. We in Rhodes College can congratulate ourselves in having removed him away from Cape Town. Professor Smeath Thomas was also Chairman of the Matriculation Board. He has been greatly interested in secondary education both of European and Non-European people. He is also very much interested in the promotion of Bantu studies. There is a strange anomaly. Although the University of South Africa conducts many examinations in Bantu Studies it does not possess a single Department for the prosecution of these Studies in any of its constituent colleges. That seems a strange and some would say a disgraceful anomaly. Professor Smeath Thomas is determined to remove that anomaly as soon as possible. When there is a Bantu Studies Department in Rhodes College there will be an opportunity to co-operate with the Department which, I am glad to say, exists at Fort Hare. Fort Hare and Grahamstown have always cherished neighbourly sentiments one to the other. We are both engaged in the same great task and better still both cherish the same ideal, the ideal of intellectual honesty and freedom, discipline and liberty. These Colleges are tolerant of everything except downright intolerance. On your behalf I once more express the thanks of all to Professor Smeath Thomas for his admirable address.

The second duty is to assure our distinguished visitor, the Chancellor of the University of Cape Town, that we are keenly sensitive to the honour which he has done us by his presence here this morning and by giving us so stimulating an address. Among the happy memories which you graduates will carry away from Fort Hare, I feel sure there will be this, that you were capped to-day in the presence of one of the few South Africans whose names are men-



tioned with admiration throughout the whole world. The many friends of this College in the Union and beyond will interpret the presence and the address of General Smuts as but another proof of his real interest in the College and the work which the College is trying to do—to furnish capable, balanced and public-spirited leaders of the Bantu people in various walks of life. In 1916, the friend and leader of General Smuts, General Louis Botha, opened this College, and on that occasion he expressed the belief that the foundation of this institution would mark a new stage in the slow but steady onward and upward march of the Bantu peoples of South Africa. Has his faith not been justified? And has the faith of the Principal and his few helpers who in 1916 commenced to teach a handful of students in one or two dilapidated rooms, who started, it may be said, on the veld with the work of this College—has their faith not been justified? As we look round we see that much has been achieved and we are grateful to God for it. It is still, however, the day of small things. Vision well-directed and collective effort are just as necessary now as ever they were. The College is indebted to the Government of the Union. We have always, I think, received from it sympathetic consideration. On one or two occasions the Government came to our rescue when we were in great financial straits. I sincerely hope they will be prepared to do so again, if their help is required. Like General Botha, General Smuts is a true friend of all the Non-European peoples, Bantu, Indian, Coloured. General Smuts, before European and Non-European audiences in this land and beyond the seas, has always stressed that national and international peace can only be built on goodwill, on the facts of history and good social and racial relationships. He has always preached and practised that which we all find so difficult to learn, the truth that liberty for all must mean self-limitation and self-discipline for each. He has always thought internationally as well as nationally and has taught others so to think, and being a statesman, he has always thought



much more of the next generation than of the next election ! There are some people in South Africa who cannot possibly understand that, but we do understand, and it is because General Smuts is striving with might and main to make South Africa, a small nation, great in all those things in which a small nation can be great, that we honour him to-day and esteem it a great privilege to have his presence and his address. I would ask you to give a very hearty vote of thanks to the deputy-Vice-Chancellor and to the Chancellor of the University of Cape Town.

The Chairman of the Students' Representative Council, Mr. J. M. Mohapelo, then presented albums of Fort Hare views to Professor Smeath Thomas and General Smuts, after which the Benediction was pronounced by the Rt. Rev. Bishop Ferguson-Davie, D.D., Warden of Beda Hall, and the congregation was dismissed after singing "*Nkosi sikelel' i-Afrika.*"





THE DINING HALL



The Luncheon Addresses.

DR. KERR.

At a luncheon given by the Municipality of Alice and the Council and Senatus of the South African Native College, Dr. Kerr, in proposing the toast of "Our Guests," said: Mr. Mayor, ladies and gentlemen, I think you will agree with me that it is seldom our little community of Alice has had three such distinguished guests as we have with us here this afternoon. We all know General Smuts. At Fort Hare this morning we addressed him as Chancellor of the University of Cape Town. We know he has been Lord Rector of the University of St. Andrews and that he delivered there an address on the great subject of Freedom which is still being quoted. You know also that he has been President of the British Association which is the most famous congregation of scientists that there is in the world. But I am not quite sure just in what capacity we have General Smuts at this luncheon! In our rarefied academic atmosphere at Fort Hare we hear but the rumbles of the great world outside. We believe General Smuts has purposes of his own in including Alice in his itinerary! What these are will probably be disclosed at a later hour! We are honoured, however, by the presence of the deputy-Prime Minister of the Union, who is also the Minister of Justice and one of the leading statesmen of the world. We believe that General Smuts has now reached a serene age in which he can take the whips and scorpions of political life just as they come, and we admire the equanimity with which he conducts himself in our public life in South Africa. I do not believe that he has in his repertoire those terms of political frankness which we usually associate with party politics. General Smuts may go anywhere and he will meet the opponent of yesterday on terms of friendship and goodwill. It is a great pleasure to us that



in the throes of an election campaign we can meet together and welcome General Smuts for what he is in himself. Is it merely a coincidence that he has sitting on his right hand one who was a close colleague of his in the imperial war cabinet? I refer to Lord Maclay of Glasgow. These two statesmen were associated together in some of the direst times of all history and it is a testimony to their vitality that they are here looking as fresh as men forty or fifty years younger. We know Lord Maclay because of his interest in mission work in South Africa and all over the world. He has visited South Africa on various occasions. He is specially interested in that very subject of Native health which General Smuts was so warmly commending this morning at Fort Hare, and he himself has done a great deal to ameliorate Native health conditions by founding Native mission hospitals in South Africa. We are particularly glad that these two old comrades should meet at this board in Alice. I have also pleasure in referring to the presence of my friend, the Vice-Chancellor, the new Master of Rhodes, Professor Smeath Thomas. He is not going to be a stranger in our midst after to-day, because the Government has already recognized that he has been appointed to Rhodes and has nominated him to sit on the College Council of Fort Hare. I hope he will be spared to give us much help. We look to him to develop University education not only among the Europeans of the Eastern Province but also in South Africa generally and in Fort Hare in which we in this place are particularly interested. I ask you to drink to the health of our guests.

PROFESSOR SMEATH THOMAS.

Professor Smeath Thomas said :

Mr. Mayor, Mr. Principal Kerr, ladies and gentlemen, it is not my purpose to delay you with any long speech to-day. I know perfectly well that most of you are here not to listen to a humble university man such as myself but to listen to one who is not only a university man of



high distinction but who has achieved fame as a statesman throughout the whole civilized world. A student was once asked the mechanical advantage of a long pump handle. He replied that its advantage was that you got some other fellow to help you to pump! I have the advantage of calling on General Smuts to-day to do the pumping! Even as a university man I feel rather awed in his presence. He is here representing a great variety of capacities and offices. He is the Chancellor of a university and I am not even a Vice-Chancellor, but only a deputy-Vice-Chancellor, so I must approach any subject with due caution. I thank you for the way in which I have been received. I feel sure that a great part of it is because I represent Rhodes. I am new to Rhodes but the fame of Rhodes College has spread far and wide. I think I can say without being accused of trying to flatter, that in Rhodes College you of the Eastern Province have an institution which is unique and of which you can be proud. It is unique for this reason. Rhodes is a believer in the residential system. By allowing mind to impinge on mind, the residential system does a work that can be done in no other way. Rhodes is the only University College in South Africa that can claim to practise the residential system in any full measure. About eighty-five per cent of the students are in college-hostels. And I think you can be proud of the institution for another reason. Wherever you meet Rhodes graduates you will meet men and women who bear the stamp of the training they have received. It is a stamp which betokens a degree of culture, a degree of tolerance, a commonsense attitude to life which is a very great testimony to the training they have received. I apologize for singing its praises. You, Dr. Kerr, have spoken about my future connection with Fort Hare. That gives me one other thing to say. I am glad to reply to this toast because it is the last occasion on which I shall have the opportunity, as a guest. By taking a seat on the Council of Fort Hare I must regard myself as one of you.



GENERAL SMUTS.

General Smuts said :

Mr. Mayor, ladies and gentlemen, I have been called many names and many functions have been assigned to me but this is the first occasion on which I have been called a long pump handle ! (Professor Smeath Thomas at this stage had to leave the meeting). It is perhaps as well that Professor Smeath Thomas has found it necessary to leave because I remember that a long pump handle can sometimes be used as an offensive weapon ! I would like to say, and I say it with all the more freedom as Professor Smeath Thomas has gone, that Rhodes University College has been very fortunate in getting that distinguished professor to preside over its destinies. I have known him for years in Cape Town where he has been an outstanding figure. No one has been more popular or more helpful. I think the Eastern Province is exceptionally fortunate in having a man of that stamp, outlook and ability. You have annexed him also, at Fort Hare. You will find a tower of strength in him. I know you have not always liked men from the Western Province, yet it is my experience in recent years that even such feelings are dying out. So much of the old feelings that I knew as a youth have passed away that we can almost speak of them as of the far past. Even your leading men you are now taking from the west ! I have had a curious feeling here to-day. I thought I was coming to a little haven of rest. People told me that in Alice there was very little politics. They said this is not a political place. The people of it are not deeply moved by such things. I came to a little haven of rest. Dr. Kerr had invited me and I thought I would have a time of peace. I enjoyed that function at Fort Hare this morning. It was a most heartening function. Then to my intense surprise, here is my old friend Lord Maclay whom I had not expected to find here. When I saw him, the old world of years ago returned. If ever there was a man of those with whom I was associated in the most terrible times of our generation and of history whom I



admired it was Joseph Maclay. Let me remind you of the occasion in 1917 when Maclay became the controller of shipping in the British War Cabinet. It was among the most critical times of our generation and perhaps of centuries. At that time the German submarines had got the better of us. You may not have known it in South Africa, but that was the position, taken up even by the British navy, that unless that terrible menace could be countered and countered almost at once, the game was up. The new weapon was proving far more powerful than we had ever imagined. British shipping was going down by about half a million tons a week. At that time Lord Maclay became Minister of Shipping. I remember the plans we made, and if to one man more than to any other, credit may be given that we emerged from that struggle, it is to this man who sits on my right. His presence here quite unexpectedly to-day brought back to me the memories of those terrible times. Here was the man who was largely instrumental, through his handling of the shipping question and by means of the convoy system for the fact that we emerged from danger and the world was again safe. He is the most modest of men. It is a great pleasure to have him here. I am sure that Alice feels honoured to-day not only to have a good man in every sense of the word, but a man who unostentatiously has been privileged to make history on a scale that few have been enabled to do. I hope he will carry away the pleasantest impressions from this little centre of good deeds. Here you see a little seed growing to great things. Lord Maclay takes a great interest in missionary questions. He must feel that something good is moving at the heart of South Africa. Whatever criticism is levelled at us in many quarters, far more sympathy with the Native cause and Native progress exists than appears in the press. You will realize that there is good work going on all the time. It is going forward and bearing rich fruit. Lord Maclay was asking me what industries are carried on here. There are only two : farming and education. Farming is very prosperous in



this beautiful country. It is a great historic country. Seventy to eighty years ago this was the battle front in South Africa. Fort Hare arose as a post on the battle front. Settlers who came here made good. It is one of the happiest places of South Africa. One feels loath to trouble them with politics! It is like the serpent stealing into the Garden of Eden! I am happy to be amongst you to share in its nice, pleasant spirit away from the storms. Farming is the principal industry, not politics as in the rest of South Africa! Then it is a great school centre. You have Lovedale and Healdtown not far off and Fort Hare. It is the greatest centre in South Africa for Native education and Native development. I am quite sure that even from the point of view of material interests you have chosen well. This is going to be a big thing. You have chosen Native development as a line in Alice. You see what has already happened at Fort Hare in the short space of twenty-two years. I shall not be surprised if in the next twenty to thirty years Alice will be known not for its farming and its character as a Garden of Eden but known the world over as a great centre of Native development. It will mean a great deal to you. It is not a barren vein, it is a reef, a reef! It may mean a great deal for the development of this little centre. There is a good spirit here of friendliness to this great cause which is a paramount cause in South Africa. I hope that these institutions will continue to flourish and make their contribution also to the progress, materially and otherwise, of Alice. Long may you prosper in these lines. I think you have been very fortunate. You see how this change is gradually coming all over South Africa. You see battle fronts in war and politics being turned into something much better. You see this spirit of understanding and goodwill growing all over South Africa. It must be specially heartening to a man like Lord Maclay. He sees in Europe how the people are milling around in strife and misunderstanding, sees how the substance of people rich and poor is being wasted in armaments, in barren un-



productive armaments—which almost means so much wealth flung into the sea. He sees what havoc and destruction is being wrought by human misunderstanding in the old centres of civilization. It must be specially heartening to him to come to a country formerly of strife between Black and White, and White and White, and see these old battle fronts turned into places of peace where people are learning the lessons of co-operation. To me it is a great experience to see how this change has come about. It is a great thing to me to see that people are settling down and forgetting the bitterness of the past. The Alice feeling is spreading all over. I shall not detain you any longer. I want Lord Maclay to know this that we value his presence here very much, and as we know the decisive part he played in British history we will hold his name in honour not only for the present but for as long as we have memory in this country.

LORD MACLAY.

Lord Maclay said :

Mr. Mayor, General Smuts, ladies and gentlemen, I thought two speakers would exhaust that pump handle ! I appreciate your kindness. When I came to South Africa on this occasion I had no idea of what was to take place at Fort Hare to-day. It has been a joy to me to see what has taken place and to witness how wisely and how seriously education is being put in the forefront. After all, the vital things in all countries are education and health. I love this country. This is my sixth visit. In these visits I have found a good many Scotsmen wandering around here. We Scotsmen are sometimes called the tribe of the wandering foot. I don't think there is any more beautiful country than this. To look out as I have been doing from the Bible School and to see these mountains and valleys has been a tremendous pleasure. I have wandered over most parts of the British Commonwealth. There is, however, a distinctive feature about South Africa. Britons who come to this country are very easily



disposed to settle in it. There is more of interest in South Africa than in other sections of the Commonwealth. There is no Native life in those countries. Out in Australia and New Zealand you speak to those who have lived there and you find that they all refer to the old country as home. I am sure that if some of them heard the sound of the bagpipes as they came from the Glasgow Exhibition the other evening, they must have been thrilled, particularly those who like myself are Highlanders. We love our native land. General Smuts has been more than kind in what he has said of me. Like his mind my mind turns back to those dread days of war. If anyone received a welcome more than others overseas then it was General Smuts. There was no man whose presence in the War Cabinet was so much appreciated. He spoke very little but whenever he opened his mouth everyone listened. What he said was thoughtfully said and we were not always accustomed to that! No man to-day receives such a reception in the old country as General Smuts does. It is not only on politics that we like to hear him, but on any subject on which he cares to speak. You in South Africa are particularly fortunate in having a statesman of such calibre. We in Britain sometimes imagine that your Native policy is not always wise, but in my visits I am learning more of the difficulties that beset you. I do not doubt that it may be that your policy will be found best in the end.

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FORT HARE GRADUATION CEREMONY

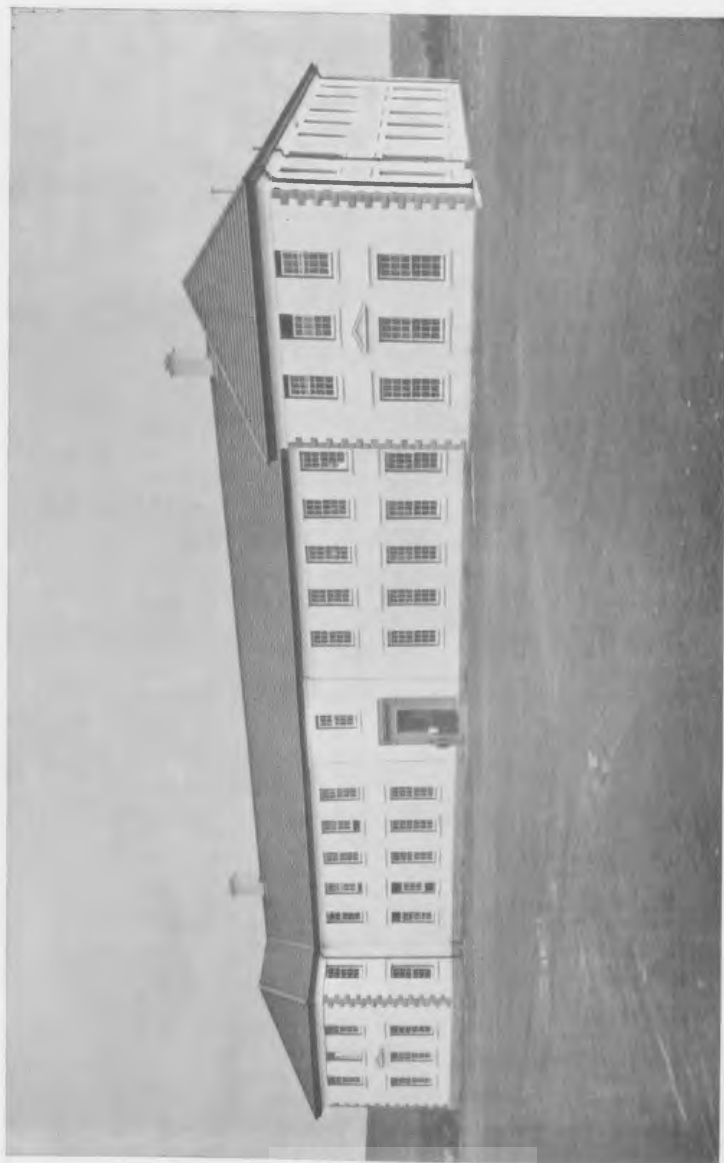
1st May, 1939

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

The Lighthouse Press.



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LIVINGSTONE HALL.



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FORT HARE GRADUATION CEREMONY

1st May, 1939

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



University of Fort Hare
Together in Excellence

The Graduation Ceremony

THE fourteenth graduation ceremony at Fort Hare was held in the Assembly Hall of the College at 11 a.m. on Monday, 1st May, 1939.

SENATOR F. S. MALAN.

Senator the Rt. Hon. F. S. Malan, LL.D., Vice-Chancellor of the University of South Africa, constituted the meeting a congregation of the University. The scripture was read by the Rt. Rev. Bishop Ferguson-Davie, D.D., Warden of Beda Hall. The Rev. A. J. Cook, B.A., Warden of Wesley House, offered prayer, at the conclusion of which the Lord's Prayer was sung by the congregation.

Before conferring the degrees the Vice-Chancellor addressed the congregation and said: Before I proceed to discharge the main function of this congregation, I would like to express my gratitude that I have been spared to enjoy the privilege of being amongst you this morning. Last year was my first year as Vice-Chancellor of the University of South Africa, an institution I had the honour, as Minister of Education, to found by Act of Parliament in 1916 and that came into force in 1918. Unfortunately, for health reasons, it was not possible for me to attend the function last year. To-day I have the pleasure of being with you and of doing what I regard as a great privilege—handing out the degrees to the graduates of this year.

I may truly say I have watched the development of this institution from its birth. The first idea of a University College of this kind was put forward by the Inter-colonial Commission appointed by Lord Milner shortly after the Anglo-Boer War in 1903. They reported two years later. It was, however, found impossible when the four colonies were divided to take any practical steps to give effect to



their suggestion to have an institution that would serve all four colonies. It was only after the establishment of Union in 1910 that the consummation of the idea of an institution of this kind became possible. As first Minister of Education of the Union I had the privilege of doing my little bit towards the establishment of this institution. In 1915 I succeeded in getting the support of the Cabinet to give a grant towards the establishment of this College. Shortly after its establishment I persuaded the late General Botha, then Prime Minister of the Union and a great friend of the Bantu people (cheers), to come down here and open this institution.

Fort Hare is the name of your College. The site on which we stand is that of a frontier fort dating from the period of disturbance and strife between the European settlers and the Bantu people. It was erected for the purpose of maintaining law and order in this part of the country. Is it not a wonderful change that has taken place when on this same site, a military fort, there has arisen a citadel of learning, a university college dedicated to the upliftment of the Bantu people? Is it not a strange thing that for the sound of the gun there has been substituted the song? Is it not strange that for the clatter of the rifle there have been substituted the cheers of graduates? The glitter of the bayonet has been followed by the glitter of the gowns now here. It is a wonderful change! There have been disturbances and misunderstanding and war between the races of South Africa, but let this change envisage for us the vision of the ancient prophet when the sword shall be changed to the ploughshare. Towards that consummation both sections of the community, European as well as Bantu, must play their part.

For this institution there are to my mind three special functions. All higher educational institutions develop the intellect and serve that purpose; but each one of the higher institutions of our country is founded and established in a different community and each one has a





THE CHRISTIAN UNION HALL.



peculiar function. This institution of Fort Hare, with its romantic history, has three functions. First, it must stand for hearty co-operation between the European and the Bantu people. It must express the hope and the aspiration that there shall be good relations between the two sections of the community in South Africa. We live in the same land. There are differences between the Europeans and the Bantu. God has willed it so; nobody can change that, and we must recognize the differences. But notwithstanding these differences, we form part of the same community of the people inhabiting this land. That also is a fact which God has put before us. We must recognize these facts and steer our course in such a way that we can adjust our points of view so that we may live happily together, working for the common good of our common country. In effecting that, Europeans and Bantu must contribute their share.

Secondly the College must cater for the peculiar wants of the Bantu people. What are these needs? First of all the spiritual needs of the Bantu people. The only true guide for your people is to be true to the missionary spirit. This institution is to a very large extent the product of missionary effort in South Africa, and may the day be far distant when this College becomes untrue to its foundation and untrue to the spiritual wants of the people. The second need is intellectual. The Bantu people have intellectual needs which they alone can supply. I am very glad, Mr. Principal, that this is being recognized by this College. The training of ministers and teachers for the Bantu people must be prosecuted here. The European can up to a certain stage give guidance, but if the Bantu people are going to rise to their possibilities in this country as they go along and get more developed, it must be by the individual efforts of the leaders of the Bantu people themselves.

The third function is to look after the health of the Bantu people. A few years ago I was deputizing here for Mr. Hofmeyr and laid the foundation-stone of your



Science and Medical Aid Block. I trust that as time goes on this side affecting the health of the Bantu people will be one of the special functions of this institution. Improvement in that direction will be also in the interests of the European people. We live together in the same land. You mingle in our homes in every possible way. If disease takes hold of one section of the community it will take hold of the other too. This institution should see that the means by which health and hygiene can be distributed among the Bantu people is provided. When I was here last time I visited the Victoria Hospital and saw there one of the saddest sights I have ever seen. I saw large numbers of boys and girls suffering from tuberculosis of the bone due to unhygienic conditions, under-feeding and bad feeding. If an institution of this kind is not to produce men and women who will come forward and help to eradicate this evil from our midst the whole community is bound to suffer.

The College should advance the agricultural and pastoral life of the people. The Bantu people started by being pastoral people, but gradually, whether we like it or not, the Bantu people have had to give up their pastoral ideas and become agriculturists and industrialists. Your institution is the right one to lead the people to work in the soil. To a very large extent they are doing so already. I would like them to do it more.

A further function, perhaps the main function, is to train men and women who will be leaders of their own people. You young men and women should do your duty—you can do it better than anybody else because you understand your people better, being part and parcel of them. You can give expression to their aspirations better than any English- or Afrikaans-speaking person, however sympathetic. To be leaders you must have well-balanced minds. What is the characteristic of the well-balanced mind? It is that you recognize that questions have two sides. There are very few social questions and philosophic questions which have not got two sides. Very often the



the truth is found in the co-ordination of the two extremes. The balanced mind of the individual recognizes that there is not only his side of the question but the other side too. If you can lead your people to do this you will do good service to South Africa. To be leaders of your people you must have sound characters. Your word must be your bond. You must be prepared to suffer for your ideals, to remain true to the spiritual values which are ingrained in the human heart. Sound characters, balanced minds—that is what I trust this University College will produce.

One word in conclusion to the graduands. Young men and women, I congratulate you most heartily on the success of your labours. I have been a student myself; I know how pleased I was when my studies were over and I got my degree. Yet I did not think it was the end. Real education lies beyond the degree, which is only a handle. I want to give you my good wishes. You are going into the world to earn your own living. I trust that by your efforts you will be able to do this. A man cannot live without bread. I hope you will soon find useful employment which will give you the necessaries of life, and that you will be able to live good, sound, healthy lives. I hope that, as the leaders of your people, whatever your own occupation, you will never lose touch with the common people, and that you will recognize it as a great privilege that God has given you to go forward in the building up of your own people without being hostile to other people. I congratulate you again and I wish you every success.

The Secretary of the Senatus, Mr. D. D. T. Jabavu, B.A., then presented the following graduands:—

For the degree of Bachelor of Arts :

Bam, Melville M. (Umtata) :

(Major Subjects) Roman Law, Social Anthropology.

Davids, Jeffrey J. (Graaff Reinet) :

English, Psychology.

Flatela, Sunduza C. B. (Flagstaff) :

English, Social Anthropology.



- Hermanus, Victor V. V. (Idutywa) :*
 Psychology, Social Anthropology.
- Kumalo, Nathaniel (Fort Beaufort) :*
 English, Ethics.
- Makae, Timothy (Mount Fletcher) :*
 English, Sotho.
- Makalima, Robinson S. G. (St. Marks) :*
 English, History.
- Maliza, Metcalf M. (Peddie) :*
 English, Social Anthropology.
- Mathare, Amos A. (Ladybrand) :*
 Sotho, Politics.
- Mpumkwana, Miss Pinda P. N. (Qumbu) :*
 History, English.
- Nabe, Hobson (Healdtown) :*
 English, History.
- Ntlabati, Logan (Hackney) :*
 Psychology, Ethics.
- Nulliah, G. K. (Pinetown) :*
 English, History.
- Peteni, R. Langa (Keiskamahoe) :*
 English (First Class), Social Anthropology

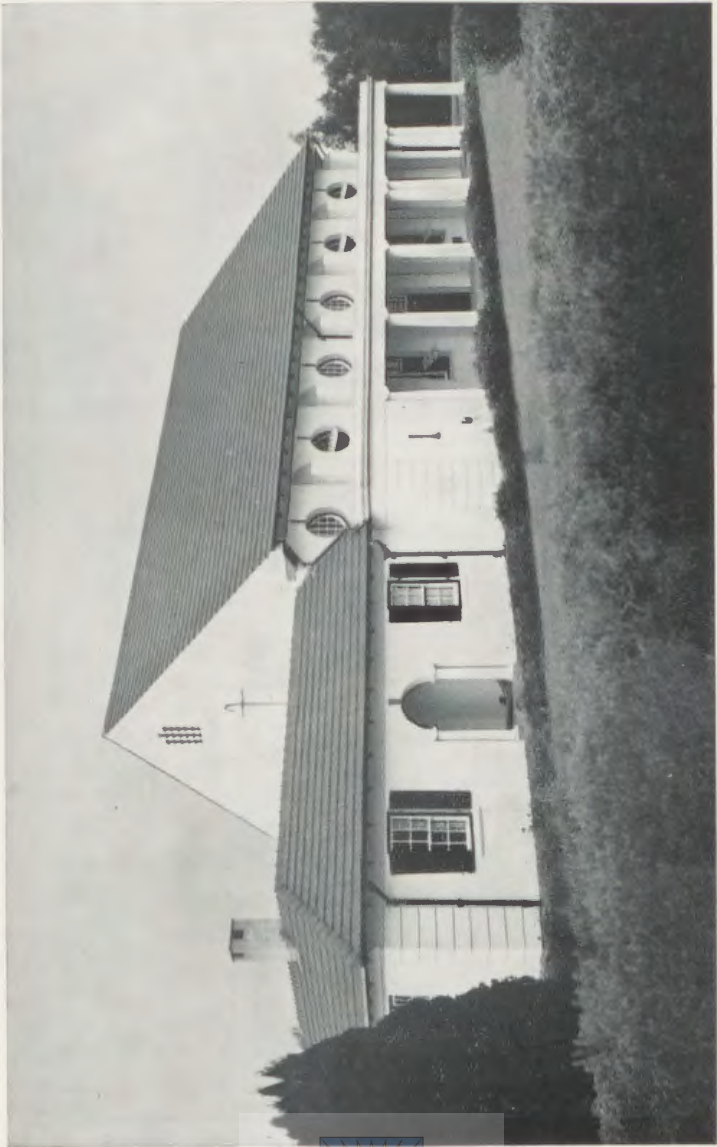
In absentia :

- Hlabangana, Cephas (Rhodesia) :*
 English, History.
- Msengi, Prentice (Ngqeleni) :*
 English, History.
- Ntloko, Wm. Diliza (Libode) :*
 English, Xhosa.
- Zulu, A. H. (Reunion) :*
 Social Anthropology (First Class), Ethics.

For the degree of Bachelor of Science

- Mabiletsa, Philip (Johannesburg) :*
 Chemistry, Zoology.





DINING HALL.



University of Fort Hare
Together in Excellence

Mzoneli, A. E. McC. (Groutville) :

Zoology, Chemistry.

Nyembezi, H. M. (Newcastle) :

Zoology, Chemistry.

In absentia :

Jojo, Walter L. (King Wm's Town) :

Zoology (First Class), Chemistry.

Moikangoa, D. Teloho F. (Bloemfontein) :

Zoology, Botany.

DR. KERR.

The Principal in thanking the Vice-Chancellor said: Mr. Vice-Chancellor, Ladies and Gentlemen: We have had several distinguished statesmen at our graduation ceremonies in the past, but I think I may say with all sincerity that no visit of a statesman has given us more pleasure than yours this morning.

It has been your fate, Sir, to be connected with this College at critical points in its history. As you yourself have recollected, it was your duty as Minister of Education for the Union to convey to us the decision of the Cabinet which stated that the Government of the Union of South Africa would lend its support, financially and otherwise, to this College. For ten years the missionary forces had had before them the ideal of a college—a Christian college—but as you very well know, a college of this nature requires a very great deal of financial help if it is to function at all effectively; for ten years, while the Union of South Africa was being consummated, the missionary forces were endeavouring to secure the co-operation of the then Colonial Governments in the establishment of the College. But it was not until five years after Union that the Cabinet felt that the need which had been pressed upon the country for so long was a real need, and then under the premiership of General Botha, who, as you recalled, opened the College, you as Minister of Education



gave Government sanction to its establishment. I have in my hand the telegram which you as Minister of Education sent on the 6th of January, 1915, announcing that the Government was prepared to stand behind the missionary forces. Like most Government documents it is guarded and hedged about by conditions! I think you had not only vision in those days but you had also, Sir, a great deal of caution in your composition (laughter). You say: "Re the Native College provision will be made on the estimates for £600 of grant subject to approval by the Government of the general lines on which the institution is to be conducted and such further conditions as to representation and otherwise as the Government may see fit." Well, Sir, you were not so severe as the conditions of your telegram seemed to foreshadow, because you appointed to the Council of the College two of your senior officers, the Secretary for Native Affairs and the Secretary for Education; and only those of us who were in at the beginning know how much we owe to the interest, the sympathy and the knowledge of Mr. E. Dower and Mr. George Hofmeyr. When we recall once a year those who have been benefactors of the College, to your own name Sir, we add the names of those two officers.

We remember that it was you also, Sir, who opened the first teaching block of the College, Stewart Hall. Ladies and gentlemen, the Senator's interest in this College is only one indication of the generosity of mind with which he regards the people of South Africa in their diversity. At present he is engaged in touring the country to stir up interest in the 250th anniversary of the coming of the Huguenots. That interest in a minority element of our population is, I believe, part and parcel of the interest you, Sir, have had in a section of the population which is not indeed a minority in numbers but is a minority in influence. We know you have ever stood, in connection both with the Huguenots and the Bantu people, for toleration of opinion and for the protection of minorities in a state such as South Africa. Some of us have not forgotten the stand which



you made in Parliament a few years ago when the Native Bills were passing through (cheers), and we shall pay attention, everyone of us, to the words which you have spoken to-day; because where in South Africa would you find a community where toleration could be better illustrated than in a gathering like this, which is composed of descendants of Huguenots, Voortrekkers, 1820 Settlers, various tribes of the Bantu, Coloured folk and Indians? What other ideal can any sensible man have than that these various constituent elements should work for the establishment of a Christian civilization in South Africa? We do not see any such civilization anywhere in the world to-day in practice, but we should betray the highest in us if we did not have the *ideal* of such a civilization, and work towards it all the days of our lives. Such a civilization can only come about in South Africa by faith, knowledge, the acquirement of skill, and the application of these things to the social situation as it is. This is what we mean by education at Fort Hare. We mean the training of individuals and groups to recognize this social situation; and we believe that it is our duty here to contribute in some special way to the improvement of that social situation and to endeavour to make actual the promise of the wise of past time in regard to the good life for all that all of us wish to see.

You have mentioned the cultivation of the soil. Right from its beginning this College has had on its staff an agricultural lecturer, and recently, in co-operation with the Government Agricultural Institution at Fort Cox, we are training men of a higher standard of scientific education, agricultural knowledge and skill. We hope that as a Senator you will be able to impress upon the Native Affairs Department and Parliament that if men prepare themselves along this line the Government should see that opportunities for the exercise of their talents will be available when they are ready.

We are trying to give that education which will bring the Bantu people into proper relation with all the peoples of



this land. We are also endeavouring to give such education in Native language and culture as will not withdraw the graduates from their own people. Almost all those graduating to-day have on their diploma some subjects which directly bear on conditions of their community life. To-day, after prolonged preparation, twenty-two men and one woman are being set free to work in their community and for their race. We know how difficult is the task before them. However much we may feel it necessary to warn them of that difficulty, we hope they will not be overpowered by it. As God has given them opportunity and talent to reach this stage, so He will accompany them as they meet future difficulties, and help them by His spirit to overcome them. They need have no idle moments in face of all the opportunities in Agriculture, Health and Education. You, Sir, have expressed the wish that all of these graduates might find some suitable work to do. In point of fact all of them have already found it. If we had had half as many graduates again, they also would have been in employment by this time. We have to say to them, on behalf of the staff of the College, that we congratulate them on their achievement. We believe that they will continue to train themselves to discern the highest things; that they will do their duty in a workmanlike manner; and that they will not shut out of their hearts the interests of the whole community, Black and White, which in the providence of God is gathered within this one State of the Union of South Africa.

PRESENTATION.

The Senior Student then made a presentation of an Album of Fort Hare views to Mrs. F. S. Malan, and a student recited a praise poem in Xhosa in honour of the Vice-Chancellor who thereafter dismissed the congregation.

The Rev. Mungo Carrick, B.D., Warden of Iona House, pronounced the benediction, after which the audience sang *Nkosi sikelel' i-Afrika*.

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FORT HARE GENERAL VIEW.

