



FORT HARE GRADUATION CEREMONY

27th April, 1956

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



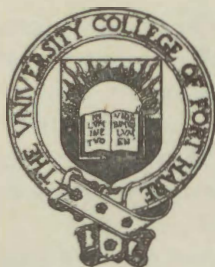
University of Fort Hare
Together in Excellence



1955

University of Fort Hare *Photo by King Studio, King William's Town :]*
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University of Fort Hare
For the Pursuit of Excellence

Graduation Ceremony

The thirty first Annual Graduation Ceremony of the University College of Fort Hare was held on Friday April 27th 1956 in the Large Hall at 10 o'clock. It was the fifth Graduation since the affiliation of Fort Hare 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, the Rev. Dr. F. H. Brabant 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 Professor D. D. Stuart and those in Science by Professor J. T. Davidson.

The record number of seventy graduands received their degrees. The awards of Diplomas and Certificates were also announced.

LIST OF GRADUANDS

Bachelor of Arts :

In Praesentia

Bekuyise Zeus Dhlamini
Priscilla Mandlakazi Fihla
Joseph Fourie

Margaret Frost
George Abel Gabaza
Alice Nombulelo Gqibitole
Gogoa Kgomanyane
Moses Peter Lehola
Jonathan Magagula
Tseliso Makhakhe

Grace Nomsa Mdakane
Daniel van Zyl Lerata Melk
John Sipho Mndela

Major Subjects

English ; Zulu
Social Anthropology ; Xhosa
Biblical Studies ; Systematic
Theology
Geography ; Politics
History ; Northern Sotho
Social Anthropology ; Xhosa
History ; Politics
Economics ; History
Public Administration ; Zulu
English ; Southern Sotho
(with distinction)
Geography ; Zulu
History ; Tswana
History ; Psychology



Isaac Rapitse Mokgothu	Social Anthropology ; Southern Sotho
Ernestine Serufe Mphatsoe	English ; Southern Sotho (with distinction)
Francina Frances Vuyelwa Mavuyi	
Ndlwana	Social Anthropology ; Xhosa
Leonard Diniso Ngcongco	English ; History
Clement Sandile Nteta	Geography ; Xhosa
Nomasomi Cikizwa Ntshona	Social Anthropology ; Xhosa
Holford Khumbulele Nyikana	Social Anthropology ; Xhosa
Stephen Sello	Geography ; Southern Sotho
Daniel Velile Tom	Geography ; Xhosa
David Livingstone Bele Tshiki	History ; Public Administration
Samuel Tsopotsa	Geography ; History
Edna Nozizwe Vakalisa	Psychology ; Xhosa
<i>In Absentia</i>	<i>Major Subjects</i>
Parkinson Bwalya Mwewa	Psychology ; Social Anthro- pology
Manikidza Manford Nyoni	Geography ; History
Julius Makasi Shava	Geography ; History
Tiyo Mazaleni Soga	Social Anthropology ; Xhosa (with distinction)

Bachelor of Science with Honours :

<i>In Praesentia</i>	<i>Subject</i>
Clive Roy Dennis	Zoology (Third Class)
Nimrod Nathan Sishuba	Zoology (Third Class)
Thomas Sohl Thelejane	Zoology (Second Class)

Bachelor of Science :

<i>In Praesentia</i>	<i>Major Subjects</i>
Bryce Beecham Bala	Botany ; Zoology
David Dumiso Bengani	Chemistry ; Zoology
Hubert Mongameli Dyasi	Botany ; Geography
Jerome Tobigunya Galo	Chemistry ; Zoology
Benjamin Bennett Gill	Botany ; Zoology
Wilimore Jabula Gule	Botany ; Chemistry
Rudolph Leeuw	Botany ; Zoology
Victor Isaac Molefi Mahoto	Botany ; Chemistry



DIPLOMAS AND CERTIFICATES AWARDED 1955

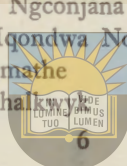
University Education Diploma :

Graduate

Percy Stanley Pym Dlamini
Jonathan Aaron Gapara
Andrew Charles Jacobs
Daniel Adonis Julius
Gogoa Kgomanyane
Isaac Sibusiso Kubeka
Archibald Will Mackriel
Shena Seipelo Maqubela
Bonnie Simon Mashiane
Horatius Milner Kalipa Mbana
Sydney Bradman Thamsanqa Mkwalo
Isaac Make Moephuli
Aggrey Mtembu (with distinction in Educational Theory)
Emmanuel Dunstan Mwasi
Robert Pulumo Phafuli
Abraham Poho
Davidson Mashizha Sadza (with distinction in Practice of Teaching)
Stephen Sello
Edith Bukelwa Tam Setidisho
Ralph Kenneth Simon
Mandlakhe Sipho Sithole

Non-Graduate

Herbert Sizakele Bodlela
Wellington Makhaola Buku
Jesse Johannes Clarke
Euphemia Nomcebisi Nocebo Dlulane
George Saminathan Govindasamy
Gandhi Magawu
Humphrey Theodore Langa
Passno Percy Molife
Greathead Mkhalmi Mpati
Robert Key Mzamane
Italia Fancy Ndithini Ngconjana
Colesbairn Xolisile Mqondwa Nompozolo
Patrick Lebamang Ramathe
Ronald James van Schaal



Certificate in Theology :

Ambrose Kuzwayo
Jacob Jones Ntubane Lediga
Claudius Mciteka
John Alexander Meyer
William Daniel Sibisi

Advanced Diploma in Agriculture

Bethuel Philemon Kapota
Davidson Diniwe Mbalo



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GRADUATION ADDRESS

The Vice-Chancellor welcomed Dr. E. T. Thompson, M.A., PH.D., Professor of Sociology at Duke University in North Carolina, U.S.A., who was the Hugh Le May Fellow at Rhodes University during 1956.

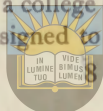
Dr. Thompson then addressed the Congregation on "The University and the Community of Races."

Vice-Chancellor Alty, Professor Matthews, Members of the Fort Hare University College Faculty and Staff, Members of the Graduating Class, Fellow Students, and Ladies and Gentlemen:

It is a good custom that brings us together today. It also is an old custom. For the practice of recognizing the entrance of the scholar who is about to enter upon a wider life of usefulness to the community is one that goes far back into the past. It goes at least as far back into the past as those years of medieval Europe when a company of scholars would gather themselves together into what they called a "republic of letters"; that is, a university. It is interesting to recall that at that time the university required only of a new member that he be interested in the pursuit of knowledge. His race, his class, his creed, his academic rating was not inquired into.

The expression "republic of letters" signified that the pursuit of knowledge was to be free from racial and class restrictions. The coming of the university, therefore, meant that the community itself was becoming conscious of its own responsibility for making spiritual and intellectual goods accessible to common enjoyment and use. Thus the coming and development of the university has been part and parcel of the democratic movement. We call it progress when each year we gather to observe the good and ancient custom of formally sending the university's graduates out into the same world from whence they originally came.

A few years ago you who are about to graduate were admitted to Fort Hare University College and at the same time you were admitted into the company of student scholarship everywhere. What, fundamentally, is a college or a university? What is such an institution as this designed to do?



further complication. I suggest that the student who uses the interval of time which university life allows to study our world and its affairs as objectively as possible will contribute far more effectively toward the solution of these problems than otherwise would be the case. I think we each have a right to have convictions and to be partisan in their behalf; what I am warning against is premature partisanship.

The proper use of university time to study, to reflect, to discuss, to think and to investigate freely will give us stronger and abler leaders of deeper purpose and conviction. It will give us leaders capable of carrying out more effectively such programs and policies for solving our problems as calm reason may arrive at. I do not have this university or South Africa solely in mind by any means when I say that we stand to lose this kind of leadership if our universities of whatever sort become hotbeds of political agitation or allow themselves to be manipulated for political ends.

But let us get back to you who are about to graduate. We were saying it is a good custom we are observing today, the custom of celebrating a graduation. It is a custom because graduation is much more than an individual thing. It is you, the individual, who will receive a degree, but it is the community acting through authorised officials, that will give it to you. Graduation is a public act. It is an occasion in which the larger community means to participate because it, too, has a stake, a very large stake, in your graduation.

You, the individual student about to graduate, have for several years been preparing yourself for this moment. A short while ago you entered this hall traditionally gowned in company with your fellow students. The occasion has been carefully planned. When your name is read by the Dean you will march across the stage to have formally conferred upon you the degree toward which you have been working. It should be for you a solemn and moving event, an event in which you experience an ideal of civilised society which may be crucial for all your days. In no uncertain terms the community is saying to you in the prideful look on the faces of your parents and relatives, and in the smiling good-will of your friends and neighbours here this day, that in return for sacrifices all around much is expected of you. You are not a mature man or woman because of your age whatever it



is. You only become mature and adult when the community confers the degree of maturity upon you, and the community is not prepared to do this until it believes that you understand and are prepared to accept the responsibilities of maturity. The community lives and goes on living in the lives of its responsible members, and the community is today graduating you into the circle of its responsible members.

I repeat : it is a *good* custom we are observing today. It is always a good custom that emotionalizes an ideal and makes it clear and understandable. I have very little difficulty myself in saying this comes very close to being a religious experience.

How long will it last ? Will you gradually lose your books and even the memory of a poem that once set your student heart to dancing ? Will you seek some coign of comfort in which to hibernate like a bear over the winter ? So many of the graduates of even our most advanced universities do just this. It is surprising and disheartening that even the graduates who become teachers and who of all people ought to be the principal intellectual lovers of God in every neighbourhood where there is a school, in a few brief years settle down into a routine and never again write a poem or examine a flower or record an experience.

I have, however, something else in mind, respecting the future life and work of the graduates of the university. It is, I believe, a very good rule of thumb that the strength and health of what we in America call an alumni association and what you call in South Africa an Old Boys Association is a very good measure of the strength and health of the university or of any other institution. When those who have gone out from an institution want that institution to be to others what it has been to them, and organize for work and sacrifice in order to insure that it will be, you may be certain that the institution is functioning to impart an experience regarded by those who have had it as a socially valuable one. But if it has no Old Boys Association, or if the association is a weak and ineffectual one, then it is legitimate to ask questions. Who will be loyal to the university if its own graduates are not ? Who can fight its battles and defend it at the bar of public opinion so well as those who have passed through its halls ? The university has shortcomings and limitations, and its teachers and officers are not all they should be ? So what ? All institutions have shortcomings and limitations.



Very few of us are what we should be. Good or bad, perfect or imperfect, the university still is our alma mater. The greater its difficulties and the greater its shortcomings the greater its need for the loyalty and support of those who are in the best position to understand and to help. These are its own graduates. These are the ones who in the good custom of graduation have, we may hope, connected their own experience with whatever ideals the university and the community have for human welfare and social progress. These are the ones, too, who have most right to help define what these ideals should be.

It is not for me, a recent visitor to your country, to tell you what these ideals should be, but it may be appropriate for me to try to tell you what they are coming to be in another country where there also are difficult racial and cultural problems.

I am an American, and it may be permissible for me to take advantage of this occasion to bring greetings to you from the sort of America I feel I have some right to speak for. I have no authority in any way or in any degree to speak for an America with a capital "A"—that is, for the American Government, or for American Business or for any of those aspects of America which represent power or influence or wealth. I cannot be identified, nor do I have any wish to be identified, with such an aspect of America as Hollywood, the cinema capital, where live the gods and goddesses whom many of us worship. Hollywood is to America what Mount Olympus was to ancient Greece, a fabulous place where everyone has a private swimming pool, two or three automobiles, a flock of servants—and nothing to worry about except love affairs. It is as far beyond me as I suppose it is beyond you.

For that america with a little "a" and which stands for ordinary people who live in homes and families and who worry about health and taxes and the problems of educating and feeding their children I feel I have some right to speak. It is to this America that I belong. The little Americans are divided into a great many groups—whites, blacks, native born, foreign-born, Southerners, New Englanders, westerners, city people, country people, and many others. The members of these groups often tell raw jokes and stories about each other, call each other hard names, throw vile epithets at each other, and sometimes even fight each other. But on occasion they unite to say "We



Americans," and in this expression they mean to include every born or naturalised citizen regardless of race, color, nationality, creed or language. During the World Wars the rural Negroes in the Southern States spoke of "us Angry Saxons" and what we proposed to do to our enemies.

But Americans do not always mean the same thing when they say "We Americans." There are two fundamentally different meanings attaching to this expression.

In the first place, there are those Americans who, looking back at the past, say "we are the people whose fathers wrought great deeds of conquest and daring" or something similar. This is the "we" of achievement. Then there are those who, with their eyes on the future, say, "we are the people who are helping to build in America a more perfect democracy." This is the second meaning of "we." It is the "we" of aspiration.

Now in the history of America these two different meanings of "We Americans" have often been in conflict, and the issue of the conflict is over the question of just what America or Americanism is. You might expect the group holding to the first meaning of "We Americans" to believe that America is embodied in great men and their heroic deed of the past. Those Americans who have these men for their ancestors are concerned to form patriotic societies to keep alive their names and achievements. It is perfectly natural and proper and understandable that they should do this.

When members of the second group say "We Americans" they appear to have something very different in mind. These Americans are not looking back at the past although over their shoulders they may hear the men of history saying "We were concerned to build a great cathedral, but we had to leave it unfinished. It is your task to build on." When Americans say "we Americans" in this sense they have reference to the unfinished task of building a democracy.

I have said that these two meanings of "We Americans" have been in conflict almost from the very beginning of our history. There are some features of the story of this conflict which I think are very interesting and very significant. Let me briefly outline the story for you.

Those who first came from Europe to the shores of New England and Virginia frequently gave voice to the conviction



that they were starting something. They were leaving an old social order behind them, and they were starting a new life for themselves and for their children in a lush land of opportunity. After some early difficulties and failures a new society at last took root. Almost every European acquired land of his own and attained a social estate which in his own eyes raised him far above the class in Europe from whence he came. As he became successful he was disposed to look back upon his achievements and the achievements of his fellows with pride and to say "we did it." In his own mind America stood for achievement.

In the meantime, however, another group of immigrants had arrived with their eyes upon the hills. They started at the bottom of the social ladder, indeed, very often they were the servants of members of the first group, but they were confident that hard work would win for themselves and their children an honorable place in the new land. As they looked into the future they said, "America is the land of opportunity, and we propose also to make it the land of the free." And to them this ideal conception of the country was America. But time came when they, too, became substantial citizens who often succumbed to the very human temptation to look back and to admire themselves for their achievements.

This story of hopeful immigrants and successful citizens leap-frogging over each other was to be repeated many times as American history moved on. One after another the Irish, the Scandinavians, the Germans, the Poles, the Greeks, the Italians and more recently the Japanese, the Filipinos, and the Mexicans each in turn took up the conception of America as something belonging to the future only to pass it on to another and lowlier immigrant group as their own members achieved some measure of success and began to organize themselves into the Sons and Daughters of Something or Other.

It was the immigrant groups which one after another fashioned the conception of America as an unfinished cathedral to which each group might add a stone. The discovery that this was so was first made in the social settlements in the immigrant slums of the great cities of New York and Chicago, Boston and Philadelphia, by such great souls as Jane Addams and Graham Taylor. The settlement workers had first tried to Americanize the immigrants; they ended up being Americanized by the immi-



grants. The settlement workers undertook to teach the immigrants ; out of their teaching they came to learn from the immigrants the real meaning of America.

From the immigrants to America we learned this : the many peoples in America have each their separate histories but the people generally have very little in the way of a common past. For this reason complete unity in time of crisis cannot be achieved by appeal to a common past. It is necessary to appeal to a common hope, a common aspiration—to the future. It was for this reason inevitable that America should come to define itself as an ongoing nation to be completed and perfected sometime in the future. It exists as a promise that every group within its borders shall have an opportunity to contribute to the ultimate fulfilment of the democratic ideal. This is the American Dream.

How does the Negro in America fit into this conception of America ? Negroes did not sadly but deliberately break home ties with friends and relatives in some African village during the seventeenth century in order to migrate to a new land of hope and promise across the Atlantic. Instead they were transported across the Atlantic as commodities, as slaves. They did not go to America ambitious to acquire property ; they went there as property. Booker Washington was fond of saying that Negroes entered America with a very special invitation. They were, in fact, urged to come.

During the long period of their slavery America was for Negroes neither an aspiration nor an achievement. Other groups like the Irish and the Scandinavians, arriving in America years after the slave trade ended, quickly came to regard themselves, and to be regarded by others, as Americans. During all this time Negroes were not regarded as Americans nor did they regard themselves as Americans with any deep conviction. In 1865, after the War between the Northern States and the Southern States, slavery came to an end and the Negro was given legal citizenship. But even in freedom he was far from possessing real citizenship.

With freedom a rather sharp degree of separation of the white and Negro races began to establish itself, especially in the Southern States. Negroes were segregated from whites by residence in the towns and



ways, street cars and buses, and in business institutions offering personal service such as restaurants, barber shops, and in the schools and churches. This development did not take place without opposition both within and without the Southern States. But in 1896, the Supreme Court of the United States, which has the power of judicial review, sanctioned the separation of the races under its famous "separate but equal" formula. Under this ruling the two races developed along their separate ways—but the ways were hardly equal. In fact, as time went on they became more and more unequal.

In World War I young Negro men were conscripted along with young white men to fight in the American army "to make the world safe for democracy." The war over and won, these young men returned to their homes and to the democracy they had fought to save and to extend. In the case of the young Negro man, segregation in the least desirable parts of the community and in the most dilapidated school buildings did not seem commensurate with the sacrifices they had made and with the ideals professed by the nation in waging war.

As these attitudes of protest were developing among Negroes, another development was taking place among the immigrants. The United States government faced with a large and rapidly growing population, felt it necessary to revise radically its immigration policy. The former tidal wave of immigration from abroad was reduced to the proportion of a mere trickle. No longer came streams of immigrant men and women with stardust in their eyes and visions of a great and grand future for themselves and for their children. What now would happen to the American Dream and to the conception of America as a land of hope and promise which the immigrants had fashioned.

A very interesting and a very significant thing happened. The Negroes took the place of the immigrants. The Negroes became, in effect, a sort of belated immigrant group. The circumstances under which they were living and the experiences through which they were passing led them to take on the view of America as a land of destiny and of themselves as a people also having much to contribute to this destiny. It was natural that Negroes should not want to dwell upon their life in America's past. That past was bound up with the humiliations of slavery. This they wanted to forget.



up where the immigrant left off. The immigrant's conception of America as aspiration passed now to that American whose ancestors were brought in chains to the shores of Virginia.

Now a new thing is stirring in the soul of the American Negro. He is gaining a new ethos and a new conception of himself. He is making news. News is bound up with the future too. The Negro now is saying "We Americans" with a new pride and with a new conviction. He is facing the future with purpose because he expects to have a part in that future. He is determined that he shall have a hand in making that future what the great Americans have said time and time again it should be. He will not be content to make his contribution as a second class citizen standing apart from other American citizens.

In the light of this analysis of America and of Americanism perhaps you can understand better some of the events about which you have been reading in the newspapers and in the magazines. With a new conception of themselves as Americans, Negroes took the issue of segregation to the courts, and on March 17, 1954, the present Supreme Court reversed its ruling of sixty years standing and declared the segregated education in the public schools of Negro children by reason of race alone to be unconstitutional. "In these days," said the unanimous Court, "it is doubted that any child may be expected to succeed in life if he is denied the opportunity of an education. Such an opportunity . . . is a right which must be available to all on equal terms."

Thus the issue of citizenship and segregation in America has come to turn most importantly and significantly upon the Negro children in the common schools of the country. The interest of the Negro in these schools is the interest of middle class America generally. He is not asking for any special consideration as a Negro but he is claiming his equal rights as an American. Neither is he trying to use the schools to conserve any special culture of his own, for unlike the black man in Africa the black man in America has no special tribal or linguistic culture in any way different from that of most other Americans. Nor is he trying to change the methods and objectives of education in the schools in any way; he merely wants his children to sit in them alongside the children of other American citizens of whatever race or color.



In spite of what you may have read to the contrary, racial desegregation in America is on its way toward realisation. It is near at hand in the Southern States bordering the Northern and Western States ; its success will require several years in parts of the Deep South ; and it probably will require many years in the hard core of Mississippi, South Carolina, Georgia and Alabama. It is true that there is a good deal of desperate opposition in the South which has led already to bloodshed and may lead to even more. Undoubtedly the issue will figure importantly in the coming Presidential election and may lead to new developments in American politics which cannot now be foreseen. But over the width and breadth of America generally public opinion massively supports the decision of the Supreme Court, and ultimate desegregation can, I believe, be predicted with confidence.

This outcome has never really been in doubt since the issue came down to the Negro child as symbol and as protagonist. In the tradition of the peoples of the West the almost perfect image of injustice is the unhappy child, and in the culture of Western society generally the problem of evil is finally stated in terms of the suffering of children, that is, of those whose suffering is not the consequence of any guilt. In America especially there is, I think, a veritable cult of the child and the twentieth century in that country has been the century of the child. It is not easy to make war on children ; in the long run the children are bound to win.

In the United States the issue of segregation is, as William James said of another matter, "one of those moral crises that become starting-points and high-water marks, and leave traditions and rallying cries and new forces behind them." Already desegregation is being conceived as a great national endeavour—as the building of the Panama Canal was conceived earlier in our history—which is taking hold of millions of Americans, even in the white South. The conviction is deepening that harmony between the white and Negro people of America is not to be achieved as a negative goal, as the mere absence of something at which people may shudder. The goal being defined in heroic terms is to make the Negro child, the child farthest down and the most underprivileged, a representative of children everywhere. The old, the sick, and the tired may be alarmed by such a vision, but young, tough and resolute Americans of all races are challeng-



ed by it. And so may the peoples of the world be challenged by it. Soviet Russia has no ideal or program that can equal it.

I have been speaking of the definition of the ideal in America. But America is only one of the many countries of the world. It is not South Africa. What steps should guide the people of this great country is not for me to determine. The movements of events and the discussion of these events, in this country can alone achieve a unifying principle applicable to the needs and to the problems of South Africa. The graduates of this institution, of all the institutions of higher learning in the Union, have both a right and an obligation to join their minds and hearts in the search for, and in the acceptance of, such a principle.

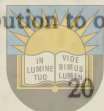
And I end as I began, with the observation that it is a good custom which has brought us together today. A good custom puts the emphasis upon the thing we must do together. It is acted out by the people in the open for all the world to see and to hear. A good custom brings the individual man or woman together. Its open celebration is intended to make the individual vividly aware of what the community expects of him. A good custom originates in the past but its reference is to the future. The ceremony of graduation is an especially good custom because at the center of it are trained and educated young people whom we must count upon to lead us in the future. I extend to each student graduating here today my heartiest congratulations and good wishes.

On the conclusion of Dr. Thompson's address, the Acting Principal, Professor Z. K. Matthews, M.A., LL.B., spoke on behalf of the College.

Mr. Vice-Chancellor, it is now my pleasant duty and privilege, on behalf of the Governing Council and Senate of the University College of Fort Hare and on behalf of the parents and guardians of the students who have just been capped, to say a word of thanks to you for your presence here today and for the gracious manner in which you have set the seal on this stage of the academic career of the young men and women we are honouring today. Those of us who know something of the onerous duties you carry in your capacity as Principal of Rhodes University are aware of the debt which this College owes you for giving so much of your time and energy to its affairs. Not only are we indebted to you as Vice-Chancellor of the University with which we have



the honour to be affiliated, but also as Chairman of our Governing Council. The Chairmanship of the Governing Council of Fort Hare is no sinecure, as those who have carried that burden know only too well. It is to the Chairman of the Governing Council that we look to guide and direct us through the critical situations which are so apt to arise in an institution which is still struggling to find and to make its place among the institutions of higher education in this country. We are indeed grateful that in the trying times through which we have gone in the recent past and in the critical period which appears to lie ahead of us that we should have you to lead us. We trust that under your leadership it may be possible for us to avoid shipwreck in the unchartered seas of university education on an ethnic basis into which we appear to be about to be launched without consultation and against our will. Not being a prophet, I am not able to say how much longer you will be able to come here to do duty as Vice-Chancellor, but I promise you that as long as we are associated with Rhodes University, the number of young men and women we shall call upon you to admit into the fellowship of university graduates will continue to increase. I recall that on the first occasion on which you acted as Vice-Chancellor here the number of graduands was 43. Today that number has grown to 70. Having regard to the size and the needs of the community for which we are catering, that number is a mere drop in the ocean. That number must be increased manifold before we can begin to meet the needs of the non-Europeans in South Africa. I feel sure, however, that I am speaking for all non-Europeans in South Africa when I say that they are more interested in building soundly than in building quickly, in quality rather than in quantity. There is more joy in non-European society over one graduate who is able to measure up to commonly accepted University standards than over ninety-nine pseudo-graduates whose attainments bear no relation to any known standards anywhere. In a country like this with such a variety of peoples at varying levels of development, the building up of a community of scholars who adhere to similar academic standards and, as it were, speak a common language which is mutually intelligible to them all, is of unmeasurable importance for the future of this sub-continent. We are indebted to Rhodes University for its contribution to our efforts in the building up of such a community.



Will you permit me also, Sir, to thank you for having procured for us our Speaker for today. Prof. Thompson comes to us from Duke University in the United States of America. It is a far cry from Duke University in North Carolina in the United States of America to the University College of Fort Hare in the Union of South Africa. There are of course certain superficial resemblances between the two institutions. Duke University, as Duke University, is one of the younger universities in the United States, just as we are. Duke University has changed its name several times just as we have done. We started as the Inter-State Native College, then became the South African Native College and now the University College of Fort Hare. Duke University was once known as Trinity College but in 1924 it changed its name because a Mr. Duke—a Tobacco King—decided to give the University 60 million dollars provided among other things it changed its name to 'Duke.' I should like to say that if there are any tobacco kings or any other kings in our audience here we should be quite willing to change our name again for 60 million dollars! With that endowment Duke University was able to build a completely new university, to increase its staff and improve its amenities all round. The number of students in 1954 was 4785 and the number of teachers 622, including 167 professors. I am glad that we today are able to share to some extent in the generosity of Mr. Duke through the presence of Prof. Thompson with us. We thank him for the inspiring address he has given us and to make sure that the graduates of today will always have it with them to remind them of this memorable day in their lives, we shall have it printed in due course and distribute it among them. When you return to your post at Duke University we should like you to take with you the greetings of our staff and students to your staff and students. Your University is also situated in an area of tension, like ours, and so knows something of the difficulties of remaining true to the university spirit of free inquiry and objectivity and rational behaviour. Tell them we wish them 'All strength to their arm in the battle they are fighting for university integration.'

With your leave, Sir, I should now like to say a word of thanks to the parents and guardians and friends of the graduates who are with us here today. Some of them have travelled long distances to get here. All of them have long looked forward to this day for which they have worked so hard. We thank you for the



confidence you have shown in us by sending us your sons and daughters and for the moral support you have given us in every crisis with which we have been confronted over the years. I am glad to see among you some who have themselves been students here in days gone by. No doubt you will find the place outwardly very different from what it was like in your days, but I want to assure you that we still stand for the same ideals and endeavour with more or less success to uphold the traditions which you helped to build in the years when you were here as students.

It gives us great pleasure to see repeated in the list of names of graduands so many names that we have had in our registers for many years—the sons and daughters or close relatives of our own former students.

We hope and trust that we shall continue to prove worthy of the confidence which you have thus reposed in us. Together with you we hope to build up through the instrumentality of this College a People worthy of the great country in which we live.

My last word is to the graduates today. First on behalf of the Staff and your fellow students I extend our heartiest congratulations to you on your success and your achievement. Today you have been admitted to the Convocation of Rhodes University in particular and to the community of those who have been privileged to receive a university education. As you know that is a privilege enjoyed by only a small number of your countrymen, whether white or black. We trust that you will live up to the ideals and the traditions which we have tried to set before you. As touching former students of Fort Hare, I want to remind you, now that you have come to the end of your days of preparation for the careers you have chosen that you are going out to join a band of men and women who have made no mean contribution to the development of the areas in which they labour. You will, of course, encounter a great deal of adverse criticism of Fort Hare graduates up and down the country. It is only right that this should be so, because these are the men and women who as I have said before have enjoyed unwonted privileges among their fellow countrymen. But remember that criticisms are never levelled at people who are doing nothing. I believe it was at the second official graduation that future Fort Hare graduates were warned that the tallest trees in the forest are bound to be



buffeted by the fiercest winds. But putting criticism, destructive or otherwise aside, you will find that among those who have gone before are men and women who have given their Alma Mater ample cause to be proud of them, and justly so. We are justly proud of the fact that the first African woman to be a member of the Legislative Council of Uganda is a Former student of Fort Hare. We are proud of the fact that Lule, still the holder of the 880yds record at Fort Hare, is making a record as Minister of Rural Development in the Uganda Government. We are proud of the fact that among the first African members of the Parliament of the Central African Federation is a Fort Hare man. A leading member of the Executive Council of the Kenya Government—Eluid Mathu—is a Fort Hare man. In South Africa itself it would take me too long to remind of the great things that have been done by your predecessors, in some cases by your fathers and mothers. With such a record, there is no need for us to hang our heads in shame.

I want to close by sharing with you a letter that was addressed to a former student many years ago on the occasion of his departure from College. This is what was said to him and I would like everyone of you to take away with you the words of wisdom contained in this letter :

“ I am going to ask you an almost unnecessary favour viz to justify me and your Alma Mater and your employers of our faith in you. You will be subject to many temptations—not moral—but intellectual in your new work and you will be judged by your resistance to them. You will be tempted, as all men are tempted who have undergone a prolonged academic course, to minimize its value and to question if it has been worth while. This is always the case when we have attained what we have ardently desired. You may be tempted, on the other hand, to magnify your achievement and to rest content with what you have gained instead of using it as an instrument of further progress. You may be tempted into facile views of the difficulties around you, e.g. the question of the relationship of the races and to facile solution of those difficulties. You may be tempted to cut yourself off from the rest of your people, or, on the other hand, to an unthinking advocacy of what the unthinking mob clamours for. But I am sure you will examine all things with a clarity of intellectual vision, free from passion **unless it** be a moral passion for the



good, and when you have thought things through, present your view with temperate courage.”

The original of that letter has been in my possession for over thirty years. I commend the sentiments contained in it to your serious consideration, on this historic occasion when for the first time the graduating class is being addressed by a former student of the College.

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



The Lovedale Press

University of Fort Hare
Together in Excellence



AFTER THE CEREMONY

[Photo by Mr. K. T. Wotshela]





FORT HARE
GRADUATION
CEREMONY

26th April, 1957

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



University of Fort Hare
Together in Excellence

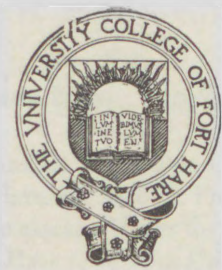


THE NEW GRADUATES

(Photo by Mr. K. T. Wotshela)



University of Fort Hare
Together in Excellence



FORT HARE GRADUATION CEREMONY

26th April, 1957

*Fort Hare
Alice C.P.,
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University of Fort Hare
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Graduation Ceremony

The thirtysecond Annual Graduation Ceremony of the University College of Fort Hare was held on Friday April 26th 1957 in the Large Hall at 10 o'clock. It was the sixth Graduation since the affiliation of Fort Hare to Rhodes University in March 1951.

Dr. T. Alty, D.S.C., 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, the Ven. Archdeacon H. P. Rolfe 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 Rev. Dr. A. G. Rooks, and those in Science by Mr. J. A. Mokoena.

The awards of Diplomas and Certificates were announced by Professor O. F. Raum.

LIST OF GRADUANDS

Bachelor of Arts :

<i>In Praesentia</i>	<i>Major Subjects</i>
Felix Mapholo Borotho	Economics ; Politics
Enoch Pen Dube	English ; Psychology
Cromwell Mziwoxolo Dweba	English ; Social Anthropology
Desmond Donald Fillis	Nederlands & Afrikaans ; Psychology
Vincent Zanoxolo Gitywa	Geography (with distinction) ; Social Anthropology
Theocritus Simon Ndziweni Gqubule	Biblical Studies ; Systematic Theology
Godfrey Molotsi Kolisang	English ; Southern Sotho
Fanuel Jariretundu Kozonguizi	History ; Psychology
Arnold Wilson Zwakala Kuzwayo	History ; Zulu
Gandhi Magawu	Geography ; History
Xhalisile Maneli	Social Anthropology ; Xhosa
Cordwell Sizwe Manona	History ; Public Administration



Chrysostom Mhlobo Mcanyangwa	Public Administration ; Xhosa
Jeppe Sijekula Mei	History ; Xhosa
Khetla Thabo Joshua Rakhetla	Economics ; Public Administration

In Absentia

Major Subjects

Valerian Mphande Lavu	Geography ; Social Anthropology
Joseph Cyprian Milimo-Punabantu	Economic History ; Economics
Italia Fancy Ndithini Ngconjana	Social Anthropology ; Xhosa
Arthur Umlaw	English ; Psychology
Elliot Hattie Zondi	Public Administration ; Zulu

Bachelor of Arts with Honours :

In Praesentia

Subject

Enoch Pen Dube	Psychology (Second Class)
Moses Peter Lehola	History (Third Class)
Leonard Diniso Ngcongco	History (Third Class)

Bachelor of Science :

In Praesentia

Major Subjects

Selometsi Baholo	Chemistry ; Zoology
Japie Jacobus Bok	Botany ; Geography
Robert Toto Thabang Denalane	Botany ; Geography
George Saminathan Govindasamy	Chemistry ; Geography
Lefa Frederick Hoohlo	Mathematics ; Physics
Harris Sivuyile Kakaza	Chemistry ; Zoology
Lawrence Diphetogo Lekalake	Chemistry ; (with distinction) Psychology
Tseliso John Sekhonyana Letsunyane	Chemistry ; Zoology
Richard Lubasi	Chemistry (with distinction) ; Geography (with distinction)
Jeremiah Boyana Mabaso	Botany ; Chemistry
Judah Makalisa	Botany ; Chemistry
Ezra Wilfrid Malghas	Chemistry ; Psychology (with distinction)





THE CAPPING

(Photo by East London Camera Shop)



University of Fort Hare

Ephraim Thibedi Mokgokong	Chemistry ; Zoology
Loganathen Rathensamy Naidoo	Chemistry ; Mathematics
Makhunga Wintshi Njobe	Mathematics ; Physics
Abyshai Msekeli Nkanyuza	Mathematics ; Physics
Dalson Simbi Nkunika	Botany (with distinction) ; Chemistry (with distinction)
Marisusay Pillay	Chemistry ; Mathematics
Sebastian Sinqasha Quvane	Botany ; Zoology
Patrick Lebamang Ramathe	Psychology ; Zoology
John Sitali	Botany ; Geography
Ebenezer Darlington Dumile	Botany ; Zoology
Vinqi	

In Absentia

Ignatius Hanene Muchangwe
 Mohambry Stephen Nair
 Arthur Montgomery Pascoe

Major Subjects

Botany ; Chemistry
 Botany ; Chemistry
 Chemistry ; Zoology

DIPLOMAS AND CERTIFICATES AWARDED 1956

University Education Diploma :

Graduate

Bekuyise Zeus Dhlamini
 Hubert Mongameli Dyasi
 Priscilla Mandlakazi Fihla
 Jerome Tobigunya Galo
 Helenard Joe Hendrickse (with distinction in Practice of
 Teaching)
 Laura Blossom Jacob (with distinction in Practice of Teaching)
 Jonathan Magagula
 Olive Nothende Majombozi
 Oswald Hercules Daluxolo Makunga
 Daniel van Zyl Lerata Melk
 Isaac Rapiitse Mokgothu
 Elias Augustine Mokhahle
 Munsami Narayanasamy
 Severin Highdon Njelesani
 Lilian Nomvula Nyati
 Holford Khumbulele Nyikaria
 Mwiche Vincent Siwale
 Samuel Tsopotsa



Edna Nozizwe Vakalisa
Ida Bethukile Zulu

Non-Graduate

Drummond Thejane Bokako
Henry Bekibandla Cebekhulu (with distinction in Practice of
Teaching)

Gert Albertus Eiman
Christina Peliwe Ntombelanga Mangali
Gallant Mvuyo Momoti
Ellen Mandisi Ndungane
Marisusay Pillay
Sebastian Sinqasha Quvane
Petrus Jakobus Strauss
Frank Mtimkulu Tonjeni
Marjorie Noxolo Walaza

Diploma in Theology :

Frank Thomas Davies Kulsen

Certificate in Theology :

James Mitchell Gorrah
Stephen Malakia Hlahane
Simon A. Moloabi
Zerubbabel Setsoantsho Mpepele
Hampson Mongezi Mtwana
George Njara
Konke Nkayi
Daniel Nkhaoli Noe
Paul Raidani
Joseph Azaria Sithebe

Advanced Diploma in Agriculture :

Mtutuzeli Dlulane
Ronald Mncameni Gcilitshana



University of Fort Hare
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GRADUATION ADDRESSES

The Vice-Chancellor welcomed the Honourable Mr. A. v.d. S. Centlivres, who had recently retired as Chief Justice of the Union of South Africa.

Dr. Centlivres then addressed the Congregation as follows :—

“ Mr. Vice-Chancellor, Members of the Staff of the University College of Fort Hare, Students, Ladies and Gentlemen :

When I was asked to give the graduation address at this University College, my mind at once turned to the time when I was a lad and when my father was managing director of the *South African News*, a daily morning newspaper published in Cape Town. The late Mr. Tengo Jabavu, who founded the first Bantu newspaper in Southern Africa, was a friend of my father and whenever he came to Cape Town he paid my father a visit. I remember meeting him on several occasions and I had a great respect for him as a man of sterling qualities who did so much for his fellow men. The University College of Fort Hare owes a great deal to the untiring efforts of Tengo Jabavu to establish a College for Africans. And it would have gladdened Tengo Jabavu's heart had he lived to see what an important part his brilliant son, Professor Davidson Jabavu, was destined to play in the life of the College.

Like most university institutions, this College started in a small way, as a result of the devoted efforts of private individuals who were strongly supported by the Church of Scotland, the Methodist Church of South Africa and the Church of the Province. These Churches played a very big part in the establishment and building up of the College and without their inspiring aid the College would never have attained the proud position which it occupies to-day. Private individuals and institutions made substantial grants to the College. The Africans themselves took a lively interest in the founding of the College, for, at an early stage, the Transkeian Territories General Council made a substantial grant-in-aid. I am drawing attention to these facts, because I think that, in view of recent proposals as to the future of the College, it is of prime importance to remember that, although the State contributes substantial amounts, the

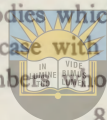


College owes its existence to the initiative and vision of private individuals and institutions. Many of the private individuals who rendered assistance to the College have passed on, but the institutions without whose help the College would not have achieved its present position are still in existence and should be consulted before any change is made in the status of the College and their views should not lightly be disregarded.

There is a strong resemblance between the founding of Fort Hare and the founding of the old South African College at Cape Town. That College was also founded by private enterprise aided by the Churches. The opening ceremony was marked by divine service in the Dutch Reformed Church in Cape Town on October 1, 1829, and the local newspaper enthusiastically described the new foundation 'as a popular institution altogether formed by the People, altogether dependent on the People and devoted exclusively to the general good of the People. It is popular in form, popular in all its principles, and it remains for ever under popular management.'

The South African College had a long way to travel before it could be said to have become a real seminary for higher education : most of its early students lacked the training which is now rightly regarded as a necessary qualification for admission to a university institution. The development of the College was a long and painful process with many ups and downs in its fortunes. Eighty-nine years were to elapse before the South African College blossomed forth into the great University of Cape Town. The natural development of the University College of Fort Hare would also in the course of time be towards a University with its attendant attributes of autonomy and academic freedom, but signs are not wanting to show that attempts will be made to thwart this natural development. To-day you are affiliated to Rhodes University whose guidance, assistance and moral support are of inestimable value to you, and I, for one, will greatly regret any loosening of the ties which bind you to that University.

To-day, as befits a university institution, the Governing Council of the College consists of members who are representative of the different bodies which have helped to build up the College, and as is the case with other university institutions in South Africa, the members who represent the Government do





THE HON. A. v.d.S. CENTLIVRES DELIVERING HIS ADDRESS
(Photo by East London Camera Shop)





AFTER THE CEREMONY

(Photo by East London Camera Shop)



University of Fort Hare

not form a majority of the Council. The principle that the Government should not have the controlling voice in the Councils of university institutions has hitherto been recognised in South Africa, because it is fundamental to the principles of Western civilization, which we all cherish, that such institutions should enjoy the maximum possible degree of freedom in managing their own affairs and in shaping their own destiny. As the State is a large contributor to the funds of such institutions it is right and proper that they should be subject to regulations which require the submission of accounts in a prescribed form, but beyond that the State should not interfere with the freedom of action of such institutions. This principle has hitherto been generally accepted not only by democratic countries in the world at large, but also in South Africa. And it was endorsed by the Universities Finances Commission in paragraph 49 of its Report which was published in 1951. The Commission said :—

‘The very nature of a university demands a large measure of freedom. Thought cannot be compelled, and the adventurers into the unknown, where eternal truth abides, cannot have their wings clipped. The history of Galileo stands as an abiding witness to the folly of placing limitations on the search for knowledge.’

Similarly the University Apartheid Commission, which consisted of Dr. Holloway as Chairman and of Dr. Wilcocks, ex-Rector of the University of Stellenbosch, and Dr. Malherbe, Principal of the University of Natal, reported in 1954 (paragraph 39) as follows :—

‘Any limitation of a university’s autonomy is..always a serious matter because it may open the door to interference in the purely internal policy of universities. Another question demanding careful consideration is whether such limitation will not have a deleterious effect upon the status which South African universities at present enjoy in the academic world also abroad. Restrictions must not be introduced unless they can be supported by reasons which should be ‘regarded as over-riding in the social sphere. This question does not, however, fall within the range of the Commission’s investigation.’

The same Commission in paragraph 45 of its report said that ‘the preservation of academic freedom at universities, as centres



where the truth can be sought and imparted to others, is for them a matter of the most vital importance. Whatever trammels academic freedom hampers the universities in the execution of their task. Restrictions should be introduced only with the utmost circumspection and in the most serious circumstances, as is to-day the case in regard to certain aspects of atomic research.'

I have drawn attention to the expression of opinion of men highly qualified in the academic field who are not connected with the Universities of Cape Town and the Witwatersrand because some of those who itch to interfere with university autonomy and academic freedom, have the habit of attempting to discount the views of those Universities on the ground of what they are pleased to describe with some degree of contempt as the 'liberalistic' tendencies of those Universities.

Relatively few of the inhabitants of any country enjoy the privilege of receiving their higher education at a university institution. I emphasise the word 'privilege' because it is of inestimable value to anyone to be able to continue his studies at a university institution where he can exchange his ideas with others, provided that that institution is not subject, as the universities were in Hitler's Germany, to complete control by the State as to who should teach, what should be taught, how it should be taught and whom should be taught. What is the concept of a university in the mind of Western civilization? It is a community of people whose purpose is not only to acquire knowledge but to advance the boundaries of knowledge and to search for the truth. In this respect a university performs a very necessary function in the modern world. The mass of mankind is too fully preoccupied with its daily affairs in its endeavours to provide means of livelihood to devote adequate time to ascertaining the truth and applying it to the solution of the problems of life. We must therefore look to the universities to equip the select few, who are able to study under their guidance, with the necessary training to become leaders of the community to which they belong. A university teaches you how to discipline your own mind and not to take for granted what is commonly accepted, but to enquire into the soundness or otherwise of theories which have gained general acceptance. Many theories have from time to time been found to be erroneous. Such an enquiry often neces-



sitates long and painstaking research in order to ascertain the relevant facts. Ruskin put the matter very clearly when he said:

‘Without seeking, truth cannot be known at all. It can neither be . . . set down in articles nor in any wise prepared and sold in packages ready for use. Truth must be ground for every man by himself out of its husk, with such help as he can get, indeed, but not without stern labour of his own.’

The searcher after truth should approach all questions with an open mind. I suppose that, human frailties being such as they are, everyone has some prejudices which are difficult to eradicate. Prejudice is the child of ignorance. It is one of the functions of a university to discipline the mind to get rid of its prejudices and to train it so as to approach every problem in an objective manner. In so far as a university succeeds in doing this, it renders a great service to the community which it serves and to the world at large, for history has taught us the dire results that flow from prejudice. The classic example of the devastating results of prejudice as the mainstay of policy was the intellectual and moral bankruptcy which overtook Hitler's Germany as the result of the persecution of the Jews. Prejudice has often thwarted the progress of mankind. Until relatively recent times there existed, even in university circles, an extraordinary prejudice against women. They were denied university degrees, they could not enter the professions and they did not have the vote. The emancipation of women has been one of the greatest achievements of the past hundred years and none will now deny the resulting benefit to every country which has granted the boon of freedom to women.

A university, as its name implies, is much more than a mere national institution. It is international in character: in its search for the truth it knows no national boundaries. It draws its inspiration from the learning of great men and women of all nations. To-day you will find not a few cases where foreigners are professors in the free universities of the outside world. Many of the eminent professors who had to flee from Germany in the thirties found a haven in those universities. Even in mediaeval times, famous professors were to be found teaching in universities which were not situate in their own country. Thus we find that Erasmus, the great Dutch scholar, became a professor at the University of Cambridge in England. Similarly we find

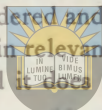


that in olden times in Western Europe scholars went from country to country to different universities in their quest for truth. Lord Balfour emphasised the universality of the concept of a university when, in opening the Hebrew University in Jerusalem, he said :—

‘ Learning is a bond which unites all mankind, all men of adequate instruction in all parts of the world.’

Many countries are indebted to teachers who were not its citizens by origin and South Africa in particular owes a deep debt of gratitude to such teachers. Most of them came from a country which had, and still has, the proud distinction of turning out many eminent scholars who in their subsequent careers rendered invaluable service to the cause of secondary and higher education in South Africa. The country to which I refer is, of course, Scotland. I have often wondered what the reason was for the excellence of Scotch teachers and it occurred to me that the reason may be that, judging by South African standards, the climate of Scotland is so atrocious that the only thing the unfortunate Scotsman can do is to devote his whole time to the pursuit of knowledge. But be that as it may, I hope that we shall continue to follow in the footsteps of the great universities of the Western world and engage the services of the best professors, irrespective of the country of their origin. Good blood, no matter where it comes from, rejuvenates and re-invigorates the institutions into which it is introduced. I may add that all things being equal, it is only natural that persons who were born in this country will be chosen as members of the teaching staff of a university instituton.

Learning, the great bond which unites all mankind, fosters a spirit of tolerance. A properly trained mind will not resent fair criticism, nor will it tolerate intolerance towards others. In a university you will find mind pitted against mind and the development of a critical attitude which is the necessary prelude to the search for truth. Different minds function in different ways and often arrive at different conclusions. Even in the highest courts of every country you will find differences of opinion. These differences of judicial opinion, it is almost unnecessary to add, are honestly reached and are due to the complexity of the problems considered and to the circumstance that the one view is based on certain relevant facts and the other view on other relevant facts. And it does not follow that the majority



opinion is always correct, even in the case of judicial pronouncements, however carefully they are arrived at. For after all is said and done, there may be more answers than one to a problem which is not of a purely mathematical nature. Differences of opinion are not entirely to be deplored, for not only do such differences show that those who are seeking a solution to a problem think for themselves and refuse to be mere rubber stamps for the opinions of others, but they also whet the intellectual appetite and act as a spur to a thorough investigation of all the factors which underlie the problem to be solved. This world of ours would be a very dull world if we all thought alike. The experiment of making all people hold the same views has been tried in some countries, but has never succeeded. Every country which tried the experiment has found to its cost that it is a policy which results in grave damage to itself. The ancient Romans, who were experts in the art of administration, recognised the folly of attempting to make everyone think alike : hence their saying *Quot homines, tot sententiae*. And no university would ever demand of its teachers or students that they should hold the same views on all the manifold problems of life.

There are, however, certain principles which are dear to everyone who values our university system which we have inherited from the free countries of the world. On those principles we must stand firm. There must be no wavering in our profession of faith in those principles. The principles I have in mind are the autonomy of the universities and academic freedom. In recent years there was a threatened attack on university autonomy and academic freedom in the United States. In this connection I was greatly impressed by the remarks made by Dr. Pusey, President of Harvard, in a speech he delivered in 1955, which I had the privilege of hearing. He said :—

‘The dictate of prudence in times such as those through which we have come is to say nothing. Painfully difficult on the other hand is the exercise of professional responsibility. Under its compulsion one is bid not to seek refuge in silence and thus avoid censure, but to stand for principle, to work for understanding, and while avoiding self-righteousness, to strive to help people to rational judgment in a difficult situation in full awareness of as broad a range of relevancies as possible . . . knowledge, commitment, courage—all three make part of



the professional life, and all three must be involved in our efforts.'

Let me conclude by saying that we owe a duty to posterity to endeavour to persuade those who propose to make inroads on university autonomy and academic freedom that their proposals are not in the best interests of the country as a whole. We must not falter in our resolve to do everything in our power to hand down to the generations to come institutions of university standing which will continue to enjoy the freedom which those institutions enjoy to-day."

THE ACTING PRINCIPAL'S ADDRESS

On the conclusion of Dr. Centlivres' address the Acting Principal, Professor M. H. Giffen, M.A., M.Sc., spoke on behalf of the College :

" Mr. Vice-Chancellor, it is now my pleasant duty and privilege on behalf of the Governing Council of the University College of Fort Hare and on behalf of the parents and guardians of the students who have just been capped, to thank you for your presence here to-day and for the gracious manner in which you have set the seal on this stage of the academic career of the young men and women we are honouring to-day. Those of us who know something of the heavy duties which devolve on you as Principal of Rhodes University, are aware of the debt which this College owes you for giving so much of your time and energy to its affairs. We are indebted to you also as Chairman of our Governing Council, a job which is no sinecure particularly in these difficult days through which we are now passing. It is to the Chairman of the Governing council that we look for guidance and direction in the critical situations which have arisen in an institution which is struggling to maintain its position among institutions of higher learning in this country. We are very fortunate to have you to lead us.

I hope you will also permit me to thank you, Sir, for having procured for us our Speaker for today. We are very honoured to have with us one of the great jurists of the day and one who has held the highest judicial post in South Africa.

The Hon. Mr. A. v.d. Sandt Centlivres was educated in Cape Town at the South African College School and proceeded to the South African College which, as he has told us, grew into the



University of Cape Town. In my opinion he seems to have made one serious mistake in his distinguished academic career—he went to Oxford instead of Cambridge, but in spite of this drawback he has gone on from strength to strength in his profession. The Universities of Cape Town, Melbourne, Oxford and Rhodes have honoured him by conferring their highest degrees upon him.

In 1951 Judge Centlivres was installed as Chancellor of his old college now the University of Cape Town as the first alumnus to hold the office. Though a retired man he finds himself busier than ever for his University is fighting in the forefront of the battle to keep the open universities free to continue to exercise their existing rights. We are very grateful that he has been able to spare, out of his busy life, the valuable time he has devoted to us in coming here and delivering this interesting address. From the bottom of our hearts, Sir, we thank you.

With your leave, Sir, I should like to say a word of thanks to the parents and guardians and friends of the graduates who are with us today. Some of them have travelled long distances to get here. All of them have long looked forward to this day for which they have worked so hard. We thank you for the confidence you have shown in us by sending us your sons and daughters and for the moral support you have given us over the years. I am glad to see among you some who have themselves been students here in days gone by. I am also glad to see here today a very old friend and colleague, Dr. Don Davidson Tengo Jabavu. The Governing Council of the College conferred upon Professor Jabavu, Professor D. J. Darlow and Professor W. T. Murdock the title of Professor Emeritus. I have much pleasure in asking you to accept our heartiest congratulations.

My last word is to the graduates of today. First on behalf of the Staff and your fellow students I extend our heartiest congratulations to you on your success and your achievement. Today you have been admitted to the Convocation of Rhodes University in particular and to the community of those who have been privileged to receive a university education. As you know, that is a privilege shared by only a small number of your countrymen, whether black or white. We trust that you will live up to the ideals and traditions which we have tried to set before you. This will require courage and steadfastness for you



will be beset on all sides by fears and alarms and false prophets. In the opening meeting of this academic year I gave you my father's motto : ' Stick to your work ' . I now leave with you my grandfather's last words to me ' God bless you and let Him be your guide through life. ' ”

A telegram was read from Professor Z. K. Matthews, former Acting Principal, who is now appearing at the treason examination in Johannesburg. The telegram read :

“ Heartiest congratulations to staff and students on the achievement of another landmark in the history of non-European higher education. Although unavoidably absent, I am with you in spirit at this graduation ceremony which occurs at such a critical time in the history of Fort Hare. In dark times such as this let us remember the motto of our alma mater, In Thy Light we shall see light. ”

After singing *Nkosi sikelel' iAfrika* and *Morena boloka Sechaba sa Heso*, the Ven. Archdeacon Rolfe pronounced the Benediction and the Vice-Chancellor dissolved the Congregation.

The graduates and their guests and other visitors were entertained to tea at the Principal's house.

The Vice-Chancellor and Mrs. Alty, the Hon. Mr. Centlivres, members of the Governing Council and Senate and their wives and other visitors were the guests of the Acting Principal, Prof. M. H. Giffen and Mrs. Giffen at a luncheon in the Christian Union Hall.

The Graduates and their guests and the students of the College took part in the usual luncheon in the College Dining Halls, and the Graduation Ball was held in the evening.



The Lovedale Press

University of Fort Hare
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FORT HARE GRADUATION CEREMONY

25th April, 1958

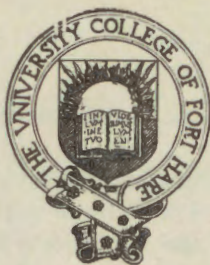
*Fort Hare
Alice C.P.,
South Africa.*



University of Fort Hare
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THE PRINCIPAL THANKING PROFESSOR MACKIE FOR ADDRESSING THE CONGREGATION



FORT HARE GRADUATION CEREMONY

25th April, 1958

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



University of Fort Hare
Together in Excellence

Graduation Ceremony

The thirty third Annual Graduation Ceremony of the University College of Fort Hare was held on Friday, April 25th 1958 in the Large Hall at 10 o'clock. It was the seventh Graduation since the affiliation of Fort Hare 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.

After the Congregation had been constituted, the Rev. J. S. Summers read the Scripture and led the Congregation in prayer, and all 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. K. Jacobs, those in Science by Professor D. Z. de Villiers, and those in Education by Professor O. F. Raum who also announced the awards of Diplomas and Certificates.

LIST OF GRADUANDS

Bachelor of Arts :

<i>In Prasentia</i>	<i>Major Subjects</i>
Abinot Jonathan Aphane	History ; Psychology
Helen Hilary Balie	Geography ; Nederlands en Afrikaans
Herbert Joao Boetietjie Da Gama	Geography ; Psychology
Frankfort Mthethunzima Dinwayo	History ; Social Anthrop- ology
Euphemia Nomcebisi Nocebo Dlulane	Social Anthropology ; Xhosa
Ramakrisnan Govindasamy Doraswami	Economic History ; English
Dorcas Nompumelelo Jafta	Psychology ; Xhosa (with distinction)
Wilfred David Johnson	English ; History



Leslie Khumalo	History ; Zulu
Dumile Stewart Sylvester Kondile	Economics ; Economic History
Irene Nomsa Kumalo	History ; Social Anthropology
Carmichael Lebehmang Lebenya	English ; Geography
Christian Siphon Magazi	Psychology ; Xhosa
Daniel Malesela Swarishang Makgabo	Northern Sotho ; Social Anthropology
Kenneth Lulama Mali	Social Anthropology ; Xhosa
Lucas Mtutuzeli Mbadi	History ; Xhosa
Nigel Molife	English ; Politics
William Sililo Mufana	English ; Geography
Philemon Joseph Mutambara	English ; Geography
Michael Bright Mutseyekwa	History ; Politics
Justice Ndungane	Psychology ; Xhosa
Livingstone Mzoliswa Nyaluza	Social Anthropology ; Xhosa
Joyce Nothemba Piliso	Psychology ; Social Anthropology
Martin Mokoteli Ramphomane	History ; Psychology
Ammerment Mncedi Rulashe	Psychology ; Social Anthropology
Turbner Mnyamezeli Rulashe	Geography : Social Anthropology
Frank Mtimkulu Tonjeni	English ; Psychology
Caroline Goodie Tshabalala	History ; Zulu
Ronald Tshabalala	History ; Zulu
Horace Haiward Sjadu Tuswa	Social Anthropology ; Xhosa
Macfarlane Dumisa Zwane	Public Administration ; Social Anthropology
 <i>In Absentia</i>	
Thulani Walter Gcabashe	Philosophy ; Politics
Kraspos Kujinga	Economic History ; Social Anthropology
Augustine Rudolph Madiope	History ; Tswana
Frederick Nicholas Mkize	Social Anthropology ; Zulu
Ida Nomalangi Mlungwana	Biblical Studies ; Xhosa



Mbangu Mumbwe	Geography; Social Anthropology (with distinction)
William Mzondeki	Public Administration; Xhosa
Mark Siza Ntshangase	English; History
Ann Campbell Rodger	Geography; Social Anthropology
Lawrence Stanley Tachuana	Geography; History

Bachelor of Science :

In Praesentia

Derrick Morris Billett
Wellington Makhaola Buku
Moonsamy Thevaruthnan Chetty
Thambothran Chinnapayan

Rajendra Kumar Dayal
Matthews Siphon Dlodlo
Thomas Ndabambi Hlatshwayo
Moses Lister Kgwadi
Wandile Francis Kuse
Flora Molebatsi Maepa
Aggrey Mthuthuzeli Mbatani
Geogre Luca Rratiisang Moeti
Passno Percy Molife
Gallant Mvuyo Momoti
Greathead Mkhali Mpati
Walter Maurice Ncube
Ellen Mandisi Ndungane
Merriman Wilmot Ngwane
Youmagasen Pillay
Marion Nowell Likhapha Pule
Clement Nkomenganya Simuchimba
Malachi Mokibe Somo

In Absentia

Gert Albertus Eiman
Robert Henry Goodley
Emma Makwetu
Andrew Mandla Lekoto Masondo

Major Subjects

Botany; Chemistry
Botany; Zoology
Botany; Zoology
Botany; Chemistry (with distinction)

Botany; Zoology
Botany; Psychology
Chemistry; Physics
Chemistry; Physics
Chemistry; Physics
Chemistry; Zoology
Chemistry; Zoology
Mathematics; Physics
Botany; Chemistry
Botany; Zoology
Botany; Chemistry
Chemistry; Geography
Botany; Chemistry
Botany; Chemistry
Chemistry; Zoology
Botany; Zoology

Botany; Geography
Mathematics; Physics

Major Subjects

Chemistry; Geography
Chemistry; Physics
Botany; Psychology
Applied Mathematics;
Physics



Philip Modimoeng Vuyo Rankoe Applied Mathematics
(with distinction); Physics
Nkobiwa Emanuel Keeng Sebele Botany; Chemistry

Master of Science :

In Praesentia

Thomas Sohl Thelejane, B.Sc. (Hons.), in the Department of
Zoology

Thesis : " A Correlation of the Feeding Habits, Jaw Muscu-
lature and Type of Teeth of Some South African Golden
Moles."

In Absentia

Clive Roy Dennis, B.Sc. (Hons.), in the Department of Zoology

Thesis : " The Morphology of the Weberian Apparatus of
Labeo Umbratus (Smith.)"

Bachelor of Education :

In Praesentia

Hubert Mongameli Dyasi

Daniel van Zyl Lerata Melk

DIPLOMAS AND CERTIFICATES

University Education Diploma :

Graduate

Bryce Beecham Bala

Japie Jacobus Bok

Robert Toto Thabang Denalane

Desmond Donald Fillis

Arnold Wilson Zwakala Kuzwayo

Richard Lubasi

Jeremiah Boyana Mabaso

Augustine Rudolph Madiope

Judah Makalisa

Ezra Wilfrid Malghas

Xhalisile Maneli

Chrystostom Mhlobo Mcanyangwa

Jeppe Sijekula Mei



Loganathen Rathensamy Naidoo
Letchme Sammy Naiker (with Distinction in Practice of
Teaching)
Leonard Diniso Ngcongco
Abyshai Msekeli Nkanyuza
Dalson Simbi Nkunika
John Sitali
Ebenezer Darlington Dumile Vinqi

Non-Graduate

Thambothran Chinnapayan
John Sinclair de Jager
Moses Lister Kgwadi
Imelda Adelaide China Manoto
Septimus Hudson Lulama Matebese
Aggrey Mthuthuzeli Mbatani
White Olihile Moipolai
Nelson Bernard Ntiko Mokgethi
Elephant Philip Ndaba
Justice Ndungane
Berlina Nothemba Novukela
Percy Qayiso
William Martin Ross
Nkobiwa Emmanuel Keeng Sebele
Caroline Goodie Tshabalala

Diploma in Theology :

Edmund Sidney du Plessis
James Bertram Frost
Joseph Zolile S. Ncevu

Certificate in Theology :

Music Sikhulu Dlova
Kenneth Makiwane
Meshack Mashilo Mangena
Marphies Manxoyi
Levi Martin Masombuka
Ernest Khitsane Metsing
Elijah J. Mohlala
Solomon Molefe Mphasane
Hamilton Ginga Ngidi



Advanced Diploma in Agriculture :

Daniel Luzongo

Gladstone Goduka Mbolekwa

Christian Abner Mboniswa Pupuma

Edwin Muimui Sifaya

Percival James Tshabalala



University of Fort Hare
Together in Excellence

GRADUATION ADDRESS

The Vice-Chancellor welcomed Dr. J. D. Mackie, C.B.E., M.C., M.A., LL.D., Professor of Scottish History in the University of Glasgow.

Dr. Mackie then addressed the Congregation as follows :

For you this is a great moment. You are now becoming full members—and in perpetuity—of the great Institution which has trained you ; you are gaining an honour which you can never lose.

Let me try to elaborate the idea. A long time ago, perhaps not quite 1000 years ago but nearly so, when Universities as we know them were first founded in Western Europe, man thought of every occupation in life in terms of a little community of fellow workers, an incorporation, a gild, a craft. Each gild was ruled by a deacon, with assistants who were finished craftsmen ; and it included not only full members of the craft, but also apprentices.

The apprentice served for a long time, sometimes as long as seven years, learning his trade from the expert. Then he was set to produce a ' masterpiece,' a work which could satisfy the dean and his officers.

Suppose for example that you were an apprentice to an armourer—to a man who made armour. At first you would be put to doing rather simple things such as helping to put in rivets ; then you would do harder things under the direction of the expert. Finally you would be put on to do a definite task—say to make a shoulder piece of a suit of armour, more or less by yourself. The piece was submitted to the judgment of the Deacon of the gild and his advisers ; and if it satisfied them, the apprentice was made a master and was (at least in theory) able to set up for himself and to take on apprentices of his own.

Well, our ancestors, thinking like this, regarded the craft of learning as being like any other craft or gild. The Dean in a University, the head of the faculty, was equivalent to the Deacon of the gild. The teachers or graduates were the masters of the



craft. The undergraduates were the apprentices. And what is happening to you is that in passing your final examination you have produced your masterpiece. You have ceased to be apprentices. Today you become full members of this great incorporation, which has already lasted for a long time and will last with a long future.

The position which you have now gained is a permanent one ; no one can take it away from you. In climbing the hill of learning you may at times have slipped back, but you have now reached the top of the hill. It is yours for life. And one of my duties and my pleasures today is to congratulate you all upon having a real, solid and lasting success.

There are others also whom I must congratulate. Your teachers who have helped you up the hill of learning ; your friends who rejoice with you today ; and most of all your parents. For them this must be a great day. They see the reward of their own anxieties and their own efforts—perhaps of their own sacrifices. Like most of my fellow countrymen who have gained degrees, I owe a great deal to my self-sacrificing parents, who, as I see now more clearly than I did when I was young, must have deprived themselves of many things that they would have liked to have had for themselves in order to give their children a good education. Today your parents are rejoicing with you and are proud of you, and rightly so. And to you, graduates, I say : Remember with gratitude the parents who have led you. Give them in the days to come help if they need it as they have helped you in the past ; give them always the love and the respect which is their due. Myself, I believe that the ties of a good family are among the strongest things in the world. And I'll go further and say that I believe that without a healthy, true family life, a people will surely perish.

So parents of the graduates, I give you my congratulations. May you live long to enjoy the successes of your children.

I turn to the graduates again. What are you going to do with your lives now ? I'll tell you one thing *not* to do. Don't drift. Don't hang about wondering what to do. Don't believe that "something will turn up." Drifting is the easy way of proceeding—at first. It requires no effort. I say *at first*. I believe that the boat which drifts comes in the end to the rapids,



the cataracts and the whirlpools, to utter disaster. Don't drift : *do* something : *be* something. Even if you aren't sure yet what exactly you want to do ; start to do something right away. Don't lose your habit of work. Hard work will open many doors ; not all, but very many.

Some of you, I know, will want to teach. And teaching, if you like young people, is one of the best occupations in the world. Have you ever asked yourselves what is the end of education ? There are many definitions ; here is one. I think that education is a process which does three things. It enables a man or woman to decide what things in life are worth having and what are not. That is the first thing.

Again, education supplies the man or woman with the means to strive for the best things.

And, lastly, perhaps more important of all, a true education gives you the *will* to strive for these good things. There's a moral side to the matter ; there's no use in *knowing* what are the really worth-while things and having the *means* to get the worth-while things unless you have the *purpose* and the *resolution* to strive to attain to these good things.

Now the education you have had here has set you upon the right path ; and, as I said before, you have arrived at the top of the hill. But, please, you cannot rest there. There are other hills in front ; and however far you climb there will still be other hills. Quite so : but you must never stop climbing. The real purpose of Universities is not to send out into the world young people who know everything. It is to send out into the world young people who know something, who know how to learn more, and who want to go on learning, even at the cost of toil, and even of sacrifice.

Don't think I am recommending a life of unending and unrewarded struggle. I am not in the least. Armed with your degree you can command salaries ; and I understand, as well as any man, the importance of that. You can't live the good life without the means to attain a reasonable comfort, and no one expects you to do so.

And don't think that I am recommending a life of miserable struggle. You can be very happy in striving. Indeed I don't think you can lead a truly happy life unless you are striving.



Striving for what ? Your aim in life must be to realise to the full all the capacities you have in you, and to use your full life and your developed capacity for the benefit of your fellow men and women. Doing that you will be happy.

When I see, as I have seen annually for very many years, a generation of students leaving the University and going forth into the world, I often think of the lines of the old Greek poet : " As the leaves of the trees, so are the generations of men." One generation vanishes, the next appears, the old Greek thought rather sadly. But there is no occasion for sadness here. After all, even the falling leaf leaves behind it some mould to enrich future growth. But men and women are not like leaves which droop and die ; they are living, sentient beings which, far from dying, can and should expand as they live.

You are today joining a great procession of men and women who have gone out to do their work in the world ; others, some of whom have great success have gone before you. Many others will come after you. But today you hold the place of honour. You are marching past the saluting point. It is for you to salute as you pass the Alma Mater who has done so much for you ; to have a good name in your heart during the years to come ; so to conduct yourselves in the great world that not only your College, but all your generation will be the better of your passing.

As you pass from your College, I congratulate you, and your parents upon the success you have achieved. I wish you God-speed and give you good wishes for a long, happy and successful future. May the virtues and the capacities which you have developed here attend you wherever you go, and bring you to prosperity and that security of soul which is the only foundation of true happiness.

On the conclusion of Dr. Mackie's address the Principal, Professor H. R. Burrows spoke on behalf of the College.

" Mr. Vice-Chancellor, Ladies and Gentlemen ;

Our new graduates have been very rightly congratulated but we must also pay a very warm tribute to their parents and guardians, some of whom have travelled far to be with us today. But wherever they may be we thank them for making it possible for their sons and daughters, often at great sacrifice, to come to Fort Hare. We took forward to meeting new graduates and their parents at tea after the ceremony



You will be glad to know that Fort Hare has a record number of students this year and instead of turning some away we built three emergency huts. We have important plans for development. We hope to increase the number of staff and at the present time are seeking to borrow £100,000 for new buildings and for development in various studies. We should not of course refuse a gift of this or any smaller amounts.

We are planning with the utmost confidence and trust in the continued co-operation between Church, State and the Community, and in the wisdom of those in control of state policy and public funds. With such help there is no reason to doubt that Fort Hare will continue to be in the vanguard of University education in the African Continent. In all our endeavours we are grateful to Rhodes University for keeping us on the straight and narrow way leading to full university status. We see no reason why we should be asked to change horses in mid-stream.

It is my privilege and pleasure to convey our sincere thanks to Dr. Alty for presiding at our 33rd graduation ceremony and the 7th occasion on which our students have received degrees of Rhodes University. Dr. Alty as chairman of our governing council and various committees gives our College much time, thought and energy, and we are most grateful for his untiring support and for his valuable and encouraging advice. It is also my very pleasant duty to express our grateful thanks to Professor Mackie. As an expert in Scottish history he will no doubt feel at home in this area, where Scottish faith, traditions and courage have played so important a role.

Even today the kilt is sometimes seen in Alice, to say nothing of Iona Hall. However, fortunately or otherwise, the bagpipes are rarely heard. We were very fortunate in securing such a distinguished visitor to venture to come to Fort Hare and to honour us with a graduation address which we will long remember."

After singing *Nkosi sikelel' iAfrika* and *Morena boloka Sechaba sa Heso*, the Rev. J. S. Summers pronounced the Benediction and the Vice-Chancellor dissolved the Congregation.



University of Fort Hare
Together in Excellence



FORT HARE
GRADUATION
CEREMONY

17th April, 1959

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



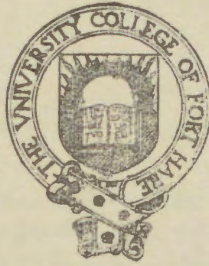
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PROFESSOR D. D. T. JABAVU, MR. K. A. HOBART HOUGHTON AND DR. A. KERR.

(Photo by Oliviar and Watson, East London).





FORT HARE
GRADUATION
CEREMONY

17th April, 1959

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



University of Fort Hare
Together in Excellence

Graduation Ceremony

The thirty-fourth Annual Graduation Ceremony of the University College of Fort Hare and the eighth since the affiliation of Fort Hare to Rhodes University was held in the Large Hall on Friday, 17th April 1959 at 10 o'clock.

Dr. T. Alty, Ph.D., D.Sc., D.C.L., LL.D., F.INST.P., F.R.S.C., F.R.S.E., Vice-Chancellor of Rhodes University, presided.

After the Congregation had been constituted, the Venerable Archdeacon H. P. Rolfe read the Scripture and led the Congregation in prayer, and all joined in singing the Lord's Prayer.

The Graduands were then presented to the Vice-Chancellor those in Arts by Professor R. K. J. E. Antonissen, Dean of the Faculty of Arts, those in Science by Professor J. A. Gledhill, Dean of the Faculty of Science. Dr. M. O. M. Seboni announced the awards of Diplomas and Certificates.

LIST OF GRADUANDS

1. Degree of Bachelor of Arts.

In Praesentia

Major Subjects

Vuyo Luwiwo Adonijah Bekwa	English ; History
Paul Alfred Themba Bengani	Politics ; Public Administration
Charlotte Ntombizodwa Champion	Psychology ; Social Anthropology
Elias Marko Chipimo	English ; Latin
Bill Bikitsha Dabula	Politics ; Xhosa
Luke Bizeni Kumalo	Social Anthropology ; Zulu
Marabe Maja	Politics ; Public Administration
Ambrose Mzimkulu Makiwane	Economic History ; Politics
Brodigan Bimbie Bise Mankabane	Social Anthropology ; Xhosa
Imelda Adelaide China Manoto	Social Anthropology ; S. Sotho
Stewart Sipho Martins	Social Anthropology ; Xhosa
Roland Matibela	History ; Social Anthropology



Pathwell Matsiliza	English ; Social Anthropology
Barend Lukas May	Geography ; Nederlands & Afrikaans
Wesley Phaphama Mayiji	History ; Xhosa
Miriam Nozipho Mazele	English ; Latin
Monica N. E. Mbalo	Psychology : Xhosa
Moteane John Melamu	English ; S. Sotho (with distinction)
Alexander Sobantu Mlonzi	History ; Latin
Moleleki Didwell Mokama	English ; Politics
Lincoln Loram Nduku-Bantwini	Biblical Studies ; Social Anthropology
Monakali	
Eleanor Teboho Moteane	Geography (with distinction) ; S. Sotho (with distinction)
Galelo Silulami Mpotulo	Social Anthropology ; Xhosa
Edward Nkosiyabo Mqushulu	Social Anthropology ; Zulu
Lionel Percival Hercules Mbeki	History ; Politics
Mtshali	
Dennis Behilizwe Ndamase	History ; Psychology
Maxwell Sandi Ngceke	Social Anthropology ; Xhosa
Justice Macocobela Noruwana	Economic History ; Psychology
Gladstone Mxolisi Ntlabati	Biblical Studies ; Systematic Theology
Tallman Mntuwasekhaya Plaatjie	Geography ; Xhosa
Dugmore Zamuxolo Popo	English ; History
Percy Qayiso	Geography ; Social Anthropology
Godwin Makwenkodwa Rozani	Geography ; Social Anthropology
Vika Sithole	Psychology ; Social Anthropology
Ernest Alfred Swartz	Biblical Studies ; Systematic Theology (with distinction)
Leepile Moshweu Taunyane	Biblical Studies ; Systematic Theology
Fezile Jackson Tokota	Biblical Studies ; Systematic Theology
Prescott Temba Vanqa	History ; Xhosa
Justine Bevin Zulu	Economics ; English



In Absentia

Maurice Dlodla

Wordsworth Daliwonga

Madikizela

John Oliver Manyarara

Mothusi Tamsanqa Mashologu

Lovemore Mutambanengwe

Comaras Muthayan

Elephant Philip Ndaba

Christopher Jabulane Nelson

Nteta

Major Subjects

Economics ; Public

Administration

Latin ; Xhosa

History ; Politics

English ; Psychology

English ; Systematic Theology

Philosophy ; Politics

Psychology ; Social

Anthropology

English ; Systematic

Theology

2. Degree of Bachelor of Science*In Praesentia**Major Subjects*

Lionel Andrew Andriaan

Botany : Zoology

Austin Leslie Green-Thompson

Chemistry ; Zoology

Dudley Champion Delano Jacobs

Chemistry ; Zoology

Bhawan Jeram Jogie

Chemistry ; Zoology

Garrib Khadaroo

Botany ; Geography

Elijah Mtobi Makiwane

Botany ; Chemistry

Moses Phillip Malulyck

Chemistry ; Physics

Septimus Hudson Lulama

Chemistry ; Physics

Matebese

Barney Jacob Mbewu

Chemistry ; Physics

Ganasen Ramsamy Moodley

Botany ; Zoology

Vadivelu Jaiyabalan Moodley

Botany ; Zoology

Visalatchi Pavaday Moodley

Botany ; Chemistry

Visvanathan Sarangabany Mudely

Chemistry ; Mathematics

Arunajallam Nadasen

Mathematics (with distinction);

Physics

Moses Mahlanjana Ncala

Chemistry ; Physics

Arthur Solomon Ndaweni

Botany ; Chemistry

Ndzamela

Priscilla Norris

Botany ; Geography

Thimuel Mntuwabantu Ntongana

Chemistry ; Zoology

Oliver William Pilime

Chemistry ; Zoology

Vengtas Appiah Rama

Botany ; Chemistry

Sunderjall Ramlall

Botany ; Geography



George Wilfred Remba	Botany ; Geography
Dilchun Sankar	Botany ; Zoology
Japhta Darky Sebopedi	Botany ; Chemistry
James Leonard Somasundram	Chemistry ; Zoology
Zolile Zwelinzima Xuza	Botany ; Zoology

In Absentia

Lockington Percy Gqira Kabane	Botany ; Chemistry
Humphrey Theodore Langa	Botany ; Psychology
Beryl Kabelo Oldjohn	Botany ; Chemistry
Anandrai Nursingh Singh	Chemistry ; Zoology
Ishwarlaal Ramsaroop Tilack	Chemistry ; Physics

Major Subjects

3. Degree of Bachelor of Science with Honours

In Praesentia

Subject

Lawrence Diphetogo Lekalake	Chemistry (Third Class)
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DIPLOMAS AND CERTIFICATES

University Education Diploma

Graduate

Abinot Jonathan Aphane
 Helen Hilary Balie
 Herbert Joao Boetietjie Da Gama
 Rajendra Kumar Dayal
 Frankfort Mthethunzima Dinwayo
 Matthews Siphon Dlodlo
 Ramakrishnan Govindasamy Doraswami
 Cromwell Mziwoxolo Dweba
 Thomas Ndabambi Hlatshwayo
 Dorcas Nompumelelo Jafta
 Wilfred David Johnson
 Leslie Khumalo
 Fanuel Jariretundu Kozonguizi
 Irene Nomsa Kumalo
 Flora Molebatsi Maepa
 Christian Siphon Magazi
 Lucas Mtutuzeli Mbadi (Distinction in Practice of Teaching)
 George Luca Rratiisang Moeti



Jantjie Christopher Morolong (Distinction in Practice of Teaching)

William Sililo Mufana

Philemon Joseph Mutambara (Distinction in Practice of Teaching)

Michael Bright Mutseyekwa

Walter Maurice Ncube

Merriman Wilmot Ngwane

Livingstone Mzoliswa Nyaluza

Martin Mokoteji Ramphomane

Emmanuel Seko

Ronald Tshabalala

Non-Graduate

Clive Reginald Akom (Distinction in Practice of Teaching)

Charlotte Ntombizodwa Champion

Wordsworth Daliwonga Madikizela

Moses Peter Malulyck

Welekazi Nomhle Mdiya

Constance Lucia Vuyiswa Mengie Mengezeleli

Ormsby Oglieves Mvusi

Moses Mahlanjana Ncala

James Leonard Somasundram

Ishwarlaal Ramsaroop Tilack

Certificate in Theology

James William Kinnear

Shadrack Mereko Lephadi

Dorrington Mlungisi Lupuwana

Ashley Malebye

Thomas Telford Mbulawa

Hendrick Teddy Dennis Mphahlele

Llwellyn Thabile Nkamba

Stanley Mqambane Ntloko

Jeremiah John Ntuli

Simon Modisaotsile Seodi

Francis Bothman Zwane

Advanced Diploma in Agriculture

Mpumelelo Lungile Nicholisa Bulube

Norman Mzimkulu Cweba

Selwyn Vuyisile Mtombeni



GRADUATION ADDRESS

The Vice-Chancellor welcomed Dr. A. Kerr, M.A., LL.D., D.D., first Principal of Fort Hare.

Dr. Kerr then addressed the Congregation as follows :

Mr. Vice-Chancellor, Mr. Principal, Professors, Lecturers, students and visiting friends, I count it a signal honour to be invited a second time to address this congregation, and I thank you and the Principal for asking me to do so. I recognise that there may be special considerations at present which may have made such an invitation more appropriate than it might in ordinary circumstances have been. For, in a time of challenge and crisis, such as all university institutions in South Africa are encountering at the moment, it is but common prudence to look to your beginnings, reconsider the course of your history and re-examine to what extent the aims of your Founders have been attained. Of those who knew intimately those Founders forty or more years ago, and were acquainted at first hand with the aims and the spirit of their enterprise, I know of only three who are now alive—Mr. K. A. Hobart-Houghton, Dr. D. D. T. Jabavu, and the present speaker. I do not think that the other two will find themselves in violent disagreement with what I to-day feel it my bounden duty to say to you about certain proposals which are being discussed elsewhere.

But before I trouble this congregation about the future, I must extend to you graduates who have just been admitted into the world-wide fellowship of university men and women, our congratulations, and those of all your well-wishers. It is an ancient and wise dispensation that marks the successful end of an intensive course of study by the ceremony of graduation, a symbolic stepping from preparation to action, from apprenticeship to journeyman labour. Yours is a personal and family and community triumph, which it is a proud duty to celebrate : it is also an occasion of re-dedication to the highest ends for all present. You graduates have become freemen of an order at a moment when fundamental principles of that order are under discussion, and it is vitally important for you to understand what



is at stake and upon what grounds these principles may rightfully be defended. The only weapons available to university men are the weapons of practical reason and a balanced judgment in the light of all the facts.

The present crisis, as you must be aware, has arisen owing to a two-pronged attack upon the *status quo* by two separate but related Bills. The first is designed to prevent certain so-called "open" universities from enrolling any but white students, and to make provision in separated Colleges for their Bantu, Coloured and Indian students. The second Bill proposes to withdraw this University College of Fort Hare from its present affiliation with its neighbour, Rhodes University, and to align it with the projected new Colleges in a loose association with the examining body for external students, which has inherited the name, and some of the functions, of the former Federal University of South Africa.

Of the first Bill, which invades long established practices of large and important universities, by limiting their discretion in the admission of students, and so detracting from functions which they have hitherto exercised by Acts of Parliament, I do not propose to speak, because you, Mr. Vice-Chancellor, barely a week ago, have said the reasoned and final word on university autonomy in general, and on the status of the proposed new colleges in particular. You have done this in an address which we hope will soon be widely available in print. I would only re-emphasize one point you made, Sir, namely, that the exclusion of non-European students from the predominantly European or White universities, will prevent this College, and any new ones, from availing ourselves of the help hitherto granted by the larger universities, in giving to graduates of small colleges more advanced instruction and wider training than this or any single small university can give. Fortunately, for my present purpose, there has newly come to hand an apposite illustration of what this deprivation may mean. Some years ago we had under tuition a student, Mr. J. A. Mokoena, whose standing in the final B.Sc. examinations encouraged us to advise him to continue his studies in Mathematics at the University of the Witwatersrand. There he took an honours B.Sc. in Mathematics and was appointed to take charge of that subject in this College in succession to his own teacher, the late Professor Murdock. Subsequently,



while lecturing here, he gained the degree of M.Sc. with distinction in Mathematics from the former university of South Africa. After further advanced study at Brown University in the U.S.A., he has now had the degree of Doctor of Philosophy conferred upon him by the University of the Witwatersrand. But alas! the knowledge, experience and teaching ability which we so much covet for his own people, are now being enjoyed by the students of Ghana! In the past, Fort Hare has been similarly indebted to the Universities of Cape Town, Natal, and Rhodes, but it appears that under this Bill such special facilities for advanced training will no longer be at our call in South Africa.

This is but one of the reasons why Fort Hare, which may fairly be regarded as an 'apartheid,' but not a 'tribal' college, can still support the larger universities in making a stand in defence of their autonomy. The existence of Fort Hare as it is, may be taken as a concession to the temper of the people of South Africa when it was founded. But it should be noted to the credit of the Bantu, that when they were driven to move for a college of their own, under the leadership of their missionaries, who had been responsible for all the education they had hitherto got in schools, not only did they make no demur, but warmly welcomed the admission of Indian and Coloured students, so long as the numbers attending did not significantly affect the Bantu character of their College. So, in the second year of its existence, an Indian from Natal was admitted, who later went to the University of Edinburgh where he graduated in medicine and is still practising in his home town in South Africa. Again, in its third year, six coloured youths were admitted, most of whom entered the teaching profession, two graduating B.A. here, and one of these, who subsequently took an M.A. degree at Columbia University, New York, distinguished himself in sport, becoming *Victor ludorum* for four years in succession, a record as yet only equalled by one other Bantu student. In my considered opinion, the presence of minority groups of Coloured, Indian and Chinese in this College, together with members of many different language-groups of Bantu, has done much to mitigate the policy of segregation imposed upon it by public opinion, and by the social and economic gap between European and non-European. So much only I would say on the general question of the exclusion of coloured minority groups from South African universities.



Our particular concern here at present, however, is more nearly directed to the second of the two Bills, the Fort Hare Transfer Bill. On this Bill, you, Mr. Principal, spoke for all of us in your address to the College at the opening of the present session, and that speech is now on record. After the publication of the two speeches I have mentioned, following upon the resolutions that have been passed by the Councils, Senates, Lecturer's Associations and Student Bodies, of Rhodes University and Fort Hare University College, no Government need be unaware of the opposition, of all most nearly concerned, to this measure. It is the less necessary, therefore, that I cover all that ground again. But there are several points on which I believe we alone in this College are able to speak with the authentic voice of experience. We do not know what underlies the astonishing and cumbersome proposal to have in these Colleges, in ours as in the new, duplication of Councils and Senates. If Europeans are to have any access to non-European students at all, if they are not to teach them from behind glass, like physicists who have to manipulate radio-active material, surely there is no unreasonable violation of even the 'apartheid' principle, if men of equal academic attainments are permitted to discuss together, formally, the professional problems that confront them almost every day in the course of their duty. Whatever the fears that may beset new appointees to the staffs of these new Colleges, and whatever theories underlie such proposals, those who have laboured on the successive Councils and Senates of Fort Hare for all these forty years, have had enough experience to assert confidently that there is no reason whatever to depart from the normal procedure of universities in regulating their business by Council and Senate, but, on the contrary, that any departure from normal procedure will deal a deadly blow at the spirit of the College and wreck any hope of securing that co-operation between staff members which is so necessary for the successful working of any institution. One of the grounds for the existence of this spirit of inter-racial co-operation which has fortunately been the experience of this College, is that staff members know that the only criterion which is applied to them is one which includes only qualifications, experience, and a genuine desire to be of service to this unique community. That is why, on any grade to which staff members are appointed—professors, senior lecturers, lecturers, junior lecturers, etc.,—you may find representatives of both white and



black communities. I personally do not believe that education, or evangelisation, or any other helpful process that seeks to touch the spirit of man, can be exercised at a distance. We have had plenty of experience in these matters at this College, and our testimony is, that difficulties are being imagined where none exist. Goodwill among members of the same university staff cannot be engendered or maintained by relegating one section or the other to the position of untouchables, especially when the "advisory" Senate may include not only officers who are Masters in their subjects, but Doctors as well, the latest accession to the last named grade having been notified only three days ago. I refer to Mr. M. O. M. Seboni, Bachelor of Arts and Education, and Master of Education, of the University of South Africa, now Doctor, whose thesis is based on the history of this College! Nor can the ostensible purpose of this separation, namely, of enabling the Bantu, in time, to manage their own institutions, be accomplished by denying them the opportunity of seeing how it is done by others, presumed to be more experienced.

Before I pass from this matter of duplicated Councils and Senates, may I say that in my opinion, no College can have had a better run of Councils than Fort Hare. From the very first, men prominent in all walks of life in South Africa have been prepared to spend days in discussions, and with patience and discernment, in the sole interests of the non-European student, have given of their best. No group of men nominated by any single Minister can hope to rival those who have hitherto represented Church and State, University and Business, people and students, on the Council of Fort Hare.

I do not need, Mr. Vice-Chancellor, in view of what you have so well said in your speech to your own university, to refer to the proposal to terminate the relationship which has existed between your university and Fort Hare. We should not only prefer, but we think it essential, that that relationship should be allowed to continue until it works itself out, when, at a date which may not be too far distant, this College will follow yours in achieving full University status, as you, Mr. Principal, have suggested, in the address to which I have already referred. Meanwhile, in the eyes of the people whom Fort Hare was founded to serve, your university, Mr. Vice-Chancellor, is an assurance that their sons and daughters are really conforming to the standards which are applied to European students in South Africa. That assurance



they value far above the glamour of the insignia which are the visible signs of the attainment to university degrees.

If we do not approve the operation to sever this College from Rhodes University, no more do we relish the proposal to withdraw Fort Hare from its connection with the department of Education, Arts and Science, which is charged with the administrative oversight of all universities, and to which Fort Hare has been attached since its beginning. It is held to be a logical development that the Department of Native Affairs should have supervision of all education of Natives from the kindergarten to the University. But this idea finds no precedent in European education, and to those who urge it, it may be retorted that it is just as logical, and more hallowed by time, that all education of the same type should remain, as hitherto, together. Besides, the separation from the other universities may entail quite serious consequences for this College. Subsequent to 1951, when the Universities Finances Commission, under the chairmanship of Dr. Holloway, after visiting the College, recommended that it be brought under the same system for subsidy as the other universities. Fort Hare shared, in common with the smaller universities, in the more liberal provision that then became available, with the result that, for the first time in its history, adequate staffing and equipment began gradually to be possible. This improved standing was further confirmed by the Universities Act of 1955. It is greatly to be feared that, instead of receiving its grants according to a general formula, the College will once more be thrown back on an annual allocation of subsidy at the discretion of a single Minister.

I shall refer to only one other feature of Fort Hare's constitution which dates from its foundation. This is the system by which the majority of men students are in residence in Church hostels. It is not always appreciated by students that the cost of their stay at Fort Hare has been considerably lightened because of the inclusion in the College organization of the three Church hostels. They were practically a free gift to the young College, and that gift was immensely increased by the Churches providing for the Wardens. These hostels are a symbol that those who took the initiative in founding the College belonged to the same bodies which had all along promoted the schooling of the non-Europeans, at a time when governments were largely indifferent. And, moreover, the cost of the hostels and the



maintenance of the wardens, were not the chief constituents of the gift. No one knows better than I what care has been expended on the students, in sickness and in health, by the wardens, and not least by their wives. Young people do not always realise this at the time, but later on they appreciate what it meant to them to be under the care of Christian people of prominence in their own denominations.

The establishment of these Church hostels led on to the training of candidates for the ministry at Fort Hare, and this has evolved into several churches co-operating in the training of their students and latterly also in association with the College itself. It is possible that shortly there will be fresh developments in this department which will entail expansion of the work beyond the hostels, but I hope, if and when that happens, three objectives will be kept in view in any changes that are deemed necessary, namely, that the Church witness for the ordinary student in residence will be maintained ; that the co-operation in training students for the ministry that has already been achieved will be continued and extended ; and that the training of Ministers will bear an increasing relation to ordinary university standards.

In closing, bear with me while I add one or two words more. It is true that this College is passing through a critical period. One suspects that those at the head of affairs do not appreciate what a disturbance their proposals are likely to bring to the organism which is Fort Hare. But some cardinal facts we and they ought to remember. It is our ask to keep this organism in being, even if it may mean working under limitations of which we do not see the need, or approve. We are here in an area where civilization in the persons of a few missionaries first made contact with the Bantu. Within a circle of approximately 35 miles radius, there is one of the largest concentrations of educational, technical, agricultural, medical and evangelistic effort to be found anywhere in Africa, in the service of Africans—at Lovedale, Healdtown, St. Matthews, Fort Cox, Emgwali, Fort Hare—its beginnings dating back 160 years to the day when Dr. van der Kemp was first received at Chief Gaika's Great Place. Fort Hare rests upon the labours of a long line of good men and true. Their names would make a great roll call. With some of them we have been associated in this College. These names would reveal many countries of origin, Holland, Switzerland and



France ; England, Scotland, Ireland and Wales ; Germany, Austria and Scandinavia in the old world ; Canada and the United States in the new. Many belong to this country. If these men were here today, with their varied and rich experience and their common faith, they would, I think, say one thing to us and to you and to all the peoples of this land who have your welfare at heart—quoting from an old Book that they knew better than any other, and using the words of one of the great prophets of old time :—They would say “ In quietness and in confidence shall be your strength.”

At the conclusion of Dr. Kerr’s address, Principal H. R. Burrows spoke on behalf of the College :

“ Mr. Vice-Chancellor, Ladies and Gentlemen ;

“ It is my pleasant duty to express our warm appreciation to Dr. Alty, Vice-Chancellor of Rhodes University, first for his untiring and skilful chairmanship of our College Council, secondly for his presence here to-day at our 34th Graduation Ceremony, and thirdly for his spirited defence of Fort Hare.

“ I must also thank the Rhodes University Dean of Arts—Professor Antonissen—and the University Dean of Science—Professor Gledhill—for presenting to-day’s graduands. It is evident that they have been doing a little homework during the last few days and we must congratulate them on getting round the names of our new graduates. We also warmly thank the parents of our new graduates and other visitors who have attended our ceremony.

“ The two staff members who started this College in 1916 are with us to-day. The portrait of one of them welcomes you as you walk up the steps in Henderson Hall—Professor Jabavu. The portrait of the other watches you as you climb hopefully up the steps of Stewart Hall, someone who to-day looks ten years younger than he did ten years ago—Dr. Alexander Kerr—our speaker to-day.

“ It was on Thursday evening of the 24th February 1916 at the opening of the first term of the first year of the College that Principal Kerr gave his inaugural address in the old dining hall of the one-time College hostel.

“ It would be impossible for me even to try to thank Dr. Kerr adequately for all he has done for this College—and for all he is still going to do—since he has not yet deserted the beleaguered fort and is back with us as Vice-Chairman of Council. I must



however give him our grateful thanks for his inevitably somewhat sad, but nevertheless stimulating, address.

“ May I make a concluding comment ? This College, opened by General Botha one-time Prime Minister, owes its existence to the co-operation between Christian Churches, African communities and various educational organisations from Cape Point to the Zambesi. It has long been supported by Church, State and Community.

“ The College does *not* deserve the fate of being pushed down to the bottom to begin, for the second time, to build from the ruins of the old fort. But it *does* deserve being encouraged to continue moving towards full University Status. Any government decision to support our progress would be acclaimed in all academic institutions in the Western World, and the College would be inundated with good-will, ready assistance and large-scale donations.

“ Is it too late to hope that the authorities responsible for our future will adopt our motto ‘ In Thy Light we shall see light ’ ? ”

The Venerable Archdeacon H. P. Rolfe pronounced the Benediction and the Vice-Chancellor dissolved the Congregation.



The Lovendale Press

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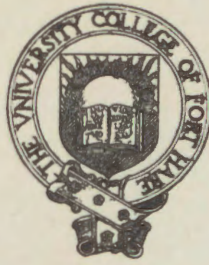
UNIVERSITY COLLEGE
OF FORT HARE
FINAL CEREMONY
OF 1959

28th October, 1959

*Fort Hare
Cape Province,
South Africa.*



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PROFESSOR D. D. T. JABAVU, MR. K. A. HOBART HOUGHTON AND DR. ALEXANDER KERR.
(Photo by Olivier and Watson, East London).



Final Ceremony of 1959

Addresses by Dr. T. Alty, Dr. Alexander Kerr, Professor H. R. Burrows, Miss Darroll, Prof. Z. K. Matthews and Mr. J. M. Majola

Appendix A Bibliography
Appendix B Rhodes Protest

The final Assembly of the University College of Fort Hare under the régime of the Department of Education, Arts and Science and as an affiliated Institution of Rhodes University was held in the College Assembly Hall on Wednesday 28th October 1959.

The academic procession assembled around the lawns of the quadrangle and moved to the Hall led by Dr. Alty (Vice-Chancellor of Rhodes University and Chairman of the Council of the University College of Fort Hare), the Principal, Deans of Rhodes University, Members of Council and Senate and Staff of Rhodes and Fort Hare, and every student of the College.

After the singing of Gaudeamus Igitur and Amici usque ad Aras and a Scripture reading and prayer by the Reverend E. L. Cragg, addresses were delivered. The Assembly closed with the pronouncement of the Benediction by Archdeacon H. P. Rolfe and the singing of Nkosi sikelel' iAfrika, and Morena Boloka—two National Anthems of the Bantu Peoples.

Address by Dr. T. Alty, Vice-Chancellor of Rhodes University.

We meet this morning at this ceremony to mark the end of a chapter in the history of Fort Hare. After 44 years of development and service to the African peoples, the College faces a great crisis in its affairs leading to a future which is at this time by no means clear. What is clear is that the known and tried ways of the past are to be disrupted, that the day of the Governing Council, representing the many varied interests supporting the College, and elected by them—is over, and that the association with Rhodes University is at an end. I therefore speak to you this morning in two capacities : as Vice-Chancellor of your University and as Chairman of your Governing Council and in both capacities I speak with sadness.



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As Vice-Chancellor I view with sorrow and regret the forcible separation of the College from the University. This regret becomes all the more pronounced when I review the long connection between the two institutions. Long before the days of affiliation, leading scholars from Rhodes had served Fort Hare as representatives of the University of South Africa on your Council. In this connection I mention the names of Professors Dingemans, Kidd, Ewing, Varder, and Dr. Smeath Thomas, who, between them, served on the Council throughout its life from about 1920 and devoted much time to the advancement of the College's interests. When Rhodes became a separate University in 1951 this College became an affiliated College of the University and in consequence the relationship between us became much closer than before. Since that time, graduates of this College have been Rhodes graduates, holding Rhodes degrees and enjoying full membership of the Convocation of the University. During the eight years of affiliation I think we shall all agree that the College has made great progress. Numbers have increased, for the first time the College has been subsidised on the same basis as the other universities and, in consequence of the increased Government grant, many long planned developments could be carried out. The result is the College as you see it today, an institution of which we can all be proud.

And now the College faces a great change on being taken over by the Ministry of Bantu Education. Many of us have had serious doubts as to the possibility of forwarding university education successfully in the conditions of rigidity and isolation which seem to threaten, and all of us associated with the College have striven to make clear the difficulties inherent in such a scheme. We have however not been successful in these efforts and the changes we have tried to prevent are now upon us. We must hope that the weaknesses and difficulties which we have detected in the organisation of the new College may in practice prove to be less harmful than many friends of Fort Hare have feared. I cannot find words to say very much on this score today, but I speak to you with sympathy for the difficulties involved in adjustment to the new régime and with personal good wishes to each and all of you.

This is probably the last occasion on which the Vice-Chancellor of Rhodes University will address the staff and students of Fort Hare as members of an affiliated College. All of you students here this morning will be entitled, if you so wish, to take the examinations of Rhodes University. Your successors will not have that option; but as we approach the parting of the ways, I wish to give both to you and to



your successors and to your College, the heartiest good wishes and encouragement of the University.

I now wish to say some words of thanks in my capacity as Chairman of the Governing Council. First to my fellow members on the Council for their support and their great interest in all the activities of the College. Secondly I would like to thank all the members of the staff for their unstinted efforts to advance the quality and status of the College. The Council, and the College, has always been well served by a competent and loyal staff and it is a matter of the greatest regret to us all that that staff should be facing such unforeseen difficulty as a result of the transfer of the College. I thank each individual member of staff for his past help and, whether he is to remain with the College or not, I wish him in the future every happiness and success.

Finally I come to the three men who have been most intimately concerned with the growth, development and management of the College. Dr. Kerr who came here as a young man and devoted his whole life to the College, Professor Dent who served with him for so many years and succeeded him as Principal, and Professor Burrows who took charge when the shadow of change was already lying over the College and whose untiring efforts on its behalf have inspired us all. I know that the Governing Council would wish me to offer its special and grateful thanks to all three of them.

In conclusion I wish to express the hope that, despite present anxieties and uncertainties, Fort Hare will continue to merit, and to receive, the loyal support of its sons and will continue to be the outstanding centre for the higher education of the African people.

Address by Dr. Alexander Kerr, M.A., LL.D., D.D.

Principal of Fort Hare 1916-1948

Vice-Chairman of Council of the University College of Fort Hare.

The history of this College, so far, resolves itself into four phases. The first phase covers the period from 1905 to 1915, from the time, that is, of the first Convention of delegates held at Lovedale in December 1905, through the protracted and sometimes tedious years of preparation, propaganda and finally persuasion, when, in January 1915, the Union Government of General Botha decided to support here a College for the higher education of Natives, and instructed the Department of Union Education to place a modest sum upon its



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estimates as subsidy. The second phase may be taken as lasting from 1916, when the College was formally opened by General Botha as Prime Minister and Minister of Native Affairs, till 1937, when the development of Native Secondary Schools throughout the Union had proceeded to such an extent, and the enrolment of post-matriculation students at the College had so increased, that the Council decided to discontinue secondary teaching and concentrate upon degree courses of the University of South Africa, and certain diploma courses of its own. The third phase lasted from 1937 till 1951, at which latter date the remaining constituent colleges of the University of South Africa attained full university status, the University itself became an examining body for external students, and by Act of Parliament, Fort Hare, for purposes of degree examinations, became affiliated to Rhodes University. The fourth phase has covered the years from 1951 till this year of grace, 1959, after which the Fort Hare Transfer Act comes into force, and the entire control of the College passes to the recently created Ministry of Bantu Education.

Nothing is to be gained by overlooking the fact that, while the previous steps in the development of the College were taken in the natural course of its history, and on its own initiative, the step that is now projected has been taken, not upon any educational principle, or upon any alleged professional deficiency, but solely in consonance with an over-riding political theory. It is but simple truth to say that none of the functional entities of the College, Council, Senate, Student Body, or the University to which the College is affiliated, has been consulted on, or has consented to, the transfer of allegiance or connections thus compulsorily imposed upon it. On the contrary, the opposition of all these bodies is on record, marking a struggle waged, not through faction, but through well-grounded conviction that the operation is not in the interests of those who have been, who now are, or who are likely to be, its alumni. In any account of this striving of many to maintain what they firmly believe to be true and universally recognised principles, the chief credit must go to Principal Burrows, who not only by his courage, resourcefulness and experience of university organization, marshalled the defence, but also by his sympathetic understanding and sense of history has so completely grasped the ideals and principles underlying the foundation of this particular College. He has accomplished this and much more in the short space of two years, and at the normal conclusion of a term of service when he had the right to expect relief from day-labour. He may be assured that he





ARRIVAL AT CAPE TOWN OF FORT HARE WITNESSES, JUNE 9TH 1959.
(SELECT COMMITTEE ON FORT HARE TRANSFER BILL)





DR. ALEXANDER KERR ADDRESSING THE ASSEMBLY



Miss DARROLL ADDRESSING THE ASSEMBLY



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has earned the gratitude and respect of all within these walls and of a host of those outside.

Briefly, what is it in this change that we object to? In regard to our relations to Government, we regret that, in so far as Government exercises administrative direction over Higher Education through the Union Department of Education, Arts and Science, this College, and others like it, are now to be withdrawn from its care. By this Act we are disjoined from association with other teaching universities, a disjunction which entails penalties, the full extent of which is not as yet visible, but that they are likely to be grievous is already only too obvious. These disabilities will affect conditions of service, admission of students and equality of subsidy.

In regard to the change in the University connection, it is sufficient to say that the College is now to be disjoined from Rhodes University which is within an hour-and-a-half's distance and within earshot, and is to be attached to another with headquarters in Pretoria, 600 miles away when consultation will be both costly and time-consuming. Nor is it only a recent connection with Rhodes which is thus being severed, but one which has existed for 40 years, the period that Rhodes has been continuously represented on the College Council. To Dr. Alty, the present vice-chancellor who has been chairman, and to his colleagues and their predecessors who have been members of Council, the University College of Fort Hare is deeply indebted and correspondingly grateful for their comradeship. We are sorry that a link forged so long ago has been so unnecessarily broken.

Of other new disabilities looming ahead, I mention only two. The first two students enrolled at this College were two Basotho, one from the Free State and the other from Basutoland. They were able to come because the administration of that country was one of the African territories which, together with the Transkei and the Glen Grey District, proposed from the first to contribute towards its foundation. Until recently the student body has always had a representation of the Basotho nation, and many excellent students have gone back there after their training. But lately, restrictions have been imposed upon students from beyond the Union borders and both the stream of students and the subsidy have ceased. The Basotho were followed by others from the African Territories, from Bechuanaland, Swaziland, both Rhodesias, Nyasaland, Kenya and Uganda, men and women who are now serving in the administrations, schools, and hospitals of their own countries, who have lived and played with their fellows from



all four provinces of the Union and South-West Africa, and who, if honourably regarded, might be the best ambassadors for South Africa. They also brought into the College glimpses of the outside world and of the various regions of this our continent, and by so doing compensated in some degree for the restrictions imposed by local social and political taboos. On the foundation of the home languages represented in such a student body, a beginning had been made in building up a department of comparative Bantu Languages, which promised to be one of the best anywhere in Africa.

Oblivious of the fact that, when once a certain stage of education has been reached, distinctive local cultures can only draw strength and enrichment from wider contacts, the government proposes to restrict enrolment at this College to one Bantu-language group—the Xhosa—the only result of which, in any foreseeable future, will be the intellectual impoverishment of the students and their segregation from the available sources of world-culture. This also entails the exclusion of the minority groups of Coloured and Indian students who have been participants in the College life from the beginning, and have enriched it in various ways, not least by their activities in the sporting and cultural student societies. So a College, which began by being hospitable to those people of all colours who could not obtain education, of the standard they desired, anywhere else on this continent at the time, can hardly be expected to enjoy the prospect of being compulsorily confined to one tribal group.

The other disability which I cannot avoid noting is that, for examination purposes, this College is to be subordinated to the University of South Africa. I do not wish to enlarge upon the effect of a change of allegiance away from a teaching university to one which only examines external students, a useful enough occupation in its way. Elsewhere I have shown that the former University of South Africa played a useful part in the development of Fort Hare, and, in association with it, this College had arrived, in spite of some anomalies, practically at the status of a Constituent College, and was receiving appropriate treatment befitting such a status. But the present University of South Africa cannot escape the limitations of its legal organization. By virtue of its restriction to external students, presumably in the interests of the eight teaching universities, it can have no basis for examining any practical subject, so that the whole battery of experimental sciences, Physics, Chemistry, Botany, Zoology, Psychology and Geography, all of which are well developed here, are outside its function, and indeed compet-



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ence, to examine. This is also true of practical courses, such as those preparing students for the teaching profession as a career, which are largely attended. It applies also to many post-graduate courses such as might be studied by future lecturers at non-European colleges. The plain fact of the matter is that the implications of the Government policy which are gradually being disclosed have not been properly examined, nor have the legitimate aspirations and interests of the non-European people been decently regarded. In any event, the return to purely external examinations is twenty years behind the times, so far as Fort Hare is concerned.

I say nothing here about the disruption of the theological courses that has been caused by the taking over of the hostels. In course of time these might have demanded some re-organization, upon a pattern that has recently been successfully applied at Rhodes. But any such re-adjustment and expansion would have been at the initiative of the Churches themselves, and not at the dictation of a government department. Churches are kittle cattle to constrain, as governments have found out before now ! But I do no more at this point than register my conviction that the neglect of Biblical Studies, or their extrusion from the most advanced educational institutions, is against the trend of modern thought and current practice in these matters.

The question I now wish to ask is : What attitude should teachers and students adopt in view of the application of a particular government policy to this College ? But before doing so, I must record my conviction that the dismissal of former staff members which has been carried out by the Minister, before the Council he has nominated to advise him on the working of the College has held any meeting, without making an inspection of the institution, or allowing the officers concerned an opportunity of meeting allegations made against them, is an act which must have shocked every university man in the country. It is moreover a strange method of commencing a change of régime to withdraw any vestige of guarantee of security of tenure from staff members.

It is common knowledge that there are many unfilled vacancies in staff posts, and rumours are current of resignations pending, and indeed actual. What are conscientious officers to do in such circumstances ? In matters of conscience no one finally can give advice to another. Each man or woman must determine his action by his own inner light. But to any in any such dilemma, I would advance this consideration : it is a cardinal principle in university and indeed in all



educational work, that the interest of the student must be paramount. We observe this principle in making changes in regulations, or syllabuses, or examination procedures, but it extends far further than merely to those. It is axiomatic that education be provided for all people, and what is just as important, that it must be acceptable. But it cannot proceed if there are no teachers. I therefore believe, though I speak as one who is *emeritus*, but after much dispassionate reflection on the whole situation, that there is a duty on every staff member to ask himself first, whatever may be his private sentiments, whether there is not a call to stay at his post and to put no obstacle in the way of any qualified person who wishes to give service here. And I would remind some here that many of us who have worked here, and have given of the best we had, have done so under conditions that seemed to us hard. If I may draw an example from the past, I should say that the most difficult period in the history of the college, so far as internal organization was concerned, occurred when the staff were called upon to teach both pre-matriculation and post-matriculation classes. I honour especially the men and women of that time, because if they had not been willing to undertake such double duty, I question if the later history of this College would have been possible. So I should say to present members of staff : stick to your students and your post, unless there is some principle which you regard as inviolable and which overrides what appears to me to be plain duty.

To students present and future I would say : remember it is you who make or mar the College. It is the response you make to your teachers that determines what you can learn from them, and even if you disagree with their instruction, as you sometimes ought, you can still learn from them if you disagree as a rational being, and not as an irresponsible hooligan. And to both students and staff I would say it is the relation between teacher and taught that is all-important: Councils and Senates and Students' Representative Councils loom large in the Calendar, and behind all is the Government Department, but the only essential thing in a College is that conversations between teacher and student should continue, even if sometimes the teacher is only another student.

And mention of the Government leads me to remind you of two things that in our disappointment might easily be forgotten : first, that no school for secular instruction can be established in South Africa for non-Europeans without being registered by Government ; and secondly, that no modern university, especially if a new foundation, can exist



without substantial financial aid from governments. The aid required from Governments all over the world is seldom less than 50% of income. In South Africa it varies from 61% of the income for the larger universities to 80% for the smaller. In recent years the government subsidy of this College has been more nearly 80% than 61% of its income. In older countries this large share of the income does not entail any lessening of the inner freedom of the university, and special measures are adopted to secure that it does not. But one must be fair and recognise that when a College is dependent to such an extent upon the state, there is a constant temptation to a government to seek more than its proper share of influence in determining the ends that the university should serve. Should, however, it do so, it would lay itself open to the charge that it is impairing the usefulness of the very institution upon which it is spending so much of the people's money. As one who for long years in charge of this College had to live upon the crumbs that fell from the rich universities' table, I cannot help looking to the future with apprehension, lest the system of grants and related regulations which has done so much for universities since the adoption of the Holloway Report be no longer applicable to this College. There is a clear call for some statutory relation between the amounts available for European and non-European university education.

In conclusion it must be frankly admitted that in the struggle to maintain some semblance of the *status quo* we have been heavily defeated. But in my view one purpose stands out in stark relief. The College must be maintained in being. It is for the Bantu, and for all the Bantu, a National Monument. It enshrines principles which are dear to the hearts of all free men. Oblivious of the stratification of races and classes outside, it has, within the limitations of the purpose of its founders, received all qualified students of good character. It has, perhaps in advance of its time, observed the equality of the sexes. It has made no distinction in status or emoluments between white, black and brown on the same grade. It has endeavoured to treat every student as a *Person* entitled to all the social privileges appropriate to his station as a student. In doing so it has believed that it was being true to the Christian Ethic and to the spirit of the New Testament. It still believes that only on that foundation and with that spirit can justice and peace be the lot of this sub-continent. This makes a demand of faith upon everyone, and it is to illustrate the need for such a faith in the future, that I venture to leave with you a little parable, the source of which may surprise you.



One Saturday afternoon many years ago, in the Principal's House at Fort Hare, I received a call from a gentleman whom I did not know by sight. He turned out to be a friendly soul, and was keen to hear all he could about Fort Hare, which he was only passing through. On such an afternoon the campus was deserted except for the Sports Field, and realising this, my visitor expressed a wish to see the men at play, and together we mingled with the crowd on the touch line. I am not now sure whether "Commando" had at that time been published, but I knew that Colonel Denys Reitz had been a cabinet minister in the government of General Smuts, and that he was still a member of Parliament. Everyone knows now the story of *his* voluntary exile at the end of the Anglo-Boer War, in which as boy and young man he had fought against the British and had experienced the bitterness of complete and seemingly irrevocable defeat. He himself has told, how, against his inclination, he was induced through the influence and care of General and Mrs. Smuts to come back to his country, and we know that he lived to hold high rank in the British Army and to command a Scottish regiment in the first world war. To me the remarkable thing is that one who was so completely flattened out by overwhelming power, within fifteen or sixteen years became a member of the Government of the Union, and was later to hold one of the most important posts in the cabinet—that of Minister of Native Affairs. And so, for me the moral is : in South Africa it is never prudent to abandon hope, or to accept defeat.

Address by Principal H. R. Burrows.

The length of my address should perhaps be proportionate to the time I have been here, i.e. one sixteenth that of Dr. Kerr's, i.e. about one minute ! In spite of this handicap, however, we must find time to pay a tribute to all those who laboured to found our college, particularly Dr. Alexander Kerr and the late Professor Jabavu, to whom its growth is largely due. Both of them were present at the Graduation Ceremony this year. So too was Mr. K. A. Hobart Houghton who in the early years of this century toured Southern Africa seeking support for this college. We are very sorry to learn that he is ill in hospital instead of being with us today. May I propose that we send him a word of sympathy, best wishes for an early recovery and our very grateful thanks for all that he did towards making this college a reality.

The Churches who brought Christianity and education to the Bantu, and who later provided college hostels and wardens (thereby paying



half the cost of housing our students) are to be rewarded by being turned out. We at Fort Hare have valued the links with the Churches and the friendly care of the hostel wardens. They have greatly enriched our life, and their influence is woven into the enduring traditions of our college, guaranteeing religious as well as racial harmony. But now, not only will we lose some of our friends but our theological courses will be disrupted.

We must also pay a warm tribute to the Council, staff and students of Rhodes University, for their friendly interest in our welfare, and particularly to the University Deans who have helped us to keep on the straight and narrow path of academic integrity and who have come to take a colourful part in our ceremony to-day.

Another pleasant duty is to convey the sincere appreciation of this College to our Council, and particularly to its Chairman, Dr. Alty, for the untiring and loyal help given to beleaguered Fort Hare. But, with one lonely exception, this Council, one of the most representative and distinguished bodies in the University world, is being summarily liquidated.

It is also my duty to say a few words about our Senate which is the body responsible for promoting the academic prestige of our college. I should remind you that it has included all heads of departments, together with the hostel Wardens, two members of Council and a representative of the Lecturers' Association. Here, different racial groups have always sat together in friendly discussion. Unfortunately, as you know, there have been casualties during the last few days. Twelve members of staff have either been dismissed or not re-appointed, of whom eleven were members of Senate. They had been selected after world-wide advertisement and keen competition, and Council continued to place every confidence in their competence and integrity. There may be other members of staff who may on principle decline to accept re-appointment. Moreover, as a result of the confiscation of the Church hostels, our well-loved wardens who are also members of Senate, are being ousted. Further, and apart from these losses, the Senate as we have known it will soon be replaced by a dubious, deflated and double-jointed shadow of the real thing.

Given time, it would be possible to list all the distinguished people who have given lectures or addresses in this college. This would include Prime Ministers, Ministers of Education, eminent scholars, university administrators and very many others. Incidentally, a



selection from the lectures given by guests of the college during the last two years is at present being printed. We shall always be grateful to our visitors for their kindly interest in our existence.

In my opening address on March 4th I said that none of us can avoid being influenced by political and racial cross-currents which from time to time drift into our college from the outside world. I suggested that one way of protecting our college from political prejudices was to prove that we were serious and hard-working students, and also that the more we kept our words and actions dignified, the more influential would they be. Unfortunately, political storms have assailed us, and our College has become a political football.

Taking all this into account, staff and students must be complimented on facing threats and tribulations with probably far more patience and dignity than would have been shown by any other University institution accorded the same treatment as has been imposed on Fort Hare.

Our Senate and Council did all that was possible to pilot our college through troubled political waters, and devoted much thought, energy and time to the defence of Fort Hare. Although Council, staff and students *all* failed, for the time being at any rate, permanent memorials of their endeavours are enshrined in a 400 page report of a Government Select Committee and in many pages of Hansard reports of discussions in the House of Assembly and in Senate.

Being naturally modest, we sometimes do not always appreciate our good points. Only a few days ago a distinguished American visitor said in Natal that Fort Hare was one of the very few real University institutions he had seen. Also, a few days ago, a University Vice-Chancellor affirmed that Fort Hare has employed more African staff than any University in Africa, and that in this way its achievement has been more outstanding than that of the others.

Also, a few months ago in reply to a cruel and incorrect attack on the quality of our staff and students, I obtained last year's degree examination results from *all* our South African Universities, and was able to show that Fort Hare's percentage of passes was the second highest—a highly creditable result.

Moreover, our College has made a notable contribution to education on the African Continent, if only because South Africa, the Protectorates and the Rhodesias have depended largely on Fort Hare for their Secondary School Teachers. In many ways therefore our college has



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handed on the torch of learning entrusted to its care by the missionary and educational pioneers of last century. And yet only too clearly have we reached the end of a chapter in the distinguished history of the College.

Perhaps by combining prayer and prophecy the next chapter may be only a short one. This is why it is all the more important that some should remain here to maintain the traditions and hopes of the college. Certainly, Fort Hare cannot afford to lose many more of its dwindling defenders. May we also trust that faith will sustain those who stay here, either to teach or to study, and will lessen the stresses and strains of imposed changes.

Fort Hare, long supported by Church, State and Communities from Cape Point to the Zambesi, and at a cross-roads of contrasting cultures and environments, has long been a vital frontier post in the attack on ignorance and prejudice. But it has needed reinforcements of official goodwill and political understanding which, unfortunately, have not been forthcoming. It is clear that the attack on ignorance and prejudice must be carried out on a broader front than hitherto. Something must be done to repair the links and the partnerships which have been so valuable a feature of Fort Hare but which are now being seriously threatened.

Finally, in saying farewell, may I thank staff and students for their great kindness to an aged and temporary visitor from Natal.

Address by Miss Darroll, M.A.

It has been suggested that, speaking on behalf of the Lecturers' Association, I should talk about staff relationships. There is nothing better I would prefer to speak on, though I could never express all that the friendship here and the feeling of belonging has meant to me; I could not fully express it even though I continued for much longer than the ten minutes allotted me.

I had seen myself, before the present evil day threatened, retiring from the University of Fort Hare, and trying to make a speech of thanks at some farewell party to me, and talking there of the friendships, the united feeling of the staff. But the tragedy is that Fort Hare is retiring now, and I must speak at the farewell to Fort Hare as we know it.

Fort Hare as we know it has been unique, and one of its most remarkable aspects has been perhaps just this unity of the staff. Considered ethnically, we might have served as an anthropologist's happy



hunting ground. Apart from four African "ethnic groups." Coloured, Indian (I don't think we have had Chinese on the staff) two white South African (or three, if we count French descent) there have been four from the British Isles, at least three from the European continent two from America, and Jewish. What a diversity in one we have been—what a university! But we never considered ethnic groups—that was a subject for anthropology or relegated to the museum where it belongs.

Among us there has been neither white nor black—nor pink nor brown nor yellow—and even greyness might have received only a relatively increased respect. Neither bond nor free—not even male or female for at the time when I attended Senate as Warden of Elukhanyisweni, Dr. Kerr still invariably addressed us all as "Gentlemen."

But we regarded ourselves as the most normal and healthy community in the abnormality and neuroses of our country. It was not that on any side we were trying to overcome any sense of difference; it was simply that we were unaware of "ethnic groups" in human relationships.

Friendships formed here seemed to have a quality found in no other community. Mental and spiritual stimulation, inspiration, come naturally in this atmosphere. One receives so much one has to give of one's best. As I look back over the past 14 years I know that, even with the shadow already on the last three, they have been the best of my life. Fourteen years ago, when I came, some of the patriarchs had already retired. The late Prof. Jabavu had gone, but there was much left of his contribution to the community. The late Professor Murdoch had gone, but his sayings replete with Irish wit, were current. But there were still giants in the land. And what a happy company we were; how closely united.

Fourteen years ago there was no Lecturers' Association. The total staff did not make a large number and almost all were either full or associate members of Senate. Besides me, there were, I think, only Mr. Mzamane and Mr. Phahle as lecturers who were not on the Senate. The small group was the more easily a cohesive company, but even as numbers increased, there has still been a feeling of oneness.

Much of this happy relationship was due to those first two of the staff, Dr. Kerr and Dr. Jabavu. That was where the union began. But on this day and with reference to staff relationships I want to pay



tribute to the memory of the first Mrs. Kerr whose grave is on Sandile's Kop. If we were a family, she was our Mother. In those last years when I knew her, she was often ill, but she insisted on her welcome to the Staff at the beginning of an academic year. I can see her now, going around the company, drawing us out with her grace and charm and lively humour, setting the solitary firmly in the family of the Fort Hare staff. In her presence it seemed as if discord or disunion could not exist.

And now we come to this moving occasion. I use 'moving' in the literal as well as the emotional sense. Some of us have already moved elsewhere—the Mokoenas, the Radebes, the Stuarts and others. It is perhaps significant that we think of them in that way—not as Mr. Mokoena or Professor Stuart—because in these happy relationships wife and children were as much involved as lecturer or professor.

Some have already gone. Some will soon be going. The old relationships are being broken geographically even though friendships remain.

And so this is an occasion of deep emotion as we look back on a past that has been extraordinarily satisfying, which, even while we were experiencing it, we knew to be good. Let me quote Browning :

“ Well, it is gone at last,
Gone ! and the good tears start, the praises that come too slow ;
For one is assured at first, one scarce can say that he feared,
That he even gave it a thought, the gone thing was to go.
Never to be again ! But many more of the kind
As good, nay, better perchance : is this your comfort to me ? ”

The Principal quoted Tennyson at the Reunion, but it was noticeable that he stopped short with—

“ The old order changeth, yielding place to new—” He did not give the next line !

But as I think of what will remain in the hearts and minds and spirits of those of us who are here now, I must go on with Browning, even though many declare he is too optimistic :

“ There shall never be one lost good ! What was, shall live as before ;
The evil is null, is nought, is silence implying sound
All we have willed or hoped or dreamed of good shall exist ;
Not its semblance, but itself.”



Address by Professor Z. K. Matthews, M.A., LL.B.

It was with very great reluctance indeed that I agreed, at the persistent request of Professor Burrows, to step into the breach here this morning when it became apparent that Mr. Tsotsi was not going to be able to come. He was going to speak, on this last occasion when we meet as the University College of Fort Hare as we have known it, on behalf of the generations of students that have passed through these walls. I do not know what Mr. Tsotsi was going to say ; it was going to be no small task for him to try to put into a few words (and I am told I have only got a few minutes) the feelings of the hundreds and hundreds of students that have passed through Fort Hare and who are scattered throughout the length and breadth of this country and of other countries beyond. I do not know what he would have said, but I do feel that possibly there is one thing which he would have mentioned, and that is that we are deeply indebted to Fort Hare (to the passing Fort Hare) for having endeavoured to teach us a broad South Africanism in the years that the College has existed. Right here, within the boundaries of South Africa, not in some island just off the mainland, but right within the boundaries of South Africa, Fort Hare has striven to show during the last 40 years that it is possible for people of different racial backgrounds, different cultural backgrounds, of different political affiliations and of different racial faiths, to live and work together in amity. I believe that this unhappy country will not become a happy country until that lesson is learnt throughout the length and breadth of South Africa. But I feel that sooner or later the lesson must be learnt or South Africa will come to disaster. And when it is learnt, and when that day does come, I think due credit will be given to Fort Hare for having pioneered the way and been among those who have shown that it is actually possible for this thing to happen.

Now as you know we are going into a new chapter in the history of Fort Hare. Some of us have been very long associated with the old Fort Hare. In my own case, my association with the old Fort Hare goes back to 1918, when the College was only two years old, and throughout the history of the College I have been closely associated with it : as student, ex-student, member of the staff and in different ways ; and I must say, in spite of what my former Principal and colleague has said that it is the plain duty of those who can to stay, that some of us will find it impossible to do so. I find that it will be impossible for me to learn to be part of a new Fort Hare, so much have I been a part of the old Fort Hare.



I feel that, on behalf of the old students of Fort Hare, I want to say this word of thanks to the Founders of Fort Hare, the various members of Council and the members of staff who have laboured here, for all the lessons that they have tried to teach us and that we have tried to live out in our lives after we have left the walls of the College. And on this possibly the last occasion that I myself shall address an assembly of this College, I want to say that all the generations of students that have gone before thank you, Sirs, for what you have done for us.

Address by Mr. J. M. Majola, Chairman, Students Representative Council.

Now as we all know the change has come, and what has been like a dream to many of us has come true. What has been one of the most controversial bills in Parliament has now become an Act of Parliament amidst vigorous and well reasoned opposition not only from Fort Hare, but from the intellectual world as a whole. In spite of all the opposition the Bill has become a Parliament Act.

We are assembled in this hall this morning on a very solemn occasion. We are assembled here to mourn the tragic and very sudden end of the most happy and most prosperous era in the history of Fort Hare. We are assembled here to mourn the ruthless destruction of all that we have cherished as our precious possession as a free institution. Indeed, this is a very sad occasion.

This might sound a little exaggerated. It might sound too pessimistic and we might be blamed for painting the picture too dark. Such criticisms have already been levelled against us. We have from time to time heard from Government circles that we shall lose nothing and that the change-over entails no destruction but that it ushers in an era of happiness and prosperity. I doubt it. As I say I doubt it, and I don't believe it.

The recent events have proved beyond doubt that the change-over has nothing in store for us but unhappiness, retrogression and perhaps, unfortunately, some chaos. Our affiliation to Rhodes University from which both institutions have benefited so much, has already been legally abolished.

Our very right to register here as students has been forfeited by us. We have no more the right to register as students of Fort Hare, an institution that is our own, and the only institution in the country that caters for the non-White section of the population. I am expected to



go to Ngoya, whether I like it or not, I have no right to register at Fort Hare. It is only a privilege that the Government can withdraw at any time.

We have already lost men and women of integrity on the staff—we have already lost men and women of the highest calibre and men and women who have always shown the keenest interest in the welfare of every individual student. We have already lost them. Now does this mean that the new regime ushers in any prosperity ?

We have already said farewell to our wardens. As we all know, they have been the pillars of this institution, people who have devoted all their time to the welfare of every student in this College and people who have, apart from their religious duties, devoted themselves wholeheartedly to the cause of the African people in this country.

We already know that we have to part with our Coloured and Indian friends. We have been a very happy community indeed and we have never experienced that alleged racial prejudice that we often hear of from Government circles. We have never experienced any racial conflict here. But now even the African group itself is to be split up into small little groups; Ngoye, Turfloop, and so forth. Which means we are now parting as friends. I cannot go into any details of what we have gained from our associations as students from almost every section of the population in this country. That will take up too much time. But I must say that we have gained a lot from our associations.

It is only the Xhosas now who have the right to register at Fort Hare as students. If I am not mistaken the Xhosas are very few in this College; which means that the numbers will be brought down in such a way that our hopeful dream that Fort Hare would soon attain a full University Status has been made very remote.

The point I am trying to drive home is that enough has happened already to prove to us that the change-over is a tragedy.

We have no reason to believe that we shall not lose the little that we still have. We have had the right to express our views openly and frankly without any intimidation from any staff member. We had the right to manage our own affairs with the minimum external control and that has given us very good experience, and a very good training for our future tasks. That very management of our own affairs without external control has been a very good thing to us. It has given us the feeling that our staff members had confidence in us. It has given us the feeling that they are prepared to give us the liberty to gain in the



fullest possible way in our College life. Now we fear for such liberties. We have had a Student Representative Council that was perfectly autonomous, managing all the student affairs independently and we fear for our College traditions that we cherished so much.

We have been in contact with many other Universities in this country and from time to time we have sent delegations to various S.R.C. conferences, and all this was done without interference on the part of the authorities. We have been affiliated to NUSAS and we fear that this change might force us to sever our relations with NUSAS.

In conclusion I wish to stress the point that we have not lost our hopes. We have already realised that the policy of apartheid contains the seeds of its own destruction. We have already realised that there is only one brick to be knocked off and the whole tower of apartheid shall tumble down like an ash pillar. We fully know that the destiny of a nation is not in the hands of another but in the hands of God. And it is God who knows our destiny better than our oppressors.

It was on this very soil where our forefathers surrendered to the invaders, and paradoxically our liberty, our freedom and our pride as a nation shall be restored by people prepared and trained on this very soil.

A Plaque with the following inscription has been placed in Livingstone Hall.

THE UNIVERSITY COLLEGE OF FORT HARE

In deep gratitude to all who between 1905 and 1959 founded maintained and administered this College at Fort Hare and in remembrance of all who between 1916 and 1959 taught and studied here in association with the University of South Africa and Rhodes University.

Laus Deo.



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APPENDIX A

The following published Memoranda on the Fort Hare Transfer will be of interest.

1. *Comments by Council and Senate January 1959.*
2. *Report of the Select Committee on the Fort Hare Transfer Bill (13 May 1959 to 12 June 1959).* 415 pages plus appendices.
3. *House of Assembly Debates*
No 5 Feb. 1959 Pages 1552-1568
No. 12 April 1959 Pages 4442-4652
No. 21 June 1959 Pages 8914-8927 ; 9038-9051 ; 9185-9252
4. *Senate Debates*
June 1959 No. 15 Pages 5283 and 5316 to 5319

The Comments can be obtained from the University College of Fort Hare and the other reports from the Government Printer, Pretoria.

It is intended to publish a short history of the University College of Fort Hare (with numerous photographs). Owing to the limited number of copies to be printed, names of those interested should be sent to the Lovedale Press, P.O. Lovedale, C.P.





COLLEAGUES FROM RHODES UNIVERSITY,
28TH OCTOBER, 1959



FAIR SUPPORT FROM RHODES
Together in Excellence



COLLEGE PROTEST, 4TH MARCH, 1959
University of Fort Hare
Together in Excellence

UNIVERSITY AUTONOMY

By Dr. T. Alty, Ph.D., D.Sc., D.C.L., LL.D.,

*Vice-Chancellor of Rhodes University,
Chairman of the Association of Universities of the British
Commonwealth,
Chairman of the Committee of Principals, S.A. Universities,
Chairman, Fort Hare Council.*

ADDRESS TO MEETING OF PROTEST AGAINST
UNIVERSITY BILLS

4th APRIL, 1959

We are assembled here this morning to protest against the provisions of two Bills at present before the Union Parliament. Despite this interest in parliamentary business, however, this is not a political protest, and that should, I think, be emphasised. Universities are very specialised institutions with very specialised rights and privileges which have developed during past centuries. They have so developed because such privileges have been found necessary for the proper execution of the work of the university. For the same reason these privileges of freedom from external control and the right of the university to control its own affairs carry with them the traditional duty of the University to remain aloof from the stresses and strains of day-to-day politics, to remain as far as it may within its ivory tower and to devote all its energies and attention to its own special duties—the pursuit of scholarship and research, and the intellectual training of the leaders of the next generation.

Here at Rhodes, we have endeavoured always to maintain this position and it is our intention to continue to do so.

The two Bills at present before Parliament however leave the Universities no option but to protest most vigorously against their provisions. What is here involved is not an interference of the universities in the affairs of government, but a drastic interference by the government in the domestic affairs of the universities, and it is our duty to make sure that the consequences of such interference—for the universities and for the country itself—should be fully appreciated before action is taken.



These Bills contain three main provisions :

- (1) the establishment of new university colleges for non-white students
- (2) the removal of such students from the existing white universities and
- (3) the disaffiliation of Fort Hare University College from this university and its demotion to the status of a tribal college.

There are very serious objections to all three of these proposals.

The avowed object of the first, viz. the provision of additional university facilities for non-Europeans, is one of which all would approve, provided the arrangements for their institution were satisfactory. But in the opinion—practically unanimous—of the university world the proposals for the conduct of the new colleges are *not* academically satisfactory. The colleges are to possess none of the traditional freedom of self government normally associated with a university. They are on the other hand to be placed under the direct and absolute control of a Cabinet Minister who is to appoint Principals, Councils, and Staffs, to control the work they do, to transfer or dismiss members of staff, and at his discretion to abolish the Colleges themselves. We who have experience of the university world are convinced that an institution run in accord with these proposals can never be a university institution and that although it may be designated as a university college in the Bill, it is extremely improbable that it will ever receive general recognition as such, or, at least, not until its organisation is completely revised and liberalised.

The second matter dealt with in the Bills,—the closing of the ‘open’ universities to non-white students—is one affecting the established rights of our existing universities. At present, each and every South African university has the right to decide for itself what students shall be admitted to it, and it is a right which in our opinion can best be exercised by the universities themselves. We hold it to be dangerous in itself, and a most dangerous precedent, that the traditional freedoms and autonomy of the universities should be so diminished.

In our own university we have, for our own reasons, admitted relatively few non-Europeans, but none the less, we are jealous of our right to decide these matters for ourselves. Also we sympathise with our sister-universities who are to have limitations placed on their freedom of selection of students.

We also feel that the ‘white’ universities are the only available



training ground for the non-white staffs of the proposed new colleges. To exclude all non-whites from our older universities inevitably increases the staffing difficulties of the new colleges, and places a large and additional premium on their failure.

The third main point before Parliament is the future status of our own College of Fort Hare. This College, founded in 1916, was for many years the only separate university institution for Africans in Southern Africa. From small beginnings it has developed to its present status as a full university college, with very much the same freedoms and responsibilities as the white universities. Rhodes University has undertaken the task of supervising its academic standards and ensuring that the degrees obtained there are awarded exactly on the same basis as they are here in the university itself.

In terms of the present Bill all this will cease, and the College will be forcibly separated from the University. There has been no suggestion that the University has in any respect failed in its duty to the College. The two institutions are 60 miles apart so that even the demands of apartheid would seem to be satisfied. Nevertheless all connections are to be severed and in spite of its forty-three years of development and progress, the University College of Fort Hare is to be degraded to the rank of a tribal college and treated on exactly the same basis as the other non-European,—and as yet non-existent—colleges envisaged in the Bills.

We feel deeply this disastrous blow to our affiliated College. We had hoped and expected that the link between our two institutions would eventually be broken by the attainment of full university status by the College. We greatly regret the quite different forcible separation facing us at present.

In registering our protest against the proposed legislation we do not stand alone. On the questions of the organisation of the new colleges and the future status of Fort Hare, informed academic opinion in the Union is almost unanimously opposed to the proposals. As regards the closing of the white universities to non-whites, all the institutions at present admitting them wish to continue to do so, and all bitterly resent what they consider to be a totally unwarranted encroachment on the established rights of the universities to decide for themselves who may be admitted.

Outside the Union, the universities of the whole western world have roundly condemned the proposed measures. Eminent scholars and



scientists have expressed their grave concern not only at the measures themselves but also at their effect on all our universities, and on their reputation in the world outside the Union. Indeed we find ourselves in a unique position in which it is proposed to force through Parliament measures which are apparently not actively desired by any university, which are opposed by responsible opinion in all the universities concerned, and which are condemned in no uncertain terms by the whole university world of the West.

It is for these reasons that we are gathered together this morning—to reaffirm our belief in the academic freedoms won during past centuries, our belief that only in this atmosphere of free discussion can a university succeed in its work, and our conviction that external controls are unnecessary and may easily become disastrously harmful. We also most solemnly protest against measures which we are convinced are contrary to the best interests of all the Universities of the Union, and indeed contrary to the best interest of the Union itself.

We must trust that, even at this late hour, wiser counsels may prevail.



University of Fort Hare
Together in Excellence



PROCESSION OF PROTEST LEAVING RHODES UNIVERSITY

