

national groups. Of course, it is true that any national group's culture changes with the course of time and becomes modernized, but if we speak to-day of an own particular British culture, it is of course not the culture of the practice of witch-craft or the practices of the earliest British tribes. When you speak of the Xhosa culture, it is of course not the culture of the original practices of the Xhosa communities. However, I know that certain persons will not admit that there is a difference between British culture and, for example, Afrikaans culture, neither do they wish to admit that there is a difference, or ought to be, between Bantu culture and British culture. It is for this reason that somebody in the Other Place said: "The provision of universities makes an end to 'eiesoortige kultuur' of the Bantu". No, just as the British culture is to-day the total of the patterns of thought, the patterns of conduct and the patterns of feeling of the British nation, just as it has been built up on their own past plus what they have taken over from other cultures, and what they themselves have developed further, so is it the case with the Xhosa culture which is to-day the total of the Xhosa community's entire way of life. Just as British culture has been adapted and modernized over the course of the years, in the same way will the Xhosa culture develop and grow and in the same way will any and every Bantu culture develop and grow with the course of time. However, if it wishes to be a true culture it must remain vested in its own roots, and it is clear if one has an institution where there are chiefly Xhosa students present, the basic culture of that institution must be Xhosa culture. This does not mean that the syllabi of such an institution must be drawn from the Xhosa culture, except in respect of those particular subjects which deal particularly with that Xhosa culture, such as, for example, the Xhosa language, ethnology and Bantu law. However, a particular culture at a university institution is not promoted by syllabi. To use an example of the Xhosa culture at a Xhosa institution: The Xhosa culture will for example be promoted by the following factors. In the first place, the presence of chiefly Xhosa students will mean that the Xhosa language will be the language of intercourse of the students, and this again will mean that that culture of a language of association will be able to grow and develop until it is eventually in a position to grow to a fully-fledged university language, and this means language growth and it means culture growth for that group. The second manner in which the Xhosa culture can grow at a Xhosa institution originates in the fact that Xhosa manners and Xhosa customs and Xhosa feelings will be the basis of the student relationships at that institution. Those student relationships will be subject to trained criticism amongst one another, and those patterns of feeling which will be subject to trained criticism amongst one another will be an incentive to the sound growth of the culture of that community. However, a third manner in which the culture of that group at such an institution will be able to grow is contained in the fact that at such an institution which is set up there specifically for a particular national group the opportunity will be given for the appointment of learned and developed persons from that particular national group as teachers at that institution. Those teachers can be learned and developed Xhosa persons, by means of which they are placed in a position of leaders and as examples to the students and to the whole community in which they will be in a position to produce cultural treasures, all factors which build up culture and enrich culture. In the fourth place the harnessing of the Xhosa people in the control and in the development of the university college themselves is made possible, and this is done in such a way that the community and the university will have a mutually salutary effect upon one another, which in its turn must lend a development tendency to the culture of that community. In the fifth place the students and the staff will be encouraged by the particular nature of such an institution to do research into the problems of that particular group - in this case, the Xhosa group. All these things together will awaken a pride on the part of the students, the staff and the Xhosa people in their own institution and its achievements, and give them a respect and an affection for their own culture. I think that it is therefore of the most vital importance for the development and the modernizing of Xhosa culture that they should have a university institution of their own. However, a further reason why a specific Xhosa institution is desirable is to make it possible for the specific national group, for whom an own separate development process is provided in terms of the Government policy, themselves to participate in the development of the university institution which stands within their own community and which will fertilize and promote that train of development. For the balanced development of a particular national group I cannot overemphasize the value of an own university institution which will prepare the sons and daughters of that group for service to that group. There are of course two possible ways

by means of which to give effect to this policy of the establishment of a particular institution for the specified national group which, because of the size of the population and the circumstances in which they live, justifies such a step. The one is to establish a new institution. However, with a view to the fact that there is already an institution in that area, perhaps not situated on the correct spot, which is intended in the first place for the Bantu, the appointed manner therefore is to transform the Fort Hare institution into a true Xhosa institution. The reasons why it is necessary to take over the control of the institution of Fort Hare to obtain this aim are briefly as follows: The first reason as to why the taking over of the institution must be effected is contained in the historical character of the university institution of Fort Hare itself. The history of Fort Hare is briefly that it was instituted as an institution for higher education under the name of "The South African Native College", and in 1916 it began with two staff members and ten students. In the initial years it was not much more than a high school, and in 1930, for example, of the 112 students studying at that college, there were only ten following the post-matriculation courses. In 1953, the name of the institution was changed from "The South African Native College" to the "University College of Fort Hare", a college which this year has 499 students. With the growth and the development of this institution, there was, however, not much change in respect of the mission school character of the original institution. 499. No, they are not post-matriculation students. There are a number of diploma courses which are pre-matriculation courses. I say that the growth and the development process of Fort Hare did not much change the missionary school character of the institution. Indeed, in 1955, a Fort Hare Commission reported as follows in this regard: "Essentially the main thesis of this report is that the time is over-ripe for a bold transition from the spirit, methods and atmosphere of the missionary high school to that of a university." Throughout the whole world it is naturally the usual pattern that education is started by the religious instances, but that the time comes sooner or later when the State and the community have to take over. Just as not very long ago the time also arrived when it was necessary to convert from religious control to community control in respect of primary and secondary Bantu education, the time has also now arrived to do this in respect of higher education and in the first place to think of the sending of higher education in the direction of community responsibility. The second reason why the taking over of Fort Hare by the State is necessary is because the university college is to-day undertaking the completely impossible task of making provision for all non-European national groups. The result of this is that the languages which the students use at the university and on the premises are from the nature of the case different, and this has led and must lead to the use of a student lingua franca and the resultant neglect of the students' own languages. The same holds good for the student traditions, particularly where this concerns groups without strongly developed language, culture and traditions like the Bantu. It must lead to this and it has led to the scorning of own values and an effort to imitate and uphold the foreign values, foreign languages and cultures. A second necessary result of this heterogeneous student corps which we have at the University College of Fort Hare is that the attention of the institution is concentrated on individuals and remains so concentrated, and not upon the particular community, and does not keep account of the interests of the community. Let me give you an example in this regard. In the Xhosa area there was a lack of trained teachers of post-matriculation standard to such an extent that first of all the province and later the Department of Bantu Education had to make special provision for the training of post-matriculation Xhosa teachers, a task which had to be undertaken by a university college if it was seeing to the interests of that particular population group as a whole. A second reason why the taking over of the institution is necessary is to realize the aims of being able to establish a Xhosa institution. A third reason why it is necessary to take over in order to realize that aim is contained in the council of the University of Fort Hare itself. I am not dealing here with the persons who serve on the council but I am dealing here with the constitution of the council. The latest council consists of four representatives of Rhodes University, one representative of Wits University, one representative of the University of Natal, one representative of secondary Bantu schools, two representatives of the senate, one representative of ex-students, five representatives of the benefactors, one representative of the Church of Scotland, one representative of the Methodist Church, one representative of the Anglican Church and the Rector. You will notice, Mr. President, that this council represents a large variety of particular interests. Let me just point out a few interesting aspects. There are indeed some non-Europeans,

three non-European council members who are the representatives of ex-members and benefactors, but there is no provision for the representation on the council of the Bantu management bodies of the Transkei and the Ciskei who have in the first place to be served by this university institution. In the second place, three particular Churches are given representation, as a result of historical reasons, but other Churches have no representation. Another aspect is that apart from Rhodes University which is connected with the college as an examining university, representation is given to two other particular universities, namely, Wits and Natal, but there is no representation of one single Afrikaans university in the country. From the nature of its composition - let me put this clearly - the manner in which this representation arises has its particular reasons, but I am not dealing with that. There may have been particular reasons, but I have to deal with the constitution as it is now, and the question as to whether it can comply with the demand or the requirement which exists there. I say that this is not the case. From the nature of its constitution, this council of the college as constituted at present can never play a leading and creative role in the development of the Xhosa community. The interest of the council in the requirements of the Xhosa community must, from the nature of the case, be vague, superficial and general, and the interest will be purely concentrated on the academic training of individuals, apart from their futures and the contributions which they can and must make to a specific Xhosa development. The fourth reason why the taking over of the college by the State is necessary arises from the duties of the State as guardian. Where one has to deal with the lesser-developed national groups and where one sees those lesser-developed national groups experiencing a particular train of development as the policy of the country, or wishes to see this, and where the university is an important formative factor in the development itself in the direction of development, it must surely be clear to everyone that the State is the only body which can exercise the guardianship on that plane as part of the policy of the country which is determined in a democratic fashion by the citizens of the country for the State. If you do not uphold this standpoint, if, for example, you were to permit the university council which consists of a chance collection of groups of European persons who represent particular interests, to maintain a university on a pattern which promotes integration or multi-racialism, in conflict with the policy of the country, it means then that you establish and permit a small group of Europeans as guardians in the university sphere, and give them the right to destroy and render powerless the direction which has been determined by the citizens of the country by their action at that university institution. I come now to the future of Fort Hare. The Government is of intention to take over the upkeep and the management of and the control over the University College of Fort Hare from 1 January 1960. The institution has experienced a difficult period of uncertainty during the last two years. It is in the interests of all that this uncertainty should be ended as soon as possible. The change-over will be made with the least possible disruption and I make an appeal to everyone who has the true interests of Fort Hare at heart to co-operate in order to ensure that this institution can continue its important educational duties in an unhampered fashion. The State wishes, with single exceptions, to retain the services of all the members of the teaching staff who are prepared to serve the new college loyally and faithfully. The teaching staff will enjoy true academic freedom, but that freedom must be restricted to academic matters and must always be held in check by the true interests of the university college. Students who have already been enrolled this year, whether they are Indians, Coloureds or Bantu, will be permitted and assisted to complete their courses. In that connection I wish to refer to the co-operation which we would like to have from the University of Rhodes in this connection. The council of Rhodes University has, for reasons of its own, opposed this Bill. The council was within its rights in doing so, but after the adoption of this Bill I hope that that university, Rhodes University, will co-operate to save certain students from a difficult position by arranging the necessary examinations and by granting degrees and diplomas to those students who have enrolled according to the syllabi of Rhodes University which are at present of application. The council of Fort Hare, the present council, also opposed this Bill in all ways, but I hope that they will place the interests of the institution above their own disappointment and that they will for the last months of their term of office, that is to say, to the end of this year, co-operate with the Department in order to effect the transfer without any difficulty. Existing courses will be continued next year, and everything will be done to keep the academic standard of the work of the university college just as high as was the case in the past. The two university colleges for the Sotho and the Zulu will not next year be able to offer post-graduate courses in all subjects. During the transition period it

will be necessary to concentrate post-graduate training for the Bantu at the University College of Fort Hare. It will also be necessary to admit for a restricted period yet the Zulu students who wish to follow courses in natural sciences at Fort Hare. In this way no sudden drop in the numbers of students will take place at the University College. This will also ensure that neither the staff nor the equipment nor the accommodation will become redundant. The taking over by the State of the hostels which have been erected by the three churches does not mean that theological instruction at Fort Hare will be stopped. It is my intention to try to obtain the co-operation of the churches in order to see what arrangements can be made for the training of ministers. The importance of theological instruction for the cultural and moral development of the Xhosa must be fully realized and appreciated. Degree courses in theological subjects for the B.A. and B.D. examinations of the University of South Africa will be instituted and the necessary classes for students who are at present enrolled for the examinations of Rhodes University will be continued. Mr. President, I wish to conclude my speech by saying that this Bill offers the Xhosa population a wonderful means of assisting to extend their own culture and welfare. At the same time, seen in the right perspective, as a part of the new approach to our racial problem, this Bill offers a guarantee to the European people that Bantu development and the survival of European civilization in South Africa will not constitute a threat to one another. I wish now also to express my appreciation to hon. Senators for having listened patiently to this speech which as a result of circumstances I have unfortunately had to make longer than I would like to have done. The reason for this is that I wished to put an official standpoint in connection with the taking over of Fort Hare as a complete picture in order to be able to use it for distribution amongst the Bantu in South Africa as well. I had to obtain a suitable opportunity to put the whole picture clearly and in detail so that it could also be taken over for distribution amongst the Bantu. This is necessary in order to oppose and counteract misconceptions created for political reasons. I thank hon. Senators for having listened so patiently to this speech which from their point of view has been unnecessarily long. I know that they know just as well as I do what the principles are, but I had unfortunately to do this in order to give a clear and complete picture of the matter. Mr. President, I move.

UNIVERSITY COLLEGE OF FORT HAREREPORT OF THE GOVERNING COUNCIL FOR THE YEAR ENDING DECEMBER 1958

The Hon. the Minister of Education, Arts and Science,

Sir,

We have the honour to present the report of the University College of Fort Hare for the year ending 31st December, 1958.

1. COUNCIL

There were a few changes in the membership of Council which was completing its third year in office. Councillors Ngculu and Maninjwa were welcomed as the new representatives of the Transkeian Territorial Authority. The Ven. Archdeacon W.S. Hall, the representative of the Church of the Province of South Africa resigned and Council recorded its appreciation and thanks for his services. The resulting vacancy was not filled.

Council granted the Chairman, Dr. T. Alty, six months' leave of absence from Council and its Committees. His duties were taken over by the Rev. Dr. R. H.W. Shepherd to whom Council recorded its congratulations and good wishes on his nomination as Moderator-elect of the General Assembly of the Church of Scotland.

Council recorded its thanks to representatives of the Basutoland Administration for their services and the regret that the Territory would not be represented on the new Council.

2. STAFF

APPOINTMENTS

PRINCIPALSHIP. Prof. H.R. Burrows, M.C., Croix de Guerre, E.D., M.Com. (Leeds), assumed duty on 1st January 1958. Details of his qualifications and experience were submitted in last year's annual report.

Department of English

The vacancy caused by the resignation of Prof. D.D. Stuart at the end of last year was filled by Dr. F.H. Rand, M.A. (McGill), Dr. ès Lettres (Paris), as Professor of English and Head of the Department. Professor Rand has had wide experience not only in secondary but in university education in various countries having lectured in English and French at McGill University, University of Western Ontario and the Egyptian University. He was also prominently associated with French Cultural Committees.

The vacancy caused by the resignation of Mr. T.G. Whittock was filled by Mr. J.T. Potgieter, B.A.Hons. (Rand), B.A. Hons. (S.A.), B.A. (Cantab.). Mr. Potgieter comes to us with a good academic record from the universities of the Witwatersrand and Cambridge. Before his present appointment he lectured in English, Afrikaans and Physical Training at Upumulo Institute and in English at the Pretoria Bantu Normal College and the University of South Africa.

Department of Law

The Hon. Leslie Blackwell, B.A., LL.B., Q.C., M.C., joined the staff early in 1958 as our first Professor of Law. Professor Blackwell has had a distinguished career. He was M.P. for Kensington from 1915 to 1943 before being appointed as a Judge of the Transvaal Division of the Supreme Court. On retiring, Professor Blackwell practised as a Barrister at the Salisbury Bar until the end of 1957.

Department of Divinity

Dr. A.G. Rooks resigned at the end of 1957 in order to take up the Chair of Divinity at the University of Natal, Pietermaritzburg. His place was taken by the Rev. Dr. F.W. Sass, B.A. (Shelton), B.D. (Montreal), M.Th. (McGill), Ph.D. (Edin.), who was appointed Senior Lecturer and Head of the Department of Divinity. After serving the Presbyterian Church of South Africa at Cape Town from 1940-1944, Dr. Sass assisted the Presbyterian Church of Canada and lectured in many parts of that country.

Department of Economics

Mr. E.A. Mayisela, B.Com. (Rand), B.Com. Hons. (Natal), took up the appointment of Lecturer in the Department of Economics from February 1958. Before his present appointment, Mr. Mayisela was a research assistant and part-time Lecturer in the Department of Economics at the University of Natal.

Department of History

Mr. J.G. Pretorius, B.A. Hons. (O.V.S.), was appointed Lecturer in History at the beginning of 1958. Mr. Pretorius had taught at the Van Kerken High School, Bloemfontein, during 1957.

Department of Mathematics

Mr. G.J.J. van Rensburg, B.Sc.(Potch.), M.Sc.(Pret.), was appointed Senior Lecturer and Head of the Department of Mathematics in succession to Mr. J.A. Mokoena, who had left at the end of the previous year to take up a similar appointment in Ghana. Before his present appointment, Mr. G.J.J. van Rensburg was Lecturer in Mathematics at the Military Academy, Stellenbosch.

Mr. H.J. Pienaar, M.Sc.(Stell.) was appointed Lecturer in Mathematics as from April 1958. Mr. Pienaar comes to us with a good academic record from the University of Stellenbosch, where he carried out research in nuclear physics for his Masters' degree.

Department of Chemistry

The vacancy in the Department of Chemistry caused by the resignation of Dr. C.A.R. Hurt was filled by the appointment of Dr. A.D. Kemp, M.Sc.(Rand), D.Phil.(Oxon), as Senior Lecturer during the latter part of 1958. Dr. Kemp comes to us with an excellent academic record from the Universities of the Witwatersrand, Oxford, Rochester and Wisconsin (U.S.A.). In 1935 Dr. Kemp gained his Diploma in Pharmacy (S.A.) and worked in retail Pharmacy until 1938. He then proceeded to the University of the Witwatersrand where he obtained his B.Sc. in 1941 and B.Sc.(Hons) in 1943. During his service as a Lecturer in the Chemistry Department he obtained an M.Sc. degree. In 1946 he was awarded a fellowship which took him to Oxford where, under Prof. Sir Robert Robinson, he obtained his D.Phil. After a short period at the S.A. Institute of Medical Research he went to the United States with two post-doctoral fellowships, the first under Prof. D.S. Tarbell at the University of Rochester and the second under Prof. W.S. Johnson at the University of Wisconsin. Dr. Kemp then spent two years at the Sloan-Kettering Institute for Cancer Research in New York.

Department of Classics

Dr. K. Jacobs, Lit.Hums., Drs.(V.U.Amsterdam), D.Litt.(Leiden), ~~Acting~~ Head of the Department of Classics, was promoted to the status of Professor.

Department of Physics

Mr. A.M. Phahle, who had been a Lecturer in the Department of Physics since 1948, was appointed to the vacant Senior Lectureship.

RESIGNATIONSDepartment of Chemistry

Dr. C.A.R. Hurt, Ph.D. (Rand), A.R.I.C., M.S.A. Chem.I, who joined the staff of Fort Hare in 1954 tendered his resignation as Lecturer in the Department of Chemistry in order to take up an appointment in an industrial firm. Council wished him well in his new sphere of labour.

Department of Geography

Mr. B.S. Young, M.A. (Cantab.), who joined the staff in 1956, tendered his resignation as Lecturer in the Department of Geography to take up a similar appointment at the University of Natal, Pietermaritzburg. He not only proved himself a good teacher but also a keen research worker.

Council wished Mr. Young and his wife a happy and profitable stay in Natal.

3. DEPARTMENT	STUDENTS		TEACHING STAFF
	1957	1958	1958
<u>Agriculture</u>	9	11	1
<u>African Studies</u>			2
Native Law	19	10	
Public Administration	6	11	
Social Anthropology	53	52	
<u>Bantu Languages</u>	93	94	3
<u>Botany</u>	103	133	2 + 3 part-time demonstrators
<u>Chemistry</u>	111	155	3+1 full-time demonstrator, 1 technician 2 part-time demonstrators
<u>Classics</u>			1
Classical Culture	8	8	
Latin	9	19	
<u>Divinity</u>			1 + 3 part-time
Biblical Studies	15	16	
Ecclesiastical History	3	7	
Hellenistic Greek	6	5	
Systematic Theology	11	14	
Theology (non-matriculants)	25	20	
<u>Economics</u>			2
Economics	37	27	
Economic History	19	13	
<u>Education</u>			
Education	-	2	3
for B.Ed.	3	10	
for U.E.D.	37	46	
<u>English</u>	92	116	3
<u>Geography</u>	57	57	2 + 3 part-time demonstrators
<u>History</u>	51	60	2
<u>Law</u>			
Roman-Dutch Law	-	6	1
Constitutional Law	-	6	
Principles of Criminal Law	-	13	

DEPARTMENT	STUDENTS		TEACHING STAFF
	1957	1958	1958
<u>Mathematics</u>	39	63	2
<u>Nederlands & Afrikaans</u>	17	16	1 + 1 part-time Lecturer
<u>Philosophy & Politics</u>			1
Philosophy	33	27	
Politics	32	26	
<u>Physics</u>			2 + 6 part-time demonstrators
Physics	83	101	
Applied Mathematics	11	24	
<u>Psychology</u>	83	88	2 + 2 part-time demonstrators
<u>Zoology</u>	104	117	3 + 3 part-time demonstrators

4. DEGREES AND DIPLOMAS EARNED AND PASSES OBTAINED

<u>DEGREES</u>			<u>1957</u>	<u>1958</u>
<u>Rhodes University</u>				
Post-Graduate Diploma in Theology	..	..	-	-
Bachelor of Science (Honours)	..	..	-	1
Master of Science	..	..	3	-
<u>University Education Diploma</u>				
Graduate (i) Passed full diploma	..	..	16	25
(ii) requiring one or two subjects to qualify	..	..	3	4
Non-Graduate (i) Passed full course	..	..	15	8
(ii) requiring one or two subjects to qualify	..	..	4	6
<u>Bachelor of Arts</u>				
(i) Course completed	..	..	30	41
(ii) Major subjects passed, one or two subsidiary subjects required to qualify	..	..	9	10
Qualified to enter 3rd year .	..	..	38	43
Qualified to enter 2nd year .	..	..	46	49
<u>Bachelor of Science</u>				
(i) Course completed	..	..	16	28
(ii) Major subjects passed, one or two subsidiary subjects required to qualify	..	..	6	6
Qualified to enter 3rd year .	..	..	21	37
Qualified to enter 2nd year .	..	..	36	58
<u>Diplomas</u>				
Advanced Diploma in Agriculture	..	..	5	3
Certificate in Theology	..	..	9	11
Diploma in Theology (Non-graduate)	..	..	3	-

5. BURSARIES INCLUDING LOAN-BURSARIES AWARDED FROM

			<u>1957</u>	<u>1958</u>
(a) Government sources:				
(i) Union Government & Provincial Administration	..	..	66	60
(ii) Protectorates	..	..	7	5
(iii) Northern Territories	..	..	28	24
(b) Native Administration: Transkei and Ciskei.	..	..	32	39
(c) College sources: Interest on scholarships, investments and sums donated	..	..	68	90
(d) Church sources	..	..	40	35
(e) Other sources	..	..	45	58
(f) Students assisted direct by various donors.	..	..	16	16
		Total	<u>302</u>	<u>327</u>

6. ROLL AND ACCOMMODATION

The average number of students in residence was 429. There were in addition 9 oppidans residing in their own homes or with near relatives, making a total of 438.

Early in the year three huts were built in the hostel grounds to accommodate an increased enrolment of students. In addition a staff house was converted into a temporary hostel.

7. EXAMINATION RESULTS

41 of the 59 students taking the final B.A. degree examination were successful in the November examinations and 28 out of 40 students obtained the B.Sc. degree. It is expected that the total number of degrees to be awarded in April 1959 will exceed this number as many of the candidates were only required to take supplementary examinations in minor subjects in February 1959.

8. GENERAL

Medical Staff. Dr. S.E. Rolfe continued as Honorary Physician and College Medical Officer with the assistance of Mrs. M. Nyembezi as Nursing Sister and Mr. L.S. Mtoba, B.Sc.(Hygiene) as Assistant Health Officer.

Graduation. We were highly honoured to have at our Graduation Ceremony this year Dr. J.D. Mackie, C.B.E., M.C., M.A., LL.D., Professor of Scottish History in the University of Glasgow and Historiographer Royal for Scotland, who delivered the main address to the Congregation.

Presentation of Books. The Union Archives presented the Library with a valuable set of the government publications of the Cape Colony. Another noteworthy gift was that of 350 books on various aspects of American life and thought received from the Carnegie Corporation of New York.

Visiting Lecturers. The year 1958 saw a very full programme of visits by distinguished lecturers from South Africa and overseas, who addressed both staff, students and the residents of Alice and Lovedale. These included Prof. H.B. Rycroft, Director of the Botanic Gardens, Kirstenbosch, on 'Plant Science and the Conservation of Our Natural Resources'; Prof. J.A. Gledhill on 'Rockets and Satellites'; Prof. L.M. Lachmann, University of the Witwatersrand, on 'World Depression'.

Professor Elizabeth Sneddon, Head of the Department of Speech and Drama in the University of Natal, gave several days to the English Department, and lectured on 'The Place of Speech and Drama in a University'. The Rev. H.P. Junod, Director of the Penal Reform League of South Africa, gave a series of lectures, including 'African Problems are Human Problems' and 'The Bantu Heritage and Christianity'. Dr. J.A. Lauwerys, Professor of Comparative Education in the University of London, Institute of Education, gave lectures on 'Education in China Today', 'Education and Economic Progress' and 'The Teaching Profession'.

Mr. Denys Thompson, Headmaster of Yeovil School, England, and author of 'Reading and Discrimination', dealt in classroom and lecture-hall with poetry and criticism. Mr. Alan Paton analysed the work of Roy Campbell and gave a talk on 'The Writing of English by Non-Englishmen'. Professor J.R. Doyle, of the Military College of South Carolina, gave a public address on 'Some Developments in American Drama, Fiction, and Poetry during the Twentieth Century'; Professor E.D. Mountain on 'Our Local Rock Strata'; Professor J.H. Wellington on 'What can a student believe? The Scientific Aspect' and 'The Great South African Escarpment'; Mr. A. Ruddock of the Geology Department, Rhodes, on 'The Folding of the Alps'; Dr. S. Meijer, Councillor of the Netherlands Embassy, Pretoria, on 'The European Economic Community and the Association of Overseas Countries and Territories'.

OTHER VISITORS

Professor Londdale Taylor, chairman, Department of Political Science, Dickinson College, Carlisle, Penn., U.S.A.

Dr. H.A. Steiner, Professor of Political Science, University of California, U.S.A.

Mr. C.W.A. Garland, Registrar, Wye Agricultural College (University of London), Ashford, Kent, England.

The Archbishop of Cape Town (The Most Reverend J. de Blank).

Mr. J.A. Tomlinson, American Consul, Port Elizabeth.

Dame Leslie Whateley, C.B.E., Chevalier de la Legion d' Honneur, Director of World Bureau of Girl Guides.

Mr. I. Allan, British High Commissioner's Office, Cape Town.

The High Commissioner for Canada.

Professor W.M. MacMillan of St. Andrew's University, Scotland.

The High Commissioner for Australia.

STUDENT ACTIVITIES

The Dramatic Society performed 'Waiting for Lefty' and 'In Camera' before audiences at Rhodes University, East London, Durban and Maritzburg, as well as in Fort Hare and Alice.

Commercial films were shown regularly by the Bioscope Club in the C.U. Hall. The Film Society also presented interesting films, while the College Entertainments Committee showed the Life of Martin Luther. This committee was also responsible for arranging two classical concerts.

The 'Rag' committee worked hard to raise funds to re-open the Ntselamanzi Creche.

The Students' Christian Association held a Fellowship Meeting attended by students of Rhodes University and Fort Hare. N.U.S.A.S. sponsored a lecture by Professor the Hon. Leslie Blackwell, Q.C., on 'Fifty Years in the Law'. The Economics Department organised well-attended Symposiums; the Science Department arranged for technical films to be shown and an address to be given by Dr. Jacobs of Victoria Hospital, Lovedale.

In late March the annual athletic sports attracted keen interest, hostel rivalry being continued with the two-mile race and the Cross Country run. Outstanding, too, was a visit by some students from the University of Natal, who competed in different games over five days. The well known American college coach, Dr. R. Cizjek, enthralled his many listeners with training films and training hints.

The Music Society sang at many functions, including two public concerts and one in aid of the Zenzele Home Improvement Club. A tea and cake sale raised funds for a proposed Children's playground. Our Jabavu school choir gave very pleasing performances.

The Literary and Debating Society finished the season with Rhodes students in debating the subject 'That Europeans are Mere Visitors in Africa'. A packed house finally rejected the motion.

In spite of all this activity, the Library, open all day and now also five evenings a week for the first time, continued to attract an increasing number of earnest students.

MOENG COLLEGE, Bechuanaland Protectorate, founded by Tshekedi Khama (a former student of Fort Hare) and the Bamangwato Tribe - and which is now a territorial College, is governed by a Council in which Fort Hare is represented. This college prepares students for the examinations of the Joint Matriculation Board and has several former students of Fort Hare on its Staff.

LEGISLATION

On January 10th the Principal, Professor Matthews (former Acting Principal) and Professor de Villiers, appeared before the Separate University Education Commission in Cape Town. The Senate's report of 15.10.57 was discussed in detail but this did not deal with the Fort Hare Transfer Bill, 1958.

The Parliamentary Commission on Separate University Education made a brief and informal visit to Fort Hare on May 28th. On July 11th Council approved a Joint Council and Senate Executive Memorandum on the University College of Fort Hare Transfer Bill, 1958, but decided to postpone consideration of Detailed Comments which had been drafted owing to possible changes in the Bill.

A Memorandum was sent on July 25th to the Minister for Education, Arts and Science and to the Minister for Native Affairs with a request that a deputation should be received. The Minister, however, regretted that "it could not serve any good purpose to send a deputation to Ministers" to discuss the Fort Hare Bill.

A Revised Memorandum on Extension of University Education Bill, 1958, was accepted by the Executive Committee of the Governing Council on September 2nd and referred to Senate, who approved on September 4th.

A Memorandum on Extension of University Education Bill, 1958, was srnt as a joint Council and Senate document to the Minister for Education, Arts and Science, the Minister of Native Affairs, all members of Parliament and the Press.

A Copy of the Fort Hare University College Transfer Bill, 1959, was deposited with the Magistrate, Alice, on November 11th, 1958.

Documents drawn up by the Legislative Committee of Senate consisting of (a) Preamble, (b) General Principles, and (c) Detailed Comments on the University College of Fort Hare Transfer Bill, 1959, were approved by the Senate Executive and Council. Printed copies were sent to the Prime Minister, the Minister of Education, Arts and Science and the Minister for Native Affairs. Later they were sent to all Members of Parliament and then to the Press.

It is to be regretted that important development plans continued to be held up "pending changes in control".

We place on record our sincere thanks to all those who in one way or another contributed to the successful conduct of the work of the College.

We have the honour to be,

Sir,

Your obedient servants,

T. Alty
CHAIRMAN

H.R. Burrows
PRINCIPAL

INFORMATION BULLETIN No. 1

YOUNG ADULT CONFERENCE

"INTERNATIONAL ADVENTURE"

Centre de la Roche-Dieu

23-30 July, 1959

I. GENERAL INFORMATION - A Young Adult Conference will be organized in France in July 1959 by the YWCA of Canada and the Alliance des Équipes unionistes of France in cooperation with the World YWCA. Connected with the European study-tour of the Canadian YWCA, it will be popularly known as the International Adventure. Young women from 22-35 years of age are invited to attend.

PURPOSE - The International Adventure - Young Adult Conference will provide an opportunity for participants meeting in the fellowship of a world Christian movement:

- 1) to get acquainted with YWCA members from other parts of the world and to live and work with an international group
- 2) to exchange information about YWCA programmes in their respective countries and to learn more about the aims and action of the World YWCA
- 3) to learn more about the possibilities for cooperation between the YWCA and UNESCO in matters of common concern
- 4) to discover how artistic activities may enrich YWCA programme in selected fields

DATE - 23 - 30 July, 1959

PLACE - La Roche-Dieu, Conference Center of the Fédération des Etudiants chrétiens at Bièvres, just outside Paris, France.

PARTICIPANTS - The Conference will be organized for 60 YWCA members, aged 22 - 35. The participants may include any member carrying responsibility in her local or national association, for example, a staff member, an officer of a group, a committee member, or a voluntary worker in a hostel or residence, in a club or centre or in a community service activity.

Participants will be chosen by their national associations. In addition to the large delegation from Canada, it is expected that most participants will come from the European associations; but all national associations have been invited to send representatives.

FINANCE - The Conference fee per day for each delegate will be approximately
1500 French francs \$3.50 Sw.Fr. 15.-- £ 1.5.0.

The World YWCA will be responsible for the costs of administration. Each national association will be responsible for payment of the delegates' travel expenses and conference fee.

LANGUAGE - The principal language of the conference will be English, but there will be provision for whisper translations into French.

II. PRACTICAL INFORMATION

1. Visas for non-European countries may be obtained from the French consulate in the delegate's own country.
2. Certification letters will be sent upon request to delegates from outside Europe to facilitate their travel. Please type the name of the delegate and the date on this "to whom it may concern" letter.
3. Money - Delegates are advised to bring money in form of travelers' checks rather than bank drafts.
4. What to bring
 - a. Clothing - the weather is warm in France in July. The Conference will be held outside the city, and it will be possible to dress informally.
 - b. Aids for the Conference programme
 - 1) Bibles, prayers or a prayer book
 - 2) Songs from your country
 - 3) Small exhibits: photographs, publications and programme material describing
 - (1) Your country
 - its religious life
 - its social conditions
 - its role in international life
 - its art
 - (2) The work of the YWCA in your country
 - for deepening the religious life of its members
 - for social responsibility
 - for international cooperation
 - for cultural enrichment

5. Further correspondence about the conference should be addressed to:

Dorothea E. Woods
Consultant for Programme Development
World YWCA
37 Quai Wilson
Geneva, Switzerland

III. PROGRAMME

The following is a tentative list of items to be included in the conference programme:

1. Bible study and daily prayers
2. Exchange of information on YWCA work (panels, discussion groups)
 - Religious life
 - Leisure time activities
 - Social responsibility
 - International cooperation
3. Unesco
 - Cultural activities
 - Adult and youth education
 - Rights of women
 - Technical assistance
4. Workshops
 - Art and religion: drama, painting
 - Art and social responsibility
 - Art and international understanding
5. Sightseeing
 - Visit to theatre or opera
 - Visit to Chartres
 - Visit to selected museums

IV. SUGGESTIONS FOR PREPARATORY STUDY

A. Publications of Unesco

Unesco, what it is, what it does, how it works
What is Unesco?

B. World YWCA Publications

1. World YWCA Monthly

January 1955

Unesco and International Non-governmental Organizations
by Vladimir Hercik

Cooperation between Unesco and International Youth Organizations,
by Dorothea E. Woods

July/August 1958

Unesco Campaign for Mutual Appreciation between Eastern and
Western Culture by Luther Evans

2. Youth Leaders' Bulletin

Autumn 1957 - Youth and Refugees

Spring 1958 - Youth Serves the Community

Winter 1958 - Youth and Peace

C. National publications giving up-to-date information about your own YWCA.

ABX5907306

REGISTRATION FORM

WORLD YWCA YOUNG ADULT CONFERENCE

"International Adventure"

23 - 30 July 1959

Bièvres, France

1. Name: Age:

2. Home address:

3. National Association:

4. Present Responsibility in YWCA:

5. Church affiliation, if any:

6. Membership and responsibility in other youth or women's organizations:

.

.

7. Special skills

. leading discussion interpreting English-French

. leading recreation " " French-English

. leading singing

8. Previous attendance at World YWCA meetings:

.

.

.

9. Preference as to workshop:

- Drama and religion
- Painting and religion
- Art and social responsibility
- Art and international understanding

10. Date and time of arrival in Paris:

.....

..... Air Train other

Date and time of departure from Paris:

11. Do you need any help in making arrangements for accommodation in Paris before or after the conference? If so, what?

Stone

BANNED

ABx 60 04 01

A STATEMENT BY THE EMERGENCY COMMITTEE OF THE AFRICAN NATIONAL CONGRESS.

The attempt to ban the African National Congress, which for half a century has been the voice of the voteless African majority in this country, is a desperate act of folly, committed by a Parliament which does not contain a single African.

We do not recognise the validity of this law, and we shall not submit to it. The African National Congress will carry on in its own name to give leadership and organisation to our people until freedom has been won and every trace of the scourge of racial discrimination has been banished from our country.

An Emergency Committee of the African National Congress has been established which will continue until our elected leaders have been released and our organisation restored to legality.

It is impossible for the Nationalist Government or anyone else to halt the onward march of freedom in Africa. Equality and freedom, and an equal share of all in the government, must come to South Africa, as it has come or is rapidly coming to every other part of this great continent.

The question before South Africa is not whether the cause of freedom and justice for the African people will win, but how it will be brought about.

Ever since its inception in 1912, the African National Congress has sought the path of peaceful negotiation and non-violent struggle. As responsible and patriotic South Africans, we have rejected the counsels of revenge, racial hatred and violence, and sought the co-operation of like-minded democratic South Africans of all races.

The violence which exists, and has always existed in this country comes not from our people but from the police and the evil laws which they are employed to enforce - laws like the pass laws which can only be maintained by never-ending brutality and terror.

But we wish to make it very clear that we have chosen the path of non-violent struggle not out of weakness and cowardice but because we are confident of the victory of our cause, and do not wish to see the country dragged through bloody upheavals which may leave a legacy of bitterness for generations to come. For this reason, we have always been, and are even now, when the Government has committed shocking outrages against our people and our leaders, prepared to meet others and discuss peaceful solutions.

However, it is now clear to all that no peace or order can be restored to South Africa while the maniac Verwoerd clique remains in the government. Every day that the Government remains in office can only serve to deepen and intensify the crisis, and to make more certain of continued disturbances and upheavals. The first essential towards resolving the crisis is that the Verwoerd administration must make way for one less completely unacceptable to the people, of all races, for a Government which sets out to take the path, rejected by Verwoerd, of conciliation, concessions and negotiation.

We cannot and never shall compromise on our fundamental demands, as set forth in the Freedom Charter, for the full and unqualified rights of all our people as equal citizens of our country. We do not ask for more than that; but we shall never be satisfied with anything less.

However, in order to resolve the present grave crisis, which is sweeping the country towards a terrible blood bath in which all will suffer, we submit the following urgent proposals:-

1. THE SO-CALLED STATE OF EMERGENCY WHICH IS NOTHING BUT A NAKED POLICE DICTATORSHIP MUST BE ENDED. OUR LEADERS MUST BE RELEASED, FREEDOM OF SPEECH AND ORGANISATION ESTABLISHED.
2. PASS LAWS MUST BE ABOLISHED.
3. WAGES MUST BE RAISED TO A MINIMUM OF AT LEAST £1 A DAY.

4. THE NAZI LAWS OF THE PAST DECADE, INCLUDING THE PUBLIC SAFETY ACT, SUPPRESSION OF COMMUNISM ACT, GROUP AREAS ACT, AND OTHER SIMILAR ACTS MUST BE REPEALED.
5. A NEW NATIONAL CONVENTION, REPRESENTING ALL PEOPLE ON A FULLY DEMOCRATIC BASIS, MUST BE CALLED TO LAY THE FOUNDATIONS OF A NEW UNION, A NON-RACIAL DEMOCRACY, BELONGING TO ALL SOUTH AFRICANS, AND IN LINE WITH THE UNITED NATIONS CHARTER AND THE VIEWS OF ALL ENLIGHTENED PEOPLE EVERYWHERE IN THE WORLD.

We call upon all our people, and upon all South Africans - Black and White, to rally around these demands and to struggle against the dictatorship of Nazi Verwoerd with all their courage, self-sacrifice and determination.

We call upon all the peoples and Governments of the whole world to help us in this noble struggle, a part of the aspirations of all humanity for peace and brotherhood.

We call upon the United Nations to quarantine the racist Verwoerd Government by imposing full economic sanctions against the Union of South Africa.

Issued by: The Emergency Committee of the African National Congress

1 st April, 1960

Collection Number: AD843

XUMA, A.B., Papers

PUBLISHER:

Publisher:- **Historical Papers Research Archive**

Location:- **Johannesburg**

©2013

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document is part of the archive of the South African Institute of Race Relations, held at the Historical Papers Research Archive at the University of the Witwatersrand, Johannesburg, South Africa.