

**A History of the  
Grahamstown Teachers' Training College  
1894-1975**

**Thesis Submitted to Rhodes University  
for the Degree of  
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**By**

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## Abstract

In the Cape Colony, and then in South Africa generally, the twentieth century was to see the emergence, growth, and final closure of teacher training colleges. South Africa was one of the few Anglophone countries on the African Continent which, in 2003, did not have a separate and dedicated system of Teacher Education Colleges.<sup>1</sup> From the 1920s on, there was a spirited debate over whether primary school teacher training was better achieved in the training college or the university. The publication of the National Education Amendment Act (No 73 of 1969) finally placed all teacher training, primary/elementary and secondary, within University Faculties of Education.

The present study investigates the history of the Grahamstown Teacher Training College (GTTC) which was officially recognised in 1894 for the training of young white women. The GTTC was an independent college, founded and owned by an Anglican Religious Community for women, the Community of the Resurrection of Our Lord (CR), but it was also an Aided College of the Cape Education Department. As an Aided College, the GTTC was subject to Government Inspection annually, and the students wrote the official examinations set by the Department of Education. The College was run entirely by women and existed for 81 years.

The emphasis in the college was on the practical professional training offered. The focus was on the 'complete' education of the student, rather than merely on the content of the curriculum. This study shows that the GTTC more than earned its reputation of being one of the finest training colleges in South Africa and that it was indeed a unique educational development.

A feature of particular note was that the college was a trail-blazer, a pioneer in the field of education practices. It was the first college to introduce class music and class singing, the first to employ a physical education teacher, to have a full-time librarian and elocutionist, and it was at the GTTC that the assignment method of study was introduced. All these factors are highlighted in the course of this study.

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<sup>1</sup> Yusuf Sayed "The Case of teacher education in post-apartheid South Africa: politics and priorities", in Linda Chisholm (ed.) *Changing Class: Education and Social Change in Post-Apartheid South Africa*, (HSRC Press 2004), p.253.

## **Dedication**

I wish to dedicate this work to my wife Jean, and our daughter, Janet.

They have been my inspiration.

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To Dr Alan Kirkaldy, my Supervisor, for his assistance and guidance.

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## LIST OF ABBREVIATIONS

AB	Advisory Board
AL	Annual Letter (written by the warden to English Helpers)
AMDG	<i>Ad Maiorem Dei Gloriam</i> – to the greater glory of God
A-P	Acting Principal
AR	Annual Review
CGH	Cape of Good Hope
CL	Cory Library
CP	Cape Province
CR	Community of the Resurrection of Our Lord
EHU	English Helper's Union
EHU AR	English Helper's Union Annual Review (of all works done by the CR for which they raised funds)
EP	Eastern Province
FS	Farm School
GTS	Grahamstown Training School (pre-dated the College)
GTTC	Grahamstown Teachers' Training College
GTTC Mag	Grahamstown Teachers' Training College Magazine
IST	Infant School Teaching
KG	Kindergarten
NUSAS	National Union of South African Students
OG	Old Girl (of the College)
OGG	Old Girls' Guild
OL	Occasional Letter
PR/RR 1	Principal's Report/ Rector's Report, First Quarter, Second...
PWD	Public Works Department
QL	Quarterly Letter to the English Helpers Union
RR	Rector's Report
RU	Rhodes University
SGE	Superintendent of Education
SWA	South West Africa (now Namibia)
T2/T3/PT1	Teaching Certificates: Lower Primary/Upper Primary with a third year of specialist training/ Primary Teaching first year
TC	Training College
TEG	The Education Gazette
TS	Training School

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# CHAPTER 1

## Introduction and Context

### **The Departmental Context:**

This study concentrates on the work done by the Sisters of the Community of the Resurrection of Our Lord (CR) in setting up and running the Grahamstown Teacher Training College (GTTC) between 1894 and 1975. A great deal was to happen in those eighty-one years of its existence: events and changes that were directly and indirectly to affect the running of the institution, its staff and students. The GTTC did not operate in a vacuum; its existence must be placed squarely in the context of the Cape Education Department and its administration of education in the Cape. This Department was established in 1839 and was responsible for introducing changes in the education in the province until the early 1970s.

When the GTTC was started as a training school in 1894 it was recognised by the Superintendent General of Education (SGE), Dr Thomas Muir, as an aided institution of the Cape Education Department. After the South African War when the four provinces of South Africa were joined in Union as a single state, confusion arose resulting from the ambiguous wording of the Act of Union concerning education. When delineating the responsibility of the Union Education Ministry it was stated in the Act that the provinces were to control “education other than higher”, namely other than University education, which would fall under the Union government. This provincial control was to extend for a period of five years, “and thereafter until Parliament should decree otherwise”.<sup>1</sup> For more than forty years after Union therefore, education policy-making in South Africa was decentralised. This was to change with the implementation of the National Education Policy Act 1967 as Amended 1969.<sup>2</sup>

The two-volume study by E G Malherbe, *Education in South Africa*, is a standard work on the history of education in South Africa. Volume 1 covers the years 1652-1922, and Volume 2 1923 to 1975. The author sets education firmly within the political context of the time. He shows how the four provincial systems evolved from their respective origins, and how they finally converged towards a common type, the National System of Education (1967/69).<sup>3</sup> This work was consulted in the preparation for this

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<sup>1</sup> E.G. Malherbe, *Education in South Africa, Volume 1:1652-1922*, (Juta and Co., Ltd, Cape Town, 1925), p.419 See also “Teacher Education in South Africa: A critical study of selected aspects of its historical, curricular and administrative development”, PhD dissertation, Pietermaritzburg, 1971, pp.28-29.

<sup>2</sup> *Ibid.* Vol. 2, p.141 where Chapter XVI covers an extended discussion on the act.

<sup>3</sup> *Ibid.* Vol. 1, p.1.

present study, but it must be noted that Malherbe deals mainly with Government institutions. The GTTC does receive periodic mention in his text, but in a factual manner with no comment, for example Vol. 1, p. 149 Each province was to develop its own education tradition and each developed different approaches to policy making. In the Cape the policy making process is described as more inclusive than the other provinces. It was a case of finding the best way of doing something and then doing it that way. It is significant that the training colleges are seen in the context of Departmental directives, which also affected the GTTC as an aided college.

Following the publication of the Education Act, No. 13 of 1865, all schools in the Cape Province were classified as First, Second and Third Class Schools.<sup>4</sup> Third class schools provided only Primary Education; Second Class would offer both Primary and Secondary classes; and First Class would offer an elaborate secondary course, which would include Greek. There was a certain amount of unhappiness about this. A Commission of three Inspectors drew up a report, and so from 1908 each school had to meet certain requirements before being classified. A determining criterion was to be the length and completeness of the curriculum provided and the efficiency of the teaching staff.<sup>5</sup>

A new curriculum for primary and secondary schools was introduced in 1895, which directly affected the content of the syllabuses at the training colleges. Attention was paid to Reading, Writing, Arithmetic, English, Dutch, History, Geography, and Religious Instruction. Attention was also given to Singing, Needlework, Drawing, Domestic Science and Physical Education, though these latter required specialist staff. There was also some overlapping, and this meant that the primary and secondary courses fitted together, providing another factor to be taken care of at the training college. At first the curriculum was very rigid and allowed for little innovation in the classroom, which certainly did not suit the teaching methods of the GTTC. This curriculum remained in force until 1920.<sup>6</sup>

What has been described as the most important education act since 1865, the School Board Act, No. 35 of 1905,<sup>7</sup> and the fact that school attendance was made compulsory, resulted in an increase in the number of school-going children. When compulsory school attendance became reality, it applied between the ages of seven and fourteen; and no child would be

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<sup>4</sup> *Ibid.* Vol 1, pp.95-96.

<sup>5</sup> Martie Borman (compiler), *The Cape Education Department 1839-1989*, Cape Education Department, 1989, p. 144.

<sup>6</sup> Malherbe *Op..Cit.* Vol.1, p.170.

<sup>7</sup> *Ibid.* Vol.1, pp.127ff.

admitted to a state school unless he had reached the age of six years. Enforcing compulsory school attendance was a difficult task. It also meant an increased demand for trained teachers, which in turn affected the training colleges such as the GTTC. It is significant to notice that compulsory education was introduced in the Cape before the introduction of free education. The principle of free education for primary school was accepted on 25 August 1919 and on 1 July 1920 was introduced in primary schools for all pupils up to standard six.<sup>8</sup>

1920 also saw a new classification of teachers' certificates. Henceforth these were: the Higher Primary Teacher's Certificate on completion of a two-year professional course after matriculation; and the Lower Primary Teachers' certificate, on completion of a two-year professional course after obtaining a Standard VIII certificate.<sup>9</sup> The GTTC was to offer both of these, so when the admission standard was raised to matric in 1930 the college already had a number of matric students enrolled. Within a few years of this new classification, the Lower Primary Certificate was abolished and was amended to become a specialisation course for intending teachers. The situation was uncertain: "The schools are crying out for teachers; the teachers are eager for work; but the money required to bring the teachers to the schools is lacking, and both teachers and pupils are suffering."<sup>10</sup> It was essential that the training of teachers went ahead without disrupting the stability and continuity of the training institutions.

By the 1920s it was becoming obvious that education, particularly primary education, was a career for women. As a trend this became even more obvious with the passing of the first two decades of the century. It is recorded that in 1918 only 21% of the students at the Cape training institutions were men. There was so much dissatisfaction with salaries that in 1919 there was even talk of a strike "as an expression of the discontent in the ranks of the teaching profession".<sup>11</sup> Following on the Great War, there were many changes not only in society but also in education, and with it came problems for the training colleges as they adjusted to new courses of study. The Education Ordinance of 1920/1921 brought in a time of calm. For nearly a quarter of a century the new scales then introduced remained almost unchanged. Sister Kate, writing in the Magazine in 1921 wrote: "During the last few years two great matters affecting teachers have been considered and settled, viz. the new salary scale and new

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<sup>8</sup> *Ibid.* Vol.1, pp.167-168.

<sup>9</sup> Borman *Op. Cit.* p.221.

<sup>10</sup> *Ibid.* p.225.

<sup>11</sup> *Ibid.* p.227.

curricula.”<sup>12</sup> She felt that these were questions of such vital importance that “one does not wonder if a certain restlessness invaded the teaching profession. At such times it is difficult to keep attention fixed on the ideal of service – service which in a sense can never be paid because it cannot be valued in terms of salary.”<sup>13</sup> Sister Kate hoped that once the new order became fully operative teachers would once again find their chief interest and happiest reward in the service of teaching. Sister Kate was well versed in Mother Cecile’s concern that teaching be seen always as a vocation.

1920 also saw the end of the pupil-teacher system.<sup>14</sup> For many years in the Cape Province the system of pupil-teachers was used in Primary Schools. John Niven notes that: “the system of pupil-teacher training was the first system of controlled teacher preparation which left its mark upon South Africa.”<sup>15</sup> It was the main source of supply of teachers for elementary schools until it was discontinued in 1920. The pupil-teacher system stood South Africa in good stead. In the early years the pupil-teachers were given lessons in educational theory, writing, singing, drawing, history and kindergarten games. Most of their time was spent in the classrooms of the practising schools where they assisted the teachers. The training classes were held for a couple of hours in the afternoon.

The Cape Statute Book carried very few measures for some forty years (1865-1905). The school boards as established by the School Board Act were to operate side by side with school committees. The committees represented the parents or guardians of children at school. They were elected for a term of three years, and took over the general supervision of schools and appointed teachers, subject to the approval of the Education Department. The School Board Act stipulated that each school should begin each day with the Lord’s Prayer and a reading from the Bible, but no child could be forced to be present if a parent protested.<sup>16</sup> Girls going out from the GTTC to country schools gave much attention to this provision.

With the Act of Union in 1910, both English and Dutch were given equal rights as a medium of instruction. This provision was implemented by the Consolidated Education Ordinance, No.11 of 1912. The medium of instruction was to be what was termed the ‘home language’

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<sup>12</sup> Grahamstown Teacher Training College Magazine (henceforth GTTC Mag.) Vol. XXVI, No.3, October 1975, quoted on p.62.

<sup>13</sup> *Ibid.*

<sup>14</sup> Malherbe *Op. Cit.* Vol.1 p.156

<sup>15</sup> John McGregor Niven, “Teacher Education in South Africa: A critical study of selected aspects of its historical, curricular and administrative development”, PhD dissertation, Pietermaritzburg 1971 pp.7-8.

<sup>16</sup> Borman *Op. Cit.* p.168.

of the pupil up to standard 4. Sister Clare, Principal of the GTTC at that time, made every effort to ensure that the college students became as proficient as possible in the second language so as to improve their value as educators. This aspect of bilingualism is covered in the course of this study.

In addition to the Malherbe text, another important work is that by John Niven, “Teacher Education in South Africa: A critical study of selected aspects of its historical, curricular and administrative development,”<sup>17</sup> This work covers the whole period from “the early decades of the Cape settlement”<sup>18</sup> to 1971. In the Introduction Niven writes, “This study mirrors the attitudes of the society in which it is based towards a fundamental pedagogical task, namely that of the preparation of its teachers.”<sup>19</sup> He illustrates how there slowly emerged, first the realisation of the need that elementary school teachers stood in need of professional training, and secondly, the realisation of the necessity for the development of a well-educated teaching force throughout.<sup>20</sup>

Niven’s work covers all stages of education from the primary to secondary and universities and training colleges. This too is a study of state-controlled schools and training colleges. Institutions like the GTTC, while they were subjected to departmental controls, were otherwise privately owned and do not feature in this work. Niven, though, does give good coverage to Government and Provincial Regulations which is a useful guide for all training colleges. In 1878 Mr Donald Ross was sent out from Scotland to inspect and report on the educational system of the Cape.<sup>21</sup> In his report in 1882 he noted that change and reform were not possible mainly because the school is what the teacher is, and the problem of the training of teachers has not yet been seriously considered.”<sup>22</sup> It was precisely because of the lamentable standard of the teaching profession that Mother Cecile set about producing the teachers needed for the schools opened by the Community. From this later emerged the GTTC. As soon as Dr Muir became the SGE he realised that the training of teachers was of paramount importance, and in Mother Cecile he found a like-minded person. Dr Muir stressed that academic training in itself was not sufficient, and that it should be supported by a sound professional training. The successive principals of the GTTC took this very much to heart, as will be seen in the course of this study. In 1919 a new curriculum for Primary

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<sup>17</sup> Niven *Op. Cit.*

<sup>18</sup> *Ibid.* p.1

<sup>19</sup> *Ibid.* p.viii

<sup>20</sup> *Ibid.* p. ix

<sup>21</sup> Malherbe *Op. Cit.* Vol.1. p.124.

<sup>22</sup> Borman *Op. .Cit.* p.175

Schools was issued. This followed on the Freemantle Commission of 1912 which had recommended that a departmental curriculum should serve as a model which could be adapted to suit individual needs.<sup>23</sup> The aim of the 1919 curriculum was “a broad cultural education based on South African conditions.”<sup>24</sup> This curriculum contained Religious Instruction, Languages (Reading, Recitation, Written Work, Spelling, Composition, and Grammar), Arithmetic, History, Geography, Nature Study, Vocal Music, Drawing, Handwork (Needlework, Woodwork, and Card-board-modelling), Drill, Cookery and Hygiene.<sup>25</sup> To assist teachers in the field, the Department prepared notes giving advice on the teaching of all the subjects, and such related matters as infant school method, and the conduct of a single teacher school. The Sisters and staff at the GTTC also ensured that their old students were assisted in this new syllabus by including useful articles in the GTTC Magazine. The Cillier Commission report in 1926 was described as “one of the most valuable documents that have ever appeared on Cape education.”<sup>26</sup>

By 1931, after the introduction of free education, it was hoped to get more children to attend school. Further attempts were made to solve the problem of medium of instruction. There was progress in the field of teacher training and conditions of service. Every effort was made to encourage experimentation in education. This appealed to the GTTC staff, a factor developed further in this study. New primary and junior secondary courses were introduced in 1951. These were innovative and pointed to the need for “new kinds of teachers”.<sup>27</sup> The SGE wrote that “it is hoped that the new primary course will serve as a stimulus to teachers and will encourage them to adapt their teaching methods to the new spirit which the course endeavours to create in our schools for the benefit of our pupils.”<sup>28</sup> Many changes in teacher training were to take place between 1953 and the closure of the GTTC in 1975 but by then there were recurring problems in securing staff for the college. After nearly forty years, the minimum training for the Primary Diploma in Education (PDE) was raised from two years to three. From 1970 provision was made for further one-year diploma courses in academic and practical subjects, but by then the GTTC was approaching closure and was chiefly concerned with completing the course for the students still remaining. This is covered in this study in chapter 7.

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<sup>23</sup> *Ibid.* p.211.

<sup>24</sup> Malherbe *Op. Cit.* Vol.1. p. 170; Borman *Op.Cit.* p.211.

<sup>25</sup> Borman *Op. Cit.* p.211.

<sup>26</sup> *Ibid.* p.203.

<sup>27</sup> Niven *Op.Cit.* p.175.

<sup>28</sup> Quoted in Niven *Op. Cit.* p.175.

The December 1947 issue of the Magazine carries a leader article entitled 'A Community Foundation' in which the Principal stresses that the GTTC is a Church foundation. "The Cape Education Department, in accordance with the law of this country, has had no share in the building of the College, but of recent years it has paid a rent grant on some of the buildings used for tuition purposes and an interest grant on loans raised for the newest of the buildings."<sup>29</sup> The article points to the fact that the Department was responsible for two-thirds of the cost of teaching staff salaries. The remaining tuition and administrative expenses were met from student tuition fees.<sup>30</sup>

Mr S B Hobson, who for some years was an Inspector of Schools in the Albany district, was transferred to Cape Town in 1949 where he became Chief Inspector and then Secretary for Education. He used his good offices in the interests of the GTTC and brought about a revision in Section 152 of Ordinance 5 of 1921, so that the Department undertook to pay full salaries (instead of two-thirds) of all the teaching staff. The SGE also agreed to increase the grants towards educational equipment and the library, and also to increase the amount paid for rental of the buildings. This it was hoped would greatly ease the financial burden of the College.

The Education Ordinance of 1956 gave the GTTC, by then the only remaining aided Training College, the same status as it had previously enjoyed. The rents paid by the Department were again revised and the benefits thereof were immediately passed on to the students. In anticipation, the tuition fees were lowered from £12 p.a. to £6 p.a. The GTTC was then in line with fees paid at Departmental Colleges. However, much of the additional financial support promised never materialized. No rents were paid for the hostels, only for the buildings used for teaching purposes.<sup>31</sup> The financial state of the College was just one area of worry for the Principal.

The Education Department also decided to make a thorough revision of the teacher training programme.<sup>32</sup> New syllabuses were issued, and the new programme necessitated far-reaching changes in the timetable. The main change was the new grouping of all the professional subjects – School Method, Psychology and History of Education – as one subject, called Principles of Education, and this was to be combined with practical class teaching. Students

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<sup>29</sup> GTTC Mag. Vol. XIX, No.2 ,November 1947 p.2.

<sup>30</sup> *Ibid.*

<sup>31</sup> GTTC Magazine Vol. XXVI No.3 October 1975 p.137

<sup>32</sup> *Op. Cit.*, p.221.



would have to obtain a minimum of 50% in the group as a whole. There were also changes in the Official language tests; and the Content subjects (e.g. Geography, History) were no longer to be optional, but Practical Subjects (Music, Art, Needlework) were optional. The times allocated for the different subjects were also radically changed. There was also a rumour circulating that the Department intended introducing a Three-year course, in place of the Two-year course. This would mean an increase in numbers and at the GTTC this would involve the need for more hostel and dining accommodation. The college authorities were faced with the problem of how this could be provided. As a partial solution to the problem the Principal wrote to the Department seeking permission to reduce the first-year intake to make accommodation available. This request was turned down as there was already a shortage of teachers in the Cape. All these departmental matters crossed the Principal's desk, in addition to the pressing student problems within the College, as will be discussed in this study.

### **Entrance requirements:**

Before 1899 it was not feasible to expect a standard higher than Standard IV. In 1899 the entry requirement was raised to Standard V, in 1901 Standard VI, and in 1910 Standard VII. In his Report, the SGE pointed out that this change had a noticeable effect in that it "caused a serious diminution of the supply of teachers for the last two years."<sup>33</sup> Dr Muir argued that there was no possibility of raising the entry requirement to Matriculation level as there was an insufficient number of school pupils passing that examination at that time.<sup>34</sup> The number of teachers needed in the Cape each year was 1150 while the number of pupils writing the Matriculation examination numbered about 900. In 1920 the entry standard was raised to Standard VIII. From 1929 all applicants for teacher training were required to have passed the Matriculation examination. This change was announced by Dr Viljoen, the SGE, at a conference in Cape Town in 1928.<sup>35</sup>

The changes introduced by the Education Department with the raising of the entry requirements for teacher training from Standard 4 through to Standard 8 between 1899 and 1920, and then in 1929 to matriculation level, making them the same as for University entrance, meant that the students applying for admission were older than those of the early

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<sup>33</sup> SGE Report 1913.

<sup>34</sup> SGE Report 1912, p.41.

<sup>35</sup> MS 16:207 1928-1929, AB Meeting 24 February 1928. Refer: Report SGE 1931 [CP 3 – 1932].

years. The naive young girls<sup>36</sup> who comprised the student body at the GTTC in the early years of its existence were a far cry from the sophisticated young ladies<sup>37</sup> who occupied the hostels and classrooms from the 50s on.

The effects of this older student body were felt in the general life of the College and necessitated a new *modus operandi* with the older student in mind. From 1894 the GTTC had sought to provide teacher-training for poor country girls, where the period of training was seen also as part of a 'gentling process', and hence the emphasis throughout the years of the College on the importance of elocution and correct pronunciation and cultural attainments; that too changed as more town and city girls joined the student body.<sup>38</sup> Evolving approaches to education may be seen in the changes of curriculum as required by the Departmental directives from time to time. This will be discussed in the text at the relevant points. What did not change was the basic premise on which the college was run. This was well summed-up by Sister Frances Mary: "The aim of an institution lies not in the expansion of numbers, buildings, results, but in the personalities which it turns out."<sup>39</sup>

### **Courses Offered:**

The GTTC from 1929 offered a two-year Primary Teachers' Course (this was a post-matriculation basic course) and four specialised one-year higher courses for Primary Higher General, namely Infant Teachers, Physical Culture (never implemented) or Domestic Science. The introduction of these third-year courses necessitated a change in College regulations, allowing for special privileges. It was hoped that these senior students would "be a real strength at the Head of College."<sup>40</sup> As Niven points out, by the 1930s the teacher colleges had developed from small, isolated institutions concerned almost exclusively with the practical preparation of teachers at a very humble level to a group of moderate-sized colleges spread geographically through the Eastern and Western provinces and operating at a post-secondary level.<sup>41</sup>

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<sup>36</sup> GTTC Mag. Vol.V. No2. June 1912 p.12.

<sup>37</sup> LV 508 The Crozier March 1973

<sup>38</sup> *Ibid.* The authors describe the College courses "as much a preparation for life as they were for a career in teaching."

<sup>39</sup> GTX Mag. Vol.XVII, No. 5, May 1941 p.2.

<sup>40</sup> GTTC Mag. June 1930.

<sup>41</sup> Niven, *Op.Ccit.* p.51.

As with many of the CR works, the Training School was founded to cater for poor girls coming from the immediate neighbourhood. Later the numbers grew and the student body was drawn from a wider area. In the Annual Report to the English Helpers in 1938 it was mentioned that someone who had a long association with the College had observed that “however much in the past it may have been the function of the College to train the impecunious and the immature to earn a decent livelihood, its present function should increasingly be towards the training of leaders among their own generation and in their own country.”<sup>42</sup>

The present study seeks to show how this completely privately-owned training college under the aegis of the Department of Education in Cape Town, operated, and how the Sisters and a dedicated lay staff produced trained professional teachers who were well-spoken of in many places and much sought after by School Principals. Following on the example set by Mother Cecile and Dr Thomas Muir, the Superintendent General of Education (SGE), relations with the Department were always of the most cordial, and successive SGEs went the second mile in their endeavours to assist the College. They too realised the importance of the ‘TC product’ as the GTTC Old Girls came to be known. The GTTC was not always top of the examinations list, but the training given in the College was of a very thorough and liberal nature, and it was centred on the Chapel. This was the only Training College in the Cape Province to have a Chapel where the students worshipped and were given Spiritual instruction. This undergirded all that was done in the College.

### **Farm and Country Schools:**

An important and interesting field covered in the present study is the role played by the farm and small country schools in bringing education to the far flung and poorly populated areas in the interior. Dr Muir in 1906 had drawn attention to the fact that a constant stream of trained teachers was needed in the Cape Province. This was the result of the high number of teachers required in proportion to the number of pupils. This was due very largely to the proliferation of small country schools, one-teacher schools or farm schools. The result was a teacher/pupil ratio of one teacher for every twenty pupils.<sup>43</sup> It was for this type of school that Mother Cecile had first set about training teachers, and for many years the students leaving the GTTC were more than happy to take a placement in a farm or country school, as it was from just

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<sup>42</sup> PR 8163 CR Records Vol.5 1930-1938. Annual Report 1938.

<sup>43</sup> SGE Report 1906 p.23.

such areas that they had come to be trained. It was said, partly in jest perhaps, that many farmers of the Eastern Cape were married to women who had trained at the GTTC! These young women remained in teaching for an average of five years before leaving to be married. The Sisters at the GTTC were never fazed by this so-called wastage, as they felt the women, especially in the country and on the farms, were not lost to teaching at all, as teaching and learning started in the home. Many of these small schools were in the most isolated of places. In the years after the Second World War the students were less enthusiastic about going to such places. They preferred to opt for the town and cities.

After the advent of the Nationalist Government, the GTTC kept a very low profile, as the College was so dependent on the government grants it received; without them the College would have had to close.<sup>44</sup> So, as Sister Truda was wont to say, “we forgot about them and they forgot about us”.<sup>45</sup> The GTTC was bound to follow the Government course curriculum, and the College was inspected regularly. From the nature of their reports, the Inspectors were always suitably impressed by the College. The GTTC did not feel itself to be superior to other Colleges, but it knew itself to be different.

The years Sister Truda served as Principal, 1946-1962, were hard, unrelenting years. As Principal, Sister Truda had to help the College weather many storms. As mentioned, there were changes made by the department, there were endless demands because of inadequate accommodation, there was a degree of student restlessness, and there were frequent changes of staff. She was however, very philosophical about it all: “The Grahamstown Training College is a living thing, an organism, which grows, expands, develops in an organic way, and we are part of its life.”<sup>46</sup>

It was as well that Sister Truda looked to the past. When she handed over the college to Sister Virginia (the last Sister Principal) in 1963, the storm clouds were already amassing on the horizon. The future of the college was in the balance as it was not known what effect the

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<sup>44</sup> It must be remembered that the Anglican Church played a very active role in opposition to racial separation and then, after 1948, to apartheid. The Anglicans were not alone in this, but their stand did raise opposition from the Nationalist Government. In his book, *Anglicans against apartheid* Bob Clarke noted: “That Anglicans played a pivotal role is common cause. Nelson Mandela wrote from Victor Verster Prison to Archbishop Tutu on 12 August 1989 saying, ‘the South African churches have made a substantial contribution to the struggle for real change in this country, and the Church of the Province has pride of place in that historic line-up.’” [Bob Clarke, *Anglicans Against Apartheid, 1936-1996*, (Cluster Publications, 20080, p.x.)] Perhaps the Sisters at the GTTC were wise to keep a low profile by not drawing attention to themselves, and concentrating on running the college while inculcating a liberal education by which the students were taught to think for themselves, as will be seen in the course of this study.

<sup>45</sup> Nicole Holshausen in conversation with a very aged Sister Truda quoted in her thesis p.105.

<sup>46</sup> GTTC Mag. Vol. XXVI, No.3, October 1975 p.104.

opening of a training college in Port Elizabeth would have on enrolment. The final blow was the publication of the National Education Policy Act (No. 39 of 1967) as amended to the National Education Act (No. 73 of 1969). The closure was left to the two Lay Rectors, Mrs Enid Craig, and Miss Bridget Pilson, to bring down the curtain. The drama of the final years is covered in the course of this study.

## **A Comparison:**

The GTTC was never classified as a ‘Mission School’. It was privately owned and run by a Religious Community. From the time of Dr Muir, the Department of Education left the “education of Blacks in the hands of the missionaries to a large extent. Originally blacks and whites were taught together in mission schools,” but Dr Muir changed that and by 1915 “a white pupil in an ordinary mission school was a rarity.”<sup>47</sup> The GTTC was a training college for white girls only, and this remained true for the eighty-one years of its existence. To put that into its South African context, although this point is not further developed in this study, it is necessary to see what was happening over those years in the field of education for black girls who would approximate to the ages of the GTTC students. The Inanda Seminary north of Durban is taken as an example. This Seminary was established in 1869 under the auspices of the American Zulu Mission, part of the American Board of Commissioners for Foreign Missions.<sup>48</sup>

There was a remarkable similarity in intention between the GTTC and Inanda, though the former was a training college and the latter a secondary, then later a high, school. Inanda offered what might be described as a ‘bookish’ education. The pupils received, what Healy-Clancy describes as, “an emphatically British colonial education” This system of education stressed reading and translating (using Anglophone texts like the *English Royal Reader*) and world history as well as geography, physiology and arithmetic. Healy-Clancy continues, “along with its imperial curriculum, Inanda’s values of self-reliance, self-discipline and self-sacrifice; its emphasis on order, piety and chastity; and its goals to produce model wives, mothers, and teachers, thrilled school inspectors.” It was a rigorous schedule and the students were busy from dawn to dusk. The Report of the Senior Inspector of Native

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<sup>47</sup> Borman, *Op. cit.* p.149.

<sup>48</sup> Meghan Healy-Clancy, *A World of Their Own, A History of South African Women’s Education*, University of KwaZulu-Natal Press, Scottsville 2013.

Schools, Mr Plant, in 1889 echoes many of the inspectors' reports received by the GTTC over many years. He wrote: "This is by far the best school of its kind in the colony (Natal), in which girls learnt the dignity of labour, the advantages of education and the excellence of Christianity."<sup>49</sup> From 1913 Inanda offered education for girls up to Standard VII, and from 1926 up to Junior Matriculation (JC). *Ibid.* p.90 These in turn qualified the pupils either for teacher training or allowed them to continue to full matriculation (Matric). Not many Black pupils went as far as Matric: between 1901 and 1934 only 253 "Africans in the whole country passed matriculation. In 1915 Lovedale launched the first university for Black students, the South African Native College, at Fort Hare, but by 1935 just fifty-one students had received bachelors' degrees."<sup>50</sup> It was a remarkable achievement, in the 1920s, for a Black pupil to have attended High School.

In those same years, entrance requirements to the GTTC (and all Cape Province training colleges) was the JC in 1921 and the Matric in 1929. By the 1940s Inanda became the country's first school for Black pupils offering a Matric course. Instruction was in English with isiZulu as a required additional language course.<sup>51</sup> Latin was offered until the early 1940s. It is recorded that "the first eight Matrics passed their exams in 1946...six entered teacher training at Adams College, one trained as a teacher at Ft Hare."<sup>52</sup>

Inanda was renowned in the 1940s and 1950s for producing teachers and nurses.<sup>53</sup> The Seminary has continued as an English-medium institution to the present day. Its excellent English instruction enabled its pupils to sit for the same school-leaving exam that White candidates took, namely the Exam of the Joint Matriculation Board of the University of South Africa.<sup>54</sup>

### **The College in a local and wider Context:**

The GTTC opened its doors in 1894 as a training school; it was up-graded to a college in 1904.<sup>55</sup> There on the very doorstep of the GTTC, Rhodes University College (to become

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<sup>49</sup> *Ibid.* p.79

<sup>50</sup> *Ibid.* p.89.

<sup>51</sup> *Ibid.* p.90.

<sup>52</sup> *Ibid.* p.90

<sup>53</sup> *Ibid.* p.128

<sup>54</sup> *Ibid.* p.135.

<sup>55</sup> The difference between the two types of institution as defined by law is that a training college must have had for at least one calendar year a minimum average enrolment of twenty students who have completed the full high school course or a course of equivalent length. Save for this there is no difference between the two types

Rhodes University in 1951) opened on 21 July 1904. The presence of the university was to affect the college in many ways: the college authorities later felt that accommodation at the college should at least be on a par with the university next door.

In 1913 the Faculty of Education at Rhodes was started, and although the University and the College never covered the same ground, it was this Faculty of Education, in 1975, that was to kill what the Training College had to offer as it did not utilize the years of experience and accumulated wisdom offered by the GTTC staff, nor did it appoint a single member of that staff to the Faculty.. The music school of the GTTC was also directly affected by the music department at the University. For many years the music department had been something of a Cinderella among the University departments; after 1939 it was given a new lease of life when “a musical scholar of note”<sup>56</sup> was appointed and it grew in popularity thereafter. The GTTC music school was not able to compete with the University, as Rhodes was offering a B.Mus degree with a teacher’s certificate included, and so the music school eventually ceased to exist as such, although class music continued to be an important subject in the College.

In South Africa, the events of the 81 years of the existence of the GTTC were nothing short of cataclysmic. The South African War brought to an end the nineteenth century, and its ripples were felt within the College, where it is recorded that one young girl lost no fewer than seven members of her immediate family. In March 1901 Grahamstown was said to be surrounded by the invading commando of General Smuts. Hooters and bells sounded and men and schoolboys from the town went to man the trenches that had already been prepared. In the end the commando by-passed the city and the scare subsided. Later that year (September 1901) Mother Cecile wrote of how the War was affecting the College. She believed that it would take a long time for the country to “be quiet and settle down”. In a letter to Scotland she wrote: “Aggie Mertons, who lives on a farm, has just been telling us how sad the general mistrust is...It is so literally and truly a civil war in the Colony.”<sup>57</sup>

By 1902 the War was in the closing stages. An incident was reported at the GTTC Advisory Board giving a glimpse of feeling among the girls. “The Mother Superior mentioned that a good bit of trouble had been given of late by a pair of Dutch sisters of rebel Dutch extraction who had gone the length of hissing ‘God save the King’”. The Board Members felt the girls

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of institution, since the larger training schools offer several of the courses which are more distinctly training college work.” Cape Province Annual Report SGE 1921 p.16 quoted in Niven op.cit. p.43

<sup>56</sup> R.F. Currey *Rhodes University 1904-1970* p.84

<sup>57</sup> *Ibid.* p.115.

ought to go, but Canon Woodrooffe (a member) “with characteristic kindness and courage, offered himself to interview the damsels, and (at an early date) the rather formidable mamma at distant Steynsburg.”<sup>58</sup>

The whole of South Africa was seriously affected by the inroads which the War had made into both private and public life. One direct result was that the supply of teachers in the Cape Province had dwindled to 47% of the requirement. There was also a desperate shortage in the Orange Free State and the Transvaal. To supply this need was in part the motivation that drove Mother Cecile to raise funds to provide buildings for the GTTC able to accommodate larger numbers of students than hitherto, so she turned to her English Helpers back in Britain for funding.

Ever in need of money, Mother Cecile in 1902, on a visit to Britain, brought together a group of friends, who became the English Helpers Union, to be a fund-raising group on her behalf. There was a strong feeling of guilt in certain circles in Britain after the South African War, and to assuage this guilt money was forthcoming to rebuild the shattered land that was to become the Union of South Africa. This sense of guilt was very evident at some of the meetings of the English Helpers in those post-war years, and it was used by Mother Cecile to get the money she so desperately needed for her many Community works, especially the training school.

On Tuesday 1 December 1903, for instance, a fund-raising meeting was held at Grosvenor House in London. In the Chair was the Bishop of St Andrew’s. His appeal was couched in emotive language tinged with a note of imperialism: “I ask you, how can any man or woman who has ever read of Modder River or Magersfontein, and Wagon Hill and Ladysmith, or has ever read about, let alone seen, those silent graves through which you pass as you go up the country from place to place, who can allow the great God, at such a cost, to have given us that great colony of Africa, while we – God help us! – only think how to please ourselves, and let Mother Cecile and St Peter’s Home, and the education of South Africa, and everything else that does not concern us, take its chance.”<sup>59</sup>

Again, at the AGM on 22 November 1904 the Bishop of Stepney spoke in a similar vein.<sup>60</sup> It was for the field of education that the Bishop appealed for funds particularly, and they were

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<sup>58</sup> MS 16:126. AB Meeting 3 March 1902.

<sup>59</sup> PR8163. CR Records Vol. I 1903-1907. Annual Report December 1903: p.10.

<sup>60</sup> PR 8163. CR Records Vol. I 1903-1907. Annual Report 1904.



forthcoming. Within a decade of Mother Cecile's death in 1906, however, appeals to the English Helpers for funds for the GTTC fell away. It was felt by the Advisory Board that the country enjoying the fruits of the College ought to contribute to its needs. In the end recourse was had to permanent loans when building was undertaken.

The Union of the four provinces into the Union of South Africa followed in 1910, but curiously, as already mentioned, according to the Act of Union, Teacher Training was left under the control of each province. This was to cause problems later, with the result that the matter of a centralised education department hung over successive Principals, as such an eventuality would directly affect the very existence of the GTTC, which was a privately owned but departmentally aided College.

Further problems followed in the early 1920s, and these will be covered in greater depth later in this study. The Department introduced financial and economic stringencies.<sup>61</sup> Grants-in-aid to students were discontinued. This led to the withdrawal of six students at the GTTC; and eight applied for loans in lieu of grants. The abolition of the grants did mean that students on completion of their studies would not be obligated to the Department. The admission requirement was now the Junior Certificate (Standard VIII) and this meant that new syllabuses had to be prepared. In 1926, following on a conference entitled 'Rural Science in Schools', the GTTC implemented a one-year course in Nature Study. It was taken up with great enthusiasm by the students – but sadly the course was short-lived.

A severe drought in the course of this decade caused concern to many farmers, together with the financial woes of the country as the effects of the world-wide depression were felt. Many farmers were completely ruined; many students applied for loans – thirty in 1926, forty-two in 1928.<sup>62</sup> The 1920s were times of stress for the College and the Principal, Sister Kate. Sister Frances Mary, the third Sister Principal, assumed the reins in 1930 during this world-wide financial depression, the most severe economic depression the world had ever experienced to that date. The annual balance sheet of the College revealed the worst deficit for many years and the Principal proposed immediate measures of economy. Specialised staff were dismissed and the College Magazine was reduced to two editions per year (from four). Catering was put on a contract basis.<sup>63</sup>

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<sup>61</sup> SGE Report CP 2 1923. SGE Report CP 4 1925.

<sup>62</sup> GTTC Mag. December 1927, MS 16:126.

<sup>63</sup> GTTC Mag. Vol. XXVI, No.3, October 1975 p.75.

Sister Kate had nevertheless accomplished what Sister Clare, the first principal, had entrusted to her. For obvious political reasons it was important that the GTTC should prove its competency in the matter of bilingualism. Sister Clare left Sister Kate with the challenge: “It seems to me that the field which we must still fight hard to win is full bilingualism. People of little faith have said that a Grahamstown Training College can never be really bilingual. The Training College has taken up that challenge and means to conquer.”<sup>64</sup> In November 1926 the Education Inquiry Committee of the Cape Province visited the GTTC. They were to assess the standard of bilingualism in the College. The members were more than satisfied. A failure in the bilingualism test would have meant no further grants or concessions. The Magazine considered the attainment of bilingualism “the *sine qua non* of education in this country.”<sup>65</sup> So the matter of bilingualism was ever present, and great efforts were made to achieve that aim in the College; but the matter became especially acute after 1948 when the National Party became the Government. It was then that not only language, but also the segregation of the races (i.e. apartheid), assumed priority. This affected relationships between the GTTC and other teacher training institutions in the Eastern Cape, such as Healdtown, St Matthew’s and Lovedale. The Nationalist Government enacted the Bantu Education Act in 1953 and as a result mission schools were either closed or were taken over by the state.

On the global scene, those eighty-one years saw momentous happenings: two world wars, the depression years of the late 1920s and early 1930s, unlike anything ever experienced, and the total upheaval of society which followed on these events. WW1 had greatly advanced the cause of women’s emancipation: they gained the vote and already had the right to attend university. The professions were now open to them. But for all this, women still experienced many restrictions. The other side of this coin was the mass slaughter of young men in the Great War leaving many gaps. Even this did not immediately open opportunities for women. Full emancipation was only to come in the decades following WW II, driven by the feminist movement. All these changes added to the burdens already borne by the Principal who was now required to balance an already very demanding professional academic course for aspirant teachers with cries from the same students for more free time and evenings out.

However, the place of women in society was revolutionised. This in turn affected the numbers offering themselves to join the Community and so added to the difficulties experienced in trying to find Sisters to manage Community works, especially the GTTC.

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<sup>64</sup> GTTC Mag. 1920.

<sup>65</sup> GTTC Mag. Vol. XVI, No. 3, October 1975 p.69.

## Education in the Cape Colony: The Background

Between 1815 and 1910, the Cape of Good Hope was a British Colony. It followed that the system of education in the Cape reflected what was happening in Britain. The pupils used the same text books and attempted the same exercises.<sup>66</sup> Consequently, “the Anglo-Saxon intellectual tradition was mediated through the English language.”<sup>67</sup> The first Superintendent of Education at the Cape, James Rose Innes, who held office from 1839-1859, imported British teachers to staff the Government schools. This became the standard practice of the 19<sup>th</sup> Century.<sup>68</sup> The teachers were men and women of their time, and brought with them the fruits of their own experiences in the field of education. What did become apparent in 19<sup>th</sup> Century Britain was the understanding of the significance of primary or elementary education. The development of the elementary school represented all the changes which had taken place, not only in social values, but in the attitude to knowledge and literacy, in the kind of knowledge that was valued, in the meaning of intelligence and the methods of its development, in the relation of mental and physical activities, in the learning process, and, in general, in the concept of what made a whole individual.<sup>69</sup> Elementary education in early 19<sup>th</sup> Century Britain was concerned mainly with the education of the poor. It was intended to produce a generation of “sober, law-abiding and industrious workers”.<sup>70</sup> This education system did not aim to produce independent persons who were capable of developing and sustaining arguments and opinions of their own. “Where a school prepares for poverty, it cannot tolerate a pedagogical theory which seeks to develop capacity to argue, to challenge or to change.”<sup>71</sup>

Later in the 19<sup>th</sup> Century, “when middle class activity brought about the intervention of the state in the provision of education”,<sup>72</sup> there was a dramatic change in elementary education, with a greater concern to confer literacy on those who would eventually be given the vote.

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<sup>66</sup> Michael Ashley, “The British influence on education in South Africa”, in A de Villiers (ed.) *English-speaking South Africa today. Proceedings of the National Conference July 1974.* (Oxford Univ. Press 1976), p.242.

<sup>67</sup> Bergh, Anne-Marie & Soudien, Crain, “The Institutionalisation of comparative education discourses in South Africa in the 20<sup>th</sup> Century”, *South African Review of Education*, 12, 2, 2006, p.41.

<sup>68</sup> *Op. Cit.* p.42.

<sup>69</sup> I L Kandel, *Studies in Comparative Education.* (George Harrap & Co. London 1933), p.349.

<sup>70</sup> Frances Christie “The ‘Received Tradition’ of English Teaching: The Decline of Rhetoric and the Corruption of Grammar”, in Bill Green (ed.), *The Insistence of the Letter: Literacy Studies and Curriculum Theorising.* (The Falmer Press, London 1993.), pp. 77, 87.

<sup>71</sup> *Ibid.* p.87.

<sup>72</sup> *Ibid.* p.87.

Elementary education between the early 19<sup>th</sup> Century and World War 2 went through three stages of development: first, the Skills Model which focussed in a very limited way on the minimal steps of achieving basic literacy; secondly, the Cultural Heritage Model which focussed on broader matters than just skills; and thirdly, the Personal Growth Model which focussed on the needs of the child, stressing that the individual mattered.<sup>73</sup> Way ahead of its time, this was the model that was instilled in the teachers in training at the GTTC from the earliest years.

The professional and academic training of teachers for the elementary schools became a necessity. British Teacher Training Institutions first came into existence from 1840. It was from these institutions that teachers went out into schools where, with their training, they were able to make education a reality. The Teacher Training institutions became “laboratories in which are originated and prepared those methods and that system which are now more or less adopted in every elementary school in the country.”<sup>74</sup> The truth behind the truism, that “a school stands or falls by its staff”, came to be understood in a new light.<sup>75</sup> Any education system stands or falls by the quality of its teaching profession, and by implication, the quality of its teacher training programmes, providing the best possible training.<sup>76</sup> It was all-important, therefore, to ensure a supply of teachers who were adequate in academic attainments, in teaching technique, and in personality. The true teacher would be conscious of his/her own sociological value. The school is a powerful focus: it is a gathering ground of families, it reflects the economic background of society and, while it imparts a tradition, it also trains innovative forces in the imagination and the intelligence of pupils. It holds the future of these pupils in its hands.<sup>77</sup> So, as the strength of an educational system must largely

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<sup>73</sup> *Ibid.* pp.94-95.

<sup>74</sup> H.G. Robinson, “Training Colleges” in *Education Commission – reports of the Assistant Commissioners Appointed to Enquire into the State of Popular Education in Continental Europe and on Educational Charities in England and Wales – 1861*. Vol. IV (Eyre & Spottiswoode, London, 1861), Article No. 5, p.391.

<sup>75</sup> John Murray, “The Limitations of the Training (Normal) College”, in E G Malherbe (ed.) *Educational Adaptations in a Changing Society; Report of the South African Education Conference held in Cape Town and Johannesburg in July 1934, under the auspices of The New Education Fellowship*. (Juta & Co. Ltd., 1937), p.276.

See also Jane McDermid “Catholic Women Teachers and Scottish Education in the 19<sup>th</sup> C and early 20<sup>th</sup> C”, In *History of Education* 38, 5, September 2009, p. 615.

<sup>76</sup> C C Wolhuter “Teacher Training in South Africa: Past, Present and Future”, *Education Research and Perspectives*, 33, 2, 2006, p.124.

<sup>77</sup> *Op. Cit.* p.276.

See also Michael Young, & Jeanne Gamble, *Knowledge, Curriculum & Qualification for South African Further Education*, (Human Sciences Research Council Press, 2006), p.5.

depend upon the quality of its teachers, they in their turn must be assured of a status and esteem commensurate with the importance and responsibility of their work.<sup>78</sup>

Alongside the introduction of Teacher Training institutions went also the introduction of what was known as the Pupil-Teacher system. This system was introduced in 1846 (in England) from Holland by a Minute of the Committee of Council on Education for which Sir James Kay-Shuttleworth was responsible. It was definitely an apprenticeship system, in which boys and girls were indentured at the age of 13 to the headmaster of an elementary school for five years; the pupil-teachers taught during the day; in the after-school hours, they continued their general education under the direction of the Principal, and in the evening did their preparation for the next day. At the close of the period of training they were admitted to the examination.<sup>79</sup> There thus emerged a dual system of preparing elementary school teachers: by the pupil-teacher system or in training colleges.

This was followed by the gradual recognition, at the beginning of the 20<sup>th</sup> Century, of the enlarged scope of the elementary school as an institution, to give not merely instruction, but an education in the broadest sense. There was the development of educational theory and psychology, which carried the conviction that the teacher's task consists of more than merely imparting information. There was the gradual movement towards the acceptance of the elementary school as the common school for all and not for the masses alone, and the realisation of the meaning of education as an instrument of social and national welfare. Of paramount importance was the proper preparation of teachers.

The prevailing attitude at the time was that the education of girls was less important than that of boys, but a wind of change was blowing. In 1864, John Ruskin<sup>80</sup> wrote: "Let a girl's education be as serious as a boy's. You bring up your girls as if they were meant to be for side-board ornaments, and then complain of their frivolity. Give them the same advantages

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<sup>78</sup> Brian Holmes, "Teachers and Teaching – Essays in Comparative Education", in Joseph A. Lauwerys (gen. ed.), *1963 Year Book of Education, The Education and Training of Teachers*. New York, Harcourt, Brace and World Inc., 1963.

Refer also Elizabeth Raikes, *Dorothea Beale of Cheltenham*, (Digitised by the Internet Archives in 2007, at <http://www.archive.org/details/dorotheabealeofc00railala>, accessed 25<sup>th</sup> June 2015), pp.254-255, 259, 352.

<sup>79</sup> Kandel *Studies*, p.528.

<sup>80</sup> A leading English Art critic of the Victorian era, a social thinker and a philanthropist and an Inspector of Schools. He was a very influential Victorian.

that you give their brothers...teach them also that courage and truth are the pillars of their being...and give them...not only noble teachings, but noble teachers.”<sup>81</sup>

The desire for better teaching and training was widespread, and associated with this movement were a notable group of women including Dorothea Beale of Cheltenham College, who, speaking at a Social Science Congress in Bristol in 1865, drew attention to the fact that, in a girl’s education, “accomplishments have been made the main thing, because these would, it was thought, enable a girl to shine and attract, while those branches of study especially calculated to form the judgement, to cultivate the understanding and to discipline the character (which would fit her to perform the duties of life) have been neglected”<sup>82</sup>. Others included Frances Mary Buss of Camden School, Elizabeth Sewell, Miss Piper (d1907), of whom it was said that she set herself to make her pupils think, to stimulate interest, to enforce thoroughness.<sup>83</sup> Of Emily Milner (d1907), who was head of St Mary’s School Brighton for fifty years, it was written: “she taught with marvellous energy and freshness, inspiring her pupils themselves to be zealous and persevering, and keeping them in touch with all that was best in the rapid advance and change of modern education.”<sup>84</sup> Mrs Grey, who, in a paper entitled: ‘On the Education of Women’, and read on her behalf to the Society of Arts by her husband (as women were not permitted to attend meetings of the Society), stated: “the true meaning of the word education is not instruction....it is intellectual, moral and physical development, the development of a sound mind in a sound body, the training of reason to form just judgements, the disciplining of the will and affections to obey the supreme law of duty, the kindling and strengthening of the love of knowledge, of beauty, of goodness, till they become governing motives of action.”<sup>85</sup> Miss Beale, writing in 1900, and thinking back forty years, notes: “It was not so much the want of money as the want of ideals that depressed me. If I went into society, I heard it said: “What is the good of education for our girls? They have not to earn their living.”<sup>86</sup> So these women endeavoured to make their point of view accepted by enlightening public opinion, founding schools, and asking for public examinations for girls. The activities and ideas of these women especially Miss Beale and Miss Buss influenced girls’ education in the Cape Colony.<sup>87</sup> By the end of the nineteenth

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<sup>81</sup> Raikes: *Dorothea Beale*, p.137.

<sup>82</sup> *Ibid.* p.139.

<sup>83</sup> *Ibid.* p.135.

<sup>84</sup> *Ibid.* p.136.

<sup>85</sup> *Ibid.* pp.140-141.

<sup>86</sup> *Ibid.* pp. 121, 135, 140.

<sup>87</sup> Raikes, *Dorothea Beale*. E.g. The Diocesan School for Girls in Grahamstown had a number of Cheltenham old girls on the staff from its early years; At the GTTC Sister Eva (Eva Vulliamy) was one of the first of Miss

century, the movement towards a more academic direction in education for girls was evident.<sup>88</sup>

The Christian Church had for many centuries played a role in education; indeed, throughout its long history the church has been responsible for shepherding the minds, as well as the souls, of men and women. In the nineteenth century, in common with most of the rest of the world, even in the Cape Colony, Governments regarded primary schooling in particular, as a charitable exercise best performed by the churches.<sup>89</sup>

The Victorian era was essentially a religious one<sup>90</sup> and it was from the pulpit, whether in church or camp meeting, (most notably in the rural areas and the North of England), that public opinion was largely educated. In this broad sense, the churches and chapels were also social educators. The concern of the Christian churches for education derives ultimately from the conviction that education is an affair of the spirit. The Anglican priest and the nonconformist minister were alike educators, for the dominant Evangelicalism of the nineteenth century emphasised the need for each individual to seek and find his own salvation in the Bible, for which purpose a certain minimum of educational attainment was necessary. The literacy skills the elementary schools sought to inculcate in pupils were of an extremely minimal kind. They included “the ability to read religious tracts, or a little ‘general knowledge’ of the kind found in a school reader, or the ability to write a letter or a short piece on an improving ‘theme’, the ability to identify parts of speech and parse sentences...In practice, throughout the Nineteenth Century many elementary schools conferred significantly less.”<sup>91</sup>

It was in just such a context that Miss Emily Davies was able to write: “The true meaning of education is not instruction...It is intellectual, moral and physical development; the

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Beales’ students; Sister Charlotte Emily (C E Disney) taught at Cheltenham under Miss Beale and was the first Head Mistress of Berkhamstead School for Girls.

<sup>88</sup> J F C Harrison, *Learning and Living 1790-1960. A Study in the History of the English Adult Education Movement.* (Routledge & Kegan Paul, London, 1961). The struggle for the emancipation of women in the nineteenth century was carried on over a very broad front, and victories in one sector helped the forces in another.... the women’s movement embraced the struggle for the vote, the agitation for Married Women’s Property Act, ‘the great crusade’ of Josephine Butler against the Contagious Diseases Act, the fight to enter the medical profession, and the movement for secondary and higher education for women. pp.227-228.

See also Alastair Gordon Smurthwaite, “*The Private Education of English-speaking Whites in South Africa. An historical & contemporary study of Catholic Schools and schools belonging to the Conference of Head Masters & Head Mistresses*”, M Ed thesis, Rhodes University, 1981, p.280.

<sup>89</sup> Ken Hartshorne, *Crisis and Challenge. Black Education 1910-1990*, p.22.

<sup>90</sup> J F C Harrison, *Learning and Living 1790-1960. A Study in the History of the English Adult Education Movement.* Chapter IV, Religion as a Social Force; Chapter V, Getting on in Victorian England, and p.306.

<sup>91</sup> Christie, *Op. Cit.* p.86.

development of a sound mind in a sound body, the training of reason to form judgements, the disciplining of the will and affections to obey the supreme law of duty, the kindling and strengthening of the love of knowledge, of beauty, of goodness, till they become governing motives of action.”<sup>92</sup>

## **Education in the Cape Colony under Dr Thomas Muir, 1892-1915:**

Thomas Muir (25<sup>th</sup> August 1844- 21<sup>st</sup> March 1934) was the product of the Scottish system of education. This was considered a democratic system of education, non-elitist, non-class based.<sup>93</sup> Thomas Muir benefitted greatly from the *lad o'pairts* principle whereby, if a boy from a humble background showed intelligence, the door to further education and advancement would open, ideally to university and then a professional career.<sup>94</sup> He was the recipient of many prizes, as he excelled at Arithmetic. He was a pupil-teacher at the public school at Wishaw, and his exceptional ability led to one of the patrons of the school, Lady Bellhaven, encouraging him to study further. He obtained the highest distinction in Greek and Mathematics at University. The Mathematics professor wrote of him: “While a student he gained the first prizes in all of my Mathematics classes, and I consider him one of the very best students of Mathematics I have seen during my professorial experience of twenty-five years.”<sup>95</sup> Dr Muir, and many of the School Inspectors whom he recruited from Scotland, had been through the Scottish system of education.<sup>96</sup> The key elements of this system were the importance of Presbyterianism, and the central role played by the dominie or parish schoolmaster, in socialising the children. This system had emerged out of the Education Act of 1696, and continued by the Act of 1803.<sup>97</sup> Here was a system where women were considered naturally best suited to teach infants and girls, but, even in boys’ schools, female assistants were increasingly employed in the later Victorian period.<sup>98</sup>

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<sup>92</sup> Raikes, *Dorothea Beale*, p.141.

<sup>93</sup> In her article entitled: *Teachers and Gender: Debating the myths of Equal Opportunity in Scottish Education 1800-1914*, Helen Corr disputes this democratic concept. She argues that there was no equivalent ‘lass o’pairts’ *Cambridge Journal of Education* 27, 3, 97, pp.355-363.

<sup>94</sup> *Ibid.*

<sup>95</sup> Borman, *Op. Cit.*, p.122.

<sup>96</sup> Mr E H Rankin, speaking on Founder’s Day 1932, told the audience “how the SGE (Dr Muir) and all his Inspectors and male teachers were Scotsmen, and what a good thing that was in many ways for the country. They were sometimes described as rough diamonds, but they were ‘diamonds’”. *GTTC Mag.* Vol. XV, No 3., May 1933, pp.9-10.

<sup>97</sup> McDermid *Op. Cit.*

<sup>98</sup> Corr, *Op. Cit.* The 1870s marked a transitional period of social change in the gender composition of the teaching force in elementary schools (in Scotland). By 1881 women teachers predominated over men teachers



Thomas Muir succeeded Sir Langham Dale as Superintendent of Education (SGE) and he arrived in Cape Town preceded by his reputation. While he was a Sub-Warden and lecturer in Mathematics at College Hall, St Andrew's University, the Principal of the College had written of him: "I have seldom met with a young teacher who threw such energy into his work and who so communicated that energy to others."<sup>99</sup> The Cape Education Department was to feel the full weight of this energetic and learned scholar-administrator. The Muir years at the Education Department are described as being an autocratic regime.<sup>100</sup>

In his first Annual Report in 1892, Dr Muir wrote of teachers employed by the Department: "It is painful to say, but said it must be, that not only is professional training wanting, but in quite a number of instances which have come before me the so-called teacher had not the elements of a common tradesman's education."<sup>101</sup> He lamented the extraordinary number of untrained and even uneducated teachers at work in the Colony (about 73.5% had received no professional training.)<sup>102</sup> He stressed the great value of professional training. The born teacher, he acknowledged, is to be found, but even he would benefit for having had his natural capabilities developed under professional care.

It was recognised that an academic qualification implied the teacher's knowledge of his subject. A professional qualification meant the ability to teach the subject to others. This state of affairs was nothing new. Mr AN Rowan, Inspector of the Western Districts of the Cape, reported as follows: "...a large number of teachers and assistants are without certificates. Many of them have been long in service, and have done their work faithfully and to the best of their ability. Of the great majority of the teachers, I have no hesitation in saying that they are zealous and conscientious in the discharge of their duties. Not a few of them have, by their conduct and deportment, gained the respect and confidence of the communities in which they are labouring...it cannot be denied that want of proper training is the cause of many teachers in my elementary schools producing such slender results; they have never seen a well-organised school, and are unacquainted with the methods adopted by those who are masters of the craft. The consequence is that the number of pupils under their charge who

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for the first time in the history of education. The Education (Scotland) Act 1872, making elementary education compulsory for every Scottish child at the age of 5, opened many opportunities for women teachers.

<sup>99</sup> Borman, *Op. Cit.*, p.123.

<sup>100</sup> *Ibid.* p.119.

<sup>101</sup> Cory Library (henceforth C.L.): G29,1893, SGE Report 1892. (First report of Thomas Muir)

<sup>102</sup> C.L.: G7, 1894, SGE Report 1893.

pass in the higher standards is very limited... I trust that the time may soon come when none but those who have received a special training for their profession will be found in charge of schools.”<sup>103</sup> This was underlined by Mr Brody, writing from the Eastern Cape: “Very few (teachers) have received any preliminary professional training. The importance of providing trained, certificated teachers cannot be over-estimated.”<sup>104</sup>

In 1893, in the Cape Province, there were 3686 teachers in employment. Of these, 89% possessed no academic certificate, 73% no professional certificate, 64% no certificate of either kind. By 1894, the situation had improved slightly to 87.1%, 72.5%, and 64.7% respectively. Inspector Milne reported that in the North-Eastern Cape “...67% of the teachers were un-certificated. Many of these have little or no teaching ability.”<sup>105</sup> The calibre of the teachers left much to be desired. In some instances, the teachers had not only received no training for their work, into which it would seem they had merely drifted, but they had scarcely had even the rudiments of a liberal education. It was quite clear that the Colony could not keep up a sufficient supply of schoolmasters; young men were disinclined to devote themselves to the business of teaching. It was plain that the elementary education of the Colonial youth would have to be largely entrusted to women.<sup>106</sup> So there was a crying need for a supply of teachers who would give themselves to teaching as their life work. There were too many teaching, simply as a makeshift, till something better turned up

The Inspector’s Report on Teaching Staff makes sad reading: “In 1893 only 261 or 2% of the teachers employed in state-aided schools had received any professional training, and the position generally was so unsatisfactory that it was necessary to remark in the Annual Report for that year that ‘Any man who can put pen to paper and looks as if he had been unaccustomed to manual labour is in some parts considered fit to be a teacher; and so great is the dearth of capable teachers that a man of this standing is sure of employment, if only he can be got to rate his services at a sufficiently low figure.’”<sup>107</sup>

The situation was in many cases dire. As Inspector Fraser, who was the Inspector for Albany, Port Elizabeth, Uitenhage, Bathurst and Bedford, had cause to point out regarding teachers: “...there are still those...who seem to regard the teaching profession as providing a refuge for the destitute. Among these are discharged sailors and soldiers, ex-officers of the

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<sup>103</sup> C.L.: G5, 1888, SGE Report, 1888 (Supplement to main report), p.5.

<sup>104</sup> *Op. Cit.* p.12.

<sup>105</sup> C.L.: G7, 1895, SGE Report, 1894, p.44.

<sup>106</sup> C.L.: G8, 1891, SGE Report, 1890, p.16.

<sup>107</sup> The Education Gazette, XV, 28, 8 June 1916.

army and navy, dis-rated attorneys, unfrocked clergymen and men who have failed in business. Some of these, but not all, set to work with a will... There can be no sympathy... with those whose habits and mode of life are inconsistent with the position they occupy as instructors of youth.”<sup>108</sup> Dr Muir, speaking to the students at the Grahamstown Training College in 1909, said: “There was a time in the territories when the school master was a man who had done something very dreadful somewhere else, and had gone up there to get away out of sight; then after 6 – 9 months he would find the new place too hot for him, and disappear.”<sup>109</sup> From the Oudtshoorn district it was reported that many teachers in some areas are “...exceedingly defective in general education. So low is the standard, indeed, that few outsiders can have any idea of it.”<sup>110</sup> Inspector Brice reported from Griqualand West that a few teachers are “of such slight educational attainments as to be able to impart nothing but the merest rudiments. These are, as a rule, men who have failed in other callings.”<sup>111</sup>

There was a reason for this state of affairs. It was highlighted in an Education Gazette in 1916, where it was explained that, at that time, there were three main difficulties which affected the position: first, the remuneration was in many cases miserably small and, in not a few, aggravatingly uncertain; secondly, there was the unsatisfactory nature of the accommodation offered to the teacher; thirdly, the teacher’s tenure of office was uncertain. There was but little inducement for good candidates to enter the teaching profession, or to stay in it, after they had secured an appointment. The Gazette article then noted that, as a result of steady and carefully directed effort, the position had materially improved since 1893; that is, since the arrival of Dr Muir. The scales of salary grants had been raised more than once. Constant attention had also been given during the past 23 years to the training of teachers, with the result that the percentage of trained teachers (white and coloured) had risen from 26.5 in 1892 to 68.82 in 1914.<sup>112</sup>

By this time it had become clear that what was needed was a teacher training college in the eastern districts, with a model school attached, for the training of those who wished to enter the teaching profession.<sup>113</sup> Speaking in Grahamstown on July 11<sup>th</sup> 1894, Dr Muir spoke of just such a need for a teacher training college in the Eastern Cape. As reported in *Grocott’s Mail* on 13<sup>th</sup> July: “There was one most important matter, to which he had had occasion,

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<sup>108</sup> C.L.: G10, 1897, SGE Report, 1896, p.33.

<sup>109</sup> GTTC Mag. Vol. III, No. 7, September 1909, p.13.

<sup>110</sup> C.L.: G7, 1898, SGE Report, 1897, p.25.

<sup>111</sup> C.L.: G10, 1897, SGE Report, 1896, p.16a.

<sup>112</sup> The Education Gazette, XV, 28, 8 June 1916.

<sup>113</sup> C.L.: G7, 1895, SGE Report, 1894.

more than once, to refer, since his appointment as Superintendent-General of Education in the Colony, and that was the training of teachers.” At the time, as already noted, there were a great number of untrained teachers in the Cape Colony and the education of the country suffered as a result.<sup>114</sup> Dr Muir hoped that in time they would see a Training Institution for Teachers established in Grahamstown. At that Meeting Dr Muir mentioned that about 73% of the teachers in the schools under his official cognisance had no training whatever for the work of teaching.<sup>115</sup>

Thirty years prior to this, Dorothea Beale had said: “It is clear that it will before long be impossible in England, as it is now on the Continent, for anyone to obtain employment as a teacher without some such attestation, (i.e. holding of a certificate).”<sup>116</sup> In this regard the Cape had fallen behind. Dr Muir, in his Report for 1894, was to write: “Teachers cannot be trained in a day. The only course for us is to put the productive machinery into order, to exercise patience and to make a dogged resistance to the introduction of incompetents.”<sup>117</sup> Unbeknown to Dr Muir, sitting in the audience in the Grahamstown City Hall on that occasion was Mother Cecile of the Community of the Resurrection of Our Lord (CR). Mother Cecile was most receptive to this idea.

## **The Protagonists: Bishop Alan Beecher Webb, Annie Cecile Ramsbottom Isherwood and Dr Thomas Muir:**

As will be seen, it was fortuitous for the future of teacher education in the Cape Colony,<sup>118</sup> and indeed of South Africa, that these three people appeared on the scene at the same time.<sup>119</sup>

### **1) Bishop Webb:**

The newly appointed Bishop of Grahamstown, Alan Webb,<sup>120</sup> visited England in 1883. Part of his reason for being there, was to appeal for women who were free to do so, to come out to the Cape Colony to do church work. Bishop Webb knew the place and value of women’s work in the growing but scattered white population of the Colony, and more particularly of

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<sup>114</sup> *Grocott’s Mail*, 13 July 1894.

<sup>115</sup> *Grocott’s Mail*, 13 July 1894, especially Leader Article. Report on speech by Dr Muir 11 July 1894.

<sup>116</sup> Raikes, *Dorothea Beale*, p.151.

<sup>117</sup> E.G. Malherbe, *Education in South Africa, Volume 1:1652-1922*, (Juta and Co., Ltd, Cape Town, 1925), p. 172.

<sup>118</sup> MS 16:234, Annual Inspection report, August 1920.

<sup>119</sup> Box 13, CR papers, un-catalogued Obituaries: Journal cutting – no name. *The African Monthly*, Vol VI, No 36, November 1909, pp.541-545. PR 8163, CR Records, Vol 1, 1903-1907. Quarterly Letter 1906. PR 8163, CR Records, Vol 2, 1908-1912. QL 1908. Sister Margaret, *The Mind of our Founders*, pp.7-8, where Bishop Webb is described as “the inspirer of the whole work”.

<sup>120</sup> Bishop of Grahamstown, 1883-1899.

his diocese. The most important of this work was education. He argued that the missionary value of this could not be overestimated. His approach was that of a pragmatist: in his opinion, the education of girls, in country places, was more necessary than it was even in England. These women should not only be able to lead society, but to give a tone to the society they found around them.<sup>121</sup> Other areas of work included hospital work, the care of the frail aged and the care of orphaned children. Also emphasised was the work for, and amongst, African girls and women.<sup>122</sup> Initially, the Bishop felt that some thoroughly experienced middle-aged ladies should come out from England, and open schools in the various towns and villages of the diocese. However, it was not easy to find properly qualified persons willing and able to go out in pairs or alone. The appeal fell on deaf ears.

The Bishop was not prepared to give up. He was determined to find the workers he required. Apart from the many areas of work requiring attention, the Bishop was not happy at the prospect of young Anglican children being obliged to attend Roman Catholic Convent Schools which were being opened at many places. The only alternative to this was no education at all. So he gradually became convinced that the answer lay in the setting up of a Community of Sisters.<sup>123</sup> This was not the first time that such a call had been heard from Grahamstown. The first call came twenty years before. In his History of the Diocese of Grahamstown, HM Matthews recorded that it was felt that “young girls, when they are trusted away from home, need even more than a mother’s care; and they need it every moment of their school life. So that female accomplishments, and female learning, should be accompanied by the constant influence which educates character, and implants gentle manners and high principle. The only practical mode of securing this in a community such as ours, is to have the school under the guidance of a religious sisterhood presiding over a religious house, and offering gratuitous service in the name and for the sake of Religion.”<sup>124</sup> The hope was that this help would be “obtained from the Mother Church at home”.

So Bishop Webb appealed for young or unattached women to offer themselves. They had to be willing to work under direction, or better still, under obedience. Part of their brief would be to train up both White and African girls to become true home-makers. He stressed that the need was so great that none but the best should be sent. The Bishop also mentioned that the

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<sup>121</sup> MEH Dickerson, “Some aspects of play production in the English and Parallel-Medium Secondary Schools of the Eastern Cape, 1822-1977”, MA Thesis, Rhodes University, January 1980, p.68.

<sup>122</sup> Bishop of Grahamstown, *Sisterhood Life and Woman’s (sic) Work in the Mission-field of the Church*. (London 1883), pp.30-47.

<sup>123</sup> *Ibid.*

<sup>124</sup> MS 16:773, Vol 2.

work could best be accomplished by women who were dedicated to the cause; or preferably who felt called to live the life of a sister within a religious community. The Bishop was undoubtedly a ‘man of his time’, in the sense that he was a Victorian gentleman, conscious of the place of women in society.<sup>125</sup> He was aware of the Victorian fear of ‘blue stockings’; of the fear of a sound education making a woman strong-minded, which to the Victorian mind meant unwomanly. So he was very careful to explain that the strength he wished to see cultivated in women, to whom his appeal was directed, was not this so-called strong-mindedness but rather strength of character and of personality. If one considers the women who responded to the call and joined the Community in Grahamstown in those early days, one feels that Bishop Webb got what he wanted in good measure. It was the sisters of the Community who would ensure continuity in the work, and also provide a measure of security. One of those women who responded to the appeal was Annie Cecile Ramsbottom Isherwood who agreed to go to Grahamstown for a period of three years.

## **2) Annie Cecile Ramsbottom Isherwood:**

Miss Isherwood was of a serious spiritual frame of mind, and before leaving England for the Cape she asked to be made a deaconess of the Church of England.<sup>126</sup> Her wish was that her whole life might be pledged to the Lord’s service. She sailed from England on 4 October 1883. Together with a number of companions, she arrived in Grahamstown willing and eager to carry out what was expected of them. As church workers they were at first employed in so-called district work. This included training White and African girls as ‘home-makers’; visiting the sick, caring for women and children, and evangelising, a task that included a measure of teaching.<sup>127</sup> There was an urgency about this work, and it brought Miss Isherwood into contact with young orphaned waifs and strays who were forced to spend their nights in the town jail along with hardened criminals.

Along with this work, Miss Isherwood had not lost sight of her initial intention of serving the Lord, and so, under Bishop Webb’s guidance, she prepared to dedicate her life as a sister of mercy. She was admitted as a Novice on 25<sup>th</sup> March 1884, “just a young girl in a strange

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<sup>125</sup> Harrison, *Op. Cit.* p.207. The upper and middle class Victorians looked on women as the softening, refining, civilising influence on society; it was in the home that her influence was predominant; hence the emphasis of the home as the bastion of morality and respectability against the tides which threatened to submerge them – tides from the vast underworld of poverty, infidelity, prostitution, and violent crime.

<sup>126</sup> The Church of England and the Anglican Church refer to the same denomination.

<sup>127</sup> Sister Margaret CR, *The Mind of our Founders*. A pamphlet privately printed by the CR Sisters.

country, but filled with the joy and wonder of her call <sup>128</sup> and utterly dependent on the strength of God.”<sup>129</sup> This was the beginning of the Community of the Resurrection of Our Lord (CR). At the age of twenty-one years she became Sister Cecile, the first member and the first Mother of the Community.<sup>130</sup> Her guiding principle was to be: “If we solemnly give to God Vows we have to pay for better or worse. Only gradually is it unfolded to us how we ought to lay down our lives for the brethren.”<sup>131</sup> This deeply spiritual dimension was to undergird the whole life of the work of training teachers which she started.

Some months after her arrival in Grahamstown in 1883, a small school was started in a building in Anglo-African street off High street, but in 1884 when the property at Eden Grove was purchased (today this is part of what is known as the St Peter’s campus of Rhodes University), the school was transferred to a cottage in the grounds and was called St Peter’s School. By 1887 attendance at the school averaged 50 children.<sup>132</sup> To staff this school and others started about this time, Mother Cecile made use of the pupil-teacher system. Mother Florence<sup>133</sup> wrote that, when she arrived in Grahamstown in 1887, she remembered the rejoicings there were and the pride that, of the three pupil-teachers admitted from St Peter’s school for the Elementary Examination, all had passed, with one of them coming 6<sup>th</sup> in the Colony. In 1888 two of these candidates, Bertha Mingay<sup>134</sup> and Emily Jordan passed the T3 examination (which was the qualifying examination) high in the first grade, 3<sup>rd</sup> and 11<sup>th</sup> in the Colony respectively, with honours in English and Dutch. “This was a splendid start in the training of teachers, and the good results were kept up in the succeeding years.”<sup>135</sup> There were five pupil-teachers in 1891. They were also prepared by Sister Margaret, who, Sister Clare later acknowledged, “taught me to give attention to practical detail which some of us had never been accustomed to give.”<sup>136</sup> In 1893, Mother Cecile wrote to the SGE, requesting that the school be placed under government inspection, as what was then known as a third-class Church School. At that time the staff consisted of Miss Goodlatte (later Sister

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<sup>128</sup> Lewis, Cecil & Edwards, GE, *Historical Records of the Church of the Province of South Africa*, (SPCK London), 1934, p.286.

<sup>129</sup> PR 8163, CR Records, Vol 8.

See also *The Mind of our Founders*, pp. 3-7; and LV 508, *The Crozier*, June 1975.

<sup>130</sup> Sister Margaret CR, *The Mind of our founders*.

<sup>131</sup> *Ibid.* pp. 3-4.

<sup>132</sup> PR 2952, File 7. By 1903 attendance at the school numbered 124. MS 16:196.

<sup>133</sup> Sister Florence was elected as Mother after the death of Mother Cecile in 1906

<sup>134</sup> GTTC Mag, Vol. XV, No. 5, May 1934, p.29. Later Bertha Mingay started a small school in the building which is the DRC today. Through her steady, thorough work it flourished so rapidly that it eventually became the beginning of the present popular VGHS in Beaufort Street.

<sup>135</sup> PR 2952, File 7, *A Book of memories* - Sister Kate CR.

<sup>136</sup> A Sister CR (Unnamed), *Mother Cecile in South Africa 1883-1906*, (SPCK, London, 1930), p.91.

Clare) who joined the staff in 1891, Miss Erskine Cole (later Sister Christine), Sister Aline and Miss Custance. In 1894, the training of pupil-teachers was given serious attention; the classes were at first attached to St Peter's School, and the Good Shepherd Mission School, where practice in teaching was possible. It was in that year that the upper class began a separate existence as a training school, (out of which was to emerge the GTTC). This was an immediate success and quite clearly met an urgent need.

St Peter's school was advertised in the local newspaper:

“St Peter's Day School for Girls, Grahamstown

Visitor, the Right Reverend the Lord Bishop of Grahamstown

The School is under the charge of the Sisters, and competent and certificated teachers. The school course includes Divinity, the ordinary English subjects, Dutch, Latin, French, Natural Science, Drawing, Class Singing, Calisthenics and Needlework. Pupils are prepared for the Elementary and Third Class Teacher's Examinations. The fees include: 25/- per quarter for Class V, preparing for the elementary and teachers' examinations. Music is £1.1s per quarter for a course of ten lessons; board is £7.10 per quarter”.<sup>137</sup>

The Community Sisters set a very high standard, something which was acknowledged by others. Mother Cecile had the uncanny ability of inspiring people to be and to do their best. She was never satisfied with less than their best. Part of the influence that she exercised was due to the fact that she was determined to be *au fait* with whatever it was she initiated. She set herself to master the principles and general routine of whatever work was undertaken. “She spared herself no toil, shrank from no drudgery, that might be necessary to enable her to understand the difficulties and appreciate the labours of her subordinates.”<sup>138</sup> Thus, in 1894 when the first vacation course for teachers was held in Grahamstown, she took more than an interest in it; she enrolled herself as a student and complied with whatever was required of the participants, “the minutest requirements laid down to suit neglected back-velde teachers.”<sup>139</sup> The value of these vacation courses lay in the fact that lecturers specially qualified to

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<sup>137</sup> *Ibid.* p.51.

<sup>138</sup> CR papers, box 13 un-catalogued. Obituary notices Mother Cecile. Cutting from The African Monthly, VI, 36, November 1909.

<sup>139</sup> The Education Gazette (henceforth TEG), Vol. V, No 27, 30 March 1906. Obituary: Mother Cecile, p.625.



illustrate the best methods of teaching the various elementary school subjects conducted the courses.<sup>140</sup>

### **3) Dr Thomas Muir:**

Dr Muir served as Superintendent General of Education (SGE -a non-ministerial post in the Colonial/Provincial Administration) from 1892 to 1915. On his first tour of the Colony outside of Cape Town, he held meetings at many places in the hope that private bodies would aid the government in filling the need for training institutions for teachers. He addressed such a meeting in Grahamstown which was a growing education centre in the eastern part of the Colony. What exactly did Dr Muir envisage for Grahamstown? In his mind were a number of schemes: that there should be a high school for girls, a high school for boys, a kindergarten and a large elementary school for the poorer classes of the population. He felt that there should be a teacher training school, not only for Grahamstown but for the eastern province as a whole; also in his mind was the provision of a University College in Grahamstown.

### **The seed is sown:**

Mother Cecile was present at that meeting addressed by Dr Muir in the City Hall in Grahamstown on 11 July 1894. Dr Muir spoke of the urgent need for a teacher training school in the Eastern Cape. Mother Cecile immediately saw the power for good such a training school could be for the future teachers in South Africa. She was the only person present at that meeting who responded to the call for ideas. Even by that date, the sisters were already training pupil-teachers for their own schools, so the nucleus of a teacher-training school was already in existence. At St Peter's school the pupil-teachers and other students had already been working for their Teaching Certificates under Sister Margaret.<sup>141</sup> The Community as a whole would have preferred to continue with the care and instruction of the poor and needy in the town and beyond, but Mother Cecile's enthusiasm soon captured the hearts of the teachers among the sisters.

It was not, however, to be a smooth ride. Was Mother Cecile's enthusiasm running away with her? Many prominent educationalists opposed the idea. Canon John Espin, the Headmaster of St Andrew's College, told Mother Cecile that her project was impossible.

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<sup>140</sup> C.L.: G7, 1895. SGE Report, 1894. G2, 1899. SGE Report, 1898, p.21.

<sup>141</sup> PR 8163, CR Records, Vol 5, 1930-1938. Sister Margaret (Miss Margaret West) was the third woman to join the Community.

Canon Espin's son was later to recall: "Mother Cecile loved to accomplish the impossible. I wonder if Mother Cecile ever dreamt when she planted her tiny seed that it would develop into the mighty institution the Training College has become and its influence through the teachers it has trained would spread through South Africa? I believe she did, for if ever a woman had vision, Mother Cecile had."<sup>142</sup>

Sir William Solomon, judge president and a personal friend to Mother Cecile, recalled: "Never shall I forget my first interview with her, when she came to see me soon after arrival in Grahamstown, for the purpose of enlisting my sympathy and co-operation in the work of the training college. I rather feared that the Mother might not be sufficiently broad-minded to satisfy my ideas (somewhat liberal views of religion and education). Nothing in those early days aroused my admiration so much as the bravery and courage which she then displayed. I often smile now when I recall my doubts for was there ever in this world a more broad-minded Christian woman than Mother Cecile?"<sup>143</sup> He added that in time he had come to see it as a privilege to have been associated for some years with her in her work, and to have been able to give her some support and encouragement in whatever she undertook.

Clearly, what Mother Cecile was proposing was, to many of her supporters, an impossible undertaking. She envisaged a training school to be provided by and belong to and be controlled by a Community of Anglican Sisters. It was to be a place where girls of English and Dutch backgrounds were to be trained as teachers; these girls could be of any religion, as all were to be welcome; and as trained teachers they would be sent out to the country schools of the land. As Miss EB Hawkins, a Speaker at a Founder's Day Assembly, aptly put it: "In those early days when even food and clothing were hard to come by, Mother Cecile planned and worked as though she had unlimited financial resources at her command. She let nothing check her or bar the way to the realisation of the vision she had seen – a vision not of fame and honour for herself, but for the glory of God and the lasting good of the people of this country."<sup>144</sup> Dr LS Jameson, Prime Minister of the Cape, addressing the students at Prize Giving in December 1904, explained his presence in the college thus: "Mother Cecile had insisted that he should come, and they no doubt knew even better than he, that what Mother

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<sup>142</sup> GTTC Mag. Vol. XIX, No 1, May 1947. PR 2952, (2). Report in *Grocott's Mail*, Monday 25 November 1945. Mr CE Espin.

<sup>143</sup> GTTC Mag. Vol. III, No 7, September 1909, (Wednesday 28 July 1909 Opening of Mother Cecile Memorial Hall. Speech by Sir William Solomon).

<sup>144</sup> PR 2952 (2), *Grocott's Mail*, Tuesday 18 November 1952. Miss EB Hawkins, Headmistress Wynberg High Girls School, (previously Religious Instruction Inspectress of Schools).

Cecile insisted upon generally came about.”<sup>145</sup> As Sir William Solomon was to ask: did you ever meet anyone who was able to resist that remarkable personality when she chose to exert her persuasive powers? The Mother won over her opposition, and within a few days was to write to Dr Muir offering to supply just such a training school as he wanted, if he would promise her government grants.

Mother Cecile was undoubtedly a leader with tremendous ability. Being such, she was at the same time subject to the criticisms levelled at leaders and from which none is exempt. “There was the far-seeing mind which aimed at once at the highest ideal, and fearless in purpose, walked straight ahead to attain it, seemingly oblivious of lesser losses on the way.”<sup>146</sup> In her own mind she was clear about the aims to be achieved and if, “in pursuit of these aims, she appeared at times intolerant of methods or individuals moving slower than herself, to everyone it must surely now be clear that this was only the shadow cast by that very God-given power which, burning in her, made her the unique force she not only has been, but always will be in both Church and nation.”<sup>147</sup> Mother Cecile responded to Dr Muir’s appeal without any thought as to “all the toil and trouble necessarily to be entailed and saw only what it would mean to the cause.”<sup>148</sup>

Dr Muir went to see Mother Cecile, and realised at once that in this woman he had met a personality with whom to reckon, and was not slow to come to terms with her, promising then and there the genuine support he never afterwards failed to give. He was attracted by her zeal and ability. In 1909, on a later visit to the College, and when addressing the students, Dr Muir referred to Mother Cecile as a woman who had a love for everything good, and true, and beautiful; “a woman with an utter devotion to duty, she was never satisfied until she had done her very best, had given all she could”.<sup>149</sup> The editor of the College Magazine wrote of Dr Muir that he became a firm friend of Mother Cecile’s schools because “he found in her a true fellow-labourer, an enthusiastic educator, a most zealous and untiring colleague in the great task to which he was devoted.” And in turn, the College found in Dr Muir and his

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<sup>145</sup> GTTC Mag. Vol. I, No 3, December 1904, p.3.

<sup>146</sup> The African Monthly, Vol. VI, No. 36, November 1909, pp541-545, located in CR Obituaries. Box 13, uncatalogued.

<sup>147</sup> *Ibid.*

<sup>148</sup> Sister CR, *Op. Cit.* p.92.

<sup>149</sup> GTTC Mag. Vol. III, No 7, September 1909, p.13.

officers in the Education Department “generous recognition, kindly patience, fair and just dealing, valuable guidance and help in the work”.<sup>150</sup>

Dr Muir arrived at a compromise with Mother Cecile. Such was necessary because Dr Muir had to administer an Act of Parliament which did not take churches into consideration; it was not because he had no wish for religious instruction to be given. His ideal was to have Training Schools absolutely free from any Church management. The Act to which Dr Muir referred was the Education Act No 13 of 1865. This Act was to govern education in the Cape Colony for forty years. The conditions of Aid to Schools included the fact that religious instruction was to be given for one hour per day, but parents would have the option of withdrawing their children during that hour. Further, the government was authorised to inspect all schools which received any aid from the treasury. This inspection was to include buildings, classrooms, and a thorough examination of all the children in the various classes before promotion, and it was to happen at least once a year. The Act also placed the Pupil-Teacher system on a firmer financial basis.

Between 1892 and 1920, thirteen Colleges for the training of teachers were opened in the Cape Province.<sup>151</sup> All except one of these colleges originated in the offices of the department of education in Cape Town. Only one can claim to have originated in the mind of a young woman. It was an amazing achievement and the School, later College, was to have a lifespan of 81 years before closure in 1975. Sister Kate described the Grahamstown Teacher Training College (the GTTC) as “a unique educational development.”<sup>152</sup> It was to be a State-Aided College, “a Government aided and inspected institution”<sup>153</sup> but privately owned. It was thus one of the first among many Aided European Training Institutions. This was Dr Muir’s policy and it was the pattern on which Coloured and African, as well as European, institutions were built up. Namely, that the buildings were supplied by the Mission Institutions; and the Government provided grants towards salaries, equipment and maintenance.<sup>154</sup>

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<sup>150</sup> GTTC Mag. Vol. IX, No 4, December 1920.

<sup>151</sup> Malherbe, *Op. Cit.* p.149. CT TC, 1893; Wellington TC, 1893; Grahamstown TC, 1896 (?1894); Stellenbosch TS, 1908; Robertson TS, 1912; Paarl TC, 1913; Kimberley TS, 1913; Cradock TS, 1913; King William’s Town TS, 1914; Steynsburg TS, 1914; Oudtshoorn TS, 1914; Graaff-Reinet TS, 1916; Uitenhage TS, 1919.

<sup>152</sup> PR 2952, File 7.

<sup>153</sup> PR 2952, File 7.

<sup>154</sup> Chapter minutes, Chapter meeting, 5 January 1962.

The Department of Education thus agreed at first to pay a proportion of the staff salaries, later to pay the whole of the salaries, but the property was privately owned by the Community and a Board of Trustees, “since the Community desires to receive no help from the Department in this direction, in order that they might retain the right to give religious instruction in them, which could only be done if the buildings are privately owned and not built partly with Government Funds.”<sup>155</sup> In 1894 the officially organised and sanctioned training of teachers in Grahamstown began. It has been said of Mother Cecile: “...she did great things for education but her influence was even greater than her work.”<sup>156</sup> In April 1897 Dr Muir paid what is described as “a most valuable visit” to the College and expressed his full satisfaction with what he saw. The training school was more than coming up to expectation.<sup>157</sup> At that time the principal was Sister Mary Ruth, and Miss Williamson, Miss Dyer and Miss Coates comprised the staff.

### **A Serious Challenge to the Training School**

Official recognition had been achieved, but the training school was not by any means clear of the woods. The training school run by the Sisters was a private enterprise, a denominational institution, although other denominations were welcomed. The training school was subjected to Departmental Inspection and the students wrote the official departmental examinations but Dr Muir was unhappy with this arrangement. He was again in Grahamstown for the official opening of the Boys’ Public School in April 1899. In the course of his speech on that occasion, he is reported as saying: “His only regret in connection with that school (i.e. the training school at St Peter’s run by the Sisters) was that it was not associated with Grahamstown as a whole.”<sup>158</sup> What Dr Muir had in mind was what he called a Grahamstown Training School. He appealed to the Grahamstown people to sink their differences and unite in creating such a school.<sup>159</sup> At the same time, Dr Muir was very generous in his praise of what the Sisters were doing at St Peter’s. The Leader Article in the *Grocott’s Daily Mail* for April 19 reads in part: “Unless the Sisters of St Peter’s Home and the lay teachers who assist them are either more or less than human beings they must deem

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<sup>155</sup> MS 16: 147,

<sup>156</sup> PR 2952 (10), Author not recognised.

<sup>157</sup> Sister CR, *Op. Cit.* pp.92-93.

<sup>158</sup> *Grocott’s Daily Mail*, 18 April 1899.

<sup>159</sup> Sister CR, *Op. Cit.* p.95.

the unstinted eulogies of Dr Muir part payment for their untiring, wisely directed and successful efforts in the good work they are carrying on.”<sup>160</sup>

Canon John Espin, then Chairman of the Advisory Board, wrote to Mother Cecile, then in Scotland, that when he was in Cape Town at the end of March 1899, he had seen Dr Muir who had discussed with Canon Espin his plans for a Training School/College in Grahamstown.<sup>161</sup> “I replied that a scheme carried out on such lines might involve the retirement of the Sisters – this he deprecated very earnestly.” Canon Espin was of the opinion that, if this was what the people of Grahamstown really wanted, “I don’t see how we can oppose them”.<sup>162</sup> To allay fears that the training school was a narrow Anglican institution, the Chairman of the Board had invited the Presbyterian Minister, the Rev Mr W Liddle, and the Baptist Minister, the Rev Mr G W Cross to join the Advisory Board. Mr Cross had no intention of accepting the invitation, and pressed for consultation regarding a non-denominational training school.<sup>163</sup>

In June 1899, a Public Meeting was called in the Council Chamber at the City Hall to discuss the proposals for the establishment, in Grahamstown, of a training school for pupil-teachers. It was chaired by the Mayor, Henry Wood Esq.<sup>164</sup> It is recorded that attendance was both large, representative and influential, “including many ladies”.<sup>165</sup>

Mr Slater, representing the Public School Committee, felt that a definite resolution should be formulated, to the effect that Dr Muir’s suggestion of a training school “be endorsed by Grahamstown”.<sup>166</sup> Mr Slater argued that Grahamstown was already an important educational centre and that “the projected institution would materially strengthen its position in that respect”. He was seconded by Mr GC Grant, Headmaster of the Boys’ Public School. Mr Grant, mentioned that he had been an examiner for the training school run by the Sisters and that he bore testimony “to the general excellence of the work carried out there”. Major Tamplin QC MLA stated that it was a matter for careful consideration whether so valuable a local institution as the Sisters’ training school should be superseded. Dr Eddington felt that the heads of the Sisterhood and the Training School should be sounded out for their views on

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<sup>160</sup> *Grocott’s Daily Mail* 19 April 1899.

<sup>161</sup> Sister CR, *Op. Cit.* p.95.

<sup>162</sup> *Ibid.*

<sup>163</sup> *Ibid.* p.99.

<sup>164</sup> *Grocott’s Daily Mail*, 21 June 1899.

<sup>165</sup> *Ibid.*

<sup>166</sup> *Ibid.*

the subject. The Revd Mr Cross of the Baptist Church hoped for a training school/college to be established in some central position “and on a good, sound, broad basis”.<sup>167</sup>

Dr Schonland then suggested a small Committee to take the matter forward; this was agreed to and a Committee appointed.<sup>168</sup> The Committee was to report back to a public meeting in a fortnight. The City Council endorsed the idea and a “very eligible piece of ground situated between Oatlands Road and Henry Street, known as St George’s Park, should be granted for the very desirable and important purpose.”<sup>169</sup> Nothing further was heard about such a scheme, and the training school as already established remained in place. It had been a close-run challenge, but the policy at the training school continued to be “work with Dr Muir”.<sup>170</sup> Mother Cecile took note of what this could have meant to the training school, and so she immediately set about a scheme whereby the Ministers of the different denominations would have ‘right of entry’ to the training school, so that they would be free to instruct students belonging to their own denomination.<sup>171</sup>

## **The Sisters at the Helm**

The fact that the GTTC was enabled to ride out one storm after another in the course of its history says a great deal for the calibre of the women who successively guided the College, Mother Cecile, Sisters Clare, Kate, Frances Mary, Truda and Virginia. At a time when women were fighting for their rights, it is good to remember that the GTTC was a College for young women run entirely by women. Attention was drawn to this fact in the Education Gazette in 1908.<sup>172</sup> The Members of the Advisory Board were not immune however to the prevailing practice of the time when they insisted that a male graduate should be appointed to the position of Principal of the fledgling GTTS in 1900. Opportunities for women were limited since “they were barred from graduation and ordination”.<sup>173</sup> Mr Rankin, the man

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<sup>167</sup> *Ibid.*

<sup>168</sup> The Committee consisted of the principals of St Andrew’s College, St Aidan’s College, Kingswood, the Wesleyan High School, Diocesan School for Girls, the public School and St Peter’s Home, with Mr John E Wood, Dr Edington, the Revd G W Cross, the Rev W Liddle, Major Tamplin, the Mayor, the Hon A Wilmot, Sir Jacob Barry, Mr Justice Solomon, Mr Advocate Blaine, the Rev A T Rhodes, Mr J Slater. Dr Schonland was to be the convenor.

<sup>169</sup> *Grocott’s Daily Mail*, 6 July 1899.

<sup>170</sup> Sister CR, *Op. Cit.* p.103.

<sup>171</sup> *Ibid.* p.100.

<sup>172</sup> TEG Vol. VIII, No. 7: 10 September 1908.

<sup>173</sup> Maguire & Gaby *op.cit.* The first University Colleges for women students did not open in Britain until 1848 (Queen’s College) and it was not until the Act of 1875 that other universities were allowed to open their doors to women students. London University 1878, Durham 1895, Manchester 1899, Oxford 1920 and Cambridge 1948 and the Scottish Universities from 1892 (at the discretion of each university).

appointed, remained in office until 1903 when he was asked to leave following a romance with one of the students. There were always men on the staff of the music school (which was separate from the training college) but it was only in the 1960s that men joined the teaching staff of the GTTC.

## **The Community and Its Work**

The Community of the Resurrection of our Lord (CR) started in Grahamstown in 1884 under the guidance of the Bishop of Grahamstown, Allan Beecher Webb, the first Superior of the CR being Mother Cecile. Religious Communities for either men or women became part of the Church of England (Anglican Church) in Britain from early in the nineteenth century and grew in number as the century ran its course. Several of these Communities were to open Houses (Priories) in South Africa.<sup>174</sup> These Communities served a wide variety of purposes and were engaged in a variety of works of a humanitarian nature.

The CR was similarly engaged in a range of work, such as the Orphanages (Woodville and Bethlehem Home in Grahamstown, St Gabriel's in Bulawayo), home for abandoned babies (Queen Alexandra Home in Grahamstown), Penitential Nursing Home (for unmarried girls, Queenstown), teaching, parish work, retreat houses, educational work, clinics (at Rusape in Southern Rhodesia and Mapanza in Zambia), communion wafer making, (Grahamstown). The pattern of the Sisters' undertakings was first, pioneering with tentative starts, then consolidating, building up and expanding, and finally handing over to Church or Government authorities. In Grahamstown in 1884 there was a crying need for work among children, especially those of the poor. There was no place in the city for orphans or deserted children except the town jail; thus the orphanage was the first of the CR works, and children's homes of different kinds were established to meet various needs.

The Sisters then took note of the desperate need for education of the poor and so schools were started. The Community opened, and ran, schools for all race groups. The GTTC however became one of the Community's biggest works and the many women trained there

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All the Scottish Universities had shown themselves sympathetic to women's higher education. H.M.Knox, *Two hundred and Fifty years of Scottish Education. 1696 – 1946.* Oliver & Boyd, Edinburgh 1953.

<sup>174</sup> (e.g. for women: the Community of Saint Mary the Virgin, the Order of the Holy Paraclete and the Community of the Holy Name. And for men, the Society of St Augustine, the Society of the Sacred Mission, the Community of the Resurrection and the Society of Saint John the Evangelist. Two women's Communities, among others, took their origin in South Africa, the Community of St Michael and All Angels in Bloemfontein and the Community of the Resurrection of Our Lord.)



went on to work throughout Southern and Central Africa and further abroad. As the Community grew in numbers, so the extent of their general work expanded.

## **Growth of the Community**

The Community grew amazingly quickly. By 1906, for instance, there were 40 Professed Sisters, 16 Novices and 6 Postulants, making a total of 62 members.<sup>175</sup> This non-denominationalism continued to the day the college closed.

A feature of particular note was that of the college being in the nature of a trail blazer. The college was a pioneer in the field of education practices. The Department used it as such. It was the first college to introduce class music and class singing (which served to bring a new dimension to teaching in the remote schools in the interior), and the school of music became well-known throughout the country and produced some notable musicians. The GTTC was the first college to employ a physical education teacher, to have a full-time librarian, and elocutionist, and it was at the GTTC that the assignment method for students was introduced. All these factors are highlighted in the course of this study.

Most of these women who joined the CR came from Britain, some were middle-aged and some were trained in a professional capacity (detailed knowledge their background is not available following on the practice of anonymity in Religious Communities at the time). There were teachers among them, women who had been influenced by Dorothea Beale and other women who were active in the field of education for girls. There were two who had qualified in the Froebel method of kindergarten teaching. These women brought with them a clear knowledge of movements in Britain concerning education for girls.

It is not within the scope of this study to investigate the varied works undertaken by the Community; it is sufficient to record that the Sisters were engaged in many fields, as already described. As seen, the CR had small beginnings, but it slowly began to flourish. But money was scarce. At first wooden boxes were used as tables and chairs; the Sisters all shared one paraffin lamp, one pair of boots and one warm cloak.<sup>176</sup> Food was often a problem, but somehow they managed. So Mother Cecile gathered together in the United Kingdom a group of friends and supporters who were willing to raise money for the various

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<sup>175</sup> PR 8163. CR Records. Vol. 1. QL Oct 1906.

<sup>176</sup> Pamphlet entitled: Community of the Resurrection of Our Lord. (author not stated, undated) p.4.

projects undertaken by the Sisters.<sup>177</sup> This is highlighted in this study where the GTTC is concerned. This group in London and elsewhere was referred to as The English Helpers Union. To them the CR owed a great debt of gratitude and the GTTC a good many of its excellent and beautiful buildings. However, beyond this, they did not play any role in the daily life or operations of the College.<sup>178</sup>

### **Lay Workers:**

The CR also attracted lay women who served as Helpers, living alongside the Community in Grahamstown. The Quarterly Letter in 1905 in the Editorial highlighted the need for these workers: “This is an old cry, but it comes with redoubled force just now. The work has grown so vastly that help of all kinds is more and more needed, not only the more technical teaching work, but, from what I gather from Mother Cecile’s letters, workers of all sorts and conditions of women, for the home itself, the schools, the college. St Peter’s provides a wonderfully varied field of work. As Mother Cecile reminded us in a letter a year or two ago: ‘Great gifts are not necessary, but the desire to give self up honestly and self-forgettingly (sic), for Christ’s work.’ What is all this work in Grahamstown for, unless it is to bring to the children of South Africa the practical realisation of the Easter Message?”<sup>179</sup>

By 1906 it was recorded that the number of workers, “exclusive of those who have ultimately joined the Community, has been approximately 129, and of these, 16 have reached us during the past year.”<sup>180</sup> These workers were to be a feature of the College campus until the final closure in 1975. The well-being of the GTTC was tied up with this band of willing workers. The College Magazine for 1959 stresses this point: “The College owes a big debt of gratitude, throughout its history, to lay-workers of the Community, who have given extra-departmental service in varied ways, looking upon their work as service given to God through the Community. Miss Clayton is our most senior lay-worker.” (Other lay workers at that time were Miss Medcalf, Miss Baber, Miss Kathleen Bluett).<sup>181</sup>

The GTTC was always in dire straits financially. The college was started without any capital backing, and relied a great deal on assistance from the Community to bail it out from time to

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<sup>177</sup> PR 8163 CR Records Vol.1 QL October 1904, 1905.

<sup>178</sup> PR 2952 File 7; GTTC Mag. Vol. XX, No.4, December 1954; PR 8163 CR Records Annual Report 14 December 1907.

<sup>179</sup> PR 8163. CR Records. QL April 1905.

<sup>180</sup> PR 8163. CR Records. Vol. 1. QL Oct 1906.

<sup>181</sup> GTTC Magazine. Vol. XXII. No.1. Nov. 1959: p.5.

time.<sup>182</sup> As this is a recurring theme, it is not proposed in this study to review this systematically or in detail, but to touch on it when it is particularly relevant to the situation. After the College buildings were eventually sold to Rhodes University, when the first payment was received by the Community, the first call on that money was to write off all the permanent loans at the bank for which the GTTC was responsible.<sup>183</sup>

The Church of the Province (CPSA) had very little to do with the GTTC except that an ordained clergyman was the Chaplain and Warden to the Sisters and to the students, and the Bishop of Grahamstown was the Visitor. Mother Cecile, as will be seen in this study, was very independent in her outlook; she was astonishingly broad-minded, and welcomed girls of all denominations to her College, including Jewish and Roman Catholic girls. At that time, this was going against the accepted practice where Church institutions were concerned and incurred a degree of opposition.

In order to put the present study into the context in which the CR was working at the time, it is significant to note that the CR pioneered education work in King William's Town, St Matthew's Mission, Keiskamma Hoek and St Michael's Mission, Herschel. In Grahamstown there were the Douglas School, Good Shepherd School, St Peter's School, St Bartholomew's School and the Industrial School. The Good Shepherd School was for Coloured and Indian children.

Later as the Community grew and spread, work started at St Mark's Mission School and two Nursery Schools in Port Elizabeth, St Peter's Diocesan School in Bulawayo, Bishopslea in Salisbury, St James, Nyamandhlovu, St Augustine's Penhalonga (in association with the men's community, the Community of the Resurrection), and St Faith's Mission, Rusape. The CR was never intended solely as a teaching order and in later years it was found to be increasingly difficult to find sufficient number of teachers in the Community to staff the many schools as well as the GTTC. This, together with the decline in vocations meant that works opened in faith had to be closed and the Sisters withdrawn.

### **The Grahamstown Teacher Training School 1894-1904**

In July 1894, the Grahamstown Training School opened with eight students: Annie Cogan, Noel E Gatonby, Beatrice Haigh, Lucy Jefferys, Alice Smith, Amy Smith, Katie Winny, Gwynneth Wood. The Staff at the time included Sister Clare, Sister Marion, Sister Edith-

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<sup>182</sup> Ms16:123. A.B. Minutes 24 November 1961; Minutes Chapter Meeting 11 August 1926, 3 April 1940.

<sup>183</sup> GTTC Magazine Vol. XXIII No. 2 November 1964.

Mary, Miss Cromartie (the Principal of DSG), Miss Erskine (who became Sister Mary Christian) and Miss Wallich.<sup>184</sup> The early years were years of sacrifice and struggle and of amazing fertility; ventures were undertaken with an eagerness that could not be daunted, helpers were attracted to the work and there was expansion in every direction. Not all who were admitted stayed the course.<sup>185</sup> It has been said, “The Sisters began modestly; they lived frugally; they laboured unremittingly and disinterestedly for the good of others; belief in them and their work gradually spread; helpers became more numerous; the liberality of friends increased; and so it became a saying that when Mother Cecile wanted money, money came.”<sup>186</sup>

The Grahamstown Training School was founded on a number of definite principles: every student was seen as an individual, a human being, and not as a mere examination machine expected to produce the best results. At all times, it was their best interests that were paramount. Although the GTTC was to be an Anglican foundation, students of other religious bodies were welcomed. It was intended that the training school should be seen and experienced as a true Christian home, where the students would have the benefits of experiencing an example of a simple, healthy, Christian life.

From the beginning there was a good working relationship with the education department in Cape Town and these good relations were to exist until the final closure of the College in 1975.<sup>187</sup> “Our relations with the SGE and with the Chief Inspectors of the Cape Education Department have continued to be most cordial. They have been of a very personal nature. Mother Cecile set us this example when she began the College on the basis of friendly co-operation with Dr Muir, the SGE of her day.”<sup>188</sup> This was true of the whole 81 years.

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<sup>184</sup> GTTC Mag. Vol. XX, No.3, November 1953.

<sup>185</sup> MS16: 158. Notes from Registers, 1894 – 1904. First pupils admitted 1 July 1894.

<b>Name</b>	<b>Admitted</b>	<b>Withdrawn</b>	<b>Remark</b>
Blanche Lishman	21-1-1896	01-3-1896	Dead
Eleanor Greene	25-1-1897	01-6-1897	Too young
Marion Credland	17-8-1897	01-9-1897	Unfit for teaching
Gertrude Bosch (of Fort Brown)	15-4-1897	31-3-1898	Wanted at home
Flossie Dolly (of Bechuanaland)	16-2-1898	15-12-1898	Gone to Rhodesia
Beatrice Benning	17-2-1898	03-6-1898	Loss of sight
Gertrude Whiley	20-4-1898	01-5-1898	Unfit for study
Eunice Stocks	06-2-1900	26-2-1900	Left Africa

1894-1904: 53 students “withdrawn”, most between 1899-1902, out of 301 admissions.

Registers after 1904 no longer carry a “Remarks” column.

<sup>186</sup> TEG, Vol. V, No 27, 30 March 1906, p.625.

<sup>187</sup> GTTC Mag. Vol. IX, No 4, December 1920.

<sup>188</sup> MS 16: 142. Vol. I. 1962.

## Religious and Cultural Tolerance:

From the outset, Mother Cecile was adamant that girls, other than girls of the Anglican Church, should be welcome as students and so take advantage of the college training. She was in no way prejudiced against the admission of students from other religious bodies. In demonstration of this, she readily prepared the outline of a scheme whereby the free entry to the college campus was granted to Ministers of other religious bodies, for the doctrinal instruction of those belonging to their persuasion. The students would then receive religious instruction from those who believed in its value (sic).<sup>189</sup> Girls of the Jewish faith were accepted,<sup>190</sup> and even in the days before the ecumenical movement gathered momentum, Roman Catholics were also welcome,<sup>191</sup> including several groups of Roman Catholic Nuns for training.<sup>192</sup> There is no record of an application ever having been received from a Muslim girl. This tolerance extended also to girls from Dutch backgrounds as well as English.<sup>193</sup> Co-education of this character (i.e. Dutch and English) became general in South Africa later, but in the early years of the Training School it was an experiment which implied courage; and it was judged to be an unqualified success.<sup>194</sup> Mother Cecile believed that nothing would so unite the two European races of this troubled land as co-operation between them on this matter of vital importance to the national life – namely education, and therefore she prepared all her rapidly-developing plans with the definite view of including the Dutch in whatever advantage her training school had to offer. To do all this meant to break away from the old

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<sup>189</sup> GTTC Mag. Vol. 1, No 3, December 1904. p.8. Report by the Rev J Martin Dower.

<sup>190</sup> E.g. MS 16:250, Special regulation for Jewish Students:

1. Go to Synagogue Service during our supper time;
2. Go to Hillel House for supper, Prof and Mrs Meyer are host and hostess;
3. Stay for lecture at Hillel House (or some form of social activity);
4. To be in by 10pm or else count it as a leave night.

<sup>191</sup> MS16:159, (1913, 1914-1915, 1918), Religious Denominations at TC.

English Church:  
Wesleyan:  
Presbyterian:  
Dutch Reformed Church:  
Jewish:  
Roman Catholic:  
Congregational:  
Baptist:  
Lutheran:  
“Brethren”  
Salvation Army:  
“Church of Christ”

<sup>192</sup> *GTTC News and Views 2010*, p.16, “I was a Rhodesian student in Bangor. I did the IST course. I succeeded Edith Judge as Senior Student in 1948, the first Roman Catholic to be a Senior Student.” Felix Johnson 1946-1948.

<sup>193</sup> PR 8163. CR Records, Vol. 5, 1930 -1938.

<sup>194</sup> GTTC Mag. Vol. XIV, No 8, December 1931, pp. 9-10.

tradition of Church Schools, and for this she had to face great opposition, and hold her own against criticism from those whose judgement she valued, as already mentioned. But her courage never failed, and she held her ground.<sup>195</sup>

As already mentioned, the GTTC (like many other educational institutions) was established against the political backdrop of British Colonial rule. This fact determined the character and nature of the institution.<sup>196</sup> Such cultural hegemony was later challenged with the rise of Afrikaner nationalism “and the philosophy of Christian National Education associated with it” in the early decades of the twentieth century.<sup>197</sup> It was even further challenged after the coming to power of the National party in 1948.<sup>198</sup> Sister Clare, writing in 1920, expressed her feelings on this matter: “It is probably a pity that the British system should be wholly submerged, yet that is what is taking place under our eyes.”<sup>199</sup> Mother Cecile, by her willingness and readiness to enrol students of a Dutch (Afrikaans) background at the GTTC, sought to build up a feeling of trust between the two white races. English and Dutch girls remained happily together at the college even during the South African War. An obituary notice extracted from an unnamed Journal<sup>200</sup> mentioned that Mother Cecile had gained a profound impression of the Dutch character. “She felt their worth, their moral weight, their deep-seated domestic qualities...she felt it vital that they should be admitted to their share in anything that England could give to the enrichment of social life.” Along with the other Sisters, Mother Cecile believed that the GTTC had something to offer both the Dutch and the English students. In the Warden’s Letter for the Annual Report to the English Helpers’ Union (EHU) in December 1919,<sup>201</sup> Mr Frith mentions that at the GTTC British and Dutch girls live side by side in the closest association and community of interests. “It is a testimony to the impartiality of the staff that so many Dutch girls should come to such a very British centre as Grahamstown for their training.” He stressed the value of such a fellowship “amongst those whose opportunities of influencing the future generation will be great. For there can be no stability in South Africa until the two white races drop their racial antipathies and are willing to learn from one another.”<sup>202</sup> Dr L S Jameson, the premier, was the Guest

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<sup>195</sup> PR 2952 (10).

<sup>196</sup> Anne-Marie Bergh & Crain Soudien, “The Institutionalisation of comparative education discourses in South Africa in the 20<sup>th</sup> century.” *The South African Review of Education*, 12, 2, 2006, p.39.

<sup>197</sup> *Ibid.*

<sup>198</sup> *Ibid.*

<sup>199</sup> MS 16, 207. Report to Advisory Board 1920.

<sup>200</sup> Box 13: CR papers un-catalogued. Journal cutting with no name attached, 1906.

<sup>201</sup> PR 8163. CR Records, Vol 3, 1913-1923, 26 December 1919.

<sup>202</sup> *Ibid.*

Speaker at the College Prize Giving on Tuesday, 4<sup>th</sup> December, 1904. In his speech the Premier spoke of Mother Cecile's "tolerance".<sup>203</sup> The college was an English foundation being run on English lines, and yet there were enrolled a large number of "Dutch fellow-citizens" who came not only from the Cape Colony, but also from the Orange River Colony and the Transvaal Republic. He continued: "Sister Cecile has shown that she did not look on education purely as to her work in education, but she took a much broader view: she looked upon what was the ultimate future of the country, which must depend upon tolerance; and she was doing her utmost to inculcate it in the teachers of the children of this Colony."<sup>204</sup>

Sister Clare, presenting her Report to the Advisory Board in 1920<sup>205</sup> asked the question: What is the future of British ideals and culture in this Province? She drew attention to the names in the published teachers' pass lists. In the First grade, for instance, there were 11 Dutch names and six English names, and of the six, five were from the GTTC. "So it would appear to be a serious shortage of really good English-speaking candidates except in Grahamstown." In the Second grade there were 88 in total, among whom 56 were Dutch and 20 English. Over five years the percentage of Dutch names in the pass lists had risen from 65% to 89%. And so Sister Clare concluded: "the fact is that the education of our land is rapidly passing into Dutch hands."<sup>206</sup> Apparently, from her own experience of teaching at and running the GTTC for many years, the Principal pointed to the fact that the English of good social position "do not prepare their girls to be teachers. It is unusual to find the daughter of English clergy, lawyers, doctors, MPs, entering the teaching profession, even in the higher grades." She went on to state that, on the other hand, the Dutch Judge or Cabinet Minister "is quite willing for his girls to become teachers. The absence of snobbery in the Dutch is an immense strength to them."

Perhaps Sister Clare felt that as she was soon to retire, she was free to speak her mind! She rounded off with a real blast: "It is among our English-speaking students that we find our poorest material, girls of poor stock and narrow upbringing, poor physically and mentally. Our back-veld Dutch candidates are rustic and ignorant but they will improve while you look at them; they do not think deeply but they learn; they are in earnest and they can work; they make strides. I wish we could say the same of the English students of a corresponding backwardness. They are nearly as ignorant as back-veld people, but they are not so keen to

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<sup>203</sup> GTTC Magazine, Vol 1, No 3, December 1904, p.3.

<sup>204</sup> *Ibid.*

<sup>205</sup> MS 16, 207.

<sup>206</sup> *Ibid.*, 1920.

learn; they are more complacent and less bent on improving themselves; they lack vitality and grip.”<sup>207</sup> Ursula Gericke, a student at the GTTC, writing in the GTTC Magazine in 1931 entitled her article: An Afrikaner at an English College.<sup>208</sup> The person referred to happens to be a ‘young man’, but reading between the lines one detects a measure of autobiography. She was probably writing from her own experience. The young man was there “to improve his hopeless English! His aim was to be taught the language by those who really know it well and his ideal is to leave his College with as much control over the language as he can possibly attain.” His ambition is to master a language he considers to be a beautiful language. It is a tremendous challenge. In class “his ears, used to Afrikaans, are continually strained to catch up the English.” When asked to comment, “he thinks in Afrikaans of something really appropriate to say, then he translates this into English, and when he is able to express his thoughts,” the moment has passed. He is just the lonesome Afrikaner. The article ends with a plea: “Forgive this Afrikaner all his failings, admire his courage, and be kind to him; he might prove a true friend when you are in need.”

Referring to the College Roll in 1938, Sister Kate stated that the Afrikaans-medium Colleges had practically no English-speaking students, whereas the few remaining English-medium Colleges had quite a high and ever-increasing proportion of Afrikaans-speaking students. “Of our 72 Primary first years, 42 are English-speaking, 28 Afrikaans, and two German. Amongst our new students in the first and third years combined, there are 18 belonging to the Anglican Church, and 41 to the Dutch Reformed Church.” She went on to stress that “this combination of students from both European races has always been one of the aims of the College from Mother Cecile’s day, as a means towards unity.” The problem clearly was the decreasing number of English-speaking teachers being trained throughout the country.<sup>209</sup>

By 1947, the Principal, Sister Truda, was able to write: “We have continued to have about a quarter of our students Afrikaans-speaking, young women who pluckily take their Certificates through their second language for the sake of becoming more bilingual.”<sup>210</sup> We

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<sup>207</sup> *Ibid.*

<sup>208</sup> GTTC Mag. Vol. XIV, No 7, October 1931, pp.20-21.

<sup>209</sup> MS 16: 207, PR1Q, February 25, 1938.

<sup>210</sup> MS 16:158, Language, 1939 -1945.

From 1940, registers asked for Home Language.



appreciate their confidence that they will feel happy and at ease with us.”<sup>211</sup> The fall-off in numbers of students in training at the Training Colleges was not very evident at the Afrikaans-medium Colleges. This suggested that perhaps more recruits were coming from the rural areas which tended to be Afrikaans-speaking.<sup>212</sup>

Recalling the early years, Sister Clare, the first Principal of the College, remembered: “We were engaged on a great adventure, the work of training teachers, and that involved our setting out on a great quest; for numbers had to grow if we were to continue to exist.”<sup>213</sup> Officially the Rev. Mother was Manager, under the Cape Education Department, of the GTTC and Practising Schools, which were not under the control of School Boards. The Manager was assisted in her responsibilities by an Advisory Board of some twelve members who were invited by herself to serve on the Board for an indefinite period. She herself invited one member of this Board to be its Chairman. The Advisory Board met quarterly, normally on the fourth Friday of the months February, May, August and November.<sup>214</sup> The Manager, advised by the Sister Principal, selected the staff and nominated them directly to the SGE, by whom they were appointed under the usual Cape Provincial conditions of service.<sup>215</sup>

### **Absence of Black Students:**

In later years, the College authorities were to be criticised for not taking a firmer stand against what was happening in the country, especially post-1948 under the Nationalist Government. The question might well be put: Why did Mother Cecile not invite local black girl students to join the fledgling training school? The answer must in part be surmised. Her own view is well expressed in a letter which Mother Cecile wrote to a Sister in 1895: “The attitude about Natives and Native work makes my blood boil. We certainly in the Church can

Year	Afrikaans	Afrikaans & English	English	Other
1940	17	2	69	1 Danish
1941	23	5	66	
1942	18	3	66	
1946	10	1	66	
1948	10	2	56	
1951	10	0	73	
1955	19	13	92	1 German; 1 Hollands
1958	11	3	110	2 German; 1 Portuguese
1960	25	5	87	

<sup>211</sup> PR 8163. CR Records, Vol. 8, March 1947.

<sup>212</sup> MS 16: 123. Minutes Board Meeting, 27 February 1953.

<sup>213</sup> GTTC Mag. Vol. IX, No 4, December 1920.

<sup>214</sup> MS 16:141. 1962.

<sup>215</sup> GTTC Mag. Vol. XVIII, No. 5, May 1945.

never do enough to make up for the great wrong our White race has brought to them. It is all a great puzzle; we can only pray and remember nothing is too hard for our Lord.”<sup>216</sup> One of the early works undertaken by the Sisters involved the teacher training school at Keiskama Hoek. Sister Charlotte Emily wrote in 1905 to friends in England in this vein: “We have in this diocese two training schools for teachers, one for Europeans (the GTTC), the other for our native (sic) teachers (St Matthew’s, Keiskama Hoek); both are under the charge of the Sisters of St Peter’s Home...the work of both training schools is characterised by the SGE in his report as ‘excellent’”.<sup>217</sup> . The Sisters took on this work in 1895, and continued to run the training school for eight years and “a very successful work was built up”.<sup>218</sup> Mother Cecile was much involved in raising funds for the new building at St Matthew’s Mission. This was intended as a boarding house for the girls, where the Sisters were involved. Her involvement is summed up in the SPCK book entitled, *Mother Cecile in South Africa*, thus: “that building (might never) have arisen, had it not been for the dauntless energy of Mother Cecile, who, at the cost of much weariness and toil to herself, collected funds for it in England.”<sup>219</sup>

The teaching work was later handed back to the Diocese, but the Sisters continued running the Girl’s Hostel until 1913. While the Churches provided education for all racial groups in South Africa, such education was, on the whole, given separately. To what extent was this due to the differing nature, needs and geographical location of the people to whom they ministered, or was it only understandable in terms of the attitude of European superiority which prevailed during the nineteenth century? Monica Wilson, however, does point out that in 1883 there were 6000 whites in the same classrooms as 32000 coloured children; and that in 1891 a third of the total of white children at school in the Cape Colony attended Mission schools in which there was no colour bar.<sup>220</sup>

Throughout the life of the GTTC this open-mindedness characterised the attitude to the racial question<sup>221</sup> ; and yet no students of other races were ever admitted to the College. Sister Frances Mary, writing to a potential member of staff in August 1938, stressed that the

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<sup>216</sup> Sister CR, *Op. Cit.* p.45. MS 18:812.

<sup>217</sup> PR 8163. CR Records. QL July 1905. Letter from Sister Charlotte Emily.

<sup>218</sup> Sister Kate, *Mother Cecile* (SPCK, London 1922), p.27.

<sup>219</sup> Sister CR, *Op. Cit.* p.49.

<sup>220</sup> Monica Wilson & L M Thompson, *Oxford History of South Africa: Volume 1* (Oxford University Press 1969), p.261.

<sup>221</sup> MS 16:183,19 April 1899, “It may be of interest to add that many of our old students are doing excellent work in the Mission Schools and Training Institutes of the country. Ten are at work in one or other of the Church Schools for Europeans under our care; four are engaged in the Native Training Work at St Matthew’s, Keiskama Hoek; one is on the staff of our large half-caste Mission School at Port Elizabeth.”

College “has always aimed at ...racial harmony and understanding.”<sup>222</sup> Sister Dora, who joined the staff of the GTTC in 1902 as the lecturer for Infant School Teaching, speaking in London in 1942, mentioned another of Mother Cecile’s great desires for the GTTC, namely “to counteract the paralysing colour-prejudice which existed in the minds of the white population.”<sup>223</sup> Sister Frances Mary, in the GTTC Magazine for May 1941, gave what she considered to be one possible approach. She wrote that both the College and the teacher should set specific tasks in small yet appreciable steps of progress. “If we want to tackle problems of social and economic injustice based on colour distinction, let us enlist the children’s sympathetic understanding of Bantu life.... (let us) taboo rudeness and offensive terms.”<sup>224</sup>

Lovedale College <sup>225</sup> had been in existence for many years, and was non-racial.<sup>226</sup> Michael Cross<sup>227</sup> states that “More significant moves towards a policy of comprehensive segregation began in the late nineteenth century (in the Cape Colony). In 1892, the non-racial policy of Lovedale and other mission institutions in the Cape received a severe blow when Sir (sic) Thomas Muir...ruled that white students from Lovedale engaged upon courses of teacher education could not sit the examination. In 1896, 14 students who presented themselves to take examinations at the end of the first year of the course were removed from the examination hall by a government inspector under Muir’s orders. Muir’s policy had the effect of reducing – though not entirely removing – opportunities for intimate contact between pupils of different races in the schools of the Cape colony.”<sup>228</sup> Mother Cecile clearly did not agree with Dr Muir on this matter but was not in a position to work against him. Another possibility as to why other races were not admitted was that the average age of students at the Mission Institutions was higher than that at the GTTC at that time; and the entrance requirements were lower.<sup>229</sup>

As will be seen later, the GTTC students did establish happy links with the Training Colleges at Keiskama Hoek, Lovedale and Healdtown, and they exchanged visits. Also, the Sisters continued to send students to the Good Shepherd School in Huntly Street for teaching

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<sup>222</sup> MS 16:153. Box 2.

<sup>223</sup> PR 8163. CR Records, Vol. 7, 1939-1945. OL, October 1942.

<sup>224</sup> GTTC Mag. Vol. XVII, No 5, May 1941, p.2.

<sup>225</sup> AL Behr & RG Macmillan, *Education in South Africa* (Van Schaik Ltd., Pretoria 1971), p.374.

<sup>226</sup> *Ibid.* p.378, note 2.

<sup>227</sup> Michael Cross, *Resistance & Transformation. Education, Culture and Reconstruction in South Africa.* (Skotaville Publishers. 1992).

<sup>228</sup> *Ibid.* p.123.

<sup>229</sup> Behr & Macmillan, *Op Cit.* p.380.

practice. The Students obviously enjoyed this experience and learnt from it. They were based there for about six months, and the Annual Report of The Good Shepherd School for 1933 records: “they (the students) ask to be allowed to photograph the classes they have taught. This encourages us to believe that the school is doing valuable work over and beyond what it does for the children it educates, and the practice ground it provides for students – that it is playing a little part towards breaking down the colour prejudices that are the bane of this land.”<sup>230</sup>

The fact of the GTTC students doing practice teaching at The Good Shepherd School was to cause annoyance in the Education Department after the Nationalist Government legislated racial areas. (The Group Areas Act No 41 of 1950) Rezoning caused headaches; but the School was in fact in an educational rather than a residential area.<sup>231</sup> It was also considered inappropriate to have ‘White’ teachers in a ‘Coloured’ school. It ceased to be a practice school in 1961 when it was placed under the authority of the Coloured Affairs Department. About this time Dr John Brock (Professor of Medicine at UCT and brother of Sister Truda) had an interview with Dr Liebenberg, the SGE, on behalf of the GTTC on this very issue. In the letter he wrote reporting back after that meeting, he drew attention to the fact that “Apartheid is Union Government policy and is also the declared policy of the Administrator and the Provincial Education Department. Your practising School is in the white area, and you are using white pupil-teachers to practise on coloured school children. (The SGE) said that he had given you and Dr Hobson the assurance that he would never take any action himself to disturb a long-standing and happy arrangement, but that if it were ever challenged, the Administrator could make only one answer. Apparently it has been challenged to the Administrator from Grahamstown ... He saw no alternative to your withdrawing the use of white pupil-teachers for practice on coloured school children ... I am left with the very strong impression that your Community will have to accept apartheid as the policy of the country, and confine the activities of your Training College to European teachers and European children.”<sup>232</sup>

It must also be remembered that the College was only able to survive financially because of Government salary grants. In a letter written on March 28<sup>th</sup> 1903, from Mother Cecile to

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<sup>230</sup> Nicole Holshausen, *Op. Cit.* p.105.

<sup>231</sup> MS 16:231.

<sup>232</sup> MS16:142, 1961. 8 September 1961, Letter Dr J Brock to Sister Truda (Confidential).

Bishop Montgomery,<sup>233</sup> who had expressed some concern about the arrangement arrived at with Dr Muir, the writer refers to the fact of the Anglican Church in the Cape Colony being an un-endowed Church and therefore without the necessary funds to open efficient Elementary Schools without State aid. She also notes that public money can only be earned on a system of payment by results. Mother Cecile also stressed: “In reply to your question as to our security for retaining control of the Grahamstown Training School, I venture to suggest that our Trust Deed which you hold secures the tenure of the land and buildings as inalienably church property; and that if good results are obtained and the Government regulations accurately known there is very little likelihood of unsettlement.”<sup>234</sup>

The Anglican Archbishop of Cape Town, John Darbyshire, appointed a Commission in 1944 to enquire into the future of the Church Schools. The Commission presented its Report in 1945. Among the conclusions reached (and relevant to the GTTC), was that in cases where a Government Grant is accepted by the institution, it should not be regarded as a permanent source of income. In the opinion of the Commission, it was impossible to accept State aid without in some measure imperilling independence. Such aid came with strings attached. There was every danger that such strings might at some time be pulled.<sup>235</sup> The GTTC would simply not have survived without Government assistance in the form especially of staff salaries. There was no leeway for the college to go it alone.

### **State Education System:**

Mother Cecile pointed to the fact that the State system is thoroughly established but without much Church leaven.<sup>236</sup> As Mother Florence was to observe, much followed on “dear Mother Cecile’s great love for and interest in all that concerned the College and her personal love and knowledge of the students...It was her clear vision which grasped what might be done for God and for the future of the land she loved and for which she gave her life, by training the teachers in an atmosphere of religion. How she longed and prayed that all who were trained here should learn to put first things first, and with that to make the secular work as efficient as possible.”<sup>237</sup>

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<sup>233</sup> He represented the South African Church Mission at the Society for the Propagation of the Gospel.

<sup>234</sup> MS 16: 274. General -1950. From 19 Roland Gardens SW.

<sup>235</sup> A G Smurthwaite, *Op. Cit.* p.247.

<sup>236</sup> Monroe, Paul, *A Text-book in the History of Education* (AMS Press N Y 1905, Reprinted 1970), p.750.

<sup>237</sup> PR 2952, File 7. A Book of Memories-Sister Kate.

Writing to Miss Hervey, the Secretary of the English Helpers' Union, in July 1904, Mother Cecile points to the fact that because the "state system of education will eventually mould the character of the larger proportion of our people, it is of paramount importance that the teachers should be earnest young women, that they should be refined in thought, feeling, and general tone.....(who) refuse to confound conventional distinctions with the real and eternal differences between right and wrong, (who) hold firmly by whatever of refinement and good breeding one has inherited or acquired, without ever despising those who are less fortunate, or falling into their habits; (who) lay hold always of the best of the influences and associations within one's reach, instead of the worst."<sup>238</sup> The letter continued that what was wanted in South Africa were girls in whom there was the latent possibility of assimilating such an ideal. The Community Sisters would in their turn promise to do their utmost to care for the girls' highest and best interests and, wherever possible, shield them from harm. Mother Cecile admitted that her opinion would be worth little or nothing, but that several of the ablest men in the country, as well as the SGE, felt that if they could join together in meeting the urgent need of South Africa for trained teachers, it would undoubtedly bring an immense blessing to the country and provide a noble calling for any girl. The GTTC was launched with what could only be described as truly profound ideals.

### **The Early Days of the Training School:**

In the Annual Newsletter of the Old Girls Guild in 1951, thinking back to the past and re-living their memories of the 'early days', the OGs recalled that it was the Victorian age that gave birth to the GTTC and, therefore, that its beginnings were thoroughly Victorian. Of course there were the restrictions of that age, but there were also the benefits, for there was more of family life and there were many homely pleasures. Within the training school family, amusements and happiness had to be 'home made', for transport was difficult, money was not plentiful, and outside entertainments were rare. "So the College students lived as one big family, on intimate terms with the Mother Superior and with the Staff, all of who were Sisters who cared for each one of them and whose friendship the students valued."<sup>239</sup> It must be remembered that the pupils of the early days were generally young girls for whom the conditions of school life were in many ways a novelty and therefore acceptable. Sadly, with time, this camaraderie for some did wear a little thin.<sup>240</sup>

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<sup>238</sup> PR 8163. CR Records. Quarterly Letter, July 1904.

<sup>239</sup> *GTTC OGG (Old Girls Guild) Newsletter*, 1951.

<sup>240</sup> Ethne Fincham, 1941-1943. *GTTC OGG Newsletter*, 1998:

So initially the students lived with the Sisters in the house at Eden Grove <sup>241</sup>, which later became St Peter's Home. Mr F H Holland, who was then a lad of 10, was living next door at Government House with his grandparents, Mr and Mrs Huntly. He remembered how Sister Cecile (sic) used to drop in frequently through the private entrance between the two properties to talk over problems with Mrs Huntly, his grandmother. This cultured woman, he believed, knew nothing about housekeeping, cooking, washing babies or any of the other difficulties she had to face in plenty when the House was started.<sup>242</sup> As another sympathetic observer was to remark, Mother Cecile aroused much admiration for the bravery and courage which she displayed at the time. Sir William Solomon was of the opinion that "having once set her mind upon the attainment of her object she pursued it to the goal with indomitable courage, never cast down or doubting, but always cheerful and resolute and confident of ultimate success."<sup>243</sup> In the early days of the Training School, the prospects of final success were by no means assured. To encourage parents to allow their daughters to attend the Training School, Mother Cecile toured the area by donkey cart for weeks to find enough girls for the first classes for teacher training at St Peter's School.<sup>244</sup> In those days teaching was not an attractive career, especially as an alternative to the free open-air life of South Africa. In times of difficulty, her solution was always the same, "We must use our knees."

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"When I enrolled at College in 1941 after my parents had moved from the Kuruman district in the Northern Cape to settle in Grahamstown. I was completely overawed by my new surroundings. The beautiful city, the tarred streets, the huge, elegant College buildings, and the 'hundreds' of young ladies, were all a challenging experience for me. As a 'day-pot' I felt very 'out' of it all, and although I was affiliated to Lincoln House, I only went there once, and then only as far as the verandah!... I used to study and use the Reference Library from about 5 to 7 in the evenings to give me access to the books while the students were in their respective houses before dinner and during dinner time. I used to walk home in the dark along dimly lit Huntley street, passing the Good Shepherd School on my way, clutching my locker key firmly in my fist for protection! It was war time and the streets were deserted, so I need not have been afraid.... I am grateful for my College days and cherish the opportunity I had to grow in so many ways and to emerge eventually as a fully-fledged teacher." p.15.

Joan Gibson 1961-1962, *GTTC News and Views 2004*: "My memories of College are a very mixed bag. I did not enjoy my College days and yet I realise now that I gained a lot from being there. I did not want to go to College. My mother was a teacher and perhaps that is why my father decided I should become a teacher. In those days one had to obey and I was reluctantly packed off to College. None of my close friends went...I rebelled against everything College stood for.... Another thing that disturbed me was the materialistic attitude of many of the girls. My parents were not wealthy, in fact I had worked to pay for College, so I received very little pocket money. I had less than the girls with whom I associated. Much emphasis seemed to be put on one wore. I could not understand that attitude as I had been brought up in a family that set no store by material things. For one of the dances the girls made a dress for me. There were happy times, hockey for instance. I loved hockey...I became an avid reader..." p.20.

<sup>241</sup> 'Eden Grove' was the property acquired for the newly formed Community by Bishop Webb. It was part of what is today the St Peter's Campus of Rhodes University. There were several dilapidated buildings on the site, the coach house and stables, several outside rooms and the Cottage which was 'home'. Part of the existing Sister's Chapel was the first building put up after the purchase, in 1886.

<sup>242</sup> GTTC Mag. Vol. XV, No 7, May 1935, Mr F H Holland.

<sup>243</sup> GTTC Mag. Vol. III, No 7, September 1909.

<sup>244</sup> GTTC Mag. Vol. XX, No 4, December 1954.

In 1954 when the GTTC celebrated its Jubilee, the College Magazine gave an interesting description of those first students fifty years previously: “the early students came from distant farms, travelling by ox-wagon... at home they were accustomed to ride bare-backed over the veld. It must have been incredibly difficult for them to find themselves expected to obey the constant call of bells and to order their lives by rule. The standard of entrance to the Training School was Standard IV, so nobody felt over-burdened with learning.”<sup>245</sup> “Each girl brought with her a cup, saucer, plate, knife, fork, spoon and bed-linen. ...the china tended to get broken, and the cutlery lost, so that by the end of the term there were not sufficient utensils to go round. Sleeping accommodation was of a ... primitive kind, large open dormitories furnished with beds, a big narrow wash-stand at one end of the room on which enamel wash-basins were arranged. A curtain against a small portion of the wall provided a limited hanging space for dresses... No bed-side lockers, no chairs, and no privacy whatsoever.”<sup>246</sup>

Until 1894, the training of Cape candidates for the teaching profession was carried on in a relaxed manner; before Dr Muir became SGE, the teacher’s training lasted only one year, and, as late as 1897, girls were allowed to enter the first-year course straight from standard IV. “And oh! the difficulty there was when the GTS was first recognised, in keeping up the numbers in the different years and in persuading girls to go in for the training.”<sup>247</sup> Dr Muir was to be responsible for ensuring that a greater degree of professionalism became apparent, for “it was he who placed the training of teachers at the Cape on a sound and proper footing.”<sup>248</sup> In that year, new regulations came into force, and the first examinations for pupil-teachers were then held. During the period 1894-96, the work of training in connection with St Peter’s Home was confined to the handful of pupil-teachers attached to the day schools under the care of the community. It was a three-year course. Students were required to study all subjects up to Standard VI and at the same time they taught in the school as pupil-teachers. During the years 1894-1896, forty pupil-teachers were presented for the yearly exams; all passed, 30 in the first grade. Many of those early students came from farm schools or one-teacher schools at the age of 14 or 15 years.

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<sup>245</sup> GTTC Mag. Vol. V. No 2, June 1912: The youthfulness of the students in the first few decades of the life of the Training School/College is well illustrated by this record: As a result of much labour on the part of the boarding staff, students were last year induced to be much more careful and methodical about their mending, so they took home clothes in good order making no claims upon their mothers. What is our reward? One mother is quite disappointed that her daughter’s mending has all been done! Nevertheless, we shall persevere in doing our duty, and are happy to assure the students who have left that the present girls shall go home in June thoroughly and irreproachably mended. p.33.

<sup>246</sup> GTTC Mag. Vol. XX, No.4, December 1954.

<sup>247</sup> PR 2952, File 7. A Book of Memories - Sister Kate.

<sup>248</sup> A L Behr, *Op. Cit.* p.152.



A lay worker<sup>249</sup> who joined the ladies at St Peter's Home, wrote to the EHU in 1906, describing her experiences. She mentioned that her work was mainly among the college students and that it was difficult to describe her first impressions of the girls, "but what first struck me, perhaps, is their bigness". Her contact was mainly with the juniors, aged between 14 – 17 years, and comprised the pupil-teachers in their 2<sup>nd</sup> year; other students in their 1<sup>st</sup> year; and the boarders, or those who had not yet passed their 6<sup>th</sup> standard and were still at school. She described the students as for the most part strong girls, very excitable, full of life, and in her opinion, to a great extent quite unaccustomed to discipline of any nature. She added: "but with all their wildness, there is a certain powerful attractiveness in them; anything so full of life and strength seems to hold out rich promises for the future, and for the most part, their characters are very strong, in many cases at present showing itself in self-will, but capable of being splendidly ennobled if handled rightly." At the time of writing, the lay worker mentioned that the girls were thinking only of the holidays which began in June. For many of the students the journey home was such a long one that they only managed to go home once a year, if that, so holidays became very great events. That particular year, 1906, about 18 girls would remain in College, so arrangements were made to give them as pleasant a time as possible.<sup>250</sup>

In 1897, the Training School opened with 33 students; by 1899 the number had risen to over 60.<sup>251</sup> So, in 1897, following on the increase of numbers and the prospect of further growth, the institution received recognition by the Education Department as a Training Centre. The Inspector's Report for that year mentioned that "the character of the work done by the GTS is of a very high order indeed."<sup>252</sup> Then followed the steady increase in numbers, and the good success attained in examinations placed the work on a firm basis. In 1903 the training of kindergarten and second-class<sup>253</sup> teachers was undertaken.<sup>254</sup>

So the pupil-teacher system remained in place, though certain improvements were made. The SGE, through the Circuit Inspectors, ensured that care was taken that pupil-teachers were to

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<sup>249</sup> Much use was made at St Peter's Home of women from Britain who volunteered to serve a period of months or years in Grahamstown assisting the Sisters. See PR 8163; QL April 1905; PR 8163; CR Records Vol. 1; QL October 1906; GTTC Mag. Vol. XXII, No 1, November 1959, p.5.

<sup>250</sup> PR 8163. CR Records, Vol.1. Quarterly Letter, October 1906.

<sup>251</sup> PR 2952 File 7.

<sup>252</sup> C.L.: G7, 1898. SGE Report, 1897, p.23.

<sup>253</sup> Second Class Teachers could teach both in primary schools and the lower standards of secondary schools. Third class teachers were primary school teachers only. Third class schools were primary schools; second class schools were secondary schools; first class schools were of a superior nature altogether.

<sup>254</sup> MS 16: 161.

receive a suitable general education and proper professional instruction, that they were to have a certain amount of daily practice in teaching without being reduced to the status of drudges, and their progress was to be tested yearly by an oral and written examination and by teaching in the presence of an inspector.<sup>255</sup>

The minimum age for admission as a pupil-teacher was thirteen, and the pupil was required to sign-up for a three-year apprenticeship. The entrance requirements changed over the years: in 1894, it was necessary to have passed standard IV; in 1899 standard V; in 1901 standard VI; in 1909 standard VII; and in 1920 standard VIII. The fixing of the admission standard so low at the outset was a matter of necessity, for a sufficient number of better qualified candidates would not have been found.<sup>256</sup> The raising of the standard for admission showed gradual improvement over the years. A formal agreement was entered into between the pupil-teacher and the Chairman of the Board of Management.<sup>257</sup>

An early student, Miss Lucy Jeffreys, spoke at Founder's Day in 1933, and reminisced about her years as a pupil-teacher: "We had to teach in the morning, attend class in the afternoon, and do our preparation in the evening. On Saturday we had to attend classes for Needlework, Singing and Blackboard Work, and turn up again on Saturday afternoon if we were told to do so...Before we left in 1896, Mother Cecile addressed us with the following inspiring words: As teachers do your duty through prayer, and remember that L S D (=sterling) means Life Service Discipline, not pounds, shillings and pence....In my time Mother Cecile had sisters in the Community who were excellent, in fact, remarkable, teachers, and they helped her to carry on her noble work and shared equally in the building-up of this great College. We owe them an everlasting debt of gratitude for their faithful services given to South Africa."<sup>258</sup> The Inspection carried out on 8<sup>th</sup>-9<sup>th</sup> May 1899 echoes these words: "there is a most capable staff, and the school is carried on with zeal and industry. The general tone and discipline are excellent."<sup>259</sup>

The Training School was already proving itself as an institution with which to reckon. A total of 119 students had already been presented for the Government Examination, with only one failure; and a large majority had passed in the first grade. Two ex-students were employed in

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<sup>255</sup> C.L.: G7, 1895. SGE Report, 1894.

<sup>256</sup> TEG, Vol. II, No 23, 27 February 1903.

<sup>257</sup> See Appendix A.

<sup>258</sup> GTTC Mag. Vol. XV, No 5, May 1934.

<sup>259</sup> MS 16:196.

training pupil-teachers in native Normal Schools<sup>260</sup>, to the evident satisfaction of the Education Department. The Annual Report of the SGE for 1898 stated: “The Training School at Grahamstown has made excellent progress and in the examinations has done even better than in 1897. Of the 57 pupils presented, not one failed, and more than half were placed in the first grade. There is no school which promises to have a brighter future.”<sup>261</sup>

There were, however, to be many problems during those early years, culminating in the War of 1899-1902, which were to affect the smooth running of the establishment and its survival. It was said, however, that the word ‘failure’ did not feature in Mother Cecile’s vocabulary. “It says something for the grit of our Colonial girls, she wrote, that we presented 62 for the Government Examination in 1900 and 61 passed – 38 of that number being first grade – and this during the strain of the war. One student alone lost seven of her own near kith and kin.”<sup>262</sup> The effects of the war were nonetheless to be felt, as the General Report on the Pupil-Teachers’ Examinations in March 1903 was to reveal: “As regards the quality of the work, the Grahamstown Training School is not yet up to its usual very high standard...”<sup>263</sup> It was the earnest hope of the Community Sisters that the healing of the wounds of war and the building up of a loyal and industrious population in the country would be found with the younger generation and those responsible for teaching them. Initially, the first pupil-teachers were under the School Principal, namely Mother Cecile.

In 1900, Mr EH Rankin was appointed as Principal of the Training School, as it was the practice at the time to appoint men. This was in response to a directive from the SGE, Dr Muir, to the effect that “the time has now come when a male teacher should be appointed, having special charge of one of the classes and exercising general supervision over the whole.”<sup>264</sup> In a handwritten and personally signed memorandum from the Bishop of Grahamstown, Charles Cornish, dated September 14<sup>th</sup> 1899, and intended as an advertisement for the position of Principal at the Training School, the Bishop describes the Training School as “one of the most important educational institutions in S Africa. On the one hand it holds its own as the leading institution (sic) of its kind in the Colony, and on the other hand it is the only Training School for European (women?) teachers in the whole Province, which was inaugurated and is administered by the Church of England.” The Bishop considered the

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<sup>260</sup> The Normal School was the specialised school for the training of teachers. Initially the pupil-teacher system was in place; later the whole function of the school was to produce professionally trained teachers.

<sup>261</sup> C.L.: G2, 1899. SGE Report, 1898.

<sup>262</sup> PR 2952 (10).

<sup>263</sup> TEG Vol. II, No 25, 27 March 1903.

<sup>264</sup> MS16:187, 11-25 October 1899.

position to offer great opportunities of useful and interesting work; a position capable of great possibilities in the future, if properly developed. In his opinion the position of Principal offered an opening for a man of grit and power, content to wait, lay solid foundations and build slowly.<sup>265</sup>

The right person would find this to be an excellent challenge to his abilities. The work clearly offered an opportunity for initiative, enterprise, and a grasp of the situation, and the Bishop felt the time was ripe to lay the foundations of a great system, upon which the education of the future would be based. It was to fill this position that Mr Rankin applied.

Speaking at the Founder's Day in 1933, Mr Rankin, the guest speaker, explained how his appointment had come about. He described Mother Cecile as a "very skilful craftsman who wanted to make a beautiful article, one of the conditions under which she laboured being that she must use a certain tool. That tool which she took and used for four and a half years was himself; but when it became clear that another instrument was better for the purpose, his association with this place came to an end."<sup>266</sup> The innuendo here would suggest that Mr Rankin's departure from the Training School was on less than amicable terms. On his arrival in Grahamstown in 1900, Mother Cecile, full of charm and enthusiasm, showed him round the training school. He was very surprised to find that the entire school consisted of only three rooms with rather poor furniture, three blackboards and a few wall maps. "You must understand that this was just the beginning of things. Mother Cecile said: 'Come and see me if you want anything.' So, at the end of the week I came again bringing a list of what I wanted. I can see her face now as she said: 'I know you want all these things but you can't have them. I'll tell you two things that you must have: first, faith in the future and success of this institution, and second, patience.'"<sup>267</sup> It was a case of the two stone-masons each working a block of stone; the first, when asked what he was doing replied, shaping a rock, and the second replied, building a Cathedral. Mother Cecile, he believed, was akin to the second – the vision of the future of the training college was hers.

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<sup>265</sup> MS 16: 190, 1899.

<sup>266</sup> GTTC Mag. Vol. XV, No 3, May 1933, pp.9-10.

<sup>267</sup> *Ibid.*

## **Breaking New Ground: Kindergarten Teacher Training:**

In October 1902, Mother Cecile wrote a memorandum entitled: *Kindergarten Training for promising students*, to the SGE, Dr Muir, requesting that the Grahamstown Training School be authorised to add to its existing classes a class of students preparing for the Cape Kindergarten Elementary Certificate. It was her intention that such a class begin work in January 1903, or as soon thereafter as students offered themselves for the course. What she had in mind was that the students in training should be either holders of the T3 Certificate or be adult teachers of 2 years standing in State-Aided Schools. Each such student, she wrote, should receive a grant of £24 from the department during the year of training. The memorandum also stated that the department should issue a special grant to cover the initial cost of necessary apparatus and material, and thereafter annual half-grants as for other school requisites. It was possible that the Sub-Standards at St Peter's A3 School (39 children) could be used as the practising ground of the students in training; and that thereafter, if the number of students made it desirable, the sub-standards of the Douglas School (85 children) and St Bartholomew's School (32 children) should be included. It was desirable that the teacher of the Kindergarten Training Class be appointed by the Manager of the Grahamstown Training School (i.e. Mother Cecile herself), subject to the approval of the education department; and finally, that the department must agree to pay the duly appointed teacher a grant of £50.<sup>268</sup>

There were two possible candidates for the position. The first was Sister Maud Marion who was 33 years old and had an impressive *Curriculum Vitae*. She had trained for two years at Miss Mary James' Kindergarten School in Highbury, North London; taught for one year at Basingstoke, then at Dorking for one year, and was then recalled to Basingstoke to take charge of the Kindergarten after a year and a half there. She attended a three months special course at Miss Wragges' KG at Blackheath, and then in 1895 she took the final Froebel Union Certificate. She then moved to the Cape Colony and was appointed to the Cradock School, as teacher in charge of the Junior School (Std II, I and sub-standards) with a staff of one adult assistant and two pupil-teachers. In Cradock she also assisted in the training of the pupil-teachers attached to the school. After leaving Cradock, she was appointed to the St Peter's School, Grahamstown, where she was in charge of the Junior department with one adult assistant and three pupil-teachers.

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<sup>268</sup> MS 16: 189, File 1898-1900.

The other candidate was Miss Dora Nixon, aged 27, who trained for three years at Miss James' kindergarten school, the North Hackney Training College, Stamford Hill and who was the holder of the National Froebel Union Certificate.

A flurry of correspondence with the department of education followed, but no definite decision was possible while the SGE was out of his office. The appointment of an extra assistant for St Peter's School, was then approved. This assistant would be in charge of the KG and would also give instruction to the KG students attached to the Training School. The KG course was given a one year trial period. Miss Dora Nixon was appointed; she subsequently joined the Community as Sister Dora. She retired in 1930, after 30 years on the College staff in charge of the IST students.<sup>269</sup>

Sister Dora was responsible for the training of 684 kindergarten and infant school teachers, many of whom were appointed to important posts in many parts of the country. This was a specialised course and much of the success achieved depended very largely on Sister Dora herself. It was Sister Dora who was most closely identified with that area of work; it was to be her really important contribution to the work of the GTTC and the teaching service in general.<sup>270</sup>

### **Inspection Reports:**

The Annual Inspection of 15 – 26 June 1903 painted an encouraging picture of the Training School. The Inspectors were impressed by the extension in the scope of the Training School since the last inspection. This extension included the establishment of classes for Second Class Teachers and the Kindergarten Certificate. The tone of the School received mention as being noteworthy, and the report commented on the students who showed a real interest in their work. Clearly the Training School was doing what it was intended to do where the student teachers were concerned. The students were being well prepared and this was evident in the manner in which they delivered their lessons. "The work of the School, as far as this examination extended, was thoroughly sound throughout." The highest credit was extended to all members of the staff for "their zealous and successful efforts".<sup>271</sup> As indicated in this report, the year 1903 was marked by a considerable advance in the fortunes of the Grahamstown Training School and, as a consequence, it received the higher title of the

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<sup>269</sup> MS 16: 189, File 1898-1900.

<sup>270</sup> GTTC Mag. Vol. XIV, No 4, December 1930.

<sup>271</sup> MS 16:130, Records of Inspection Reports, 1898 – 1918.

Grahamstown Teacher Training College. Advanced classes were formed for training in Kindergarten work and for preparation for the Middle Class teachers' certificate.

From the outset, emphasis was laid on the practical aspects of the teaching profession. The pupil-teachers were well versed in blackboard drawing and writing; correct speech was important, and the students were given personal coaching in the proper sounding of vowels and consonants in an endeavour to move away from 'slovenly speech'; and there was much practice in actual teaching. As late as 1926, the SGE in his annual report mentioned that "it is wrong to send (out) recruits who are supposed to have been properly trained but who have had inadequate practice in their main function – the handling of a class."<sup>272</sup> Dr Muir expressed this in a very forthright manner: "...it does not matter to me how much you really know about the theory of teaching, how much you read about the science and art and history of teaching, if you cannot teach yourselves."<sup>273</sup> This was never to be a complaint against teachers trained in Grahamstown. Even Dr Muir himself admitted as much: "We have found in actual practice in the Education Office that the girls trained here do impart something else to their classes besides merely book work. There is such a thing as 'tone' in a school, getting the children to be true and honest and anxious to do that which is right."<sup>274</sup>

In 1903 the Principal was able to state: "For the practical training of teachers the following schools will be fully available: Victoria High School for Girls; St Peter's; Douglas School; Public Elementary School; St Bartholomew. A range of practical training will thus be obtainable such as can be found nowhere else in South Africa. A sounder preparation could not be had anywhere!"<sup>275</sup> Clearly the intention of the Sisters at the GTTC was to turn out living educators and not merely educating machines. So attention was given to practical teaching, and use was made of the Demonstration and Criticism lesson (Dem & Crit). This might take the form of one student presenting her lesson to her own classmates; or it could take the form of a lesson prepared and presented to a class in one of the schools, with her classmates present at the same time. On occasion, one of the staff would present a 'model' lesson which could then be discussed.<sup>276</sup> The 'crit' component happened later. This was

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<sup>272</sup> C.L.: CP 3 – 1927. SGE Report, 1926. See also, TEG, Vol. XVI, No 23, 19 April 1917.

<sup>273</sup> GTTC Mag. Vol. 2 (March 1906-December 1907). March 1907: Dr Muir. SGE, 5 February 1907.

<sup>274</sup> C.L.: G5, 1900. SGE Report, 1899, p.29a.

<sup>275</sup> MS 16: 181 1903.

<sup>276</sup> Noel Hounsell, 1945-1946, of her mother Florence Hounsell, 1912-1913, *GTTC OGG News and Views 2007*, "I remember my Mother telling us about Practice teaching. The student teacher taught the classmates under the watchful and critical eye of Sister Clare. If the student wasn't quite up to scratch, Sister Clare interrupted the lesson with caustic comments." p.8.

partly with a view to fostering self-criticism through the criticism of others, and partly for the purpose of demonstrating how a lesson ought to be given. It was intended that care should be taken to prevent the lesson from becoming too monotonous or artificial.<sup>277</sup> Useful as they are, even a later SGE admitted, criticism lessons and demonstration lessons are by themselves an inadequate preparation for class-teaching.<sup>278</sup> There was no denying, though, that “a notable feature of these ‘Demonstration lessons’ was the really helpful criticism of each lesson made by the fellow students in the class, when called upon.”<sup>279</sup> It was not to be an opportunity to score points, but rather an occasion to help one another. It was part of the learning curve.

At the GTTC, the practical training of the students was very thorough and systematic in character. It was very much a ‘hands on’ approach. One of the OGs recalls, “Teaching ‘pracs’ were terrifying, especially when our contemporaries sat in. However, it gave us the confidence to follow through what we had prepared, to persevere in what we believed, and to propel the children into further learning.”<sup>280</sup> This stress on the practical aspects of teaching was to remain in place throughout the history of the College. One OG comments on this from her own later experience: “I have had quite a lot to do with students who visit our school. It makes me realise more and more what an advantage we had being trained at GTTC. When we entered the classroom we were all confident because of the amount of practice we had had. Those continuous ‘dems and crits’ lessons twice a week. Today students have so little interaction with learners before they qualify – it’s very sad.”<sup>281</sup> The SGE Report for 1898 carried the same message about the GTTC students: “At the Public School in Grahamstown, the pupil teachers engage in their work in a most business-like manner, which reflects the greatest credit on themselves and their instructors.”<sup>282</sup>

### **Thinking outside the box: Broadening the minds of the students**

The GTTC was to be fortunate in having a series of remarkable women who guided the college for sixty-six years from 1904 to 1970. These might have been members of a religious Community of Sisters but they were anything but insular in their outlook. They encouraged the students in their charge to think outside the box in endeavouring to broaden their minds.

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<sup>277</sup> MS 16: 182, 1900.

<sup>278</sup> C.L.: CP 3, 1927. SGE Report, 1926.

<sup>279</sup> MS 16:234. Inspection report, 1922.

<sup>280</sup> Shirley McGregor (Alexander), 1955-1957, *GTTC OGG News and Views 2008*.

<sup>281</sup> Colleen Bailey (Taylor), 1972-1974, *GTTC OGG News and Views 2008*.

<sup>282</sup> C.L.: G2,1899. SGE Report, 1898, p.19.



What Sister Clare wrote about the College and the Great War is in essence true of the institution throughout its history. In the College Magazine she wrote of the effects of the outbreak of War in 1914. “The shock of the strange and terrible happenings of the Great War...sobered us all to an unwonted seriousness, and at the same time filled us with a new earnestness...What is required of us now is steadfastness, endurance, continuance in well-doing.”<sup>283</sup> And again, the students were not entirely detached from outside events. They were very conscious of the place and importance of women in the life of the country, although they did not have the vote. What the Magazine describes as a “hot debate” was held by the Debating Society on the “Suffragist Movement”. The College might well have operated from the sleepy city of Grahamstown tucked away in the Eastern Cape, but the staff and students encouraged by successive Principals were very alert to, and conscious of, what was happening in South Africa as a whole, and in the wider world. It must be emphasised that the College was not engrossed entirely in its own affairs.

Sister Frances Mary, the third Sister Principal, was very much a mover and shaker. It was said of her: “The gift which Sister Frances Mary had, a gift which distinguished her from her predecessors, was the gift of a compelling and infectious enthusiasm.”<sup>284</sup> Michael Sadler, writing in the College Magazine of her tenure of office as Principal, was of the opinion that this was a new era in the College and abroad: “there were new schemes, such as the Dalton plan, which advocated that pupils should be encouraged to do research on their own. There was a growth towards internationalism in politics and towards a wider appreciation of the cultural heritage of the West. The horizons of the world were wider and more challenging, and here, in the College, was a woman of spirit who would lead staff and students out into this world to explore and discover its horizons and meet its challenges.”<sup>285</sup>

Sister Frances Mary was much involved in the ‘Liberal Movement’ spreading throughout the English-speaking world in the 1930s. She became one of its best-known and leading exponents in South Africa. The Liberal Movement began with a religious movement known as ‘The Oxford Group’. “Meetings of the Group were held at the College in the early Thirties and there is no doubt that Sister Frances Mary was, at least temporarily, under the influence of this movement....The consensus of effort was to break down all barriers of prejudice between people, whether they were based on racial, economic or religious grounds....Sister

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<sup>283</sup> GTTC Mag. September 1914.

<sup>284</sup> *Ibid.* quoted on p.71.

<sup>285</sup> *Ibid.* p.72.

Frances Mary saw it as her duty to open the doors and windows of the College to let in the light and air of (the notions espoused by the Group).<sup>286</sup> Thus it might be inferred that the moves to set up the SRC and introduce the assignment system were all part and parcel of the liberal education aimed at making the individual feel more responsible for her own actions. Staff and students attended a conference called by the 'New Education Fellowship' in Cape Town,<sup>287</sup> and the college received visiting speakers of world renown in the field of liberal education.

On 17 March 1942 a meeting was held at which the students were invited to form a branch of the National Union of South African Students (NUSAS), so linking the students to mainstream academic life in the Universities.<sup>288</sup> This group started off with great enthusiasm. Membership though, of any organisation, depends upon a personal choice. Students may not be coerced into joining if they feel uneasy about doing so. NUSAS became very much associated with the English-speaking Universities. Although the GTTC was an English-speaking college, the student body was diverse, being drawn from both the English-speaking as well as the Afrikaans-speaking sections of the community. Not all the students felt happy espousing the causes of an English liberal-minded organisation. They objected strongly when it was expected that all students would join. Such a situation would indeed have destroyed the 'atmosphere' of acceptance of one another which had always existed at the College and the Sisters were not happy that it should ever arise.<sup>289</sup>

'Education Principles' was introduced by Sister Frances Mary to provide a weekly lecture on a general but interesting and relevant topic. In 1954, well after Sister Truda had taken over, among the talks given were 'Education in the British Isles' by Mr. Gerber; 'Rural Education in the U.S.A.' by Dr Brunner of Columbia University; 'The Temba Settlement for T.B. patients' by Mrs Cory; 'The New Education fellowship on "Methods of Teaching Reading"' by Mr Donald Maclean, and 'South African Native Music' by Professor Kirby.<sup>290</sup>

There can be no doubt that, in terms of the number and variety of interests propagated at the College, in terms of the standards achieved in all branches of its activities in terms of the degree of participation in and contribution towards the educational, religious and social life of the community of South Africa, the years from 1931 to 1946, when the eager questing mind

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<sup>286</sup> *Ibid.* p.77.

<sup>287</sup> GTTC Mag. Vol. XV No.7 November 1934.

<sup>288</sup> GTTC Mag. Vol. XVIII No.8 November 1946 p.10-11; Vol. XX No.4, December 1954: p.31-32.

<sup>289</sup> e.g. PR 8163 CR Records Vol.1 QL October 1906.

<sup>290</sup> GTTC Mag. Vol. XX No. 4 December 1954: p.18.

of Sister Frances Mary set the pace, were the years of greatest achievement which the College attained.<sup>291</sup> It was indeed the finest hour of the college.<sup>292</sup>

If the keynote of Sister Frances Mary's regime was 'Turning to the Future', that of Sister Truda's was 'Looking to the Past'. The GTTC had a wonderful reputation to uphold, and Sister Truda saw it as her duty to live up to that reputation in good times and bad, and of the latter there were to be many as outlined in Chapter 3 of this study.

She wrote in the College Magazine<sup>293</sup> about the ideals of teaching as viewed by the Sisters and the Training College staff. "Primarily...we need today in teachers a sense of vocation which overrides, literally 'rides above' considerations of salary, conditions of service, status and all other slogans." The Sisters had always inculcated into their students that the vocation to teach was a vocation from God and that it therefore ought to be given pre-eminence in one's scale of values.

When this study was in the planning stage, it was intended to interview old students of the College. It must be remembered though, that the College closed its doors forty years ago, so many of the Old Girls are by this time elderly. Those to whom I spoke were very willing to share their memories, but with the passing of the years those memories are now rather shaky. So it was found that the *Old Girls News and Views* publication was a good resource serving much the same purpose as personal interviews, as the news and views were memories "recollected in tranquillity" (with apologies to Wordsworth). The GTTC magazines proved of great worth, as will be realised in the course of this study. They were so edited that they give an excellent picture of the College over the years, and the content was so chosen as to reflect the ethos of the College and how that changed with the passing decades.

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<sup>291</sup> Quoted in GTTC Mag. Vol. XXVI No.3, October 1975: p.89.

<sup>292</sup> An example of the outlook of Sister Frances Mary may be seen from this extract from Grocott's Daily Mail in 1943 (PR 2952 (2) Cutting from GDM 9-11-1943). The Mail comments on the Eurhythmic Display presented on Founder's Day. The Principal pointed to the value on this form of physical training in which the whole body was exercised. It was able to play an important part in the teaching of music and literature. The elements of music such as note values, bar-tones, phrasing and pitch were well within the reach of young children through this activity. Further, she argued, that in literature, eurhythmics could be used as an accompaniment to the learning of poetry by young children. This enabled a grasp of the subtleties of rhythm "without which poetry cannot be enjoyed." There was also the broader significance of eurhythmics in that it helped to express "a vitality, a delight in movement, and a sense of the joy of life which our education needs."

<sup>293</sup> GTTC Magazine Vol. XIX No.1, May 1947.

## CHAPTER 2

### Mother Cecile and Sisters Principal, 1904-1945

**Mother Cecile:** Mother Cecile died in February 1906, a few days after major surgery. In her place the Sisters elected Sister Florence to be the next Mother and Superior of the Community, and at the General Chapter of the Community in December 1906, “the Superior, referring to the great sorrow and loss which has come to us all during this year – said she felt the Elder Sisters in the Community ought to make a special point to keep alive the Spirit of Our Mother and Foundress.”<sup>1</sup>

Miss Brown, a Speaker on Founder’s Day, who arrived at College after Mother Cecile’s death, mentioned that she had “always been conscious of her (Mother Cecile’s) spirit in the College, and felt that it persisted throughout the outward adaptation by which the College strove to keep abreast of the times.”<sup>2</sup>

Sister Margaret CR in her little book, *The Mind of Our Founders*, wrote “speaking as one who only came to St Peter’s a year after her death, one’s first impression was how the place seemed full of her! That gay, gracious personality seemed to be everywhere. Everything was referred to ‘what dear mother would like’. It seemed as if her love was still watching over the place, as we are sure her prayers still do.”<sup>3</sup>

The Speaker at Founder’s Day on 23<sup>rd</sup> November 1946, Mr CE Espin, who had known Mother Cecile as a young boy, summed this up saying, “(Mother Cecile) is not a legend or a fantasy of the past, but a living Spirit, whose presence, now as in the past, and one hopes for all time in the future, will continue to inspire her successors and this great institution”.<sup>4</sup>

Mother Cecile was clearly the motivating and driving force behind this work that she had initiated. The question was: would that work survive if she was, for any reason, permanently removed from the scene? Did the work depend on her influence and her influence alone? Looking through the available material, this author found numerous references to the

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<sup>1</sup> CR Chapter Minutes, Chapter meeting, 21 December 1906.

<sup>2</sup> GTTC Mag. Vol. XVI, No 4, November 1937.

<sup>3</sup> Sister Margaret CR, “*The Mind of Our Founders*.” p.3.

<sup>4</sup> GTTC Mag. Vol XIX, No 1, May 1947. PR 2952 (2).

thoughts or wishes of Mother Cecile, years after her death. Here are some examples, together with the years in which they were said (remembering that she died in February 1906):

<b>Year</b>	<b>Comment noted</b>
1907	...will always remain linked with her memory
1929	...Mother Cecile had laid down high standards
1938	...why Mother Cecile thought teacher training important  ...Mother Cecile had a fear of debt  ...the spirit of Mother Cecile to be still animating the College so dear to her
1947	...proposed as in line with Mother Cecile's ideas for the College
1953	...Mother Cecile had been very strict
1954	...how Mother Cecile would have loved (the College Chapel)
1956	...Mother Cecile did emphasise that
1959	...such a proposal is not at all in line with our Mother foundress's thought for the college  ...it was Mother Cecile's express intention
1961	...it was Mother Cecile's express intention
1962	...Mother Cecile set us the example

In this way, reference was made repeatedly over time to the supposed objections Mother Cecile would raise. One agrees that, while appeals to the Spirit of the Founder constitute a sound principle, it must at the same time be informed by real knowledge. Such appeals could become a form of tyranny, with the supposed likings of the Founder becoming a thinner and thinner disguise for a reluctance to make changes or take decisions. The appeal, 'Mother Cecile would not have liked this', is unfair to those who have no personal knowledge of her. The Mother Cecile to whom appeal is made will become in time something of an imaginary woman, a memory founded on fact, no doubt, but with the reality no longer there to be a check. The real person may be very different from the image carried in the memory.

There can be no doubt at all that Mother Cecile was a remarkable person who was outstandingly successful in what she undertook. Successive Speakers at College functions for many years referred to Mother Cecile, until eventually there was no longer any person surviving who had known her. Dr L S Jameson, the premier, referred to Mother Cecile's spirit of tolerance and her broad view of education.<sup>5</sup> Sir William Solomon, a member of the Advisory Board, spoke of her broadmindedness, incomparable charm, intellectual capacity, her powers of organisation, and her sense of humour.<sup>6</sup> Dr Muir mentioned her love for everything good and true and beautiful, and above all, her devotion to duty.<sup>7</sup> The Rev Canon Cyril Wyche, an Anglican clergyman who had known Mother Cecile as a young girl, spoke of her strong character, her strong faith and her love of fun.<sup>8</sup> Mr E H Rankin, the first Principal of the Training School, saw Mother Cecile as a skilled craftsman bubbling over with enthusiasm.<sup>9</sup> Sir Thomas Graham, a member of the Advisory Board, remembered her as a brave, dauntless and pious person.<sup>10</sup> Mr F H Holland pointed to her magnetic charm, her radiant happiness and spoke of her having the courage of a lioness.<sup>11</sup> Mr W G Bennie, a retired Inspector of Schools, mentioned her charm, the light in her eyes, and her having a rare combination of deep seriousness, organising capacity and an infectious humour.<sup>12</sup> Dr Muir summed it all up in his utterance: "Fortunate is the land which can inspire such devotion and profit by such a life".<sup>13</sup>

When Sister Innes died on 22<sup>nd</sup> February 1971 at the age of 92, it was recorded with sadness in the Log Book that she was the last link with Mother Cecile. As Innes Fielding (Student No 10) she had arrived at St Peter's in 1894 from her home in King William's Town; she was the first Head Girl of the School and "knew Mother Cecile well". As the years passed, there were fewer and fewer Sisters in the Community who had actually known the founder. Those who had were often asked to reminisce about those early days. "And what a thrill it is to the Sisters, young in the Community, to talk with those who knew our Mother Foundress, the pioneers who laboured and suffered with her in answer to God's Call to found and establish

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<sup>5</sup> GTTC Mag. Vol. 1, No 3, December 1904.

<sup>6</sup> GTTC Mag. Vol. III, No 7, September 1909.

<sup>7</sup> *Ibid.*

<sup>8</sup> GTTC Mag. Vol. XV, No 1, May 1932.

<sup>9</sup> GTTC Mag. Vol. XV, No 3, May 1933.

<sup>10</sup> GTTC Mag. Vol. XV, No 5, May 1934.

<sup>11</sup> PR 2952 (2).

<sup>12</sup> GTTC Mag. Vol. XVI, No 6, November 1938.

<sup>13</sup> *Ibid.*

the Community in this land.”<sup>14</sup> Mother Cecile with her saintly character, her gentle charm and discriminating brain was the main personality on which any important decision rested. She had chosen wisely and her co-workers brought to pass the fine ideals she had visualised.<sup>15</sup> It was obviously important to retain the community or institutional memory, which with the passing of the older Sisters might easily have been lost.

Mother Cecile, her growing band of Sisters, and the lay workers, were all products of late Victorian England. Late-Victorian society was largely characterised by an upsurge in patriotism following on the spread of the Empire and culminating in the Jubilees of Queen Victoria in 1887, and especially 1897. The British considered themselves to be the natural-born rulers of the world<sup>16</sup>; Britain headed up an Empire upon which the sun never set.<sup>17</sup> It was an age of ‘Colony’, ‘Empire’, and ‘Missionary Societies’. Men and women were leaving the ‘Mother Country’ with a high sense of Christian idealism to serve the Christian Church in the furthest corners of the earth. In South Africa there were more Christian Missionaries than anywhere else on earth. Were these men and women just missionaries or were they imperialists in disguise?<sup>18</sup> Did Mother Cecile think of herself in this way? She was to write in September 1904: “I can never be tired of saying in how true a sense South Africa has become ‘home’ to me.”<sup>19</sup> Her heart went out to the ‘Boer’ girls who came from their farm schools to be trained and educated as teachers alongside their English-speaking fellow South Africans. She may well have felt that she and others had something worth offering from the rich heritage of their mother country to the land of their adoption. Would she today be accused of trying to Anglicise where she was trying to educate? It seems unlikely that such a consideration would ever have entered her mind. She wanted to give. She wanted to draw young people to the Church, and English was the only language in which she was competent to do so, although several other Sisters set about learning Dutch with great enthusiasm. It is

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<sup>14</sup> PR 8163. CR Records, Vol. 9, 1956 – 1961. Article: Community Treasures. Annual Report 1959 –refers to old Sisters.

<sup>15</sup> MS 16:224. Impressions of Training School in 1894.

<sup>16</sup> Reynolds, David, *The Long Shadow, The Great War and the Twentieth Century*. (Simon and Shuster, London), 2013 p.110. [Emigration to the Dominions] “helped nurture deeper feelings of what was sometimes called ‘British Race Nationalism’, a phrase deconstructed by historian John Darwin to mean, ‘an aggressive sense of cultural superiority as the representatives of a global civilisation then at the height of its prestige’.”

<sup>17</sup> Derek du Bruyn & Andre Wessels, “The British Soldiers’ Bloemfontein Impressions and Experiences during the time of the British Occupation and Lord Roberts’ halt 13<sup>th</sup> March – 3<sup>rd</sup> May 1900”, *Journal of the National Museum of Bloemfontein*, 29, Part 3, 2013.

<sup>18</sup> GTTC Mag. Vol. XXII, No.3, November 1961.

<sup>19</sup> GTTC Mag. Vol. 1, No.2, September 1904.

that tradition of encapsulating the academic and professional training within the ethos of the Christian Church which the College sought to maintain.

While it may appear that Mother Cecile's main concern was to bring together the two white races in the Cape, she was also much concerned with the Black people too, as can be seen in the various works undertaken by the Community and for which she regularly appealed for funds from her English supporters. In Port Elizabeth the Sisters were involved in running a school in the North End for 'Coloured' children (1886); in 1894 two Sisters were sent to Herschel Mission on a Native Reserve (sic) near the Basutoland border. Here the Sisters "learnt the Xosa (sic) language, taught in the schools, looked after the church, and had the care of the few boarders."<sup>20</sup> In 1895 Sisters were sent to St Matthew's Mission, Keiskama Hoek where they took over the Girls' Institution, the Elementary School and later the Training School. The Native Girls' Industrial School (sic) was opened in Grahamstown in 1902. After Mother Cecile's death in 1906, the Community further extended its work "to minister to European, Native, Indian, Chinese and half-castes".<sup>21</sup>

When Mother Dorothea was elected Superior in 1945, it is recorded, that "now a Mother Superior reigns who had never known Mother Cecile. That was bound to come."<sup>22</sup> No enterprise, however wisely and even brilliantly conceived and initiated, as in the case of the GTTC, could have come to fulfilment apart from the devoted work of a succession of specially gifted Principals, backed by a steady supply of well-trained (and still further trainable) staff members. Mother Cecile had, in good measure, the ability to inspire others. The Community of which she was the founder member grew steadily in numbers. Between 1884 and 1899, 21 women were Professed into the Community as Sisters; a further 50 were professed between 1900 and 1909. This latter period was to see the greatest number of professions in a single period in the history of the Community.<sup>23</sup> As the number of members increased, so did the work of the Community expand both geographically and in scope. The new Sisters were not all qualified teachers. The truly remarkable fact is that from this Community, which continued to grow over the years, there emerged a succession of outstanding Principals of the College, each of whom was to leave her mark on the College

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<sup>20</sup> Sister Kate CR, *Mother Cecile* SPCK 1922, p.24.

<sup>21</sup> *Ibid.* p.29.

<sup>22</sup> GTTC Mag. Vol. XVIII, No. 5, May 1945.

<sup>23</sup> Information extracted from the Register of Professions kept at St Peter's Home, Donkin Street, Grahamstown, the present home of the Sisters CR.



and students: Sisters Clare, Kate, Frances Mary, Truda and Virginia. In all this there was a degree of continuity, for in the end it was the Sisterhood, not the person, that mattered.

### **The College and the Community:**

In 1923 the Bishop of Grahamstown, Francis Phelps, wrote that the chief active work in which the Sisters were engaged was that of Education.<sup>24</sup> Besides the schools under their care in Grahamstown (St Peter's, The Douglas, St Bartholomew's, Woodville Orphanage and Good Shepherd.), Port Elizabeth (St Mark's Mission School, and the Chinese School), and Bulawayo (St Peter's Diocesan School for Girls), it was really through the GTTC that the Community reached out and touched a wide area of life in South Africa. It was this work for which the Community was probably best known. At that time some 200 young European women (English and Afrikaans) were being trained in the GTTC as teachers for the primary and secondary schools of the country.

The work which the Sisters did in the GTTC was of a two-fold nature: first, to qualify these teachers professionally, and secondly, to form and establish in them those high ideals which in turn would affect the lives of the children they taught. This appeared to be the most important of the Community's endeavours. But was that how the Sisters saw their life and work? Within the Community, opinion among the Sisters was divided. Sister Mary Noel, speaking in Chapter, was of the view that "... though educational work has always been, and still continues to be, very dear to us, the purpose of our Community, as set forth in Chapter 1 of our Constitution, is far wider than that. We are to be ready to do any work to which 'we are called in the providence of God.'"<sup>25</sup> Sister Margaret Evelyn stressed that "Mother Cecile had told her emphatically that we were not (sic) founded for teaching only, but 'to give a life service of love to our Lord'."<sup>26</sup> And Sister Katherine "pointed out that we were a pioneering Community: our Foundress had been a pioneer, and all our works had grown from nothing."<sup>27</sup> In all this, the Mother Superior of the Community was also the Manager of the College; but her priority though, was always to the Community as a whole. It was her privilege as Superior of the Community to place Sisters wherever and whenever she felt was necessary, as Sister Madeline wrote: "in the community we learn to go where we are needed, when we are

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<sup>24</sup> PR 8163. CR Records, Vol.3, 1913-1923.

<sup>25</sup> Chapter Minutes Chapter Meeting, 30<sup>th</sup> October, 1953.

<sup>26</sup> *Ibid.*

<sup>27</sup> *Ibid.*

needed.” The fact that the Sisters were not free to choose their work and could be sent off at very little notice was to create problems in the GTTC from time to time.<sup>28</sup>

Hence the entry in the Log Book to the effect that, on March 31<sup>st</sup> 1911, Sister Ethel (Vice-Principal) ended her connection with the College (refer below re: Staff list).<sup>29</sup> She was sent to Southern Rhodesia where she joined the Staff of the St Peter’s School. Then again, in 1916, “The Superior in bringing the matter (of sending Sisters to the Training School at Grace Dieu, Pietersburg in the Transvaal) before the Chapter said that she felt that the (GTTC) could now spare one Sister who might be replaced by a salaried teacher...”<sup>30</sup> In 1931 it was announced in Chapter that “...the Mother had now made her choice, and Sister Martha would be Novice Mistress. She would however have to finish the term at College before being installed. The Mother explained that the choice had been very difficult but had now been made...”<sup>31</sup>

At the end of the 1967 Academic Year, the Superior decided that Sister Truda, the Principal, should resign her position at the GTTC, in order to take up new work at Mapanza (Zambia), where a Sister with long Community experience as well as a teaching qualification was needed. Sister Truda would in any case have retired within three years. Here again the Mother was exercising her prerogative as Superior, but to the ‘outside world’ it was difficult to comprehend.<sup>32</sup> An article appeared in the College Magazine on this very topic. It was written by one of the Sisters. “It is not easy for people to understand these sudden moves and transfers unless they know something of a sister’s way of life and the special form of consecration which it involves. Father Young, SSJE, when he took the Sisters’ retreat... built his addresses around the theme of Nehemiah building the wall of Jerusalem, and he talked about ‘the stone of self being sacrificed to the wall of the community.’ The stability and continuity of Community work is rooted in each Sister being absolutely at Our Lord’s disposal to serve where she is needed.”<sup>33</sup>

In this instance, of Sister Truda being sent to Mapanza, it was hoped to appoint Sister Madeline as Principal but she was not a graduate. To get around this hurdle, Sister Madeline was registered as a student at Rhodes University, but then the Superior decided instead to

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<sup>28</sup> GTTC Mag, Vol. 22, No. 1, November 1959, p. 4.

<sup>29</sup> MS 16: 121, Log Book.

<sup>30</sup> Chapter Minutes, Chapter Meeting, Library, Monday 15 May 1916.

<sup>31</sup> Chapter Minutes, Chapter Meeting, 20 April 1931. 1923-1931 Sister Martha was House Mistress of Lincoln where she was much loved, and she kept in touch with some of the students she had there up to the time of her death in 1969.

<sup>32</sup> MS 16:274 (1951 – 1960). Letter Sister Truda to Mr SB Hobson, 30 December 1967.

<sup>33</sup> GTTC Mag. Vol.22, No.1, November 1959, p.4.

appoint her as Novice Mistress and so she left the GTTC altogether.<sup>34</sup> Sister Jocelyn was appointed as Acting Vice-Principal, but this was not a departmental appointment.<sup>35</sup> Later that same year, Sister Mary Eleanor was withdrawn from the Bursar's Office in order to become Assistant Superior. Mrs Norman Taylor was appointed Bursar as from 1-6-1959 and Sister Paulina the assistant bursar. Then came another knock. "We are sustaining a very great blow at the end of this year, because the (Superior) needs Sister Kathleen Mary, our music specialist, for work elsewhere. It is going to be difficult to replace her adequately."<sup>36</sup> If the GTTC was the Community Flagship, this would seem to be a very cavalier way to approach its needs.

Nor was it generally known that not all the women who joined the Community were trained graduate teachers; that was not a requirement of those wishing to join. Nor were they young women straight out of school or college; they were more generally of middle-age or even older, with perhaps years of experience in their chosen career. Between 1910 and 1929, 54 women were professed into the Community<sup>37</sup>, but in that time the work undertaken had also increased. There was already, by 1921, an urgent need of fresh workers to staff the works already undertaken.<sup>38</sup>

### **Work of the CR Community: 1919**<sup>39</sup>

1. Grahamstown: Training College, Schools, Mother House, Queen Alexandra Home for Babies, Orphanage
2. East London: Attached to parish
3. Port Elizabeth: Schools and Mission
4. Pietersburg (Transvaal): Grace Dieu Training School
5. Bulawayo: St Gabriel's Orphanage. St Peter's Convent School.
6. Rusape: St Faith's Mission
7. Penhalonga: St Augustine's Training School
8. Queenstown: Home for unmarried mothers

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<sup>34</sup> MS16:153.

<sup>35</sup> MS 16:121. Log Book ,1959 28<sup>th</sup> January.

<sup>36</sup> MS 16:230. File 2 1961. Letter, Principal, Sister Truda to Miss J Froehlich, 1-9-1961.

<sup>37</sup> Information extracted from Profession Register.

<sup>38</sup> Chapter minutes, Chapter meeting, Monday December 5<sup>th</sup> 1921.

<sup>39</sup> PR 8163. CR Records, Vol.3; also, *The Story of a Vocation: Mother Florence CR*, Church Book Shop, Grahamstown, n/d, pp.104-106.

### Works of the CR Community: Late 1920s<sup>40</sup>

1. Grahamstown: GTTC. Orphanage. Elementary Church Schools (St Peter's, Douglas, St Bart's, Good Shepherd)
2. Port Elizabeth: Parochial work. St Mark's Mission School. Chinese School.
3. East London Parochial work.
4. Queenstown: St Monica's Home (Penitentiary – white girls), St David's Mission House.
5. Pietersburg: Grace Dieu - TC. & Boarding House (girls)
6. Bulawayo: Girls' School. St Gabriel's Home. St Columba's Mission. Parochial work.
7. Rusape: St Faith's Mission.
8. Penhalonga: St Augustine's Mission and Training School (boys and girls).
9. Salisbury: St Michael's Mission. Parochial work.

In the GTTC, Sisters not only held teaching posts but were also used as Hostel Matrons where they played valuable roles. In the words of the Superior: "In this College the residential life is very closely linked with the academic work and the Principal and Vice-Principal, with the assistance of other members of the Community, share the work of supervising evening study which is done in the classrooms and library; they also take alternate weekend duties."<sup>41</sup> This meant that the students were continually under the influence of the Community, an influence that was to stand them in good stead in later life. A lay member of staff, commenting in 1947, by which time there were even fewer Sisters on the Staff of the GTTC, felt that: "a teaching sister has a peculiar advantage in that she is more than just an individual. She enjoys the strong backing of the Community as a whole, she is resident and easily available, and she meets the students, the majority of whom are resident also, in other than the student-teacher relationship, so learns to know them as 'whole' individuals. For her, teaching is not a matter of the Departmental five-hour day, but in addition to her religious duties, is an all-time, all-absorbing interest. That this is of value is proved by the close contact maintained with the College by old students who are now sending

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<sup>40</sup> *The Story of a Vocation: Mother Florence*, pp.106-107.

<sup>41</sup> MS 16:153, Box 2. Hand written letter from Manager to Secretary Department of Public Education, 6 Feb 1956.

their daughters to us to be trained.”<sup>42</sup> This sentiment ought most definitely to have included the Hostel Sisters.

In 1908, when it was decided by the Education Department that women would henceforth be eligible for appointment as Principals of Training Colleges, the Education Gazette mentioned that “our readers will, of course, be aware that the GTTC, which has 180 students, is entirely controlled by women.”<sup>43</sup> The number of teaching Sisters at the GTTC was of importance, as the reference in the Chapter Minutes makes clear: “the Financial Statement was laid before Chapter and attention was drawn to the fact that it is not possible any longer to put salaries into the Building Fund, as those earned by (teaching) sisters in the GTTC have to be largely used in making up the much bigger salaries now paid to the rest of the staff.”<sup>44</sup> By 1946 the College staff consisted of 14 lay members and three teaching Sisters. It was pointed out though, in a letter to the English Helpers, that one could not appeal for Sisters, as one did for recruits to the mission field, because the religious vocation is entirely a gift from God. The Religious Life was a vocation in itself, quite distinct and separate from the call to teaching. The Community needed teaching Sisters above all.<sup>45</sup>

In her book, *Frontiers of Revelation*, Sister Frances Mary describes life in the Community. “Sheer goodness, loving-kindness, self-sacrifice, and the fellowship of team work were abundantly manifested in the warp and woof of daily living.... There was by tradition of the Founder great sincerity and simplicity; very little artificiality of manner or devotion; a great deal of common sense; and in old age, at least, as much humility as there was senility.... The Sisters were liable to be placed in any of the Community works appropriate to their services and to be moved as the Superior saw fit.... There were times when the tension could seem great between the claims of the work (namely, the GTTC) and the claims of the Life (in the Community) ...yet if there was a tension, there was blending also; and a certain resulting harmony through the very conflict. There was always a background of prayer of which the students themselves were not unmindful, and in which they freely participated in their own attractive Chapel. Indeed, the whole working life was thrown against a background of petition, with its complementary thanksgiving... Thus very evidently there was built up

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<sup>42</sup> PR 8163. CR Records, Vol. 8, 1946 – 1955.

<sup>43</sup> TEG Vol. VIII, No 7, 10 September 1908.

<sup>44</sup> Chapter minutes, Chapter meeting, St Paul’s Day, (25 January) 1921.

<sup>45</sup> PR 8163. CR Records, Vol. 8, 1946 – 1955.

around the work and its human instruments and objects, a kind of enwrapping Force.”<sup>46</sup> Clearly, this was the side of the Community life which was just not understood by the outside secular society.

The GTTC was in no manner of speaking a money-making undertaking. Unfortunately, the students were under the impression that the Training College was actually very rich and that the Community was an extremely wealthy ‘body’. Various rumours were doing the rounds. One version of the fallacy was that the Community and its other works were built upon Training College profits; another version represented the Community as a wealthy group of Sisters who could well afford to subsidize the College. The Principal at the time took the ‘bull by the horns’ and spelt out the state of affairs in the College Magazine. This was felt to be the best way of remedying the erroneous state of affairs, and it was hoped would bring about a change in the students’ general attitude.<sup>47</sup>

### **The GTTC under Sister Clare**

Sister Clare was Principal from 1904 to 1920, and under her guidance the College was well established. She was assisted by a number of the Sisters, many of whom were to be associated with the College for a considerable number of years. At first her staff at the College was limited to six or seven other sisters – but it expanded steadily as student numbers grew, and by reason of the need for subject specialists (e.g. “High Dutch”, Music, Drawing) who were often lay staff and not Sisters.

Staff:

1904. 18 July.        Sister Clare (Principal)  
  
                              Sister Ethel (Vice-Principal)  
  
                              Sisters Eva, Mary Christian, Aline (Needlework) Dora (Kindergarten)  
  
                              Mr HS Neville-Cooke (Singing)  
  
                              Matrons: Sisters Marion and Gertrude Mary.

1908. 23 January.    Miss Watson (Drawing)

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<sup>46</sup> Frances Banks, *Frontiers of Revelation: An Empirical Study in the Psychology of Psychic and Spiritual Experience*, 1962. (Cory 133 BAN).

<sup>47</sup> MS 16: 207, 1932-1933. Principal’s Report Second Quarter 1932. MS 16:123, Minute Book.

- Sister Maud Marion (Needlework)
- Sister Ethel on leave; Sister Mary Christian – substitute.
1910. 31 January. Miss Todd (one of 2<sup>nd</sup>-year teachers)
- Sisters Ethel. Kate. Elsie 3<sup>rd</sup> Year class
- (March 31 1911. Sister Ethel (Vice-Principal) ended her connection with the College.  
(Sent to Southern Rhodesia))
1911. 3 April. Sister Dora. (Vice-Principal.)
- Sister Elise. (PT1)
1912. 30 January. Sister Clare (Principal)
- Sister Dora (Vice-Principal)
- Sister Elsie (T2)<sup>48</sup> (Retired 1922 after 20 years.)
- Sister Kate. Sister Mary, (Needlework). Sister Innes. (+ 5 lay teachers)
1919. Sister Kathleen Maud (Kindergarten) (Sister Dora on leave)
- Sister Kate (Vice-Principal)<sup>49</sup>

When Sister Clare retired in 1920, the Education Gazette mentioned her as the “teacher known throughout the educational service... For over 30 years she has laboured in the cause of education, holding since 1904 the office of Principal of the GTTC. This position she has filled with conspicuous ability; and her old students are to be found today doing good service in all parts of the province. Hundreds of schools are indebted to her for the work she has done in the training of teachers.”<sup>50</sup> During her time as Principal, the College had firmly established itself among the leading educational institutions of the country, with the honourable record of having passed out some 2500 students in the course of its existence. “The GTTC and Sister Clare are synonymous. It is due to her strong personality, her unflinching devotion to duty, and her great administrative capacity, that the College has

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<sup>48</sup> T2 was the basic course followed by all the students; T3 indicated that they then followed a third year specialising. PT1 indicates students in the first year of training.

<sup>49</sup> MS 16:121. Log Book.

<sup>50</sup> TEG, Vol. XX, No 23, 24<sup>th</sup> March 1921.

achieved its striking success.”<sup>51</sup> The progress made can be gauged by reference to the Inspection Reports during her tenure of office.

Early in 1905 it was noted that the progress of preceding years in the GTTC was more than being maintained that year. The new session had opened with 132 students, 44 more than the previous year. The increase was spread throughout the T3, T2 and Kindergarten classes.<sup>52</sup> Attention was drawn to the blackboard drawing examination, and it was noted that in Grahamstown the work was, “generally speaking, of a very high standard. A number of candidates presented very sound drawing, and showed an appreciation of the materials used, and of the purpose for which they were used – viz that of class teaching.”<sup>53</sup> It would appear that a common failing of pupil-teachers when being examined was that they conducted themselves at the blackboard for the examiner, rather than for the class they were teaching. The students at the GTTC had clearly been alerted to this in lectures.

The progress was more than maintained. In the 1906 examinations, the GTTC was still a front-runner. “...out of 165 candidates all passed except 7, and 59 passed in the first class. This is wonderfully creditable in any circumstances, but is all the more pleasing in view of the fact that the College is well known not to be a mere forcing-house preparatory to the examination-hall, but a home, caring in every way for the general culture of its pupils.”<sup>54</sup> 1907 continued along the same lines. The Education Gazette drew attention to the other Colleges as well. It was apparent from the examination results that the work at all the European Training Colleges, namely Cape Town Normal College, GTTC, Wellington Training College and Cape Town Central Classes, had been conducted on sound lines. “Of the GTTC even more may be said when the number of First Grade Passes is taken into account, (59 out of 136). The record for Grahamstown is altogether excellent.”<sup>55</sup> In the Kindergarten exams: “The GTTC has been singularly successful in both examinations (Elementary and Higher). Of the 26 candidates entered for the Elementary Certificate and 9 for the Higher, only 1 failure has to be recorded.”<sup>56</sup>

The 2<sup>nd</sup> year results of the Pupil-Teachers examinations were exceptional, “of the European training schools, Grahamstown as usual takes first place with 16 firsts and 27 seconds out of

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<sup>51</sup> PR 2952 (1).

<sup>52</sup> TEG, Vol. IV, No 26, 24 March 1905.

<sup>53</sup> TEG, Vol. IV, No 17, 13 January 1905.

<sup>54</sup> TEG, Vol. VI, No 26, 4 April 1907.

<sup>55</sup> TEG, Vol. VII, No 17, 30 January 1908.

<sup>56</sup> *Ibid.*



52 candidates.” The 3<sup>rd</sup> year results were equally satisfying, “...all the European TCs have done good work. Grahamstown has only one failure out of 57 candidates...All four Colleges do well also in the matter of first-grade passes, of which they have 58 in all.”<sup>57</sup>

The Colleges were clearly doing what Dr Muir had envisaged, as shown in the great increase in the number of candidates. This supply of properly trained teachers would greatly assist the progress of education in the country districts where the need was urgent. The Department was particularly gratified by the excellent work of the Training Colleges at Grahamstown and Wellington in preparing candidates for their examinations. By 1912 we read that among the four Training Colleges, “the honours lie with Grahamstown, mainly by reason of the excellent results in the Second Year Senior Class, where 19 out of 44 passed in the first grade.” The total number of first grade passes in the examination was 44 out of 367. Grahamstown had only 4 failures altogether out of 95 candidates – “a very creditable result.”<sup>58</sup>

In both 1909, and again in 1913, reference was made in reports to Reading and Recitation. Matthew Arnold, Professor of Poetry at Oxford University 1857-1867 and an Inspector of Schools, considered that recitation “was the subject in the elementary schools which did the ‘most good’...In the forming of pupils, familiarity with masterpieces was of great importance...Recitation must be relied upon for carrying the power of perception forward.”<sup>59</sup> As a subject, recitation required much individual treatment, if each student’s faults of pronunciation and diction were to be corrected. The Inspectors felt that the students should be taken in small groups for this exercise. The comment in 1909 was that “at the GTTC and at the Normal College in Cape Town, reading and recitation have been carefully taught and with the best results.”<sup>60</sup> The report of 1913 noted that “the tests in actual reading showed that the improvement in pronunciation had been on the whole well maintained ... An especially high standard of pronunciation was attained at the GTTC, and at Training College, Cape Town...”<sup>61</sup>

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<sup>57</sup> TEG, Vol. VII, No 20, 27 February 1908.

<sup>58</sup> TEG, Vol. XI, No 19, 15 February 1912.

<sup>59</sup> Frances Christie, “The Received Tradition of English Teaching: The Decline of Rhetoric and the Corruption of Grammar” in Bill Green (ed.), *The Insistence of the Letter: Literary Studies and Curriculum Theorising*. The (Falmer Press, London, 1993), p.91.

<sup>60</sup> TEG, Vol. VIII, No 24, 15 April 1909.

<sup>61</sup> TEG, Vol. XII, No 23, 10 April 1913.

At the GTTC, the “strong effort made to eradicate incorrect vowel sounds has had a marked effect in all the classes. The effort will, it is hoped, be strenuously maintained.”<sup>62</sup> The students were taught to use the voice with a pure full tone, “a habit of no slight consequence even for their aesthetic education.”<sup>63</sup> The Inspection of July-August 1917 continued to congratulate the College on the fact that “...the constant efforts which were made at this centre to improve the students’ speech in the direction of greater clearness and accuracy, deserve special commendation; only by such efforts will the prevalent tendency in S Africa to indistinct and careless speech be effectively checked.”<sup>64</sup> The observation was that the unusually high standard of elocution reached throughout the College certainly contributed materially to the improvement of the students’ speech generally. “It may (also) be said that literary study in the college is on liberal intelligent lines, and the students undoubtedly gain thereby in personal culture and breadth of interest.”<sup>65</sup>

All this teaching was being conducted in classrooms which were described as large, well-ventilated, and well equipped for their purpose. There were excellent framed pictures on the walls in the corridors and classrooms. The classes were well organised, and the work fairly apportioned among the staff, according to ability and special qualifications. The tone and discipline of the College were described as excellent and the students were described as growing “in refinement of character and in general culture with each year of residence. In Class Teaching it was clear that the utmost pains had been taken by the staff in training the pupil-teachers to use good methods and to use them with intelligence.”<sup>66</sup> One report even pointed out that a few of the PT3 candidates who had come from other centres were poor writers on the black-board. The importance of good black-board work was dinned into the students at the GTTC from the very start of their course. The report for 1917 also drew attention to the fact that the class teaching was of exceptionally good quality, as was also the Drill and Drawing, Elocution and Reading. It mentioned again the constant efforts which were made at the GTTC to improve the students’ speech,

As early as 1905, the discipline and tone of the College were seen to be of a high standard, and the earnestness of the Staff and the students was described as exemplary.<sup>67</sup> The College

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<sup>62</sup> MS 16:234. Inspection reports.

<sup>63</sup> MS 16:234. Annual Inspection October-November, 1909.

<sup>64</sup> MS 16:234. Annual Inspection July-August, 1917.

<sup>65</sup> MS 16:234. PR 8163. CR Records, Vol. 3, 1913-1923.

<sup>66</sup> MS 16:130. Annual Inspection. October 19 – November 11, 1908.

<sup>67</sup> MS 16:130. Annual Inspection. May 25 – June 21, 1905.

fully maintained its high reputation for hard and thorough work, and much credit was due to the staff. A notable feature of the GTTC was the effort to make the courses of training not merely professionally effective but at the same time also a means towards the students' overall personal development. "The whole staff cooperated to make the best use for this wider purpose of the more liberal elements it has been found possible to include in the curriculum. The class-reading for instance is so treated as to become a real initiation into the pleasures of literature to which many of the students are strangers when they enter the College. The exercises in elocution introduce the students not only to the older classics but also to much fine work which has come into existence with the War. Good taste is further cultivated among the students by the rendering – and what is quite as valuable – the hearing of good music."<sup>68</sup>

The Annual Inspection in 1919 was in May, which was uncomfortably early in the year. Nonetheless, it was reported that the work in practical subjects was not only well advanced but that in many directions a level of efficiency had been attained which would be remarkable even at the end of the year. "The excellent formative influence of the College life and discipline upon the students was apparent this year as on former occasions. The students who pass from this centre may not merely be relied upon to be effective and conscientious teachers, but they will carry with them a breadth of interest and refinement of taste which will make them in other ways valuable members of the communities they serve."<sup>69</sup>

At this time, as Inspector Anderson pointed out in *The Education Gazette*, the average age of students in training as pupil-teachers was sixteen years and six months towards the end of the first year. This would mean that they went out to teach in the schools at approximately eighteen years and nine months. He went on to point out that, "with the present standards in force no special exception can be taken to these average ages, which....are now comparatively low owing to the general upward movement in education of recent years...but there is reason to believe – from one point of view – a higher age for beginning the serious work of teaching is desirable....the average age in the case of T2 and Kindergarten students at the conclusion of their course – twenty years and six months, and twenty years respectively– do not call for special remark. It would be no disadvantage if they were somewhat higher."<sup>70</sup>

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<sup>68</sup> MS 16: 234.

<sup>69</sup> MS 16: 234.

<sup>70</sup> TEG, Vol. VIII, No 27, 27<sup>th</sup> May 1909.

Sister Clare and her staff had laboured long and hard, and their endeavours had borne fruit in abundance. The foundations had been well and truly laid.<sup>71</sup> The GTTC had from small beginnings grown to be one of the largest, best organised and most efficient centres of training in South Africa. Inspector Anderson waxed lyrical over the College in his report for the Annual Inspection of 1920: “the strong formative influence exercised on the student teachers, in other directions than purely professional training, has been frequently commented upon. There is an active social life which embraces and retains the loyalty of all past students. For the students’ physical welfare due provision is also made. It must be indeed difficult to over-estimate the importance and value for South Africa of the steady stream of young teachers, well-trained for their profession, and of refined taste and high ideals of work and conduct, who pass year by year from the GTTC into the service of the schools. The presence in the classes each year of many Dutch- as well as English-speaking students is a proof of the Principal’s liberal outlook, and of the confidence which has been reposed in her by both main sections of the European population...”<sup>72</sup> It was Inspector Anderson who was heard to exclaim, ‘The Training College is (sic) Sister Clare’. Sister Clare, though, had both feet on the ground and was very aware of weaknesses within the College. Her comments on the candidates for the examinations in 1920 are revealing: “...expect many failures. There is a very long and limp ‘tail’ in each of these classes, and it will be a thousand pities if such derelicts are passed. It is painful to have failures, but it is worse to push into the teaching profession candidates who are fundamentally unfit to bear responsibility owing to slackness of mental and moral fibre.”<sup>73</sup> The results make interesting reading: 186 were entered and 167 passed!

The Old Girls Guild, writing of Sister Clare in their Annual Letter in 1920, felt this about her (remembering that many of them had been at College under her): “In a land where it is uphill work to secure the best conditions for education, we have had, largely through her endeavour, the help of beautiful grounds, of music, pictures and books. Above all, we have had her own exhilarating personality. Where she was, it was never dull. Life was really lived joyously, courageously, it might be fearfully, but always intensely. She knew us well, our little weaknesses as well as our good points; and scarcely a day passed but one or other was learning by memorable lessons the meaning of such things as truthfulness, thoroughness, grit. Then what an inspiring thing it was to have her praise, so generously given, where she saw

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<sup>71</sup> PR 2952, (1). *Grocott’s Mail*, cutting 1920.

<sup>72</sup> PR8163. CR Records Vol.3, 1921. MS 16: 234.

<sup>73</sup> MS 16: 207.

improvement, and so wisely that it spurred one on to reach a still higher standard. Under her influence one gained a wider and more practical patriotism.”<sup>74</sup> The Bishop probably expressed the opinion of many past students when he said, “I am quite sure that none of the OGs can ever forget Sister Clare and the work that she did for so many years, the tremendous vigour that she put into everything, her great intellectual power, all of which not only very largely made the College what it is today, but set a standard for all members of the Training College in the future. We know that we have been in touch with one whose thoroughness and stimulating power we shall rarely, if ever, see equalled.”<sup>75</sup>

Sister Clare was a teacher for 35 years, 30 of them in Grahamstown, having arrived in 1891. She taught first at St Peter’s School, then at the Training School as Vice-Principal under Mr Rankin in 1900, and then Principal from 1904. Inspector Bennie, who had been able to observe the activities of the GTTC from all points of view and who had watched it grow from the small beginnings, felt that “the greatest tribute to Sister Clare, was the girls who were out on the farms, in the country schools, in the villages and in the High Schools. They were all animated by one spirit – one might call it the Sister Clare touch.”<sup>76</sup> The Chairman of the Advisory Board, Mr T Cornish, speaking at the Farewell gathering for Sister Clare, drew attention to another side of Sister Clare, known only to those who had served on the Board, describing her as the high-water mark of efficiency. At their meetings, he said, the Board came prepared to criticise and find fault, but invariably they went away without being able either to criticise or to find fault, and were always deeply impressed with the results “of administration so perfect and management so remarkable.”<sup>77</sup> Mabel Wood (m. Duncan-Brown) a foundation student, expressed the opinion that: “It must be noted that it was Sister Clare’s tireless energy, discipline and driving force which carried the day. She was the centre of the Training School. It was common talk that she could ‘twist Dr Thomas Muir around her little finger’! Every request was granted. He had the greatest admiration for her organising capacity and her ability, and was as proud as she was when the School (later College) was soundly established.”<sup>78</sup>

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<sup>74</sup> GTTC OGG. *Annual Letter*, 1920.

<sup>75</sup> MS 16:220 B. 28 September 1922, Bishop’s Speech, OG Supper.

<sup>76</sup> PR 2952 (1). *Grocott’s Mail*, cutting 1920.

<sup>77</sup> PR 2952.

<sup>78</sup> MS 16:224. Impressions of Training School in 1894.

It is understandable, then, that the retirement of Sister Clare<sup>79</sup> was viewed with serious regret by the Education Department. It was left to Sister Clare's successor to implement the new regulations pertaining to the training of teachers as follows: a pass in the Junior Certificate Examination of the University of South Africa, or in the new examination which the Department expected to conduct in 1921, would be required for admission to the Lower Primary Teachers' course in 1922; that course would take only two years. For the Higher Primary Teachers' Certificate, Standard X or Matriculation Certificate was required on entry.<sup>80</sup> By 1923 the number of students in the GTTC holding the Matric Certificate had risen from 40 to 75. All Primary Teachers were required to take the entire two-year course at a training institution.

The Primary Teachers' Lower Certificate replaced the Third Class Teachers' Certificate; and the Primary Teachers' Higher Certificate replaced the Second Class Teachers' Certificate. In each case the Certificate would only be issued after the completion of a year's work in a school.<sup>81</sup>

### **The Matter of the Second Language and the GTTC:**

Sister Clare was very conscious of the second language, namely Dutch, which required concentrated attention. The Prime Minister, Mr Merriman, had spoken of the need for every English speaker to learn Dutch, and for every Dutch speaker to learn English. In many districts of the country, teachers were frequently required to speak Dutch, and so it was always a desirable attainment for a teacher to be bilingual. It was acknowledged that there was "no compulsion" about this, but it was admitted that there were formidable disadvantages awaiting the unilingual teacher: "...we all know that no candidate without Dutch is likely to get an appointment except in a few exceptional districts." Sister Clare noted that the unilingual, certificated teacher would not be eligible for the Good Service Allowance or a

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<sup>79</sup> After her retirement as Principal of the GTTC Sister Clare withdrew from the Community and, as Miss Clare Goodlatte, went to live in Cape Town. Here, according to Baruch Hirson in an article entitled: "The Trotskyist Groups in South Africa: A Retrospective View", she became involved with such a group. He wrote: I learnt in the 1940s that there had been a one-time nun in the leadership of the Workers Party of South Africa. But no details were available, even though she had died (as I found later) in 1942. Then he adds later: in a deserted house in Cape Town, once the residence of Clare Goodlatte, a box of documents was found in the early 1980s. There is still a mystery surrounding this discovery...his collection was complemented by letters written by Clare Goodlatte (the Red Nun) to a former student... The Left Opposition (Trotskyists) were said to have made a substantial impact on the politics of South Africa...and could even count a former nun as a leading member. (Article in: Encyclopaedia of Trotskyism On-Line: Revolutionary History: Vol 4, No 4, South Africa. My Supervisor, Dr A Kirkaldy, drew my attention to this article.)

<sup>80</sup> MS 16: 121. Log Book entry.

<sup>81</sup> TEG, Vol. XIX, No 7, 18 September 1919.

Pension.<sup>82</sup> It was noted on 24<sup>th</sup> February 1922, that of the out-going students of 1921, “in all cases, but one, those not yet placed are girls who can only teach through the English medium.”<sup>83</sup> So it was urged that the intensive and private learning of Dutch should be on the same footing as the work done in English.<sup>84</sup> At the GTTC, where 80% of the students were English speaking, many had only begun the study of the language after their admission to the teaching course. Adding to the Principal’s concerns was the fact that few graduates in Dutch were willing to settle in Grahamstown. The alternative was for the College to ‘grow its own timber’.<sup>85</sup>

So, in 1908, it was made a requirement in the GTTC that all students were to learn Dutch, “so that the majority may go out able at least to read a Dutch book and to carry on a simple conversation.”<sup>86</sup> By June 1906, there were already more than 20 Dutch-speaking students in the College, the number having more than doubled since the previous year. Two members of the staff even undertook a thorough study of the language with Prof Dingemans of the Rhodes University College. It is recorded in the Log Book that, on Monday 31 July 1916, Mr Pauw and Mr Besselaer examined in Grahamstown all teachers desirous of qualifying for the Lower Bilingual Certificate. Three of the College staff took the examination, Sister Clare, Sister Kate and Miss Henzingen<sup>87</sup> and had received their certificates. “Five of our staff are now actually bilingual, and a sixth is shortly taking three months’ leave in order that she may sojourn in a Dutch-speaking family and qualify next year.”<sup>88</sup> Obviously the matter of bilingualism received very serious attention from Sister Clare. In his report of June 1916, Mr Fouché observed that at the GTTC “excellent work (was) being done...The art of reading (good (sic) reading is really an art) and of reciting, both in poetry and prose, has been brought almost to the pitch of perfection.”<sup>89</sup> Mr Fouché was most impressed and felt that very rapid progress during the previous year had marked reading, recitation in, and speaking Dutch. Within the College, he noted, the students were given opportunities to speak the language at the debating society; while every week a dozen students prepared model lessons in Dutch, and the criticism of these lessons afterwards was also given in Dutch. Every pupil-teacher had three hours a week of hearing how a lesson was presented through the medium of Dutch.

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<sup>82</sup> PR 8163. CR Records, Vol.3, 1913-1923.

<sup>83</sup> MS 16:207.

<sup>84</sup> CP 4, 918. SGE Report, 1917.

<sup>85</sup> MS 16:207. Principal’s Report, 30 August 1918.

<sup>86</sup> GTTC Mag. Vol. 2, December 1907 – Annual Report.

<sup>87</sup> MS 16: 121. Log Book, 6 December, 1916.

<sup>88</sup> GTTC Mag. Vol. 7, No 3, September 1916, p.2.

<sup>89</sup> MS 16:123. Advisory Board Minute Book, Friday 24 November, 1916.

It is noteworthy that even at that point there were “200 Dutch books in the library, i.e. 70 more than last year. It is hoped to add another 80 early in January; there have also been ordered the whole number mentioned for 1917 by the Inspector of Training Colleges.”<sup>90</sup> There were 132 students in the College, each of whom was required to read one Dutch book during the year.

Sister Clare’s attitude to the matter of bilingualism is well expressed in an article on the Claims of Bilingualism written for the GTTC Magazine early in 1916.<sup>91</sup> She drew attention to the Constitution which laid down quite clearly the principle of the equality of the two Official languages of the Union. The Language Ordinance<sup>92</sup> later sought to give effect to this clause. This was taken further by the new requirements for the T2 and T3 syllabus. It was clear that the educational authorities were determined to “provide teachers who were willing and able to make the effort” to master both languages. She acknowledged that it was going to be a very difficult challenge indeed for the young teachers of English-speaking districts to acquire the bilingual qualification. The tests proposed would be searching and far-reaching, and would certainly lie beyond the grasp of the indifferent and the ill-prepared. This would be difficult territory for the lazy! It was nothing that could not be overcome by earnest toil and hopeful patience. She ended the article on a note of peroration and encouragement: “Labour rather to master the language that is strange to you, because in so doing you will learn how to brighten the face of a troubled, or bewildered, child, because in so doing you will enter more deeply into the life of your country, you will draw nearer to its heart, you will come to know it better, understand it better, serve it better. You will love your land the more for having given to it that which has cost you something; you will love it more truly and more serviceably; you will help to bind up its wounds and heal its sores with that strong love which is not idle sentiment but which is the glad acknowledgement of a bounden duty; and which hastens to pay its debt; which runs to meet and aid a friend or neighbour in time of need...”

The methods employed in order to ensure language proficiency in the second language at the GTTC are deserving of attention, for the problem lay not only within the college, but also in Grahamstown, where at least 95% of the European population spoke English, and among the

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<sup>90</sup> CP 4, 1918. SGE Report, 1917. TEG, Vol. XVI, No 21, 22 March 1917.

<sup>91</sup> GTTC Mag. Vol. VII, No 1, April 1916, p.1.

<sup>92</sup> PR 8163. Occasional Letter EHU November 1916. Language Ordinance 1913: “required that children up to and including Std IV must be taught through the medium of their home language, irrespective of the wishes of the parents. Education through the medium of the mother tongue is so sound a principle that one cannot from an educational point-of-view oppose it. But the practical difficulties are great, as in any bilingual country.”



large number of school-going children in Grahamstown “there are indeed not 15 who speak Dutch”.<sup>93</sup> It was apparently an insurmountable obstacle, but even then Sister Clare found a solution. She managed to collect a class of children “who not only learn and speak Dutch but who can also serve as a model class. Besides this, the pupil-teachers of the first year serve as practising classes” for the seniors.<sup>94</sup> Dutch evenings were introduced and took one of three forms: Lectures, of which there was at least one a quarter, when someone from the town was asked to give a lecture in Dutch<sup>95</sup>; debates, again one a quarter; or speeches, these would be short speeches of 5 minutes’ duration. “On 17<sup>th</sup> February we had about a dozen little Dutch speeches, some very good, some very bad; and on 24<sup>th</sup> February we had a debate: *Dat Jongens ondeugender zijn dan Meisjes*, (That boys are more mischievous than girls) which was carried after a most lively debate by 108 to 44 votes. We must learn to speak deliberately if we mean to convince our hearers.”<sup>96</sup> These Dutch speech evenings were found to be most useful, so it was possible to have three such evenings a quarter. “Twelve speakers receive each a slip of paper in the dinner hour, the slip giving the subject of her speech. Then from 7 – 8 pm the chosen twelve in turn address an audience of their comrades with a few of the staff sharing in the fun.”<sup>97</sup> There was no reading from a paper; each was required to speak either from memory or out of a full mind. “The first speech evening filled us with high hopes for the future; among the Dutch-speaking girls, Andriessa Fourie, Jacomina Ferreira and Freda Lindenberg were particularly good, while Mary Allen and Muriel Rex did credit to the English-speaking section.”<sup>98</sup> The attendance at these lectures, debates and speeches was recorded as being excellent. “An audience of 20 or 30 happily became a thing of the past; as many as 80 or 100 now come together, though it did mean giving up for an hour or more the cherished freedom of a Saturday evening. We are busy thinking out ways of encouraging – or shall we say lovingly compelling – the beginners to come forward. We managed one evening to spend an hour very profitably with a novel arrangement of mutual Q & A. Other little plans are suggesting themselves and will have a trial.”<sup>99</sup>

All these efforts were to bear good fruit in the end. As the Inspectors’ Reports for 1920 stated: “...to enable students, to whom Dutch is a foreign language, which they have only been studying for a comparatively short period, to recite classical passages in so excellent a

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<sup>93</sup> TEG, Vol. XVI, No 21, 22 March 1917.

<sup>94</sup> *Ibid.*

<sup>95</sup> MS 16:121. Log Book, 6 -12 -1915.

<sup>96</sup> GTTC Mag. Vol. 7, No.5, March 1917, p.8.

<sup>97</sup> GTTC Mag. Vol.7, No. 3, September 1916, p.3.

<sup>98</sup> GTTC Mag. Vol. VII, No 3, September 1916, p.3.

<sup>99</sup> *Ibid.*

manner, must have entailed an enormous amount of trouble and effort. The students have received such sound and thorough instruction in the Dutch language, that they will undoubtedly exercise a wholesome influence on the study of that language in the schools in which they will later be engaged.”<sup>100</sup>

Following on the Bilingual Examination in October 1919, Sister Clare wrote that while the Examiners had been very encouraging and most appreciative of the efforts at the GTTC, “yet we feel very strongly that we must exert ourselves to the utmost to secure and maintain a higher standard. For slovenliness in language, both spoken and written, is characteristic of South Africa, and the struggle for accuracy in vocabulary, grammar, and idiom has to be carried on without pause and without relaxing of endeavour.”<sup>101</sup> Nonetheless, she was hopeful for the future. It had been a difficult examination. The examiners, Mr Radloff (ex-Vice Principal, Kimberley Boys’ High) and Mr Boersma (a Hollander and ex-Principal of a Bloemfontein Boys’ School) had conducted a very searching oral examination in Dutch reading and conversation, elocution and class teaching and for the first time Dutch was judged according to the same standard as was English, with very strict marking and full criticism. For the first time, the marking of English and Dutch was carried out to a uniform standard throughout the Cape Province, and in her Quarterly Report, the Principal commented, “...it certainly lowered the marks”.<sup>102</sup> She went on to comment that “the two examiners are very nice men, capable and experienced teachers, very kindly, quite pathetically anxious not to give offence, at the same time very thorough, methodical and searching. We liked them and respected them, and gained much from their visit.”<sup>103</sup>

The language issue was further complicated by the fact that the High Dutch taught in schools differed very greatly from the ‘Cape Dutch’ or ‘Afrikaans’ which was the spoken Dutch of the country. This was a problem encountered by English speakers when they set out to learn the second language, a difficulty not readily understood by Dutch-speaking educationalists “who are so used to speaking one form of the language and reading and writing another, that they do not see how heavily the English-speaking students are handicapped by this additional burden.”<sup>104</sup> Sister Kate was to carry on where Sister Clare left off, with the difference being that “Afrikaans (was) now (the) second language throughout College, as it was decided

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<sup>100</sup> PR 8163. CR Records, Vol. 3. English Helpers Union (EHU), Annual Report, March 1920.

<sup>101</sup> PR 8163. CR Records, Vol. 3. 1913-1923.

<sup>102</sup> MS16:207, Principal Quarterly Report, 30 November 1919.

<sup>103</sup> *Ibid.*

<sup>104</sup> PR 8163. CR Records, Vol.3. 1913-1923.

to substitute Afrikaans for Nederlands in the preliminary year of Lower Primary and Higher Primary courses.”<sup>105</sup>

The GTTC Magazine carried an interesting report of the Afrikaans inspection of 1922, describing the method of testing as being more searching than ever before; it was mainly a conversation test on matters arising out of a passage read, and it generally involved a detailed knowledge of some familiar occupation or object of ordinary life. It stressed that the standard of bilingualism had been gradually tightened up owing to a general feeling that the certificate must be a guarantee of the holder’s ability to understand and use both languages fluently and correctly. “And though a number have failed to satisfy this test, we cannot regret that a stricter standard has been applied. The staff have been greatly helped by Mr van der Merwe in revising their standard and fully appreciate the method of examining followed by him.”<sup>106</sup> All students were aiming for a Bilingual Certificate. The points to be noted were:

- 1) there were two parts to the examination – an oral and a written test. The oral test in reading and teaching was conducted by a Circuit Inspector on his visit. The written test was taken as a departmental public examination in December of each year.
- 2) Entries for the written part were to be in by 31 August.
- 3) The written exam was the same as that for Primary Lower 2 students. There was one paper for those taking it on the lower grade, two papers for the higher grade.
- 4) There were no set books for the oral part. Ability to use the language was the test; the candidate chose her own books.

The standard of attainment required for the certificate was as follows: First grade certificate: ability to use both official languages with ease. Second grade Certificate: ability to use first official language (English or Afrikaans) with ease, and to use the second official language with moderate ability.<sup>107</sup> The College authorities continued unabated in their efforts to ensure mastery of both languages. In 1924, bilingual debates were introduced. Student Eileen O’Connel, writing in the Magazine, mentioned that “great interest and excitement was aroused over the bilingual debates which were held in our respective classrooms on Saturday evening 23 February. These debates differed from the “Hat Nights” in that the list of speakers and subjects (English and Afrikaans) was announced beforehand. Each student had

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<sup>105</sup> MS 16: 207. MS 16: 121. Log Book entry, 1<sup>st</sup> Q, 1922.

<sup>106</sup> GTTC Mag, Vol. 10, No. 8, December 1923, p.2.

<sup>107</sup> GTTC Mag, Vol. 11, No.4, December 1924, p.2.

to prepare a three-minute speech as either proposer or opposer of the subject given. The matters for debate differed widely, to suit all tastes. Some topics were of a serious nature... some good speeches were made... other subjects were of a lighter nature. The hour assigned to the debates passed quickly and most enjoyably.”<sup>108</sup> Mastering a language was certainly hard work, but every effort was made to ensure that it was also enjoyable. The time allotted to each speaker was soon changed to 15 minutes.<sup>109</sup> These efforts did not pass unnoticed.

The Afrikaans Inspection on 12<sup>th</sup> November 1924 considered that “the study of Afrikaans is undertaken in exactly the right tone and temper by both staff and students, and one does not hesitate to give unreserved commendation to the energy, enthusiasm, and ability displayed. The method of teaching Afrikaans to such students as are but ill-equipped with a knowledge on enrolment has been recast in the light of experience, with most beneficial results. The progress made during the past year is, in a great number of cases, truly phenomenal. The care with which the schemes on which language practice is based has in no small measure contributed to the satisfactory result. In this particular matter the College is gradually feeling its way towards a method which may develop into a valuable contribution to the art of teaching the second language in this country”.<sup>110</sup> The Principal’s Report for the fourth quarter outlined the method followed. The Students were prepared by systematic Direct Method lessons, on all topics of ordinary conversation, through-out the two years of their training. It was noted what remarkable progress the English-speaking students made in the Afrikaans language by that method.<sup>111</sup>

### **The GTTC under Sister Kate**

Sister Kate was the Principal from 1921 to 1931. She was described as “...a born teacher and is devoted wholeheartedly to the College and its Students. The College will profit in efficiency by the advent of a younger head and will lose nothing in discipline, while gaining in a fresher outlook and a closer touch with the life of young people.”<sup>112</sup> Inspector Anderson was of the opinion that “in Sister Kate the College will have a splendid head, fitted in every way to continue its great tradition and to lead it on to fresh achievements.”<sup>113</sup>

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<sup>108</sup> GTTC Mag, Vol. 11, No.1, March 1924, p.9.

<sup>109</sup> GTTC Mag, Vol. 11, No.2, June 1924, p.11.

<sup>110</sup> MS 16: 207. Principal’s Report, First Quarter, 12 March 1925.

<sup>111</sup> MS 16:207. Principal’s Report, Fourth Quarter, 2 December 1927.

<sup>112</sup> GTTC Mag. Vol. IX, No.3, September 1920.

<sup>113</sup> GTTC Mag. Vol. XIV, June 1931.

These years were a time of readjustment and progress towards a greater freedom and scope for experiment. By inclination and training, Sister Kate was a historian, and since 1908 she had been undergoing the necessary specialisation for her subsequent work, which enabled her to give what was described as a remarkably balanced exposition of the Primary School Syllabus. She guided the whole staff in making teaching less a matter of imparting information than one of integrating the various strands of thought and activity which should go to form an educated mind.<sup>114</sup>

The Staff at the College in 1921 included the following Sisters:

Kate (Principal)

Dora (Vice-Principal)

Irene

Elsie (Junior T2)

Hillary (Needlework)

Elise

Innes (Drawing and singing)<sup>115</sup>

The Lay Staff consisted of: Misses Fowler, BA. (T2), Thompson, BA, Earp, Stone, Pocock, Oldendorf (Dutch) and Potgieter (Dutch).

Sister Kate's lot had indeed fallen on a fair ground where her staff was concerned. The informal Inspection in October 1921 stated that "the tone of this Institution is excellent. The congenial environment and the good feeling which prevails between teachers and students cannot fail to have a beneficial effect on the students."<sup>116</sup> The Inspection Report of 1921 was particularly laudatory where the GTTC was concerned. It drew attention to the ethos of the College, referring first to the previous principal and then to her successor: "... the special service which this Training College, under its able Principal (Sister Clare), had for so many years rendered to the cause of education, ... the thoroughness of the professional training, and ... the exceptional character of the environment – intellectual, aesthetic and social – which is

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<sup>114</sup> GTTC Mag. Vol. XX, No 4, December 1954.

<sup>115</sup> Log Book. MS 16:121.

<sup>116</sup> MS 16: 234.

provided by the College. (There is) ...every reason for confidence that the same high service and influence will continue... in an even higher degree under the new principal (Sister Kate) ...by temperament she takes a broad and humane view of education...The tone of the College is excellent.”<sup>117</sup>

The students were described as being bright and alert, and keen to do their work as thoroughly as possible. They benefitted greatly from the cultural influence of the College and the various activities encouraged by the staff (e.g. musical recitals). In fact, it was considered that on the social side there was “a strong healthy *esprit de corps*”. The Sisters had always ensured that the physical side of life was not ignored, hence sport was very much a part of the daily timetable, as a report had cause to comment: “the students take a keen interest and pleasure in their drill and games.” These were useful outlets for their “abundance of life and energy”. Thus it was believed that “no better foundation could be laid for the strenuous course of professional training they receive and indeed for their future work in the schools as well.”<sup>118</sup> This report was described by one of the senior members of the College Board to be the best he had ever heard – “and there have been some very good ones in past years.”<sup>119</sup>

The SGE, Dr W J Viljoen, (SGE 1918-1929) visited the College on the 13<sup>th</sup> June 1925. He was most complimentary about his experience: “I want to speak of the great privilege it is to me to be with you today. When I listened to the beautiful music, both vocal and instrumental, I thought to myself: ‘This is a wonderful place; they have at this place the wonderful knack of doing things well. You are very hard to beat.’ I am prepared to say this anywhere. What I now see and hear is a feature of the GTTC. There is a certain tone in the place – an atmosphere. I feel it at once because I am a teacher-born. I feel that I am in this atmosphere this morning; and you have the singular privilege of receiving your training in it. Students of GTTC cannot afford to have a single failure! I am setting up a very high standard but this is how I feel...”<sup>120</sup>

The Annual Inspection of July 1927 described the staff as being “deeply in earnest, and the students respond heartily.”<sup>121</sup> And then again, in November 1930, at the Annual Inspection, the College was seen as having “a thoroughly competent Staff, and, what is more valuable, a

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<sup>117</sup> MS 16:234.

<sup>118</sup> MS16:234. Inspection reports.

<sup>119</sup> PR 8163. C R Records, Vol.3, 1913-1923.

<sup>120</sup> GTTC Mag. Vol. XI, No. 1, September 1925.

<sup>121</sup> MS 16: 234, 1927.

staff with a keen sense of duty and responsibility. The results obtained from year to year are wonderfully good, and these without undue attention to examination subjects and consequent neglect of others.”<sup>122</sup> All reports testify to the thoroughness of the teaching in every branch of the curriculum. A strong cultural influence, religious, social, and musical, was evident in the life of the College. Something on which great emphasis was placed was the matter of elocution and correct speech and pronunciation. It was felt by the Inspectorate that the neglect of speech-training in many secondary schools threw an unfortunate burden on the teacher training schools. It was also acknowledged that no centre had laboured more steadily or effectively than the GTTC to secure a modicum of clear standard pronunciation. One report mentioned that English vowel-sounds were generally produced with remarkable purity, but that consonants were often poor and indistinct.<sup>123</sup> It had come to be recognised that at the GTTC strong and systematic efforts were always being made to improve the students’ pronunciation. Where voice and speech training were concerned, the GTTC “was years ago the pioneer in this direction.”<sup>124</sup>

Amongst the problems that Sister Kate had to face was, for instance, the Departmental attempt to widen school curricula and that, in turn, made necessary special courses for teachers (e.g. at GTTC: Agricultural Nature Study, Domestic Science, Music.) Then, in 1928, came the information that ‘...all future entrants to the Primary Teachers’ Lower Certificate shall be required to hold the Secondary School Senior Certificate (i.e. the Matriculation Certificate), (and) in future the Primary Teachers’ Higher Certificate shall be a one-year course following upon the completion of the new lower course.’<sup>125</sup> This latter was to apply for 1929. In the GTTC Principal’s Report for 1928, the Principal made reference to changes in the teachers’ training courses. A note of panic is detectable here: “Though rumours had reached us for some time that the training of Primary Lower teachers was to be discontinued, it was rather a shock to the Colleges to be notified in May of this year that no new entrants to the Course were to be accepted.... Henceforth the lowest entrance qualification to a TC will be matriculation. The larger proportion of our students already belong to this class....”<sup>126</sup> By the end of 1930 the GTTC was to suffer the loss of some fifty students as a direct result of the discontinuation of the primary lower course. This was of serious consideration for the GTTC, as finances were never very healthy.

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<sup>122</sup> MS 16: 234, 1930.

<sup>123</sup> MS 16: 234, 1923.

<sup>124</sup> MS 16:234, 1926.

<sup>125</sup> TEG, Vol. XXVII, No. 10, 25 May 1928.

<sup>126</sup> PR 8163. CR Records, Vol. 4.

The GTTC was the largest Training College in the Cape Province; it was aided by the Government. It was the Community, through the fees received, which had to provide half the salaries of the teachers, the other half being furnished by the Department. Teachers were employed on exactly the same footing, and shared the same benefits, as those in schools fully maintained by the Department. There was the same system of inspection and examination. It was a unique arrangement and depended very largely on that same spirit of zeal and sacrifice which founded and shaped it. But the strain of meeting Government salaries was steadily proving too much of a financial burden. At intervals during the next three years repeated applications were submitted to the Department for a reconsideration of this 50-50 arrangement. Finally, after representation had been made to the SGE, the MP for the area and the MPC, and then to the Administrator, “came a welcome telegram authorising an increase as from 1 April 1925.”<sup>127</sup> Henceforth the Department would pay two-thirds of the teachers’ salaries.

At about the same time, there were dark clouds appearing on the horizon. At the Education Conference held in Pretoria in July 1928 and attended by representatives of all the education authorities in the Union, there was a strong consensus of opinion in favour of university training for teachers. Teachers themselves were far from unanimous on this question, certainly where the training of Primary Teachers was concerned. In the Cape Education department this was in fact quite contrary to the practice at the time. The Cape Education Department had consistently expressed the view that the training of secondary teachers was a matter for university institutions but that the training of primary teachers was a matter for special training colleges. This was yet another problem to land on the desk of the Sister Principal.<sup>128</sup>

The GTTC was clearly recognised for its worth. The priorities underlying the foundation continued in place. As the SGE had pointed out, there was ‘*something*’ about the place. There was something more striking than just educational efficiency; the characters of the students were being deepened, their ideals raised, their contact with God made sure. “An indication of the spiritual influence at work,” wrote the Rev. Mr Frith, the Warden,” was given the other day at the Annual Quiet Sunday. Over 120 students took part in the devotions that day...”<sup>129</sup> Speaking at Founder’s Day, the Archbishop of Cape Town pointed out that “it is part of the

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<sup>127</sup> PR 8163. CR Records, Vol. 4, March 1926.

<sup>128</sup> TEG, Vol. XXVIII, No 5, 14 March 1929.

<sup>129</sup> PR 8163. CR Records, Vol.3, 1913-1923. Warden’s Letter, dated 11 December 1922.



glory of Mother Cecile that she laid the foundations of the College so wisely that there can be no breath of suspicion applied to this College that piety is made the excuse for inefficiency.”<sup>130</sup> Her successors were careful to carry on that standard. A Government Inspector wrote to the Principal after an Inspection: “I cannot forget the atmosphere of the place – the sense of service, of devotion to duty and high ideals that can be sensed when one works in your institution.”<sup>131</sup> Already by 1922, after attending the Annual South African Teachers’ Conference, Sister Kate was able to report back to the Staff that she heard from several other Principals that the GTTC received “the cream of material for training.”<sup>132</sup>

So many changes had taken place that, as the Triennial Reunion of OGs in 1931 approached, the Sisters feared that the OGs would feel the ‘old place’ was not the same. Their fears were misplaced. The OGs left them feeling encouraged and inspired. Ruth Earp, an Old Girl who had attended that Reunion wrote afterwards, “It was so lovely being back at College that I feel I must tell you how we appreciated all you and the Community did for us. There is an indescribable something in the atmosphere of College that one can capture no-where else. Chapel, the beautiful grounds, even the houses themselves, seem to breathe peace and happiness. Whatever it is, I feel I am going back to my work next term to begin with renewed energy and vigour.”<sup>133</sup>

Sister Kate relinquished the Principalship at the end of 1931, and like her predecessor Sister Clare, she withdrew from the Community, returning to her home village in Lincolnshire.<sup>134</sup> The Annual Report on the GTTC to the English Helpers made mention that “the sad news came early in the year of Sister Kate’s ill-health and of her unexpectedly early retirement from the Principalship.”<sup>135</sup> The Training College had certainly benefitted from her leadership. “One of the most striking signs of Sister Kate’s greatness as an educator is perhaps that she is never imitated... the surface effects simply do not happen. Neither is it very unusual to hear her counsels or opinions quoted; they emerge when a student expresses her own...”<sup>136</sup> Sister Irene, writing in the College Magazine, felt that the “College owes a great deal to the unsparing work that Sister Kate has put into it...She has always set a very

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<sup>130</sup> GTTC Mag. Vol. XVII, No 7, May 1942.

<sup>131</sup> PR 8163. CR Records, Vol.4, 1924-1931. Annual Report, March 1930.

<sup>132</sup> *Ibid.*

<sup>133</sup> GTTC Mag. Vol. XIV, No 3, December 1931, p.33.

<sup>134</sup> GTTC Mag. Vol. XIV, No 2, June 1931. Appreciation of Sister Kate, Principal 1921-1931.

<sup>135</sup> PR 8163. CR Records, Vol. 6. Annual Report, March 1932. TC Report, 1931.

<sup>136</sup> *Ibid.*

high ideal of efficiency<sup>137</sup> and devotion to duty before us all, her loss will be very keenly felt both by staff and students.”<sup>138</sup> Sister Kate was followed as Principal by Sister Frances Mary (1931-1946).

### **The GTTC under Sister Frances Mary (1931-1946):**

Frances Banks received her training at Cherwell Hall, Oxford. She held the Cambridge Teacher’s Certificate 1913, the Bachelor of Arts from London University 1914, and the Master of Arts from Rhodes University College in Psychology 1930. In the files are references received on her behalf by the Superior as Manager of the GTTC. The reference from Miss May Smith, MA (Senior Tutor at Cherwell Hall, Oxford, 1920) wrote of her ability. “While she was reading for her London Degree, Frances Banks studied Psychology and Philosophy with me and I was particularly impressed with her intellectual ability which is of a high order; she showed unusual powers of abstract thought and a vital appreciation of philosophical problems... she has always taken an interest in the various modern branches of philosophical enquiry. She has a sense of humour and of proportion which will prevent her work from becoming stereotyped.”<sup>139</sup>

In the Introduction to her book, Frances Banks wrote of herself, “I contrived to escape from the pitfalls of staying at home to potter without a qualification, for which girls of my generation were still liable. (She was born on 10<sup>th</sup> December 1892.) Thus I contrived to acquire a degree and teaching diploma, considering them as a means of financial independence which might make other ventures possible.”<sup>140</sup> And so she summed up her years with the Community: “During 25 years as a Sister, I was trained as a Psychologist, taught and lectured in a Training College for women teachers, with 15 years as Principal, became something of a specialist in religious education and took part in the framing of an Agreed Syllabus for Government Schools.”<sup>141</sup>

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<sup>137</sup> MS 16: 174. Principal’s Book, 1930: An example of this efficiency may be construed from the following extract from the ‘Principal’s Book’ under the heading: Note on Punctuality. “It is essential that the Principal should be prompt and punctual on all occasions when she is due to be with students. Nothing (sic) should hinder her from prompt attendance when taking meals, evening prayers, morning prayers, and (unless real (sic) emergency) lessons for which she is due; in the first two cases she should be in the room or Chapel before the girls come in. It makes for settled order. A body (sic) of people ought not to be kept.”

<sup>138</sup> GTTC Mag. Vol. XIV, No. 2, June 1931.

<sup>139</sup> MS 16:153.

<sup>140</sup> Banks, *Op. Cit.* p.7.

<sup>141</sup> *Ibid.* p.1.

While in charge of the Primary Higher Course at the GTTC, Sister Frances Mary had developed the psychology teaching from its former 'education text book' standard to a level not before known in a Training College, but afterwards familiar to many from her book '*Conduct and Ability*', published 1936. Later, as Principal, she assumed that students could and should be trained to a large measure of self-government. "The loving vitality of the Principal gripped the students and brought them up to a high level. It was not that she imposed her will on them; in fact, she could even be argued with. But at the end of the argument, her side had won!"<sup>142</sup> Sister Frances Mary was really a mover and a shaker. Among her innovations were Art and Eurhythmics development; the annual observance of Founder's Day; the Monday address at evening prayers; relations with African Training Colleges of the area were developed and interchange of visits began; the introduction of educational principles and the assignment system.

**The new requirements for Teacher Training and the GTTC:** Rumours of changes in the Teacher Training courses had been circulating for some time, but when the rumours became reality it came as something of a shock. The Annual Report to the English Helpers in Britain in 1928 spelt out just what this entailed.

**Matriculation Requirement:** "Though rumours had reached us for some time that the training of Primary Lower teachers was to be discontinued, it was rather a shock to the Colleges to be notified in May of this year (1928) that no new entrants to the Course were to be accepted....Henceforth the lowest entrance qualification to a Training College will be matriculation."<sup>143</sup> The SGE was of the opinion that this new arrangement for the training and certification of primary teachers was an advance and improvement on the previous system. The intending primary teacher was now expected to pass the senior certificate or matriculation examination, but was then required to undergo a two-year course of full-time training for the Primary Teaching Certificate. Once this was successfully completed, the student was presented with one of two options. Either she could at once apply to be employed as a primary teacher or she could take a third year of training for the PT Higher Certificate. The aim of this new route was to ensure that the primary teacher of the future would be not only a general practitioner (as in the past) but also a specialist in some branch of primary

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<sup>142</sup> MS 16:246.

<sup>143</sup> PR8163. CR Records Vol. 4. TC Report, 1928.

school work as well.<sup>144</sup> This was the first of a number of changes which were to be introduced over the years.

**System of Selection:** In 1934 a selection system was introduced by the department.<sup>145</sup> Previously, anyone who wished to train as a teacher was accepted, subject of course to success in the prescribed examinations. It was then left to the school authorities to weed out those clearly unsuited to the profession. Already, in 1933, the SGE, Prof M C Botha, had drawn attention in his report to the difficult matter of selecting candidates for the teaching profession. He felt that “to select the most suitable candidates in such a way that we can be assured in advance of their success as teachers seems to me almost as difficult a task as to get rid of unsuitable teachers once they have secured permanent appointment.”<sup>146</sup> How did one predict with mathematical exactness the future development of an individual? It was for this reason, and to avoid such a contingency, that Mother Cecile had made it mandatory at the GTTC that students were to embark on practice teaching in the schools from the first week of their course, so that from the outset they would know whether or not they wanted to teach. With the selection procedure then to be introduced, even before the student wrote the Senior Certificate Examination, she was interviewed by the Circuit Inspector who, in consultation with the Principal of the High School attended, was to advise the Department whether she was likely to make a good teacher. This system became effective in 1935, and for some it was found to be effective and beneficial. But it did have its drawbacks. No longer did future pupil-teachers apply to the College of their choice. They were now routed through the Department, with varying results, as the Principal explained in a report: “In our opinion, the arrangement is arbitrary, complicated, and far from satisfactory. It has involved rather more than less clerical work for us, and of those students who have never written directly to us, several took no pains to inform us of change of plans. The only encouragement is the news that the Department has suffered equal or greater inconvenience, though probably not the same financial consequences.”<sup>147</sup>

**The language issue and bilingualism:** In 1945, it was decided to introduce further changes in training colleges.<sup>148</sup> These changes involved the language issue. At the GTTC this matter had received continual attention. In 1933, in her report for the third quarter, Sister Frances

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<sup>144</sup> CP 3, 1932. SGE Report, 1931, p.8.

<sup>145</sup> CP 4, 1936. SGE Report, 1934-1935, W de Vos Malan, p.28.

<sup>146</sup> *Ibid.*

<sup>147</sup> MS 16: 207. PR, 1Q, 1935.

<sup>148</sup> CP, SGE Reports, 1940-1949. SGE Report, 1941-1945.

Mary had noted that “the standard of the Higher Grade in both languages continues to rise, and this year the standard of the Lower Grade is also being raised, making it almost impossible for any student to pass if she has no knowledge of the second language before entering on her course of training.<sup>149</sup> The Inspection in 1935 had stressed the necessity for all who could to obtain the Higher Bilingual Qualification if they had not already acquired it, as that often determined success when submitting an application for appointment. At the GTTC a special class had been arranged for Saturdays to assist such students.<sup>150</sup> Two members of staff even volunteered to take a party of ten students to spend the August holiday weekend at Stone’s Hill. It was a great success as no English was spoken from Saturday afternoon to Tuesday morning. Apparently, the effect on fluency in Afrikaans was very marked.<sup>151</sup>

In 1939, referring to the Bilingual Examination, Sister Frances Mary exclaimed that the “standard of these language exams is over-reaching itself, and making too great a demand upon intelligence and literary taste; as compared with actual use and fluency.”<sup>152</sup> True to GTTC tradition, in 1944 we read in another report, “we are trying to improve the lower Afrikaans by a continuous choral dialogue of everyday conversation which is to be built up cumulatively through-out the year and so far seems popular.”<sup>153</sup>

In 1945 the SGE felt that a further attempt ought to be made to raise the language qualifications of students-in-training and that all methods should be tried to achieve this. It was henceforth a requirement for all students who enrolled for the Primary Teaching Certificate (PTC) after 1945 that at their teachers’ examination they were required to pass in both the official languages, with at least one on the Higher Grade.

It was the next part that brought in the problem where the training colleges were concerned, certainly for the GTTC. Both in the PTC and in the HPTC Course the medium of instruction of each college was to be gradually changed by the introduction of the second language as medium, so that ultimately equality would be attained in the use of the two languages as media of instruction. Successive Principals of the GTTC had found and were to find, that Grahamstown did not attract Afrikaans-speaking teachers. So this directive created many problems in the years to come.

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<sup>149</sup> MS 16:20, PR, 3Q, 1933.

<sup>150</sup> MS 16:207, PR, 2Q, 1935.

<sup>151</sup> MS 16:207, PR, 3Q, 1935.

<sup>152</sup> MS 16:128, PR, 1Q, 1939.

<sup>153</sup> MS 16:128, PR, 1Q, 25 February, 1944.

Sister Truda felt that “second medium instruction” had taken away much of the teaching pleasure where the content subjects were concerned. The consensus of opinion at the GTTC was that it was a fallacy to believe that dual-medium would lead to greater bilingualism. “With the weaker students it is disappointing in that they have not yet sufficient ease in the use of the language to benefit from the extended and specialised vocabulary they are forced to acquire, and they become ‘top-heavy’ with vocabulary.”<sup>154</sup> The staff described the work of the weaker student as “laboured and obviously translated.” All was not gloom and doom! There was also the positive side, as those students who arrived at the College already fairly bilingual found that “the constant use of Afrikaans has been of tremendous benefit”.<sup>155</sup> The emphasis on ‘self-study’, which the assignment system entailed even in content subjects in the ‘other’ language, as introduced by Sister Frances Mary, however, was still alive and growing. There was to be a marked progression: after 1947 no student would receive a pass in the Teachers’ Certificate Examination without at least a pass in the lower bilingual test<sup>156</sup>; by November 1948 the GTTC had fulfilled its undertaking that in five years all dual-medium facilities would be in place – this meant that the 1949 first years would take five subjects through their second language.<sup>157</sup>

**Domestic Science -Staff appointments and bilingualism:** The possession of the bilingual certificate was a serious obstacle and consideration when appointing staff. It had reared its head, for instance, in 1934 when Miss Lavinia Gentleman joined the GTTC staff as the Domestic Science Teacher. The GTTC was asked by the Education Department to start the Domestic Science course in 1930. The Principal, Sister Kate, mentioned that “this venture is the first of its kind under the Cape Education Department.”<sup>158</sup> The Department was anxious that the GTTC should pioneer this particular work and “have full confidence that we shall make a success of it”.<sup>159</sup> Sister Kate was ambivalent. She felt it might well develop into a ‘really important work’. The signs were that it would be popular. Then Miss Gentleman appeared on the scene. The Principal, by then Sister Frances Mary, had written a letter supporting Miss Gentleman’s nomination for the post. Miss Gentleman had already endeavoured to master the second language (she was from Ireland) even going to the extent of spending a holiday with an Afrikaans-speaking farmer and his family. Sister Frances

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<sup>154</sup> MS 16:128, PR, 4Q, 28 November 1947.

<sup>155</sup> *Ibid.*

<sup>156</sup> MS 16:128, PR, 4Q, 1947.

<sup>157</sup> MS 16:128, PR, 4Q, 26 November 1948; MS 16:128, PR, 2Q, 27 May 1955.

<sup>158</sup> MS 16:153, Box 8. Letter: Principal (Sister Kate) to Miss ER Smythe, 13 July 1930.

<sup>159</sup> *Ibid.*

Mary felt that, although she had not at that date taken the examination, she was probably further advanced in the language than the other English-speaking members of staff.<sup>160</sup> The Education Department was concerned in this matter because this was the only Domestic Science Course available at that time at a Training College under its authority, so it was considered “very desirable that the teacher in charge of this course should be bilingual.”<sup>161</sup> The Principal felt that the matter of the second language was safeguarded as since 1932 Miss Bergh, who had been assisting with Domestic Science as part of her timetable, was in fact Afrikaans-speaking (her first language). This meant that when she took the class, the students were forced into speaking Afrikaans and that was also beneficial. Miss Bergh was able to ensure that the students had the correct Afrikaans terminology demanded of the subject. The general attitude of the Department was that if “a teacher is making a sincere attempt to obtain the Higher Bilingual Certificate, it has no hard and fast rule regarding the termination of any such teacher’s probationary appointment.”<sup>162</sup> Miss Gentleman was duly appointed, and the Inspection conducted just before her retirement years later in 1950 (27<sup>th</sup>-29<sup>th</sup> November) noted that “A high standard of work has been maintained throughout. A thorough foundation laid in chemistry and its application to the various branches of Domestic Science, was noted with pleasure.” The Inspectors went on to “express our appreciation of the excellent work done by Miss L Gentleman and feel that her retirement is a great loss to education in South Africa.”<sup>163</sup> Miss Gentleman was asked to fill in again in 1954. Miss Phyllis Dell was appointed as Domestic Science instructor in 1956 and held the position until the College was due to close (1974).

### **Domestic Science and the closure of St Peter’s School**

At the Community Chapter Meeting on 1<sup>st</sup> July 1957, Sister Truda raised the matter of the closure of St Peter’s School, the first School established by Mother Cecile as a ‘model’ practice school. By 1957 it had “probably served its purpose”, and the remaining 50 children in the school would be re-housed in a building in Donkin Street. Sister Truda requested that the Community allow the school building, situated at the road entrance to the College campus off Somerset street, to be used for the Domestic Science department as a “Model Housecraft Department” at the request of the Domestic Science Inspectresses. It was widely accepted that the training given by the GTTC in this subject was ‘excellent’, but the Inspectresses felt

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<sup>160</sup> MS 16:153, Box 4. Letter: Principal Sister FM to Secretary Education Department, 25 April 1934.

<sup>161</sup> MS 16:153. Letter from the Department of Education to Mother Edith, the Manager, 17 April 1934.

<sup>162</sup> MS 16:153, Box 7. Letter: Department of Education to Manager, 5 April 1966.

<sup>163</sup> MS 16:153, Box 4. Report on Domestic Science Inspection, quoted in letter from Principal to Miss Gentleman, 21 December 1950.

it needed 'up-dating'. "It is regrettable that the modern demand is always for something materially better, but we are told that we are not attracting students because the building and equipment are third-rate compared with the beautiful new departments being supplied in schools today. We very badly need to build up our Third Year numbers."<sup>164</sup> The course offered by the GTTC was the only one available at an English-speaking College; the Colleges at Wellington and Graaff Reinet both being Afrikaans-medium. The only possible alternative was a three-year course at the Technical College in Cape Town or Johannesburg. The matter was debated at length in Chapter, and the Proposal was finally passed, with 40 Sisters voting for; four not voting. Total number present: 44. The Department of Education, however, was not in favour. Mr Liebenberg, the SGE, "had examined the present housecraft centre and approved of it. The Advisory Board did not recommend any outlay for building unless the prospects of increased numbers of students were better than at present."<sup>165</sup> The school building was used instead by the Infant School Teachers students.

**A year of changes:** It was considered that the year 1930-1931 brought more changes to the College than any other year in its history to that point. Bishop Phelps left Grahamstown after 21 years of close association with the GTTC and of membership of the College Board. Mother Florence retired as Superior, after managing the College for 25 years. Sister Dora was allowed a term's extension beyond retiring age, but left the GTTC at Easter, after about 30 years on the staff. There was the early and unexpected retirement of Sister Kate from the Principalship. Finally, Sister Martha, for many years senior Housemistress, left the GTTC in June, on being appointed Novice Mistress by the Superior. "Without these giants it seemed at first impossible to continue, but the foundations which they laid so truly have stood firm."<sup>166</sup> Numerous changes were to follow in the years to come. What need was there for change? Was it possible to improve on what had been achieved in the past? Sister Frances Mary made quite clear what her attitude to change was, and what motivated change. The answer, she said, "is that the main aim holds good for time and for Eternity: but that the means for its achievement, if they are to succeed as in past years, must continually be adjusted to the march of contingent circumstances."<sup>167</sup>

**The GTTC in the early years of the 1930s:** The Inspectors' Report for 1933 mentioned that under the leadership of outstanding women the College had built up a great tradition, and the

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<sup>164</sup> Chapter Minutes, Chapter Meeting, 1 July 1957.

<sup>165</sup> Chapter Minutes, Annual Chapter Meeting, 6 January, 1958.

<sup>166</sup> PR 8163. CR Records, Vol.6. Annual Report, March 1932. TC Report, 1931.

<sup>167</sup> GTTC Mag. October 1931. Leading Article, *The General Trend*, by Sister Frances Mary.



present principal had “succeeded to her high task”.<sup>168</sup> She possessed a wide knowledge of modern educational theory and practice, and was not afraid to embark on educational experiments. Her grasp of the needs of the Institution as a whole, combined with her knowledge of each individual student, left no doubt that the future of the College was safe under her guidance. In addition to the Principal, the College as a whole was also fortunate in its staff. The Inspectors singled out their “competence and high sense of duty” which in turn “set a tone to the institution” and would no doubt furnish an example to the students which was bound to be reflected in their work when they themselves entered on their chosen career. Indeed, the Inspectors were very impressed with what they saw. “The impression left after three days’ inspection was entirely favourable. The picturesque setting of the College, the Chapel at its centre and the School of Music as an integral part, all reinforce the efforts of the Staff to train teachers with the widest possible professional and cultural interests”.<sup>169</sup>

At no time did the GTTC rest on its laurels; there was always a striving after improvement. Sister Frances Mary felt very optimistic about the College and its future. She admitted there were times of prosperity and times of chastening in its history, but she reiterated that the optimism rests on no material basis. From Mother Cecile onwards, there was the steady strength of the Community as the foundation rock. Hundreds of OGs retained their special interest in their *alma mater*. The Principal spoke of the ‘loyal and self-sending staff’. Finally, the students themselves had proved truly zealous and reliable ‘custodians of the present’.<sup>170</sup>

An extract from the Foreword of her Broadcast talks gives a good idea of Sister Frances Mary’s approach to her task of preparing teachers: “...teachers tend to lose heart concerning the legacy of factual knowledge which they strive to hand on to their children, for even ‘facts’ are constantly under revision in an unfolding universe. They too must reassert their belief in the greater importance of becoming than of knowing, and of that inner development which opens the channels of awareness, creates right attitudes, and gives a meaning and purpose to life which can overcome circumstances and stand independent of exterior aids.”<sup>171</sup>

**Assignment method:** A Log Book entry for 5<sup>th</sup> February 1934 notes: “Assignment method: Began with new scheme for private study for which some hours weekly allotted out of

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<sup>168</sup> MS 16:123. Advisory Board Minutes, 24 February 1933, (Extract from Inspector’s Report).

<sup>169</sup> MS 16:123. Board minutes, February 24, 1933. Extract from Inspectors’ report.

<sup>170</sup> GTTC Mag. October 1931.

<sup>171</sup> MS 16:274a. People We Like: Broadcast talks by Sister Frances-Mary. Nine Broadcast talks on the Good Life for Boys and Girls, for School and Home Reading, (Maskew-Miller Ltd, CT), Broadcast 1946, Pub 1947.

College hours to P1, P2, IST...A remarkable initial sense of study and absorption.”<sup>172</sup> The GTTC had launched a completely new scheme for study.<sup>173</sup> The Assignment Method meant that the teaching hours were lessened and timetables had to be re-arranged to allow the students more time to read up on subjects for themselves. This could be done either in classrooms where members of staff were in turns available for coaching and advice, or in the reference library. Monthly and quarterly assignments of specific reading or written work were issued in all possible subjects. “The first impression which set in during the first week (of the term) and throughout was one of absorption. Perhaps the selection of students for training has been a factor in increasing serious study.”<sup>174</sup> Before this could happen, the sanction of Dr de Vos Malan, the professional adviser to the SGE, had first been obtained. To get it off to a good start, the Staff had worked in the holidays to have schemes of work ready beforehand, and it was later reported that never had a year begun with less loss of time.

There were certain rules accompanying the new system. Henceforth assignments were to show certain markers: (IND) which indicated Individual work; where preparation had involved discussion work among a number of students, the completed assignment should be labelled (DIS) with the names of the other members of the group. Group (GW) meant that the assignment had been done by all members of the group either collectively or with each student doing an allotted share.<sup>175</sup> As a result the library was in constant use. It was felt that a deeper spirit of studious absorption pervaded the College. “We have cut down the teaching and lecture periods within safe limits, but the large range of subjects, and especially of practical subjects, makes it impossible to avoid a large amount of class teaching.”

It was Sister Irene who had been responsible for the smooth inauguration of the assignment method of individual work in the College. This new method attracted much interest among the other Colleges, and visitors arrived to see how the method worked.<sup>176</sup> As expected, 1934 was, as a result, an exceptionally full and busy year, but the staff were left with a general impression that some mile-stone had been achieved.<sup>177</sup> At the Biennial Inspection, Inspectors Charles and Hobson showed great interest in the assignment work. Their Report, as always, was of a very positive nature. “The courses followed and the standard of work (i.e. in subjects

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<sup>172</sup> MS 16:121. Log Book.

<sup>173</sup> MS 16:123. Advisory Board Minutes, 1 December 1971, 22 March 1972 & 20 September 1972.

<sup>174</sup> PR 8163. CR Records, Vol. 5, 1930-1938. CR Annual report, 1935.

<sup>175</sup> MS 16:250.

<sup>176</sup> MS 16:207. PR, 2Q, 1937.

<sup>177</sup> PR 8163. CR Records, Vol. 5, 1930-1938.

internally examined) were entirely satisfactory although the College did not always restrict itself to the prescribed syllabus. The Inspection left a very favourable impression. The College is alive intellectually and the students are kept informed of all modern developments. There is a willingness to embark on new experiments with foresight and skill. Best of all there is a high idealism in work and conduct which is bound to bear fruit later on in the schools of the province.”<sup>178</sup> It was clearly a strain on both the Principal and the Staff to ensure that the standard expected of the GTTC was always maintained.

The College was certainly providing what the SGE considered to be the essential elements in the preparing of teachers. These were first, a professional training which would equip the young teachers technically for their work in the schools; secondly, the training must seek to complete their general education, especially in those directions where they lacked the necessary knowledge for their teaching; and thirdly, the college *milieu* must provide a suitable environment and opportunities for cultural development (social, artistic and intellectual) and self-education.<sup>179</sup> Coupled with this was the need for careful individual attention, almost for private tuition, in certain directions, which had always been a feature of the GTTC.

**Internal assessment:** 1936 saw the inauguration of the new system, already referred to in the Inspectors’ Report above, whereby the Training Colleges were left free to frame their own courses and assessments, while being subject to some Inspectoral moderation in practical subjects. Many long staff meetings were endured for the preparation of plans for using such a liberty to the maximum advantage, and to frame a course which would be “deeper, more unified and more exciting in its demands upon initiative and thought.”<sup>180</sup> An official memorandum issued in December 1935 indicated that, while the Bilingual examination would be externally examined, the Training Colleges would in future assess all students in all subjects “by whatever means it finds best”, grading passes into 3 divisions: grade A would indicate a distinction, where a pass in one official language on the Higher Grade, in Practical teaching and School Method were essential.

There was to be a Board of Moderators composed of two Training College Inspectors and two Training College Principals on a rotating basis, to ensure consistency of standards. The Certificate would be issued by the department. A proviso was to the effect that Bible

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<sup>178</sup> MS 16:207.

<sup>179</sup> C.L.: CP 4, 1925. SGE Report, 1923 & 1924, p.20.

<sup>180</sup> PR 8163. CR Records, Vol. 5. Annual report, March 1936.

Knowledge was not to appear with other subjects. Training Colleges were encouraged to frame courses and qualifications in the matter and method of Scripture instruction.<sup>181</sup> All this came into effect in November 1936, and involved much work for the Principal and Staff as every subject had to be moderated. But it also had a plus side, in that it meant a much “calmer time of continuous work for the students, as we have as far as possible eschewed exams and gone by the work of the two years.”<sup>182</sup> Being an internal matter meant, as the Principal mentioned in her Report for the fourth quarter, that a very busy term was spent in assessment of the whole two years’ work, “as our results have not mainly been based on final tests, and no formal examination on unseen question papers has been carried out. Some of the individual work surpasses anything possible in the old method.”<sup>183</sup>

**Teaching Practice:** At the same time there were changes in arrangements for teaching practice. Departmental Inspectors had drawn attention to the recommendations in the Syllabus that students should be given periods of continuous practice in schools. The Inspectors had asked Sister Frances Mary and her staff to reconsider the existing scheme at the GTTC with a view to incorporating some continuous practice, if possible, and also to provide first year students with more opportunity of observing senior students and experienced teachers. It was not possible to provide continuous practice for such a large body of students in Grahamstown, and so, on Inspector Charles’ advice, the Staff drew up a plan of arranging a week’s practice for second year students in their home towns at the beginning of the first quarter. If that was successful, then another week at the beginning of the third quarter would be considered.

Principals of the schools to which the students were sent were asked to complete reports which would then be submitted to the Department; and the students would be expected to keep a record of their teaching. The Staff felt that such a plan would probably provide more Afrikaans-medium teaching and more practice with Standards IV – VI than was available in Grahamstown. It would also serve to lighten the pressure in term time, as it would mean that the students would no longer require weekly practice periods during some quarters and would be able to concentrate more upon study.<sup>184</sup> The experiment worked very well, as “the practice was varied and included a good deal of Afrikaans practice not available in

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<sup>181</sup> MS 16:207.

<sup>182</sup> *Ibid.*

<sup>183</sup> MS 16:207. PR, 4Qii, 3 December 1937.

<sup>184</sup> MS 16:207. PR, 4Q, 30 November 1934.

Grahamstown. Very helpful reports were received from Principals.”<sup>185</sup> In fact, as the Acting-Principal was to record in her report for the second quarter: “In practically every case the school principal who gave facilities in January has written to express willingness to take the same student again.”<sup>186</sup> The students, too, found the experience beneficial. They reported that they appreciated the value of “staff” status; and they realised that the preparation of lessons was a “weighty business.”<sup>187</sup> Pupils in the practice schools in Grahamstown had become a little too clear about the difference between a full-time teacher, and a teacher who was only a student. “Some (had) become too highly practised in the art of resisting being practised upon.”<sup>188</sup>

New methods of education were filtering into the schools. No longer was it the duty of the teacher to hold the attention of the class. Now she had to cope with infant restlessness, not by repression but by directing activity. The introduction of Broadcast lessons on the radio involved training pupils to listen, which required preparation beforehand, “concentration on the class and its responses at the time, and appropriate following up soon after.”<sup>189</sup> The conclusion was that teaching practice had indeed widened, as there was a far greater range of professional skills to be acquired; “the student must learn to be a thoughtful observer of children, a versatile yet reliable guide to many regions of experience, and a dispassionate and accurate recorder of experimental results.”<sup>190</sup>

**The post-1930 students:** The fact that the entry level for training colleges was now the Matriculation Certificate for all courses, meant that all the students entering the GTTC were a little older than previously, and that brought with it a different set of problems. Sister Kate had already begun to tackle this when, in 1927, she reported that there had been a development of a different kind, but of untold importance to students, in the area of the revision of rules and privileges. It was the aim of the College authorities to give as much liberty as was in accord with the claims of training, in order that the students would learn self-management. For instance, the age at which each division attained appropriate privileges was lowered, giving full seniority at the age of 20. “To be ‘out of uniform’ in these days of charming dresses means much to a student and, as far as one can judge, the emancipated have

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<sup>185</sup> MS 16:207. PR, 1Q, 1 March 1935.

<sup>186</sup> MS 16:207. A/PR, 2Q, 1935.

<sup>187</sup> GTTC Mag. Vol. XV, No 7, May 1935, p.1.

<sup>188</sup> *Ibid.*

<sup>189</sup> *Ibid.*

<sup>190</sup> *Ibid.*

shown very good taste. In other ways too we believe that the students have risen to greater responsibility with their increased privileges.”<sup>191</sup>

The students’ reaction to these changes may be gauged from an article printed in the College Magazine in the guise of a letter from the present students to the OGS. “There are so many little things that we should like to tell you...First of all we must tell you, in case you have not heard, that in the South African History of the future there will be one epoch, *viz* the year 1927, which will stand out in golden letters studded in diamonds, perhaps too dazzling to the eyes of the OGS. This year marks a distinct change in the College life. So great is it that it has dared to take for itself the startling titles of ‘The College Reformation’ or ‘The Emancipation of the College girl’. What an appropriate title; for we do not feel as if College, the College of black shoes and stockings for visiting and shopping, of no tea and cake in the afternoons, of seniors of 21 instead of 20, and ‘middles’ at 19 instead of 18, is a thing that belongs to the past. It has been said that there are now so many seniors that in future, it will be unusual at the end of the year to see a college hat band.”<sup>192</sup> The new regime was carrying the revision of college rules a step further, without removing what mattered most in the College.

The introduction of a more individual study method was one way the Staff sought to enable the students to feel more mature.<sup>193</sup> Another was to allow students more say in college affairs. The College Log Book recorded two initial college meetings. The first, on 15<sup>th</sup> June 1931, when, at 3:30p.m. the Staff & Students met “to discuss preparation (private study out of lecture time) rules, for furtherance of self-government in which we wish to move slowly and as a whole, so that there shall be no severance of staff & students in any changes inaugurated. Staff to see registers, but not to supervise.”<sup>194</sup> It is interesting to note that each class was to try out its own scheme with mutual consideration. They were to meet again to review decisions one month after the start of the next term. The second Meeting of the College took place on 10<sup>th</sup> July 1931 at 8:00p.m. The agenda included discussion of the preparation arrangement arrived at, the College Song and Hymn, the suggestion about keeping Founder’s Day each year on November 14<sup>th</sup> as the College Birthday, and the

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<sup>191</sup> PR 8163. CR Records, Vol. 4.

<sup>192</sup> GTTC Mag. Vol. XII, No 8, December 1927.

<sup>193</sup> PR 8163. CR Records, Vol. 6, March 1933.

<sup>194</sup> MS 16:121. Log Book, 15 June 1931. MS 16:207. PR, 3Q, 28 August 1931.

possibility of a Choral Society. The Head Girl, a title harking back to the early days, was henceforth to be known as the Senior Student.<sup>195</sup>

The matter of preparation was closely linked to that of self-discipline, but it appeared that morning and evening preparation continued as previously and were compulsory. The third year students had volunteered to supervise the preparation of the High School boarders,<sup>196</sup> and each College class had the valuable experience of drawing up its own scheme for securing an atmosphere in which concentration was possible. “Actually the schemes are not very different from those originally propounded by the authorities, but the responsibility for them has now been shifted onto the students’ shoulders. A sub-committee of class representatives deals with inter-class questions, such as the absolute silence of the Reference Library, and the due regulation of legitimate conversation in the downstairs library. Preparation hours remain unchanged.”<sup>197</sup>

It is interesting to note that already in 1919, just before the entry standard was raised to the Junior Certificate level, Sister Clare had written of the decision taken by the staff to consult the prefects more and more as occasion arose. It was also felt by the Sisters and the Staff that the innovation of giving the ‘girls’ a general voice in the choosing of their prefects was a move justified by the result. At the end of each year, all the students voted for the prefects for the coming year. The staff would then consider the list of all the girls who had received a fair number of votes. As a rule the staff confirmed the choice made by the girls, though not necessarily and not always, although it was recognised that the general acceptance by the staff of the lists added weight to the prefects’ authority. Nor did the staff lose sight of the fact that the students were now a bit older than previously, and also the very fact that they were intended teachers meant that they must have some freedom, “and freedom involves risk of abuse. Our opinion is that we must take the risk.”<sup>198</sup> All was not perfect, as Sister Clare admitted. The staff was experiencing difficulties where discipline was concerned.<sup>199</sup> In her report of 29<sup>th</sup> November 1918, Sister Clare had noted that there was considerable insubordination among the first year students, evident particularly during September. There

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<sup>195</sup> MS 16:121. Log Book, 10 July 1931.

<sup>196</sup> The High School boarders were girls who attended the Victoria Girls School and were preparing to write the matriculation examination.

<sup>197</sup> GTTC Mag. October 1931, Leading Article “*The General Trend*” By Sister Frances Mary.

<sup>198</sup> MS 16:207.

<sup>199</sup> MS 16:121. The Log Book, between 1911 and 1921 records a number of expulsions: 1911, June 19, two students expelled; September 4, students removed; 1914, March 27 expulsion of three students; 1919, April, expulsion of student; 1921, April 18, expulsion of student. No further expulsions were recorded.

were a number of petty incidents. These had become frequent and difficult to deal with; and there was “amazing rudeness and disobedience to teachers”. She felt the matter required a resolution “in view of the changing status of women as citizens.”<sup>200</sup>

Sister Frances Mary felt that the prefect-system was decidedly outdated for a training college and so the system was dropped as explained below. Of course it would seem that most people given freedom will misuse it.<sup>201</sup> And so we read in 1938, “Spiritually a point has been gained this year in that the ‘privilege’ of optional attendance at the daily morning and evening prayers in St Mary’s, given to 3<sup>rd</sup> and 4<sup>th</sup> year students in 1931, has been rescinded without any objections being raised. It led to a good deal of merely casual non-attendance and gave the wrong impression of ‘privilege’.”<sup>202</sup> Vigilance on the part of the staff was always necessary.

Inevitably, with the greater freedom, the need arose to raise the matter of conduct generally, and so the Principal spoke of such matters as tidiness and the importance of assuming a measure of personal responsibility. It seemed that the practice of cribbing was spreading, and the selfish habit of hiding reference books was on the increase. Students were asked to show courtesy in their behaviour at lectures, and to be conscious of the need for punctuality. The Principal reminded the students that the College was for the first time on a post-matric basis, and that this meant that more personal responsibility was needed. “We should not still be at the stage of needing supervision.”<sup>203</sup> She spoke of ‘the police system’ as being retrogressive; the students should want cooperation themselves. “A representative is a responsible person not a policeman.”<sup>204</sup> It is noteworthy that the matter of silence recurs at many meetings of the student body. Silence was necessary during the preparation time each evening from 7 – 9 p.m., and so a motion was proposed to the effect that: ‘the silence zone be extended to include the library, Psychology, Art and Afrikaans rooms and the laboratory’. The motion was carried.<sup>205</sup>

**College quarterly meetings:** In 1931 College Quarterly Meetings of staff and students were instituted for the discussion of College policy. It was decided to abolish the navy blue

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<sup>200</sup> MS 16:207.

<sup>201</sup> *GTTC OGG Newsletter* 1998: “She (Sister FM) decided to relax the rules on dress and behaviour and it went to the students’ heads. Up to then they had been treated like school children... Sister FM decided to do away with regimentation and for 2 weeks there was bedlam.” Iris Baisley, 1931-1932, p.11.

<sup>202</sup> PR 8163. CR Records, Vol. 5, 1930-1938. Annual Report, March 1938.

<sup>203</sup> MS 16:127.

<sup>204</sup> *Ibid.*

<sup>205</sup> *Ibid.*



uniform and panama hat for first years, but to keep the white dress for concerts. It was felt, and rightly so, that school uniform was no longer suitable for GTTC students. Further, the name and office of 'prefect' changed to that of 'representative', and House Committees and a Students' Council were to be introduced with a carefully drafted Constitution "designed to safeguard the stability of all good traditions and the central authority."<sup>206</sup>

In the Magazine, the College students wrote a letter to old students informing them that "the first general College Meeting conducted solely by students was held this term. Alex Wood, the Senior Student officiated. This marks an epoch in the history of the College, and will always be remembered by everyone present. The whole College attended, and several subjects of interest to the students, including the new prep system, were fully discussed."<sup>207</sup> The Principal, reporting on this meeting, commented: "(the students) are beginning to handle their responsibilities better."<sup>208</sup> The meetings provided the opportunity for the exchange of opinions.

The representatives were elected by the students, and then later inducted. The Induction Service was conducted in the College Chapel and amounted to a corporate agreement. The representatives promised: *We, whom you have elected as your representatives, do here in the presence of God offer ourselves to serve you during this year as well as we are able, in truth and sincerity, without favour or partiality, for the good of this College and the greater glory of God.* To which the Students replied: *We, who have elected you, do here, in the presence of God, accept you as our representatives, and promise you loyalty, confidence and true dealing, for the good of this College and the greater glory of God.*<sup>209</sup>

**Reactions of the Sisters:** Not all the Sisters were very happy with the changes. The matter was raised at the Annual Chapter in January 1934. The current students were seen in a very different light to those who previously had attended the GTTC. It was felt that in the life of the college there was the tendency towards more complexity on the side of the students' life. Sister Dorothy expressed her view that the students were tending to become more extravagant, and said that the reason given for this was that they now came from less simple homes than previously, implying a shift away from what Mother Cecile had intended. But things were changing! "It has recently been said by one who has a long contact with TC that,

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<sup>206</sup> MS 16:207. PR, 3Q, 28 August 1931.

<sup>207</sup> GTTC Mag. Vol. XV, No 2, October 1932, p.11.

<sup>208</sup> MS 16:207. PR, 3Q, 1932.

<sup>209</sup> GTTC Mag. Vol. XV, No 1, May 1932.

however much in the past it may have been the function of the College to train the impecunious and the immature to earn a decent livelihood, its present function should increasingly be towards the training of leaders among their own generation and in their own country.”<sup>210</sup> Sister Elise confirmed the opinion about the students’ home standard of living having risen. Sister Frances Mary said that the GTTC fees were only £10 less than Rhodes’ and were £10 more than at other Training Colleges. The students were only getting what they were paying for, as the College was not out to make a profit. Sister Frances Mary pointed out that, “our fees have necessarily to be higher than those at the Government Colleges, where students are boarded, as well as taught, for fees far below cost price.”<sup>211</sup> This was to be a recurring complaint at the GTTC. Sister Benedicta said that as a result of trying to give greater freedom to the students, the administration had necessarily become more complex for the Sisters.<sup>212</sup>

**GTTC students and the airmen:** In October 1941, for instance, the cat was really put among the pigeons where the House Sisters were concerned, with the arrival in Grahamstown of the Royal Air Force (RAF). A new training camp was opened for the training of pilots for the Air Force. The matter was debated and discussed at a meeting of the House Sisters on 17<sup>th</sup> October. What was discussed were methods of entertaining the young men, and how to co-operate with the authorities at the camp. It was agreed to carry the discussion forward when further plans would be made. In the meantime, the students were to be asked to join in devising plans for the entertainment of the young men. It was agreed to call a General College Meeting.<sup>213</sup> Were the Sisters over re-acting? Many thought so, but they were certainly taking their responsibilities *in loco parentis* most seriously. The Sisters might well have been heavenly-minded but they were also worldly-wise. Since 1912 the Community had run St Monica’s Home in Queenstown for those young white women who had fallen pregnant out of wedlock.<sup>214</sup> This was something frowned on socially at the time. A number of the babies born in Queenstown were looked after at the Queen Alexandra Home for Babies in Grahamstown, and when they were older they were moved to the Woodville Orphanage. Both of these institutions were run by the Sisters. The House Sisters had reason to be worried.

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<sup>210</sup> PR 8163. CR Records, Vol. 5, 1930-1938. Annual Report, March 1938.

<sup>211</sup> PR 8163. CR Records, Vol 6, March 1933.

<sup>212</sup> Chapter minutes, Annual Chapter Meeting, January 1934.

<sup>213</sup> MS 16:124. House Sisters Meetings 1940 -.

<sup>214</sup> St Monica’s Home was closed in 1955. Minutes, Special Chapter Meeting, 9 June 1965, (to withdraw from all work in Queenstown).

The matter of pre-marital pregnancy of a student was raised a few years before the College closed. Miss Pilson, then Rector, in July 1973 wrote that the policy of the College hitherto was that a student who had to leave college in the middle of her course in order to have a baby “will be readmitted after a specific period, namely, three years.”<sup>215</sup> Miss Pilson was very conscious of the fact that the moral issues involved would bear little weight in a court of law. Another matter to be considered was the effect readmission of such a student would have on the student body as a whole. She wrote, in August 1973, “we are apprehensive lest our students might interpret the readmission into residence of those who have had to leave owing to pregnancy as an indication of our willingness to consider such lapses trifling and condone them readily.”<sup>216</sup> By that date, the Sisters were no longer actively involved in the GTTC, other than the Mother who was the Manager.<sup>217</sup>

At a College Meeting on 7<sup>th</sup> March 1942, “It was agreed that all students who wished to go out with Air Force personnel must have written permission from their parents. In no case was a student to allow herself to be ‘picked up’ when returning from Church or town.”<sup>218</sup> First year students with brothers in the Air Force were permitted to see them on Saturday afternoons and evenings, and Sundays. Then it was agreed that it would be necessary for all students to have a letter sanctioning friendship with servicemen. One letter would do for the whole period of College life. The men were invited to dances at the College. These were held in the Beethoven Hall under the supervision of a Sister.<sup>219</sup>

**The ethos of the college and Religious Instruction:** Inspector H J Anderson, Inspector of Training Colleges, had written of the importance of small classes and personal attention wherever possible in the course of the professional training of teachers. He went on to add that, apart from professional training, great importance should also be given to other formative influences affecting the teacher in training. Here he felt the general ethos of the training college was significant, and particularly life in the hostels. He was of the opinion that a well-equipped and –staffed College should impinge positively on the students. These

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<sup>215</sup> MS 16:265. File 1969-1972.

<sup>216</sup> *Ibid.*

<sup>217</sup> *GTTC OGG News and Views* 2006: By the final years of the College, Sisters were a rarity on campus. “We had only one Community Sister during our three years and that was Sister Joyce Mary who taught us Maths. There was Miss Clayton and Miss Atkinson (Helpers from England) – we didn’t really know whether they were nuns or not. But we generally had very little to do with the Community of the Resurrection and only saw Mother Superior once or twice a year.” Anne Semple, 1973-1975, p.32.

<sup>218</sup> MS 16:124. Meeting, 7 March 1942.

<sup>219</sup> *GTTC OGG Newsletter*, 1998: “...having trained during the war years and with the influx of RAFs she remembers clearly the lengthy list of new rules. The compensation was that they did not have to rely on Rhodes to supply partners for College dances.” Thelma Pearson, 1941-1943, p.2.

influences, he felt, were materially diminished when the enrolment became excessive in relation to the staff, and the general opportunities for social intercourse and personal contact and influence likewise lessened.<sup>220</sup> Sister Frances Mary wrote that, whatever tensions there were in the College or among staff and Sisters, there was always a background of prayer among the Sisters, of which the students themselves were not unmindful, and in which they freely participated in their own attractive Chapel. Indeed, the whole working life was conducted against a background of petition, with its complementary thanksgiving. Thus, very evidently, there was built up around the work and its human instruments and objects, a kind of enwrapping 'Force'.<sup>221</sup> This spiritual dimension became an integral part of life at the GTTC, and no student was unaffected by its influence.

The Principal was always very conscious of the aims of the College. It was founded primarily for the Glory of God. The College was the property of a Religious Community and the ultimate responsibility for carrying out the reason for which it was founded rested with the Community.<sup>222</sup> Sister Frances Mary stated quite categorically that "we do not wish to copy any other College. We wish to preserve the spirit in which the College was founded, and though it does not exist merely to carry out Departmental Regulations, we endeavour to show that Christianity makes for a high standard of general efficiency."<sup>223</sup>

1934 also saw certain innovations in the spiritual sphere. A change was made in the arrangements for Scripture teaching in the College, whereby each student would in future be able to attend the class taken by her own Minister. On Wednesdays the second and third year students, and on Thursdays first year students, were divided into four groups taught simultaneously, *viz*: the Anglican group, instructed by the Warden; the Methodist group, by either the Rev G H P Jacques or the Rev W R Duxbury; the Dutch Reformed Church (DRC) group, by Ds Conradie; and the combined Presbyterian-Baptist (there were very few Baptists at the GTTC), by either the Rev A McRobert or the Rev Guylon Thomas. No stated provision was made for either the Jewish or the Roman Catholic students. It was hoped that this arrangement would improve the pastoral influence of the clergy by a better acquaintance between Ministers and congregants which had not always been the case in the past. The Principal wrote that all the Ministers had kindly agreed to give the new plan a trial, "and we

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<sup>220</sup> MS 16:153. Report by Inspector of TCs - HJ Anderson: p.60. See: GTTC Mag. Vol. XVII, No 1, May 1939.

<sup>221</sup> Banks, *Op. Cit.*

<sup>222</sup> MS 16:127. 26 November 1931.

<sup>223</sup> *Ibid.*

trust that it will add glory and value to the already wonderful work which they undertake in the College.”<sup>224</sup>

The Primary first and second year students were also taken once a week each for a longer period of instruction in the teaching of Scripture. They were divided into three groups – the DRC group to be taught by an Afrikaans speaking teacher; the English-speaking Free Church group, taught by one of the Winchester (a residence for staff members) residents; and the Anglican group to be taught by a Sister. A continuous course of Old Testament teaching in the first year, and New Testament in the second year was undertaken, with the aim of providing the students with a thorough knowledge of the matter and method of the Scripture Ordinance, to secure more systematic day and Sunday School teaching from them later. Here again no mention was made of Jewish or Roman Catholic students.

There was no Departmental examination for Religious Instruction; the College issued its own Certificate in this regard. At the GTTC, Religious Instruction or Scripture had always been a compulsory subject for all students “other than those who have conscientious reasons for not taking it.”<sup>225</sup> By the 1960s, the Education Department was concerned that justice should be done to Scripture teaching in schools. The Sisters at the GTTC recommended that “it become an examinable subject in Training Colleges in order to enhance its value in the eyes of the students.”<sup>226</sup> The GTTC had been fortunate in that it had suitably qualified staff to handle Religious Instruction as a subject.

After the outbreak of the Second World War,<sup>227</sup> Sister Frances Mary, writing in the College Magazine, with the College students and OGs in mind, entitled her article ‘Responsibilities of

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<sup>224</sup> MS 16:207. 1934-1935. PR, 1Q, 1934.

<sup>225</sup> MS 16:274. Letter, Sister Virginia to the Revd R N Jeffery, 2 November 1967.

<sup>226</sup> *Ibid.*

<sup>227</sup> *GTTC OGG News and Views* 2003: The Second World War did not pass the College by entirely. “As it was war time Grahamstown was a hive of activity. Apart from the Army Camp, the RAF, and SA Air Force had camps nearby. The latter were patrolling the coastline for German U-boats. College girls were not actively involved with the war, but had a responsibility to the war effort. They wrote to soldiers away from home, to keep up their morale. They could join V.A.D. or the Fire Fighting, and were trained in First Aid and fire fighting in case Grahamstown was bombed. Elbie (student 1943-1944) chose V.A.D. and wore a special uniform. They had to help out at the Settlers’ Hospital over the weekends and were given basic chores – emptying bedpans was the worst! Their dressing gowns and slippers had to be placed each night at the end of their beds, in case of bombing and they had to make a hurried exit. The gathering point was in Canterbury basement. There were black-out curtains so that no light showed. On Saturday evenings, volunteers were collected by troop carriers and taken to the RAF/SAAF camps to dances. They were given light refreshments and obviously heavily chaperoned. At the end of the war special thanksgiving services were held throughout S.A. At College the Anglicans went to the Cathedral, the Methodists and Presbyterians to their own churches, and the rest to the Chapel. The Dutch Reformed girls were angry, as they wanted to attend their own church, so decided to go to the DR Church anyway. Afterwards Sister Truda called Elbie in to reprimand her, but after she had explained how unfair they thought it was, Sister Truda apologised. Elbie Terblanche 1943-1944 & Grace Becks 1940-

teachers: Propaganda or Not?’ It raised some very pertinent matters: ‘Present events have shown us as never before the power of an educational system to mould the habits and ideals of its citizens.... The fact is that the remedy for a positive can never be a negative; only another positive can oust it.... Is it propaganda to put before children or adolescents the universal principles of all higher civilisation – ideals of mercy, truth, justice, temperance, brotherhood and service; and to allow them to sift the lessons of history, and indeed, of all the human arts and sciences, by these standards? ...Is it propaganda to allow children of a professedly Christian country to study the documentary history of Christ’s life? We may soon come to see that Spiritual training is not an infringement of the child’s rights but that to which she has the deepest right. Let us meet her need in the widest cultural and religious sense, without apology.’<sup>228</sup> Sister Frances Mary was of the opinion that no subject was of more significance “in the life of our day than the ethical and spiritual education of youth...Even parents of assured religious belief often find it increasingly difficult to convey to growing children the spiritual groundwork of their own ethical achievements.”<sup>229</sup>

Religious Instruction in training institutions was governed, by the Religious Instruction (RI) in Schools Ordinance No 18 of 1913, which was later incorporated in the Consolidated Education Ordinance (No 5 of 1921), where the emphasis was on the Catechism and a syllabus for Bible History. In this Ordinance no special syllabus for Training Colleges was prescribed, nor was provision made in those institutions for RI as such. It was laid down that in all training institutions controlled by the Department, the method of imparting religious instruction based upon the Catechism and the syllabus laid down in the Second Schedule to Ordinance No 5 of 1921, should be taught as an optional subject. Then followed the Education Amendment Ordinance (No 10 of 1945) (Promulgated 27<sup>th</sup> July 1945). The main feature of the amending ordinance was the new syllabus for religious instruction which Sister Frances Mary had played an important part in devising. It was more comprehensive than the former syllabus. It included all the standards and had been drawn up with great care and thoroughness. “The new Scripture Syllabus for use in Training Colleges has given an opportunity for rousing fresh interest among the students, and we hope for kindling a lasting

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1941, *GTTC News and Views 2003*, pp.9-10. “She was at College during the war and they all belonged to the Red Cross – there were three detachments and she was in charge of them all. They took first aid exams and nursing and went to the hospital to help on a Sunday.” Dorothy Fitzpatrick, 1939-1942, p.17.

<sup>228</sup> *GTTC Mag.* Vol. XVII, No 3, May 1940, p.4.

<sup>229</sup> MS 16:274a. *People We Like: Broadcast talks by Sister Frances-Mary. Op. Cit.*

zeal in many. It should give new life and direction to religious instruction in the schools of the Cape Province.”<sup>230</sup>

Then followed yet another innovation at the GTTC, the effect of which is summed up succinctly in this passage: “One of the greatest causes for thankfulness lies in the successful application of the new group method to Scripture teaching. A new Scripture Syllabus was drawn up in the Christmas holidays to be worked on self-activity lines, involving a reinforcement of relevant books. The effect was magical. Scripture became a subject of foremost interest, and students read widely outside the class periods as well, and discussed religious topics from a totally new angle. No lectures were given but reference guides were supplied and advice was available; each quarter the students also did some practical application work suitable for the classroom, including art, handwork, speech and singing. They have entered with zest into the experiment of more vital religious education in schools, as have our practising schools and this has supplied data of immense value to the cause.”<sup>231</sup>

The Principal was also called upon to assist at two vacation courses in RI under the Transvaal and Natal Education Departments and was also invited to attend the fourth sitting of the Cape Education Department Committee on RI in Schools.<sup>232</sup> The Principal, in her quarterly report, was able to explain clearly the part played by the GTTC in all this: “We started here to prepare for the new syllabus three years ago, so have some experience to offer, and it was suggested (at the Conference of Training College Principals) that our Training College syllabus should be published in the Gazette as a guide....”<sup>233</sup> Specifications were laid down for school and Training College prayers. At the GTTC it was even necessary to modify the traditional morning prayers by the addition of a Bible reading, which the students did themselves in English and Afrikaans on alternate days.<sup>234</sup>

**The GTTC and experimentation with teaching methods:** The Principal and her staff were in many ways on the horns of a dilemma. They felt that the educational authorities were inclined to cramp their activities with further restrictions. On the other hand, the GTTC was in many ways a trail-blazer, always ready to experiment and try out new methods. The Principal, in a report to the English Helpers in Britain, mentioned a Circuit Inspector who

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<sup>230</sup> PR 8163. CR Records, Vol. 7, 1939-1945. Letter from Mother Edith to Friends and Associates, 16 June 1943.

<sup>231</sup> *Ibid.*

<sup>232</sup> PR 8163. CR Records, Vol. 7, 1939-1945. Annual report, March 1944.

<sup>233</sup> MS 16:128. PR, 1Q, 22 February 1946.

<sup>234</sup> *Ibid.*

was present at the Founder's Day in 1939. The gist of his conversation with Sister Frances Mary was that private effort will always outrun official inertia. He felt it might well take five years for the Education Office to be willing to accept a change, whereas the GTTC appeared to include experimentation as a given. He referred to signs of change which were clearly evident in schools where young teachers trained in Grahamstown were employed. In a letter of good wishes from the SGE, Dr de Vos Malan, read out on that occasion, he "poured upon the College so much appreciation for the past, goodwill for the present, and blessing for the future, that we take heart again in pursuit of an educational ideal which we believe to be in harmony with the methods of the Supreme Teacher."<sup>235</sup>

The GTTC had achieved a unique place among the Training Colleges in South Africa. The Principal managed to see the SGE, Dr de Vos Malan, in Cape Town on the 14<sup>th</sup> June 1940, when she enquired whether the GTTC was free to continue experimenting with the curriculum and training "in spite of the various official documents which are periodically served upon the TCs."<sup>236</sup> The SGE replied that the GTTC "should never be restricted by the Department, that our experimentation was welcomed and that we could have no better safeguard than to know how completely we were trusted."<sup>237</sup> This was indeed a remarkable commendation and reassurance.

**Physical training:** From the earliest years, physical activities had played an important part in the daily life of the students. In 1922 a Games Mistress was appointed for the first time. She filled the role of a 'physical culturalist'. This was not a departmental appointment; the salary had to be met from current funds. Her position was not a sinecure. The routine work of training students to teach drill, games, rhythmic and hygiene in the schools, and of coaching their games, meant a full timetable for her. By 1922 there was need for more land for sporting activities – referred to as 'recreation ground' – at the College. This need became acute with the increase in numbers, for by 1922 the roll numbered 275 students, and more and more emphasis was being placed on physical education. The SGE had been alerted to this need, and on 3<sup>rd</sup> March 1923 Sister Kate received a note to the effect that "(Dr Viljoen) has learned with much pleasure that arrangements have now been made in connection with the GTTC for adequate instruction in physical culture and games as an integral part of the life and activities not only of the Training Institution, but also of the ordinary day schools to the staffs of which

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<sup>235</sup> PR 8163. CR Records, 1939.

<sup>236</sup> MS 16:128. PR, 2Q, 14 June 1940.

<sup>237</sup> *Ibid.*



your students, on completion of their studies, will be attached. (He was) sure that the new development will prove a great acquisition to your institution, which already occupies such a prominent position among the training institutions of the Province.”<sup>238</sup>

On 9<sup>th</sup> March 1936, the Manager wrote to the SGE concerning the employment of a Physical Training Instructress: “In view of the fact that Physical Training is now an integral part of the work of student teachers in training, and that since the beginning of 1923 our management has provided a full-time instructress, we are hereby making request that this post may be considered a departmental one. A good part of the work is in coaching students’ games out of hours, both for their own physical development and for their subsequent ability to take games in schools.”<sup>239</sup> The request was granted by the Education Department in a letter dated the 2 April 1936, with the proviso that preference was to be given to “a suitably qualified teacher holding the bilingual certificate.”<sup>240</sup> The Department agreed to recognise the post for the usual 2/3 salary grant. Sister Frances Mary was able to write to Miss Gerdener, an applicant for the post: “We have received Departmental sanction for your appointment to the newly created post in Physical Education at the College...”<sup>241</sup> Where sporting activities were concerned, the majority of students took part in tennis, hockey, netball, rounders or swimming; the enthusiastic few were engaged in all of them. An Old Girl remembers: “We had to be able to coach and referee Netball, Hockey and Tennis. We had to play two hours of sport of our choice each week and record it in a book provided.”<sup>242</sup> Another OG remembered the days when students “still had to walk through town in an overall.”<sup>243</sup> She said College always seemed a rush – “onto Netball Court at 7.00a.m. for gymnastics – winter and summer, followed by cold showers – rush to change – breakfast in the Hall – rush for Chapel – find a beret to wear – rush to lecture rooms. ....(Later) Principals always congratulated her on being GTTC trained.”<sup>244</sup>

Swimming was gaining in popularity among the students. Up to that point the Graeme School swimming bath, over the road from the college in Somerset Street, had been hired on two days a week at a cost of £36 a year. The Principal felt this was not a satisfactory

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<sup>238</sup> MS 16:207.

<sup>239</sup> MS 16:153, Box 2.

<sup>240</sup> *Ibid.*

<sup>241</sup> MS 16:153.

<sup>242</sup> MS 16:153.

<sup>243</sup> Hazel Jandrell (Marillier), 1941-1942.

<sup>244</sup> Overall: this was a loose-fitting over-dress akin to a lab coat, buttoned down the front and in a pastel shade.

<sup>244</sup> Jeanne Marsh (Joubert), 1934-36.

arrangement, and so she spoke to the Community Chapter about the desirability of a swimming bath for the college. She was able to preface her request by saying that the Advisory Board was strongly in favour, and besides most large schools and colleges had their own baths. The swimming bath was also required for the physical culture course which was then required by the department, and also to keep up the standard of swimming. Sister Frances Mary pointed out that the “estimated cost of Bath with infiltration plant is approximately £2000. Towards this a little over £200 is in hand; a loan of £670 free of interest has been offered; probably £1000 could be borrowed from the Diocesan Trustees, and the interest covered by a departmental grant-in-aid.”<sup>245</sup> Clearly, the coffers were not overflowing and funding was a problem.

The site proposed was the area up the hill on Somerset Street behind Winchester, where an open-air gymnasium was envisaged as part of the plan. The Principal had already approached Mr Carr, a local contractor, who would undertake the construction at a charge of 5% on outlay. The Sisters voted in favour of proceeding with the bath.<sup>246</sup> Sister Frances Mary gave a progress report at the next Chapter Meeting.<sup>247</sup> The work of excavation was taking longer than had been expected, but they were at the same time levelling up the site for the gymnasium. Concrete blocks were to be used in that construction, as it was cheaper than brick. The latest estimated cost of the bath was £1350, of the infiltration plant £1000. A loan of £1000 at 5% had been obtained from the Diocesan Trustees, and an overdraft at the Bank up to £1500 at 5.5% would be allowed, if it was required. The swimming bath is still in existence today, but the gymnasium has long since disappeared. Jill Potter (Bright), an OG of the 1956-58 group, recalls that “in the first term we had to pass our Bronze Life Saving test, in the fourth the Silver. In 1957 we were given a class of four to train for their Bronze medals. When they ran out of GTTC girls to teach, we were given Graeme College boys to train. All this was before breakfast.” The swimming pool was well used.<sup>248</sup>

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<sup>245</sup> Chapter minutes, Chapter meetings, 8 April & 16 July 1947.

<sup>246</sup> Chapter minutes, Chapter meeting, 16 July 1941.

<sup>247</sup> Chapter minutes, Chapter Meeting, 9 September 1941.

<sup>248</sup> *GTTC News and Views* 2003 & 2006: “Miss Nichols taught us life-saving and insisted that every girl reach the stage where she was able to dive off the spring board.” Audrey Rittman, 1941-1943, *GTTC News and Views* 2006 p.20. Another OG Janet Louw, (1954-1955) mentioned that “In summer we rose early and sleepily dived into the often pea green swimming pool to train for the Bronze Medal life-saving certificate which we all had to do and some of us were crazy enough to go on to do the Silver Medal in our second year as this ensured a good symbol for Gym at the end!” *GTTC News and Views* 2006 p.22. “The biggest shock was Monday mornings at 6.00a.m. at the swimming-bath, regardless of the weather. Some of us were from the Karoo where, in those days, there were not too many swimming baths! Some of us thought we could swim. But our lack of swimming

**Social Studies Circle**: During the third quarter of 1936, a Social Studies Circle, with an active Committee and student-officers, was formed in the College, with the special object of studying such matters as world affairs, peace, and race-relationships. The members also showed a practical interest in what were then referred to as ‘Native Affairs’. This led to the introduction of what became known in the College as ‘Bantu Students’ Day’. The visiting students exchanged ideas with the GTTC students, were shown handwork and classroom apparatus, and shared lunch together. The Principal wrote very proudly, “While our own students picnicked outside (those who were not members of the Social Studies Circle), we were able to give our Bantu guests a meal in the Memorial Hall where – most wonderful of all – members of the Social Studies Circle and others sat at table, serving and eating with them. This and the general attitude of friendliness to fellow-students, made a great impression on the visitors.”<sup>249</sup> This could only be described as a move in the right direction. The day selected each year was during the week following on Founder’s Day, when the various exhibitions mounted for the visitors that day were still in place. It was sad to read in the Principal’s report for 1950, that on the occasion of the visit of Students from Healdtown, Lovedale and St Matthew’s Colleges “...for the mid-day meal...in deference to ‘Apartheid’ susceptibilities, we segregated for (the) main meal.”<sup>250</sup>

The Log Books record the annual event:

“21-11-1936 – Bantu students’ day. Parties visited from Lovedale and Healdtown, and teachers from the Location.

“20-11-1937 – About 70 Bantu students spent the day here – from Fort Hare, Lovedale and Healdtown.”<sup>251</sup> The Annual Bantu students’ Day was held on Saturday 19<sup>th</sup> November and the GTTC students gained much from the friendly contact and professional interchange with their visitors.<sup>252</sup>

“November 1938 – About 110 students from Lovedale, Fort Hare, St Matthew’s and Healdtown and staff, & some local teachers from Location.

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prowess did not deter Miss Winton, who set out to transform us into qualified life-savers by the end of the first term. We were also made into certificated First Aiders by the end of the first term – that was – if we were lucky enough to have a knowledgeable ‘patient’ who could, through closed lips and with her eyes, help us out when we were uncertain about which bandage to use for what we were supposed to be bandaging.” Shirley Robinson, (1954-1955), *GTTC News and Views 2006*, p.15.

<sup>249</sup> PR 8163. CR Records, Vol. 6, 1937. GTTC Report for 1936.

<sup>250</sup> MS 16:128. PR, 4Q, 24 November 1950.

<sup>251</sup> MS 16:121. Log Book.

<sup>252</sup> MS 16:128. PR, 4Q, 25 November 1938.

“November 26<sup>th</sup> 1939 - Bantu Students’ day.”<sup>253</sup>

These visits to the GTTC were reciprocated by the visits paid by the GTTC students to the other training colleges, and the reports of those occasions suggest that the visits were both enjoyed and appreciated by their hosts and the students. Great pilgrimages begin with a single step, these were but beginnings, but sadly they were eventually discontinued. The Social Studies Circle also invited the Principals from two local township schools to address the members. It is recorded that each did so to “large and appreciative audiences who recognised in them fellow educationalists of great skill, wide outlook, and fluent and even cultured English delivery. The outcome has been visits to both location schools, where the pupils made a great impression by their demonstrations of drill, singing and other accomplishments.”<sup>254</sup> Students were also very anxious to be allowed to attend a Nativity Play “given in Xosa (sic) by the congregation of St Philip’s Mission, and many who missed the performance in town went the next evening to the location to mingle with an enthusiastic and almost exclusively Native audience.”<sup>255</sup>

**Bilingualism:** Hanging over the Principal’s head all the time, like the sword of Damocles, was the matter of bilingualism. It was the major challenge of the time, described as the ‘burning question’ of the educational day. In 1938, yet another ‘experiment’ was conducted in the College in this regard. The Principal was able to report that “an attempt at co-operative bilingualism yielded exceptional results in the oral tests held by the Inspectors. A whole ‘year’ was taken in a large room together, sub-divided into trios consisting of an essentially English-speaking, an essentially Afrikaans-speaking student, and an ‘in-between’ one; after a brief preliminary bilingual delivery of vocabulary and idiom, the students practised in threes, while 4 language teachers tested individuals in turn; during the last 5 minutes two students summed up the subject, one interpreting the other. In this way the difficulty of securing actual oral practice in oral lessons has been largely overcome.”<sup>256</sup>

The fruit of all this endeavour was seen in the results when the English and Afrikaans oral work (i.e. reading and elocution) was submitted to the test. It “was on the general level among the best I can remember. Inspector Gardiner praised the work very highly...It is a relief to know that the Afrikaans work is in stimulating hands...We seemed to have turned a

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<sup>253</sup> MS 16:121. Log Book.

<sup>254</sup> PR 8163. CR Records, Vol. 6, 1937. GTTC Report, 1936.

<sup>255</sup> *Ibid.*

<sup>256</sup> PR 8163. CR Records, Vol. 5, 1930-1938. Annual Report, March 1938.

long and awkward corner in this direction. Some of the gain has come from the higher proportion of Afrikaans-speaking students and the increased tendency towards language interchange.”<sup>257</sup>

It would also appear that the Afrikaans-speaking population was increasing far more rapidly than the English-speaking population. The Afrikaans-medium Colleges had practically no English-speaking students, whereas the few remaining English-medium Colleges had quite a high and ever-increasing proportion of Afrikaans-speaking students. “Of our 72 Primary first years, 42 are English-speaking, 28 Afrikaans, and two German. Amongst our new students in the first and third years combined, there are 18 belonging to the Anglican Church, and 41 to the DRC. This combination of students from both European races has always been one of the aims of the College from Mother Cecile’s day, as a means towards unity. The significant point is the decreasing number of English-speaking teachers being trained through-out the country.”<sup>258</sup> Jackie van Aswegen (Jackson) an OG (1944-46) recalled: “How fortunate I was to have trained at GTTC – my parents’ choice – having grown up in an Afrikaans town and speaking Afrikaans at home, I was thrown into the deep end at Lincoln but with a background of excellent English masters at school I was able to speak the language after a fortnight. In my 41 years of teaching, all English schools were keen to have me on the staff because of my training at GTTC.”<sup>259</sup>

Thus, efforts were constantly in hand to improve the lower Afrikaans, for example, by a continuous choral dialogue of everyday conversation, which it was hoped would build up cumulatively through-out the year. This proved to be a popular way of ‘doing it’.<sup>260</sup>

How was the staff of the GTTC, set as they were in what had been described as a rather “narrowly and exclusively English country town”<sup>261</sup>, to make operative the desideratum laid down for Training Colleges, namely, a 50:50 language medium of instruction? In view of the strenuousness of the required training courses, it was felt that the prospect offered ground for foreboding. The staffing problems would be greatly augmented.<sup>262</sup> Either the time needed for the teacher’s course would have to be lengthened, or some reduction would have to be

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<sup>257</sup> MS 16:128. PR, 3Q, 25 August 1939.

<sup>258</sup> MS 16:207. PR, 1Q, 25 February 1938.

<sup>259</sup> *GTTC OGG News & Views* 2010, p.18.

<sup>260</sup> MS 16:128. PR, 1Q, 25 February 1944.

<sup>261</sup> MS 16:153. Box 7.

<sup>262</sup> MS 16:128. PR, 4Q, 1 December 1944.

made in the range or standard of the work to be covered.<sup>263</sup> An OG recalling her arrival at College gives some idea of the range of subjects to be covered: “We started our teacher training on Monday 30<sup>th</sup> January and were in quite a shock as we had 22 different ‘subjects’ to learn. These included the methods of teaching the various sports, first aid, music, choirs, speech training, scripture, general method, Art, library method, etc. Assignments in different subjects were done in groups in the beautiful library.”<sup>264</sup> However, the college was committed to a policy of dual-medium instruction within a period of five years, 1944-1949.

What seemed to be needed, where this language dilemma was concerned, was a break-away from bookish knowledge of the language, and instead to concentrate on a sound working knowledge of common speech forms.<sup>265</sup> The Dramatic Society came to the rescue, and One Act plays in both English and Afrikaans were frequently staged. The next principal would bring this to fruition.

**Educational Principles:** The GTTC could boast of a unique series of lectures entitled ‘Education Principles’, the brain child of Sister Frances Mary. In the College Magazine of May 1936, is the statement: “Introduction of Educational Principles. The main object of these talks is an integrative, coordinating one, to direct attention to education as a whole, so that we do not miss the wood for the trees.”<sup>266</sup> A CR Occasional Letter of 1946 described the ‘sideshows’ happening at the GTTC, among them being ‘Educational Principles’, which, it explains, holds a very high place in the programme. Interesting and entertaining talks were given in the lecture theatre every Thursday afternoon, by speakers with first-hand knowledge of the matter they were discussing. The intention was that this series of talks, with a wide human interest, would broaden the outlook and enlarge the knowledge of the students with regard to their fellow men and women.<sup>267</sup> As was to be expected, the Principal was a frequent speaker. On the 6<sup>th</sup> February 1936, her subject covered the change to free and compulsory education in South Africa. The talk of the 12<sup>th</sup> February pointed to the bad points of the examination system, and on 20<sup>th</sup> covered the aims of education. The meeting on the 27<sup>th</sup> February was on Bilingualism, and the speakers were the Principal and Mr Theron. Miss Barrett spoke on the importance of Physical Education on the 28<sup>th</sup> May.<sup>268</sup>

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<sup>263</sup> MS 16:128. PR, 4Q, November 1945.

<sup>264</sup> *GTTC OGG News and Views* 2008, Hazel Jandrell (Marillier), 1941-1942.

<sup>265</sup> MS 16:128. PR, 4Q, November 1943.

<sup>266</sup> *GTTC Mag.* Vol. XVI, May 1936.

<sup>267</sup> PR 8163. CR Records, Vol. 8. Occasional Letter, October 1946.

<sup>268</sup> MS 16:167.

The notes left by Sister Frances Mary of talks given by her at the Educational Principles meetings make truly fascinating reading. On February 6<sup>th</sup> 1936 she spoke about the teacher and primary education. The teachers in training were set very high ideals. "It is a matter at the GTTC of less teaching and more learning. The spirit of absorption is what wants to be taken on into the schools, so that the children know they are there to learn for the love of learning and not to be held there by the teacher, either by personal magnetism or by physical force."<sup>269</sup> Later that month she spoke about the Aims of Education. The Principal mentioned that in the past the object was to give knowledge, "now it is to ensure what the child shall be". This required modifying the approach by answering the question 'What do we want the child to be?' The aim was to develop the individual: "We must try to come to his level, to put ourselves in his shoes." So she felt that "Teachers must be leaders, and have some vision of what they are leading to", because "what you get in the child you get in the man, and thence in the nation...working together with real interest and endeavour can be achieved if children never have inner resistances aroused. And this depends on the spirit of the teacher and of the home."<sup>270</sup>

In 1950 a new curriculum for the Primary School was issued and was written up in the Education Gazette for November 1950.<sup>271</sup> What this curriculum was introducing was what Sister Frances Mary was talking about to the students at the GTTC in 1936, and which that College had always seen as its objective in training of teachers. The new approach stressed not the subject matter but the new spirit which it was hoped would "be aroused in our schools", and so "make a special contribution towards the development of desirable attitudes of the child; there is valuable knowledge that the child should acquire in the primary school, as well as useful skills that he should learn."<sup>272</sup> The Introduction to the new course invited schools to consider the aim of primary education. "The mode of living of a society which has for its aim the happiness of all its members is based on the recognition and appreciation of the individual, as well as the individual's realisation of his obligation as a member of the community and his consciousness of his dependence on God."<sup>273</sup> Hence, the teacher was expected to create the right atmosphere in the school. She must be able to put herself in the place of the child, character building and moral development being the goal

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<sup>269</sup> MS 16:167. 1936, 6 February.

<sup>270</sup> MS 16:167. 1936, 20 February.

<sup>271</sup> TEG, Vol. XLIX, No. 26, 2 November 1950.

<sup>272</sup> *Ibid.*

<sup>273</sup> *Ibid.*

**Retirement of Sister Frances Mary:**<sup>274</sup> Sister Frances Mary retired in June 1946, and was granted leave of absence from the Community to pursue her studies. Later, when it was apparent that she was not intending to return to the Community, she was asked to leave.<sup>275</sup> She became increasingly interested in furthering her studies into the paranormal, as she was to write: “all my life the subject of spiritual actuality has been a preoccupation.”<sup>276</sup> It was admitted by OGGs that “she seldom made a rule without giving a reason, which had the desired effect of developing a sense of responsibility in her students and securing their co-operation. Her thirst for new ideas had many practical results. Her foresight contributed greatly to a change in departmental policy regarding Training Colleges and their syllabuses. She played a leading role in drawing up the syllabus for Religious Instruction in schools. Her influence was felt throughout Southern Africa.”<sup>277</sup> By all accounts she was a most remarkable woman with piercing dark blue eyes and a charisma all of her own.<sup>278</sup> “Not in a celebrity context, but whose presence was so overwhelming, that each individual, however large the group, felt personally singled out, and one’s respect and admiration was the immediate response. I mention Sister Frances Mary because her leadership created a unique ambience, attitude or whatever, that was (a) sort of hallmark of the College”.<sup>279</sup> Sister Margery called Sister Frances Mary “a slave-driver”; ...it had to be done, if Sister Frances Mary decreed so!”<sup>280</sup>

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<sup>274</sup> Sister Frances Mary aka Miss Frances Banks was from all accounts an extra-ordinary person. “Alan Paton, author of ‘Cry the Beloved Country’ during a course of Religious Education at the Convent in about 1940 wrote – ‘This was a woman of tremendous force of character and tremendous will-power... I was conscious of an eagle-like quality in her... Miss Margaret Snell, a former colleague in Religious Education wrote of Frances Banks thus, ‘She was always rushing across to Cape Town on some committee or other of the Cape education department. Her influence and inspiration were felt as far north as Lusaka. Her deepest influence was on individual lives. In the years of my travels (Miss Snell was an Inspectress in the Education Department) whenever I met a dedicated and devoted teacher, how often did I find she had done her training under Fanny...and again and again I have heard how decisive and permanent her inspiration was. We shall not meet her like again.’ Quotes from Enid Mills, (1935-1937), *GTTC News and Views 2003*, p.12. “Sister Frances Mary had a gift which distinguished her – it was the gift of a compelling, infectious enthusiasm.” Marjorie Dent (1944-1947), *GTTC News and Views 2007*, p.26.

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<sup>275</sup> GTTC OGG News and Views 2010: Now as Miss Frances Banks she returned to England where “she began lecturing on World religions and her work took her to Women’s Prisons and then to those of men, who petitioned a further course. She became involved in the work of rehabilitation for those leaving (prison), helpless in a world of action after years ‘inside’.” Margaret Baines (1928-1929), p.6.

<sup>276</sup> Banks, *Op. Cit.* p.1.

<sup>277</sup> *GTTC OGG. News Leaflet*, 1966.

<sup>278</sup> *GTTC OGG Newsletter* 1998: “Sister Frances Mary, Francis Banks, was a lady ahead of her time...she was a natural leader, inspirational and radiating joy. As an educationalist she brought new freedoms (and got rid of the black stockings!) but she set high standards and did not suffer fools gladly. Many ideas now associated with New Age Philosophy were aired in class discussions during her 25 years with the CR.” Margaret Baines (1927-1928), p.9.

<sup>279</sup> Rosemary Collett (Green), 1943-1945.

<sup>280</sup> PR 8163. CR Records, Vol.7, 1939-1945. Scribbled note by Sister Truda.



Another OG mentioned: 'She wrote the textbook we used, so we always had the uncomfortable feeling that she was psycho-analysing us.'<sup>281</sup> "In the outer world of Education, Sister Frances Mary takes an honoured place. She is a recognised authority on Psychology, not only in South Africa but also in Britain, and her book dealing with this subject has gained much attention in authoritative circles as a work of originality and valuable thought."<sup>282</sup>

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<sup>281</sup> Edith Blackbeard (Judge), 1944-1947.

<sup>282</sup> MS 16:127. College meeting, 18 June 1946, Mr Iliffe-Higgo.

## CHAPTER 3

### Sisters Principal and Lay Rectors 1947-1975

#### **The GTTC under Sister Truda (Dr Truda Brock) 1947-1957 & 1961-1962:**

Sister Truda had had a distinguished academic career at Rhodes and Oxford Universities, complemented by an equally outstanding sporting record as a hockey player, including representing the Eastern Cape. She was also an Oxford blue.<sup>1</sup> At Rhodes University she lectured Zoology and was head of department from 1933 to 1935. She then registered at the GTTC as a student and completed the Primary Teacher's Certificate. She joined the Community of the Resurrection of Our Lord during that time. She had a wide experience and 'understood' students. Under her guidance the College continued along the lines already laid down by previous Principals; it was more than living up to its reputation. Students were expected to give of their best. Numbers in the KG course, for instance, were seriously down, and the reason given for this was "...the reputation of our Infant School course for overworking its students... (so) a number of changes (have been introduced) which we hope will get the same standard of training with less arduous and time-consuming effort."<sup>2</sup>

The aims of the Founder had not changed though. The intention to send out a sufficient number of well-trained teachers "with a living experience of Christ, into the schools of our country is still a firm hope and unswerving purpose of the Community."<sup>3</sup> To achieve this end, it was essential to have the cooperation of an able and committed staff of practising Christians of various denominations. "We desire to carry on our Foundress's ideal of training students of different denominations and both official language groups, hoping always that the influence of the College will help to make them better members of their own denomination. We, as Sisters, feel that a deeper sense of vocation to teaching amongst those entering its ranks would bring a spiritual leaven into the profession. And redeem it from the materialism of this age."<sup>4</sup> It was the earnest desire of the Sisters to enable young people with a real sense of vocation the opportunity to enter the profession. "For the time that (the students) are with us, we ask of them a willing yielding of themselves to the opportunities offered in the

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<sup>1</sup> MS 16:128.

<sup>2</sup> MS 16:128. PR, 1Q, 24 February 1950.

<sup>3</sup> PR 8163. CR Records, Vol. 8, 1946-1955. Annual report, 1948 referring to GTTC 1947.

<sup>4</sup> *Ibid.*

classroom, on the sports field, in the residential hostels and the Chapel services in so far as they suit their own denominational requirements.”<sup>5</sup>

### **Staffing Problems:**

From early on, it is apparent that Sister Truda was extremely dissatisfied with the work ethic of the students. She made it clear at a College meeting that the students were not engaged on a University course where it was possible to ‘cram’ for the examinations. They were undergoing a professional training for a specific professional career. Their results would be judged on the basis of their whole two years’ performance, which was the system employed at the GTTC at that time. This meant that the staff must be able to satisfy themselves that the work had been done. Such a system did not allow place for the lazy student or a last minute panic. Attendance at lectures was not an optional extra.<sup>6</sup> This inevitably placed a tremendous burden on the shoulders of the staff, as the Inspectors duly pointed out. The hours of work expected of the staff were not seen as unduly onerous, but the Inspectors agreed that the methods used at the GTTC, with the preparation and correction of assignment work, made big demands upon the staff; “more so than in Colleges where the method of straight lecturing and end-of-year final exams is still employed.”<sup>7</sup>

The Inspectors acknowledged that the staff went more than the extra mile, in that they did a considerable amount of individual coaching and supervision of students’ teaching practice, “this being a specially strong emphasis in the training course at this College.”<sup>8</sup> The GTTC was extremely fortunate in the nature of the staff, who were described as “our highly trained staff and (conspicuous for) their loyalty and devotion to the College.”<sup>9</sup> The staff comprised fourteen lay members and three teaching Sisters, all of whom were employed on an equal footing by the Cape Education Department. The proportion of lay staff and teaching Sisters was clearly unbalanced. “We are missing the particular kind of service given in past years by our more numerous teaching Sisters.”<sup>10</sup> At a Chapter Meeting in 1939, the Superior had already spoken of the shortage of teaching Sisters in the Community.<sup>11</sup> This problem was to be exacerbated as the years passed. The Community was just not attracting new members to its ranks, and by 1959 the number of old Sisters dying exceeded the number of new Sisters

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<sup>5</sup> *Ibid.*

<sup>6</sup> MS 16:128. PR, 2Q, 27 May 1948.

<sup>7</sup> MS 16:128, PR, 2Q, 24 May 1957.

<sup>8</sup> *Ibid.*

<sup>9</sup> PR 8163. CR Records, Vol. 8, 1946-1955.

<sup>10</sup> *Ibid.*

<sup>11</sup> Chapter minutes, Chapter meeting, 14 June 1939.

being professed into the Community. Above all, the College was in financial difficulties. It was feeling the financial stringency of increased cost-of-living, increased salaries, and the decreased income from the smaller enrolment of students, which was a feature of the post-war years. Undoubtedly, one way of correcting that situation would lie in having more teaching Sisters on the staff, for it was their salaries which had earlier been used for College purposes, especially when lay staff salary increases were required.<sup>12</sup>

The post-war shortage of teachers in the Cape Colony was very acute, and the GTTC was not exempt. Furthermore, there had been far too many staff changes at the College for the efficient and smooth working of the courses. The smooth running of the College had also suffered a great deal from sick-leave. The bright spot on the horizon, though, was that past students were always welcomed back on to the Staff, “and we shall have next year (1951) seven members of staff who are OGs.”<sup>13</sup>

It is perhaps relevant to ask whether the lay teaching staff felt at all threatened, having a Religious Community behind the running of the College. Exactly what would be expected of them? As early as 1934, Sister Frances Mary was of the opinion that an outside staff member was undoubtedly “fearful of being drawn in to more than she was willing to commit herself to.”<sup>14</sup> If left too much to themselves, would they feel left out of things? Just as the students of the post-war era were different, so too were the staff. What were the College authorities looking for in their lay staff? “All we do desire is that they shall be good, earnest women, and reverence what is good and train the students to a high sense of their profession.”<sup>15</sup> Sister Truda was clearly a very outspoken person. The frustration of the situation where staffing was concerned is well seen in correspondence from over the years. She wrote to Miss Gerdener at the Mowbray Training College, “...I was very disappointed to find that she (Miss Hughes), was wanting to leave us so soon, but these young people seem to get restless in small centres...”<sup>16</sup> To a prospective member of staff she wrote: “Are you planning to get married shortly? I have had so many changes of staff that I dread another rapid change. I would like to feel that you would be able to stay 2 years at any rate.”<sup>17</sup> A letter, written in 1957, reflects the frustration of the situation clearly, “...I feel a little sore at her application to

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<sup>12</sup> PR 8163. CR Records, Vol. 8, 1946-1955. Refer also: Chapter meeting St Paul’s Day, (25 January) 1921.

<sup>13</sup> CR Records, Vol. 8. CR Annual report, March 1950.

<sup>14</sup> Chapter minutes, Annual Chapter meeting, January 1934.

<sup>15</sup> MS 16:153, Box 1.

<sup>16</sup> MS 16:153, Box 5. Letter: Sister Truda to Miss I Gerdener, Mowbray TC, 17 September 1948.

<sup>17</sup> MS 16:153, Box 9. Letter: Sister Truda to Miss Valerie Longfield, 19 August 1952.

you, without mentioning it to me, after all the trouble we have taken to coach her and train her in this choir and class teaching, giving her experienced teaching sisters to help her in the work, in the expectation that she would be of some value to us for a year or two. However, young people are like that these days. There is no such word as ‘obligation’ in their vocabulary! ... the points on which I have complained to you are so very general among all young teachers today.”<sup>18</sup> Concerning a part-time temporary appointment, Sister Truda had further opportunity to direct her wrath. “With the restlessness of the present younger generation, (she) now wishes to take a post in Natal, a resident post, where she will be able to save money for overseas study.”<sup>19</sup>

The College had moved from a comfortable staffing position in the early 1940s to a critical situation by the late 1950s, as it became increasingly difficult to “procure applications from suitable female candidates who would be able and prepared to settle here for some length of time.”<sup>20</sup> In March 1966, the Principal was obliged to write to the Secretary of the Examinations Branch of the Education Department to the effect that “our students taking Afrikaans Higher in their second year in 1965 had been handicapped in their work in this subject, because in their first year (1964) the Lecturer in Afrikaans Higher was not at all a successful teacher; for the first quarter of 1965, Afrikaans Higher was in the hands of a non-graduate lecturer who was filling in the post until the arrival in April of Mr van der Mescht.”<sup>21</sup> Here the spotlight was thrown on the problem of getting good teachers of Afrikaans in Grahamstown.

Staffing problems continued. Part of the difficulty, as already outlined, lay in retaining ‘young’ members of staff. When confronted, they appeared to be very happy in their work in the College, but admitted to being terribly lonely in Grahamstown. They received little hospitality from ‘locals’, and so the Principal appealed for them to be invited out.<sup>22</sup> A Circular Letter from the Department of Education to all Principals, dated August 1960, stated that “It has been decided that for all permanent appointments at Training Institutions a higher grade Bilingual Certificate (AE) will be a requirement except that, at this stage, it will not be insisted on for the subjects Agriculture, Art, Domestic Science, Handwork, Music and

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<sup>18</sup> MS 16:153, Box 6. Letter: Principal, Sister Truda, to Principal, Epworth High School, 17 September 1957.

<sup>19</sup> MS 16:154. Letter: Principal, Sister Truda, to Mrs Marneweck, 8 October 1957, (Miss Middleton).

<sup>20</sup> MS 16:153, Box 1. Letter: Manager to SGE, 28 September 1963. See also: MS 16:153, Box 2. Letter: Manager to SGE, 12 August 1960.

<sup>21</sup> MS 16:265, File 1965-1968.

<sup>22</sup> MS 16:128. PR, 4Q, 25 November 1949.

Physical Education.”<sup>23</sup> This requirement only added to the burdens of finding suitable staff. In a letter to the SGE, Mr Liebenberg, Sister Truda put the matter bluntly: “in the present acute shortage of graduate teachers, especially with Primary School training and experience, it is usually my task to go out into the highways and byways, seeking for teachers.”<sup>24</sup>

The Department had already given acknowledgement to this problem of finding graduate teachers. In 1954, permission was given for teachers from abroad to be imported, providing the vacant post had been advertised in two successive issues of the Education Gazette without any response from suitable South African applicants. However, teachers from overseas were required to undertake to qualify bilingually within a period of three years.<sup>25</sup> What this did not make clear was the fact that an immense amount of ‘red tape’ had to be handled prior to permission being given, a provision that became more and more difficult to achieve as the years passed. “I must warn you that the South African Government requires much information, X-Rays, references, medical examinations ....., before all this goes over to Pretoria and a permit issued – taking more than three months... you also have to make an affidavit that she is to be employed by (the GTTC) and also to fill in several answers to questions!”<sup>26</sup>

The unexpected move by the Superior of sending Sister Truda to Mapanza in Zambia, with the expectation of appointing Sister Madeline as the next Principal, met with resistance from the Department. In a letter from the Department to the Manager it was made clear: “...I have to inform you that the Department is not prepared to approve of the permanent appointment of a person who does not possess a university degree to the principalship of the Training College. The Department accordingly approves of the appointment of Sister Madeline as principal on temporary basis from 1 April 1958 – 31 December 1958, the post to be advertised as from 1 January 1959.”<sup>27</sup> This temporary appointment was extended for a further period. The chief Inspector was told that Sister Madeline was very acceptable to both staff and students and he replied that there was nothing whatsoever against the (permanent) appointment, except the lack of a degree.<sup>28</sup>

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<sup>23</sup> MS 16:215. Circular letter to Principals, Training Colleges, 27 August 1960.

<sup>24</sup> MS 16:141. Principal to SGE, Mr Liebenberg, 1 December 1961.

<sup>25</sup> MS 16:153, Box 1. Letter: From Secretary, Cape Education Department to Manager GTTC, 20 February 1954.

<sup>26</sup> MS 16:153, Box 6. Letter: From Sister Felicity (St Peter’s Bourne) to Principal (Sister Virginia), 31 March 1966. See also: Letter: Principal (Sister Virginia) to Miss M Martin (in UK), 14 April 1966.

<sup>27</sup> MS 16:153, Box 5. Letter from Department of Education to the Manager, TC, 12 April 1958.

<sup>28</sup> Chapter minutes, Chapter Meeting, 7 May 1958.

Sister Truda was, therefore, brought back from Mapanza and resumed the Principalship of the College for a further period. As the Superior wrote to the Chief Inspector: “there are so many changes imminent amongst our older, tried members of staff, who are now reaching retirement age, that it seems to me essential that Sister Truda should continue to head up the College. Sister Virginia seems to have made a very good start (on the staff), and is fitting in happily with the staff.”<sup>29</sup> Sister Truda’s appointment was extended into 1961 and so gave the College a sense of stability. Then there was the matter of Sister Ada Raphael who did not hold a science degree, “but it would be difficult to find a science graduate, steeped in high school teaching, who would be interested in Nature Study in the tradition which Sister Irene established at this College, and which Miss Bulbring (soon to retire) has developed with such outstanding success.”<sup>30</sup> The bottom line was that “we are not usually inundated with applications for our posts, as people are rather shy of undertaking TC work.”<sup>31</sup>

The nature of the staff may be judged by the longevity of service offered by many of them to the GTTC. They were maiden ladies of the old school type. They gave of their all to the College and are remembered by many OGs with affection.<sup>32</sup> The College was also well served by a number of the Sisters, both on the teaching staff and also in the Hostels. Long after the Community found it impossible to supply teaching Sisters for the College staff, Sisters still continued to be responsible for the Hostels, where many made a lasting impression on those under their care. What comes through very clearly is that the Hostel Sisters had a lasting influence on the students who, in their relations with the Sisters, soon came to see the ‘human in the habit’!<sup>33</sup>

### **The Community:**

The Community of the Resurrection of our Lord started out in 1884 on 25<sup>th</sup> March with the admission of Annie Cecile Ramsbottom Isherwood as the first Novice, and from its inception the Community was largely, but not entirely, a teaching Order. By 1899 it numbered 21 Professed Sisters and 41 Novices. The Register of professions records a remarkable growth: between 1900 and 1909 there were 50 professions, and the Noviciate numbered 60. It is little wonder then that the Superior and her advisers agreed to the opening of new Houses and the undertaking of new works in different parts of the colony and beyond. Between 1894 and

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<sup>29</sup> MS 16:153, Box 2. Letter: Mother Superior to ELG Schnell, 20 August 1960.

<sup>30</sup> MS 16:153, Box 5. Letter: Principal, Sister Truda, to Dr ELG Schnell, Chief Inspector, 28 May 1959.

<sup>31</sup> MS 16:153, Box 7. Letter: Acting Principal to Miss FM Lombard, 20 July 1963.

<sup>32</sup> See Appendix B.

<sup>33</sup> *Ibid.*

1898, in addition to work already undertaken in Grahamstown (The Orphanage, St Peter's School, The Good Shepherd School and the beginnings of teacher training) and Mission work in Port Elizabeth, new work was begun in King William's Town, Herschel, Keiskama Hoek, and in Grahamstown (The Girls' Industrial School, St Bartholomew's School and the Douglas School). In 1909, Penitentiary work was begun in Queenstown (St Monica's Home). By 1911, the Community had started its work in Bulawayo in Southern Rhodesia, and in Grahamstown had opened the Queen Alexandra Home for orphaned babies. Some new works were taken up and old works were relinquished, but the overall work-load continued. At a Chapter Meeting in December 1921, cries were already heard for more Sisters and more workers.<sup>34</sup> As already noted elsewhere, the postulants who presented themselves after the First World War were of a very different nature to those who had come before. Society was changing and the opportunities offered to women were better and more numerous than before.<sup>35</sup> Between 1920 and 1939 only 50 women were professed into the Community; still an impressive number, but where the work was concerned, they were spread rather thinly.<sup>36</sup>

By the late 1920s, the Community was involved in many works both in South Africa and beyond the border. In the Cape Province these works included, in Grahamstown, the Training College, the Orphanage, and the schools: St Peter's, the Douglas School, St Bartholomew's and The Good Shepherd. The work in Port Elizabeth embraced parochial, mission and educational work, the latter at St Mark's Mission School and the Chinese School. There was the penitentiary home of St Monica's in Queenstown, together with St David's Mission House. The Sisters were involved in the Transvaal at the Grace Dieu Training College, where they were also responsible for the Boarding House for girls. Over the border in Southern Rhodesia, there were, in Bulawayo, the St Gabriel's Orphanage, St Peter's Diocesan School for girls, St Columba's Mission, and parochial work attached to the Cathedral. In the east of the country, there was mission work at St Faith's Mission at Rusape, and St Augustine's Mission at Penhalonga, where the Sisters worked at the Training School and ran the girls' boarding hostel. And finally, in Salisbury, there was St Michael's Mission and parochial work at the Cathedral. A large number of Sisters was required to keep all these works up and running.

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<sup>34</sup> Chapter minutes, Chapter Meeting, Monday 5 December 1921.

<sup>35</sup> *Ibid.* Chapter meeting, 28 May 1928.

<sup>36</sup> Profession Register.



At the Chapter Meeting on 20<sup>th</sup> August 1931, several Sisters spoke of the shortage of Sisters “for the work already undertaken by the Community consequently it did not seem very possible to begin new work.”<sup>37</sup> Sister Kate had already emphasised “the very urgent need of young Sisters, especially teachers, if the works of the Community were to be carried on...”<sup>38</sup> And so the Superior lamented, “we must remember many of us are getting old and though the experience does count, perhaps the work might be done better with younger people, only God doesn’t send them.”<sup>39</sup>

In 1949, the following Resolution was proposed at a Chapter Meeting: “that in view of the advancing age or ill health of many of our Sisters, some of the work of the Community should be relinquished, in order that the work undertaken may be more adequately staffed ...”<sup>40</sup> Voting: in favour: 45, against: 8, abstentions: 6. The realisation had dawned that in the past, the Sisters had not sufficiently considered how work grows and expands out of proportion to the growth of the Community. “We are now faced with insufficient staffing in several directions with the consequent danger to the Religious Life of the Sisters from pressure of work...”<sup>41</sup> It was clearly a very problematic situation, because if word got out that the Community was withdrawing from work already undertaken, then women would be deterred from applying to join the Community. Sister Violet, speaking at the Annual London Festival, spoke from the heart when she said, “We can’t go on as we are unless people will come forward to help; new work is offered... cannot be undertaken. Sisters are old and tired - there are few of the first generation now...”<sup>42</sup> “One cannot appeal for Sisters as one does for recruits to the Mission Field, because religious vocation is entirely a gift from God... the Religious Life is a vocation in itself, quite distinct and separate from the call to teaching... we need teaching Sisters ... we need equally badly Sisters whose interest ... lies in other directions.”<sup>43</sup>

The years between 1940 and 1970 saw 61 women professed into the Community, and 77 died. There were no further professions before 1975. In 1963 the Superior summed up the crisis thus: “There are now 91 Sisters. Of the 91, at least 20 are too old or too sick to work at all; and 16 are between the ages of 80-94. Fifty-two of the Sisters are over the age of 60 (that

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<sup>37</sup> Chapter minutes, Chapter meeting, 20 August 1931.

<sup>38</sup> *Ibid.* Annual Chapter Meeting, Saturday 22 January 1927.

<sup>39</sup> Chapter minutes, Annual Chapter meeting, January 1934.

<sup>40</sup> Chapter minutes, Annual Chapter, 5 January 1949.

<sup>41</sup> *Ibid.*

<sup>42</sup> PR 8163. CR Records Vol. 8. Occasional Letter, October 1947.

<sup>43</sup> *Ibid.*

is, more than half) and some of these are only able to do part-time work. We have now about 50 really active Sisters who can do a full day's work. We have 11 Branch Houses, as well as our work in Grahamstown."<sup>44</sup> The situation thereafter merely worsened and there were fewer and fewer Sisters available for the staff of the GTTC.

### **Students vs College Rules:**

Even before her departure, Sister Frances Mary had brought about a complete revision of the College Rules. The matter came to a head again in 1946-1947. Concerning these troubles, Sister Truda, in a personal letter to Mrs Edith Blackbeard (as Edith Judge she had been Senior Anglican Student 1946 and then Senior Student in 1947) dated 15 December 1986, wrote: "I was always very conscious of being in succession to a very great Principal (Sister Frances Mary), but she and I both felt that God had brought me there to build and consolidate on her foundations."<sup>45</sup> In a lengthy postscript to the same letter, Sister Truda wrote: "When Frances Mary was preparing me for the handover, she said she had concentrated her efforts on the Academic side of the College. She had not been able to 'update' Hostel life. She expected me with my University background to do that. She said ominously, 'When a Principal retires after a long time, overdue changes are bound to push to the surface. I expect you to meet an explosion in the Hostel life.' And explosion we did have!!! My policy was, 'Well, let them work it out for themselves. If they don't like petty rules, let's make a clean sweep and do without any Rules until they find out what they want.' I thought that was exactly what we did. You came back to me to say the students were sick of each other and their lack of consideration for each other, and they wanted Rules. So I invited the Student Council and Heads of Houses to formulate the rules they needed.....I was well satisfied that the plan had worked. The Students discovered for themselves they needed rules; the Student Council formulated what they felt were needed, and I ratified them."<sup>46</sup>

In a hand-written letter from Sister Truda to all the Training College Sisters in November 1947, she admits that the 'student unrest' of the previous year over Rules and Chapel attendance, really "shook us all up thoroughly. I think we have all felt the need to be more deeply committed to being used as channels for the Holy Spirit to work through, just because the situation had got beyond us humanly." She admitted though, that, as an outcome, there were many things "to be thankful for over the last weeks, especially that many seniors have

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<sup>44</sup> Chapter minutes, Annual Chapter meeting, 12 January 1963.

<sup>45</sup> Letter lent by recipient to writer, May 2016.

<sup>46</sup> *Ibid.*

begun to think in a responsible way. But there is also much that still needs a great deal of prayer and intercession, and I need to keep you in touch with those things.”<sup>47</sup> The Sisters desperately wanted to meet the students half-way. They wanted to give the students the freedom they had asked for, “provided we can develop in them a sense of inward self-restraint and responsibility. This is at present not very evident, and yet it is easy to get negative about the section who are making themselves conspicuous by their interpretation of freedom as licence. Then one tends to nag and scold and so lose the co-operation of the considerable but less conspicuous section of those who want what we want but who need help and direction. I feel so constantly the need to throw myself on God to work in them and in us to bring about His Will for the College.” The wisdom of Solomon was clearly a prerequisite where the handling of the students was concerned.<sup>48</sup>

A group of the students had attended a NUSAS Conference at the University of the Witwatersrand in the winter holidays in 1951 and had returned to the College filled with great ideas. Sister Truda described how the students wanted to be better informed and better educated, and were quite ready with ideas as to how best to improve the rest of the College. At a College Meeting they set out their requests in what were described as being very “moderate and well-balanced” terms: they desired greater freedom and responsibility. At the same time, they were ready to accept the need for sacrifice “if they are to maintain a high standard of work in a heavy course of professional training based on a system of internal examination.” It was obvious that week-nights were time for study; this was non-negotiable. But by the same token, they felt that the time had come for them to assume greater responsibility, and to decide for themselves when they were able to have a night off.<sup>49</sup> The student leaders were of the opinion that a good proportion of the students would not abuse such a freedom, and that few, if any, would in fact use such a freedom every week; it was just the feeling that they were free to do so, if they wished, that was important. A suggestion was put that the staff should be free to withdraw such a leave concession in cases where work or health seemed to suffer. The recollections of OGs would suggest that most of those at the

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<sup>47</sup> MS 16:250. 1932 -1952. Handwritten letter, Principal –Sister Truda – to College Sisters, 9 Nov 1947.

<sup>48</sup> *GTTC OGG News and Views* 2004, “Sister Truda and I (Edith Judge, Senior Student 1947) had a very difficult time with the (House) rules which had never been revised. The Rhodes students had come back from the war and made fun of all of us. We had 100% attendance meeting and the dozens of rules re-written. Even went so far as having mixed bathing in the College swimming pool! It never took off, but everyone was satisfied.” Edith Judge (1944-1947), p.25.

<sup>49</sup> *GTTC OGG News and Views* 2006, “In the 1950s rules we had aplenty and some students found them very tiresome and too much like the boarding schools from which they had so recently been set free. There was so much work that we didn’t really have a lot of time for gallivanting.” Janet Louw (1954-1955), p.22.

College felt that they were receiving something special, and they therefore took advantage of the opportunity. Wendy van Schalkwyk (Scott), 1963-1965, admits that “as I grow older I realise what a profound effect GTTC had on me.”<sup>50</sup> Helen Fenwick (Pneumaticos), 1971-1973, felt “how privileged we had been to attend the GTTC.” And Margot van Niekerk (Vosloo), 1963-1964, thinks back “with fond memories to my 2 years at the GTTC. The foundations laid by the staff are precious.”<sup>51</sup>

Just how were the authorities to reach and maintain a compromise acceptable to the students, or at least, the outspoken ones? Attendance at Chapel was raised many times, but it is interesting to note that one of the special memories retained by OGs was just that. “For all our antics and so-good-for-the-soul ‘silliness’ during our years in the 60s, strangely enough we never ever thought of bunking Chapel. Somehow it sort of held us together at the end of each day – it really was a very special, quiet time that we all seemed to appreciate. And miraculously, that attitude still prevails. (Whenever we are in Grahamstown for Reunions) we head straight for ‘our’ beautiful College Chapel. It was the heart of TC way back then, and remains so for us, even now.”<sup>52</sup>

It was felt that the old rules were too detailed and meticulous and outmoded. In fact, the students wanted to be more on a university basis.<sup>53</sup> The chaperonage rules were greatly relaxed. Chaperonage was becoming an increasingly difficult matter and the GTTC had always had very strict rules in this regard. Now students were permitted to go for walks with men friends, provided that first and second year students went out in parties. During the Sunday afternoon visiting hour, they were permitted to go out alone.

The Principal and Staff hoped that this increased trust would in its turn create a greater personal responsibility and a determination to uphold the tone of the College at all times.<sup>54</sup> As a preamble to these changes, it had been urged upon the students that rules were not intended to be a restriction on freedom. They were for the guidance of the students and for the convenience of all in the College.<sup>55</sup> The revisions had been preceded by a great deal of thought and discussion. They were approved by the Superior; the Staff had considered them

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<sup>50</sup> *GTTC OGG News & Views* 2008, p.30.

<sup>51</sup> *Ibid.* p.32.

<sup>52</sup> *GTTC OGG News & Views*, Grahamstown Training College in the 60s. Reminiscences of Janet Rice (Scorer).

<sup>53</sup> MS 16:128. PR, 3Q, 29 August 1947.

<sup>54</sup> MS 16:128. A/PR, 3Q, 30 August 1946.

<sup>55</sup> MS 16:127. 18 June 1946.

and given their input; and the various Houses had been asked for their input. The rules were then put to the College Meeting on 8 December 1947 and carried.<sup>56</sup> They were intended to ease the problems of corporate living.<sup>57</sup> Acknowledging the fact that the GTTC may possibly have been rather “Rule encased, more-so than other post-school institutions”, the Principal felt that the students did on the whole accept them as reasonable and necessary. Much depended on the manner in which they were applied. “Provided the House Sisters exercise them on a basis of expecting courtesy and consideration they usually meet with a fair measure of goodwill.” The rules were intended to be a framework for training the students to be disciplined, considerate, and reliable members of a school staff.<sup>58</sup>

### **Necessary changes:**

The College authorities were coming to the realisation that the post-war student was a very different person,<sup>59</sup> and that in their demands they were not slow in taking advantage of the change in principalship, with the retirement of Sister Frances Mary and the advent of Sister Truda. There was a strong plea for several far-reaching changes. It was asked that the evening meal be at 6.30p.m. instead of what was considered the school time of 6.00p.m. This however, necessitated a change in the timetable of St Peter’s Home where the Sisters lived, but it was agreed to nonetheless. Following on this, the Houses (=Hostels) were kept open all evening, allowing students wanting to go to bed early access to their ‘cubicles’. It had also been agreed that Common Rooms would be available for students who felt that rest or re-creative handwork or reading was legitimate for any particular evening. So it was hoped to ensure the continuance of the work atmosphere of the College block.

This was inevitably to result in structural alterations within the Houses where the students slept in cubicles but with dormitory-style lighting, which meant a ‘lights-out’ time each evening.<sup>60</sup> The College Hostels were originally built for students who had completed an Elementary or Primary Education and who were satisfied with a boarding school regime and dormitory accommodation. The Matriculated students, post 1931, had with good humour adjusted themselves to the GTTC tradition, which meant sleeping in cubicles and obeying the

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<sup>56</sup> MS 16:127. 36<sup>th</sup> General Meeting of College, 8 December 1947.

<sup>57</sup> MS 16:127. 8 December 1947.

<sup>58</sup> MS 16:128. PR,2Q, 27 May 1955. MS 16:128. PR,4Q, 22 November 1957.

<sup>59</sup> *GTTC OGG News and Views* 2003, “This was the post war period, and while (the students) were not politically inclined, it was a shock when Smuts lost his seat and Malan came to power in the Purified National Party. His main aims were Apartheid and a Republic. ...The students were more concerned in getting the assignments in on time, who to go out with, and what to wear.” Rhoda Hagermann (1949-1950), p.10.

<sup>60</sup> PR 8163. CR Records, Vol. 8, 1946-1955. EHU Annual report, March 1948. TC Report for 1947.

lights-out bell necessitated by the dormitory lighting. An OG thinking back to this time recalled what, for her, was important at that time: “in 1947 the coloured overalls had been eliminated. For games and gym we wore blue skirts and paler blue blouses, black ‘tackies’ and white socks. At soupcon (Domestic Science room) we wore white overalls and green ones for laundry.”<sup>61</sup>

The time had obviously come for the authorities to weigh up very carefully what was of permanent value and therefore must be retained at all costs, and what belonged to a period of the College’s history now long past its usefulness. The unrest among the students had at least brought this to light. The Principal, in a Quarterly Report, mentioned, for instance, the veto against cafes on a Sunday and a provision that dancing on a Saturday night must end in time for students to be in bed by Sunday. She did feel though that students found it difficult to distinguish between essentials and non-essentials.<sup>62</sup> The staff was dealing with a very different type of student. Miss Beresford, a resident matron in Winchester House, resigned because she was not able to handle them. The Principal stated openly, that “(Miss Beresford) finds it increasingly difficult to adjust herself to the outlook of the modern student and sighed regretfully for the good old days...”<sup>63</sup> The students coming to the College were girls of their time. By 1957, there appeared to be a prevailing opinion that the students were a noisy, impossible and undisciplined crowd.<sup>64</sup> The Principal attributed that to the general problem encountered in the schools from which they came. What was of concern to the Staff were the reports of noisy and rude behaviour outside College precincts. “Our reputation has always stood high in town, but is suffering some eclipse at present. The general political stress and tension is affecting the College but we are trying hard to keep a spirit of unity and goodwill in the midst of opposing viewpoints.”<sup>65</sup>

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<sup>61</sup> *GTTC OGG News and Views* 2010. Atholie Muller (Laubscher), (1947-1950), p.15.

<sup>62</sup> MS 16:128. PR, 3Q, 29 August 1947.

<sup>63</sup> MS 16:128. PR, 4Q, 1947.

<sup>64</sup> *GTTC OGG News and Views* 2003, “.... we were young then and carefree. Our minds were full of thoughts of clothes, face-packs, our figures, dances, yes Boys! The latest movies...Although we thought that we were adults we were actually in late adolescence. Some of us were only 16 or 17 when we arrived! And GTTC had only 2 years in which to transform us from adolescents into qualified teachers. So TC was a shock to most of us, especially those of us who had not been to boarding school. The huge amount of ‘training’ we were to undergo meant long hours, 6.00a.m. to 3.30p.m. on some days with a couple of hours prep at night – not to talk of the illegal hours in the basement completing assignments by candlelight.” “How frivolous we were – how immature! But we never realised how much of what the Sisters were teaching us about the Spiritual life and walking with the Lord were sinking in and sinking in deep. How blessed we were to be students in a truly Christian institution.” Shirley Robinson (1954-1955), pp.14-15.

<sup>65</sup> MS 16:128. PR, 2Q, 24 May 1957.

In all this reorganisation and change, there were certain things that were not negotiable, and the chief of these concerned religious observance and practice. An early letter of Mother Cecile, quoted in the College Magazine, puts this succinctly: “You know my own view has never varied; the work has always seemed to me immensely valuable from a religious point of view, not ignoring the pleasure of sending, I trust, some teachers out into their life’s work to clear and not confuse the brains of the children entrusted to them.”<sup>66</sup> The College was a Church and Community foundation and therefore it was not possible to remove entirely from the rules the statement that all students were expected to attend their own place of worship on Sundays. The College authorities had taken upon themselves from the outset the responsibility for the students’ spiritual well-being, as part of the all-round development of body, mind and spirit which was the aim stressed by the Founder. The Principal, however, did concede that a custom which had grown up of “harrying defaulters” was to be discontinued. She had in mind the concept of personal responsibility and the need to “exercise an example and influence which will inspire thinking students to undertake voluntarily the obligation of Church life.” An OG commenting on this aspect of College life, noted, “it has always amazed me how deeply we were influenced and nurtured spiritually in this special place. In just 3 years we were blessed so deeply it affected our lives from then on.”<sup>67</sup>

Among the non-negotiables must be included the fact that the GTTC centred on a relatively small student body of 200 students or thereabouts, which the College authorities had no intention of enlarging. With that number it was possible to keep a close and personal relationship with each student, and in this way avoid the impersonal nature of a large university. “Parents who send their daughters to us expect that we shall give them more guidance and supervision both in their work and in their Hostel life than is afforded in a large university. This has been a source of strength in the past.”<sup>68</sup> The opinions of the OGs mattered because there was a strong OG Guild throughout the country which remained closely linked with the Sisters particularly. It was through the OGs that the College was made widely known. “We are a Community foundation with a strong Christian intention and tradition.”<sup>69</sup>

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<sup>66</sup> *GTTC Mag.* Vol. XIX, No 2, November 1947.

<sup>67</sup> *GTTC OGG News and Views* 2010. Margaret Lloyd (1954-1957).

<sup>68</sup> MS 16:250. 1932-1952. Redraft of College rules, Nov 1947.

<sup>69</sup> MS 16:128. PR, 4Q, 28 November 1947.

The battle ground was clearly a spiritual one. In the general plea for freedom, there was the demand for freedom from Chapel attendance from those who were obliged to attend. The Principal stood firm. “We have had to make it very clear that we are a Church foundation based on the privileges and obligations of membership of a Christian society. Students offering themselves for training here, offer themselves for all the College offers. At the same time we have tried to ‘play on a long line’ in order that we might win their willing cooperation rather than coerce a passive submission.”<sup>70</sup> By 1951 the Principal was able to report that she felt the students as a whole were learning to appreciate the fact that corporate worship among confirmed members of Christian denominations in a Christian institution in a Christian country was an obligation independent of their passing moods and feelings. She mentioned that the prayers of the Sisters for the students in the last few weeks of their College course were centred on the personal aspect of their spiritual development, the deepening of their prayer life, and their personal Christian commitment.<sup>71</sup>

Change was very much in the air, but it was difficult to discern just how much all these changes, especially the leave facilities, were affecting the work done by the students. The staff was anxious about the standard of the work handed in: “so much of it is merely done (sic) just to get it handed in and out of the way and is superficial and unthinking.” Also there was detected an attitude of taking more and more and an unwillingness to take a NO to anything.<sup>72</sup> A year later, in her report, the Principal felt that the work “seems mediocre; there is no great zest for learning. The required amount of work gets done on a level of ‘It’s good enough.’”<sup>73</sup> This seemed to be the prevailing attitude. “We could wish that the standard of work were better. There seem to be too many distractions to allow for a scholarly attitude towards work. On the other hand, the majority are alert, sensible and capable along practical lines and make good primary teachers.”<sup>74</sup> The GTTC had always prided itself on the fact that it gave students attending the College a true professional training. Sister Truda referred to this again and again. She stressed that teachers bore a ‘stamp’ or a ‘mark’. “A great deal is expected of teachers – not only that they should be competent and conscientious, but that they should have high standards of personal integrity. You are marked women in the community which expects you to live up to those high standards. When you teach, the children will watch you and take their tone and their lead from you.” Those who were trained

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<sup>70</sup> PR 8163. CR Records, Vol. 8, 1946-1955.

<sup>71</sup> *Ibid.*

<sup>72</sup> MS 16:128. PR, 4Q, 23 November 1951.

<sup>73</sup> MS 16:128. PR, 3Q, 22 August 1952.

<sup>74</sup> MS 16:128. PR, 4Q, 25 November 1952.



at the GTTC left with a distinct mark upon them, and over the years of its existence people had come to expect certain standards from those bearing that particular mark because, as a College, “we expect, and try to inculcate, high standards of work and professional responsibility. But more than that – we expect and aim for high standards of personal conduct. Why else do you suppose that we lay such emphasis on personal integrity, basic honesty, behaviour, deportment and uprightness?”<sup>75</sup>

Speaking to first year students at the start of 1958, she put this another way: “as teachers (you) must accept the fact that (you) must always watch deportment, behaviour, dress... Parents and critics will watch and criticise any slips. (You are a) model for children. We expect decent, modest, seemly behaviour. Remember (you will be known) everywhere as (GTTC) girls: outsiders judge College by (your) conduct and behaviour. The tone and reputation of the College is in the hands of the student body.”<sup>76</sup> And so the Principal exclaimed in almost total disbelief: “Principals of schools are falling over themselves to appoint our inexperienced students.”<sup>77</sup>

### **The Principal and the Student Council: To change or not to change?**

With the setting up of the Students’ Representative Council (SRC), a Senior Student, general College Meetings, House Committees, Hostel Sisters Meetings and Staff Meetings, the Principal now had a good communications network in the College. It was the responsibility of the Student Council to maintain the good tone of the College. The members were in close touch with the general life of the College and with the thought and conduct of the students. So it was possible for them to correct any undesirable trends even before they became apparent to the staff. The Principal stressed the individual responsibility of each councillor “but if she encounters difficulties she cannot handle herself, or feels uncertain or doubtful, she should consult the senior student.”<sup>78</sup> Any matters of which the councillors disapproved were to be reported to the Principal immediately. The Student Council had no statutory powers, but it was encouraged to offer recommendations to the Principal.

The Student Council proved itself to be of value in that the members were willing to give a lead towards such issues as greater self-discipline and general orderliness. Sister Truda

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<sup>75</sup> MS 16:229. Talk delivered in Chapel at Thursday Prayers.

<sup>76</sup> MS 16:229. General Talk. First Year Students, 7 February 1958.

<sup>77</sup> MS 16:128. PR, 1Q, 1948.

<sup>78</sup> MS 16:125. 16 October 1962.

intended to meet with this body regularly once a quarter to provide the SRC with guidance and to allow it to communicate student feelings and requests.<sup>79</sup> She soon realised that the SRC had more standing with the students when it could be shown what it was achieving. There was a good deal of give and take, but the SRC did help “in maintaining discipline and tone”.<sup>80</sup> It is from the Reports given by the Senior Student that it is possible to understand what the aims of the SRC were for their year of office. For instance, in 1956 the SRC set itself three main aims: to increase the feeling of unity in the College with more interaction between staff and students; to encourage self-discipline by a more conscientious observance of quiet times and silent zones (e.g. the library); and to make the students as happy as possible during their time at College by ensuring that the door bell is always answered and that matters were communicated to College timeously.<sup>81</sup>

The year following, the SRC set itself the objective of maintaining the good tone and discipline of the College, by furthering and building on the aims of the previous SRC, and to work for better facilities for students’ visitors. The Senior Student mentioned that what had been achieved were loyalty and happiness; self-discipline had still not been realised!<sup>82</sup> The SRC of 1957 endeavoured to introduce several innovations in an attempt to foster team spirit. In future all sports results were to be announced to the whole College. That year the GTTC took part in Rhodes Rag. There was a ‘Christmas’ Dinner attended by both staff and students. A request was put in for a Current Events Board detailing current affairs. Students were encouraged to collect stamps for the Braille Library. Afrikaans hymn books were purchased for Lecture Theatre Prayers and on Fridays students were to speak Afrikaans at meals.<sup>83</sup>

In May 1959, the Rhodes Rag Committee again invited the GTTC to participate in the Rag procession on the Saturday morning. Careful thought was given to the matter. The Principal was concerned that too much time would be spent on the preparation of the ‘rag float’, time which ought to be spent in pursuit of the “professional study needs of the students.”<sup>84</sup> The GTTC students were reminded that “university students have more time available during the day, than students pursuing a professional course. (And) that preparations may in no way

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<sup>79</sup> MS 16:128. PR, 1Q, 1948.

<sup>80</sup> MS 16:128. PR, 1Q, 4 March 1955.

<sup>81</sup> MS 16:127. December 1956, Senior student report.

<sup>82</sup> MS 16:127. 9 December 1957, Senior student report.

<sup>83</sup> MS 16:127. 7 December 1959, Senior student report.

<sup>84</sup> MS 16:243. File 1956 – 1960. Typed note from principal re: participation in Rhodes Rag, 16 May 1959.

interfere with college work.”<sup>85</sup> The students were given strict instructions that those working on the float were to be correctly dressed: “must be dressed from neck to knee as at Rhodes.”<sup>86</sup> The Rhodes students were obviously keen to cultivate relations with the GTTC. In March 1964, Mr E K Moorcroft, the Rugby Captain, had written to the Principal inviting GTTC students to attend a dance. Sister Virginia replied saying she had no objection to GTTC students participating in social activities at the University, “provided I can be assured that the proceedings will be properly conducted.”<sup>87</sup> The College had its reputation to uphold, as she reminded Mr Moorcroft: “The College has special standards to maintain, which I think you will appreciate, and I should be careless of my duty if I did not assure myself of the suitability of the arrangements in every case.”<sup>88</sup>

### **The GTTC students and Rhodes University activities:**

The GTTC students were not denied the fun of joining in with Rhodes on occasion.<sup>89</sup> OGS recalling their time at the GTTC in the 1960s, mention that the GTTC students joined in with many Rhodes activities. Most notably this included Rhodes Rag. “We were given large bundles of magazines to sell, and took part in float building and, of course, Rag. Many a TC girl was gated over this time for returning from float-building evenings beyond curfew hour.”<sup>90</sup> Janet Rice recalls that, at the beginning of the year, each student at the GTTC was given a limited number of “passes” (evenings out) and what were thought of as “all-important late night passes”. This meant deciding which dances/balls would be on the list.<sup>91</sup> “And because the Rhodes Balls (especially the Rag Ball) and your own House Ball took preference, one had to carefully work out which Balls one wanted to attend for the year. Rag Ball was top of the list! *Mike Fuller and the Dealians* was a fabulous University band that played at

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<sup>85</sup> *Ibid.*

<sup>86</sup> *Ibid.*

<sup>87</sup> MS 16: 243. File 1963-1969. Letter Sister Virginia to Mr E K Moorcroft (Rugby Captain, Rhodes), 10 March 1964.

<sup>88</sup> *Ibid.*

<sup>89</sup> *GTTC OGG Newsletter 1998*, “The climax (of the social calendar) the ball in Great Hall with all the girls in pure white evening dresses and the men in black tuxedos, after the agony of the previous week waiting for Sister Truda to call your name from High Table to question you about your partner in her office. We took none of our pleasures lightly. Everything was a great treat! The years at GTTC left an indelible impression on all...” Lucia Atwell (1948-1949), p.19.

<sup>90</sup> *Grahamstown Training College News & Views*, Janet Rice (Scorer), 1966-1968.

<sup>91</sup> *GTTC News and Views 2006*, “What scheming went on to get partners! (for dances). If one girl in your group knew a student at Rhodes the poor fellow would be asked to get the required number of blind dates for your friends. Once he had them there was the matching up of tall and short – all by telephone. You hadn’t a clue when you were called to the hostel door who you were going to find and most of your friends who were still waiting for their dates were hanging out the windows to see who you had got. Some were fine and some were disasters.” Janet Louw (1954-1955), p.23.

almost all the Rhodes Balls and most TC Balls too. They played all the popular tunes of that time and always ended the evening with “I love Paris in the Spring Time.” We all loved the song, but dreaded hearing the opening lines, as that heralded the end of what was (hopefully!) a wonderful evening.”<sup>92</sup> The 1960s “were also the days of ‘sit-ins’ – usually outside the Rhodes Great Hall – and for almost any reason. Mostly we didn’t know of or need a reason to join the happy throng of revelers. These were also the times of ‘freedom songs’ like ‘We shall overcome.’ We learned them all there during those carefree years.”<sup>93</sup>

Dr Alty, the Rhodes University Vice Chancellor, who was also a member of the Advisory Board of the GTTC, proved to be a great personal help to the College. In a letter dated 11<sup>th</sup> May 1960,<sup>94</sup> the Principal expresses her gratitude to him for allowing Mr Sudano, the head of catering at the University, to offer assistance. The help “he has given us on many occasions” in a variety of catering problems went a long way towards making the students adopt a reasonable attitude towards catering problems where the GTTC was concerned. Mr Sudano was the guest speaker at a College Meeting in 1959,<sup>95</sup> when his topic was ‘The Catering Business’. With the increased enrolment, the GTTC had experienced problems with seating in the dining hall. It was Mr Sudano who advised “staggering our breakfast meal and relieving the seating congestion in the dining hall by using the gallery for overflow tables”, which, in her opinion, were “two of the major factors in the relative success of our catering this year. The ‘new programme’ for meals included an “informal breakfast 7.30 – 8.15; a formal midday meal attended by the principal; and formal supper supervised by the house Sisters”.<sup>96</sup>

The College authorities, however, insisted on the observance of those aims for which the College existed: “we do stand strongly for Christian aims and ideals”, but the conundrum was that certain students felt they were unnecessary and therefore to be ignored, the question then being why had they chosen to train at the GTTC?<sup>97</sup> The GTTC did more than prepare women for a teaching career; it set out to mould character and personality. In the College Magazine for May 1941, Sister Frances Mary had put this most forcibly: “The teacher is a worker in tissue of eternal value; she weaves the only fabric in the universe which has survival quality,

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<sup>92</sup> *GTTC OGG News & Views*, Janet Rice.

<sup>93</sup> *Ibid.*

<sup>94</sup> MS 16:243. File 1956-1960.

<sup>95</sup> MS 16:121. Log Book, 21 August 1959.

<sup>96</sup> MS 16:121. Log Book, 2 November 1959.

<sup>97</sup> MS 16:128. PR, 4Q, 2 December 1960.

for the soul alone is bomb-proof....in its essential personal being...Let us be sure of this: every moment of our work has this eternal significance as we recognise in each tiresome or helpful child the germ of a unique personality, it is not what the school will be next year, or whether it is working towards an A grade that matters – but what spirits it is fashioning day by day.”<sup>98</sup> This began right there in the College itself.

### **Student Requests: Smoking:**

As early as 1933, Sister Frances Mary had made it clear just where the College stood on the matter of ‘smoking’. She stated that no smoking was allowed at College: “in order to prevent any possible misunderstanding we want it to be clear that this is not done and that we must count on the honour of all to accept this.” She went on to emphasise that “we are not expressing any view as to the practice in general but it is neither fitting nor reasonable here.”<sup>99</sup> In August 1947, the Student Council asked whether students would be allowed to smoke at College dances. They were already allowed to do that at the leaving students’ dance and at outside dances. Sister Truda agreed to this. Then, in February 1948, the Council asked that the new visitors’ room might be used for smoking out of College hours. In time, each of the Houses was then provided with a garden arbour where the students were allowed to indulge the habit, as the Senior Student reported in 1956, “regarding happiness of students: Smoking arbours for all houses.”<sup>100</sup> Students of the 1960s, reminiscing, recall the Winchester arbour: “no smoking in your bedroom – there was a Smoking Arbour outside for that purpose, where those who did, smoked. It was actually quite pretty – a trellis with yellow climbing roses arched over a white wooden garden seat, where the girls would chat and puff away.”<sup>101</sup>

In August 1951, the students of Bangor House asked for a rain-proof shelter, or for permission to use one of the music practice rooms, for smoking. Only in October did the Principal reply: “Music rooms are not to be used for smoking. The rain-proofing of the present shelter will be considered.” Later that year, the students requested that they be allowed to smoke at the swimming bath on Sundays, but Sister Truda refused. “Smoking must be confined to the appointed smoking places and (she) does not wish this extended to

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<sup>98</sup> *GTTC Mag.* Vol. XVII, No. 5, May 1941, p.2.

<sup>99</sup> MS 16:125.

<sup>100</sup> MS 16:127.

<sup>101</sup> OG Janet Rice (Scorer) in ‘Grahamstown Training College in the 60s’, *Grahamstown Training College News & Views*.

swimming bath.”<sup>102</sup> Who was going to win this contest? At the Student Council meeting in March 1955, it was drawn to the Principal’s attention that “many students smoke in the Common Room from 9.00 to 9.30 at night. Students are willing to provide their own ash trays and wash them every night.” But on this the Principal remained unmoved. “It has always been our principle that there should be no smoking in the Hostels, and I believe Insurance of Hostels is based on no fire hazards of this nature. I wish to discourage young students from smoking. If some students smoke in Common Rooms, others will start the habit out of self-defence against the unpleasantness of it. The curtailment of smoking, except in the quarters specially provided, is a very definite conviction of the Community management; and the minority of students who have acquired the habit of smoking before coming to College must accept the restrictions they find here. And I think they can do this with profit to themselves.”<sup>103</sup>

The students eventually came out on top, and in the General Rules of the College (*circa* 1970) it was stated that, ‘students are permitted to smoke out of College hours, in the grounds, Common Rooms, and Visitors Rooms; not on academic premises, not in their bedrooms.’<sup>104</sup> Mrs Craig, at a meeting with the music staff in January 1970, in her role as Rector, raised the question of smoking. She stressed, “we are all one staff, engaged in the same work. The academic staff does not smoke while teaching – they smoke between classes in the Tea Room. I feel the same rules should apply to all of us, and would ask you to smoke between lessons, not during them, and in your staff room.”<sup>105</sup>

### **Student Requests: Wearing of Slacks:**

Next came the matter of ‘slacks’. In May 1946, during the onset of cold evenings, the students raised a matter which had already been aired years previously and then put to rest: they requested permission to wear slacks after supper for the evening study time. The Principal was adamant: “Slacks on College precincts are unnecessary and out of keeping with the dignity of an educational institution. The library is equipped with radiators.”<sup>106</sup> The students waited a few years and raised the question again, this time with an accompanying explanation: “whether students could be allowed to wear slacks after Chapel in the evenings to keep warm – during winter time only – as Supper and Chapel are then early, giving them a

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<sup>102</sup> MS 16:125.

<sup>103</sup> MS 16:125. 8 March 1955.

<sup>104</sup> MS 16:229.

<sup>105</sup> MS 16:229. Music staff meeting, 28 January 1970.

<sup>106</sup> MS 16:121. 3 May 1948.

chance to change before the 7.30 bell.”<sup>107</sup> On this matter Sister Truda was not to be moved: “This request is not acceded to. It is considered an important principle that informal attire should not be worn on academic premises. There are electric heaters in the library; in the classrooms students should be warm enough if they wore woollen pants and knee socks.”<sup>108</sup> The next year the Students Council returned to the fray, but with a change to the request: “With the cold weather has arisen the question of wearing slacks. Students wish to know if they may wear slacks in the Houses over the weekends, i.e. Saturday 1pm to Sunday night?”<sup>109</sup> To this the principal replied, (I am) “very much against students in residence making themselves conspicuous in their attire. It would soon seem too much effort to change for meals, and I cannot see that there is much benefit to be gained from wearing them in privacy of cubicles only. Certainly not in Common rooms, or Gardens, or corridors.”<sup>110</sup>

In 1955, the students tried again: during winter terms may students wear slacks after Chapel in College only? To which Sister Truda replied: “I think rugs would be more suitable and convenient.”<sup>111</sup> After much discussion at the Council meeting in March 1959, Council decided that it would be more practical “if the girls going to the sea on Sunday left the Hostels in slacks, instead of having to change in cars or behind bushes. Does the principal agree with this?”<sup>112</sup> Sister Truda and the Sisters were agreed that changing in cars or behind bushes was very unsuitable, and so “students may leave from Hostels in slacks, but must not be seen loitering about the College precincts, nor in town.”<sup>113</sup> Later that year students were reminded by the Principal that slacks and shorts were not to be worn on College premises. “I see no need for these articles of attire for dance preparations, nor for clearing away on Sunday morning.”<sup>114</sup> By 1962 it was agreed that slacks could be worn for bicycle excursions out of town and the next year students were given permission to wear slacks in College grounds at certain times, including prep at night. And so ended the war of the slacks!<sup>115</sup>

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<sup>107</sup> MS 16:125. 15 May 1951.

<sup>108</sup> *Ibid.*

<sup>109</sup> MS 16:125. 6 May 1952.

<sup>110</sup> *Ibid.*

<sup>111</sup> MS 16:125. 21 March 1955.

<sup>112</sup> MS 16:125. 16 March 1959.

<sup>113</sup> *GTTC News of Old Girls* 2002, One OG remembers: “when we used to go for rides into the Pineapple country. We used to set off with our suitable skirts and blouses but underneath we had our slacks rolled up and as soon as we were out of sight of the College off would come our skirt and down would go the slacks.” Gwen Cox (1954-1955), p.27.

<sup>114</sup> MS 16:125. October-November 1959.

<sup>115</sup> MS 16:125.

### **Sartorial Suitability and Dress Rules:**

An annual sartorial suitability meeting had long featured on the calendar of the GTTC. This had been introduced by Sister Frances Mary, in the hope that it would “raise the level of students’ care and neatness in dress which has been adversely commented upon by some of our citizens.”<sup>116</sup> Hazel Jandrell (Marillier) (1941-1942), recalling her years as a student, remembered that “all first years had to attend a lecture...on Sartorial Suitability. This was really interesting. This brought out another responsibility of teachers.” She was a student during the War years, and so “we were allowed not to wear stockings on campus, but out of the grounds we had to wear stockings.”<sup>117</sup> In those years the students wore overalls and stockings for teaching. The College dress code had to be observed. Among her recollections was “a blue tunic for eurhythmics (which was before breakfast, and we had to wear our overall over our tunics for breakfast). We wore gym dress and black stockings for gym. We wore dresses for supper – the evening meal. We could smarten up with jewellery also.”<sup>118</sup> Edith Blackbeard (Judge) (1944-1947), a few years later, repeated that “rules were very strict. Dresses had to be a certain length; hats and stockings had to be worn out of the gate. Boy friends were carefully screened, and in some cases, interviewed by Fanny (Sister Frances Mary) herself.”<sup>119</sup> An OG of the 1950s, Jill Potter (Bright) (1956-1958), wrote that “to make sure we did not disgrace our College we had to watch a sartorial suitability parade. No slacks were allowed and we wore hats to church on Sunday nights. For gym we wore blue blouses and short blue skirts. When going to teach gym at a school we had to wear longer skirts over our short ones. For swimming we duck-dived for bricks wearing skirts, blouses and tackies.”<sup>120</sup> These students were being prepared for a profession, and that training in every respect was taken very seriously.

In 1970, up-to-date dress rules were issued for all students as follows: For lectures, tests, and examinations: neat frocks, reasonable length; shoes or sandals (not beach sandals); no short socks (except with Gym uniform or tennis frocks); hair – loose if collar length, if longer, tie back neatly or done up; ‘bobby sox’ may be worn. For teaching: frocks, not more than 4ins from the ground when kneeling; shoes and stockings; hair neatly tied back. For leisure wear: slacks may be worn – on College Campus or Rhodes campus; in the Botanical gardens; on excursions out-of-town; in Beaufort Street and Beaufort Street cafes only; NOT in any other

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<sup>116</sup> MS 16:207. PR, 4Qii, 3 December 1937.

<sup>117</sup> *GTTC OGG News and Views* 2008, pp.17-18.

<sup>118</sup> *Ibid.*

<sup>119</sup> *Ibid.*

<sup>120</sup> *GTTC OGG News & Views* 2006.



street at any time; slax-suits, but no other form of slacks may be worn out; culottes, if well cut and reasonable may be worn.<sup>121</sup>

College authorities were always very conscious of the need for guidance and training of student teachers concerning dress, in the important aspect of developing the personality, appearance, and bearing, so essential to successful teaching.<sup>122</sup> Sister Virginia summed up the 'changed' approach in this way: "If we are to be true to Mother Cecile's vision and her spirit, we must make sure, so far as we possibly can, that we approach the modern student in modern terms. We are convinced that it is possible to do this without sacrificing anything of the fundamental principles, upon which Mother Cecile founded the College 73 years ago."<sup>123</sup> And so every effort was made to meet the "modern 17-21 year old girl where she is, and this must necessarily involve some radical adaptation in our methods of approach."<sup>124</sup>

### **College Dances:**

We detect much the same approach in the matter of College dances. In an undated handwritten note by Sister Truda, we learn that college dances were considered to be formal College functions. They were made so in the hope that this would raise the standard of behaviour.<sup>125</sup> For that reason, printed invitation cards were sent out in the name of the College. It was expected that these would be duly acknowledged, formally, by the guests invited by the students as their partners. The students were responsible for ensuring that acceptances reached the Principal in good time. "If, for some reason, an acceptance does not arrive before the evening of the dance, the student concerned should take her partner to the principal's office to introduce him." There were to be no 'last minute' arrangements.<sup>126</sup>

At a Student Council Meeting in 1952, the Principal noted that it had been drawn to her attention that the custom of introducing partners to host and hostess at College Dances had lapsed. She felt that it was a desirable courtesy, "retaining the spirit of a private dance. Familiarity with correct forms helps to give social ease and poise."<sup>127</sup> The Principal, in true GTTC fashion, felt that this was a valuable lesson for teachers in training who, at some time

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<sup>121</sup> MS 16:229.

<sup>122</sup> MS 16:127.

<sup>123</sup> PR 8163. CR Records, Vol. 10, 1962-1967. EHU Annual Report for 1967.

<sup>124</sup> *Ibid.*

<sup>125</sup> *GTTC OGG News and Views* 2003. In earlier years - "House Dances: We had a programme and a pencil. Your partners were only allowed 3 dances. The rest were filled in by men you exchanged glances with while the band had its break." Enid Mills (1935-1937), p.12.

<sup>126</sup> MS 16:175.

<sup>127</sup> MS 16:125. SC Meeting, 20 May 1952.

in the future, could well find themselves organising school dances. Clearly, the whole time at the College was seen as a learning curve. Also, the Principal decried the use of what she termed “undesirable Americanisms when students have introduced gentleman friends to me.”<sup>128</sup> Much later (about 1970), new regulations concerning invitations were issued, in what appears to be Mrs Craig’s handwriting. All that was then required was that the name of the student and that of her partner should be given to the student from whom the dance ticket was purchased. Do we detect a lowering of standards in this regard?

### **Subject Rooms, Experimentation and Examinations:**

In the College Log Book we find the entry for the First Quarter 1937: Establishment of subject rooms in place of classrooms.<sup>129</sup> The GTTC was ‘flirting’ briefly with the Dalton Method of teacher training. It involved a radical change of system with the drawback of “congestion and consequent untidiness and disorder.”<sup>130</sup> The GTTC, however, was in the vanguard of experimentation, and there was great encouragement from the Inspectors.

By 1951, however, the principal, taking stock of the current situation, posed the question in her report to the Board: “we feel compelled to ask ourselves whether the College is no longer in the vanguard, as it was under Sister Frances Mary. We seem to have spent a very long time consolidating the rapid advances of the period when the present principal was Sister Frances Mary’s assistant in all the new projects. In some respects we are conscious of having lost ground...one wondered whether we had given in too easily to the present obstacles to sound experimentation.”<sup>131</sup> By 1953, she assured the Board that “in instruction given to the students, caution and discretion were urged in applying activity methods.”<sup>132</sup> Later that year she again broached the topic. “We have not been able to go as far in this experiment of Activity Methods as we wished... in keeping with the tendency overseas which is very definitely towards modified activity methods; retaining always the drills and firm grounding in basic subjects; not throwing the timetables out of the window as was first advocated, but using the stimulus of activity methods to bring a thrill into lessons...”<sup>133</sup> And so was

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<sup>128</sup> *Ibid.*

<sup>129</sup> MS 16:121. Log Book.

<sup>130</sup> PR 8163. CR Records, Vol. 5, 1930-1938.

<sup>131</sup> MS 16:128. PR, 2Q, 24 May 1951.

<sup>132</sup> MS 16:123. College Board Minutes, 27 February 1953 (p.55).

<sup>133</sup> MS 16:128. PR,3Q, 28 August 1953.

abandoned the subject-room plan “which savoured of a Dalton regime which we do not use”, with a return to the classroom system as before.<sup>134</sup>

Next came a return to the examination system. The assignment system, sadly, had fallen into disrespect, following a spate of cheating.<sup>135</sup> In the course of 1961, the GTTC re-instituted mid-year examinations and final term examinations. In the Inspectors’ Report it was laid down that examinations would carry 2/3 of marks, and the College record only 1/3 of final assessment. The Assignment System was considered a most valuable method of study and it was hoped by the Inspectors that it would not be crowded out altogether. The Principal’s comment was to the effect that there was not enough time!

The students were taken aback by this change. It meant a good deal of discussion and negotiation because the prospect of mid-year examinations, and June Reports based on them, which were to be used as testimonials in applying for posts, caused considerable unrest. The Principal seemed undaunted: “we seem to have weathered that...”<sup>136</sup> The students bounced back and made the best of the situation, although with mixed feelings. They were not accustomed to lengthy examinations. The staff, on the other hand, were of the opinion that the assignment work and current tests produced a better standard of work. All the examinations did, they believed, was to turn the clock back. The students immediately returned to their high school habits of “just turning on the tap at the mention of a stimulus word and producing everything in their notebooks which has anything to do with the stimulus word but not necessarily with any relation to the question set.”<sup>137</sup>

### **An Administrative Problem: A Male Bursar?**

The Log Book records that on 26<sup>th</sup> April 1959 Sister Mary Eleanor was withdrawn from the Bursar’s Office to become Assistant Superior. It mentions that Mrs Norman Taylor had been appointed College Bursar from 1 June 1959, and that Miss Clayton would act as Bursar during the month of May. Sister Paulina was then appointed as Assistant Bursar.<sup>138</sup> The College had managed for 66 years with a sister-bursar, but the work had grown considerably over the years and it needed a properly qualified book-keeper. The Members of the Advisory Board felt that the time had come for a sub-committee of the Board to consider difficulties that had arisen in the College administration. The matters dealt with included Finance,

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<sup>134</sup> MS 16:128. PR,1Q, 27 February 1953.

<sup>135</sup> MS 16:128. PR,1Q, 24 February 1961.

<sup>136</sup> MS 16:128. PR,3Q, 25 August 1961.

<sup>137</sup> MS 16:128. PR,4Q, 24 November 1961.

<sup>138</sup> MS 16:121. Log Book, 1959.

Household, Grounds and Maintenance Staff, and Office Staff. The Chairman of the sub-committee was the Dean of Grahamstown, The Very Revd John Hodson. Financially, the College was not in a strong position and much stringency was required.<sup>139</sup> The household appeared to be running smoothly. As the report suggested: “the running of this department appears to be reasonable and economic,” although the College was large and the Hostels widely separated. Where the ground and maintenance staff were concerned, there were two foremen, Messrs Short and Waters, “working quite independently with no common supervision of their work”. When she was Bursar, Sister Mary Eleanor used to supervise the foremen; that was clearly something that lapsed when Mrs Taylor was appointed. It was in the Bursar’s Office that the difficulty lay. The sub-committee felt that while Sister Truda was Principal “and has everything at her fingertips, well and good”. Would it be reasonable to expect a new incumbent to be responsible for both the administration of the college educational work and its management? Clearly what was needed was a person who would be able to take over the whole load of management from the principal.

The Committee discussed the possibility of a male Bursar, who would have the status of his position in the College and who would be responsible for keeping all the accounts and

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<sup>139</sup> MS 16:268. File, General & A: The Confidential Report concluded that the GTTC was a “very considerable institution”. The total cost, at that time, July 1960, of Household, Outdoor, and Office Staff, was just over £10 000 p.a. “The Board must consider whether it thinks that it is getting the most efficient and economic service for this heavy outlay”.

**The 1959 Balance Sheet**

Household:	
Housekeeper, Assistant Housekeeper, Matrons, Nurse, & Lady Warden	£2335.2.0
Native Girls (sic) wages & rations	£2293.19.5
Caretaker & Maid	£ 427.10.1
<b>Total</b>	<b>£5056.11.6</b>
Ground Staff:	
Mr Short	£664.14.0
7 native boys (sic) G&G	£807.12.0
Maintenance:	
Mr Waters	£682.14.8
7 native boys (sic)	£1054.12.0
Office Staff:	
Bursar, Principal’s Secretary, Bursar’s Secretary, Parcels Clerk, Librarian	£1749.17.0

receiving all the fees and paying all the bills. He would also be responsible for the estate and supervise the two foremen and other ground staff, and see to the fabric of the whole property. Additional duties would include being responsible for seeing that the catering arrangements, buying, and related matters, were carried out as well and as economically as possible. It would be his responsibility to make quarterly reports to the Board and be present at their meetings until after the Financial Report had been tabled. The Dean put his finger on the real issue when he noted, "It may be said, probably with justification, that we have got by in the past, so why worry about the future? I would only stress again that almost the entire responsibility for the financial state of the College has rested upon the principal, which should not be so... the principal's knowledge has in the end been the chief factor." The burning question here was to whom the Bursar would be answerable. Dr Thomas Alty of Rhodes University offered the answer. In a letter to Sister Truda he wrote, "It should be laid down without any doubt that the Principal has the final responsibility and that the bursar must take his instructions from her. If this is clear, I think almost anything else will work."<sup>140</sup>

Once again the duality of the situation came to the fore. Sister Truda put this well: "The principal must, of necessity, keep in close touch with the finances of the college. As Sister in Charge of a community work, she is responsible to the Superior of the Community and the Community Chapter, and a male bursar could not take this off her, but only ease the burden of daily administrative work and supervision of estate staff... The principal, through the manager, is responsible to the education Department for our grant-aided finances and this too, she must continue to supervise."<sup>141</sup> The Board encouraged the appointment of a male Bursar, and Mr Eddie Whitford was duly appointed, being the first man to be appointed to the actual College staff, albeit on the administrative side.

### **An Additional Administrative Problem: Departmental Interference?**

To say that the Community Sisters were very protective of 'their' Training College might be represented as an understatement. A request received in the course of 1961 threw them into a real panic. There was a direct request from the Department for representation on the College Advisory Board. "We felt extremely apprehensive about the implications of such a request.

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<sup>140</sup> MS 16:268. File, General and A, 1960. Letter: Dr Alty to Sister Truda, 24 May 1961.

<sup>141</sup> *Ibid.* Comments by Sister Truda.

As a result of our representations, the Department has withdrawn its request...and (instead) asks for the formation of an Advisory Committee.”<sup>142</sup>

It is well to remember that the GTTC was an aided Training College of the Cape Provincial Administration, but that its management and maintenance was vested in the recognised manager, who performed the functions of a committee (she was empowered to take decisions without consultation) and was responsible directly to the department. (Ordinance No 20 of 1956, Paragraph 71 (i)). The manager of the College was the elected Superior of the Community of the Resurrection of Our Lord, who were themselves the owners of the College. The Manager was assisted in her responsibilities by an Advisory Board of approximately 12 members. They were invited by the Manager to serve on the Board for an indefinite period. The Manager also invited one member of the Board to be its Chairman.<sup>143</sup>

So, in 1961, the Education Department requested that an Advisory Committee be set up, in addition to the Board already mentioned. This was to consist of a chairman and 6 members; the Chairman and 3 members were to be invited by the Manager, and 3 members nominated by the SGE. This gave the Education Department direct representation on the Committee which was there to advise the Manager in her conduct of the College, notably in the appointment of staff. Both Advisory Board and Advisory Committee were advisory to the Manager, and the Manager was responsible directly to the Department.<sup>144</sup> The SGE assured the Sisters that, in selecting members of the proposed committee, the department would certainly bear in mind the custom of the College with regard to the invitation of persons who were practising members of one or other Christian denomination.<sup>145</sup>

The request of the SGE was brought to a Community Chapter, and from the Minutes it is clear that the Sisters felt threatened by this innovation. How to safeguard the principles for which the College stood? Furthermore, the College was almost entirely residential and was administered as a unit, and “only the close co-operation of Sisters in residences makes possible the smooth running of such a large unit under the final authority of the Principal.”<sup>146</sup> The department had always expressed itself as most grateful to the Sisters and they were therefore confident that they would continue to receive the same support and encouragement

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<sup>142</sup> Chapter minutes, Annual Chapter meeting, 5 January 1962.

<sup>143</sup> MS 16:141. 1962.

<sup>144</sup> MS 16:141. 1962 (See Ref. L11/ 4/4/5).

<sup>145</sup> MS 16:141. Letter SGE to Principal, 12 December 1961. Letter SGE to Manager, 14 March 1962.

<sup>146</sup> MS 16:141. 1961. Principal to SGE, Mr Liebenberg, 1 December 1961.

from the Advisory Committee.<sup>147</sup> Historically the relations of the GTTC with the SGE and with the Chief Inspector of the Cape Education Department were always of the most cordial. They had been of a very personal nature following the example of Mother Cecile and Dr Muir. The Manager had always been able to call on the advice of people with a close and intimate knowledge of the working of the Education Department and the Cape Administration. “Of recent years, members of the Community have expressed apprehension as to whether these friendly relations would continue under the existing Government, and there are grounds for apprehension in that the SGE is under the direction of the Administrator of the Cape Province, and this latter is a political appointment.”<sup>148</sup>

The matter was well aired during the Annual Chapter in January 1962, when a Motion was proposed by Sister Truda and seconded by Sister Virginia.<sup>149</sup> The Motion read: “Bearing in mind the expressed wish and intentions of our Foundress, Mother Cecile, to work in the closest co-operation with the Education Authorities, and also the respect and consideration the Education Department has always shown towards the particular aims and ideals of the GTTC, this Chapter expresses its readiness to agree to the SG’s request for the establishment of an Advisory Committee to the Manager on which the Education Department should be directly represented in the proportion of 3 Departmental nominees to 4 nominees of the College, the Chairman being nominated by the Manager, and the Principal being present at all Meetings of the said Committee and the Manager being present at her discretion.”<sup>150</sup> Speaking to the Motion, Sister Virginia felt that “our only course is to accept with a good grace what we cannot avoid, and pray very much that we may be given wisdom and grace to continue the task God has given us of owning and administering our Aided Training Institution of the Cape Education Department, even in these changed conditions of having a Government party in power with which we do not feel much sympathy, and from whom we fear unwelcome interference.”<sup>151</sup> On being put to the vote, the motion was carried: *Nem Con*. One of the appointees of the SGE was Professor Gerber, of the Education Faculty at Rhodes University. He wrote very reassuringly to the Manager: “I have been in Grahamstown and have been associated with education in almost all its aspects long enough to realise and appreciate the particular emphases of your College. I would not like to see it change. What I

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<sup>147</sup> MS 16:141. 1962. (Ref. L 11/4/4/5/of 12-12-1961).

<sup>148</sup> Chapter minutes, Annual Chapter meeting, 5 January 1962.

<sup>149</sup> *Ibid.*

<sup>150</sup> *Ibid.*

<sup>151</sup> *Ibid.*

would like, is to see that the academic qualifications of the staff be increasingly stepped up, bearing in mind the particular religious affiliations of the college.”<sup>152</sup>

### **The GTTC under Sister Virginia 1962-1969:**

Like her predecessor, Sister Virginia (Miss Nonie Newey) (‘Virge’ to the students) was also ‘of the Eastern Cape’, having been born on the family farm near East London. She was an OG and was one of the few students to have benefitted from the arrangement arrived at by Sister Truda and the Superior, with the Rhodes University authorities, including Dr Alty the Vice-Chancellor. For a four-year experimental period, Rhodes had agreed to accept the 2-year Primary Teachers’ Course as exempting students from the first year of a BA degree course at RU. Students in possession of a Matriculation Certificate, or its equivalent, were eligible to apply at the completion of their PT Course for exemption from four of the following six first year Degree Courses, provided they had taken these subjects for 2 years at the Training College: English, Nederlands, Afrikaans, History, Bible Studies, Art, Physical Education with Hygiene. If they were able to find subjects from among these in which they would like to major, then they could proceed at once to second year courses, and so complete a degree in 2 years. Sister Virginia took that route, majoring in Biblical Studies and Theology (the latter a 2-year major course). Freda Johnson, another GTTC student, majored in English and Art.<sup>153</sup>

### **Panel Inspections:**

In 1964 the College was subjected to a Panel Inspection from 4<sup>th</sup> to 6<sup>th</sup> May. The Inspectors were Chief Inspectors DJ du Plessis, CR Venter, and BC Gordon, with Albany Circuit Inspector WE Barker.<sup>154</sup> The report spoke of the excellence of organisation and general planning in the College. The Inspectors felt that the College was once again to be congratulated on the quality of its work and the maintenance of the high standards it had always set.<sup>155</sup> They went on to comment that there “is a pleasant, wholesome and happy

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<sup>152</sup> MS 16:142. Letter: Prof Gerber RU to Mother Superior, 25 May 1966.

<sup>153</sup> Chapter minutes, Chapter Meeting, 18 June 1952.

<sup>154</sup> MS 16:121. College Log Book. Entry: 4-6 May 1964.

<sup>155</sup> MS 6:128. PR, 2Q, 27 May 1955. Relations with the Inspectorate were not always of the most cordial. Difficulties had been experienced for instance with the departmental Inspectresses of needlework. In her Report to the Advisory Board in May 1955 the Principal noted that relations were very strained. “We do not like their autocratic attitude and their rigid circumscribed outlook.... We have been protesting regularly for some years against the rigidity of the examining work. We find the Chief Inspectors sympathetic, but quite unable to control these female dragons. We had quite a minor volcano last December, which has resulted in an



atmosphere, and evidence in plenty of well-directed and purposeful activity.” The visiting Inspectors “wish to place on record their gratitude to the Principal and her staff for their devoted interest in the welfare of the students and for the excellent arrangements made for the inspection.” The Inspectors were impressed by the extensive use made of the library, and gave their ‘hearty approval’ of the assignment system which they considered to be the “outstanding feature of this College”. The GTTC had proved the value of this system and the department was, as a consequence, keen to promote it elsewhere. The teaching of the English language received commendation: “Every endeavour is made to enrich the literary background of students and to train them in the art of bringing life to teaching of language work in the classroom, without neglecting the fundamental necessity for basic accuracy in written and spoken language.”<sup>156</sup>

The next panel Inspection took place in June 1966.<sup>157</sup> This time the panel comprised Chief Inspectors DJ du Plessis, CR Venter, J Perry, and Circuit Inspector WE Barker. They considered that the “planning of the work and the whole organisation of the College are excellent. In general, work seen impressed the panel very favourably and it is clear that every effort is made to maintain a high standard. The emphasis placed on individual activity by students is praiseworthy.” Once again, comment was made of the excellent use made of the library, and of the place of the Chapel in setting the tone for which “the College is renowned”. And the three lecturers in English were seen as “competent and thorough in their teaching and give students sound and stimulating training. Extensive use is made of assignment work – to ensure literary background as wide as possible.”<sup>158</sup>

At the time of the 1966 Panel Inspection, the Principal had discussed the question of academic standards with the Inspectors. Sister Virginia was of the opinion that, for some time, too much emphasis was placed on practical activities, to the detriment, she felt, of the essential academic work, particularly the languages. “Mr du Plessis stated that the same phenomenon is noticeable in all the Colleges, *viz* that students now entering the TCs are not as well equipped academically as they were, say, 20 years ago, and much more work has to

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investigation from headquarters, and we are hopeful that there will be some improvement in examining conditions. But the investigating Inspectress made her visit the occasion for announcing further restrictions over syllabus which will surely curtail all effort at originality and initiative, and are likely to kill interest in the subject”.

<sup>156</sup> MS 16:229. Panel Inspection Report, 1964. MS 16:128. PR, 20 November 1964.

<sup>157</sup> MS16:121. College Log Book, entry 7 – 10 June 1966.

<sup>158</sup> MS 16:229. Panel Inspectors’ Report, 1966.

be done at the College now to bring them up to the necessary standard by the end of their qualifying (2<sup>nd</sup>) year.”<sup>159</sup>

The Principal was emphatic that the College authorities would rather maintain the existing high standards with a slightly smaller enrolment, than produce a huge batch of indifferent teachers. The policy of the College all along was to weed out unsuitable students from as early in the first year as possible. She was also strongly opposed to the idea that the third year of the primary course should move in the direction of specialisation. What was really needed in the Primary School she felt was the all-round class-teacher.<sup>160</sup> In the SGE Report for 1962, Dr G J Liebenberg had emphasised that for many years the Department had felt the need for a radical improvement in the training of its teachers and that it looked forward to the day when a 3-year period of training would be required as a minimum for the certification of all primary teachers. The demands of modern society made it imperative that the teachers were better equipped than were those of a generation previously.<sup>161</sup> He repeated this point in his report for 1963, adding that conditions had improved sufficiently to mean that “a compulsory three-year course could soon be started.”<sup>162</sup> His successor, Dr GJJ Smit (to be known as Director of Education), stated that “education can never remain static, because it is closely related to the needs of society, which in modern times are always subject to change and development. Thus education policy must keep pace with the latest developments. In addition, those who are responsible for shaping policy must be ready and prepared to keep in line with the latest situation and demands.”<sup>163</sup>

In 1966 the College reached its highest enrolment ever, with 277 students on the roll. The ever-present problems manifested themselves yet again: discipline and rules, chapel attendance, leave facilities. The possibility of third year students going into private boarding was considered. What effect would that have had on the other students? The Principal reported on the continual chafing at the bit among “a certain type of 3<sup>rd</sup> year student for more and more freedom from residential restrictions. I consider that at present they have quite enough freedom in this respect, and I know for certain that they have a great deal more such

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<sup>159</sup> MS 16:128. PR, 9 September 1966 (refer also to MS 16:208. 1961-1966).

<sup>160</sup> MS 16:128. PR, 5 March 1965.

<sup>161</sup> CGH SGE Reports, 1957 – 1963. SGE Report 1962, p.16.

<sup>162</sup> *Ibid.*

<sup>163</sup> CGH SGE Reports, 1964-1969. SGE/DE Report, 1966.

freedom here than they have in some of the other Colleges<sup>164</sup> (e.g. at Graaff Reinet where 3<sup>rd</sup> year students are allowed one late-night pass per week – late meaning 9.00p.m.)<sup>165</sup>

The dilemma faced by the Sisters remained the same: how to maintain, without compromise, the essential principles and ideals and standards for which the GTTC stood? It appeared that much that had been taken for granted in the past was outside the experience of the students then in College. Sister Virginia included in this, for instance, courtesy towards adults in general. From her experience she felt that a number of students needed to be told “things which one would have assumed they would have been doing all their lives”. “I am often encouraged,” she added, “to hear from people totally unconnected with the College that they appreciate the better standards of behaviour which they encounter among our students in general, as compared with that which they encounter in young people of the same age from other environments.” The Staff at the GTTC was always conscious of the fact that qualified students leaving the College were the public face of the Institution.<sup>166</sup>

### **Facing challenges:**

Sister Virginia was very aware of the fact that the College could in no way allow itself to ‘settle back’ and remain in the strain-saving comfort of a rut. There was only one way, and that was forward, meeting every new challenge as it arose: the challenge of new teaching techniques, the challenge of social change, and the challenge of student demands. The emphasis at all times was to equip the students with the very best training, which would enable them to meet successfully the challenges, not only of life as a whole, but also the challenges of their professional life, as they would encounter them in the schools in which they taught.

One of those challenges would certainly be the change in teaching techniques. There was, for instance, the whole new field of the use of audio-visual equipment. Writing to the OGS, Sister Virginia considered this “a fascinating field for experiment – the enterprising teacher can make endless use of the various types of audio-visual aids that are becoming available. The sceptics may complain that classroom subjects are becoming glamorised, that learning is being made too easy; it may be that learning will become easier, but only because the

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<sup>164</sup> *GTTC OGG News and Views* 2006: “We always felt like the ‘poor cousins’ with the Rhodes girls – we had to be in at 11.00 on Saturday or 12 after a dance, while they had 1am as their curfew. Poor guys who took TC girls out – no slow watches or else the doors would be locked and you would be in for the high jump! But that was the rule and so be it!!” Anne Semple (1973-1975) p.32.

<sup>165</sup> MS 16:128. PR, 26 November 1965.

<sup>166</sup> MS 16:128. PR, 2 June 1967.

teaching is more effective. Both teacher and children will still have to work... what would be required was more, not less, preparation.”<sup>167</sup> So she was looking forward to the day when the Department would be able to supply the GTTC, as it had promised to do, “with several strip projectors, more than one cine projector, 2 or 3 record players... We too must learn the new techniques in order to train the students, and this the members of staff are trying to accomplish...”<sup>168</sup>

The College had set itself the almost impossible task of attempting to teach the students those things that would enable them to take their place “confidently, as independent young women”, in the society and place where they would find themselves after leaving College. OG Heather McMaster (Haynes 1965-1966) admitted, “I realise now, that I belong to an association of dedicated teachers, who have a wonderful outlook on life! This might not have been of great interest to me while at College, as I was too busy ‘getting on with it’. Also, one’s perspective changes as one matures and one has more time to think...”<sup>169</sup> That the Sisters and Staff managed to achieve this may be gauged from the high reputation in which the College was held throughout the country and elsewhere. OG Anne Semple 1973-1975 recognised this. “There is no doubt that there was something about our Training College that worked. There were lots of things that we rebelled against, but TC actually trained us well in our profession as well as maintaining certain standards and life skills.”<sup>170</sup>

A comment passed at the Annual Chapter of the Community, in 1969, was to the effect that young people ‘these days’ came from very different homes and backgrounds, “they are completely unused to discipline” wherever they encountered it; they came from differing home backgrounds, for while some parents were very strict, others were too lax. “Many young people are independent, even in their teens... life in the world is full of noise...they question everything (and have generally) a questioning attitude.”<sup>171</sup>

### **Students and Hostel/College Rules:**

Over the years the responsibility of keeping adequate control of the Hostels in the evening had become ever more acute. The difficulty increased as boy-friends became more numerous and persistent, and as the students, apparently, were more inclined to disregard rules about

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<sup>167</sup> *GTTC OGG. News Leaflet*, 1965.

<sup>168</sup> *Ibid.*

<sup>169</sup> *GTTC OGG News and Views*, 2008.

<sup>170</sup> *GTTC OGG News and Views*, 2006, p.32.

<sup>171</sup> Chapter minutes, Annual Chapter meeting, 7 January 1969.

study-hours and leave-nights.<sup>172</sup> Pitted against this were the high principles espoused by the Sisters in their running of the College. Sister Virginia admitted that it was necessary every now and then to revise and reframe the rules to fit changing times and conditions, and “we have felt at all levels, for some time that our rules were due for an overhaul.”<sup>173</sup> Clearly, the time had come when the day to day management and control of student activities should rest firmly and squarely on the shoulders of the senior students. To this end, House Committees were to be introduced, along the same lines as existed in the women’s residences at Rhodes University.

There was a second matter which really appalled both Staff and Sisters: “there is, and has been for some time, a great deal of deceit and dishonesty among the students in the hostels and in regard to social activities – unnecessary we feel, in view of the fact that you (the students) do enjoy considerable freedom anyway. This practice of lying and cheating... appears to be extensive and to be growing steadily. We find this quite deplorable in any circumstances, and especially so in young women who are going out to teach our children.”<sup>174</sup> Students will be students, but in a College of this nature this was more than could agreeably be tolerated. There was a certain amount of rationalising on the part of the authorities and an attempt to explain away the abhorrent behaviour. “We know that there are many of you who are honest and reliable and law-abiding. And that many of the rules were restricting and chafing. We felt we could re-design the rules, to remove many of the irritating points and to try to eliminate the practice of lying and cheating. We hope and expect that you, the Student body, will find these concessions will help; and that you will in future conduct your lives on a more honest basis; and that those who are naturally honest will find them less irksome.”<sup>175</sup>

In the two years during which Sister Virginia was thinking over the nature of the changes required, she had written to Mr Groenewald of the Graaff Reinet Training College, longing for the opportunity “for a long talk about various minutiae of College life: I often wonder, when I apply a rule, particularly a residential rule, what other Colleges do in like circumstances, e.g. how many ‘leave nights’ students are allowed; and what chaperonage is required; and under what conditions expeditions out of town may be undertaken. One does not want to be anachronistically rigid, yet one feels these dear young things need a good deal

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<sup>172</sup> MS 16:128. PR, 28 August 1964.

<sup>173</sup> MS 16:229.

<sup>174</sup> *Ibid.*

<sup>175</sup> MS 16:229. Talk on new Rules.

of guidance and protection – there are some things about which they are not nearly so knowledgeable as they think they are.”<sup>176</sup>

Amongst the changes brought about, the compulsory evening Chapel for all students was dropped. It was now to be voluntary except for Thursdays. Accompanying this, came permission, granted by the Bishop of Grahamstown, for non-Anglicans to receive the sacrament in the College Chapel, and, on the instigation of the Roman Catholic priest, in future RC students were to attend Morning Prayers in the College Chapel and were to take the Scripture course. Obviously the winds of change emanating from the Second Vatican Council in Rome had reached Grahamstown!<sup>177</sup> The Sisters, in particular, were finding the degree of resistance to the Rule concerning Chapel and Worship most disconcerting. They were led to consider making compliance a condition of being accepted at the College in the first place. It was common knowledge that the GTTC was a Community undertaking where the spiritual side of life was an important part of the College. “A favourite argument is that it is hypocritical to go to Church when you don’t feel like it; the argument is easily refuted, and I (Sister Virginia) maintain that the real (sic) hypocrisy is to ask for our training in preference to that of other Colleges, while having no intention of conforming to our particular customs.”<sup>178</sup> All this added considerably to the pressures of running the College for Sister Virginia.

### **Staffing problems: Male Teachers?**

Staffing the College continued to be a matter of concern, a problem inherited from the post-war years and the days of Sister Truda. At the end of 1966, the Community had withdrawn from, and handed over, the St Peter’s School for Girls in Bulawayo. Part of the reason for doing so was that “there are no teaching Sisters available for future staffing”.<sup>179</sup> This had been the case for a number of years, hence the reason for the critical staffing situation. Dr Schnell, the Chief Inspector, had written a kind letter to Sister Virginia while she was Acting Principal in 1963 on this very matter: “I want to make a suggestion – please consider it as coming from me personally. (sic) If, in view of the new salary scales, you still do not receive suitable applications (from women), why not approach the department for permission to advertise the vacancies for male or female, even the permanent positions! I cannot commit

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<sup>176</sup> MS 16:257. File A ,1963. Letter Sister Virginia (Acting-Principal) to Mr Groenewald (GR TC), 22 July 1963.

<sup>177</sup> MS 16:128. PR, 10 November 1967.

<sup>178</sup> MS 16:128. PR, 17 April 1964.

<sup>179</sup> Chapter minutes, Chapter Meeting, 17 August 1966.

the SGE, but I would urge him to agree to the appointment on probation of suitable men, married and recommended by their inspectors...the suggestion is well-worth considering.”<sup>180</sup>

In September, the Manager wrote to the SGE, Mr DJ Liebenberg: “...as it appears to be increasingly difficult to procure applications from suitable female candidates who would be able and prepared to settle here for some length of time...we request the department to consider allowing us to advertise for male or female applicants.... if the department approves of this in principle, we suggest that certain conditions be stipulated by the Department for the guidance of the College authorities and the Departmental Advisory Committee in their consideration of applicants, namely that the applicant be married, of a suitable age, and recommended by a Departmental Inspector for work in a women’s college.”<sup>181</sup> Departmental permission was forthcoming, and so Sister Virginia, in her report in November 1963, was able to comment: “We received 13 applications, 12 of them from men, as the department now authorises us...to advertise for Male or Female applicants.”<sup>182</sup> And so, Dr Schnell was able to write further, “Here you have a case in point which you could put up to the SGE, by nominating Mr Knox and asking for his permanent appointment.”<sup>183</sup>

There were men on the Staff of the Music School from the outset, but this was to be a new departure for the College.<sup>184</sup> Mr JC Knox was the only applicant for the Geography post on the staff and the Manager was most enthusiastic about his application, as she wrote to the SGE, nominating Mr Knox for the permanent position: “He is keenly interested in the training of teachers, and it is the opinion of all who know him professionally that he would make a very valuable contribution to the training of teachers. He is married and has a daughter of about the same age as many of our students and the general opinion of his character is that it is unimpeachable. It is felt that the appointment of a male member of staff would be no disadvantage; as much of our teaching practice is done in boys’ schools, it is felt that a man’s presence on our staff could be a distinct advantage. There would seem to be little difference between a male lecturer on the academic staff, and having male members of

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<sup>180</sup> MS 16:154. File: Mr JC Knox. Letter: Dr ELG Schnell, Chief Inspector, to Sister Virginia, acting principal, 19 August 1963.

<sup>181</sup> MS 16:153. Box 1. Nomination of Mr JC Knox. Letter: Manager to SGE, 28 September 1963.

<sup>182</sup> MS 16:128. PR, 22 November 1963.

<sup>183</sup> MS 16:154. File: Mr JC Knox. Further, letter 22 August 1963 (appointment of Mr Knox).

<sup>184</sup> In 1959 the staff numbered 25: of whom 5 were Sisters, and 1 man (at the Music School). By 1965: 25 staff, with 4 Sisters and 6 men. 1971: 25 staff, with 1 Sister and 7 men.

staff in the Music Dept... Mr Knox would certainly be an invaluable member of staff at this college in every respect. (His M Ed Degree was on Geography teaching).”<sup>185</sup>

Mr J Knox, who came to the GTTC from Graeme College, was the first male to be appointed to the lecturing staff. Next came Mr Harry Hare-Bowers who was appointed as Afrikaans lecturer.<sup>186</sup> They were duly followed, in 1965, by Mr Van der Mescht. Sister Virginia wrote to Mr Van der Mescht pointing out that “...the work requires a somewhat different approach from that of the school, but it is stimulating and interesting and tremendously worthwhile, bearing in mind that what we give to students here, they carry out with them into schools all over the Cape, and indeed, much further abroad than that too: during the past year I have heard from past students in N Africa, Italy, Germany, the Channel Is, the US and of course, Great Britain; the ambition of nearly every student seems to be to get overseas about 2 years after leaving college or as soon thereafter as possible!”<sup>187</sup>

As a result of having men appointed to the staff, one or two minor building operations were necessary in order to provide suitable separate toilet and cloakroom accommodation!<sup>188</sup> The male teachers were very well received by the students.<sup>189</sup> There had been men in the Music School from the earliest years, and the staff readily adjusted. An OG recalls: “We had lovely lecturers who we remember with great affection...Mr. Hare-Bowers, Mr. Webster, Mr. Knox and Miss Marzo.”<sup>190</sup>

### **Admission of men students?**

One step had been taken and the movement was forward; but what about the admission of young men to the GTTC? This was a matter that had already been aired and debated. Mr WA Stevens, the Principal of the Selbourne Primary School in East London and, for a period, a member of the Advisory Board of the GTTC, raised this matter in the latter part of 1959. The question would naturally have to be debated and voted on in the Community Chapter, and Sister Truda was of the opinion that such a proposal would “shock them (the

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<sup>185</sup> MS 16:153. Box 1. Nomination of Mr JC Knox. Letter from Manager to SGE, 9 September 1963.

<sup>186</sup> MS 16:128. PR, 17 April 1964.

<sup>187</sup> MS 16:154. File: Van der Mescht. Letter: Principal (Sister Virginia) to Mr JWF v d Mescht, 9 January 1965.

<sup>188</sup> MS 16:128. PR, 20 November 1964.

<sup>189</sup> *GTTC OGG News and Views* 2006: “Mr Sadler treated us like real adults – in fact he taught us that you cannot teach every lesson 100% every day, but you must aim at teaching one brilliant lesson daily! We had Mr Webster, the science boffin; Mr Knox who taught us about ‘tall grass, scattered trees and boooshes’; Mr Harry Hare-Bowers who did his best to teach us Afrikaans.” Anne Semple (1973-1975), p.32.

*GTTC OGG Newsletter* 1998: “Mr Hare-Bowers taught Afrikaans through the medium of Afrikaans, not English, so your head felt twice the size after a double period.” Yvonne Jonson (1968-1970), p.29.

<sup>190</sup> Janet Rice (Scorer) in *Grahamstown Training College News & Views*.



Community) profoundly”!<sup>191</sup> Dr Hobson, also a member of the Advisory Board felt “quite convinced that we should not take men students. It would alter the whole character of the place.”<sup>192</sup> A spate of correspondence followed between the Principal and Mr Stevens.<sup>193</sup> Working at the ‘coal face’ as it were, Mr Stevens was very aware of “how desperate we are in our Primary Schools for young men.”<sup>194</sup> What he was looking for, above all else, was “that young men be given the background and the opportunities that so many generations of young women have had at GTTC.” He was under no illusion that the number of male applicants would likely be very large.

Then, in May 1960, Mr Stevens asked for permission to send the other members of the Board a memo on this subject. In August that year he sent out a confidential letter to Principals and Headmasters of the twenty English-medium Eastern Cape schools, enquiring whether there were any boys in the Matric class who were considering Primary School teaching the following year. Sister Truda felt Mr Stevens was taking liberties, and on receipt of this information she wrote in the margin in red biro: for the Manager’s perusal: “I fear she will be taken aback at Mr Stevens’ precipitate and premature action.”<sup>195</sup> Mr Stevens, canvassing opinion, approached the Circuit Inspector, Mr Bruce Gordon, who “warmly approves of the idea.”<sup>196</sup> Mother Joanna Mary responded with a statement to the Members of the Board: “Such a proposal is not at all in line with our Mother Foundress’s thought for the college, and we should need to submit any such proposal to the Community Chapter for careful consideration.”<sup>197</sup> There was the whole matter of residential accommodation to consider. Rhodes University was undergoing rapid expansion at this time and would not therefore consider the prospect of housing these GTTC male students.

Mr Stevens produced another memo: “the thin trickle of English-speaking (male) Primary Teachers is fast drying up. As our members have steadily diminished, the flow of Afrikaans male teachers has increased in volume.” The minutes of the Advisory Board record that Mr Stevens spoke to the Board on two occasions; the first in August 1959, and again in August 1960.<sup>198</sup> It is recorded that “Mr Stevens put the suggestion that men students should be

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<sup>191</sup> MS 16:142. Letter, Principal Sister Truda to Dr SB Hobson, 17 August 1959.

<sup>192</sup> *Ibid.*

<sup>193</sup> MS 16:273. Correspondence, Sister Truda and Mr WA Stevens.

<sup>194</sup> MS 16:142.

<sup>195</sup> *Ibid.*

<sup>196</sup> *Ibid.*

<sup>197</sup> *Ibid.*

<sup>198</sup> MS 16:123. AB minutes, 28 August 1959, and 26 August 1960.

admitted, not only to the 3<sup>rd</sup> year courses, but to the general Primary Course. The Dean asked if this would necessitate male members of staff. The Revd Mother considered that present numbers were too high, but drastic changes were not advisable, either in reducing numbers or introducing men students into first or second year.”<sup>199</sup>

It is, however, interesting that in further discussion, re: the third year course, “It was agreed that the College management should request the department to establish such a course at this college in 1961 and that we should state that we would be prepared to enrol men students in this course, as is done by Cape Town Training College in its primary higher art course.”<sup>200</sup> In this regard it is important to note that the Board had no written constitution and its function was purely advisory.<sup>201</sup> In 1960 Mr Stevens “spoke on the possibility of training male teachers; there was considerable discussion on this subject at the end of which Mr Stevens thanked the Chairman, the Revd Mother Superior and the Principal for the sympathetic consideration given to his views.”

That put the matter to rest for a time, but in 1964 Mr Stevens again raised the question of the admission of men students, as he wished them to enjoy the advantages of the GTTC. “The Revd Mother said the Community Chapter had not yet considered this question. Dr Currey felt sure that if the Chapter were willing to accept male students, there would be no difficulty in raising money for them. The Principal (Sister Virginia) said that her own opinion was that the best arrangement would be for the diocesan authorities to take responsibility for a men’s hostel. The Chairman, Dr SB Hobson, and Mr Slater, were opposed to the whole idea of admitting men, feeling that it would jeopardise the good reputation the College at present enjoyed. (Views of Inspectors to be sought.)”<sup>202</sup> The Board Minutes for August note that “the Inspectors had been unequivocally opposed to the suggested idea of accepting male students at the College.”<sup>203</sup> So the matter of male students at the College was laid to rest. There is no suggestion that the matter was ever put to the student body.

### **Problems with Rhodes men students:**

A problem already mentioned, of boy-friends becoming more numerous and persistent, was exacerbated by the Rhodes men in particular. On May 6<sup>th</sup> 1963 Sister Virginia was obliged to write to Mr H M Roberts, the Warden of Struben House, on the following matter: “students

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<sup>199</sup> MS 16:123. AB minutes, 28 August 1959.

<sup>200</sup> *Ibid*

<sup>201</sup> MS 16: 142. Vol. I: 1962. Memo: On College Advisory Board for Annual CR Chapter, January 1962.

<sup>202</sup> MS 16:123. AB Minutes, 17 April 1964.

<sup>203</sup> MS 16:123. AB Minutes, 28 August 1964.

of the University have been appropriating articles of underwear belonging to TC students and hung out on out-door lines to dry...and that the University students have been displaying these articles in the Common Room of Struben House....(They) regard the matter as a good joke (!!); but it seems to me that some of our young people have a very uneducated sense of what is in ordinary good taste and what is not...”<sup>204</sup> Mr Roberts replied on the 12<sup>th</sup> May to the effect that “...apparently the culprits are not confined to Struben House, and the matter is being investigated at a higher level.”<sup>205</sup> This action by the Rhodes students was in very bad taste, but more was to follow.

In October the Principal again had cause to write in stronger terms, this time to the Vice-Chancellor, Dr Hyslop: “...we have at times had difficulty with men students from Rhodes, who visit our students at the College residences of an evening; and arrive rather the worse for drink. These men have on occasions made themselves very objectionable, and have treated the House Sisters with scant respect when the latter have requested the men to leave.... On one or two recent occasions, the young men have been so defiant and objectionable that I have advised the House Sisters to communicate at once with the Police...I should be glad to know whether you approve of the method I propose to employ?” The Vice-Chancellor replied that “this kind of behaviour is something of which I strongly disapprove and heavy penalties will be imposed upon the students found guilty...”<sup>206</sup> The matter was left to the Rhodes authorities to handle.

There was further trouble some years later, this time involving riotous behaviour. The Canterbury Students were asked to give statements of what happened: “(The) riotous behaviour was the aftermath of attendance at a birthday party by residents of College House....beer cans and stones thrown.... ‘phone call from Rhodeo – wished to learn student reaction to the affair. Reported facts: shouting, stone-throwing, and the arrival of the police... two young men.... one holding a bottle in his hand, came on to the Bangor stoep and tried to open the door, but on finding it locked, they left... On Thursday morning, 18 May, an empty champagne bottle found outside Beethoven...” These reports were duly sent off to Rhodes and Sister Virginia received a note from Dr Rennie on the 24<sup>th</sup> May: “I am

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<sup>204</sup> MS 16:243. File 1963-1969.

<sup>205</sup> *Ibid.*

<sup>206</sup> *Ibid.*

sorry that your staff have had to put up with this sort of thing; it really is disgraceful.” Perhaps the Sisters were relieved that men students had not been admitted to the GTTC!<sup>207</sup>

### NUSAS

The problems with the National Union of South African Students (NUSAS) predate this debacle with Rhodes, but it was Sister Virginia who bore the brunt of the trouble. A Circular sent out by NUSAS (undated but in the late 1950s) was directed to the students attending colleges in the smaller centres. The Circular acknowledged that university students naturally tended to be more involved with NUSAS than other students from small centres, where they “are very often handicapped by a number of other factors which prevent them from playing a full part. Timetables are usually very full and little time is left for extra-curricular activities. More often than not, these centres are subject to a fairly rigorous discipline and do not enjoy the comparative freedom of the University campus. Because all students at such centres are generally taking the same course and have more or less the same goal in life, there is also a certain ‘single-mindedness’ as opposed to the diversity found within a University.”<sup>208</sup> Therefore, it was claimed, “a small centre in a small town can easily be completely isolated and insulated in its outlook.” Was that the general outside view of the GTTC for instance?

In a letter in 1958, Neville Rubin, President of NUSAS, wrote to Sister Madeline, Vice-Principal, to the effect that it had been unanimously agreed to elect her as Honorary Vice-President. Was she prepared to accept such a position? She replied in the affirmative, with the proviso that “I accept this in the name of the Principal of GTTC.... I am extremely interested in the activities of the Union and am grateful to have this closer link with their work...”<sup>209</sup> In September 1959, Sister Truda was likewise elected Honorary President, and she duly accepted the honour.<sup>210</sup> Sister Virginia was approached in 1962 to accept the position. Her reply, in a rough note, states her feelings on this subject: “I don’t feel I can conscientiously accept this... I have no genuine enthusiasm for NUSAS. My status is officially impermanent for the time being. Could a polite refusal be based entirely on the latter point?” Appended to this note, but not included in her reply, was the comment which more accurately reflects her position, ‘I can never understand their emblem: which always

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<sup>207</sup> *Ibid.*

<sup>208</sup> MS 16:245.

<sup>209</sup> MS 16:245. Letter President NUSAS (Neville Rubin) to Sister Madeline (A-Principal), 22 July 1958. Letter Sister Madeline to President NUSAS, 30 July 1958.

<sup>210</sup> MS 16:245. 1958.

looks to me like the destruction of academic freedom (symbolised by a Grecian column) by the jackboot of militarism.’<sup>211</sup>

For a time that ended the association of the GTTC with NUSAS, but, in 1964, Maeder Osler, a Vice-President of NUSAS, wrote to Sister Virginia, expressing the hope that the GTTC would re-establish its connection. “To a certain extent the present student body at College is a different student body from that which took the actual decision to break off relations with the National Union...It is for these reasons that we feel we should be allowed the opportunity to put across the true picture of NUSAS at the college, in order that the students may have the opportunity of deciding for themselves whether or not our case is a valid one...”<sup>212</sup> Mr Osler was clearly not aware of the person with whom he was dealing! His letter continued, “From my conversation with you on the telephone, with leading students at GTTC, and from other information, it seems clear that there is a great deal of misunderstanding about what NUSAS is and what it does.”

In her reply, Sister Virginia reminded Mr Osler about certain facts which he appeared to have overlooked, and to “tell you quite frankly in what light NUSAS has appeared to the College authorities in the past.”<sup>213</sup> The GTTC was a unique College, it was in fact a private institution, although the professional work was done in conformity with the regulations of the Cape Education Department and it was also subjected to departmental inspection. The measure of her wrath then becomes apparent: “but since regard for religious institutions is not a characteristic of the modern South African student, I suppose we should not be surprised at the failure of NUSAS to show any respect for the special position of this College, which was founded and still is owned and managed by a religious Community, on the basis of certain principles which we have not found it necessary to modify in the course of 70 years.”<sup>214</sup>

The crux of her argument was that, from the early years of the College, English-speaking and Dutch (later Afrikaans)-speaking students were all made welcome. This had created a remarkable harmony “throughout the 70 years of the College’s existence, and the only time I have ever known this harmony to be jeopardised was a few years ago when an eager advocate of NUSAS forced the issue of 100% membership of NUSAS, and, of course, the Afrikaans-speaking students refused to join. A real cleavage resulted for a time, and feeling ran high.

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<sup>211</sup> MS 16:245. Rough note by Sister Virginia, 13 October 1962.

<sup>212</sup> MS 16:245. Letter V-P NUSAS (Maeder Osler) to Sister Virginia (P), 24 March 1964.

<sup>213</sup> MS 16:245. Letter, Sister Virginia to Maeder Osler, 17 April 1964.

<sup>214</sup> *Ibid.*

We have no wish to run any such risk again.”<sup>215</sup> Sister Virginia not only made her point, she then went on to underline it: “I am well aware that your probable reaction will be to regard us (i.e. the College authorities) as religious tyrants, conservative to the point of obscurantism, desirous of keeping our students in a holy hot-house, preventing their association with normal human beings in the wide, wicked outside world. I imagine that 99% of our students would laugh at such a ridiculous suggestion. We are bound to maintain Christian standards of conduct in all respects, and it is, of course, a constant struggle to maintain Christian standards in the face of the moral philistinism of the present age; moreover, we do not subscribe to the current conviction among University students that wisdom resides exclusively with the youth of the nation.”

Jonty Driver, the President of NUSAS, wrote in reply that he and Mr Osler “are extremely upset by your letter and your unfounded accusation...” In a letter to Sister Virginia, headed ‘Personal and Confidential’, Jonty Driver then announced that he was sending all the correspondence on this issue to the Archbishop for opinion and advice.<sup>216</sup> Jonty Driver was most upset; he felt NUSAS had been misinterpreted and misrepresented, but he also expressed the reservation that the GTTC students would, in fact, be allowed to express their own opinion on the matter if asked. He ended his letter with a final salvo, “I realise that for a student, as I am, to write to a Principal, as you are, in these terms is presumptuous, but while wisdom may not be the possession of youth, fair-mindedness does not always seem to be a possession of our elders”. And there the matter rested.

### **Resignation of Sister Virginia:**

Sister Virginia had never enjoyed good health, and the stresses and strains of office had worn her down, with the result that she submitted her resignation to the Manager (the Mother Superior) on 12 September 1969, thereby bringing to an end the line of Sisters Principal/Rector. The news was received with dismay by many. The Revd Roy Snyman, writing in ‘The Crozier’ (Newspaper of the Anglican Diocese of Grahamstown) noted: “...it is sad to think that a large measure of pure love and Christian direction will be lost in the withdrawal of Sister Virginia. Sister Virginia will be sadly missed... (she) has administered College with ability and a sense of family... The Principal is remarkable for her personal interest in the whole well-being of each of her girls, and has on occasion travelled many

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<sup>215</sup> *Ibid.*

<sup>216</sup> MS 16:245. Letter (Personal and Confidential) Pres NUSAS (C J Driver) to Sister Virginia (A-P), 24 April 1964.

miles to guide, counsel, and stand beside any who should need her or be in some personal or professional difficulty... This loving care has also produced a closely knit staff, and the happy atmosphere of the staff room is a good reflection of the spirit of the College.”<sup>217</sup>

An OG, Jenny Mitchell (1960-1963) referred to ‘compassionate Sister Virginia’, and remembered her as “our Arithmetic lecturer, one of the few sisters who taught a specific subject. ...when Sister Virginia came through the door she exuded a certain presence (prescience = sic) – a quiet and calm dignity which did not depend on a loud voice. She knew us all by name and we knew that she cared for us... that quiet sense of humour was part of her personality.” Another OG, Margie Antrobus (Gordon: 1966-1968) wrote: “No one messed with Sister Virginia! In those three short years under the watchful (one could say gimlet) eyes of Sister Virginia and her staff, we made the firmest friends, had more good times than bad and above all the spiritual dimension of our lives was awakened, nurtured and developed.”<sup>218</sup>

Why did Sister Virginia decide to resign, knowing that there was no Sister to succeed her? The Manager, writing to the SGE, put it this way: “...a good deal of illness... nervous strain....moreover, she feels rather keenly the fact that high qualifications are now required of lecturers in promotion posts, and that her own qualifications fall below those required of heads of department in Training Colleges.”<sup>219</sup> In her letter to the Manager, Sister Virginia had expanded on this latter point: “...a further reason for my action lies in the new regulations with regard to the qualifications required for certain grades of posts in Training Colleges. No specific qualifications are stipulated for the post of rector, but heads of departments within the colleges are required to be at least in category E, and 2 of our lecturers, both of long experience and proved competence, have recently been refused permanent appointment as HoD because they are only in Category D; moreover, I have rather less school experience than either of the lecturers referred to; I would therefore feel thoroughly dishonest if I continued to hold the post of rector, in a position of authority over both these lecturers.”<sup>220</sup>

There was also the strain of what in effect amounted to a dual existence. The Superior, writing to the Advisory Board, expressed it in this way: “Over the past 2 or 3 years the work of administering the Training College has increased considerably. The load of day-to-day

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<sup>217</sup> LV 508, *The Crozier*, November 1969.

<sup>218</sup> *GTTC OGG News & Views* 2010, pp.4-5.

<sup>219</sup> MS 16:153. Box 6. Letter: Manager to SGE, 8 October 1969.

<sup>220</sup> MS 16:153. Box 6. Sister Virginia to Manager, 12 September 1969.

administration, combined with the work of implementing the new three-year course, and the prospect of an even heavier burden over the next few years, when the principles of the new national Education Policy are implemented, is likely to impose a great strain on a Sister Rector, who together with her duties as head of the College, has also to fulfil the obligations of the religious life.”<sup>221</sup>

On receipt of Sister Virginia’s resignation, the Advisory Council, meeting on 25<sup>th</sup> September 1969, discussed the matter thoroughly. The members explored all possible alternatives to the acceptance of the resignation. What was of importance to the Council was the close link with the Community “which had given the College its distinctive character”. Finally, it was resolved that the resignation of the Rector should be accepted. A Special Minute records “The Advisory Council records its gratitude to God for the devotion and efficiency with which Sister Virginia has discharged her duties as Principal and Rector of the GTTC, and pays tribute to her courage in maintaining so high a standard of service despite ill health. The Committee recognises that in her resolve not to spare herself in the duties she owed both to the Community and to the College, Sister Virginia has been conscientious in the highest degree.”<sup>222</sup>

It must be remembered that the Rector of the GTTC was not employed by the Advisory Board. She was selected by the Manager, the Superior of the Community, and she was appointed by the Cape Education Department. This meant that she was responsible to the Manager who, in turn, filled a double role: she was the representative authority of the Cape Administration and the Superior of the Community which owned the GTTC and of which the Rector was a member. The Rector thus represented the ownership of the College in a way which no lay Rector appointed by a governing council could possibly do, and, as a consequence, the interests of the College were her own in a very special way. It was probably with this in mind that Sister Truda had written many years previously to Mr Liebenberg, the Chief Inspector, “We have always felt, as a Community, that if the College was to be administered by the Sisters we needed to have teaching sisters and a Sister Principal. It would lose its distinctive character under a divided control. I believe this is what the staff and past students of the college also feel.”<sup>223</sup>

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<sup>221</sup> MS 16:153. Box 6. Manager (Mother Superior) to members of the GTTC Advisory Board (undated).

<sup>222</sup> MS 16:141. Items from meetings of AC.

<sup>223</sup> MS 16:153. Letter: Sister Truda to Mr Liebenberg, Chief Inspector, 20 December 1957.



### **Significant changes anticipated:**

But there were changes in the air, changes of a nature far more extensive than what was happening internally at the GTTC. In 1967, the Rector had drawn the attention of the Members of the Advisory Board to press reports of a proposal that Training Colleges should be greatly enlarged and become affiliated to Universities. If such legislation were introduced, the GTTC, as a privately owned but Government aided college, would be placed in a peculiar position. What was to be the future of Training Colleges and of the GTTC in particular? By the time of Sister Virginia's resignation, Parliament had debated and passed the Teacher Training Bill. (Refer Chapter 7 on Closure of College.)<sup>224</sup> The writing was on the wall, and so the manager had acted with intuitive practical sense when she expressed to the Advisory Council, in June 1969, her hope that Mrs Enid Craig, then Vice-Rector, would continue in office beyond November 1969, although she would already have reached the age of 60, in order to retain an able and experienced person in the position. "The committee supported this suggestion unanimously and very strongly."<sup>225</sup> The future existence of the GTTC was already in doubt.

Immediately it was made known that Mrs Craig had, in fact, succeeded as Rector, following the resignation of Sister Virginia, rumours began to spread that the Community had handed over the College. The Superior, Mother Mary Eleanor, acted and issued a statement to the OGS: "What will happen in the future we do not know, but college still preserves its continuity as a 'Community College', in spite of changes in personnel, and there is still a very close bond between the Community and the College, which is something we all value very much. ...teacher training is at present in a state of flux. Many aspects are new and challenging. And only time will tell what the future holds for us in the way of new developments."<sup>226</sup> Where the Training Colleges were concerned, it had become increasingly apparent that it was very difficult to get lady principals who were prepared to undertake the onerous task of heading up a combined scholastic and residential institution. At the GTTC, up to then, the sisters had undertaken it in their corporate strength and team-work. What was now to happen was in fact an act of faith and a step into the unknown.

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<sup>224</sup> MS 16:128. PR, 10 November 1967.

<sup>225</sup> MS 16:141. Items from meetings of AC Meeting, 16 June 1969.

<sup>226</sup> *GTTC OGG News Letter*, 1970.

## **The GTTC under Mrs Enid Craig and Miss Bridget Pilson 1970-1975:**

In Mrs Craig, however, the GTTC had a worthy successor to Sister Virginia. She was very conscious of the long tradition lying behind the GTTC and was determined to retain it. Writing to the OGs in 1971, she stressed that “the work and the training continue as usual. The pattern seems to stay constant, as do the aims and the traditions of our College. Yet there are continuous changes in small ways. New techniques and methods come in; rules change or are adapted to fit the times, even the hem-lines at present seem uncertain and due for change!”<sup>227</sup> It was a difficult task to run a College with only a few years of existence left, and as the numbers in the College were reduced with the departure of final year students. And so, in March 1971, Mrs Craig discussed with Mr Meyer (at the Education department) “the fact that it would be impossible, in the anomalous position in which the College is at present, to advertise her post; and the procedure laid down was that the matter be put before our Advisory Committee, a successor be chosen from the existing staff, and their recommendation be sent to the Department for approval.”<sup>228</sup>

At a meeting held on 13 August, the Advisory Committee unanimously recommended Miss BA Pilson (then Vice-Rector) as the new Rector, and in the event of the department’s approval of the appointment of Miss Pilson as Rector, the Advisory Committee recommended (again unanimously) that the choice of Vice-Rector fall on Mr JC Knox (HoD). Before coming to the GTTC, Mrs Craig was on the staff of the Uitenhage Training College; Miss Bridget Pilson was an OG of the College, having been a student in 1939-1940, then a Lecturer 1943-1946, and 1963-1969, Vice-Rector 1970-1971, and finally Rector 1972-1975. When ‘head-hunted’ by Sister Truda in 1962, Miss Pilson had written: “the GTTC has always turned out good teachers and it would be nice to feel that in a small way I had contributed towards shaping that final product. I have not forgotten the start the GTTC gave to my teaching career. I have always felt deeply indebted to the College.”<sup>229</sup> An OG (Briony Ferguson 1970-1972) remembers Miss Pilson thus: “she walked briskly, talked in well-announced (sic) but clipped tones and was strict but utterly fair in decision making... A non-sense lady.”<sup>230</sup> In a note to Miss Christina Wiseman, who had applied for the position of Lady Warden, Miss Pilson mentioned: “our girls are a lively lot, but way-out dress and

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<sup>227</sup> *GTTC OGG News Letter*, 1971.

<sup>228</sup> MS 16:215. Letter: Manager (? – 2<sup>nd</sup> page missing) to Director Education, 17 August 1971.

<sup>229</sup> MS 16:154. File: Miss B Pilson. Letter from B Pilson to Sister Truda, 18 March 1962.

<sup>230</sup> *GTTC OGG News & Views* 2008, pp.7-8.

hairstyles are frowned upon and you should not find too much of the permissive trend has crept in here, though they naturally have more freedom than students of the past.”<sup>231</sup>

How did the new regime of Hostel Staff approach their responsibilities? A typed note from Miss Schutte answers this: “on behalf of the hostel staff, following (a) meeting to consider amendments to rules sought by students – it seemed fair enough at the time to hear them out, plus their reasons for wishing these amendments. We consider that as this is the last year college will be operating fully with 4 hostels, it is foolish to jeopardise the good name of the college at the last lap...coming back into hostels with boyfriends after the cinema – No! We feel that many concessions have been made over the last 3 years... to make sweeping changes for the few at this juncture merely detracts from the main reason of their being here at college, which is to study and qualify as primary school teachers.” (Miss Janet Schutte had been at College from 1967 as Matron of Bangor; then from 1971 – 1973, Lady Warden, Lincoln House.)<sup>232</sup>

The letter of resignation from Mrs Elizabeth Waters, the Housekeeper / Caterer who served on the staff 1957-1973, to Miss Pilson gives some idea of the difficulties being faced in those final years. “I can’t take the students any longer... the students seem to think that I am without feeling or private life at all. (Complaints about behaviour in the dining hall and complaints about quantity of food.) One would think they were starved, and I am positive they have enough to eat... these 209 we have now, have the same amount as we had for the 223 last year, and even for the days when we had the gallery as well as the hall, and we didn’t have the complaints or rudeness we have now. I know students the world over are being foolish...”<sup>233</sup>

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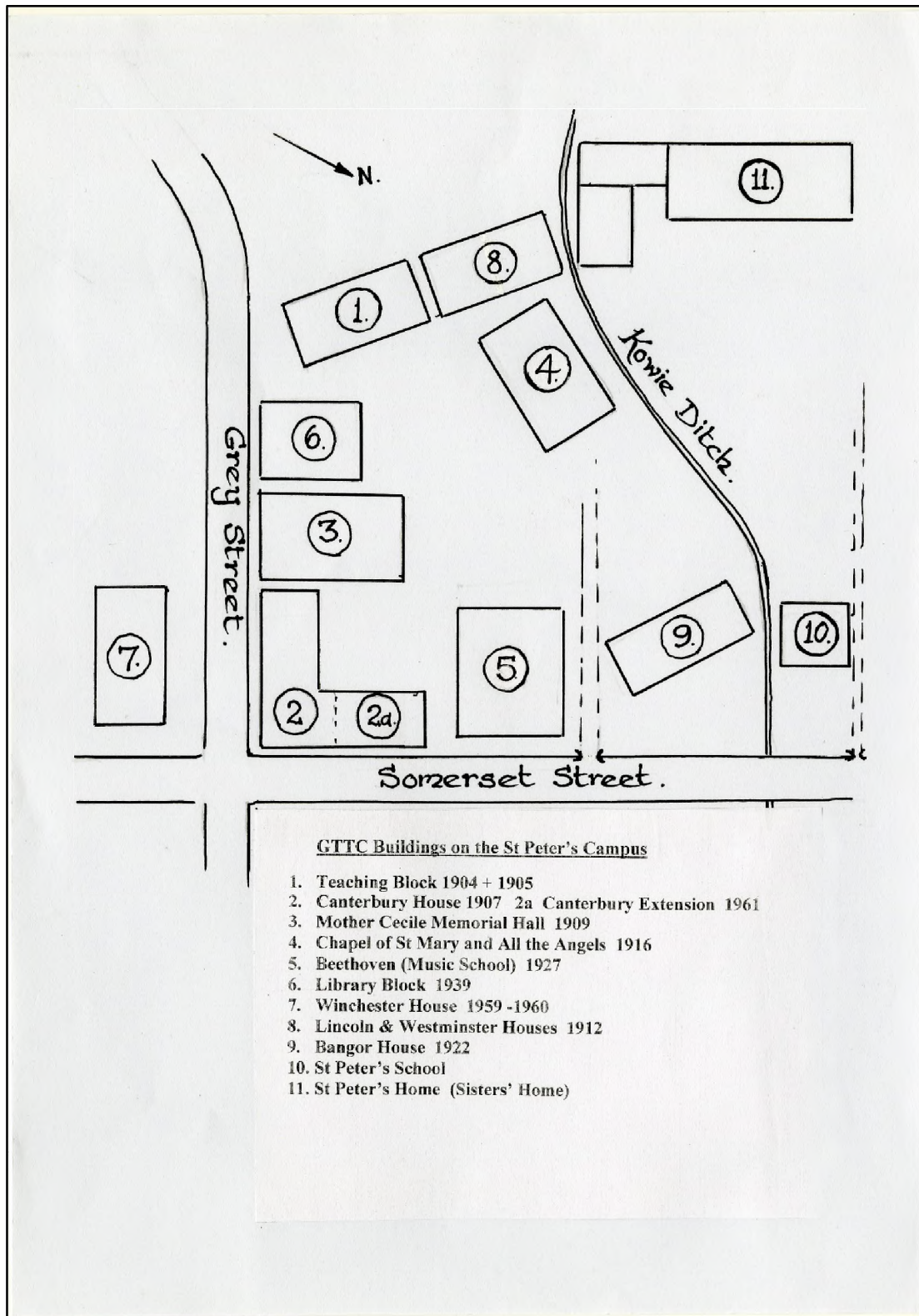
<sup>231</sup> MS 16:268. File S- Y, 1972. Letter: Miss Pilson to Miss Christina Wiseman, 5 May 1972.

<sup>232</sup> MS 16:268. File S- Y, 1971. Typed note, Miss Janet Schutte to Miss Pilson, Sunday 25.

<sup>233</sup> MS 16:268. File S -Y, handwritten and undated.

## CHAPTER 4

### The Building of the College Campus: Buildings and Finance



*Here is no ancient pile all stained and scarred  
By centuries of rain and blasting storm,  
Yet in the few short years since thou was born,  
No backward look thy spreading fame has marred.<sup>1</sup>*

The St Peter's Campus, as the old GTTC campus is now known, may be described as a rectangle around the perimeter of which are arranged a group of buildings in red brick which have mellowed with age and are a delight to the eye. The Kowie Spruit (stream) runs through the property, to one side of which was the College Campus and on the other St Peter's Home and this side was the preserve of the Sisters. Projecting into the centre of this rectangle was the College Chapel of St Mary and All the Angels. This symbolised the place that religion held at the GTTC. It was always central to the life of the College. The completed campus was to be the work of many years.

### **Beautiful setting with fine buildings:**

The GTTC was, and now Rhodes University is, fortunate in possessing the fine buildings for which Mother Cecile had worked so hard, and also in the natural beauty of the surrounding campus.<sup>2</sup> One of the TC Students, Jill Holliday, writing in the 'Vocal Discord' in November 1970, a student newspaper of the last years of the College's existence, wrote of the meaning of these buildings to the students. This article was later reprinted in the College Magazine.<sup>3</sup> "Solid and serene with the mellowness of maturity, they form an integral part of the environment which created them, being ivy-speckled and earth coloured with the stamp of the soil from which they sprang. They breathe peace and the quiet satisfaction of fulfilment." Miss Holliday writes in a most romantically poetic strain, in which one can detect the influence of the campus on her: "To the traditionalists the old is infinitely more attractive than the new. To TC students the old is unforgettable. Who can speak of the GTTC without imagining its red brick buildings on which one can see the slow turning of green to gold as the ivy leaf progresses through the seasons; the unique hostels with their cube rooms containing those Flapper Age jugs and basins and those two-dimensional baths; the gold-fish

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<sup>1</sup> *The Milton Sonnet* by HND Spicer.

<sup>2</sup> *GTTC Mag.* Founder's Day, Vol. XVI, No 1, May 1936. Sister Frances Mary CR. Also: PR 8163. CR Records, Vol. 10, 1962-1967. Annual report 1962. "The shaded beauty of the park-like grounds, the shrubs, the flowers, the trees, the well-kept lawns and Sister Lillian Frances tending with pride and love the seedlings coming to life. The gardens were her oyster." Ethwyn Russell (1949-1950) *GTTC OGG Newsletter*, p.16.

<sup>3</sup> *GTTC Mag.* Vol. XXV, No 3, December 1972.

pond reflecting slices of blue as the sky juts through among the myriad oak leaves rustling overhead; the Chapel with its squeaky kneelers, and its pink and blue fresco; the dark wood panelling in the dining room and the creaking back doors that usually have to be held closed with a table mat.”

The Inspectors wrote of “the picturesque setting of the College, the Chapel at its centre and the School of Music as an integral part, all reinforce the efforts of the Staff to train teachers with the widest possible professional and cultural interests.”<sup>4</sup> Years later, Inspector Anderson, Inspector of Training Colleges, wrote in this vein: “Expenditure on the beautifying, in reason, of Training College grounds and buildings, would be many times repaid in the refining influence it would bring to the young teachers in training.... The proper maintenance of buildings and grounds should be a charge on local effort.”<sup>5</sup>

Sister Frances Mary had mulled over the campus and the wonderful heritage it represented: how much anxious thought (she wondered) must have gone into it all as the various buildings rose for growing needs... and how much more thought and anxiety went into the paying for them! She was pondering ways and means and plans “for the worthy completion of the college approximately as designed in 1908.”<sup>6</sup> Mother Cecile was to wear herself out pleading for money for what she considered a righteous cause. She considered teacher training important enough to go on begging and begging for money, even after she had become extremely ill. Her Doctor, Dr Bantock, urged as much rest as possible in the hope that serious surgery would be unnecessary. Mother Cecile ignored his advice!<sup>7</sup>

### **Fund raising for the GTTC:**

During her visit to Britain in 1902, Mother Cecile had encouraged the reorganisation of the English Helpers Union, specifically as a Fund-Raising Group of Friends who were interested in furthering the work of the Community in Grahamstown.<sup>8</sup> This they did, and more. In the Education Gazette Obituary to Mother Cecile, it is recorded: “the Sisters began modestly; they lived frugally; they laboured unremittingly and disinterestedly for the good of others; belief in them and their work gradually spread, helpers became more numerous, the liberality

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<sup>4</sup> MS 16:123.

<sup>5</sup> SGE Report, 1925, (CP 2 – ‘26) Mr H J Anderson MA.

<sup>6</sup> *GTTC Mag.* Vol. XVI, No 6, November 1938, p.1.

<sup>7</sup> Sister CR *Mother Cecile in South Africa 1883-1906*, p.146.

<sup>8</sup> *GTTC Mag.* Vol. IX, No 4, December 1920. Reminiscences of the past thirty years, Sister Clare, part 2.

of friends increased, and so it became a saying that, when Mother Cecile wanted money, money came.”<sup>9</sup> It was also said of Mother Cecile, “she was notoriously successful as a pleader for money”!<sup>10</sup>

In 1897, the Training School had opened with 33 students and the central block of the Home was given over entirely to them. Within two to three years the numbers reached just over 60 and a new building was urgently needed. The Inspectors had always accepted what was available. The report for 1897 considered the “classrooms are roomy and generally comfortable (perhaps a little draughty). The furniture and general equipment are sufficient.”<sup>11</sup> In 1898, the classrooms were described as “airy and comfortable”.<sup>12</sup> A negative note was sounded in 1899: “The room in which the First Year Pupil-Teachers are taught is small, a more commodious room should be provided.”<sup>13</sup> Yet, the Inspection of 1900 found the room in which the three classes were taught, commodious and suitably furnished. Mr Rankin who arrived in 1900 remarked “imagine my disappointment to find that the whole school consisted of only three rooms with rather poor furniture, three blackboards and a few wall maps. You must understand that this was just the beginning of things.”<sup>14</sup>

Funds could not be collected until after the South African War, when Mother Cecile visited England in 1902. Mother Cecile was indifferent to comfort; she felt as long as the wind and the rain were kept out, that was all that mattered!<sup>15</sup> She found it difficult to come to terms with the plans to build costly permanent buildings. Mother Cecile had a great fear of debt, and the trust deeds of the Community were so drawn up that the power of mortgage was severely restricted.<sup>16</sup> It is recorded, though, that once she realised the force of the argument in favour of a fine group of buildings, worthy of a great Training College, she threw herself into it with characteristic enthusiasm.<sup>17</sup> Within a few months of her arrival in England, so zealously did she plead the cause “from Land’s End to John o’ Groats”, that a sum of £5000 was raised. Canon Espin of St Andrew’s College mentioned that “from two gentlemen who desired to be nameless, £500 each had been received; the Society for Promoting Christian

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<sup>9</sup> TEG, 30 March 1906. See also PR 2952, File 8.

<sup>10</sup> *Ibid.*

<sup>11</sup> MS 16:187. Annual Inspection, 3 November 1897.

<sup>12</sup> MS 16:187. Inspectors’ Reports, 10 October 1898.

<sup>13</sup> MS 16:187. Annual Inspection, 11-25 October 1899. Report No.2103.

<sup>14</sup> *GTTTC Mag.* Vol. XV, No 3, May 1933. Founder’s Day 1932, pp.9-10.

<sup>15</sup> PR 2952 (1). *Grocott’s Mail*, 6 November 1907.

<sup>16</sup> PR 2952. File 8.

<sup>17</sup> PR 2952 (1). *Grocott’s Mail*, 6 November 1907.

Knowledge (SPCK) had contributed £650, and the venerable Society for the Propagation of the Gospel (SPG) had done even better, by subscribing £2000.

Mother Cecile returned to Africa in May 1903.<sup>18</sup> The Mother Superior informed the Finance Committee on 23 July that “the Community had bought the property in Grey Street, known as The Grotto, for the sum of £2300 and on this property it was proposed to erect new classrooms for the Training School to cost (approximately) £2500.<sup>19</sup> It was here that on 31<sup>st</sup> August the Foundation Stone of the new College was laid by Bishop Wilkinson, and, in May 1904, the building was opened by the SGE, Dr Muir. On the Foundation stone are the words:

**“This building is a gift from the Mother Country to help forward our common hope,  
That our daughters may be as the polished corners of the temple.”**

“... and if noble character-building, national unity and Christian tolerance were all to be found in that “Temple” of which the students were to be “polished corners”, the Mother’s spiritual ideal was no less seen in the motto which was evolved later, stressing this ministry ‘unto one of the least’.”<sup>20</sup>

On the occasion of the opening, an illuminated Address was presented to Dr Muir:

*“We feel we cannot allow the opening of the GTTC to pass without a word of heartfelt recognition of all that it owes to you. The inspiration of the work was entirely due to a speech of your own in the Town Hall of Grahamstown in 1894. Amid many failures we can honestly say that we have tried to follow out the high ideal of character-training set forth in your speech on Degree Day 1900. Our earnest hope is that the students of the TC,*

*“by learning to be honest and truthful, courteous and unselfish; to be ready to help the weakest, and to learn from the meanest, to recognise true nobleness, and goodness, and to pay respect to it, in whatever guise it may be found,”*

*may be among the rewards of your many years of hard work for our land.*

Sisters Eva, Ethel, Clare, Cecile.

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<sup>18</sup> PR 2952. File 7.

<sup>19</sup> GTTC Finance Committee Meeting Minutes, Finance Committee Meeting, 23 July 1903.

<sup>20</sup> *GTTC Mag.* Vol. XIV, No. 8, December 1931.



May 25<sup>th</sup> 1904”

### **The teaching block and fund raising for more classrooms:**

The new block comprised the “T2 and KG rooms and Principal’s Office facing Grey Street, and one large room at the back, divided by moveable partitions into three classrooms.”<sup>21</sup> The College Building was officially opened on 25 May 1904.<sup>22</sup> The building had hardly been brought into use and a further appeal was launched. The building was too small, as Dr Muir had predicted at the opening. Dr Muir was not in favour of ‘additions’; he liked a building to be planned and completed as a whole. Much of the charm of the GTTC campus was that it grew and buildings were added as the need arose. It gradually moulded itself into what is now, and was then, considered a beautiful setting. The number of students increased so rapidly that an additional five classrooms were urgently needed; and more boarding accommodation was also required. It was this steady growth that put the seal on the GTTC. The observation of Sister Clare sums up what was happening in a few words: “I suppose there could be no better testimony to the strengths and solidity of Mother Cecile’s work than the steady, substantial growth of the institution she founded.”<sup>23</sup>

Mother Cecile penned yet another ‘begging’ letter to the English Helpers Union (EHU). She mentioned that Dr Muir was a real champion of the GTTC. He was well-disposed to the work, which he saw as thorough and progressive. “What he can do for (us) he will do, but he cannot issue building grants to any institution which is not strictly un-denominational, and hence the money for building must be obtained from some other source.”<sup>24</sup> What was proposed was an extra classroom. She wrote that “the rough plan and estimate show that a sum of about £700 is needed. The money should be in hand by October 1905 so that we may have the new room ready for use by 1 February 1906.”<sup>25</sup>

In 1905 Mother Cecile returned to England, yet again in search of more money. Already by that time she was very ill, but, nothing daunted, she threw herself into the work of raising money. It is well to note just how the money was in fact raised. Annual Meetings of the EHU were held in London, and high-profile public figures were called upon to address the meetings. For instance, the meeting in December 1903 took place at Grosvenor House. In

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<sup>21</sup> PR 2952. File 7.

<sup>22</sup> The building was designed by Mr White-Cooper, and the contract was carried out by Mr GT Weeks. *The Grahamstown Journal*, 28 May 1904.

<sup>23</sup> *GTTC Mag.* Vol. IX. No. 4, December 1920. Reminiscences of the Past Thirty years, Sister Clare.

<sup>24</sup> PR 8163. CR Records, Vol. 1, QL, October 1904. Letter from Mother Cecile to the EHU appealing for funds.

<sup>25</sup> *Ibid.*

the Chair was the Bishop of St Andrew's, Bishop Wilkinson; another speaker was Canon Scott Holland. Both these gentlemen attended the laying of the Foundation Stone of the Teaching Block in August that year.

The speeches were extremely persuasive and emotive. The Bishop worked on the guilt feelings of the English conscience towards South Africa, following the War. He spoke of "those silent graves through which you pass as you go up the country from place to place".<sup>26</sup> Canon Scott Holland emphasised the privilege of having a part in the rebuilding of a shattered land, by contributing to the wonderful work being done by the Sisters. "There is a thing succeeding on lines which are the very best that we can lay down..."<sup>27</sup> At the Annual Meeting in 1904, the Bishop of Stepney spoke in a really persuasive manner "that this work, illuminated by a touch of high imagination and noble thought, claimed the support of our church people, and of all who cared for the imperial mission of our country."<sup>28</sup>

Sister Charlotte Emily added her appeal in a letter to the EHU in mid-1905: "The College must expand... and the authorities are really compelled to face the fact that unless they can provide for a large and comprehensive extension within the next five years, this work, the importance of which cannot be over-estimated, will be stifled in its growth. They ought to have at least £10 000 in hand to begin the building before the year is out, and at least £20 500 will be needed to complete the building during the next five years."<sup>29</sup> The vision was there, it was the wherewithal that was lacking! Even Dr Muir added a word in support of the appeal: "If those who have the bestowal of funds only knew the history of education in South Africa during the past 12 years – the continual dearth of teachers of all grades, the need for trained teachers, and the growth from nothing of so excellent a source of supply as the GTTC – they could not well withhold a helping hand."<sup>30</sup> He was anxious to reassure potential givers that there was nothing speculative about the venture in Grahamstown, the GTTC. On the contrary, it "is an assured success – in fact, it is a success which is embarrassing and without increased accommodation, students must be refused."<sup>31</sup> According to the Revd Mr Douglas Ellison, Warden to the Sisters, South African church people had done and, he hoped, would continue to do their part. "They raised for instance between £2000 and £3000 towards the heavy expenses of the new Training College building during the last two years. But three

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<sup>26</sup> PR 8163. CR Records, Vol. 1, 1903-1907. Annual Report, 1901-1903, p.10.

<sup>27</sup> *Ibid.*

<sup>28</sup> PR 8163. CR Records, Vol. 1, 1903-1907. EHU Annual Report, 1903-1904. AGM, 22 November 1904.

<sup>29</sup> PR 8163. CR Records, QL, July 1905.

<sup>30</sup> PR 8163. CR Records, Vol. 1, QL, October 1905.

<sup>31</sup> *Ibid.*

reasons make it improbable that any large help will be given at this end towards our present undertaking: 1. The Sisters are obliged to make constant appeals to the local generosity and goodwill for additional buildings for the orphans. 2. South Africa is still passing through a period of great financial depression; and 3. Grahamstown itself is not one of its wealthier centres.”<sup>32</sup> In December 1905, there was a meeting at the Mansion House in London, with the Lord Mayor in the Chair. The Archbishop of Canterbury, among others, was present. As an outcome of all these meetings, £9500 was raised. This enabled a large classroom with the Library below to be completed in 1905, and a further five classrooms in 1906. This improvement meant that the old T2 could become a Staff Room. Before that, the staff had waited about in passages or in empty classrooms.

The Annual Inspection, in May 1904, considered the “new Classrooms... are very satisfactory”.<sup>33</sup> Inspector Bennie reported, “satisfactory buildings for the GTTC, a gift from friends in England, were opened in May by the SGE, in the presence of representatives of the various churches and the Inspectors of the Eastern Province. These buildings are likely soon to become too small for the growth of the institution and an extension is contemplated.”<sup>34</sup> The Report for 1905 looked to the future. The new buildings and the equipment were considered very satisfactory for the existing number of students. “There has been a most gratifying increase of 45% in the enrolment... Should this rate of growth be maintained, it will necessitate further accommodation in the near future.”<sup>35</sup>

Mother Cecile had already acknowledged the help received from the EHU: “We have much already for which we are indebted to you in England, and now we have again to look to you as we realise the pressure of the needs. We are doing our utmost to build up the Church of Christ through these young teachers, and we ask you, the friends who have not failed us in the past, to stand by us still.”<sup>36</sup> The needs of the teaching side of the GTTC had, for the time being, been met. Now funds were urgently needed for residential accommodation.

### **Canterbury House 1907**

Mother Cecile died in February 1906; the last fund-raising venture on which she was engaged had been to secure money for a new Hostel for the GTTC. This she managed to achieve, with

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<sup>32</sup> PR8163. CR Records, CR Report, July 1904 – July 1905. Letter from the Warden, Douglas Ellison, 22 September 1905.

<sup>33</sup> MS 16:187. Annual Inspection, 27 May -16 June 1904. Report No. 2043.

<sup>34</sup> CL: G5, 1904. SGE Report year ending 30 June 1904.

<sup>35</sup> MS 16:130.

<sup>36</sup> PR 8163. CR Records, Vol.1, QL October 1904.

much help from the Archbishop of Canterbury, Randall Thomas Davidson. She received the very first disbursement from the fund that the Archbishop had set up “to help forward the cause of education in South Africa, and probably the first time in history that an English Archbishop has made so considerable an effort on behalf of a daughter church in the far places of the Empire.”<sup>37</sup> The Archbishop donated £4000 to the GTTC. The new Hostel was to bear the name ‘Canterbury House’, in recognition of this. The House, a most pleasing building, was built on the corner of Grey and Somerset Streets. In the Common Room above the fireplace was a brass plaque with the words:

A M D G

Randall Thomas

Lord Archbishop of Canterbury

with large hearted care for South Africa and zeal for  
Christian education made provision for the building of  
this House.

July 18<sup>th</sup> 1907

Do you who dwell herein cherish a grateful remembrance,  
not less enduring than these walls, alike of the gift and the giver.

“Bring my sons from far and my daughters from the ends of the earth.”

The Common Room was described as the *piece de resistance* of the beautiful building. *Grocott's Penny Mail* described it thus: “(it) brings back memories of old country houses in far off England, with a delightful inglenook around the red-tiled hearth, comfortable wide seats with high backs...”<sup>38</sup> The main entrance, the central doorway, was approached by a tiled porch and pillars of stone, and was of massive teak. The building was designed by Baker and Massey, who had come to the rescue at a critical moment “owing to the regrettable illness of its (i.e. the Community’s) old and kind friend, Mr White-Cooper.”<sup>39</sup> The building work had been carried out by Mr James Davidson of Grahamstown. The House was described as standing on an elevation at the corner of Somerset and Grey Streets, with a view over towards the Botanical Gardens.<sup>40</sup> The House was described as “nice and serviceable”.

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<sup>37</sup> *Grocott's Penny Mail* 6 November 1907. Report of speech by the Rev. Mr Ellison, Chaplain to the Sisters.

<sup>38</sup> *Grocott's Penny Mail* 6 November 1907.

<sup>39</sup> *Ibid.*

<sup>40</sup> *Ibid.*

All was in hand for students to move in, when a fire broke out and the entire roof was destroyed and the first and second floors were severely damaged. At 3.45p.m. on Friday 12 July, as reported in the *Grocott's Penny Mail*, fire broke out on the top floor. Efforts to extinguish the fire were severely handicapped owing to the lack of any pressure of water.<sup>41</sup> The Contractor, Mr Davidson, bore the brunt of the financial cost resulting from the fire, as the building had not yet been taken over from his Company by the Training College authorities.<sup>42</sup> The fire delayed the opening which eventually took place on 2 November 1907.<sup>43</sup>

The next challenge would be to ensure that all accommodation at the College was of the same standard as that of Canterbury. Canterbury House accommodated 60 girls; the rest of the 200 students were lodged “all over the place, for the most part under conditions which still leave much to be desired.”<sup>44</sup> What was needed was a group of permanent buildings worthy of the College and of the life spent in its service, namely Mother Cecile.<sup>45</sup> At the GTTC it was a case of making haste slowly. The College was endeavouring to hold its own against the better-funded state institutions which were able to draw for their building needs on the public purse. As already seen, fund raising as undertaken by the GTTC depended largely on voluntary effort. The list of buildings that were still required at the GTTC included a College Hall, a suitable Chapel, two more well-equipped boarding houses, a Music School and “a well-considered central drainage scheme.”<sup>46</sup>

### **Keeping up without losing ground:**

As early as 1945, Sister Frances Mary felt that, as the GTTC was situated so close to Rhodes University, where the students had attractive study-bedrooms, it was just a matter of time before something would have to be done to the hostels “without losing ground.”<sup>47</sup>

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<sup>41</sup> *Grocott's Penny Mail* 15 July 1907.

<sup>42</sup> *Ibid.*

<sup>43</sup> PR 2952(1). *Grocott's Mail*, 6 November 1907. Opening of Canterbury House, 2 November 1907.

<sup>44</sup> PR 8163. CR Records, Annual Report, January 1908. Letter from Warden, 14 December 1907.

<sup>45</sup> *Ibid.*

<sup>46</sup> PR 8163. CR Records, Annual Report, January 1908. Letter from the Warden (the Rev Douglas Ellison), 14 December 1907.

<sup>47</sup> Chapter minutes, Chapter meeting 1 July 1957. The matter of ‘keeping up with the others’ and ‘not losing ground’ is well illustrated by the following: in 1957 with the closure of St Peter’s School, the Domestic Science Inspectresses had asked if the school building (at the gateway to the College Campus on Somerset Street) might be used for a “Model Housecraft Department” to replace the existing Housecraft Block “which they consider rather inadequate for present day needs”. Speaking at the Community Chapter on 1 July 1957 Sister Truda is recorded as having said: “All are agreed that an excellent training is being given in the Department as it is, and I would like to thank the Community for sparing it to us for so long. It is regrettable that the modern demand is always for something materially better, but we are told that we are not attracting students because the building

Structurally, the buildings were fine; all that was required was some remodelling of the interiors.<sup>48</sup> Sister Truda was later to stress the point that the GTTC buildings were simple and unpretentious. What the authorities had had in mind was to build for the needs of students, rather than to build to attract students.

It was only in the 1940s and 50s that builders and architects had encouraged the management of the GTTC to take the course whereby the existing hostels could be successfully changed and renovated, instead of having to be demolished and rebuilt. The aim therefore was to convert the cubicles into single bedrooms, slightly bigger than the old cubicles had been.

This is how one student described the cubicles: “In Canterbury house our rooms were quaint cubicles with partitions that did not reach the ceiling. In one corner, a curtain hid a nail for hanging our clothes. In another stood a table on which was a large basin and a pitcher. Other clothes went into a dressing table drawer. In order to open this drawer, we had to lift our legs onto the bed as the cubicle was narrow.”<sup>49</sup>

Thus, nearly fifty years after the official opening of Canterbury House, the Principal, Sister Truda, felt that extensions to the House were necessary.<sup>50</sup> The loss of accommodation following on the alterations in the existing Canterbury House would then be made up by building a new wing, so providing additional rooms. It was therefore planned to transform Bangor and Lincoln as well as Canterbury. Mr SB Hobson, writing to Sir Harold Redman, appealing for funds from the Isaac Wolfson Foundation, considered that “After 60-odd years, the oldest hostels are now very old, uncomfortable and out-of-date. To house the 250 teachers in training in any sort of comfort, they simply have to be altered and renovated.”<sup>51</sup>

At the meeting of the Council of Finance on 20 February 1956, the Superior presented the rough plans for the proposed addition to Canterbury. It was only a tentative suggestion, but she stressed that it was imperative for the College to improve all Hostel accommodation, aiming at single rooms, instead of cubicles.<sup>52</sup>

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and equipment are third-rate compared with the beautiful new departments being supplied in school today. We very badly need to build up our Third Year numbers”.

<sup>48</sup> MS 16:177. File 1945-1950. Letter: Principal (Sister FM) to Mr BA Steer in East London, 9 June 1945.

<sup>49</sup> Jill Potter (Bright), 1956-1958, Cathcart.

<sup>50</sup> MS 16:177. File 1958 -1961.

<sup>51</sup> MS 16:177. File 1958 -1961. Letter: Mr SB Hobson to Sir Harold Redman.

<sup>52</sup> MS 16:126. Council of finance meeting, 20 February, 1956.

Nothing further was done until 1960, when the Principal contacted an architect from East London, Mr John Parkin, the husband of an OG. What was proposed was the alteration to Canterbury Women's Hostel. What was envisaged was first, a new extension to match the existing building in appearance; the conversion of the existing common room into cubicles and to provide a new common room adjacent to the dining hall, and the "renovation of all remaining cubicles and bathrooms to bring the accommodation into line with today's standards."<sup>53</sup> Mr Parkin submitted architect's plans for a three-storey building, to be put in what was then the Canterbury shrubbery along Somerset Street. He had designed an extension, where the exterior would be in keeping with Baker and Massey's original design, but the interior would have single room accommodation for 39 students. The extension would cost about R23 700, and the conversion a further R10 000.<sup>54</sup>

Sister Truda, it will be remembered, had been sent to Mapanza in Zambia at very short notice by the Superior, on the understanding that Sister Madeline would assume the Principalship. The Department was not prepared to sanction this – Sister Madeline was not a graduate – so, after two years, Sister Truda was brought back to the GTTC to resume her role as Principal for a further period of two years. For that reason, she was anxious to get the alterations and building done before the end of 1962, when she would again hand over, this time to Sister Virginia.

Mr Parkin's plans were duly submitted to a Council of Finance Meeting on 16 April 1961. By then it was the policy of the College that the accommodation of each of the hostels be raised to about 60 students in single rooms. This, in turn, would economise on staffing and overhead expenses. Sister Truda pointed out that additional accommodation would be required for 1962, when another big first year enrolment was anticipated, and very likely, a large third year as well. She estimated that 30 extra rooms would be required for 1962, "so we shall probably not modernise the whole of Canterbury until a later date", but she then changed her mind.

The financial constraints were an ever-present problem. Mr Parkin estimated the building cost at about R23 700 (£16 000). "As we have £3500 in hand (in the Canterbury Building Fund), the overdraft should not require to be more than £12 000 at the outside. Repaying at the rate of £2000 per annum would enable us to clear the overdraft in six years. This is

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<sup>53</sup> MS 16:177. File 1958 – 1961.

<sup>54</sup> The confusion at this point is due to the change over from £s to Rs in South Africa.

looking at matters optimistically.” Here we have a fine example of the manner in which money would be taken from Peter to pay Paul! “With the additional Government grants which we have been receiving since last April, we are now able to make a back-entry against House Sisters’ salaries. This will give us £1000 a year with which to reduce the overdraft. We were already putting aside £1000 a year into Building Fund (from refund on Teaching Sisters’ salaries, clerical salaries, and rents) and this will also be available now that the alterations to the Infirmary are paid for; i.e. if the Community does not require to have the loan on Winchester Wing paid off first.”<sup>55</sup>

In 1954, a Diamond Jubilee Fund had been set up by the OGs, the intention of which was to raise funds for the College. When plans were made known about renovations and extension of Canterbury, the Executive Committee of the DJF launched “Bricks for Canterbury Campaign”. 100 000 bricks were required at 3c per brick. The target was set at R3000. It was hoped that the bricks would all be paid for before the building was completed in December 1962. “The OGG of the College is a strong and flourishing body, with local branches in many parts of the Union and Rhodesia, but it is hoped that many past students of the College who are not members of the Guild will be interested in the development and improvement of the College residences and be keen to contribute a few bricks each. The Bursar of the GTTC will be pleased to receive these, even in the form of a few unused postage stamps in an envelope.”<sup>56</sup> And so the capital was gradually accumulated.

The Advisory Board agreed that the alterations and building at Canterbury should proceed as soon as possible. To do this, it was suggested that use should be made of a Bank overdraft facility. The Community had already applied to the Diocesan Trust Board for a loan of £10 000. The Diocesan Secretary, Mr HM Matthew, in a confidential letter to the Principal, informed her that the DTB “have agreed to lend to the Community of the Resurrection £10 000 at 6.5%. It was available now.”<sup>57</sup> The consent of the Community, however, was essential. The Superior was away, but the Assistant-Superior was not happy about the Community undertaking such a large debt.<sup>58</sup> She suggested that Sister Truda consult Mr Border, the Bank Manager. Mr Border thought it would be a safe and wise procedure to use overdraft facilities, as already suggested by the Advisory Board, “which they would be

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<sup>55</sup> MS 16:126. Council of finance meeting, 16 April, 1961. Letter from Sister Truda read to meeting, dated 9 April 1960.

<sup>56</sup> MS 16:177. File 1962-1965.

<sup>57</sup> MS 16:177. File 1958 -1961. Letter HM Matthew to Sister Truda, 17 February 1961.

<sup>58</sup> MS 16 177. File 1958 -1961. Sister Truda to Bishop of Grahamstown, 25 February 1961.



willing to let us have at the minimum rate of 6.5%.” The Advisory Board agreed unanimously.<sup>59</sup>

What was then required was a unanimous vote of Finance Council to proceed. The Superior (Joanna Mary) was in favour of the project, which was urgent, as it was necessary to complete the building by the beginning of the following year in order to have sufficient accommodation for 1962. After some discussion, it was unanimously agreed that the new wing should be built and financed by means of a Bank overdraft.<sup>60</sup> The Finance Council Meeting in September 1961 was faced with a problem. “Although the Bank had originally agreed to advance the money for the building of the new wing of Canterbury by means of an overdraft, we had recently been informed that they were now unable to do this; and Sister Truda has asked whether the Council will agree to lend College the amount received from the sale of Woodville at the same rate of interest as charged by the Bank, *viz* 7%. The Council agreed that R11 000 should be loaned to College.” (Margin entry pencil: Interest 5.5%)<sup>61</sup> It all worked out in the end. The Revd Mother made it known that the whole amount of the purchase price of the upper portion of the Woodville property (R16 000) had been paid and would be lent to College at 5.5% (not 7% as previously suggested.)<sup>62</sup> It was this ‘new’ Canterbury House that was later to be ‘taken over’ by Rhodes University as a residence for students.

### **The Mother Cecile Memorial Hall 1909:**

Immediately after the death of Mother Cecile, plans were put in place by her many friends in England and in South Africa to open the Mother Cecile Memorial Fund. They issued an appeal for a “memorial to a woman whose life and work had been associated with all that was best in the cause of binding together the different peoples who were to make up whatever nationality was to emerge in South Africa.”<sup>63</sup> Money poured in and within a short time the fund stood at £2947 15s 4d. Donations ranged from 2/- to £100. The target was initially set at £4600. This money was to be put to building the Mother Cecile Memorial Hall, suitable for the College dining hall and adaptable for a concert hall. What resulted was a Hall worthy of any Oxford College. It was designed by Baker, Massey and Kendal, has a steeply inclined roof described as ‘lofty’, and covered with shingles consisting of small blocks of wood cut

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<sup>59</sup> MS 16 177. File 1958 -1961.

<sup>60</sup> MS 16:126. Council of finance meeting, 16 April 1961.

<sup>61</sup> MS 16:126. Council of finance meeting, 9 September 1961.

<sup>62</sup> MS 16:126. Council of finance meeting, 8 June 1962.

<sup>63</sup> PR8163. CR Records, Vol.1, QL October, 1906. Mother Cecile Memorial Fund.

from Californian red cedar. “The construction and materials provide that the sun will have no effect on the temperature inside the building.” Massive jarrah beams, specially imported from Australia, “have been used with pleasing and harmonious effect. The windows are glazed with leaded-lights and give a fine sense of scale to the whole building. The tracery windows are a feature of the whole, being of properly worked stone and unlike the cement work which is so common in this country.”<sup>64</sup> The Hall was panelled in dark wood, with a gallery around three sides of half the Hall, opposite to the ‘stage’ or raised dais at one end. It seated 250 students for meals, and was capable of seating 700 for concerts.<sup>65</sup>

The official opening took place on 28 July 1909, by Sir William Solomon.<sup>66</sup> Sir William was deeply touched at being asked to perform the ceremony. In his speech he referred to the place of Mother Cecile in the history of the Eastern Cape and beyond: “Nor will the memory of Mother Cecile be lost while Grahamstown exists, for the city’s history would indeed be incomplete without reference to her work and her noble and incomparable character... to revive for a few minutes our grateful recollection of a singularly dear and striking personality, whose voice, though she is dead, still speaks to us, still inspires and stimulates the work of many of those who are present today.”<sup>67</sup> In the end £6559.15.8 was spent on the building. Of that, £5969.7.7 had been received; £4200.0.10 was collected in England and £641.12.6 at the Cape. The Pan African Conference sent £219.6.6 and the Beit Bequest gave £500. The OGs had sent in £393.7.9. The construction had been carefully carried out under the supervision of Mr F K Kendall of Baker, Massey and Kendall. “The contract, which was open to the whole Colony, was secured by Mr J Z Drake whose estimate was considerably lower than that given by the builders of Grahamstown.”<sup>68</sup>

Before the opening of the Memorial Hall, students were distributed for meals in three separate buildings: the Barracks, the Bungalow and the Cookery school, where the tables were narrow and the space over-crowded. The Barracks was a plain brick building which after 1909 was used for cubicles. It was demolished in 1913, to be replaced by a new hostel, Lincoln House. The Bungalow was a large wood-and-iron shed, bought at a sale of war material. After the completion of the new Hall, it was used as a Common Room for girls who

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<sup>64</sup> *Grocott’s Penny Mail*, 30 July 1909.

<sup>65</sup> TEG Vol. IX, No.5, 19 August 1909.

<sup>66</sup> *GTTTC Mag.* Vol. III, No 7, September 1909. TEG, Vol. IX, No 5, 19 August 1909.

<sup>67</sup> PR 2952(1). *Grocott’s Mail*, 30 July 1909.

<sup>68</sup> *Grocott’s Penny Mail*, 30 July 1909.

were boarding at St Peter's Home, and later it was moved to make way for the College Chapel.

The Memorial Hall was a fine addition to the buildings making up the GTTC. It had one serious flaw, and that was the fact that the kitchen was on the lower level, which meant that the food prepared for the students had to be taken to the hall above by way of a 'dumb waiter' or 'driver lifts'. It was then placed either on warming trays or in the bain-marie to be kept warm until eaten. It was only in 1957 that plans were made to rectify this and move the kitchen to the same level as the Hall, replacing what had initially been described as 'a retiring room'.

This was going to involve much expenditure. Speaking to the Sisters at a Chapter Meeting in July 1957, the Superior, Sister Mary Eleanor, said that the building would cost about £5000, and equipment another £2000. The Bank would be asked for an Overdraft which would be met out of College funds by approximately £1645 per annum for the next few years, and it was hoped to be able to pay off the overdraft within 5 or 6 years.<sup>69</sup> By May 1958, this had changed considerably. At a Chapter Meeting on 7 May, Sister Madeline said that the tender for the rebuilding of the College Kitchen amounted to £6716; electrical work £150; equipment £700; 2 new stoves £687-10-0; dishwasher £497; and the conversion of the old kitchen to a room for Matrons, £1500, making a total of £10250-10-0. She then added, "towards that sum we have £2999-9-0 from the Building Fund up to 31 December 1957; the dishwasher had been paid for from current account £497; the Tuck Shop could donate £335, making £3831-9-0; and leaving a balance of £6419-1-0 which would be provided for by a Bank Overdraft, and it was thought it would be able to be reduced by approximately £1670 per annum by means of refunds from Teaching Sisters' salaries, Clerical Sisters' salaries, rent from the Art Centre, and the Rhodesian *per caput* grant. It was hoped to be able to pay off the debt on the kitchen in 4 years."<sup>70</sup>

### **Chapel of St Mary and All the Angels:**

Central to the life of the College was the Chapel. From the early days, St Peter's Chapel (now referred to as the 'Nuns' Chapel') had been used by both the Community and the students. But the College numbers had grown alarmingly and the Chapel was too small for the whole College to worship at the same time. It became necessary to duplicate services. As

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<sup>69</sup> Chapter minutes, Chapter meeting, 1 July 1957.

<sup>70</sup> *Ibid.* Chapter Meeting, 7 May, 1958.

early as 1911, talk of a chapel for the College was in the air. The OGG came on board with great alacrity. In their Newsletter for 1912, an appeal was launched, but it was decided that “no bazaars, concerts or theatricals should be held, and no buying or selling methods used to gain money for this fund, the Chapel is to be ‘a house of prayer, raised by prayer.’”<sup>71</sup> What was envisaged was a place where it would be possible for the whole college to worship together at least once a week, thus allowing the old Chapel to be at all times “a house of prayer for the community.”

A Day of Prayer was held, the intention being donations towards the fund.<sup>72</sup> By January 1915, the Chapel Fund stood at £5000; donations were received from friends in England, the OGGs and others. The First World War had brought with it its own demands, but nevertheless the project of building the Chapel was to go ahead. It would, in any case, offer employment to those out of work.

The Foundation Stone was laid by the Governor-General, Lord Buxton, on 2 June 1915. This was his first visit to Grahamstown, and it was with the express purpose of laying the Stone. In his speech on the occasion, Lord Buxton referred to Mother Cecile: “...We know quite well that the Spirit which animated (her) has been continued, and that you girls have the advantage of knowing that behind the work of this school lies the great spirit of education and of religion, and that those who are now occupied in teaching here are animated by that same feeling and that same spirit.”<sup>73</sup> The Foundation Stone is inscribed:

To The Glory of God

This Foundation Stone was laid by

H.E. Viscount Buxton

Governor General

June 2<sup>nd</sup> 1915

“My House shall be the House of Prayer”

In his welcoming address, Judge-President, Mr Justice Thomas Graham, spoke of “these surroundings, these noble buildings, these spacious gardens and these throngs of students (which) were all monuments of the great work which she (Mother Cecile, ‘the founder of ever-honoured memory’) began and which has been continued and carried out on the lines

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<sup>71</sup> *GTTC OGG. Annual leaflet 1912.* (The *GTTC OGG News Leaflet 1910 – 1976*).

<sup>72</sup> *Ibid.*

<sup>73</sup> *GTTC Mag.* Vol. VI, No 7, September 1915, p.23.

she laid down by a band of noble and devoted Sisters”.<sup>74</sup> “Then came our beautiful St Mary’s as the needs of the College grew. How Mother Cecile would have loved it and how her young, joyous spirit would have rejoiced in the worship there.”<sup>75</sup>

It has already been seen elsewhere how the students agitated against ‘compulsory chapel’, and what measures were taken to arrive at a satisfactory compromise. But as Astrid Anderson wrote in her Chapel Note in the College Magazine in 1957, “In the rush and turmoil of College life, one always finds refreshing peace and quiet in the Chapel around which so much of our College life revolves. The beauty of our ‘Sanctuary’ leaves a lasting impression on most students who worship in it during their life at College. We hope it will always be the centre of College life and instil a feeling of peace and quiet in those who worship there.”<sup>76</sup> The Chapel of St Mary and All the Angels was duly consecrated on 14<sup>th</sup> October 1916. When the College was sold to Rhodes University in 1975, the Sisters of the Community excluded the Chapel from the Deed of Sale, instead they presented it as a gift to the University to be used by all students.<sup>77</sup>

The Chapel building is in the Byzantine style, “after the fashion of Italian architecture”,<sup>78</sup> and was constructed from brick with a stucco exterior, the plinths being of rough-hewn stone with a tiled roof.<sup>79</sup> In one corner is a Campanile; and at the other end of the building is the apse for the Sanctuary and Altar. It can seat 400 to 500 worshippers. The architects were Baker and Kendal of Cape Town; the builders were Messrs Carr and Co, and the Clerk of Works was Mr Preston. Mr Justice Graham concluded his speech with the words that the good seed which was planted by Mother Cecile had grown into a mighty tree and its branches were spreading and those present were witnesses to a new development of the Spiritual side of the work which Mother Cecile began.<sup>80</sup> The GTTC was indeed unique in South Africa; no other College had a chapel like the Chapel of St Mary and All the Angels occupying the very centre of its life; and no other College had a Founder of such rare vision and arresting character as Mother Cecile.<sup>81</sup>

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<sup>74</sup> *Grocott’s Penny Mail*, 3 June 1915.

<sup>75</sup> PR 8163. CR Records, Vol. 8.

<sup>76</sup> *GTTC Mag.* Vol. XXI. No.3, November 1957.

<sup>77</sup> MS 16:123. Advisory Board minutes, 1 December 1971, 22 March 1972, 20 September 1972.

<sup>78</sup> *Grocott’s Penny Mail*, 30 July 1909.

<sup>79</sup> *Ibid.*

<sup>80</sup> *Ibid.* Report of speech by the Judge-President, Mr Justice Graham.

<sup>81</sup> *GTTC Mag.* Vol. XV, May 1932.

In the apse, or half-dome, above the altar there were originally four narrow elongated windows. These were out of character with the style; and, in any case, the light was wrong and they took the eye away from the altar. Father Noel SSJE, a priest belonging to the Society of St John the Evangelist (an Anglican Religious Order for Men with a Mother House at Cowley in Oxford, and with work in the Transkei), who had been an architect before his ordination, recommended that the windows be filled in and the whole be plastered over with a fine finish. Fr Noel then made a further suggestion: namely that a fresco be painted in the half-dome.

#### The fresco in the apse:

Sister Margaret, a member of the Community in Grahamstown, a trained artist, was then put to work. She had been a student of Mr Frampton in London with whom she took a course in fresco painting, “including the making of the spirit-fresco medium”.<sup>82</sup> Painting on a curved surface is a particularly exacting art-form. Sister Margaret records: “My instructor had said, ‘Once you have a trustworthy outline, keep to it, and paint inside. Do not try to change it high up on the wall.’”<sup>83</sup> Sister Margaret painted the apse between 1924 and 1929; it was the result of much prayer and devotion, and has been a source of inspiration to many. It was dedicated on 2 February 1929, by the Warden of the Community, the Revd Mr Thornley.<sup>84</sup>

The dedication of the Chapel and the subject of the fresco, St Mary and All the Angels, was chosen by Bishop Phelps, who previously had been Warden to the Community. “He had been visiting Italy and went to Assisi during his stay and was attracted by the title of the little chapel where the Franciscan Order had its beginning. The legend was that St Francis heard angels singing there one night when it was empty and uncared for and named it the ‘Chapel of St Mary and All Angels’ and spared no pains in making it a fitting place of worship...With such a name, there could be little doubt what the subject of the painting should be”, wrote Sister Margaret.<sup>85</sup>

In the Introduction to his book, ‘The Prophetic Nun’, Guy Butler noted: “Sister Margaret’s fresco of St Mary and All the Angels is, by any standards, worth more than passing attention.

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<sup>82</sup> Much of this information on the fresco painting is derived from a little booklet privately published by the CR after Sister Margaret died in 1964, and in the possession of this Author. The booklet is based on notes made by Sister Margaret herself, and was printed “just as she wrote it, in her own style” for “old students of the College and others who would like to read it”. It is unobtainable today.

<sup>83</sup> *Ibid.*

<sup>84</sup> *Ibid.*

<sup>85</sup> *Ibid.*

The subject may not appeal to all, nor will the ‘high’ Anglo-Catholic mystique, and the style is old-fashioned, but it and subsequent works by her have a prophetic dimension.”<sup>86</sup>

### **Beethoven House (Music School):**

Music had always been an important aspect of the training given at the GTTC. At the opening, Sir Thomas Graham, who had already been Chairman of the Advisory Board for 23 years, in his speech mentioned Mr Higgo, the third Director of the School of Music, whose “devotion to duty and single-minded interest in the work of the (School of Music) had raised it to an envied position throughout South Africa.”<sup>87</sup> The School of Music had been ‘in’ the College in a physical sense, but not ‘of’ it. Reminiscing about the Music School when she was a student, Sister Margery recalled: “When I first went to College, the Music School was a scattered affair. The staff were housed in Cottages –Tidmarsh, Oakleigh and York; the practising rooms stretched in two long rows, one near the Kowie Ditch, the other more or less opposite it, on the other side of the netball field. One staff room nestled alongside the latter, half hidden behind one of the lovely old trees that later had to come down when building (of Beethoven) started.”<sup>88</sup> So in the early 1920s, it was decided that a single building to house the School would be an advantage.

During the actual building of Beethoven, the staff used cottages further up the hill on Somerset Street, behind what became Winchester. Rather than build it in stages, it was in the end thought best to borrow the money and put up the whole building at the same time.<sup>89</sup> At the Chapter Meeting in August 1926, the Superior informed the Sisters that the contract (£8000) for the new College Buildings would be signed that week. The amount required was to be met partly by savings, partly by Community Capital to be lent to the College at 4%, and partly (on Mr Giddy’s advice) by an overdraft at the Bank.<sup>90</sup>

Later that year, discussion centred around the need for a large room or hall for drill purposes. Miss Poppleton, the Drill Instructress, considered that the room on the first floor of the proposed Music block would be too small for the purpose; it was too narrow and would not accommodate a full-sized drill class as it would be a long narrow room.<sup>91</sup> A special meeting was called on 30 October to discuss this matter. However, a room of the right shape could be

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<sup>86</sup> Guy Butler, *The Prophetic Nun*, Random House 2000, p.16.

<sup>87</sup> *Grocott’s Daily Mail*, 29 August 1927.

<sup>88</sup> *GTTC Mag.* Vol. XX, No 4, December 1954, p.43.

<sup>89</sup> MS 16:126. Vol.1. Finance meeting 18 February 1926.

<sup>90</sup> Chapter minutes, Chapter meeting, Wednesday 11 August, 1926.

<sup>91</sup> MS 16:126. Vol.1, Finance meeting, 7 October 1926.

easily obtained by moving the bedrooms, intended as boarding accommodation for housekeeping staff. So “a plan was shown, done by Mr Tait, by which the whole of the top floor of the new building was taken up by the drill hall – thus giving a room of 51ft x 34.6ft.”<sup>92</sup> This was considered to be adequate, and it was estimated would add £900 to the cost.

The new building as planned would provide for 12 teaching rooms, lecture rooms, 12 licentiate practice rooms at the back, a music library, a staff room and limited boarding accommodation for Housekeeping staff. “It was felt by the Council that it would be a waste of money to build an unsuitable room. Sister Hilda mentioned that the College loans were already heavy. It was passed unanimously that leave should be given for the extra money to be spent.”<sup>93</sup> The final cost was £8770.12.3. The Drill room upstairs was much used, not only for drill, but also for other forms of entertainment. It had a good height and plenty of light. The floor was of wood blocks, and lockers were provided along each side, doubling up as benches.

Beethoven House, facing on to Somerset Street, the façade being described as ‘very pleasing and full of dignity’, was officially opened on Saturday, 27<sup>th</sup> August, 1927.<sup>94</sup> *Grocott’s* recorded that the opening was “of great and broadspread (sic) interest, judging from the big and representative attendance present.”<sup>95</sup> Proceedings began with a performance of Beethoven’s Overture from ‘Egmont’ and it is recorded that “the audience immediately perceived the excellent acoustic properties of the new building.”<sup>96</sup> Mr R H Struben MLA performed the opening. Later, glass panels were placed in the doors of each of the music rooms, at a cost of 12/- per door. The work was authorised to be done in December that year.<sup>97</sup> Sir Thomas Graham felt that “the future of the School was now absolutely assured, and students were being derived from all parts of South Africa.”<sup>98</sup>

## **The Library:**

By the mid-1930s, it was very apparent to the authorities at the GTTC that a new library was urgently needed. The College had always stressed the need to encourage reading and the

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<sup>92</sup> MS 16:126. Vol.1, Finance Committee, (Beethoven House), 28 October 1926.

<sup>93</sup> MS 16:126. Council of Finance meeting, 30 October 1926.

<sup>94</sup> C.L: CP 2 – 1929. SGE Report 1927-1928, p60. Report Inspector Training Colleges and Training Schools – Mr H J Anderson.

<sup>95</sup> *Grocott’s Mail*, 30 August 1927.

<sup>96</sup> *GTTC Mag.* Vol. XII, No 7, September 1927.

<sup>97</sup> MS 16:126. Vol.1, Meeting 13 October 1927.

<sup>98</sup> *GTTC Mag.* Vol. XII, No 7, September 1927.



library was a well-used area. The entrance requirement for students had been raised to matriculation standard, so the Principal and her staff were anxious to increase the range of the students' reading and the depth and maturity of their work, by giving them free access to the excellent reference and other books which of necessity were stored either in the Staff Room or in locked cupboards.<sup>99</sup>

Certainly, with the introduction later of the Assignment Method, access to a good reference library was imperative. The pressing need, though, was finance. Initially, as already seen, the College was able to raise funds by appealing to friends in England, but this had not happened since the completion of the Memorial Hall, for, with the passage of time, it became apparent that the money required for development ought to be raised in the country itself and not abroad. "It seems fitting that the College, having now proved its use to South African citizens, should call upon their support to increase its effectiveness in line with modern requirements."<sup>100</sup> The alternative was to seek a loan.

Discussions for the new building got under way in 1936. At a Council of Finance Meeting on 21 August, the Superior drew attention to the dilapidated state of the building known as The Grotto. This property had been bought in 1902 by Mother Cecile. (The main teaching block had been built on part of it in 1904). What remained was an old house, wedged between the main teaching block and the Memorial Hall on the Grey Street frontage. In 1933 the lower floor of 'The Grotto' was turned into a tea room for students. This replaced the then existing tuck room. "The object of the Tea Room is to raise the standard of refinement. No buying or selling will take place there, tea being provided as at present; but day-students will be charged a small fee if they wish to avail themselves of it."<sup>101</sup> By 24 February 1933, it was reported that the tea room on the ground floor "is in operation and is proving itself a great asset to the general tone of the domestic life."<sup>102</sup>

The discussions centred on whether to spend money on The Grotto or demolish it and go ahead and build.<sup>103</sup> But build what? There were two options: first a building just for educational purposes, or secondly, one combining educational with boarding facilities. The question was considered at Chapter and a sub-committee was appointed to investigate and report back. The sub-committee consisted of Mother Florence, Sisters Elsie, Hilda, Irene,

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<sup>99</sup> MS 16:128. PR, 3Q, 28 August 1931.

<sup>100</sup> PR 2952, File 8. An appeal for funds.

<sup>101</sup> MS 16:207. PR, 4Q, 25 November 1932.

<sup>102</sup> *Ibid.*

<sup>103</sup> MS 16:126. Council of Finance meeting, 21 August 1936.

Laeta, Stella Mary and Frances Mary. The die was cast for an educational building. The question of money for building was now raised, because £6500 was still owing to the Community on 'Beethoven' (the Music School) and money would have to be borrowed for further building. The matter was again considered in August 1938. This time, the Mother brought plans which Mr Kendall had sent for the proposed building on The Grotto site. After very careful examination of the plans, one or two small alterations were suggested. The cost was roughly estimated at about £12 000. Of this £3000 was in hand. Methods were then discussed for obtaining the money and after much thought and deliberation it was unanimously agreed to write to Mr Kendall and ask him to go forward with the plans, that the work might be begun in December 1938.<sup>104</sup>

Once again, the financial arrangements become most interwoven and difficult to follow. At the Council of Finance Meeting in July 1939, "Letters which had passed between the Diocesan Secretary and the Principal of the Training College were then read. A loan of £3000 from the Diocesan Board had been arranged – the amounts to be borrowed in three instalments (in July, August and September) at 5% p.a., the required Promissory Note to be signed by the Mother."<sup>105</sup> The Mother indicated that the Community had lent £1600 and had promised another £400. To date the contractors had received £4900, out of a total of about £10 200 and Mr Kendal £450, out of a total amount of £600. The Clerk of the Works was receiving £15 per month. College had been able to transfer the sum of £2046 to the Building Fund during that half-year.

Sir Thomas Graham had laid the Foundation Stone of the new building on 22 April 1939.<sup>106</sup> *Grocott's Mail* reported that Sir Thomas had appealed to those present to do their utmost to help the College secure contributions with which to meet the necessary outlay on the new building.<sup>107</sup> This was the first time any direct appeal had been made to the citizens of Grahamstown for funds for the College, and Sir Thomas sincerely hoped there would be a good response. He said there was a dire need for the new building, for, with the rapid development of the College and the methods of teaching used in the College, it was necessary to have more accommodation for the library. Practically the whole of the first floor of the new building would in fact be taken up by the library. Brochures appealing for funds had also been sent out. (It was not easy to collect funds. Sister Frances Mary had visited the Kowie

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<sup>104</sup> See Chapter minutes, Chapter meeting, 7 September 1936, and Annual Chapter meeting, 10 January 1938.

<sup>105</sup> MS 16:126. Council of Finance meeting, 24 July 1939.

<sup>106</sup> PR 2952 (2). *Grocott's Penny Mail*, 24 April 1939. *GTTC Mag.* Vol. XVII, No 1, May 1939, p.9.

<sup>107</sup> *Grocott's Daily Mail*, Monday 24 April 1939.

and Fort Beaufort and district and raised £10; she had also travelled to Johannesburg where she raised £28).<sup>108</sup> The building was duly completed and the official opening coincided with Founder's Day 1939.

The SGE, Dr de Vos Malan, was unable to be present at the opening, but sent a letter which was read out on the occasion. In the letter he pointed out that "No new development in the history of TC can take place without looking back to the days of small beginnings, and seeing in its true perspective again the work of one of the rare personalities raised up to serve her own and succeeding generations."<sup>109</sup> The guest speaker on Founder's Day was Inspector Hobson; it was he who officially opened the new building. He mentioned the unique contribution which the GTTC was making in education. "(He)...stressed the sacrifice and widespread generosity which had made the new building possible, clearly defining the new conditions which had made it necessary, especially the greater self-activity and more individual ways of working which were, in his opinion, among the greatest services which the GTTC was rendering the country in the service of education. State education was proverbially conservative and any widespread change of technique might well take 50 years to implement; but already through the experimental efforts of the College, he found traces in his circuit of more individual methods of working and he hoped the College would persevere in its attempts to replace the lecture method by the activity of the pupil."<sup>110</sup>

Mary Travers-Jackson, writing in the GTTC Magazine as a Member of the Library Committee, was clearly thrilled with the new reference library, referred to by the students as 'The Ref'. "The building fund was born... and now in its stead stands a building, resplendent in its youth and brightness, inculcating its ideals – "where wisdom entereth the Lord will bless"– into all that frequent it. The new 'Ref' is roughly in the shape of an H; in the middle stands the librarian's office and the stairs leading to the third floor... On either side of the main aisles are alcoves formed by the various subject shelves, and in these alcoves are placed three chairs and tables from the old "Ref"; thus students are able to sit next to the subject shelf with which they are working on any night, as the seating capacity of the 'Ref' is 130. This seating arrangement abolishes unnecessary noise and movement."<sup>111</sup>

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<sup>108</sup> *GTTC Mag.* Vol. XVI, No 6, November 1938, p.1.

<sup>109</sup> *GTTC Mag.* Vol. XVII, No 2, November 1939.

<sup>110</sup> PR 2952 (2). *Grocotts Penny Mail*, December 1940.

<sup>111</sup> *GTTC Mag.* Vol. XVII, No. 2, November 1939, p.7.

## **Winchester House:**

'Winchester', an old 'colonial' house on the corner of Somerset and Grey Streets, just over the road from the main College building, had been purchased in 1924, as a suitable residence for single lay staff. The drawback was that any teacher living there was expected to assist with evening duties. Furthermore, they found themselves totally isolated from people living in the town. In the end, it was agreed that it was better for staff to find accommodation in the town, where they would find congenial company for out-of-College hours. The house was then used for various purposes, including as the sanatorium.

By 1945, following the post-war slump, numbers at the Training Colleges were picking up. The Rhodesian government had also decided to send students to college in Grahamstown. Further residential accommodation was necessary. The Principal wrote to Mr Steer in East London. He was the Editor of the Daily Despatch and Secretary of the Crewe Trust. This was obviously an appeal for funds towards further building. "At a recent meeting of the College Advisory Board... discussion arose about the desirability of building a new hostel for the Training College students. The hostels built in former years were of simpler kind with sleeping accommodation in very small cubicles. We have felt for some time that a day would come when these would have to be remodelled, but naturally this would lessen the available accommodation and another hostel would be necessary, to spread out in this way. Situated as we are, next to a university which has attractive study-bedrooms, this does not lessen the problem and we are beginning to wonder how much longer we can go on as we are without losing ground."<sup>112</sup> His reply was to the effect that no help could be expected for the present. Later, several donations were received from the Crewe Trust: £1000 on 22 June 1956, £500 on 21 December 1959, and R2000 on 20 December 1961.

Housing of extra students was a serious problem, and, in October 1949, Sister Truda spoke to the Community of the need for more accommodation for the numbers anticipated in 1950. Attention focussed on Winchester. There was a two-fold plan: first, to build an extension, and later, to add a further storey. What was envisaged was first a new wing of ten rooms and bathrooms to be added behind Winchester, making the extension as much like the present building as possible.<sup>113</sup> For this Mr Tait had drawn up plans, the new building would be connected with Winchester by a covered way, a few steps up from the lower floor, and steps down from the upper floor; this covered way would add slightly to the cost. The contract

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<sup>112</sup> MS 16:177. File 1945-1950. Letter: Principal to Mr BA Steer in East London, 9 June 1945.

<sup>113</sup> MS 16:126. Council of Finance meeting, 12 September 1949.

price including hot water and electricity was estimated at £3317, with 6% for Architects' fees and £125 for contingencies, bringing the total up to £3750. The Mother said there was £2000 in the Bank at that time and available as most of the accounts were paid, and fees had yet to come in. Furthermore, "fifty to sixty Rhodesian students are expected next year and a *per caput* grant paid by the Rhodesian Government for these students will largely meet the cost. It was thought better to spend their money on enlarging our premises than on renting houses."<sup>114</sup> There was a general feeling of relief, "as the means of paying for the building was well in sight."<sup>115</sup> On inspection the old house was found not in a condition to support an upper storey, so it was 'back to the drawing board'.

Mr Tait then drew up a plan for a completely new building, to cost £10 000. How was this to be financed and where was it to be built?<sup>116</sup> One possibility, re: the financing of the project, lay in the fact that the Rhodesian government was paying a *per caput* grant of £12-10-0 per head per annum for the Rhodesian students (50 -60) and so the suggestion was to use this to pay off the loan. Sister Doris Mary had seen the Manager of the Standard Bank about an overdraft of £9 000; he had sent a form to be signed, allowing the overdraft to be renewed annually for 9 years, being decreased at the rate of £1000 a year. The Art School, owned by the Community, had been let for £25 per month "which would pay the interest on the loan." According to Sister Doris Mary, Mr Tait had indicated that the building would take 5 months to complete. So it was then decided to demolish the old house and build the new Hostel residence on that site.

The College authorities had decided to have only the four houses, Canterbury, Lincoln, Bangor and Winchester, "thus economising on staffing". By May 1959, illustrating the 'hand to mouth' financial exigencies of the College, Sister Truda broached the matter of finance at a Chapter Meeting: "(she) considered the Chapter should think seriously on the question of selling that property (the Art School), and using the money for the renovation of the existing hostels, to bring them into line with the Government-owned hostels. The property had been valued at £8490..."<sup>117</sup> Furthermore, the low rate of interest charged by the Community on loans made to the College somewhat 'obscured' the real cost of running the College.<sup>118</sup>

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<sup>114</sup> Chapter minutes, Chapter meeting, 19 October 1949.

<sup>115</sup> MS 16:126. Council of Finance meeting, 18 October 1949.

<sup>116</sup> MS 16:126. Council of Finance meeting, 26 June 1950.

<sup>117</sup> Chapter minutes, Chapter meeting, 9 May 1959.

<sup>118</sup> MS16:123. Advisory Board minutes, 24 November 1961.

According to the Chapter Minutes, by mid-1960 it was felt necessary to extend (the new) Winchester House with the addition of a new wing. Hitherto a number of students were housed at Salisbury House in Donkin Street, but it was some distance from the College with resultant “frequent disciplinary troubles and it is uneconomical to run. If we relinquish Salisbury at the end of this year (1960), we shall need to find additional accommodation for 20 students.”<sup>119</sup> Mr Owsley and Mr Everton then produced plans for a new wing for Winchester House, which would provide additional accommodation for 18 students and would cost over £5000, which would include a new, large Common Room. The old Common Room would become a students’ Visitors’ Room, which was considered to be badly needed. The Community was assured that Mr Owsley undertook to complete the wing in time for use in January 1961. The College Advisory Board was in favour of this, so the work would begin the following week. “We have gone into the question of finance and are satisfied that the cost can be covered within the next few years.”<sup>120</sup>

### **Other Buildings: Lincoln, Westminster and Bangor:**

At the end of 1912, another block was added to the College buildings. This building was paid for partly by setting aside the balance of the salaries of Sisters working at the College and partly by money received from the EHU.<sup>121</sup> Lincoln and Westminster were two boarding houses in a single large building (today occupied by the Law Department of Rhodes University) divided in two, and able together to accommodate seventy students. The Superior at the time was Mother Florence, and as she was born and grew up in the historic English city of Lincoln, the house was so-named. Westminster was named in honour of the then Warden, the Rev Francis Phelps (later to be Dean, then Bishop, of Grahamstown, and subsequently Archbishop of Cape Town). He had spent a curacy in the parish of Westminster and had happy memories of the time spent there. The other building of note was Bangor House, adjacent to Beethoven House on Somerset Street. Bangor housed fifty students who had previously been accommodated in a number of small houses in the vicinity. It was occupied in the first term of 1923. Once again, there was the need to find the money required for this building, the cost of which was estimated at £7350. Towards this, the College offered various sums on fixed deposit, amounting in all to £492-13-6, plus whatever interest had accrued. To this the Community offered to advance a similar amount, and it was hoped there

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<sup>119</sup> Chapter minutes, Chapter meeting, 16 July 1960.

<sup>120</sup> *Ibid.*

<sup>121</sup> MS 16:126. Finance Committee meeting, 2 August 1913.

might be help forthcoming from Sisters' salaries. For the rest, a loan from the Building Society was envisaged.<sup>122</sup>

### **General:**

There was a real anxiety where the upgrading of the Hostels was concerned. It inevitably involved the College in further debt. But there was no possibility of applying for building grants from the Cape Education Department, as that would mean handing over the Hostels to be administered by the Department. The Community could not contemplate such a move. In a letter appealing for funds, the Superior wrote: "As the residential system has always been a particular feature of the College... we were extremely reluctant to let this happen (i.e. to hand over Hostels to Department). At the same time as providing optimum facilities for the professional training of students, we have always aimed at using our strong residential system as a means of amplifying the professional training with all-round character training, and it is precisely this aspect of the college's work, combined with professional training of a high standard, which is so greatly valued."<sup>123</sup> Three of the hostels, Canterbury 1907, Lincoln/Westminster 1913 and Bangor 1923 dated back to the days of the very small 'cubicles' which were decidedly *outré* and needed to be changed, hence the need to spend money on them. Winchester dated from 1950 and was considered satisfactory.

It was felt, with some justification, that the GTTC was rendering an important service to the state and that educational work should be financed by public taxation. The Superior was satisfied that the College should apply for, and accept, the full benefit of the Grant allowed by Ordinance to Aided Training Institutions, without sacrificing any of its independence. So a request was made, in terms of the Ordinance of 1921, for a maintenance grant for the GTTC.<sup>124</sup> On one occasion the Superior even went so far as to say that the College was living on its reputation, "and we must improve our accommodation as we are far behind the standard of new Government Training College Hostels."<sup>125</sup>

It is interesting and relevant to note what was happening at the Government Colleges. The SGE, in his report for 1962, had ascribed the fall-off in applicants for teacher training to "the inadequate, often unattractive, accommodation, not only at the teaching buildings, but also at

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<sup>122</sup> MS 16:126. Council of Finance meeting, 25 April 1920.

<sup>123</sup> MS 16:177, File 1962-1965. Letter: Manager (Joanna Mary) to Chairman of the Trustees, The Ernest Oppenheimer Memorial Trust, 25 February 1963.

<sup>124</sup> MS 16:128. PR, 2Q, 28 May 1948.

<sup>125</sup> MS 16:126. Council of Finance meeting, 16 May 1967.

the hostels. Many of the former had been planned as much smaller colleges, some had been schools which were adapted to the needs of the college.”<sup>126</sup> But now adequate funds had been granted by the Provincial Executive Committee, and all the Departmental Colleges were to receive a share of ‘this largesse’. New buildings were erected at Paarl, Wellington and Cape Town, and were then in the process of being erected at Graaff Reinet and Oudtshoorn. Approval was given for new buildings or extensions for Cape Town and Denneoord in Stellenbosch. The SGE was pleased to report that new hostels had been built at all the colleges and at most of them the old hostels had been extended and renovated. The magnitude of the programme can be seen by the money spent on the Colleges, (Expenditure March 1957-March 1962).

	College	Hostels	Total
<b>Graaff Reinet</b>	R37250.59	R34,443.40	R71,693.99
<b>Paarl</b>	R263,382.85	R298,668.95	R562,057.80
<b>Wellington</b>	R234,135.62	R287,596.75	R521,732.37
<b>Oudtshoorn</b>	R1,360.00	R188,110.40	R189,470.40
<b>Cape Town</b>	R26,344.84	R198,183.93	R224,528.13
<b>Stellenbosch</b>	R46,476.84	R255,235.50	R301,712.34

Seen against these figures, the GTTC appears to be very small fish. The SGE concluded: “When the works on hand and the projected works (including the erection of another training college (in Port Elizabeth)) have been completed, the Department will be in a better position to provide teacher training facilities commensurate with modern requirements and the needs of its schools.”<sup>127</sup>

### **College finances:**

Financially, the GTTC was never clear of the woods at any point. Until 1924 the financial affairs of the College and the Community were treated as one. After that date a separation

<sup>126</sup> CGH SGE Reports, 1957 – 1963. SGE Report, 1962.

<sup>127</sup> *Ibid.*



was effected. By March 1925, the new arrangement was found to be unsatisfactory. It was changed, the new arrangement being as follows: The Training College to pay:

- (a) The Grants only of Sisters teaching in the College
- (b) £20 per quarter for the Sisters not earning grants, except any Sister who is receiving instruction.
- (c) Half the Income Tax.
- (d) Tuition expenses and, if necessary, holiday expenses for any Sister or Novice being trained for the College.

The Home to pay: All expenses connected with the Sisters on the Staff.”<sup>128</sup>

This system remained in place, with minor changes, until June 1929, when Sister Hilda raised the matter anew. She referred particularly to, first, the sharing of tuition fees for College Sisters between the Home and the College; and secondly, that all holiday expenses were paid by the Home. Instead she proposed that, first, the TC should pay all class expenses, if incurred for the benefit of the College; secondly, that holiday expenses for grant-earning Sisters should be shared; and thirdly, that journeys definitely undertaken for the sake of the College should be paid by the College. These changes were agreed to by the Council.<sup>129</sup>

### **Students' fees:**

A recurring problem in the College was the arrears in fees<sup>130</sup> but the authorities were hesitant about adopting “the rigorous methods of some secular institutions...”<sup>131</sup> to ensure payment. The financial position was not good, and so the Finance Committee issued a directive in 1931 on the “need of foregoing all unnecessary expenses just now...”<sup>132</sup> In 1934 it was agreed that any expenditure should be carefully watched. At the same time, the Bursar, Novice Doris Mary, reported that the College account was overdrawn at the bank.<sup>133</sup> A month later, she was able to report that the overdraft had been paid, but that fees were coming in very slowly.<sup>134</sup> What was the Bursar to do about outstanding fees? The dilemma facing the Sisters was that they felt it incumbent on them to approach the matter in a Christian and charitable way. This is apparent from the Minutes of the various Finance Meetings. It was at

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<sup>128</sup> MS 16:126. Council of Finance meeting, 20 March 1925.

<sup>129</sup> MS 16:126. Council of Finance meeting, 7 June 1929.

<sup>130</sup> e.g. MS 16:123. Advisory Board minutes, 28 February 1908, 27 February 1920, 28 August 1925.

<sup>131</sup> MS 16:207. File 1932-1933. PR, 2Q, 1932.

<sup>132</sup> MS 16:126. Finance committee Vol. 1, 1925-1932. Meeting 15 October 1931.

<sup>133</sup> MS 16:126. Finance committee meeting, 19 July 1934.

<sup>134</sup> MS 16:126. Finance committee meeting, 23 August 1934.

all times a hand-to-mouth existence. In 1934, for example, the account was overdrawn in July, because of the non-payment of government loans for 1<sup>st</sup> year students, amounting to £345, and the heavy expenses incurred during the second term.

In 1926, for instance, the debt owed by a leaving student stood at £131.17.6d. “It was felt that this was too heavy a debt to send a girl out with, and after some discussion, it was decided that she should only be asked to undertake to pay back £80, but that it should be put to her that, if she could refund more, she ought to do so.”<sup>135</sup> A year later, Sister Laeta brought forward the question of the Myburgh account, amounting to £64.15.5. It was agreed “to make an allowance of £14.15.5 in consideration of Katie’s having been at College 4 years. Leaving a total of £50 to be paid.”<sup>136</sup> In June 1930, the Bursar asked if Mr Badger’s account could be now written off, amounting to £28.9.0. The last daughter had left College in June 1927 “and they were in great financial difficulties. The Committee passed this but added that if he became in better circumstances, he should then send what he could as his position allowed.”<sup>137</sup>

At a later meeting that year, the Bursar asked what steps should be taken about the arrears owing from several past students. It was decided she should go and see Mr Gill of the Board of Executors (BOE) and ask his advice about taking further steps to procure the payments. On another account it was felt that a summons be issued, “as no payment had been made for some time, and he had not replied to letters requesting payment”.<sup>138</sup> In the case of the de Pinna account, the Bursar mentioned to the Committee that “these people only made a payment when pressed to do so by the Albany BOE”. After discussion, it was agreed to reduce the account by half, providing a settlement was made immediately in one payment.<sup>139</sup> No payment was expected on another account because of losses on the farm, but as that family had always paid up-to-date it was agreed that the student be granted a College loan of £30. The Albany Board of the BOE, in the case of another parent, asked whether they might threaten him with arrest, without the College’s name appearing. After discussion, however, it was decided to leave the matter and write the account off as a bad debt.<sup>140</sup>

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<sup>135</sup> MS 16:126. Finance committee meeting, 18 November 1926.

<sup>136</sup> MS 16:126. Finance committee meeting, 5 December 1927.

<sup>137</sup> MS 16:126. Finance committee meeting, 19 June 1930.

<sup>138</sup> MS 16:126. Finance committee, Vol. 2, 1932-, meeting 20 July 1933.

<sup>139</sup> MS 16:126. Finance committee, Vol. 2, 1932-, meetings 25 April 1935, and 9 May 1935.

<sup>140</sup> MS 16:126. Finance committee, Vol. 2, 1932-, meetings 15 July 1937, and 18 August 1937.

### **The perilous nature of the Finances:**

To illustrate just how ‘tight’ finances were, in June 1938 the Finance Committee discussed the purchase of an HMV radio-gramophone for £45. “After discussion, this expenditure was not considered justified.”<sup>141</sup> Sister Frances Mary then raised the matter of buying a film projector, as the staff were anxious to ensure that students leaving the GTTC were familiar with “up-to-date apparatus”. “It was decided that the expense was too heavy to incur at present, in view of the Building Fund.”<sup>142</sup>

The early 1940s saw the College finances at a very low ebb. Sister Doris Mary, the Bursar, mentioned at a meeting, in September 1942, that the College Overdraft Facility stood at £1500, and requested permission to have it raised to £2000. This was formally proposed by Mother Florence, with Sister Mary Christian as seconder.<sup>143</sup> By October the overdraft stood at just below the agreed amount, but further sums were needed to cover current expenses incurred in the building programme. The Superior asked for suggestions, and it was eventually agreed that £500 of Community money be withdrawn from the Permanent Mutual Building Society savings bank and lent to the College.<sup>144</sup> By November there was no longer an overdraft, but no accounts had been paid! So it was expected that the overdraft would climb to £2000 yet again.<sup>145</sup> Furthermore, £2100 was now owed by the College to the Community, but repayment had not been asked for as yet.<sup>146</sup>

The situation was so precarious that in January 1944 it was proposed that the College should be assisted in “its present financial difficulty” by the Community. This seemed to be the recurrent story where the GTTC was concerned, but by November 1945 the Bursar, “Sister Doris Mary, said the College finances were better at the moment, as the fees had been received, but no bills had been paid, (so) she could not tell how they would come out. The housekeeping had been reduced £500 last quarter through greater supervision. The money lent by the Community had helped to reduce the overdraft.”<sup>147</sup> To add to the problem, was the fact that enrolment in all the Training Colleges was down, due partly to the war situation. In the meantime, boarding fees had gone up to £15.15.0 per quarter, but by the start of the new year in 1946 Sister Frances Mary reported that some of the parents were finding it

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<sup>141</sup> MS 16:126. Finance committee, Vol. 2, 1932-, meeting 23 June 1938.

<sup>142</sup> MS 16:126. Finance committee, 1925-1954, meeting 26 June 1938.

<sup>143</sup> MS 16:126. Finance committee, Vol. 2, 1932-, meeting 3 September 1942.

<sup>144</sup> MS 16:126. Finance committee, Vol. 2, 1932-, meeting 19 October 1942.

<sup>145</sup> MS 16:126. Finance Committee. Vol. 2, 1932 -, meeting 17 November 1942.

<sup>146</sup> MS 16:126. Finance Committee. Vol. 2, 1932 -, meeting 8 November 1943.

<sup>147</sup> MS 16:126. Finance Committee. Vol. 2, 1932 -, meeting 29 November 1945.

difficult to meet the increased fees, so it was agreed to offer boarding bursaries to the value of £10 per annum.

After being encouraged to do so, the GTTC applied to the Department of Education for a rent-grant. Sister Frances Mary, at the Chapter Meeting in April 1940, spoke “of her interview in Cape Town with the SGE, Dr Wouter de Vos Malan, – of the extra grants in aid for which he encouraged her to make application, in particular a rent-grant to cover interest on building loans, and also (she said) of the confidence he expressed in the work of the College and of his appreciation of its educational experiments.”<sup>148</sup> At a Council of Finance meeting in January 1941, discussion centred on various improvements intended in the students’ accommodation. The Superior asked Sister Doris Mary, the bursar, to give the meeting particulars about the purchase of dressing tables for the cubicles. She explained “that Rhodes University was taking Primary Students and while their boarding fees were very little more than ours, the accommodation was much better. It was therefore necessary to do what we could to improve the cubicles.”<sup>149</sup> Sister Doris Mary duly informed the meeting that the cost of 200 dressing tables would be £1040, but she added: “The Grant-in-Aid now being received from the Government was to be set aside for that purpose, but the payment had to be made by the beginning of March. If fees came in well, she thought it could be managed, but much depended on the numbers in the Hostels.”<sup>150</sup> The Council approved the expenditure – of money not yet received! It is perhaps pertinent to ask just how the College managed to survive.

### **Post-War Years:**

Over the post-War years the College appears to have been gradually slipping out of the Sisters’ grasp. The fact that there were so few teaching Sisters perhaps accounts for this. The Community was not attracting recruits in the numbers previously. There had been many changes in the world following two world wars. The Mother had said more than once at Chapter “that the Postulants<sup>151</sup> who had come since the War (1914-1918), with all the changes that (sic) had brought into modern life, were very different from those who came

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<sup>148</sup> Chapter minutes, Chapter meeting, 3 April 1940.

<sup>149</sup> MS 16:126. Council of Finance meeting, 13 January 1941.

<sup>150</sup> *Ibid.*

<sup>151</sup> Candidates seeking admission to a Religious Community entered first as a Postulant (testing the waters), after a specified period they were then admitted as Novices. The Noviciate was a minimum period of two years, after which Simple Vows were taken (if the Sisters of the Community voted acceptance). After a further period, and if the person so chose, she could then take Life Vows.

before the War...”<sup>152</sup> There was a new ‘mental climate’ evident, a new questioning spirit, and where new recruits to the Community were concerned, “venerable theories were called into question and established practices were subjected to criticism.”<sup>153</sup>

As early as 1927, it was acknowledged that there was “the very urgent need of young Sisters, especially teachers, if the works of the Community were to be carried on...”<sup>154</sup> There was a serious shortage of teaching Sisters for the various works in which the Community was involved, in addition to the GTTC.<sup>155</sup> And in 1969, the year in which Sister Virginia resigned from the Principalship, for the first time in the history of the Community there were no novices. There was increasing difficulty in staffing the Community works, “owing to the reduction in numbers of those able to do active work”<sup>156</sup> as a result of the advancing age or ill-health of many of the Sisters. The residential accommodation of the GTTC had always been under the direct control of the Sisters. That was no longer possible, and lay staff were appointed. This only served to aggravate the financial situation, as these women had to be paid, and that payment had to come out of the current account.

The GTTC eventually closed its doors but Rhodes University had bought the college campus for extensions to the University. The first instalment of R150 000, received in January 1974, was invested to provide income for the Community, ‘as our figures are very low’. In January 1975, the second instalment was expected and the Superior informed the Community at the Annual Chapter on 1 January that “...Out of this next instalment we shall have to take about R22 000 in order to liquidate the College overdraft at the Standard Bank. In order to wipe off the overdraft by the end of December, we were obliged to borrow from our investments, and this amount will have to be repaid when we receive the money from R.U. College is having a very bad time financially because of the reduction in numbers; application has been made to the Education Department for assistance, but we do not know whether this will be forthcoming.”<sup>157</sup> The payments were received just in time to avoid a dire situation financially where both college and Community were concerned.

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<sup>152</sup> Chapter minutes, Chapter meeting, 14 June 1939.

<sup>153</sup> Chapter Minutes, Chapter meetings, 28 May 1928 and 12 January 1963.

<sup>154</sup> Chapter minutes, Annual Chapter meeting, Saturday 22 January 1927.

<sup>155</sup> Chapter minutes, Chapter meeting, 14 June 1939.

<sup>156</sup> Chapter minutes, Annual Chapter meeting, 5 January 1949.

<sup>157</sup> Chapter minutes, Annual Chapter meeting, 1 January 1975.

## CHAPTER 5

### The Diaspora, the Magazine and the Library

**‘All, all are gone, the old familiar faces’.<sup>1</sup>**

In the GTTC Magazine in March 1914, the spread of the OGs is described in this way: “Some 70 students of last year have now entered upon their work of teaching, and are scattered up and down the land from far away Taungs in the northern desert to green Port Alfred on the southern sea; and from Willowdale in the eastern territories to Touws River and Caledon in the distant west.”<sup>2</sup> When Mother Cecile started the Training School in 1884, teaching was not a well-favoured occupation. The wide-open spaces and the freedom of the veld (countryside) were what was sought. It is known that “Mother Cecile toured for weeks to find enough girls for the first classes for Teacher Training at St Peter’s School.”<sup>3</sup>

She achieved her objective, and it is recorded that “some of the Dutch girls come to be trained from more than a thousand miles away. Three hundred have already been sent out, trained at St Peter’s, to teach in the Government schools of South Africa. It was impossible to exaggerate the special significance of St Peter’s.”<sup>4</sup> Students were drawn from a very wide area. By 1916 there were “three from Rhodesia, several from the Free State and Griqualand East and other distant places. The decision not to refuse suitable applicants was made after considerable thought. Such an increase may be temporary, but as younger sisters and cousins tend to follow in the wake of their elders, we considered that it would be unwise to cut off sources of future inflow, as the new centres at Cradock and King Williams Town might begin by taking our neglected overflow, and go on to take our main supply.”<sup>5</sup>

When Dr Muir addressed the students in August 1909, he was able to affirm: “I am glad to say that I see the good influence of this place at work in other parts of the Country. On my recent Month’s tour in the territories, I found at many places Grahamstown girls.” He then substantiated his statement with an example, “On the second day after I left Butterworth, I visited a school that used to be rather notorious in the Education Office; but instead of the old male teacher, I found a girl from this place, Miss Barr. It was a pleasure to see the difference

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<sup>1</sup> Charles Lamb, *The Old Familiar Faces*, 1798.

<sup>2</sup> *GTTC Mag.* Vol. VI, No 1, March 1914, p.1.

<sup>3</sup> *GTTC Mag.* Vol. XX, No 4, December 1954.

<sup>4</sup> PR 8163. CR Records, Annual Report 1902 – 1903.

<sup>5</sup> PR 8163. CR Records, Vol. 3, 1913 – 1923. Occasional letter, November 1916.

in this school; there was good order and neatness, the children were bright and well - cheering indeed to the heart of an educationalist.”<sup>6</sup>

At the Annual Prize-Giving on 22 November 1910, Judge President Kotze spoke of his own experiences travelling around his circuit: “Now I have not come here to flatter you, but I may say without hesitation that there is a very decided growing outside opinion that this Training College is doing excellent work. I am stating the result of my own observation and experience. Not merely does the number of the students testify to the good work of this institution, but wherever I go in my Circuits through the Colony, and the Territories, even in remote Kokstad and in fair Natal, one hears its praises sung...The College justly merits that, and it behoves the students, who come here from all parts, to continue this excellent record and transmit it to their successors.”<sup>7</sup>

Sister Mary Noel, who for a few years was on the staff of the GTTC, mentioned that wherever she went she either met an OG or heard news of them. “It gave one the pleasantest feeling of being at home everywhere. And also it gave me a sense of solemn responsibility – responsibility on our part who send out so many students each year to all parts of South Africa, and responsibility on the part of you, who go out so full of courage year by year to your work. Let us pray that this highway through the country that we appear to be making may be called ‘the Way of Holiness’.”<sup>8</sup>

Bishop Michael Furse (Bishop of Pretoria 1909-1920) reported that in travelling about the country, wherever he found a GTTC-trained teacher, he noticed “something about the school and the girl and the tone of the place” that he did not find anywhere else.<sup>9</sup>

In her speech at the final Founder’s Day in 1975, the Mother Superior, Mary Eleanor, spoke of all the students who had passed through the doors of the College and gone out to be educators, “not only in South Africa, but almost all over the world – Japan, Australia, New Zealand, USA, Canada, Alaska, Great Britain, Kenya, Malawi, Zambia, Rhodesia, Indonesia, South West Africa and Greece (various Sisters had received letters from OGs in each of these

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<sup>6</sup> *GTTC Mag.* Vol. III, No 7, September 1909, p.13.

<sup>7</sup> *GTTC Mag.* Vol. IV, No 4, December 1910, p.6.

<sup>8</sup> *GTTC OGG Annual Letter*, 1917.

<sup>9</sup> PR 8163. CR Records, Vol. 2, 1908-1912. QL, October 1911.

places)”,<sup>10</sup> taking with them “the indelible mark of the traditions and devotion which have made this College what it is.”<sup>11</sup>

In the Quarterly Letter to the EHU in 1905, reference is made to Miss Eaton, Government School Inspector in the Cape Colony who bore “testimony to the value of the GTTC throughout the length and breadth of the land, and her strong opinion that its extension should be carried out at all costs, and without delay.”<sup>12</sup> By then the Training School had given way to the College, which was really in its ‘infancy’ but was already making its mark.

So it was that, from that growing cluster of buildings, there went forth a constant stream of trained teachers. It was not easy for an 18-year-old to face a world of strangers, far from home, bravely and gently and lovingly learning the precious, painful lessons, that only experience can teach, that only love and humility can truly learn. Some made a sad mess of it, but none can help being young and inexperienced when making a start in life. Lily Ferguson (30-3-1900. KG Elementary. No 2088. Home: Kimberley.) was teaching at the school in Richmond. She describes her reaction at the start of term: “on the first day, when I was faced with the problem of teaching through Afrikaans, I felt like deserting... resigning...”. There were 11 teachers on the staff, “I am the only English one”. She admitted she was “picking up Dutch quite nicely as I hear it constantly spoken.”<sup>13</sup>

The Cape Education Gazette for November 1904, quoting from an article in the English Journal of Education entitled ‘Openings for Women Teachers in South Africa’, endorses what follows: “the teacher in South Africa is not looked upon as an intellectual machine, but takes a very important part in the social life of the country. For this reason much is demanded of her, not merely as regards her work from a technical point of view, but as regards her influence on a large social circle. She must be adaptable, sympathetic, wide in her interests, able to respond to demands for help in ways in which she has (no experience). On several other points the teacher in South Africa has to pass a somewhat severe criticism, for public opinion in that continent does the old country the credit of always expecting the best of any kind from it...The teacher is expected to bring to her work an added grace and

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<sup>10</sup> *GTTC OGG Newsletter*, May 1976. Rev Mother’s Speech: Founder’s Day, 1975.

<sup>11</sup> *Ibid.*

<sup>12</sup> PR 8163. CR Records, QL, July 1905.

<sup>13</sup> *GTTC Mag.* Vol. IX, No 5, March 1921, p.27.



dignity.”<sup>14</sup> The young teachers going out from the College must have felt much as Daniel did when faced with the lions in their den!

The influence of their training was there, however, as Bishop Cornish emphasised at a Prize-Giving, for without a doubt “their influence would be far greater than that of the politicians at Cape Town because they would have to deal with the rising generation which was impressionable and receptive; and thus they would have opportunities which politicians would never have for doing good and teaching the rising generation to love the land which was theirs and in which their lives would be lived.”<sup>15</sup> Teachers trained at the GTTC went out into all parts of the Colony, carrying with them the spirit and enthusiasm of those responsible for their training.

Sir Thomas Graham was quite euphoric at the laying of the Foundation Stone for the new library in 1939, when in his speech he stated that “(Mother Cecile) had laid down high standards... (and he believed that) the standard of teaching (at the GTTC) was higher than in any other institution in the Union.” He believed that the College-trained teachers “were the elite of the profession in the Union.”<sup>16</sup> A remarkable claim! The GTTC offered to South Africa that little something extra.

In the training of young women as teachers, the Sisters had set themselves an ‘ideal’ for which to aim; and it was this ideal which was to be the motivating force behind what was achieved. That ideal was first, to turn out Christian women, women of high principle and character, who would go out to do God’s work in the schools to which they were sent. Secondly, they were to be fully, adequately and well equipped for the work they had to do. And thirdly, these trained women should then spread their influence, where possible, into the homes of the children they taught.<sup>17</sup>

Bishop Vyvian, who after his retirement<sup>18</sup> offered himself as Warden to the Sisters, wrote in an Annual Letter to the EHU: the influence upon the young lives of those who are students here and of those to whom they go, is spread over the whole country; it is not advertised but is recognised by all who have knowledge, and there are a good many Christian homes today

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<sup>14</sup> TEG, Vol. IV, No 8, 30 November 1904.

<sup>15</sup> PR 2952(1), 23 November 1910. *Grocott’s Penny Mail*, report of prize giving.

<sup>16</sup> *Grocott’s Daily Mail*, 24 April 1939, report of Sir Thomas Graham’s speech.

<sup>17</sup> PR 2952(1).

<sup>18</sup> Wilmot Lushington Vyvyan was bishop of Zululand, 1903-1930.

which owe their standards in life to the tone of the College.<sup>19</sup> The Revd. H B Ellison, another Warden to the Community in Grahamstown, speaking at the Annual Meeting of the EHU in 1911, said of GTTC- trained teachers that “...unconsciously they were doing more good... than the whole bench of bishops in South Africa...”<sup>20</sup> The Bishops were probably not too happy about this reflection of their effectiveness.

A speaker at Founder’s Day, Miss EB Hawkins, the Headmistress of Wynberg Girls’ High School, and former Inspectress of Religious Instruction (RI), spoke of her own experiences in this regard. “Few educational institutions leave a mark on their students as unmistakeable as the mark left on students of differing races and languages and temperaments and backgrounds by their 2 to 3 years here.... I have moved about the country in the course of my professional life of just 40 years. I have nearly always been able very quickly to recognise old GTTC girls among the teachers with whom I have come into contact.”<sup>21</sup> She singled out particularly their ‘sense of dedication’ towards their professional work, the genuine concern for the things of the mind and the spirit, and a willingness to experiment. These were the things at work in the schools to which the OGs were appointed. Mr Louw, a member of the Advisory Board, and a man who travelled widely in the country, was of the opinion that “no one...knew or could even form a conception of the amount of beneficial influence which was directly and indirectly radiated from this institution throughout the length and breadth of the Union.” He said that everywhere he travelled he met OGs.<sup>22</sup>

Many of the young women trained in Grahamstown had to go to lonely parts of the country. Here they not only had to teach, but they were also faced with the task of moulding the character of South African children. In this respect the nature of the holistic training they had received was important. They did their work well, and enjoyed a high reputation with the Educational Authorities. The College had given them a broad outlook and this was brought to bear on their teaching.<sup>23</sup> At the GTTC the students were receiving what could only be described as a ‘liberal education’. There was a deliberate attempt on the part of the Sisters and teachers to encourage open discussion and enquiry; different viewpoints were tolerated (and not only in matters of religion); it was hoped to foster critical and questioning minds. And the students were helped to see others as ‘people’ and not as someone filling a racial

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<sup>19</sup> PR 8163. CR Records, Vol.6. Annual Report, March 1937. Warden’s letter (Vyvyan), January 1937.

<sup>20</sup> PR 8163. CR Records.

<sup>21</sup> PR 2952(2). *Grocott’s Daily Mail*, Tuesday 18 November 1952.

<sup>22</sup> *GTTC Mag.* Vol. XVII, No.1, May 1939, pp.8-10.

<sup>23</sup> PR 8163. Vol.2. Annual meeting EHU, 22 May 1912.

category or language group. As a result, the School/College was composed of girls of different religious affiliation, of English or Dutch families, from wealthy or poor backgrounds.<sup>24</sup>

Mother Cecile, writing in 1904, drew attention to “...our 300 teachers now at work (and over that) who are trained at Grahamstown have proved their efficiency and goodness. There were 94 students in the Training School last December, and there are 64 waiting for admission.”<sup>25</sup> By the time that Sister Clare retired in 1920, the College Magazine recorded that “over 2000 students passed through (College under) Sister Clare and have experienced her stimulating power. ...she emphasised the lessons of truthfulness, thoroughness, practical patriotism, grit – lessons often recalled with fuller meaning as life went on.”<sup>26</sup> All students were entered for the examination when the time came. Between 1894 and 1904, 519 students were entered for the examination. Of these, 486 passed with 212 of them in the First Grade.<sup>27</sup> This was a remarkable achievement. There were failures, “but that seems to me the Vision behind it all, and that is how the Sisters’ work here seems to answer the cry of measureless possibility that arises from the heart of the new country.”<sup>28</sup> It was also confidently assumed that most would teach initially for two or three years before being married, but it was also hoped that they would not be lost entirely to the teaching profession even thereafter.

What was done in Grahamstown did not fear comparison with any other School or College. Margaret Furse, the Secretary to the EHU, wrote in 1903 to the members that “almost always the girls are wanted for different schools before their training term is over, and many of them go out to very distant and lonely places/parts of the veldt, where one often hears of them doing really fine work as missionaries as well as their secular teaching.”<sup>29</sup> So, at the final Founder’s Day, Mother Mary Eleanor was able to point to “the hundreds of students who have gone out from this College (and who) have in their turn touched and influenced the lives of hundreds of children, who in their turn have influenced others – and so it goes on – the building grows, and it is an enduring building because it is not made with bricks and mortar but of the characters and integrity of true devoted women.”<sup>30</sup> Sister Millicent wrote that “when one is working at GTTC, it seems a comparatively small piece of work, but if one

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<sup>24</sup> Refer: A L Behr, *Education South Africa. Origins, Issues and Trends 1652-1988*, p.218.

<sup>25</sup> PR 2952 (10).

<sup>26</sup> *GTTC Mag.* Vol. IX, No 5, March 1921.

<sup>27</sup> MS16:226.

<sup>28</sup> PR 8163. CR Records, Vol. 3. Quarterly letter July 1913.

<sup>29</sup> PR 8163. CR Records, QL, March 1903.

<sup>30</sup> *GTTC OGG Newsletter*, May 1976. Rev Mother’s Speech, Founder’s Day 1975.

travels about over SA, one finds it is a very big thing. Everywhere, in large towns, in small *dorps* (small settlements, villages), at railway stations and on lonely farms, one sees the familiar hat-band or the OG badge.”<sup>31</sup>

### **The Farm School and the One-Teacher School:**

The Cape Province, and indeed much of the Union/Republic, was and is a sparsely populated country. Explaining to the EHU, a member of staff at the GTTC wrote of the nature of the work in a remote area. She outlined, for instance, that “in the Cape Colony, life at Prieska, a drought-stricken region bordering on the Kalahari, mostly Dutch and pitifully lonely, is very different from that at Keiskama, nestling in the mountain land with its almost exclusively native population, or from life on the sheep farms of the gloriously open Karoo, or on the ostrich farms of the south east, and fruit farms of the pretty south west. From Rhodesia southward, over the vast stretch of British Africa, little groups of two, three or more families band together to support a teacher for their children, and so we have the farm school.”<sup>32</sup> It was precisely for just such a school that Mother Cecile had started her training of teachers in Grahamstown.

The dilemma facing the Sisters and teachers at the GTTC was how to prepare girls for such a situation, while at the same time training them as competent and capable teachers. Hence the emphasis at the GTTC on a high sense of duty “and a simple personal religion”. The intention was to teach them a little of many things thoroughly. They had to know English well, and Dutch if possible; they had to be able to teach the standards’ ordinary subjects, and drawing, needlework, music and singing. They had to hold a certificate to show their ability to teach those things. And, with such training and the prayers of the Sisters, “we send them out to all parts of Africa, to be teachers and much besides, we hope, on the solitary farms of the land.”<sup>33</sup> Dr EG Malherbe, writing in his autobiography of his experiences from the 1920s, admitted that, of the students then being trained, (in Cape Town where he was on the staff) “hardly any of them were being prepared to function in a one- or two-teacher school in an isolated rural community and there were hundreds of such schools all over the country. Even we, who had to train them, lacked that first-hand experience.”<sup>34</sup>

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<sup>31</sup> *GTTC OGG Annual Letter, 1922.*

<sup>32</sup> PR 8163. CR Records, Vol. 2, 1908-1912 Annual report.

<sup>33</sup> PR 8163. CR Records, Vol. 2, 1908-1912 Annual report.

<sup>34</sup> Dr E G Malherbe, *Autobiography. Never a Dull Moment*, Howard Timmins (Pty) Ltd SA, 1981. Chapter X: Training Teachers, p.116.

The farm school was a single-teacher school of from five to twelve pupils. When the number exceeded twelve, then the school would be graded as a 3<sup>rd</sup> Class School. The Education Gazette of 1905 explained that in a farm school the teacher “does her work not on the lines of a class teacher but as a governess, giving individual attention to her pupils.”<sup>35</sup> It was emphasised, however, that the requirements of the standards were intended to be exactly the same for all schools, and that no extra leniency could be shown merely because a school was in a remote area and had few pupils. This was to avoid children moving from a farm school to a large school being at a disadvantage.<sup>36</sup> By the 2<sup>nd</sup> Quarter of 1905, there were 4172 children in farm schools in the Cape Province. The Department of Education was quite confident that, with a qualified teacher, “it is proved that excellent work can be done in the farm school”. In the farm school it was not unusual to find pupils far older than might be expected for the particular standard, and the Department felt that a good teacher would have the opportunity to enable the older child to recover lost ground.

The Cape Education Department laid down certain basic requirements for farm schools: there was to be a comfortable school room with a boarded floor and at least one window capable of being opened; there was to be a separate bedroom for the teacher, also with a boarded floor and a window; there were to be proper sanitary arrangements; and there was to be suitable furniture for the school room. It was pointed out to farmers that the comfort and well-being of the teacher would result in a well-run school. “Comfortable conditions and surroundings will attract the best type of FS teacher, and a longer period of service than is usually experienced can then be reasonably expected.”<sup>37</sup> The Department regularly received complaints with regard to the accommodation provided for teachers and pupils. The Gazette for November 1911 carried a report of a Court Case where “school was being conducted in a bedroom, the conditions being reported as totally unsuitable.”<sup>38</sup> Clearly, the conditions in these farm schools varied greatly. What was expected of the teachers varied greatly too. In some cases, the teacher was grossly overworked, and what should have been a five-hour day ended up nearer to nine hours. This usually happened where there was more than one child requiring private tuition in instrumental music. All this was then undertaken without any extra payment.<sup>39</sup>

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<sup>35</sup> TEG. Vol. V, No 9, 20 October 1905.

<sup>36</sup> TEG. Vol. IV, No 6, 30 September 1904.

<sup>37</sup> TEG. Vol. XI, No 3, 27 July 1911.

<sup>38</sup> *Ibid.*

<sup>39</sup> TEG. Vol. VIII, No 2, 16 July 1908.

If the journey from home to school was too far, the children would be taken in as boarders by the farmer on whose farm the school was situated. This entailed the payment of boarding fees. These were worked out as follows: “For each boarder the farmer receives per month 1½ sheep, 1½ buckets corn, 1½ lbs coffee, sugar, rice, & soap. The child is expected to bring its own bed clothes. Often however 2 sheep per month are accepted in lieu of the contribution...and as a sheep in good condition is worth at present 23/- the year’s boarding fee (holidays are excluded) may be placed at £24. The basis of calculation is simply what it takes to support the child, the extra trouble is not taken into account. Generally there are three or four boarders, and the number of young people make it a lively house. The only person on whom the cares of life must fall somewhat heavily is the mother in charge.”<sup>40</sup>

It was acknowledged, in the first half at least of the twentieth century, that no small proportion of the elementary education of the land was entrusted to the farm school teacher. The farm school was no place for the specialist teacher. What was needed was someone who was bright and vigorous, who could do a little of many things thoroughly and adapt herself to widely different surroundings, as the need arose. What the teacher would encounter on arrival at the farm was anyone’s guess. One teacher found allotted to her part of an old church, in which the pulpit was still standing; another used an old shed, a relic of the Anglo-Boer War; and another laboured in a disused barn. From the wilds of Rhodesia came news of life in a mud and pole hut, lighted by electricity, and perilously near a crocodile-infested river.<sup>41</sup> There might be extreme loneliness, limited society, lack of entertainment, the strain of being at close quarters with pupils in school and home; there might be tears. On the other hand, youth is the time for courage and hope, and the spirit of the quest can throw a halo around those bare realities just as sunlight transforms the hills. The prospect was somewhat daunting, but it brought with it a challenge.

An OG who had worked for four years as a farm school teacher and who returned to the GTTC to further her qualifications, wrote in the Magazine in 1913 of her experience. “I shall not mind at all if I have to go back to farm school work after my year here. On the whole I shall prefer it. I like farms very well; I often think that it is rather mean of all the teachers to want to crowd into towns. What are the country people to do? They want education too, and even a very ordinary sort of teacher can do wonders with those children, they really want to learn. It is a great thing for us farm school teachers to come back to a centre like this to

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<sup>40</sup> TEG. Vol. V, No 9, 20 October 1905.

<sup>41</sup> PR 8163. CR Records, Vol. 2, 1908 -1912.

learn.” She went on to list the advantages of farm school teaching – she lists six; and then gives a few hints arising out of her experience. She then adds, “there are doubtless a few difficulties in farm schools: e.g.s: sometimes we have to teach boys older and taller than ourselves, and without knowing it, we may slip into a habit of conceit and arrogance; we get a bit out of fashion in clothes as well as in teaching... never fear, where the latter is concerned there is always TC to return to for a fresh store of knowledge.”<sup>42</sup>

In the *College Magazine* for September 1922, another OG, this time named, Alice Smith (Student no. 1745. 1917. Born 4-5-1899. At Griquatown), described how “the children look to the teacher in all questions of doubt and perplexity. The school takes its tone from the teacher, and the tone is reflected in the children. On a farm much depends on the school, and if the teacher makes an agreeable place for the children, the home as well as the school runs smoothly. The school becomes the centre where each child learns to depend on himself, so learning self-confidence, and yet all work together for the good of all.”<sup>43</sup>

As the years passed, fewer and fewer new teachers were prepared to offer themselves for farm school teaching. Sister Virginia, writing in response to a letter received from the South African Council for English Education in 1967 wrote, “...the picture from my side is that year after year I get desperate letters, telegrams and phone calls from the principals of small country schools, begging me to try to get students interested in the post they have, in many cases, advertised without success. I find that the students tend to apply in large numbers for posts in the larger towns... and very few appear willing to consider posts in small country towns and villages, in spite of the fact that it is in those schools that they frequently obtain excellent practice. Also, it is in those schools that they will very often be able to have small classes, instead of having to handle 40 or more children in the schools in the big cities... students do not want to go to places like Alicedale and places in the N Cape or out of the way districts in the Transkei, for example. Those schools get along by employing married women, always on a temporary basis.”<sup>44</sup> Sister Virginia went on to add that in farm schools they would undoubtedly find themselves having to cope with a small number of children, possibly spread over a wide range of standards. “This is not easy for any inexperienced teacher, and yet I do know that students who do tackle this job find that they

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<sup>42</sup> *GTTC Mag.* Vol. V, No 6, June 1913, p.26.

<sup>43</sup> *GTTC Mag.* Vol. X, No 3, September 1922, p. 21.

<sup>44</sup> MS 16:274. 1965 -1967. Letter received from SA Council for English Education, 26 July 1967. Reply from Sister Virginia, Principal, 2 Aug 1967.

get excellent experience and come to enjoy the life in a farming community.”<sup>45</sup> The last farm school under the control of the Education department was closed on 30<sup>th</sup> June 1976. It was the Smoordrift farm school in the Bedford District. The Report of the Director of Education stated that this marked the end of an important phase in the history of education in the Cape Province. The number of farm schools had been gradually declining since 1967 when there were 23 in existence.<sup>46</sup>

### **GTTC-trained Teachers and Farm Schools**

The College Magazines give a fine picture of where the students ended up, mainly in their first posting. The place of the magazine in their lives was important and they happily wrote in to tell of how they were coping. Also, the College Registers, dating from 1894, record every student’s entering the College, their age, home town, and course followed. They, too, are a treasure trove, and one is able to compare where the students grew up and where they started work.

Ella Impey (Born 7-10-1883 at Salem. Student Number 138) was at a school near Pretoria, “...a large government Farm School... all the children, except for four, are Dutch. They are very backward; they really know nothing at all.”<sup>47</sup>

Isabel Hoodless (Born 11-3-1884. T3. No 340) went from her home in Grahamstown to Matatiele: “I have 12 scholars at present, but Mr van Straaten thinks there will be more next quarter. It is quite enough though, for the beginning, as I have no proper materials or books and of those already ordered, nothing has as yet put in its appearance, but the bill. (Only managed to get some chalk today)... the children’s ages are from 4 –12 years, five girls and seven boys, about five of them do not understand any English, and only two or three can talk it fairly well. However, I am getting along all right, and I like starting a school. I thought it would be dreadful. It is a pity, though, that the older ones have been out of school quite 8 months, so you may imagine what a great deal they have forgotten.”<sup>48</sup> At a subsequent Inspection, the Inspector was most pleased with what he found, “The registers were well and neatly kept. The quality of the work was good and gave evidence of thorough and careful

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<sup>45</sup> *Ibid.*

<sup>46</sup> Report of the Director of Education, 1976.

<sup>47</sup> *GTTC Mag.* Vol. I, No 5, June 1905, p.11.

<sup>48</sup> *GTTC Mag.* Vol. II, No 1, March 1906, p.10.



teaching, and although the inspection was held at an earlier date than last year, the results were excellent.<sup>49</sup>

At Reddersburg, in the Orange River Colony, Maria van den Hoven (Born 6-7-1884 PT1. No 210), whose home was in Rouxville, wrote that she had quite settled down in the new work and liked it very much. It was on a farm, two and a half hours from Edenburg and one hour from Reddersburg. "I started school with eight pupils... I have to teach a big boy of 19 and a girl of 18... my pupils are all very backward, as they haven't been to school since the War, nor, indeed, during it, but they are such nice children and so anxious to learn, that it is a great pleasure to teach them. They are getting a new piano next week and I shall have five music pupils too." She also mentioned that, in the evening, "I give lessons to a poor boy who is working here on the farm. I also have music pupils, a boy and a girl, much older than myself."<sup>50</sup>

In the SGE Report for the year ending 1905, it was noted that, "In schools of the Farm School type, it is of great importance that the teacher should be musical and be able to teach singing. It means that a new element of enjoyment and self-culture is introduced into the monotonous life of the up-country farm. Only those who have spent a long winter evening in a remote Karroo farm house, can realise what a difference music makes in the social life of the family."<sup>51</sup>

One of the young women who had come out from England to do their training at the GTTC ended up in the Willowmore district. She was Harriott Davies (Born 1-11-1884. T3 No. 301. Home: England): "I am now on a farm 24 miles from the nearest town, Post Office or station. I find it rather lovely out of school... there are only five children, but the eldest is in Std 6, the next in Std 5, the next in Std 3, and the two youngest in sub-standard. The school hours are from 9 -12 and 2- 4. After this I have music lessons to give, so my time is fully occupied...we have no near neighbours, so we have no change from day to day, save the weather."<sup>52</sup>

Stofkraal A3 School near Marydale in the Prieska district was the place of employment of Edith Slater, whose home was in Sidbury. (Born 29-10-1884. T2. No 361.) It was a very remote posting and involved a very long journey from Prieska, where she was met, to the

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<sup>49</sup> *GTTC Mag.* Vol. II, No. 6, June 1907, p.21.

<sup>50</sup> *GTTC Mag.* Vol. II, No. 1, March 1906, p.10.

<sup>51</sup> SGE Report. G5, 1906, Year ending 30 September 1905.

<sup>52</sup> *GTTC Mag.* Vol. II, No. 2, June 1906, p.10.

farm. “We left Prieska after breakfast, and I confess I found the journey very long and tiring...we spent the first evening at Marydale, our nearest PO... we travelled on the next day, only halting once we got to the Boegoeberg Waterworks. There we spent a few hours with the Second Engineer’s wife. She is my nearest English neighbour (about 6 – 7 miles away) and has asked me to spend some weekends with her. We arrived at the farm at sunset.” She admitted that “it is some time since I spoke Dutch, and I found some difficulty just at first in conversation... I am sure you would be surprised if you could see my school room... an American organ, a glass case for museum, and a library consisting of 60 volumes... my predecessor was everything that a teacher should be. I have 17 children on the roll and my highest standard is the 6<sup>th</sup>. I have just finished making up my time-table, and I find it very difficult to keep all the children going. I can only do it by giving them rather long lessons.”<sup>53</sup> A later Magazine records that Edith had come prepared. She had brought some books from her father’s library, so she had plenty to read, including Anson, ‘Voyage Round the World’, and ‘The Conquest of Granada’. She read to the children every afternoon, “... when I asked, ‘do you understand what I read?’ they would say most cheerfully, ‘Oh no, but we like to hear you read’.”<sup>54</sup>

Edna Watermeyer, (20-4-1901. No 1751. Home: Rouxville, FS), teaching at Rhodes in the Cape Province, “suggested to my class, that in order to improve their English, I should read stories to all those who wished to come on Friday afternoons. To my surprise, they all arrived, and seemed to enjoy the story, which we afterwards discussed.”<sup>55</sup>

To move from Port Elizabeth to the Modder River in the Orange River Colony (ORC), must have been quite an experience for Winifred Clarry, (Born: 10-7-1883. KG. No 89. Home: Port Elizabeth), but she was most positive about it. “I should like you to see the farm I am at now. It is a grand old place and it belongs to a Mr Fraser who is living here with his family. One of his daughters (Annie) left today for the (GTTC). I have been able to tell them quite a number of things they wanted to know about it, and I am never backward in talking of my old TC. I have come to the conclusion that I had better learn Dutch up here, for where I am at present, I have met only Dutch people, and one feels so strange to be in a room full of people and hear them talking and yet not understand what they are saying.”<sup>56</sup> She had trained as a Kindergarten teacher, but was unable to use this as “the children are rather old; I am sorry for

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<sup>53</sup> *GTTC Mag.* Vol. II, No. 3, September 1906, p.15.

<sup>54</sup> *GTTC Mag.* Vol. II, No. 6, June 1907, p.13.

<sup>55</sup> *GTTC Mag.* Vol. IX, No. 1, March 1920, p.25.

<sup>56</sup> *GTTC Mag.* Vol. II, No. 3, September 1906, p.15.

this, as I do love the KG work and methods.”<sup>57</sup> “I hope we have some services on Easter Day; the Sundays without services are very lonely, but I am thinking of starting a little Sunday School next term.”

Another brave lass was Amy Smith, (Born: 7-9-1886. T2. No 385. Home: Alexandria), who went all the way from Alexandria to Steenbokfontein, near Rustenburg in the Transvaal. “We started from Krugersdorp by post-cart at 5 am on Sunday and arrived at Rustenburg at 3 pm... The farmer had hired a cart and 4 mules from the PWD to convey me here, this place being 30 miles from Rustenburg. (Railway line not then in operation).<sup>58</sup> Our school room here is a good building... 2 rooms.... there is a cloakroom and a lavatory. The children I teach are in division 4 & 5 which corresponds roughly to our standards 3&4. Soon I shall have two Std 5 pupils and one Std 6. At present, some of the older pupils are at home, studying for confirmation, and will not be at school for another couple of weeks.”<sup>59</sup> The influence of the Dutch Reformed Church was clearly very strong,<sup>60</sup> as was the draw of the bushveld for the farmers. “We are anticipating a very poor attendance this winter, as some of the farmers are leaving for the bushveld to shoot big game, and are taking their families with them. One gets so disheartened over one’s work sometimes because of the wretched attendance. One day the school rooms are full of children, and a day or two afterwards, there is only one third of the children present.”<sup>61</sup>

Martha Emslie, (Born: 24-3-1886. T3. No 278. Home: Seven Fountains), from Seven Fountains, was at the Railway School at Thebus near Steynsburg. “I have nine boys and three girls in the school.” She wrote again to say that “the Inspector came today... (all children passed) ...I cannot tell you how glad I am that my school has done so well, for I was wondering whether I had taught them all that was necessary for them to know, when lo and behold, I had taught them beyond what was required... I want to get up a little library in my

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<sup>57</sup> *GTTC Mag.* Vol. II, No. 6, June 1907, p.18.

<sup>58</sup> “At one family where (Amy Smith) boarded nobody ever bathed. She used to be given a small basin of hot water every night to wash, but she insisted on a weekly bath and as the family did not own a bath, every Saturday the children would be sent to a neighbour to borrow a zinc bath, which they would drag behind them over the veld. When Amy had had her bath it would be returned over the veld behind the children.” *GTTC News and Views 2006*, p.6.

<sup>59</sup> *GTTC Mag.* Vol. II, No. 3, September 1906, p.15.

<sup>60</sup> “Amy said it was impossible to teach physical geography because you were not believed. After she had taught that the world was round, a child came to the school next day and said: ‘My Oupa says dis pure bog’ (nonsense). The Bible says that earth stands on pillars and you can’t put a round thing on pillars!’ Another disputed that the earth revolved because his grandfather had gone up in a balloon over Pretoria and when he came down he was still in Pretoria. *GTTC News and Views 2006*, p.6.

<sup>61</sup> *GTTC Mag.* Vol. II, No. 6, June 1907, p.14.

school; do you think Government would help me in it? I have no one here to find out from so have to trouble you. I hope you will not mind.”<sup>62</sup>

At Renosterkop (nearest town Venterstad), Olive Wright (Born: 3-1-1887. T3. No 410. Home: Queenstown) had 8 children, the two eldest in Std 2. She was learning the hard way! “I have made six time-tables and at last have one that seems to work well. During the week we speak English, and on Saturdays and Sundays we speak Dutch. We have school prayers and scripture every day, and I try to make it as interesting as possible... I think I am very fortunate; all are very kind to me... do all they can to make me happy.”<sup>63</sup>

Lemmie Hughes (Born: 8-10-1882. KG Elementary and Higher. No 286. Home: Grahamstown.) found herself in the newspaper in Cathcart following an Inspection and the publication of the Inspector’s Report. “The Kindergarten of this school takes its place amongst the best in the Eastern Province, but in no other school have such good results been obtained with so little assistance. The results could only have been achieved with the hard work and enthusiasm of the teacher in charge. We congratulate Miss Hughes, the KG mistress on the splendid report obtained by her at the last inspection... the KG department of any school is the most arduous department in the school, and the Cathcart School Committee should feel proud in having secured for this department the services of such a talented lady as Miss Hughes.”<sup>64</sup>

The language problem was encountered in a new way by Mabel Cockcroft, (Born: 17-9-1888. PT 1. No 258. Home: Grahamstown.) She was teaching at Tzeli near King Williams Town and was helped by Miss Swain (the Inspectress) who “gave me some useful hints as to how to set to work among these little Germans. Most of the children are too big for much occupation work, so I have to make the Nature Study the main thing...I hardly realised at first that they were German and not English children; but I have begun to get used to their limited knowledge of English, and can make them understand my meaning now.”<sup>65</sup>

Isobel Lennox (Born 7-11-1898. T 3. No 1782. Home: Fort Hare, Alice) found herself in a similar predicament, at Keiskama Hoek. “I have 33 children, mostly boys, and quite two thirds of them are Germans. They are a very solemn little family and some of them seem only able to smile on very rare occasions. There are no pupil-teachers, so I have to manage

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<sup>62</sup> *GTTC Mag.* Vol. II, No. 6, June 1907, p.19.

<sup>63</sup> *GTTC Mag.* Vol. II, No. 5, March 1907, p.16.

<sup>64</sup> *GTTC Mag.* Vol. III, No. 5, March 1909, p.24.

<sup>65</sup> *Ibid.*

the three classes alone the whole morning. I have two children who can speak only German and isiXhosa (original term offensive), and do not know a word of English.”<sup>66</sup>

Nellie Key was endeavouring to teach in the vernacular at St Barnabas Mission at Mlengana in Pondoland West. (Ellen Georgina Key born 30-6-1886. T2. No 375. Home: Pretoria). “It is as much as I can do to struggle through a grammar lesson in isiXhosa (original term offensive). A click at the wrong end of the word makes such a difference... the mission is not well situated with regard to population.”<sup>67</sup>

One OG, Ethel Rait (Born 1-5-1890. T3. No 454. Home: Dordrecht) went all the way to Uganda to a school on the Uasia Gishu Plateau (via Eidome Ravine. East Africa Protectorate) “I am teaching again on a farm. There are only five children at present and as they have been several years from school they are very backward...you would be surprised to see my school room. It is a papyrus house with a grass roof and the tables are made of forest wood. We are very near Mt Elgon...we are very far from anywhere.”<sup>68</sup>

Another (Joanna Loots born 4-12-1898. No 1811. Home: Middelburg.) went to Okahanja in Ovamboland. She wrote that “at present I have 13 children from Sub A – Std 5 – all classes except Std 1.”<sup>69</sup>

Ann Wiggill (Born 22-10-1900. No 1754. Home: Sterkstroom) was appointed to Usakos, South West Africa. She described her new home as “a quiet little place. Most of the people seem to be employed in the railway workshops. The school is a wood-and-iron building, and not very convenient... Usakos is a 2-teacher school... living up here is very expensive, but we get a much better salary than we do in the Colony.”<sup>70</sup>

Notwithstanding the fact of their being on the young side to be in charge of schools, these young teachers were quick to remember the lessons drummed into them at College. Mabel Cotton (3-11-1880. 1 year at TC. No 381. From Waterford, Ireland) at the Collegiate School for Girls in Port Elizabeth, wrote: “I realise now, more than ever, how very helpful my year’s training at the College has been to me... the practice of preparing notes, of lessons too, has made me quite quick with my preparation.”<sup>71</sup> Another of the OGs even mentioned that, after

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<sup>66</sup> *GTTC Mag.* Vol. IX, No. 1, March 1920, p.25.

<sup>67</sup> *GTTC Mag.* Vol. IV, No. 1, March 1910, p.13.

<sup>68</sup> *Ibid.*

<sup>69</sup> *GTTC Mag.* Vol. IX, No. 2, June 1920, p.17.

<sup>70</sup> *GTTC Mag.* Vol. IX, No. 5, March 1921, p.27.

<sup>71</sup> *GTTC Mag.* Vol. II, No. 5, March 1907, p.16.

the Annual Inspection, the Inspector had asked her if she had been at the GTTC, and “said he was glad the children were all successful, as the Sisters were always anxious to have the girls from the College doing thorough work.”<sup>72</sup> Irene Buckley wrote to say that “When I received my first salary I remembered very well your advice to us before we left, so I was the proud possessor of 30 pounds for one hour only, after which I paid all my debts... (and put what remained) in the savings bank.”<sup>73</sup>

From the start of the Training School in 1894, the Sisters had stressed the importance of singing in schools. So it is interesting to notice that singing was a ‘given’ in the schools where the GTTC teachers were placed. Mattie Harney, at Touws River, even went so far as to organise a concert, which had never been attempted before. “As soon as the inspection was over, I began teaching the children things for a concert. Most of them have never been to such a thing in their lives, much less acted in one, so it was a bit hard work, rubbing them into shape; but it was really marvellous how soon they got into the ways.” (She even sent a copy of the Programme)<sup>74</sup> Frances Wormald (1-11-1887. KG. No 391. Home: Tarkastad) teaching in Steynsburg sent a request “to Sister for suggestions re: a song book”.<sup>75</sup>

It was just such a request that would lend itself to a useful article being printed in the College Magazine. Many of the OGs looked eagerly for their Magazine to arrive. Sophie Reynolds, writing from Burgersdorp, mentioned: “I always look forward to the magazine... as it seems to bring with it a breath of the old college life.”<sup>76</sup> Joanna Louw, at Thomas River, waxed lyrical: “Nobody can imagine how we all enjoy College news. I read the magazine through and back again; it was almost like having a letter from home.”<sup>77</sup> The farm schools were, as a rule, in remote areas and the teachers needed some form of backup which they knew was always available to them at the GTTC, and through the Magazine. When Helen Schweppenhauser arrived in Bedford, she “found the magazine waiting for me, and I opened it almost at once and turned to the news of OGs; it was very comforting to hear how the others were faring, and it made me feel much less nervous at having to meet so many new people.”<sup>78</sup> Writing from Molteno, Grace Cook recorded: “I received my magazine, and did enjoy hearing all about college doings. It is such a link between past and present, and most

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<sup>72</sup> *GTTC Mag.* Vol. II, No. 7, September 1907, p.15.

<sup>73</sup> *GTTC Mag.* Vol. II, No. 2, June 1906, p.12.

<sup>74</sup> *GTTC Mag.* Vol. II, No. 3, September 1906, p.17.

<sup>75</sup> *GTTC Mag.* Vol. X, No. 7, September 1923, p.33.

<sup>76</sup> *GTTC Mag.* Vol. II, No. 2, June 1906, p.10.

<sup>77</sup> *GTTC Mag.* Vol. IX, No. 2, June 1920, p.17.

<sup>78</sup> *GTTC Mag.* Vol. II, No. 6, June 1906, p.13.

inspiring as well as enjoyable to read of the doings of OGs as well as those at College.”<sup>79</sup> Grace Midgely (27-11-1900. T3. No 2062. Home: Adelaide) writing from Alice, was drawing up schemes of work for Nature Study and History and found the Magazines most helpful in that regard.<sup>80</sup>

A teacher up in Barkley East, Iris Kriel, even went so far as to lend a colleague some past copies of the Magazine: “What a blessing the old mag is too! Always so helpful with its useful notes on teaching. A few months ago I was glad to be able to help a teacher by lending her a few of my copies.”<sup>81</sup> Eveline Badger, in Ugie, was at her wits end over her teaching of English – or failure to do so! “At first I thought I should go mad – they were hopeless... but one day when I was reading all my old magazines, I came across a most useful article on ‘How to teach English to Afrikaans children beginning English.’ I devoured it and changed my scheme at once on the lines suggested. Really, the children have got on splendidly.”<sup>82</sup> Lizzie Truter took the advice later incorporated in that article to heart and wrote that she had “followed the plan suggested of talking to the children out of school in the second language, and these conversations help them a great deal. It is surprising to see how quickly they pick up new words and phrases in this way.”<sup>83</sup>

Mary Long found a use for her First Aid knowledge when a little boy dislocated his elbow during playtime. He was wrestling another boy. Mary took him into the classroom, “pulled the arm so that the protruding bone jumped back into place with a click”, then put the arm in a sling and sent the child home. This happened near Trumpeter’s Drift.<sup>84</sup>

May Van Zijl and Myrtle Carroll arrived at similar conclusions, to the effect that real teaching is far divorced from the theory learnt in the text-book. May, who was based in Carnarvon, “arrived at the heart-breaking conclusion that during one’s training one learns much which is theory alone and cannot be put into practice”<sup>85</sup>, least of all in small country schools. Myrtle had obviously had her unrealistic notions of what teaching might be about

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<sup>79</sup> *GTTC Mag.* Vol. III, No. 6, June 1909, p.18.

<sup>80</sup> *GTTC Mag.* Vol. IX, No. 1, March 1920, p.25.

<sup>81</sup> *GTTC Mag.* Vol. IX, No. 5, March 1921, p.27.

<sup>82</sup> *GTTC Mag.* Vol. X, No. 7, September 1923, p.33.

<sup>83</sup> *GTTC Mag.* Vol. X, No. 1, March 1922, p.28.

<sup>84</sup> One OG was to have a school named after her: Mary Waterton Waters – born 6-12-1886 at All Saints, Encobo, Student No 545, 1907-1908, Course KG Elementary. The School is in Grahamstown: the Mary Waters School.

<sup>85</sup> *GTTC Mag.* Vol. IX, No. 1, March 1920, p.25.

removed while teaching in Colesberg. Apparently, she “used to have a great idea of ruling by ‘love’”, but soon changed her tune.<sup>86</sup>

What these young women took with them into the country is more than summed up in the words of the SGE, Dr Viljoen. The SGE visited the College in June 1925 and expressed himself very strongly in his feelings concerning the College. “I want to speak of the great privilege it is to me to be with you today. When I listened to the beautiful music, both vocal and instrumental, I thought to myself: ‘This is a wonderful place; they have at this place the wonderful knack of doing things well. You are very hard to beat.’ I am prepared to say this anywhere. What I now see and hear is a feature of the GTTC. There is a certain tone in the place – an atmosphere. I feel it at once because I am a teacher-born. I feel that I am in this atmosphere this morning; and you have the singular privilege of receiving your training in it. Students of GTTC cannot afford to have a single failure! I am setting up a very high standard but this is how I feel...”<sup>87</sup> It was that high standard that remained with them.

### **Rhodesian [Zimbabwean] Students**

By the time of the Jubilee Celebrations in 1954, nearly 5000 students had gone out from the College as trained teachers. The influence they exercised on the minds of growing children cannot be calculated. The Second World War had brought an unexpected bonus to the College. Up to that point, students desiring training as Primary School Teachers were sent from Southern Rhodesia to Britain to attend college. The escalation of the war, especially at sea, and the menace of the German U-boats, made it almost impossible to obtain passage by passenger boat. Thus the Southern Rhodesian Education Department arranged with the Cape Education Department to send a number of students to Cape Training Colleges. Twelve young women were allocated to the GTTC. The Magazine for November 1940 recorded that “they can be assured of a warm welcome”.<sup>88</sup> This was a last-minute interim arrangement. Mr Cowling, the Chief Education Officer for Southern Rhodesia, addressing the students at the GTTC in 1944, mentioned that his department had tried most of the Training Colleges in South Africa and some overseas, but “had come to the conclusion that the training (at the GTTC) was the best they could get, and they wanted all their Primary teachers to train

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<sup>86</sup> *GTTC Mag.* Vol. IX, No. 2, June 1920, p.17.

<sup>87</sup> *GTTC Mag.* Vol. XI, No. 1, September 1925. Visit of SGE (Dr Viljoen) 13 June 1925.

<sup>88</sup> *GTTC Mag.* Vol. XVII, No. 4, November 1940.



here.”<sup>89</sup> In 1948, Chief-Inspector Sutherns, of Southern Rhodesia, stressed how much Rhodesia owed to the GTTC.<sup>90</sup>

On Founder’s Day 17<sup>th</sup> November 1951, Dr Rogers, the Chief-Inspector of Schools in Rhodesia, the guest speaker, emphasised the importance of ‘vocation’ in teaching. “Teaching is not a job to be easily ‘picked up’, for clearly a teacher cannot teach what she does not know or understand. A good teacher is always learning, and enlarging her knowledge. Thus, her power of elucidation, exposition, and illustration is improved. (She) must be ready to take advantage of experience, as well as improving herself by the experience of others...take a pride in a job well done, and put herself in the place of the child and form a mental picture of what the child is thinking and why.” To stress that, within the hallowed walls of the Mother Cecile Memorial Hall, was indeed to bring ‘coals to Newcastle’! He went on to sound a note of caution: “only by resolution can we rise out of the commonplace....no system of education can rise above the teachers concerned in it.”<sup>91</sup>

The annual Rhodesian contingent at the GTTC came to number in the region of 60 students, and their presence made a huge impact on the College as a whole. There were problems over the question of the second language, Afrikaans, which was not a requirement in Rhodesia. This meant duplicating classes, once the GTTC became fully bilingual, with half the subjects being taught in the second language. The Rhodesian Government agreed to assist with the salary of an extra lecturer on the staff. That Government also considered paying a *per caput* grant for their students and had “already sent £1050 as from the beginning of last year (1948) and would continue paying while they sent students to us.”<sup>92</sup> This was to be £12-10-0 per head per annum, undoubtedly a very useful addition to the College income! For example, when the Chapter discussed the possibility of enlarging one of the College Residences, Winchester House, in 1949, Sister Truda mentioned that “fifty to sixty Rhodesian students are expected next year and a *per caput* grant paid by the Rhodesian Government for these students will largely meet the cost. It was thought better to spend their money on enlarging our premises than on renting houses.”<sup>93</sup> The Finance Committee going through unpaid accounts, in dealing with the ‘J...s’ account, decided that, “when Eleanor J...left at the end of last year an amount of £21/11/6d was still owing, and this has not yet been paid. It was

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<sup>89</sup> MS 16:128. PR, 2Q, 26 May 1944.

<sup>90</sup> *GTTC Mag.* Vol. XIX, No. 3, August 1948.

<sup>91</sup> R 2952(2). *Grocott’s Mail*, Friday 23 November 1951.

<sup>92</sup> MS 16:126. Council of Finance meeting, 12 September 1949.

<sup>93</sup> Chapter minutes, Chapter Meeting, 19 October 1949.

suggested that the bursar write to the Rhodesian Education Department about this outstanding amount.”<sup>94</sup>

Sadly, there were dark clouds on the horizon. The Rhodesian Government was seriously considering opening its own College at Bulawayo. Sister Truda wrote to the Chief Education Officer in Salisbury that, “When this happens, it will be a matter of regret to us, as we have valued in every way our happy connection with your department and with Rhodesian students.”<sup>95</sup> Sadly, the day arrived when the Rhodesian students left for good. The Log Book records: “8-12-1960: Rhodesian students left – the last Rhodesian students to be trained at this College – 6 in number – all IST.”<sup>96</sup> The Personnel Officer, Mr R Leavis, writing on behalf of the Secretary of Education in Salisbury, to the Principal wrote: “May I take this opportunity, on behalf of the Ministry, to thank you for the work you have done with Rhodesian students, and for the personal interest you have taken in them. Your co-operation over the past years has added considerably to the Ministry’s teaching strength, and your personal share in the training of our students is widely known.”<sup>97</sup> That letter wound up the correspondence with the (by then) Federal Ministry and drew to a close the official contact. Through the OGs, however, contact was to remain as close as ever.

### **South West African [Namibian] Students**

In addition to the students from north of the Limpopo, students from South West Africa attended the GTTC from 1964 to 1975. This was arranged on a different basis to the Rhodesian students, as the letter from the Acting Principal (Sister Madeline) to the Director of Education in Windhoek implies: “I very much hope that our SGE will instruct us to reserve a certain number of places for SWA students in future, in order to avoid the present state of confusion, and the possibility of disappointment to your candidates... a certain quota of SWA students has been allocated to each of the 5 Afrikaans-medium Training Colleges in the Cape, and if any English-speaking students wish to attend either the Cape Town Training College or the GTTC, these will be subtracted from the quotas for the other colleges.”<sup>98</sup> Sadly, there is no record of OGs in Namibia enjoying reunions, as happens in places in the Republic.

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<sup>94</sup> MS 16:126. Vol.2, 1932 -, Finance Committee meeting, 1 March 1956.

<sup>95</sup> MS 16:233. Letter: To Chief Education Officer, Salisbury, from Principal, 30 March 1948.

<sup>96</sup> MS 16:121. Log Book, 1960.

<sup>97</sup> MS 16:233. Letter, October 1960.

<sup>98</sup> MS 16:233. Letter to Director of Education, Windhoek, from Acting Principal, 30 October 1964.

## The Magazine

The magazine, along with the Old Girls' Guild, were both to be of paramount importance as the years passed. At first, from 1904, the magazine was published four times a year; this was later reduced to twice, and then finally, only once a year. It was useful and helpful to have Sisters who were available to 'put together' each edition, without placing added strain on the already pressed members of staff. The magazine revived memories of life at college for the OGs. Any official changes in the Curriculum were carefully explained and model lessons were printed in the pages of the magazine. There were regular sections on the library and the school of music. Prize Giving, and then Founder's Day, were covered in detail. Sporting activities received attention, and there was a regular Chapel report. The OGs section is interesting. Not only do we learn of the placements and schools where the newly trained were sent, but later, as the admission requirement is raised for teacher training, the growing sophistication of the newly trained is revealed. No longer, after the 1930s, do we read of experiences in isolated places; now the emphasis is on the beginning of families, and the birth of babies. All children of OGs were referred to as 'College Babies/Children'!

As already seen above, the Magazine was valued by those who received it, and eagerly anticipated. It was a link between the College and the ever-growing scattered family of OGs. Writing to the Principal, a Government inspector drew attention to: "The very fact that your institution occupies such a unique position as compared with other Training Colleges, makes the receipt of your magazines so much more valuable. I like to look through the copies because they somehow recall the Spirit of your College, so full of laughter and yet so charged with the realisation of the responsibilities of life...." This letter was later printed in a letter to the EHU.<sup>99</sup> An OG, writing in the Magazine, felt that "our magazine keeps us in touch – it does more – it helps us to be more contented with our lives when they have not fallen in pleasant places; in this way if, when we feel a wave of self-pity, we open a magazine and see that one of our companions for instance, took 6 days to reach her destination; while another lives surrounded by natives, we cannot help feeling that compared with some others we are blessed indeed."<sup>100</sup>

The Magazine was also used as a vehicle for information. For instance, in 1909, a note appeared to the effect that "those of you who are learning or teaching Dutch will find '*Die Unie*' a great help. It is a monthly paper, written in the simplified High Dutch which is

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<sup>99</sup> PR 8163. CR Records, Vol. 4, 1924-1931. Annual Report, March 1930.

<sup>100</sup> *GITC Mag.* Vol. IV, No. 3, September 1910, p.21.

taught in all schools, and containing a great variety of articles of general interest, besides detailed information concerning Dutch text books and the *Taalbond* examination.”<sup>101</sup> In her quarterly report to the Advisory Board in 1920, Sister Clare referred to the new Syllabus for Primary Schools. She considered the syllabus to be ‘an interesting one’, but admitted that it demanded much ‘from the crude little people of 18, isolated on farms, without books or councillors (sic)’. Opportunity was taken in the Magazine to “publish the detailed syllabus, and suggested appropriate books, and have also given some specimen lessons.”<sup>102</sup>

It was also used for answers to questions received from OGs, where these answers might be of general use. The Magazine for June 1910 mentioned: “Two OGs (who) in their letters speak of the great difficulty they find in getting children to speak out clearly in reading and recitation, and perhaps a word of advice may be of use to more than these two. You are quite right to think the matter one of importance. Clear speech has something to do with clear thinking and has much to do with our enjoyment of beautiful literature.... the teacher’s example is one great factor; children unconsciously enjoy the clear, full sounds, distinct yet smoothly flowing, and richly modulated, not in any artificial elocution, but in the vivid feeling or thought where the words or sentences spring.” The teacher is told to ‘speak clearly’, something requiring great effort; secondly, to convince the children to make the same effort – “find some short poem that really takes their fancy... try and get them to put their best work into it, for the sake, say, of surprising father or mother...but father or mother cannot enjoy it if they cannot hear it. Let it be said so that they may hear every word”; thirdly, to persevere daily in encouraging the children. The article suggested that ‘singing helps’.<sup>103</sup>

Sister Dora wrote an excellent article for the Magazine, entitled: School Prayers.<sup>104</sup> In her opinion, the custom of prayers at school offered an opportunity to the teacher to lead her children in the practice of religion. She felt this to be important, especially in the Infant School, “for many of the children have experienced and not yet outgrown the loving reality and intensity of their first prayers; and to others the experience is coming for the first time.” So a great deal depended on the teacher’s attitude towards school prayers. Sister Dora felt that the teacher should not just ‘direct and control’ the prayers, but should herself use the opportunity of “worshipping God herself”. “The children should be able to feel this from her

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<sup>101</sup> *GTTC Mag.* Vol. III, No. 7, September 1909, p.25.

<sup>102</sup> MS 16: 207. *GTTC Principals’ Quarterly Reports*, 1919-1920.

<sup>103</sup> *GTTC Mag.* Vol. IV, No. 2, June 1910, p.21.

<sup>104</sup> *GTTC Mag.* Vol. XV, No. 7, May 1935, p.16.

reverent speech and manner.” Her advice was that everything must be done to make the five minutes of prayer as full of joy ‘and sunshine’ as possible, and that the prayers chosen should be such “as children can understand and most of them can be said all together”. Clearly Sister Dora was writing of a time when School Prayers were still very much part of the school day!

### **The Old Girls’ Guild (OGG)**

The inaugural meeting of the OGG took place on Tuesday, 2<sup>nd</sup> October 1906, when 16 students joined.<sup>105</sup> It was to be known as the OGG or alternately, as The Guild of The Resurrection. The aim of the Guild was to “bind together all who have been at the College in order to help and strengthen those who have left and to keep them in touch with the Sisters.”<sup>106</sup> The first general Committee was composed of Sister Clare Marion (General Secretary, to 1915), Sister Gertrude Mary (Treasurer), Sisters Eva, Dora (Gen Sec from 1915) Ethel, Charlotte and Emily. In September 1904, Mother Cecile had urged: “I hope that all those who go out from TC, amongst other things, will be thoroughly convinced of the Duty of Happiness, making the world, especially their own home, the brighter, and the more truly happy by their presence.”<sup>107</sup>

The important Reunion of OGs at College began in December 1906. Mother Cecile had died earlier that year, Sister Florence had been elected by the Community to succeed her as Superior, and the OGs were rather concerned about whether the Training College would continue along the lines as laid down by Mother Cecile. The Superior felt the late Foundress “has left her work down here for us, each one of us, to carry on, and we must see that we do it and that the work does not suffer. Don’t wait to do great things. Mother Cecile never did. She just did the very best she could with each bit as it came, and then great things grew out of it.”<sup>108</sup> It was not always easy or possible for OGs to attend the annual reunions. Many did make the effort, and numbers attending grew as the number of OGs grew. By 1916 there were 111 attending. This number grew to 151 in 1925, but declined thereafter, the lowest attendance being 36 in 1944. After 1925, the practice was for a reunion every three years, and from 1957 the Reunions were set to coincide with Founder’s Day.

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<sup>105</sup> MS 16:219. OGG Minutes.

<sup>106</sup> MS 16:219. OGG Minutes, 1 October 1907.

<sup>107</sup> *GITC Mag.* Vol. I, No. 1, September 1904.

<sup>108</sup> *GITC Mag.* Vol. II, No. 4, December 1906.

One OG wrote of Reunions: “Of all the links that bind us to College, Reunion is surely the strongest. It is a privilege for which, though we may not always be able to avail ourselves of it, we are nonetheless grateful.”<sup>109</sup> She continued: “What shall we say of what Reunion does for us? That must be left to the experience of each one... We know there will be much joy in hearing, one from the other, one-time teacher from former pupil, of some work well done, some progress made, and we should like you to think of us also as fighting the good fight... Whether against loneliness or whatever it be, and striving perhaps more than in past years, to keep polished those corners of God’s Temple for which we stand.”<sup>110</sup>

Another OG wrote along these lines: “I should like to say what the reunion does for me personally, and what I think it will do for all who are able to avail themselves of the kind invitation we receive. We return to our duties full of good resolutions to strive more earnestly and faithfully to perform them in accordance with the ideals of our old College days, and to make the uncongenial bit more congenial by doing all in the spirit that we see pervading everything about our old College, and we find ourselves looking forward to the next reunion with even more pleasure than we had in anticipating the last.”<sup>111</sup>

At the Annual Meeting in September 1913, Mother Florence wanted it clearly understood that “if a member wanted to refresh her ideals or seek advice, she would always be welcome to visit College for a stay.”<sup>112</sup> It was always possible for any Guild Member who desired help and guidance – whether spiritual or otherwise – to pay the College a visit at either of the short vacations, “and in many cases they had been with us for the long vacation.”<sup>113</sup> The OGs definitely appreciated the interest taken in them. They found it a comfort to remember that the College did care for them and think of what they were trying to do in the schools to which they were sent.<sup>114</sup> Once away from the College, they realised that their connection with the College was less direct. Many still needed shepherding, however, and found they could indeed turn to those at the *alma mater* and in so doing “have had a revelation of what friendship can mean”.<sup>115</sup>

There was indeed the loyalty of the OGs, and there was also the strength of the OGG; behind it all was the untiring work done by Sister Elise who gave “such unsparing thought and care

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<sup>109</sup> *GTTC Mag.* Vol. IV, No. 3, September 1910, p.21.

<sup>110</sup> *Ibid.*

<sup>111</sup> *GTTC Mag.* Vol. II, No. 8, December 1907. Reunion September 28 – October 2.

<sup>112</sup> MS 16:219.

<sup>113</sup> MS 16:219. OG Committee Meeting, 11 June 1913.

<sup>114</sup> MS 16:219. GTTC OGG Annual Letter 1914.

<sup>115</sup> MS 16:219. Annual Letter 1920.

in her correspondence and in her personal contacts.”<sup>116</sup> This played a great part in keeping the family sense at the GTTC alive and strong. It was felt that OGs “come back to us in their joys and in their sorrows as to a home.”<sup>117</sup> Sister Elise retired in March 1956 and the OGs were ‘warned’ that they would no longer “have the close touch which personal correspondence with Sister Elise had kept up.”<sup>118</sup> This readiness to nurture and encourage OGs became a feature of the GTTC. Sister Virginia, the last of the Sisters Principal, was lauded for her willingness to go to great lengths to be of assistance to an OG. “Dear Sister Virginia, she knew us all by name and we knew that she cared for us.”<sup>119</sup>

In 1925, Sister Kate proposed that Local Branches of the guild should be formed in all the big centres of the country. These branches were to be for the mutual encouragement and sympathy between the members; and the furtherance of the well-being of the Guild.<sup>120</sup> By March 1926 there was a vigorous branch in East London; by September that year branches were begun in Johannesburg, Cape Town and Queenstown; then followed branches in Grahamstown (1928), and in 1947 branches in Cradock, Port Elizabeth, Durban, Umtata, King Williams Town and Bloemfontein. That year it was agreed unanimously that local branches were to carry on as they were without any formal constitution.<sup>121</sup>

In 1957, when the decision was taken to have the Reunion on Founder’s Day, it was decided that much more use should be made of the local group meetings in different centres, as OGs were no longer able, willing or prepared to travel to Grahamstown.<sup>122</sup> The problem then was how to achieve a close link between College and the existing eleven Branches, and members of OGG? It was inevitable that the innate desire to have everything formalised would creep in! There was the matter of “Office Bearers – must they be members of the OGG or not?”<sup>123</sup> A certain misunderstanding in regard to those eligible for membership was revealed. The Chairman (Sister Truda) pointed out that all who desired to belong to the Guild were admitted at a special service in Chapel, but RC and Jewish students were admitted only at a College Meeting because they did not wish to attend that Service. She spoke of the aim of the College in training Christian teachers and of the Guild being a Christian organisation, so

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<sup>116</sup> CR papers, Box 13 (uncatalogued).

<sup>117</sup> PR 8163. CR Records, Vol. 8, 1946 – 1955. CR Annual report, March 1947.

<sup>118</sup> MS 16:219. Committee meeting, 6 March 1956.

<sup>119</sup> *GTTC OGG News and Views 2010*, Jenny Mitchell (Gowar) 1961-1962, p.7.

<sup>120</sup> MS 16:219. 30 September.

<sup>121</sup> MS 16:219.

<sup>122</sup> MS 16:219. Reunions, 30 August 1957.

<sup>123</sup> MS 16:219. 12 November 1957.

that any non-Christians should not be in a branch.”<sup>124</sup> This was not a very loving response! What was to happen to the RC and Jewish members? There is no record of how this difficult situation was either handled further or resolved.

It was understood that new branches should not only keep OGs in touch, but also that each branch would provide a group to which students leaving College could be referred. The GTTC also needed the interest and support of the OGs. “The two-way loving care and interest could only be achieved by close contact between the College and the Branches.”<sup>125</sup> In July 1958 a branch was inaugurated at Idutywa (Transkei). There were 22 OGs present from Umtata, Clarkenbury, Engcobo, Butterworth and Idutywa. Those present listed some 60 names of OGs living in the Transkei. “A good many generations of OGs were represented and the traditional spirit of the College was very much alive.”<sup>126</sup> In 1959 new branches were set up at Uitenhage, Luanshya (N.R.) and Mafeking.

There was a **Guild Rule**:

To make a constant effort to continue steadfast in all good things learned while at College

To pray for the work of the Sisters of St Peter’s Home, and all their helpers and for your fellow members of the Guild.

To endeavour to keep in touch with the Sisters by occasional correspondence.

To attend, where possible, the Reunion of the Guild.

To remember to pay the Annual subscription.

The reverse side of the Card gave **Counsel** to members:

The Members are earnestly entreated while passing through the things of Time, to keep in remembrance the things that are unseen and Eternal.

They are reminded of the importance of maintaining, at any cost, their personal union with Him, who says: Apart from ME you can do nothing.

To this end they are urged to be faithful in keeping a simple Rule about Prayer, Bible Reading, Holy Communion and some definite work for Christ.

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<sup>124</sup> *Ibid.*

<sup>125</sup> MS 16:219. August 1958.

<sup>126</sup> MS 16:219. 20 July 1958.



They are also affectionately invited to communicate with College in any time of difficulty or trouble.<sup>127</sup>

The College closed in 1975, but the OGs have continued with their meetings, although their numbers are gradually declining. The author has had opportunities to attend such Branch Meetings, where those present are happy to recall their days at College. The Annual Publication which is sent out, 'Grahamstown Training College: News and Views' is prepared by OG Mrs Astrid Gorvett and carries interesting reminiscences plus reports of meetings held at various places. The 'GTTC News and Views' for 2008 gives reports on the Guilds in Port Elizabeth, Cape Town, Johannesburg, KZN Midlands, Port Alfred, Harare, Grahamstown and East London. The 'GTTC News and Views 2012' includes in addition Graaff-Reinet, Durban and the Natal South Coast. The Editorial in 'The Vocal Discord' for November 1971 by Pam Creach expressed the thoughts of generations of OGs: "I have heard remarks from 3<sup>rd</sup> year students recently that they subconsciously walk around College and Grahamstown with absorbent eyes in order to store memories that no doubt will bring many a smile to Old Students when discussing their years at this college... for 3 years...so many experiences shared, people from different walks of life brought together, only to be scattered again..."<sup>128</sup>

## **The Library**

As early as 1894, the SGE in his Report emphasised the importance of each school having a library.<sup>129</sup> The Sisters at the GTTC were therefore most anxious to teach the students the use of the library and the importance of encouraging reading. How each of the OGs applied what they had been taught at the GTTC depended very largely on the circumstances facing them in the school situation where they were placed. However, each student leaving the College was very conscious of the need for a good library for any school and the importance of teaching and encouraging children to read widely. This was only possible if books were available to be read. It is important, therefore, to have a clear picture of the place occupied by the library at the GTTC, and the role played by the library in the life of the students during their three years of training.

"At last we have a room, pretty and pleasant and fairly spacious, to serve as a library. There students will be able to have free access to all reference books, and to make such notes and

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<sup>127</sup> MS 16:220. *GTTC Mag.* Vol. XIX, No. 4, August 1949.

<sup>128</sup> *The Vocal Discord*, College Newspaper, 8 November 1971.

<sup>129</sup> SGE Report, 1894. G7, 1895.

pursue such investigations as their work requires. It is to be a place of SILENCE, and people who abuse its hospitality will be led to the threshold and bid depart.

Bookshelves run along one side of this room from floor to ceiling; one half devoted to fiction, the other to more solid reading. They are not nearly half full, so if any literary friend is inclined to help us to fill them, it will be a praiseworthy act to send us books. Chambers' new edition of 'The Encyclopaedia of English Literature' is at present the moon I should cry for, if crying were likely to produce it; but modern works of science, books of travel, biographies are all only meagrely represented as yet."<sup>130</sup>

This article appeared in the College Magazine for 1905. The students were all encouraged both to read for recreation and to make full use of reference books. The library was a very important place at the College; it was by no means an optional extra! The report following the Annual Inspection in November 1930 mentioned the "excellent library and reading room."<sup>131</sup> The Departmental Library Organiser, Miss van Zyl, on a visit to the GTTC in February 1967, was able to state that "our library is best stocked and used of all the College Libraries".<sup>132</sup> Not only was she pleased with "our library in general, and praised our very good stock and selection of books, (but with) the fact that our library is used, as indeed a library should be, as the 'workshop' of the college. She congratulated the lecturers at the head of every department, who have co-operated and put time and care into the choice of books ordered. At this college we divide the amount to be spent (on new books) into proportionate sections for each subject and the lecturer in charge of that subject then chooses the books to be ordered."<sup>133</sup>

It is little wonder then that the young women going out from the College to postings around the country were anxious to set up little libraries in the schools, and ensure their use. For instance, Thelma Gibson, writing from Lady Grey, mentioned that "every day I thank my mother for sending me (to the GTTC), and the Sisters and girls for what they taught me. Many things will be a living memory to me all my life. I have started a small library in my classroom (collected books by borrowing and being given) every Friday I give books to the children... and they read them during the weekend. All through the week they remind me that

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<sup>130</sup> *GTTC Mag.* Vol. 1, No 4, March 1905, p.8.

<sup>131</sup> MS 16:234.

<sup>132</sup> MS 16:229. Visit 6 – 9 February 1967.

<sup>133</sup> MS 16:128. 23 February 1968.

on Friday I must give them story books to read. I never have any peace on Monday until they have written a sort of story about the book they took home.”<sup>134</sup>

Indeed, by June 1904 the library already numbered 680 books, and the Sister in charge had listed 85 readers. It was an active place, but there were still many students who believed that they ‘had no time to read’. Furthermore, “the library has really come to be an influence among us, and it certainly fills up usefully and happily, many a passing hour. Those of us who have full faith in our teachers also believe that (private reading) will improve our literary style and make us more interesting to our pupils; besides improving our somewhat eccentric spelling.”<sup>135</sup> The Annual Inspection Report for October-November 1909 touches on this very point: “...a wider range of reading in Library has been attempted, and the results have been evident both in the students’ increased knowledge of English Classics, and in their extensive vocabulary... The system adopted of allowing the students within certain limits to select their own books for private reading is an excellent one.”<sup>136</sup> In a later report in 1917 “a suggestion was made for simplifying the control of the students’ private reading.”<sup>137</sup>

Books for the library arrived in ones and twos. In September 1904, four books were received from Miss MacLeane in Guernsey<sup>138</sup>; a friend presented £2, and it was decided to order a copy of Chambers’ Encyclopaedia.<sup>139</sup> A copy of ‘Geology of the Cape Colony’ was received with the SGE’s compliments.<sup>140</sup> “Our cordial thanks are due to the Victoria League in England from which we have received some delightful books... to Miss MacLeane for her papers... to Miss Friedlander for the regular arrival of ‘Punch’ which is much enjoyed by our senior students.”<sup>141</sup> Then came something of a bonanza: “We have had a splendid addition to the library during the present quarter, consisting in all of nearly 100 volumes. For the reference library, books to the value of three pounds were given by the SPCK in response to an appeal made by Sister Aline during her recent visit to England. Similar kindness by the Oxford University Press, the Cambridge University Press, Messrs Green & Co, Skeffington, Murray, Macmillan, Mowbray, George Philips and Relfe. Also recent additions to the

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<sup>134</sup> *GTC Mag.* Vol. X, No. 4, December 1922, p.32.

<sup>135</sup> *GTC Mag.* Vol. 1, No.1, June 1904, p.9.

<sup>136</sup> MS 16: 234. Annual Inspection Reports, Department of Public Education, 1907-1916.

<sup>137</sup> MS 16: 234. Annual Inspection Reports, Department of Public Education, 1917-1921. See also Reports for 1909, 1911, & 1912.

<sup>138</sup> MS 16:121. Log Book.

<sup>139</sup> *GTC Mag.* Vol. 1, No. 4, September 1904, p.8.

<sup>140</sup> MS 16:121. Log Book, 28 March 1905.

<sup>141</sup> *GTC Mag.* Vol. II, No. 3, September 1906, p.13.

circulating library.”<sup>142</sup> And so the books continued to arrive. So much so that, at the end of 1908, the Sister Librarian wrote in the magazine: “The library now boasts of more books than our shelves can hold, and with the new year new books will arrive. There are pleasing rumours of fresh accommodation in a more convenient spot, where the books, though under lock and key, will be constantly under the eyes of the students.”<sup>143</sup> This continual moving of the library was to be a feature of its existence, until the library building was erected and opened in 1940 (see previous chapter).

The Debating Society passed a motion that all leavers should present a book or several books to the library, in memory of their time in College. The librarian felt that a number of the ‘old favourites’ needed renewing, and that old students would know best what they were. Sister was anxious to get across the message that the library did not consist of story books and novels only. She drew attention to the “shelf reserved for poetry, biography, history and science. Here the books stand out in an aggressively solid and unbroken row, their bright new bindings and unsoiled edges in strong contrast to their somewhat ragged and dog-eared neighbours beneath. History, above all, should appeal to us.”<sup>144</sup> Sister was anxious that it should be known that “our library is very fairly representative and caters for all tastes and all ages, from Conrad and Stevenson, to Bullen and Henty, from Dickens and Scott, to Alice Megan Rice and Mrs Marshall, from the tragedies of Shakespeare to the tragedy of Kipling.”<sup>145</sup>

Sister Clare, the Principal, played her part too. The Magazine records that “The valuable hints and advice on how and what to read given by the Principal to the students at the beginning of the quarter has brought forth excellent results. Now the quest of the subscriber is for a Stevenson, a Bullen, a Merriman, a book of poems, a biography, or a book of travels, while Rosa Carey and Ethel Turner have sunk into oblivion and their works have been relegated to obscure shelves. The Junior and the Music students who once came with laggard step and face, quite woe-begone for stiffer reading, now gaily take their ‘Sir Harry Smith’ or ‘Voyage to the Antarctic’, and work at it with atlas near. The demand indeed for good literature is so great that it is difficult to maintain the supply. Many new books have been ordered.”<sup>146</sup> This was a most impressive achievement, and provided evidence of the

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<sup>142</sup> *GTTC Mag.* Vol. II, No. 7, September 1907, p.9.

<sup>143</sup> *GTTC Mag.* Vol. III, No. 4, December 1908, p.12.

<sup>144</sup> *GTTC Mag.* Vol. III, No. 2, June 1908, p.8.

<sup>145</sup> *GTTC Mag.* Vol. III, No. 4, December 1908, p.12.

<sup>146</sup> *GTTC Mag.* Vol. IV, No. 6, June 1911, p.4.

excellence of the education which these aspirant teachers were receiving at the GTTC, bearing in mind that the entrance qualification at the time was standard VII.

Some students met together for an hour on a Saturday evening to read together. In this way they read through Shackleton, 'In the Heart of the Antarctic', Coleridge, 'The Ancient Mariner' and Scott, 'The Lay of the Last Minstrel'. Each person present read a short passage, and in this way each added to the semi-private reading that was "required of us".<sup>147</sup>

In 1931, it was decided to convert what was known as the Assembly Room (a large classroom) into a library. Shelves were put up by Mr de Klerk (the handyman) during the Christmas holidays and oak tables and chairs were ordered from the Oxford Furnishing Company at a cost of £105.5.00.<sup>148</sup> The Magazine elaborated on this: there were eight polished tables and 50 comfortable high-backed chairs. There were large convenient book cases standing out into the room to hold the books "most of which are accessible to students for the first time." It was very well used. "We feel that it will play a large part in teaching our students the pleasure and value of intensive study."<sup>149</sup> Next required was a round table for the periodicals, and better lighting. Electricity had come to the College in 1924. Before that, use was made of gas.

In 1933, during the June holidays, the library was extended through the needlework room, by the removal of the folding doors. Four extra tables were added, plus glass-fronted bookshelves for books which could not be removed from the library. There were now 25 sets of open bookshelves which were rapidly filling up. It must be remembered that there were also certain subject libraries, as, for example, in the School of Music. Much of the work of alteration was done by Mr de Klerk, who "had done a remarkable work in the setting up of this library."<sup>150</sup> The fiction library was housed in another room on another floor. "The whole makes a very handsome, well-lighted room, and we have several times proved that it can seat the whole college comfortably and provide a pleasing setting for occasional lectures."<sup>151</sup>

The Department of Education was anxious to encourage Training Colleges to develop libraries by offering annual library grants. In November 1935, it was recorded in the Magazine that "many new books have been added to the library for the education department

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<sup>147</sup> *GTTC Mag.* Vol. IV, No. 6, June 1911, p.4.

<sup>148</sup> MS 16:121. Log Book.

<sup>149</sup> *GTTC Mag.* Vol. XV, No. 1, May 1932, p.8.

<sup>150</sup> *GTTC Mag.* Vol. XV, No. 4, October 1933, p.10.

<sup>151</sup> *Ibid.*

is giving us a three-quarter grant this year, so that by spending £16 we can get £64 worth of books.”<sup>152</sup> This new plan of departmental grants proved of the greatest value to the GTTC. “Last year (1936) the Department contributed three quarters of £92 worth of books, and this year (1937) it is contributing the same proportion towards £120 worth of books at special contract prices. This has enabled us not only to extend our range, but also to buy a number of copies of the most-used reference books.”<sup>153</sup> Once again, the library was outgrowing its space and a new building was clearly needed. This was finally solved with the demolition of The Grotto and the building erected in its place in 1940.

The Dutch language section in the library was launched in 1909. The Magazine records that “it dates from one memorable day in April when the long-expected case from Holland arrived... 30 precious volumes. Amongst our authors are van Lennep, ten Brink, Multatulie, Bosboom-Toussaint, Hildebrand and J van Maurik. The short stories of the latter are appreciated by those who are not ready to attack longer pieces.”<sup>154</sup> These were further augmented in 1913.<sup>155</sup> With the change-over from Dutch to Afrikaans in schools, attention was then turned to Afrikaans books. A cupboard was requisitioned for this purpose. “We hope in time to get quite a good library of Afrikaans ...though we have only a small beginning at present.”<sup>156</sup>

A Library Committee is mentioned in 1936,<sup>157</sup> and in 1941 reference is made to library monitors.<sup>158</sup> A full-time Librarian, Miss Case, was now on the staff and doing good work. She had completed the card index catalogue of names of books and of authors, and it was being increasingly used by students. “We hope someday to have a subject catalogue as well.”<sup>159</sup> By now the library numbered in excess of “8600 books in the reference library, not including the books in the English Room, the Laboratory, the Housecraft Centre, and the considerable library at the School of Music – nor yet our fine library of fiction, which must run into several thousands of volumes.”<sup>160</sup> So it was not surprising that this was judged by Inspectors to be the best Training College library.<sup>161</sup> Miss Case was paid out of College

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<sup>152</sup> *GTTC Mag.* Vol. XV, No. 8, November 1935, p.14.

<sup>153</sup> *GTTC Mag.* Vol. XVI, No. 4, November 1937, p.14.

<sup>154</sup> *GTTC Mag.* Vol. III, No. 6, June 1909, p.5.

<sup>155</sup> *GTTC Mag.* Vol. V, No. 6, June 1913, p.6.

<sup>156</sup> *GTTC Mag.* Vol. IX, No. 6, June 1921, p.5.

<sup>157</sup> *GTTC Mag.* Vol. XVI, No. 1, May 1936, p.12.

<sup>158</sup> *GTTC Mag.* Vol. XVII, No. 5, May 1941, p.9.

<sup>159</sup> *Ibid.*

<sup>160</sup> *Ibid.*

<sup>161</sup> MS 16:128. PR4Q, 22 November 1957.

funds, as the Department did not as yet make provision for such an appointment. Miss Case was followed by Miss Baber who subsequently “returned to England after four years of generous service as an honorary librarian.”<sup>162</sup>

Miss Betty Mitchell, who held a Librarian Diploma from UCT, was the next librarian. She wrote in the Magazine, giving her initial impressions of the GTTC library: “When I came last March I was much struck with the way in which everyone was free to come to the open shelves and help themselves....of course this freedom conveys with it the obligation to honour the library rules, and there are also certain treasured books, which for various reasons are ‘not to be removed from the library’, that the students took a most personal interest in it, and were in a sense, themselves the guardians of the books.”<sup>163</sup> She felt the GTTC was fortunate that the library was so well-arranged, too. It could be a most excellent place for studying, with its secluded sections and groups of chairs and tables, separated off from one another. Unfortunately, what was lacking was the atmosphere of steady concentration. It was, she argued, possible for libraries to be places where the user was conscious of a kind of active quietness, with people moving about, reaching for books, even speaking, but where such things were mere ripples on the surface of a deeper activity, where the concentration of each individual helped the overall concentration of the others present. Such an atmosphere was conducive to fruitful study.

Miss Mitchell felt that perhaps the present generation of TC students just wasn’t very good at steady concentration and settled study, but “I sometimes wish they could realise how fortunate they are in having such a lovely library, which simply asks to be studied in...”<sup>164</sup> Writing to a new member of staff, Sister Virginia, the Principal, pointed out: “What you will need to make acquaintance with on your arrival here is the college library, as this is at the heart of all our academic study. It is a large one by Training College standards, having approximately 27000 volumes to serve a student body which never exceeds 270. We like students to work at assignments as far as this is practicable, and this means that lecturers need to be very well acquainted with the books that are available for reference in the library.”<sup>165</sup>

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<sup>162</sup> *GTTC Mag.* Vol. XXII, No. 2, November 1960, p.17.

<sup>163</sup> *Ibid.*

<sup>164</sup> *Ibid.*

<sup>165</sup> MS 16:153. Box 6. Letter: Principal (Sister Virginia) to Miss SH Meyer, 15 December 1969.

The GTTC had employed a librarian on an extra-departmental basis for nearly 30 years, and Sister Truda considered that “we have built up a very well-organised and well-run library.”<sup>166</sup>

Only in 1963 did the librarianship become a Departmental post.<sup>167</sup> Financially, this was of immense assistance to the College. Miss Mitchell had left at the end of 1962, to be followed by Mrs Musiker, whose husband was assistant Librarian at Rhodes University.<sup>168</sup> Mrs Musiker was not eligible for permanent appointment, but she remained on the staff until June 1965, when Sister Maureen was appointed.<sup>169</sup> Mrs Musiker initiated a number of important changes in both the organisation and the administration of the library. The Library Report for 1966 gives a very clear description of the work of the library done by the staff: “The librarian, who holds the departmental appointment as such, was assisted by a full-time assistant who did duty at the issue desk at the library, did a certain amount of simple repairs to books, and generally assisted in the daily routine-upkeep of the library.”<sup>170</sup> A second assistant was in charge of the Apparatus Room where pictures and other teaching aids, which were officially the responsibility of the librarian, were stored. She was responsible for the maintenance of all teaching aids and for the issue thereof to staff and students, and for keeping statistics of stock and issues. Both these assistants were paid by the College, not by the Department. It was considered that they were indispensable, and that it would be humanly impossible for the departmental librarian to do alone all the work entailed in the administration of the library in the College. Even with these two assistants, the librarian found herself fully occupied.<sup>171</sup> Sister Virginia, in a letter to Miss van Zyl, wrote: “I should also mention that we are not bringing the Apparatus Room supervisor into the question at the moment; few, if any, other colleges have so well-stocked and much used apparatus room as we have, I believe, and we are content to continue with the present arrangements in this respect.”<sup>172</sup>

The advertisement for a librarian carried a more detailed job description: The duties of the librarian included giving guidance to students in obtaining information from reference books and giving them elementary instruction in the organising and running of school libraries. The librarian was also responsible for the ordering of books from publishers in consultation with

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<sup>166</sup> MS 16:153. Box 6. Letter: Sister Truda to Secretary Cape Education Department, 20 December 1962.

<sup>167</sup> MS 16:260. File: 1959-1963. SGE to Manager GTTC, 20 October 1962 (Ref. L1/4/4/01).

<sup>168</sup> *GTTC Mag.* Vol. XXII, No. 1, October 1963, p.5.

<sup>169</sup> *GTTC Mag.* Vol. XXIII, No. 3, November 1965, p.7.

<sup>170</sup> MS 16:260. File 1966-1967. Library report for 1966.

<sup>171</sup> *Ibid.*

<sup>172</sup> MS 16:260. File 1968 – 1970. Principal, Sister Virginia, to Miss SM van Zyl, 17 February 1969.



lecturers on the College staff.<sup>173</sup> In the first term, students were given a lecture on how to use the library and how to find information for themselves with the least amount of trouble. Practical work was then set to consolidate the lecture. It proved to be invaluable, and it was found that the students became more independent. The P3 Senior section was given a short series of lectures on how to administer a library. It was not as extensive as it was hoped, as, with the pressures of timetabling, students could only be instructed during their free periods, and this was done on a purely voluntary basis.<sup>174</sup> Students were brought in to help in the library, and so 15 students, chosen by the Rector and staff, did duty in the library on Tuesdays, Thursdays and Saturdays. "It has been found that by having students to do duty, the library is able to be kept open for longer hours. A duty involves receiving and issuing books, filing cards, and keeping discipline."<sup>175</sup>

After a visit to Britain, Sister Virginia reported on her tour of four Training Colleges: "there is one area in which I find this college is still outstanding, namely the library. The average book stock in a British College of Education with an enrolment of 800 students, is about 40 000 volumes, this means about 50 books per student. Our library, with its approximately 26000 volumes, offers 100 or more books per student." She added though, "the present departmental provision for library staffing in Cape Training Colleges compares most unfavourably with Britain."<sup>176</sup> The GTTC was the first Training College of the Cape Department of Education to have a qualified librarian on the staff. The importance of the library was impressed on the students. In fact, the library was seen by the Department of Education as being the most important part of the equipment of a Training College. It was therefore felt that the library should be adequate and up-to-date on both professional and literary sides.<sup>177</sup>

It has already been seen above that, as the OGs went out to their respective places of employment, there was invariably a keenness on their part to ensure that books were available for the children to take home and read. It was expected that the teacher would do all in her power to encourage and instil the habit of reading, both in school time and after school. For the teacher this might well mean having to forego free time to encourage the

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<sup>173</sup> MS 16:260. File: 1966-1967.

<sup>174</sup> MS 16:260. File 1971 -1972. Library report for 1971.

<sup>175</sup> MS 16:260. File 1971-1972.

<sup>176</sup> MS 16:128. 30 August 1968.

<sup>177</sup> CP 4, 1934. Report SGE, 1932-1933, M C Botha.

children. Teachers were encouraged to persevere in teaching good reading and recitation, by encouraging good expression and correcting faulty pronunciation. The SGE Report for 1905 bestowed a bouquet on the GTTC when Inspector Bennie wrote: “The excellent training in these subjects given at the GTTC makes itself felt in many parts.”<sup>178</sup> Half the virtue of a school library lay in the fact that the children came to feel a “proprietary right in it, and have a share – the main share I trust – in its management.” Dr Muir expressed himself with typical Scots bluntness, “It must never be forgotten that the object of a school library is not merely to make the children more intelligent, and therefore, better fitted for their ordinary school work; it is also to develop a taste for reading and an interest in books. (sic)” From among the school children of the day were to come the friends and managers of the Public Library in the future.<sup>179</sup> The library, it was hoped, would extend the child’s horizon beyond the boundaries of the “restricted daily routine of farm life.” Pleasing strides were made and thanks expressed for the initiative of the teachers, who in their turn were putting into practice the lessons learnt at the College.<sup>180</sup> There was scarcely anything more valuable to be acquired at school than the importance of a taste for reading.

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<sup>178</sup> G5. 1906. SGE Report, year ending 30 September 1905, p.16a.

<sup>179</sup> G7. 1895. SGE Report, 1894.

<sup>180</sup> G7. 1909. SGE Report, 1908, p.32.

## CHAPTER 6

### The Music School, Elocution and Speech Training

#### The Music School

In his very first report as SGE, in 1892, Dr Muir wrote: “Shortly after my arrival in the Colony the higher than average natural ability of the people for music arrested my attention ... (so I was) surprised to find that little was being done in the schools to develop the talent, and that consequently school life was made much less enjoyable than it might have been”<sup>1</sup> This seemed to be the norm. Inspector Nixon, whose area extended through the Western Cape and Namaqualand, that same year lamented that “the number of schools in which vocal music is efficiently taught is very small indeed; parrot-like imitation of the teacher’s voice or of some instrument, being the rule. Yet South Africa is a country that loves and practises music, and musical talent is far from being rare among us... my experience as an examiner in vocal music, and as an Inspector of Schools has taught me that few students who have passed the examination for the Teachers’ Certificate are competent to teach vocal music in schools...”<sup>2</sup>

The Eastern Districts Circuit was the domain of Inspector Farrington. His report was very methodical: he admitted that “a praiseworthy effort has, however, been made by some, who show that, with proper care, the abilities of the scholars are of no mean order. Singing by note is attempted in 84% of the schools I visited. And the method employed was the sol-fa system, (which) is almost everywhere employed....” He then went on to point out that “In some schools pupils are debarred from singing for one or other of the following reasons: Because they are Malays, have bad voices, are in the school higher class, have breaking voices, take science, show little capacity, are infants, are very little ones.... Next year I hope that there will not be a single infant school in which singing is not systematically taught by note.”<sup>3</sup>

Timetables were often at fault and many teachers were careless about the time devoted to singing. “It is either too short or badly arranged, or else there is indifference to adhering to it.”<sup>4</sup> In a few of the schools where instruction was given, the Inspector reported that the younger children were withdrawn from the lesson on account of their youth. “They are even debarred from Action Songs... One teacher told me that her younger pupils were too stupid to

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<sup>1</sup> G29. 1893. SGE Report, 1892.

<sup>2</sup> G29. 1893. SGE Report, 1892, p.11.

<sup>3</sup> G7. 1898. SGE Report, 1897.

<sup>4</sup> *Ibid.*

take part in singing, but I fear the stupidity was not altogether on the side of the children.”<sup>5</sup> The next year, 1899, Mr Farrington went so far as to maintain that “so much has singing been neglected in the Colony during the past years, that few of the young men educated here can be of use in a Church Choir or in a Choral Society. Indeed, there is a feeling abroad that the boys of Cape Colony are exceptionally unmusical. Fortunately, the work now done by boys at Exhibition Concerts and Choir Competitions proves the reverse.”<sup>6</sup> So it was little wonder that the staff at the Training Schools/Colleges complained that pupil-teachers beginning training were quite ignorant of the art of singing. Mr Farrington went on to add that many, when they left College, were still ignorant where the teaching of singing was concerned!

Mother Cecile was instrumental in opening St Peter’s School in 1884. At the school, music featured largely on the daily timetable. Throughout the period from 1885 to 1950, the entire enrolment at the school was instructed in class singing. Singing from notes formed a prominent feature of the curriculum. The syllabus was consistently followed and reports suggest that a high standard of work was achieved.<sup>7</sup> What Dr Muir and his Inspectors hoped would happen in the Cape Province was already happening at St Peter’s School in Grahamstown, under the guidance of the Sisters. The school was a model of what could be done with suitably trained teachers.

What reports were received for the Training School in Grahamstown? The Inspectors were not exactly swept away! The Inspector of Vocal Music, in 1898, mentioned that “two-part voluntaries are well attempted and ear training is satisfactory, as far as it goes. The attempt at sight-reading in time and tune was somewhat marred by weakness in the knowledge of time. First and Second Year students devote one-and-a-half hours per week to singing. Third Year students only devote one hour. All the students show great earnestness.”<sup>8</sup> 1899 was no better: “I have no hesitation in saying that the standard reached in music is below what one would expect from a Training School. The candidates presented to me for individual examination were, with one exception, inadequately prepared, while there was little evidence that the average student was really qualifying as a teacher of singing. I feel satisfied that the Pupil-Teachers are capable of good work, however, and hope to find that progress has been

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<sup>5</sup> G2. 1899. Report, 1898.

<sup>6</sup> G5. 1900. Report, 1899.

<sup>7</sup> MS 16:122. *Grahamstown Journal*, 23 November 1912, 15 December 1915.

Marion Janet Sparrow, “*Aspects of Musical Education in Grahamstown 1832-1950*”, Rhodes University PhD thesis, December 1984, p.36.

<sup>8</sup> MS 16:187. Departmental Inspector of Vocal Music, 16 September 1898.

made at my next visit.”<sup>9</sup> For the teachers in the Training School this was indeed ‘naught for your comfort’!

The report for the 27<sup>th</sup> August 1900 was of a much brighter tone. The Inspector noted that “I am pleased to report that the subject has received more attention than in preceding years. Individual results show that 53 of the 60 students possess the necessary certificate of proficiency. The class work was very fair, but the three years should combine for at least one song. It should be kept in mind that these students are being prepared for the work of teachers and some practice in teaching singing ought to be given.”<sup>10</sup> Inspector Farrington in his Report for 1900 praised the Training School: “Of the European Training Schools, Grahamstown overshadows the rest, the number of candidates who obtained the Intermediate Certificate being without precedent.”<sup>11</sup> By the end of 1901, Mr Farrington was pleased to report that the “Grahamstown Training School is doing excellent work, and turning out useful teachers who may now be met well distributed over the country schools.”<sup>12</sup> And in 1905, “great attention to detail was noticed, and, on the whole, the singing was much superior to that of any former year. The increase in the higher (Music) awards is most gratifying and reflects credit upon the institution, which is doing excellent work, the influence of which is being made more and more apparent throughout the Colony.”<sup>13</sup>

The tide had definitely turned. The foundations were carefully and laboriously being laid by Mr Deane FRCO. He was associated with the GTTC for 16 years. In 1893, he conducted weekly choir practices, aimed at improving the Chapel services. From 1894 on, Mr Deane took charge of one or two promising students, and slowly improvement, as seen from the Inspectors’ Reports, followed. Indeed, by 1904, music in the College was on much firmer ground. In that year, with the approval of Dr Muir, the Music School was officially inaugurated. Even by then, the influence of teaching good music in the government schools was evident. Dr Muir agreed that the systematic training in good music of those who intend to be government teachers was the only hope of bringing good music within the reach of

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<sup>9</sup> MS 16:187. Departmental Inspector of Vocal Music, 17 October 1899.

<sup>10</sup> MS 16:187. Departmental Inspector of Vocal Music, Report 27 August 1900.

<sup>11</sup> G3. 1901. Report 1900, p.161.

<sup>12</sup> G11. 1903. SGE Report, year ending 30 September 1902, p.157.

<sup>13</sup> Report No. 5643. Report on Vocal Music, 22, 25-26 September 1905.

many children in the lonelier districts of the Cape Colony. “A good beginning has been made, and time and labour will do the rest.”<sup>14</sup>

The GTTC Magazine records how difficult it was in the early years to get together even one or two performers for a musical evening, “but now the general level has been so much raised that we old inhabitants look back with a smiling wonder at our past anxieties.”<sup>15</sup> An entry in the Log Book for July 1904 reads: “news was received of the success of all the GTTC Candidates entered for the preliminary Music Exam – 13 in number. Mr Deane and his pupils are warmly congratulated on this happy result of their labours.”<sup>16</sup> The results in 1905 were also good. All the candidates who were presented for the preliminary music examination passed. They were 19 in number. By August 31<sup>st</sup> the results of the Cape University Music Exams were received. Of the 29 entered for Advanced Piano, Higher Piano, Lower Piano and one candidate for Lower Violin, none failed.<sup>17</sup> The lone candidate for lower violin in 1905, Miss G Lawrence, was a pupil of Mr Abbott of St Andrew’s College. “At present, our hope of an orchestra seems to be rather far off, but the number of girls learning the violin is, we are glad to notice, increasing.”<sup>18</sup> Since 1904 the movement was both forwards and upwards, “and we now owe much to many helpers, but undoubtedly the way was prepared for the notable advance by the thorough foundation patiently laid by Mr Deane, and carefully built upon by him and his colleagues.”<sup>19</sup>

Mr Deane had become widely known as a brilliant and most accomplished organist, as well as a fine teacher of piano and organ. In 1905 he received a rare distinction. He was made a Fellow of the Royal College of Organists (FRCO) without his having to be present to play in England “and without any further test of his powers than that afforded by the uniformly good results of his work as a musician and teacher of music during the past 15 years.”<sup>20</sup> He left the GTTC in 1909 to move to Johannesburg.

The Log Book records that in 1906 there were 173 Music pupils under instruction in Piano and their teachers were Mr Deane, Sister Agnes, Sister Emily, Miss Loudon, Misses Kulling, Franklin and Lawrence. There were 21 Violin pupils, taught by Herr Israel, Mrs Streatfeild and Sister Emily, and 18 Singing pupils who received instruction from Mr Streatfeild and

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<sup>14</sup> PR 8163. CR Records, Vol. I, 1903 – 1907. Annual Report, 1903 -1904.

<sup>15</sup> *GTTC Mag.* Vol. III, No. 8, December 1909.

<sup>16</sup> MS 16:121. Log Book.

<sup>17</sup> MS 16:121. Log Book, 1905.

<sup>18</sup> *GTTC Mag.* Vol. I, No. 6, September 1905.

<sup>19</sup> *GTTC Mag.* Vol. III, No. 8, December 1909.

<sup>20</sup> *GTTC Mag.* Vol. I, No. 5, June 1905.

Mrs Krause.<sup>21</sup> The College entered candidates for the Solo Singing examination for the first time in 1906.<sup>22</sup>

1906 was quite an *annus mirabilis* for the GTTC. Musical Concerts and Musical evenings became a regular feature of life in the College. A dream had been realised. The College Orchestra “emerged from struggling obscurity into the fierce light that beats upon public performers. It stands the ordeal very well, and we hope that the present nucleus may develop into a strong, permanent body. All thanks are due to every member of it, and to Mr and Mrs Deane, who have ably, kindly, unweariedly, worked on its behalf.”<sup>23</sup> The School of Music had taken off. In the Cape University Examinations there was a 75% pass; one candidate, Miss Kathleen Adams, was awarded a University Bursary of £10 “for her good work in Pianoforte and Violin and Solo Singing”.<sup>24</sup>

The reports of the Inspectors now took on a new note. The Inspector of Singing was laudatory: “The high standard referred to in former reports was surpassed... the influence which students of (the GTTC) have over music in schools throughout the country has been noticed; its value cannot be overestimated.”<sup>25</sup> The Inspector believed that it was “when a school ceases to get up songs for the inspector and begins to sing for joy and gladness of heart that the educational significance of singing becomes obvious.” The GTTC-trained teachers were doing just that: carrying the love of singing, and of music, into schools the length and breadth of the land. They went out to make music and to enable others to do so too. It was thus acknowledged that the general level of attainment at the GTTC was much higher than formerly. “A larger number of students have passed the period of preliminary drudgery in their music and have reached the fruit-bearing stage when their music is a source of intelligent interest to themselves and of real pleasure to others.”<sup>26</sup>

Musical evenings and recitals followed in rapid succession. The 9<sup>th</sup> of December 1907 was remembered as the occasion of the first violin recital ever given by a College student. On that evening Miss Violet Fergus’s recital “commended itself to us, both on account of her excellent playing and because her pieces were thoroughly well-chosen. It appealed to all, even to the least musical. Miss Fergus extracts from her instrument a very sweet tone, which

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<sup>21</sup> MS 16:121. Log Book, August 1906.

<sup>22</sup> *GTTC Mag.* Vol. I, No. 1, March 1906, & Vol. II, No. 3, September 1906.

<sup>23</sup> *GTTC Mag.* Vol. II, No. 2, June 1906.

<sup>24</sup> *Ibid.*

<sup>25</sup> MS 16:121. Log Book, 1906. *GTTC Mag.* Vol. II, No.8, December 1907.

<sup>26</sup> *Ibid.*

‘falls woingly upon the ear’. Her playing made all students learning the violin long to reach her standard of excellence...”<sup>27</sup>

At the end of the first term in 1908, Mr and Mrs Streatfeild and their pupils presented a Concert. Miss Kathleen Adams gave her first pianoforte recital which was well received. The Mother Cecile Memorial Hall was the ideal venue for these occasions, and to them people from the town were invited. Music was on the up and up, and so the Editor of the College Magazine noted, in the September 1908 edition, that “Music in Grahamstown is showing so marked an upward tendency, and the subject is taking so large a place nowadays in the life of the College, that it seems necessary to allow it a separate article (in the magazine).”<sup>28</sup> Results were now received regularly for the various branches of musical tuition: Advanced Piano, Intermediate Piano, Lower Piano, Advanced Violin, Intermediate Singing, Higher Singing, Intermediate Harmony, Higher Harmony and Lower Harmony. There were also classes in the History of Music, on Musical Form, Dictation and Ear Tests to be taught by Mr Percy Ould ARAM who joined the staff at that time.<sup>29</sup> Deborah Woolf, writing in the Magazine after an OG reunion in December 1908 in which the students had presented a concert, considered that “the standard of music at the College is now so high that we are no longer satisfied with anything but the best. This was one of the most enjoyable of the many good concerts we have had this year.”<sup>30</sup>

1908 saw a number of innovations. The singing instructor’s Inspection took the form of a ‘little concert’ to which the public was admitted. The seven songs already prepared for the Inspector were augmented by instrumental items, and included the orchestra, and Mr Farrington, the Inspector, was asked to sing. The ‘string quartet’ performed for the first time, described as a ‘delightful experience’; and the trio – piano, violin and ‘cello – an “entirely new feature in a College programme and excited great interest.”<sup>31</sup> At Prize Giving in 1909, the opinion was expressed that the School of Music was by then in a position to “give a sound course of training to teachers or to young musicians who have passed the stage indicated by the advanced examination of the Cape University... the course of study, as distinguished from instrumental work, has been organised by Mr Percy Ould.”<sup>32</sup> The GTTC was able to boast some extremely capable and advanced musicians. Clearly the general standard of the School

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<sup>27</sup> *GTTC Mag.* Vol. III, No. 1, March 1908.

<sup>28</sup> *GTTC Mag.* Vol. III, No. 3, September 1908.

<sup>29</sup> MS 16:121. Log Book, 2 October 1908.

<sup>30</sup> *GTTC Mag.* Vol. III, No. 4, December 1908.

<sup>31</sup> *GTTC Mag.* Vol. III, No. 4, December 1908.

<sup>32</sup> *GTTC Mag.* Vol. III, No. 5, March 1909.



of Music was being pushed up, dictated largely by the requirements of the University Music Examiners. The Teachers' Diploma Examination was to give way to the University Licentiate in Music. This in turn necessitated additional staff and an extension of the Music School.

In the newly instituted examination for Licentiates in music, the GTTC entered one candidate in 1909, Miss Violet Fergus. She passed, and thus became Grahamstown's first Licentiate, and South Africa's first Violin Licentiate. Miss Kathleen Adams achieved Honours in Advanced Singing, and a University Exhibition of £30, and Miss Fanny Pattison Honours in Higher Singing, and a Bursary of £10. The following year, Kathleen Adams won a scholarship for £125 per annum for three years. This was "...awarded to the Exhibitioner who shows the greatest promise of musical ability", in her case, for Singing. She was to study at the Royal College of Music in London.<sup>33</sup> Mr Deane took his departure, as did Herr Israel, and Mr Percy Ould was appointed the first Musical Director of the School of Music.<sup>34</sup> New appointments to the staff included Mr H Scott-Baker LRAM, ARAM, ARCO as teacher of piano and organ, Miss Fergus, Cape University Licentiate, Miss Blundell and Miss Pattison.<sup>35</sup>

The College was extremely grateful for the entertainment provided by the regular concerts, and this gratitude was expressed at Prize Giving in the following manner: "A special word of thanks is due to the staff of music teachers who, under the leadership of Mr Percy Ould, have gone steadily forward on the path of development and have, at the cost of a great deal of trouble to themselves, made possible the musical evenings and concerts which have done so much to educate the taste and train the ability of the students. The value of these evenings can hardly be overestimated, and we heartily thank those who take part in them."<sup>36</sup> The orchestra was also congratulated on its sound and steady progress. The Sisters involved in the orchestra were Sisters Mary Joyce and Katherine Maud - violas; Sister Innes - 'cello; and Sister Agnes - double bass. At the OG Reunion in 1910, Mabel Cotton mentioned that "in my days the orchestra was very small, and being a member of it, I am in a position to know

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<sup>33</sup> *GTTC Mag.* Vol. IV, No. 3, September 1910.

<sup>34</sup> *GTTC Mag.* Vol. III, No. 8, December 1909.

<sup>35</sup> *GTTC Mag.* Vol. IV, No. 1, March 1910.

<sup>36</sup> *GTTC Mag.* Vol. IV, No. 4, December 1910.

that every member did not always play in tune; now the standard of the orchestra is very much higher, as is the standard of music in the other departments.”<sup>37</sup>

The students who performed in these students’ concerts were not always just the full-time music students. Some of them were 3<sup>rd</sup>-year pupil-teachers who found the time to play in the orchestra, and sometimes even to contribute solos. It is interesting and important to note that all students learnt class singing, and that “the unison and part songs are sung by the whole body.”<sup>38</sup> In 1912 the orchestra numbered 21 instrumentalists, with Mr Percy Ould as the Conductor. There were six first violins, six second violins, two violas, three ‘cellos, one double bass, one drummer, one pianist and one organist. There were 14 students, four Sisters and three Staff.<sup>39</sup> A perennial problem, where the Orchestra was concerned, was the fact that senior students, on completion of their training, went out into the work place, and their places had to be filled again. Mr Ould and his staff were most conscientious, and so the tradition was built up, and the orchestra came to be an indispensable and ever-popular part of the programmes of musical events. For instance, by 1914 the Orchestra numbered only 15: with five first violins, one of whom was a member of staff; six second violins, which included two staff; one viola (Sister Kathleen Mary); one ‘cello, a staff member; one piano; one organ. There was no double bass, as the sister had been sent to Rhodesia.<sup>40</sup>

1912 was ‘quite a year’! There were some astounding results in the various music examinations. Katie van Reenen, at 15 years of age, passed Advanced Harmony and Advanced Piano, “obtaining in the latter subject 146 marks out of 150, and having on her paper of marks, the endorsement, All excellent and Excellent indeed. (sic)” She was a pupil of Mr Percy Ould.<sup>41</sup> The crowning glory, as announced at Prize Giving, was the success of three Licentiates who had also been working under Mr Percy Ould, in Piano and Harmony. Mabel Herbert, Joyce Hutchons, and Hilda Jennings obtained the licentiate diploma in the Teaching category; Mabel Herbert, in addition, took the Solo Performer’s category, and was successful in that too.<sup>42</sup>

Word was spreading, and the regular concerts at the GTTC were well subscribed. For the concert of 1<sup>st</sup> March, the Magazine records “the hall was filled in every part with an attentive

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<sup>37</sup> *Ibid.*

<sup>38</sup> *GTTC Mag.* Vol. IV, No. 5, March 1911.

<sup>39</sup> *GTTC Mag.* Vol. V, No. 1, April 1912.

<sup>40</sup> *GTTC Mag.* Vol. VI, No. 1, March 1914.

<sup>41</sup> *GTTC Mag.* Vol. V, No. 3, October 1912.

<sup>42</sup> *GTTC Mag.* Vol. V, No. 4, December 1912.

and interested audience. The treat of the evening was Margaret Dewar's violin solo, played with an artistic perfection that delighted all those who have watched the steady progress of this promising young musician."<sup>43</sup> Then tragedy struck. Mr Percy Ould died, aged 45, on 13<sup>th</sup> December 1913. "He did much for us, let us never forget it. He hoped great things for us, let us strive after them."<sup>44</sup> The orchestra continued under the leadership of Mr Douglas Taylor FRCO, ARCM. He had come on to the staff in 1913, in the place of Mr H Scott-Baker.<sup>45</sup>

The Log Book records the arrival in Grahamstown on July 18<sup>th</sup> 1914 of Mr George Wilby. He was a Member of the Royal Academy, and member of the Royal Philharmonic Society. He had been Professor of Violin at the Guildhall School of Music in London, and the Conductor of the Fulham Choral and Orchestral Society. He was described as being in every way "a most admirable musician, a fine player, a successful teacher, a good conductor."<sup>46</sup> He was appointed as Director of the School of Music and professor of Violin at a salary of £300 per annum, and guaranteed 25 hours per week.<sup>47</sup> Mr Wilby's first impressions of Grahamstown make interesting reading! "Grahamstown seemed at first a haven of rest. I was soon disillusioned, for I find a power at this Training College of ours, urging on and inducing continuous effort and permeating the whole institution. In England, I was told that South Africans are slackers; I see no signs of it here. The musical standard is an exceptionally high one, evidently the result of the fine teaching available from your professors. The response I have had from nearly all my pupils has impressed me considerably. If I have had to find fault, the correction has been accepted readily and effort made to improve all along the line. If this response and effort continues with the same earnestness, I am in for a happy life in Grahamstown. To feel one's work appreciated and to see it mature, is perhaps the happiest experience one can have."<sup>48</sup> He stressed how necessary it is for the teacher to have a real love for her subject. She must first get to the heart of her music; then she must get to the heart of her pupil. Under Mr Wilby things really began to hum. He must have been a very dynamic personality.

In what ways did this happen? The new Director was very keen to develop all manner of ensemble work. The orchestra was to have two practices every week, which would enable it

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<sup>43</sup> *GTTC Mag.* Vol. V, No. 5, March 1913.

<sup>44</sup> *GTTC Mag.* Vol. VI, No. 1, March 1914.

<sup>45</sup> *GTTC Mag.* Vol. V, No. 5, March 1913.

<sup>46</sup> *GTTC Mag.* Vol VI, No. 2, June 1914.

<sup>47</sup> MS 16:121. Log Book 1914, 3<sup>rd</sup> Quarter. *GTTC Mag.* Vol. VI, No. 2, June 1914.

<sup>48</sup> *GTTC Mag.* Vol VI, No. 3, September 1914.

to be more adventurous and tackle “more important compositions than before”. The quintet and the quartet were also meeting for a regular weekly practice, “and other ensemble work is going forward.”<sup>49</sup> This meant that the benefit to the students was incalculable, as they became acquainted with the works of great composers in a thorough and intimate way, only possible when such special provision was made under the guidance of a Director of wide experience. The orchestra now numbered 23 members. Private musical evenings were introduced; these were not open to an audience, apart from other performers awaiting their turn to perform. Mr Wilby felt that many young players, not yet ready for a public performance, gave great pleasure to their hearers by an earnest and capable rendering of a simple piece, and greatly benefited themselves by the experience. The Memorial Hall was used, even on those private evenings, thereby enabling the performers to face the terrifying isolation of the big platform, who then “are astonished to find how much tone they can produce when the first shock is over, and how well their voices ring out in the free space around them.”<sup>50</sup>

On Saturday, May 8<sup>th</sup> 1915, the first Orchestral Concert in the history of the College was presented. The report mentioned that the Hall was quite full and the music seemed to give ‘great pleasure’ to the very attentive audience.<sup>51</sup> Students in the College were now hearing and studying music on a larger scale “than they have before dreamt of.”<sup>52</sup> The Orchestra was then preparing Beethoven’s *Eroica* Symphony and Schubert’s *Symphony in B minor*, and the ensemble class: Schumann’s *Quintet*, Brahms’ violin and piano sonatas and the Beethoven *Kreutzer* Sonata. So the Magazine thought fit to consider that “so far as our knowledge goes, no other students’ orchestra in SA is regularly engaged upon such work as this, necessary though it is for the building up of that broad musicianly knowledge without which musical education remains cramped and incomplete. Our music students are being led by their gifted director into wide and rich fields of musical thought and experience, a source of endless profit and delight, not only to themselves in their special study, but also to the many others who share the ripe fruits of their labour in the delightful evenings and concerts they

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<sup>49</sup> *GTTC Mag.* Vol. VI, No. 4, December 1914.

<sup>50</sup> *Ibid.*

<sup>51</sup> *GTTC Mag.* Vol. VI, No. 6, June 1915.

<sup>52</sup> *Ibid.*

provide.”<sup>53</sup> Mr Douglas Taylor was a composer as well as a teacher. At the Junior Concert he conducted his own composition, *Fairy Tales*, described as a ‘beautiful suite for Strings’.<sup>54</sup>

The Principal, Sister Clare, was able to record in the Log Book for 5<sup>th</sup> December 1914: “Beethoven’s *Eroica* symphony was performed in the hall under the conductorship of Mr George Wilby. Hall crowded; notable enthusiasm.”<sup>55</sup> The Magazine was more excited about the performance: “...a day to be ever remembered in the annals of the Training College, for on that day was performed our first symphony (the *Eroica*).”<sup>56</sup> This was undoubtedly a tremendous achievement.

The Music School also included the ‘run-of-the-mill’ student, in addition to the brilliant stars. The examination results over four years illustrate this:<sup>57</sup>

Percentages passed during 4 years:

1911: 46 out of 69 (4 honours) = 66%

1912: 41 out of 55 (4 honours) = 74.5%

1913: 44 out of 56 (4 honours) = 78.5%

1914: 34 out of 50 (3 honours) = 68% (The Log Book entry for 28 August 1914 notes that “this is the poorest result for some 3 or 4 years past: Average for the country 76%”).

The results for 1913 were satisfactory. All the candidates presented for preliminary Theory of Music passed: 16 in number. Their teacher was Miss Blundell. In the Harmony results, of the 23 candidates presented, 22 were successful. In September, from 2<sup>nd</sup> – 9<sup>th</sup> the Cape University Practical Music Examinations were held. The Music School presented: 32 students for Piano of whom 23 passed; Singing: 16 (14 passed); Violin: 7 (6 passed); Organ: 1 (who passed).<sup>58</sup> The consensus was, however, that the music was progressing well. The

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<sup>53</sup> *Ibid.*

<sup>54</sup> *GTTC Mag.* Vol VI, No. 5, April 1915.

<sup>55</sup> MS 16:121. Log Book, 5 December 1914.

<sup>56</sup> *GTTC Mag.* Vol. VI, No. 5, April 1915.

<sup>57</sup> MS 16:121. Log Book, 3<sup>rd</sup> Quarter, 27 August 1914.

<sup>58</sup> MS 16:121. Log Book.

beginners and the pupils of only fair attainment were doing sound work “in a very thorough and methodical way.”<sup>59</sup>

Mr Bernard Streatfeild left at the end of September 1915. He had been Professor<sup>60</sup> of Singing for 10 years and had definitely made his mark. He was credited with having done much to raise the standard of singing in the College; and he was well known for his small choir of 16 voices. Mr Montagu Borwell and Mrs Borwell then joined the staff.

Mr Wilby considered that the GTTC students in general were fortunate in having the opportunities they did of hearing, and even taking part in, beautiful music. Writing at the beginning of 1916, he admitted that during the past year there had been successes, but also failures. But he was thankful that the former outnumbered the latter. “Now”, he wrote, “we have to brace ourselves for fresh efforts; let us make up our minds to be true to our task: scales conscientiously practised, exercises properly prepared, and our solos worked at patiently and generally slowly, so that we may present them in a finished and artistic manner.”<sup>61</sup> His approach was so typically that of the Founder, Mother Cecile, namely of making ‘the best with what we have’!<sup>62</sup> Early in 1917, the orchestra was described as being bigger than ever. The number of Violin pupils in the Music School had increased dramatically to a total of 28, while the Singing pupils had declined from 36 to 26. It is significant to note that the emphasis all along was faithfulness to the aim to increase the musical life of the country through the teachers trained at the GTTC.

The Curriculum changes introduced in 1920, alongside the change in admission requirements, by the Cape Education Department, were written up in the College Magazine to assist OGs in their work. A series of useful articles appeared, with useful hints. Mr Hayden Matthews wrote a valuable article in the Magazine, touching on children’s voices, aged between 6 and 13 years.<sup>63</sup> Within the Music School there were a number of changes of staff at this time. Mr Archibald H Higgo, LRAM, ARCM, ARAM, joined the staff in April

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<sup>59</sup> *GTTC Mag.* Vol. VI, No. 8, December 1915.

<sup>60</sup> The heads of each department in the Music School were accorded the title ‘Professor’.

<sup>61</sup> *GTTC Mag.* Vol. VII, No. 1, April 1916.

<sup>62</sup> *Ibid.*

<sup>63</sup> *GTTC Mag.* Vol. XX, No. 5, March 1923. There were three points: 1. Position: Free position aids the production of free tone... sing as if they enjoyed singing... anxiety spoils good singing. “Really all that matters is to keep the feet firm and slightly apart, with the arms free of the chest and elbows and elbows slightly away from the sides... take breath through the nose and control breath from the waist and all else can be left to chance.” 2. Gentle voice production: “Power (= force of voice) should hardly enter into the mind of the teacher of children as an ideal; purity of tone should take its place... the teacher should remember that the human voice is best developed by soft rapid and flexible music.” 3. Appreciation of good music: Children may be led from what they like to what is better; but they will never like a thing because they are told to like it.

1920 as Professor of Pianoforte. In July, Mr Hayden Matthews began his work as Professor of Singing, Mr Jackson having left the staff to return to England. That same year the Log Book records that the “new music students are of a poor quality”.<sup>64</sup> Mr Hayden Matthews was to take charge of the Senior Choir and the Music Students’ Choir, while Miss Willison was to train the Junior Choir.

The SGE visited the GTTC on 12<sup>th</sup> April 1921, and gave his approval to the scheme proposed by the Music School, of a special course in Music after students had taken the T3 qualification. The 1922 results reflected the intake for 1920. In Practical Music the results were very uneven. In the Higher and Advanced Piano they were excellent; the Intermediate were very poor; in the Violin examination, out of the six entered, only three passed, and in Singing, four out of seven. Among the Licentiate candidates, three out of seven passed. Mr Higgo felt that the candidates for the Performer’s Licentiate “were very hardly judged”.<sup>65</sup> There was a total of 41 passes out of 67 candidates. In the Theory and Harmony examinations later in that year, the results were described as ‘excellent’. There was one failure in Lower Harmony and one in Higher. Sister Kate, the Principal, wrote in the Log book, “I do not think we have ever reached this standard.”<sup>66</sup> In October, the Music School numbers were augmented by the arrival of nine new students who were all above the advanced stage. There were now eleven students in the senior group, and eleven in the junior.<sup>67</sup>

1923 was the first year in which the Music Written examinations were marked in South Africa. The examiners were Theo Wendt and Ronald Kirby. The results were hard to accept! There were 11 failures in the Advanced, which was felt to be ‘very disappointing’. Sister Kate wrote in the Log Book, “Either a very high standard has been set for this first, or the style of paper was new. The same teacher of this class gained brilliant results last year.” A written protest was sent to the university.<sup>68</sup> It was thought that, in future, either the really weak ones must be weeded out, or more must be held back until they were really up to standard. By 1925, all was well again, and the results were good. “Both written and practical work has shown excellent results this year. In the highest branches the standard of work was particularly good, all candidates passing in Advanced Rudiments and nine candidates out of

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<sup>64</sup> MS 16:121. Log Book, First Quarter 1920.

<sup>65</sup> MS 16:121. Log Book, Third Quarter 1922.

<sup>66</sup> MS 16:121. Log Book, 8 September 1922.

<sup>67</sup> MS 16:121. Log Book.

<sup>68</sup> MS 16:121. Log Book.

ten in the Piano Licentiate exams. This, I think, is a record. We wish to congratulate all the staff and students concerned in achieving such results.”<sup>69</sup> The entry in the Log Book for 27<sup>th</sup> August reads: “total of 80% passes. The best licentiate results yet achieved.”<sup>70</sup> Following the 1925 examinations, Miss Zoë Aldred was awarded a Music Exhibition of £25 on the results of her final examination in pianoforte. She obtained High Honours, with 140 marks out of 150.<sup>71</sup>

Dr Viljoen, the SGE, visited the College in June 1925, and a concert was performed in his honour in the Memorial Hall. He was enthralled. Dr Viljoen believed that aside from Bible Study and Moral Education, there was no more important subject than music in education. He asked, “what other subject teaches us to the same extent the beauty of order, the usefulness of rules, the strength of unity. You sing with differing voices, you produce one undisturbed, full and rich harmony.”<sup>72</sup> He said that was why he insisted on music occupying a prominent place, both in schools and in training colleges. “When I travelled to these institutions in 1923,” he recalled, “everywhere my request was, ‘give me some music, for it is the language we all understand, international, divine.’ You cannot conceive of an eternal state of bliss without music.” And so he offered his congratulations to the staff and the professors of music. Grahamstown (i.e. the GTTC) “has a good name in South Africa, and the time may come when you, too, will send a small orchestra overseas.”<sup>73</sup>

Mr Wilby retired after 10 years at the Music School in 1924. During his tenure of office the number of music students had grown and the orchestra had doubled in size. The quarterly concerts had become “one of the most popular events in the musical life of the city.”<sup>74</sup> He was succeeded as Director of the Music School and Conductor of the Orchestra by Mr Archie Higgo. At that time Mr Walter Swanson LRAM joined the staff as Professor of Violin. Mr Swanson was described as “...an enthusiastic and thorough teacher and this is invaluable here... a brilliant performer, showing both strength and delicacy, sincere and free from mannerisms.”<sup>75</sup> On July 27<sup>th</sup> 1925, we read in the Log Book: “In consequence of indiscreet behaviour during the holiday, Mr Swanson was given provisional notice to leave on expiry of contract. (in April 1926.)” The next day is the entry: “Mr Swanson resigned from same

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<sup>69</sup> *GTTC Mag.* Vol. XI, No. 7, September 1925.

<sup>70</sup> MS 16:121. Log Book

<sup>71</sup> *GTTC Mag.* Vol. XI, No. 8, December 1925.

<sup>72</sup> *GTTC Mag.* Vol. XI, No. 7, September 1925.

<sup>73</sup> *GTTC Mag.* Vol. XI, No.7, September 1925. Report on speech by SGE, Dr Viljoen, 13 June 1925.

<sup>74</sup> *GTTC Mag.* Vol. XI, No 2, June 1924.

<sup>75</sup> *Ibid.*



date.” But written in the margin is a further entry, “afterward, by mutual agreement, Mr S left at Michaelmas.” (i.e. 29 September)<sup>76</sup> Clearly, the name of the GTTC was in no way to be brought into disrepute.

Mr Hayden Matthews, who had been Professor of Singing for 6 years, left the College in September 1926, and his place was taken by Mr Haydn Hemery. He had been selected for the Music School by Mr Slocombe of the Blackheath Conservatoire of Music. Mr Slocombe had acted on behalf of the College in the past. Mr Hemery arrived with an “excellent reputation and wide experience”.<sup>77</sup> His tenure of office however was to be of but short duration. According to the Log Book, there was a difference of interpretation of contract. Mr Hemery claimed more than the due salary, and so the Principal duly informed him of the termination of his services. Mr Hemery then submitted a written resignation which was accepted; he left the Music School on 30<sup>th</sup> September 1928.<sup>78</sup>

It was evident that ‘all was not well in the Music School’. Mr Wilby, who after leaving Grahamstown, had secured a position at the Blackheath Conservatoire of Music and was often asked by the Principal to ‘find’ suitable music staff, hinted at this in a letter to Sister Kate in December 1925. He wrote: “You know, Sister – you are paying rather a high price for peace. Though Mr Matthews is going, I doubt whether peace will come. I won’t say any more about this though I hear quite a lot...the college is a wonderful institution.”<sup>79</sup> There is no hint of what was disturbing the peace, and Mr Wilby does not elaborate. It is probably safe to assume that a group of highly talented musicians is likely to be excitable and ‘over the top’ and so annoy and irritate one another! Certainly Miss Gillespie alludes to something along these lines in a letter to Sister Truda in 1952: “I have had many nasty knocks since I’ve been on the music staff and I felt that I couldn’t stand up to another.”<sup>80</sup> Earlier, Sister Truda had expressed much the same thought: “My experience of School of Music staff leads me to expect that they will always be difficult customers ... it is the nature of the beast...”<sup>81</sup>

Mr Wilby had been asked to find a Professor of Violin for the Music School. He mentioned to Sister Kate: “I wrote to the principals of the Royal Academy of Music, the Royal College of Music, the Guildhall School of Music, (but) not a single application for the post came

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<sup>76</sup> *Ibid.*

<sup>77</sup> *GTTC Mag.* Vol. XII, No. 4, December 1926.

<sup>78</sup> MS 16:121. Log Book, 30 March 1928.

<sup>79</sup> MS 16:153. Box 5.

<sup>80</sup> MS 16:153. Box 4. Letter from Gertrude Gillespie to Sister Truda, 21 December 1952.

<sup>81</sup> MS 16:274. Letter: Principal (Sister Truda) to Chief Inspector Hofmeyr (Handwritten – undated).

along. I hesitated to advertise because I should have had applications from many undesirables whom I should know nothing about...”<sup>82</sup> In the end Miss Irene Hambleton was appointed and she remained on the staff from 1926 to 1929. Mr Wilby did add though, “I have done all I can for you but I would rather have sent you a man.”<sup>83</sup> It was not a case of a repeated ‘all change’ where the music school staff was concerned. The following list will serve to show that a number gave long periods of service to the School:

Miss Gillespie: OG. At TC all her professional life. 1921- 1962 (40 ½yrs)

Mr Walter Dignas: Left in 1967 after approximately 14 years

Mr Ronald Kirby: 1942-1968 26 yrs.

Mr Iliffe-Higgo: 1920 -1952 (32 yrs.)

Ms Margaret Joyce McCrea: 1938-1975 (38 yrs.)

Miss Stella Marneweck: 1956, 1960-1975 (16 yrs.)<sup>84</sup>

The Staff of the Music School needed replenishment. Mr Higgo wrote to Sir Hugh Allen at the Royal College of Music in London, advising him of the vacancy for a Professor of Music. He asked Sir Hugh to “recommend a man for the position who will be a competent and experienced teacher, a good soloist, and a thoroughly capable choral conductor (for the choir of the Training College). We have been somewhat unfortunate in our Singing appointments recently, hence we are anxious to seek your kind assistance.” In a PS he added: “Should a male candidate be impossible, we would be prepared to entertain a woman applicant with excellent qualifications, though a man is really desired.”<sup>85</sup>

The position was advertised as follows: Professor of Singing: “A gentleman and one prepared to set a high standard before his pupils and to work in harmony with the director and staff...”<sup>86</sup> Mr JJ Andrews applied for the position. He was a bachelor. Mr Higgo wrote to Sister Kate, “I have thought over the matter in all its aspects, both now and in the past, and I

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<sup>82</sup> MS 16:153. Box 5. Letter from George H Wilby (Blackheath Conservatoire of Music) to Principal, 31 December 1925.

<sup>83</sup> *Ibid.*

<sup>84</sup> MS 16:268. Retirement of Long-Serving Staff.

<sup>85</sup> MS 16:153. Box 1. Letter Mr A Higgo to Sir Hugh Allen, Royal College of Music, 23 April 1928.

<sup>86</sup> *Ibid.*

feel it is right to tell you that I am convinced, without doubt, it is essential for the Singing professor to be a married man. I am very sorry if this is upsetting to you but I must say it.”<sup>87</sup>

A pencil note follows by Sister Kate: “It was not made an essential condition in any correspondence and we cannot therefore refuse him (Mr Andrews) on this ground after having accepted him. It was therefore decided to confirm appointment.”<sup>88</sup> Another letter followed from Mr Higgo to Sister Kate: Friday night: “I think that Mr Andrews is a very nice fellow and, personally, I am looking forward to working with him. His tone and general bearing are more befitting the Training College than his predecessors.”<sup>89</sup> He came well-recommended. Ralph Vaughan Williams wrote of him: “Mr John Andrews has a fine baritone voice of good quality, range and power. He has sung for me at the concerts of the Bach Choir with success. Mr Andrews is a first-rate musician and has a very genial personality, and will, I feel sure, make an excellent teacher.”<sup>90</sup> Dan Price, the Singing teacher at the Royal College of Music, wrote: “He has been very diligent in his studies and has gained a comprehensive knowledge of the art of singing. He is naturally extremely musical and enthusiastic and throws himself heartily into any work he undertakes. I can thoroughly recommend him as a teacher and I consider him specially gifted for teaching.”<sup>91</sup>

In October 1928, John Andrews joined the staff as Professor of Music,<sup>92</sup> and the Editor of the Magazine welcomed him in these terms: “Mr Andrews came to us on the personal recommendation of Sir Hugh Allen, Director of the RCM, and though he has only been here a few weeks, he has already become a real part of the life of the place, and might have been with us much longer... he is an excellent teacher, and is setting a standard of thorough and intelligent work in this branch. We look for great things in the future.”<sup>93</sup>

The concerts in the Memorial Hall continued to capture excited and enthusiastic audiences. At the concert in March 1927, Schumann’s Symphony No 3 in E flat, *The Rhenish*, was offered. It was probably the first time that it had ever been performed in Grahamstown. The staff at the Music School had set their sights very high indeed. The reviewer in the Magazine expressed this opinion: “The ambition of the orchestra and its conductor of attempting a work

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<sup>87</sup> *Ibid.*

<sup>88</sup> MS 16:153. Letter: Mr A Higgo to Sister Kate, 12 August 1928.

<sup>89</sup> *Ibid.*

<sup>90</sup> MS 16:153. Reference for JJ Andrew by Ralph Vaughan Williams, 7 November 1926.

<sup>91</sup> *Ibid.*

<sup>92</sup> MS 16:121. Log Book.

<sup>93</sup> *GTT Mag.* Vol. XIII, No. 4, December 1928, p.5.

of such transcendent magnificence was justified by their thoroughly sound and musicianly interpretation of it.”<sup>94</sup> The Log Book records what the Principal, Sister Kate, thought of it: “an excellent students’ concert, probably the best, all considered, that has ever been given by the College.” The orchestra at the start of 1928 included: 1<sup>st</sup> violin x 8; 2<sup>nd</sup> violin x 8; violas x 2; cellos x 5; bass, piano, tympani, harmonium, triangle, tambourine, side drums. (By December were added: clarinet x 2, and flute). It was a very fine assembly of instrumentalists.<sup>95</sup> As already mentioned, the composition of the orchestra changed each year. By 1930 it comprised: 1<sup>st</sup> violin x 7; 2<sup>nd</sup> violin x 7; viola x 3; cello x 6; bass; flute; clarinet x 2; drums x 2; bassoon and piano.<sup>96</sup>

It must be noted that it was about this time that the Beethoven Building was opened and for the first time the Music School was housed under one roof. June 1928 saw the Schubert Centenary Concert presented in the Memorial Hall. This included the orchestra, the college choir and soloists. “The actual performance of the Symphony (The ‘*Unfinished*’) was of a very high quality. The orchestra was greatly enriched by the addition of wind instruments... a critique of the concert which appeared in The Cape Times, contained the following tribute: The entertainment was a conspicuous success for all concerned, particularly for the Director of Music, whose idea it was.”<sup>97</sup> The College and the Grahamstown music-going public were being treated to one musical feast after another.

Even in the Music School, however, the financial difficulties of the College were felt. In 1927 Mr Higgo wrote, asking for the purchase of a flute and a clarinet for the orchestra. He also enquired as to whether bursaries could be given to suitable girls when the need arose.<sup>98</sup> Enquiries were made, and at the next meeting of the Finance Committee, Sister Kate said the cost of the flute, including carriage, would be about £16.13.6. The Music Club had apparently promised £5. The Superior proposed that the flute should be purchased.<sup>99</sup> Enquiries were made about a conductor’s stand, and a suitable one would cost £2. That was passed by the Committee. Then in November Sister Julian asked for 3 heavy violin stands for the hall. These would cost 27/6 each. It was agreed to make the purchase.<sup>100</sup> Sister Kate reported an emergency expenditure of 55/- for repairing the drum for the orchestra,

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<sup>94</sup> *GTTC Mag.* Vol. XII, No. 6, June 1927.

<sup>95</sup> *GTTC Mag.* Vol. XIII, No. 1, March 1928.

<sup>96</sup> *GTTC Mag.* Vol. XIV, No. 2, June 1930.

<sup>97</sup> *GTTC Mag.* Vol. XIII, No. 3, September 1928.

<sup>98</sup> MS 16:126. Vol. I, Meeting 10 February 1927.

<sup>99</sup> MS 16:126. Vol. I, Meeting 17 March 1927.

<sup>100</sup> MS 16:126. Vol. I, Meeting 22 November 1928.

which had been done during the holidays.<sup>101</sup> In August 1930, the matter of “buying Mr Higgo a new piano was brought up. It was felt we could not undertake that expense at present...” but in February 1931, Sister Dora reported emergency expenditure: Piano from Mrs Plane: £60; repairs to Mr Andrews’ piano: £20.<sup>102</sup>

Mr Andrews stayed on the staff for six years, during which time he appeared to “advance the cause of music in every way.... there is a true gleefulness about his choirs; and his work with the Choral Society has borne its own testimony in public performances to the vigour and delight of its weekly meetings.”<sup>103</sup> . He went from Grahamstown to join the staff of the South African School of Music in Cape Town, and was succeeded by James MacLachlan who “has a highly trained baritone voice.”<sup>104</sup>

Sister Frances Mary had written to Mr MacLachlan, sounding a note of warning: “I regret to say that the post has fallen in value and in the number of hours we are able to guarantee, due no doubt to the depression and the increase of mechanical music.”<sup>105</sup> It was more than just ‘mechanical music’; there were the many changes which were evident in the 1930s. Those years also saw great development in the use of motor cars, the advent of “Talkies”, the spread of the wireless, and “in all the outside attractions which tend to a certain passivity and individualism in the choice of amusements, and to consequent relaxation of communal intra-college interests and of the personal efforts and loyalties which arose from them.”<sup>106</sup> There was an active Music Club in the College started in 1924. Over the years it had collected a valuable library of gramophone records. Regular musical evenings and lectures were held. In 1930 the Club procured a new HMV gramophone, replacing the old Columbia. The age of ‘canned music’ had really arrived. Mr MacLachlan left in 1942 after seven years at the GTTC, by which time “his Senior Choir broadcasts were becoming quite famous.”<sup>107</sup> Mr RK Kirby ARCO was his successor, but in a part-time capacity only.

The Music School, however, remained an asset to the College. It provided opportunities not otherwise available. It also provided a great deal of pleasure for many. But the tide was

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<sup>101</sup> MS 16:126. Meeting, 18 April 1929.

<sup>102</sup> MS 16:126. Meeting, 19 February 1931.

<sup>103</sup> *GTTC Mag.* Vol. XV, No. 6, November 1934.

<sup>104</sup> *GTTC Mag.* Vol. XV, No. 7, May 1935.

<sup>105</sup> MS 16:153. Box 7. Letter: Principal (Frances Mary) to Mr James MacLachlan, 19 October 1934.

<sup>106</sup> *GTTC Mag.* Vol. XXIV, No. 3, 1969. Sister Marjorie recalling ‘Some Personal Reminiscences’ in the Magazine for 1969 wrote: In my own heart of hearts, I think College was more ‘homey’ in the past, when we had our own internal entertainments and fun, than it can ever be now, when we seek our entertainments outside for the most part.

<sup>107</sup> *GTTC Mag.* Vol. XVII, No. 7, May 1942.

beginning to turn. At the Concert of 22 March 1930, the Orchestra played the *Jupiter* Symphony by Mozart. Sister D (Dorothy or Dora?), writing for the Magazine, noted: “It must have been Mozart who gave such a lovely tone of refinement and sensibility to the evening’s enjoyment ... one felt that during the whole evening one had been lifted to a higher plane, and that the work being done in the School of Music is beyond an outsider’s praise.”<sup>108</sup> Then followed in 1931, *Orpheus and Eurydice*, an opera by Gluck; in 1932, Brahms’ *Requiem*, and *Dido and Aeneas* by Henry Purcell.

Among the innovations introduced to the GTTC by Sister Frances Mary was that the Music School staff were to have regular staff meetings. The Inaugural Meeting took place on Wednesday, 15<sup>th</sup> April 1931. The principal pointed out that the meetings, which she would attend, would be of a consultative nature. In all ‘bigger’ matters the consent of the Superior and of the College Board would be required. The first ‘working’ meeting took place on 29<sup>th</sup> April. The Principal expressed the appreciation of the College staff of the work done by the Music School. Mr Andrews suggested that Gluck’s opera *Orpheus and Eurydice* be tackled by the School. “After discussion, Mr Higgo suggested that the matter should be left until Friday and the Mother Superior be consulted as to the choice of play.”<sup>109</sup> Permission was duly granted.

At a Special Meeting on 16 March 1932, “The Principal said the Board had spoken strongly in favour of having an opera again this year and perhaps it seemed advisable to do so as suitable voices were available.”<sup>110</sup> The staff agreed. It was Mr Andrews who spoke about the possible choice of an opera. He pointed out that there were four things to be considered: “a suitable cast; a fair amount of work for the chorus; a moderate scenery and costume requirement; and that performance rights be avoided. He therefore suggested *Dido and Aeneas* as fulfilling the necessary conditions.” By the 19<sup>th</sup> March it was proposed that *Dido and Aeneas* be performed.<sup>111</sup>

September 1932 saw the Music School present *Dido and Aeneas* by Henry Purcell on the 20<sup>th</sup> and the 21<sup>st</sup>. The Conductor was Mr AH Higgo, and the Producer Mr J Andrews. ‘AHB’, the *Grocott’s* Reviewer, felt that Grahamstown was indeed fortunate in having within its scholastic institutions the musicians and singers, who, under the conductorship of Mr AH

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<sup>108</sup> *GTTC Mag.* Vol. XIV, No. 2, June 1930.

<sup>109</sup> MS 16:170. Music staff meeting, 29 April 1931.

<sup>110</sup> *Ibid.* Music staff meeting, 16 March 1932.

<sup>111</sup> MS 16:170. Music staff minute book.

Higgo, “gave us last night’s enjoyment... a notable performance. The orchestra gave everything asked for by its conductor... thanks for this really splendid presentation of a most beautiful work.”<sup>112</sup> The Review in the Magazine comes ‘from the heart’, when it states that “It is difficult not to speak in superlative terms of this beautiful production. We are accustomed to a very high quality of musical attainment in all our concerts, but here we have colour, movement and music twined together, and the three composed and blended to make an artistic whole... praise to the orchestra whose unseen work did so much to help the unity of the whole.”<sup>113</sup>

The presentation of an opera by the Music School was, by any yardstick, a most notable achievement. It was a co-operative effort: Mr Higgo, by his conducting, drew everything possible from both orchestra and choir; “Mr Andrews was indefatigable in the energy and zest with which he inspired the singers”;<sup>114</sup> the dancers were arranged by Miss Poppleton; the stage scenery was painted by Mrs Rutherford and Miss McCrea; and to all was added “extremely artistic lighting”. The opera was presented in the City Hall.<sup>115</sup>

Brahms’ *Requiem* was sung by the Choral Society in the Cathedral during Lent on 22<sup>nd</sup> March 1932. The Choral Society originated on 15<sup>th</sup> August 1931 and it was intended to be open to townspeople as well as College students. Sister ‘D’ (Dorothy? Dora?) wrote in the Magazine: “Once again we had occasion to be proud of our musicians for their courage in producing works of intrinsic difficulty and of universal interest; and for the very high level of achievement to which they attain. We sincerely congratulate Mr Andrews on this thoroughly dignified and worthy presentation of a great work, which few of the audience had had the opportunity of hearing before...the organist was assisted by a small orchestra.”<sup>116</sup> The *Grocott’s Mail* Reviewer took a more distant view: “Resolved to present only the best, yet the choice of this work was very ambitious for the melodic treatment of Brahms requires a perfection of rendering not easily attained... a presentation of one of the best works in choral history and which ranks with Bach’s Passion music for depth of feeling and lofty conception... credit is due to the singers for their rendering and to the conductor for his initiative and for his enthusiasm for his art, which is becoming infectious.”<sup>117</sup>

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<sup>112</sup> MS 16:121. Log Book.

<sup>113</sup> *GTTC Mag.* Vol. XV, No. 2, October 1932.

<sup>114</sup> *GTTC Mag.* Vol. XIV, No. 8, December 1931.

<sup>115</sup> *GTTC Mag.* Vol. XIV, No. 2, June 1930.

<sup>116</sup> *GTTC Mag.* Vol. XV, No. 1, May 1932.

<sup>117</sup> MS 16:121. Log Book.

The Concerts continued to draw enthusiastic and appreciative audiences. 1933 was the 250<sup>th</sup> anniversary of the birth of Bach and of Handel. This was an event being celebrated throughout the world, and an inevitable result was the awakening of interest in the music of the contemporaries of these two composers. On 15<sup>th</sup> June the music school concert included works by Bach, Handel, Mozart, Brahms, Elgar, Beethoven, Walford Davies and Verdi. It was described in *Grocott's Mail* as being a “programme of much artistic merit”. The College Orchestra gave “a clear and finished rendering...with excellent blend and balance...a fine performance that contained some admirable incidents of musicianship.”<sup>118</sup>

On the 30<sup>th</sup> November 1935, another concert was offered. The programme on that occasion included two choral preludes by Bach; a novelette in E Major by Gade; and the *Benedictus* (In Memoriam) by MacKenzie. The *Grocott's* review pointed to the technical excellence of the String Orchestra: “The orchestra’s command of rhythm, their fine phrasing and full sonorous tone all combined to secure a performance of outstanding merit... showed an artistic endeavour and polish of detail, and all their work was carried through unhesitating and with absolute control.” The singers were described as being “distinctly good”; the solo instrumentalists gave “a high standard of performance”; and the senior college choir “fully maintained their reputation for part singing.”<sup>119</sup>

1935 saw a completely new departure: the Music School was invited by the Education Department to give a course of weekly educational broadcasts under the Director, in the fourth term of that year. Mr Archie Iliffe-Higgo<sup>120</sup> wrote a series of short lectures on ‘The Ages of Music’. Musical illustrations would be given by soloists, sometimes through the medium of a small orchestra and choir. The GTTC was highly honoured in being chosen. “It is interesting to note that once again the TC has been called upon to do pioneer work, as this was the first occasion on which any School of Music has provided a complete series of educational broadcasts transmitted from the Grahamstown Broadcasting Station. It will be remembered that they also had the privilege of contributing the major portion of the programme on its opening night in June 1935.”<sup>121</sup> That occasion had been recorded in the Log Book: “On the 6<sup>th</sup> June the first evening programme broadcast from the Grahamstown studio: all 15 items in two-hour programme provided by the GTTC students and staff. The

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<sup>118</sup> *Grocott's Daily Mail*, 17 June 1933.

<sup>119</sup> *GTTC Mag.* Vol. XVI, No. 1, May 1936.

<sup>120</sup> From 1935 Mr Higgo to be styled Mr AH Iliffe Higgo.

<sup>121</sup> *GTTC Mag.* Vol. XVI, No. 1, May 1936.



programme that evening started at 8.00 p.m. with Introductory remarks by the Mayor, Lewis Miles, and the items included the *Brandenburg* concerto in B flat by the GTTC Orchestra.”<sup>122</sup>

There was a further series of broadcasts in 1938. The School of Music gave the first of a series of half-hour concerts under the direction of Mr AH Iliffe Higgo from the Grahamstown studio on Thursday 24 March 1938. In this instance the items were provided wholly by the College orchestra and consisted of Old English folk music and some modern compositions.<sup>123</sup> The second of the broadcasts took place on 16 June when a select choir and some soloists appeared “before the microphone”.<sup>124</sup> Again in 1940, we learn that the College Orchestra, under the direction of Mr AH Iliffe Higgo, broadcast a programme on Thursday, 16 May, from the Grahamstown studio, with Miss Margaret Dewar as Leader and Miss Gillespie at the piano.<sup>125</sup> And then in 1941, two students of the School of Music, Joan Schady and Molly Hodgson, gave a combined piano and vocal recital from the Grahamstown studio. On Thursday, 27<sup>th</sup> November, the Senior Choir broadcast from the Cathedral.<sup>126</sup>

Reviews of concerts in *Grocott's Mail* towards the latter part of the 1930s point to the thoroughness of the training being given in the Music School. The Concert on Saturday, 9<sup>th</sup> May 1936, gave it reported yet another example of the excellent fare which the GTTC Music School periodically offered to music lovers. The College Orchestra was noted as being in particularly good form.<sup>127</sup> Later that year, in November, “the whole programme was representative of the thorough and varied work carried on in the Music School during the past six months.”<sup>128</sup> In 1938, regular attenders at concerts had “become accustomed to hearing music of a very high standard, well prepared and presented by students, who, in many cases, have not only distinguished themselves in these concerts, but have continued to do well in other parts of South Africa and overseas. There is, therefore, no doubt that this branch of the work of the GTTC is an important contribution to the musical education of the province.”<sup>129</sup> The concerts served a dual purpose: opportunity was given to the students to get the experience of public performance – “a most important factor in their training to become professionals” – and the concerts gave the public an opportunity of realising anew the work

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<sup>122</sup> MS 16:121. Log Book.

<sup>123</sup> *GTTC Mag.* Vol. XVI, No. 5, May 1938.

<sup>124</sup> *Ibid.*

<sup>125</sup> *GTTC Mag.* Vol. XVII, No. 3, May 1940.

<sup>126</sup> *GTTC Mag.* Vol. XVII, No. 6, November 1941.

<sup>127</sup> *GTTC Mag.* Vol. XVI, No. 2, November 1936.

<sup>128</sup> *GTTC Mag.* Vol. XVI, No. 3, May 1937.

<sup>129</sup> *GTTC Mag.* Vol. XVI, No. 6, November 1938.

which was done “so consistently and thoroughly by the (GTTC) School of Music.”<sup>130</sup> In November 1942, *Grocott's Mail* drew attention to the good audiences that always attended the concerts offered by the Music School and suggested that this in itself “is testimony to the enjoyment which is received from them and to the fact that music can still be one of the principle forms of solace in these days of stress.” This followed a Concert on the 8<sup>th</sup> November that year.

The Minutes of the Music School staff meeting on 31<sup>st</sup> August 1940 read: “Mr Iiffe-Higgo suggested that the nature of the concert should be changed to include more on the dramatic side.”<sup>131</sup> This brought with it its own difficulties. When, at a Meeting in 1942, it was suggested that a short play or a scene in costume might be included in the programme, it was pointed out that there would be problems in connection with stage conditions in the Memorial Hall. There was, in fact, no stage in the hall, merely a raised section at one end. It was just possible to stage a play there, but moving the seating required for the musical part of the programme would be inconvenient. It is interesting to note that it was suggested by the staff that the degree of formality of the musical evenings should be abandoned, “the students being allowed to dress as they pleased, not necessarily in white.”<sup>132</sup> Clearly ‘life’ in the Music School was more relaxed than in the College itself. In February 1946, the Principal “reminded the meeting of the College custom of addressing students as “Miss”. Some discussion took place and it was felt that Christian names might be used for small groups and individual lessons, but that surnames should be used for choirs, large classes and the orchestra.”<sup>133</sup>

That there were some novel additions to the concert programme can be seen in the review of a concert in November 1943. The *Grocott's Mail* reviewer considered this to “rank as one of the best yet given, each performance being of an exceptionally high standard of achievement.”<sup>134</sup> Involved in the concert were the College Orchestra and, in the Choral Section, were the large and small choirs, the Senior College and the Music Students. There were Piano items, and the speech department of the Music School, under Mrs Honor Meintjies, was also reported as being well represented.<sup>135</sup> A special ‘Victory Concert’ was performed on 9<sup>th</sup> June 1945. It was dedicated to ‘1939-1945’ and the programme featured

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<sup>130</sup> *GTTC Mag.* Vol. XVI, No. 6, November 1938.

<sup>131</sup> MS 16:170.

<sup>132</sup> MS 16:170. Music school staff minutes, 29 November 1942.

<sup>133</sup> MS 16:170. Music school staff minutes, Wednesday 20 February 1946.

<sup>134</sup> *GTTC Mag.* Vol. XVIII, No. 3, May 1944.

<sup>135</sup> *Ibid.*

composers of the Allied Nations. “The idea was an excellent one, conspicuously well carried out, and the performance reached a high level of achievement.”<sup>136</sup> On the programme were Dvorak- the Czech composer; Massenet – a French composer; le R Marais –a South African Afrikaans composer; and Tchaikovsky – the Russian composer; with Chopin of Poland, Grieg of Norway, Elgar of Britain and MacDowell of the USA. There were also dramatic readings from Shakespeare and Rupert Brook (English), and PO John Magee (of Canada).<sup>137</sup> On 17<sup>th</sup> November 1945, there was the usual Founder’s Day Concert.

The *Grocott’s Mail* review referred to “a programme representative of a wide choice and one that afforded proof through the excellence of its performance, of the fine work done by the (Music School)”. The reviewer considered that the Orchestra showed a well-nigh perfect understanding between performers and conductor. The programme included a verse-speaking choir.<sup>138</sup> Mr Iliffe Higgo was asked in 1947, before the Royal Visit to Grahamstown, to select an orchestra to play the National Anthems in the City Hall during the presentation of ‘privileged citizens’ to the King and Queen. The Magazine recorded that “...the orchestra made a fine and dignified contribution to this occasion.”<sup>139</sup>

Examination Results continued to bring honour to the Music School and its staff. In the examinations in 1943 for the Piano Licentiate Diploma, which were conducted by examiners appointed by UNISA, two pupils of Mr Iliffe-Higgo “achieved the unusual distinction of obtaining the double diploma of Performer and Teacher. Miss Marjorie Marcuse passed with very high marks: Performer 175/200, Teacher 166/200; and Miss Molly Thom: Performer 160/200, Teacher 164/200”.<sup>140</sup> This was described as a record for Grahamstown and probably for South Africa. In the Magazine the writer did a little research: “In our own records it is found that students have secured a double diploma in the same year on 5 previous occasions, but never before have 2 students achieved the feat in the same subject in the same year, much less with no mark below 160/200. Mr Iliffe Higgo is most warmly to be congratulated.”<sup>141</sup> In the University Examinations in 1945, the Music School enjoyed exceptionally good results. In the final grade no fewer than 11 students were successful (100%) with 5 honours, and 2 honourable mentions. In Piano Teacher’s Licentiate, 2 students – Valerie Druce and

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<sup>136</sup> *GTTC Mag.* Vol. XVIII, No. 6, November 1945.

<sup>137</sup> *Ibid.*

<sup>138</sup> *GTTC Mag.* Vol. XVIII, No. 7, May 1946.

<sup>139</sup> *GTTC Mag.* Vol. XIX, No. 1, May 1947.

<sup>140</sup> *GTTC Mag.* Vol. XVIII, No. 2, November 1943.

<sup>141</sup> *GTTC Mag.* Vol. XVIII, No. 2, November 1943.

Katherine Downing – distinguished themselves by passing out as the two best teachers in the Union and Southern Rhodesia.<sup>142</sup>

On the surface all seemed well. The public continued to enjoy the concerts, but underneath, cracks were appearing. Miss Margaret Dewar, an OG, wrote to Sister Frances Mary, in July 1942, along these lines: “I won’t desert the orchestra till the end of term, but I have long felt if the students themselves are not interested in it as a College activity, its essential purpose is lost, and one wants to see youth there, not a handful of elderly people on the platform at concerts.”<sup>143</sup> Miss Dewar played the violin in the orchestra for six years. When the Music School staff met on 1<sup>st</sup> November 1944, the Director expressed “a desire for an improvement in the type of student in the Music School.”<sup>144</sup> After discussion, the staff had decided that the work of the School should be advertised. “The meeting expressed the opinion that this was desirable and the following organs were suggested: the *SA Music Teacher*; *Outspan*; *Huisgenoot*; *Forum*; Eisteddfod programmes.”<sup>145</sup> The following year again, the Director said that “adverts had been sent to *The Music Teacher*, and to the *E P Herald*; he thought they had been sent to *The Cape Times*”.<sup>146</sup> And so, in 1948, Sister Truda wrote to Miss Ogden in London that she hoped “our school of music will regain the importance of a few years ago and become a flourishing part of our college.”<sup>147</sup> By 1954, there were four Piano teachers in the Music section of the College. These four all held departmental appointments to teach music to students preparing to be primary school teachers. All these students had very full timetables and music was but a subsidiary part. Such extras as Piano, Solo Singing, Organ or Violin lessons had to be fitted in during free time. The tradition of the Music School still lived on at that point. There were 125 out of 211 students who took one or other of those subjects; the College had three finalist successes in the certificate examinations. The writer in the Magazine felt that the “standard of the Founder’s Day concerts remains high; and that we have an orchestra which plays at musical evenings, and our Senior choir which this year featured in the broadcast programme of South African choirs.”<sup>148</sup>

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<sup>142</sup> *GTTC Mag.* Vol. XVIII, No. 6, November 1945.

<sup>143</sup> MS 16:153. Box 3.

<sup>144</sup> MS 16:170. Minutes, 1 November 1944.

<sup>145</sup> MS 16:170. Wednesday 1 November 1944 (found at back of Minute book).

<sup>146</sup> MS 16:170. Wednesday 2 May 1945.

<sup>147</sup> MS 16:153. Box 4. Letter, Principal (Sister Truda) to Miss Ogden (secretary for the Society for the Oversea Settlement of British Women), 1 May 1948.

<sup>148</sup> *GTTC Mag.* Vol. XX, No. 4, December 1954.

In spite of the odds, the GTTC continued to uphold its reputation in the field of music. The Founder's Day Concert, on 14<sup>th</sup> November 1953, was reviewed in the *Grocott's Mail* by Dr Patrick Wise. He spoke of this as being one of the events that many Grahamstonians looked forward to with intense pleasure. The programme commenced with orchestral pieces of which he felt "there was some good tone and a confident attack which is not always present in non-professional orchestras". Then followed "a choir of 2<sup>nd</sup> year students (which) showed remarkable precision and clarity of diction in Herrick's 'The Hag'... oh! that we all took the trouble to pronounce our language as carefully and euphoniously as these students are being taught to do! The Senior College Choir...their unaccompanied singing was most effective, and the pitch was well-maintained. Other choir masters must look with envy at this choir's confident singing from memory; to have every eye glued to the conductor from start to finish is, of course, more than half the battle in choral work...to be congratulated on the standard of this concert; it augurs well for the future of the TC School of Music."<sup>149</sup>

Equally well received by Dr Wise was the Founder's Day Concert the following year. He referred to the solo-singing rendered with that clarity of diction which is a feature of GTTC work. He was delighted with the Choir's performance which was "full of little touches of imaginative and sensitive musicianship, implanted by Mr Kirby, who obtained wonderfully responsive singing from a choir able to dispense with their copies and thus give all their attention to the conductor." The second part of the programme was devoted to 'The Boy with the Cart' by Christopher Fry. This was presented "as a commemoration to the Foundress in whom we find the same combination of youthful idealism and deep religious faith." Dr Patrick Wise became quite euphoric when writing of the spoken work. "The 'chorus' provided some excellent examples of choral speaking, with every word of Fry's excellent lines clearly and expressively delivered; would that the careful (and therefore beautiful) pronunciation of English were as important a part of the curriculum of every college and school as it obviously is at (the GTTC). Spoken English in this country is suffering the usual fate of any language in any bilingual or multilingual country."<sup>150</sup>

Mr Iliffe-Higgo had retired in 1952 after completing 32 years of service to the GTTC Music School. With his retirement, the position of Director of the Music School lapsed. His retirement was prompted by a desire on his part to devote more time to musical composition. During his tenure of office, Mr Iliffe-Higgo had sent out into the schools of the country 120

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<sup>149</sup> *GTTC Mag.* Vol. XX, No. 3, November 1953.

<sup>150</sup> *Grocott's Mail*, Review, Tuesday 16 November 1954.

trained music teachers with the UTLM qualification. In addition, he had prepared a number of students for the Performer's Licentiate. Some of these students had done exceptionally well for themselves, winning bursaries, scholarships and exhibitions of UNISA. And several had continued their studies overseas. What is amazing is that this Licentiate instruction had taken place in Mr Iliffe-Higgo's 'spare time', in addition to his responsibilities as a departmental piano teacher. He is remembered as a teacher who took a personal interest in his students. In his place, Mr Kirby was to conduct the orchestra for concerts and musical evenings.

Sister Margery also retired at this time. She had devoted her time and talent to teaching students in the area of class-music. She was an OG and had been at the GTTC since 1917. The students and old girls wrote a letter of farewell in her honour: Some remembered her as a fellow student, some learnt to play the piano under her tuition, and some had been in her Primary Higher Music class. Others remembered her as their House Sister, but most remembered her "excellent leadership in Chapel Choir and Junior Choir. A few specialists will thank her for all they learnt in Harmony. Is she the only LRAM in Harmony in SA?"<sup>151</sup>

Miss Barbara Azor-Smith LRAM joined the staff at the beginning of 1953, and stayed for 2 years. In her letter to the Principal in August 1952 she had stressed that "I am particularly keen on the general training in music which I feel to be valuable, even to children (or older people) who are not necessarily instrumentalists. It can be used as 'a Language' in which all can express themselves". And in her formal letter of application later that month, she again stressed: "I am particularly keen on making music a creative subject and a means of self-expression for all..."<sup>152</sup> In a (hand-written) reference, the Principal wrote of Miss Azor-Smith that she brought to her work great keenness and enthusiasm, and that she set herself high standards and had shown a great love for her subject.

Then, in 1954, Sister Truda wrote to Mr Kirby: "I think we have agreed that the orchestra will lapse as a regular feature, and that you will organise it as an extramural activity, as and when you require it for any special objective?"<sup>153</sup> Attitudes were changing. In October 1956 the students had made it perfectly clear that they were not prepared to give up their free evenings in order to attend rehearsals for the operetta *Papageno*, which comes from Mozart's Opera *The Magic Flute*. The students wanted to enjoy their free evenings, rather than feel

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<sup>151</sup> *GTTC Mag.* Vol. XX, No. 2, October 1952.

<sup>152</sup> MS 16:153. Box 1. Two letters, 6 August 1952 & 15 August 1952.

<sup>153</sup> MS 16:153. Box 7. Letter, Sister Truda (principal) to Mr RK Kirby, 21 October 1954.

obliged to fulfil an obligation. Sister Truda agreed to have a word with the cast and discuss the matter with them.<sup>154</sup> However, the show ‘must go on’, and the operetta was performed in the City Hall on Founder’s Day. It was described as a ‘kaleidoscope of colour and movement so cleverly arranged by Miss Madge Foster and Miss Madeline Angus’. The City Hall was chosen because the Memorial Hall did not allow for the freedom of movement necessary for the production of the operetta.<sup>155</sup>

The Music School had always been a private enterprise on the part of the GTTC. The College itself existed for the training of primary school teachers, and the teaching of instrumentalists, as was undertaken by the Music School, as far as the Cape Education department was concerned, was entirely extra to the ordinary curriculum expected in a training college. The College did not set out to train specialist instrumental music teachers. Much, as we have seen, had grown out of the Music School; the whole character of Founder’s Day had been set by the Music teachers. And so Sister Truda, at a Music Staff Meeting, had to issue a reminder. In her opinion, the special feature of Founder’s Day was the Memorial Service in Chapel. It was agreed, therefore, that on this day a special feature should be made of the speech from the OG, in addition to that of the guest speaker, who for as long as possible was chosen because he/she had personally known Mother Cecile.<sup>156</sup> Those attending Founder’s Day, of course, had come to expect something really great musically. By 1959 this was not likely to happen. Things weren’t what they had been. The general lack of musical talent in the College, added to the fact that there were no longer any full-time music students, left the music staff with only the departmental students from which to draw for a concert. That was not an easy option. There were difficulties with the extra subjects and the full curriculum of the College timetable. November was, in any case, a bad time of the year in which to find opportunity for extra rehearsals; the inspections were expected at that time and examinations were in the offing. “Sister Truda said she fully realised how difficult it would be for the music staff to produce a concert under these circumstances... it was unanimously agreed that this year the old straightforward form of concert is impossible.” The staff present at that meeting were Sister Truda, Sister Kathleen Mary, Mr Dignas, Miss Foster, Miss Gillespie, Mr Kirby, Miss Pringle, Mrs Wright, and Mrs McCrea.<sup>157</sup>

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<sup>154</sup> MS 16:170. Music staff meeting, 23 October 1956.

<sup>155</sup> *GTTC Mag.* Vol XXI, No. 3, November 1957, p.8.

<sup>156</sup> MS 16:170. Music staff meeting, Wednesday 22 April 1959.

<sup>157</sup> *Ibid.*

Why had this collapse of the Music School happened? The Music Department at Rhodes University had been established in 1923, and though described by Mr Currey as the “Cinderella of Rhodes departments”<sup>158</sup>, by the 1950s it had really taken off and students were then able to take a degree which would qualify them to teach music. For many years, since its inception in 1903, the Music School had brought honour and popularity to the GTTC. It had also done excellent work as a pioneer institution in the musical education of the country. Sister Truda wrote to Mr Hobson in May 1947 that the Music School was not on a sound financial basis. “We are paying the maximum (out of fees collected) in salaries to staff, leaving a very inadequate margin for administrative expenses. ...We would have to attract highly qualified specialists by offering the opportunity of highly paid work...”<sup>159</sup> There was a great need for someone to teach strings. Mr CH Wood, who had known the Music School in the days of Mr Deane, also felt that the weak point was not piano, organ, singing or harmony, but strings. Therefore, “if we can turn out students proficient in piano and strings, then we shall be taking the first step towards a restoration of the musical status of your College as a training sphere.”<sup>160</sup> This was a dream not to be realised. So, in 1949, the Music School was officially incorporated into the GTTC for the education of departmental teachers-in-training.

The Principal wrote in her report to the EHU, “true to our tradition to cultivate and stimulate aspects of education not officially provided for, we shall continue to employ, in a private capacity, teachers of solo-singing and stringed instruments if we are fortunate enough to be able to get them.” Thus the staff of the Music School, wherever possible, would also continue to train specialist music teachers, “for their contribution to the life of the College is out of all proportion to their small numbers.”<sup>161</sup> As from January 1949, the Cape Department created two music teacher posts at GTTC. Further, in the new curriculum for training colleges, ‘class music’ was made an optional subject, where previously it had been compulsory. This in turn affected the number of students learning the piano. The staff of the Music School agreed that “it is certainly wiser for those who take school music to have piano lessons, where they have the advantage of aural training and scales. Sister Truda told the meeting that 25 pupils comprise a full-time post. When the numbers fall below 21 the post is

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<sup>158</sup> RF Currey, *Rhodes University 1904-1970: A Chronicle*. The Rustica Press Cape Town, 1970, p.84.

<sup>159</sup> MS 16:274. General – 1950. Letter, Sister Truda to Mr Hobson, 20 May 1947.

<sup>160</sup> MS 16:274. General – 1950. Letters to Sister Truda, from C H Wood dated January 10 and January 16, 1947.

<sup>161</sup> PR 8163. CR Records, Vol. 8. Annual Report, March 1949.



no longer full-time.”<sup>162</sup> That year the GTTC nearly lost a post when one of the five music teachers dropped to 21 hours, and, Sister Truda emphasised, “for years before that I had felt the stress and strain of trying to prevent students from dropping piano in the second half-year.” She spoke of the “recurrent humiliation of trying to harry and bully the students into not giving notice to drop lessons at half-year.”<sup>163</sup>

According to the new regulations, “in group E –the practical group – art, needlework, class music and physical education, the department had allocated the exact % of time to be spent on these special subjects. The time allocation may not be unduly increased in respect of Group E.”<sup>164</sup> In the 1<sup>st</sup> year, three of the subjects in the practical group were to be taken, and in the 2<sup>nd</sup> year of the course, any two of the three subjects chosen in the 1<sup>st</sup> year. The Minutes suggest that the staff discussed this matter and decided that they would continue with the routine testing of the students, as had been done previously, to test them for choirs. “We would then advise those who should take class music. The Principal would reassure the parents that the students are given guidance and advice in their choice of subjects.”

<sup>165</sup>The new regulations appeared to suggest that choirs were no longer to be compulsory, but the staff decided that at the GTTC, for those students who chose to take class music, choir would be compulsory, as there was great value to be gained, and also, that any student wishing to belong to a choir, could do so, as an extramural activity. So it was decided to make piano or singing lessons compulsory for those students taking class music.<sup>166</sup> At the same time it was agreed to charge a ‘composite fee’ for all four Practical subjects as this would cover all four subject costs. The composite fee had a positive spin-off in another direction too. There was greater stability and security for the piano-teaching posts. “No longer do we have students giving notice to drop piano, in order to save time or money, in the last half of the second year”.<sup>167</sup>

Contrary to all expectation, the number of students choosing ‘class music’ rose rather than dropped. In 1960, there were no fewer than 90 1<sup>st</sup> years and 50 2<sup>nd</sup> years plus 23 students from the IST group. The numbers continued to grow. In 1962, there were 190 in all, including the large IST class. Sister Kathleen Mary was in charge of class music, and she

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<sup>162</sup> MS 16:170. Music staff meeting Thursday 30 July 1959.

<sup>163</sup> *Ibid.*

<sup>164</sup> TEG, 3 September 1959.

<sup>165</sup> MS 16:170. Minutes 6 October 1959.

<sup>166</sup> MS 16:170. Music staff meeting, Tuesday 6 October 1959.

<sup>167</sup> MS 16:160. Minutes, 18 February 1960.

was credited with having attracted these numbers, and the linking of the class music to the piano had also played a part. “Students have felt able to discuss with their piano teachers the knotty points brought to their attention in class-music and the double approach is undoubtedly stimulating.”<sup>168</sup> The larger numbers brought other problems. No one teacher could cope adequately with the testing involved. The Principal made it clear that it was not Sister Kathleen Mary’s “responsibility to give the students individual tuition. A Departmental time-table does not allow for it. She is employed to give class-instruction, to set and correct written tests and to grade students for exam purposes by hearing them individually.”<sup>169</sup>

She then set out the work programme of Sister Kathleen Mary: 90 of 120 1<sup>st</sup> years. 2 upper and 2 lower ability groups. Each group has 2x30min periods per week. 50 2<sup>nd</sup> year students in 2 groups. Each group has 2x40min periods per week. In addition, Sister Kathleen Mary had chapel work (extramural) where she prepared student organists for the daily assembly of the College. She was also responsible for descant work with the choir. Over and above this, she taught four classes of Scripture per week, two in Old Testament with 1<sup>st</sup> years; two in New Testament with 2<sup>nd</sup> years. It was noted that Teaching Practice in class-music was provided for in 1<sup>st</sup> year ‘Dem & Crit’ work. Sister Kathleen Mary was obviously a very busy lady. Before coming to Grahamstown and joining the Community, she had been on the staff of Alnwick Training College in Northumberland in the north of England, where she was responsible for class music.

Addressing the Music Staff, the Principal felt that “the number of class-music and piano pupils is encouragingly high: some who have to teach more than 30 piano pupils may feel it is too high. Actually it is only comfortably secure. The Department was about to reduce our staffing (1959 Returns). I was able to telegraph that we had 175 pupils (as against 127 on the December Return) and this information has saved the situation. But we cannot afford to take any more risks with bare 25-hour timetables, there must be a safe margin.”<sup>170</sup> The GTTC was not going to fall down on its stated aims. “I consider that we have a moral obligation to hold the interest of our pupils and to give them the tuition they have paid for. It is not just a moral obligation. The department expects a report on the ‘health’ of our Music Department before it will agree to maintain our present staffing. I have explained our composite fee to

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<sup>168</sup> MS 16:160. Music staff meeting, Thursday 18 February 1960.

<sup>169</sup> *Ibid.*

<sup>170</sup> *Ibid.* Note from Sister Truda.

the Circuit Inspector, and he has commended it strongly.”<sup>171</sup> The Staff present on that occasion were: Sister Truda, Sister Kathleen Mary, Mr Dignas, Miss Foster, Miss Gillespie, Ms Isted, Mr Kirby, Miss Pringle, Mrs Wright, Mrs McCrea. The Principal was careful to stress that she did not want to press anyone to do more than 30 hours per week.

Several of the Sisters were involved with the Music School or the Orchestra over the years. They were Sister Katherine Maud who played in the Orchestra; Sister Gertrude Bridget who taught for a time in the Music School and was also a member of the Orchestra where she played the violin. It was recorded that “she had a special gift of music, and teaching it theoretically and practically on piano and violin was her main occupation. She won the love of her pupils for her art as well as for herself, though she demanded of them strenuous and persevering effort, which was good for character training as well as for their progress in music.”<sup>172</sup> There was Sister Ethel Agnes, who was described as “greatly gifted as a musician. She had spent some years in Stuttgart studying music. She was also on the staff of Music school.”<sup>173</sup> Sister Emily was regarded as the one who “really laid the foundations of the College Orchestra, for she herself was very musical and played the violin and was enthusiastic in her encouragement of others.”<sup>174</sup> Sister Ada Mary had taught music before joining the Community. “She played the piano, and for a time was ‘cellist in the College Orchestra, and she was Organist in St Mary’s Chapel from time to time.”<sup>175</sup> The list also included Sister Margery and Sister Kathleen Mary, already mentioned.

With the disbanding of the orchestra, it was decided to sell off such equipment as belonged to the College. A new organ was required for the Chapel and so it was suggested that “the orchestral equipment which has been lying about for years, should be sold, and the proceeds to go towards a fund for a new organ.”<sup>176</sup> The Staff decided to discuss this with Mr Malan, the Music Inspector, for suggestions re: a purchaser. Sister Truda then got in touch with Prof Kirby who proved to be most helpful. He said it would be a pity to allow the instruments being sold to go out of Grahamstown. The stringed instruments could be repaired, and he would inspect the woodwind instruments himself.<sup>177</sup> Prof Kirby had been very helpful, but unfortunately the second-hand instruments were not very valuable. He had

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<sup>171</sup> *Ibid.*

<sup>172</sup> CR papers. Box 13. Uncatalogued obituaries.

<sup>173</sup> *Ibid.*

<sup>174</sup> *Ibid.*

<sup>175</sup> *Ibid.*

<sup>176</sup> MS 16:170. Music staff meeting, Wednesday 9 August (?10?) 1960.

<sup>177</sup> MS 16:170. Music staff meeting, Wednesday 26 October 1960.

taken both the flutes away, and thought that the drums were of historic value. It was thought possible that either the DSG or St Aidan's might want to buy the drums.<sup>178</sup>

Sister Virginia wrote to the Departmental Organiser of Music in April 1963, to the effect that the GTTC no longer had a Music School covering all aspects of music training.<sup>179</sup> The emphasis was then on Class-Music and Class-Singing. The College was also aware of the fact that schools needed teachers who were able to play the piano. The aim of the staff had therefore become one of ensuring that "as many of our students as possible have the ability to conduct Class Singing Lessons well, and can play the piano if necessary. Some will only be able to play the guitar or recorder."<sup>180</sup>

Addressing the music staff during her time as rector, Mrs Craig recalled that once "this was a Music School in the real sense of the word", in that it trained 'real' musicians. The Minutes continue: "We all know those days are past – once the Rhodes University Music Department introduced the B Mus degree this School of Music declined." What she went on to say must have been hurtful to some but it summed up the situation. I have "a feeling the aura of the past is perhaps blinding us to our present function. We may not like to accept this – but we have to be realistic – and adapt ourselves to the realisation that now-a-days our Music Department exists as a part of the total training set-up in which we are all engaged. That is, that its main function is not to train pianists as such, but to assist and supplement the Class Music Course...Don't misunderstand me – I am not trying to suggest that music is not important – I know it is. But it is my unenviable job to look not at one section only, but at the whole overall picture, and do what I feel is right for the students in my care, and also comply with the Departmental instruction. So though the piano work they do is important, and involves you in considerable hard work, and often at an unrewarding level, it counts in fact for very little in actual marks." The total aggregate for the whole course was 2300 (P 2-3 Junior) and 1900 (P3 Senior) of which the School Music Course counted 300 (S) and 100 (J) in the 3<sup>rd</sup> year and of that, the piano work counted only 20 + 20.<sup>181</sup>

The majority of the students taking piano lessons did so as part of the School Music Course. The Departmental requirements were for: "P3 Senior: Students are expected to accompany English and Afrikaans songs and percussion. Play marches and hymn tunes. P2-3 Junior:

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<sup>178</sup> MS 16:170. Music staff meeting Thursday 20 April 1961.

<sup>179</sup> MS 16:274. 1961 -1964. Letter: Principal (Sister Virginia) to Mr JD Malan (Organiser of Music), 13 April 1963.

<sup>180</sup> MS 16:229. Class Music (Handwritten note, undated, author unknown).

<sup>181</sup> MS 16:229. Music staff meeting, 28 January 1970 (Mrs Craig).

Accompany English and Afrikaans songs, play easy marches, play for music and movement, accompany percussion band.<sup>182</sup> The staff of the Music School had always enjoyed a ‘spirit of independence’ going about their own business. With the ‘demise’ of the Music School, the staff became members of the College staff *per se*. The work of the piano teachers had become ancillary to Class Music as a curriculum subject. But old habits die hard. By 1969 only one piano teacher from the old school remained and so the opportunity arose for that difficulty to be removed for ever. It was decided, as the Manager wrote to the SGE, that the Lecturer in Class Music should be appointed as Senior Lecturer in Music with authority to control and coordinate all musical activities in the College.<sup>183</sup>

In a limited way music was still alive and kicking in the GTTC. Mr Bilsbury joined the staff in 1969 and immediately set about forming a choir of about 50 students on a voluntary basis. This was termed the College Choir, and it gave a number of public performances as well as being invited to sing as ‘guest artists’ for three consecutive years at the East London Schools’ Music Festival. The choir also recorded a programme for the SABC. The enthusiasm and interest exuded by Mr Bilsbury encouraged the members of the choir to give of their best, and under “his expert direction and training it has rendered really polished performances.” It was felt that his enthusiasm and interest had also resulted in increasing numbers of students taking school music as a subject.<sup>184</sup>

### **Elocution and Speech Competitions:**

The GTTC could claim a number of ‘firsts’: it was the first College to have class singing, it was the first College to employ a librarian, it was the first College to employ a physical education specialist, and it was the first College to employ an elocutionist. The Speech post was necessary, as it was important to train the primary school teachers in correct pronunciation and voice production. The College became well-known, not only for its acting, but also for its elocution. Sister Truda, writing to the SGE in 1951, summed up the approach of the GTTC: “speech work has become increasingly important in Primary Schools, and we feel that it is most essential that the work should be adequately covered in our teacher training.”<sup>185</sup> For some of the students this was seen as remedial work, for they themselves

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<sup>182</sup> MS 16:229. 22 January 1970, memo from Senior Lecturer in Class Music to Rector (Ms Craig).

<sup>183</sup> MS 16:215. Letter, Manager to SGE, 23 July 1969.

<sup>184</sup> MS 16:154. File: R. Bilsbury, Music 1969 –.

<sup>185</sup> MS 16:153. Principal to SGE, 5 January 1951.

needed tuition in those particular areas. A number of students resorted to individual lessons in speech and elocution.<sup>186</sup>

In 1932, a Speech Competition was organised by the Committee of the Jagger Bequest, the intention of the competition being to “encourage self-expression by public speaking before an audience”. The Committee felt that the standard of spoken English was “on the whole creditable”.<sup>187</sup> In preparation for the next competition in 1933, the GTTC Dramatic Club put in much work on *The Merchant of Venice*.<sup>188</sup> 1933 also saw the appointment of Miss Bakewell (later on marriage she became Mrs Wright but remained on the staff) as elocutionist and speech therapist.

In February 1956, mention is made of the Jagger Bequest Speech Competition for Training Colleges. The purpose of the competition had been revised somewhat. The intention was to encourage students and teachers to address a public audience in good English with clear thought and style. Each candidate had to be personally responsible for the preparation of her speech. The speaker was allowed to refer to notes, but could not read a speech from manuscript nor deliver a speech learnt by heart. The Adjudicators were to allot their marks according to a scale laid down: “Use of English language – correctness of speech, range of vocabulary and pronunciation = 40%; content = 30%; manner of delivery = 30%.”<sup>189</sup> *The Taming of the Shrew* was presented in 1957 for the Jagger Bequest Award. The Adjudicators on that occasion were Dr and Mrs Terry. They were most impressed and recommended the presentation for the Award. Their report mentioned that “in general the acting was inferior to that achieved in the delivery of the lines, the cast having been extraordinarily well coached in speech”. Both Dr Terry and his wife had experience of college work and they felt that “(they could) not recall having heard clearer or sweeter diction in any student production anywhere”. The Report added, “what students learn from the work of rehearsal and the management of things from behind the scenes in such a production as this is quite invaluable to them.”<sup>190</sup> The Award carried a library grant.

By March 1960, provision was made for ‘Choral Speaking’ where the training colleges were concerned, as an alternative to a play. The GTTC presented a ‘Christmas Sequence’ in 1959. This was a ‘simple’ mime accompanied by music, and readings from the Scriptures. It was

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<sup>186</sup> MS 16:268. MS 16:153.

<sup>187</sup> *GTTC Mag.* Vol. XV, No. 2, October 1932, p.8.

<sup>188</sup> *Ibid.*

<sup>189</sup> MS 16:204. February 1956.

<sup>190</sup> *GTTC Mag.* Vol. XXI, No. 3, November 1957, p.8.

designed to demonstrate to teachers the immense possibilities of religious drama. The mime consisted of nine short scenes which were based on the Christmas story, of a kind which could very easily be done with primary school children. The cast was made up of 63 students who had volunteered and so every effort was made to include them all. “A non-scriptural scene has therefore been introduced – the street in Bethlehem with the inn and tax-collectors station, with Mary and Joseph among the crowd. It is felt that a device of this kind should be useful for teachers desirous of including large numbers of children in a mime.”<sup>191</sup>

There was a further Jagger Bequest Competition, “with a view to promoting and maintaining pure standard English and in particular the worthy rendering and performance of great English authors (e.g. Shakespeare).”<sup>192</sup> Miss Madge Foster, who was on the GTTC staff from 1950 to 1961, was clearly making her mark. In her letter of thanks to Professor Butler, who had been asked to judge the production, the Principal wrote thanking him for his time and “for giving your advice to the student cast. They all felt that they had gained tremendously from your comments and advice, and they will do their best to put much of it into practice if they ever get another opportunity. What appealed so much to us was the appreciation and reverence with which they entered into it.”<sup>193</sup> I

In 1961 the production was *As You Like It*, and the adjudicators were Professor Robert and Mrs Cecily Wahl of the English Department of Rhodes University. The play was staged on the Bangor lawn, ran to four performances, and had a cast of 30 students. It was produced by Miss Foster.<sup>194</sup> The Adjudicators’ Report was received on 25 April. It read “(the students) succeeded very well in conveying the comedy of the play. The pace and continuity were well maintained, and the grouping of the actors was frequently very effective... The use of the Recorder to provide the music for the concluding wedding dance contributed to the Elizabethan atmosphere of the final scene... The verse was well spoken, with understanding and clarity. At times more weight could perhaps have been given to rhyme... The team work of the cast as a whole was excellent. It was a pleasant inversion of Elizabethan dramatic practice to see men’s parts successfully sustained by young women. Productions of this nature are not only of value to the students who participate in them. They are of high

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<sup>191</sup> MS 16:204. 1958-1961.

<sup>192</sup> *Ibid.*

<sup>193</sup> *Ibid.*

<sup>194</sup> *GTTC Mag.* Vol. XXII, No. 3, November 1961.

importance in ensuring that Shakespearean drama remains a living part of the English heritage of all South Africans.”<sup>195</sup>

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<sup>195</sup> MS 16:204. 1961.



## CHAPTER 7

### Closure of the College

**Our College is closing forever,  
No more will we sing of her fame.  
But as teachers, we'll pass on the lesson  
And always remember her name....**

**Ain't it a shame? Ain't it a shame?  
Somebody must be to blame.  
You wonder how people can do it.  
Ain't it a shame? Ain't it a shame?<sup>1</sup>**

#### **Training College versus University:**

An entry in the College Log Book on 11<sup>th</sup> May 1932 reads: “Saw *Cape Times* account of Dr Malan’s Speech at Huguenot University College, stating inevitability of Government taking over Training Colleges in very near future, and recommending amalgamation of Wellington TC and HUC.” Then, on 27<sup>th</sup>, follows another, to the effect that Dr Gie, Secretary General of Education, “paid half-an-hour’s visit (to the GTTC) ...Private discussion re: Union control – reassured not immediate and GTTC to receive special treatment in arrangement of particulars.”<sup>2</sup> As early as 1918, Sister Clare had mentioned in a Quarterly Report dated 30<sup>th</sup> August, that Universities were offering T2 courses. Those were courses for the upper end of the Primary School. Students were able to combine a course of training as teachers with some academic subjects, leading to the BA degree.<sup>3</sup>

This was not entirely in line with the Training College approach. On a philosophical note, Sister Clare stated, “we have accepted this arrangement.”<sup>4</sup> She felt it to be an inevitable development; but also that it was likely to benefit education in the long run. What was

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<sup>1</sup> Composed by an OG, Gillian (Dugmore) Killeen (1954-1955). She writes: “In my Dad’s box of music was a comedy song entitled ‘Ain’t it a shame?’ We had previously composed funny verses about our teachers and our Music class had sung it at the final school assembly. (At the College Concert) imagine our delight when ‘Ain’t it a shame’ was chosen to be the finale...Nearly twenty years later the Government closed down GTTC. There was to be the final Founder’s Weekend, and each OG Guild was asked to bring an item for the final concert. The PE OGG chose ‘Ain’t it a shame’. The hall was packed and charged with emotion. People needed to laugh and laugh they did. But for the very last verse, sung by Anita Kohler, I wrote serious words and when it was over a silence fell upon the audience which was chilling.”

<sup>2</sup> MS 16:121. Log Book, 27 May 1932.

<sup>3</sup> MS 16:207.

<sup>4</sup> MS 16:207. GTTC Principal’s Quarterly Reports, 30 August 1918.

certain was that it would draw off students from Colleges and so reduce numbers for the ordinary T2 course. Further, she felt it would not be of much benefit to education unless the training part of the work was made more thorough and practical than it had been shown to be.

In 1929, Sister Kate reported that the opinion abroad, as well as in South Africa, was much divided as to the wisdom of making Primary training a concern of the Universities. Not all Universities were prepared to undertake it. The authorities at the TCs fully believed in their competence to deal with Primary teacher training and did not wish to undertake Secondary training which was appropriate to the University.<sup>5</sup> From the Education Conference held in Pretoria in July 1928, attended by representatives of all the education authorities in the Union, there emerged a “strong consensus of opinion in favour of university training for teachers.”<sup>6</sup>

Next, an important conference was held in Cape Town in January 1929. At this conference, University Institutions and the training of teachers was discussed and debated. The report following this conference stated the following: “With regard to the training of teachers, the views of the Conference were very definite and unanimous, *viz.* that this should be recognised as a function of the universities. It was held to be of the greatest importance to education generally that teachers should have the benefit of a university training and the wider and more scientific outlook which it implied. The universities were admittedly the proper training grounds for the professions, and it was an anomalous position that the profession of teaching should to a large extent still be excluded from the advantages which a university training could offer. It was the trend of educational development in other countries that training for the profession of teaching was made the concern of Universities...”<sup>7</sup>

Teachers as a body were not unanimous on this question. In the Cape Education Department this was clearly in conflict with what the department desired to achieve. The comment that followed on this in the Gazette challenged the statement that ‘universities are...proper training grounds’ for the reason that it suggested more than facts warrant. “There are no less (sic) than 3 approved methods of entering the profession: i. by serving a term of articles; ii. by undergoing a course of training at a university; iii. by undergoing a course at a special training college. These methods we may designate, for conciseness sake, the ‘apprenticeship

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<sup>5</sup> MS 16:207. PR, 3Q, 30 August 1929.

<sup>6</sup> *Ibid.*

<sup>7</sup> TEG, Vol. XXVIII, No. 5, 14 March 1929.

method', the 'university method', and the 'seminary' method. (There is a 4<sup>th</sup> method – which is no training at all.)”<sup>8</sup>

The Cape Education department was strongly in favour of the training of secondary school teachers being the responsibility of Universities while the training of primary school teachers should be a matter for special training colleges. This approach was important because, if the newly trained primary teachers were to be capable of doing responsible teaching work from the very beginning of their service, which was required of them, then the 2-year course must be an intensive professional course as offered in the training colleges. Mr HJ Anderson, one of the Inspectors, felt strongly about this. In his report he noted that the training of primary school teachers involved a great deal of detailed instruction in methods. This, in his opinion, was alien to the true function of a University and would, in the nature of things, be inefficiently carried out at such institutions.<sup>9</sup> In the same report, the SGE, Dr Viljoen, wrote: “Whatever efforts may be made by the legislators, officials and inspectors for the advancement of education, the matter rests in the final issue with the teacher; and one of the most valuable treasures a country can possess is a body of well-qualified teachers”.<sup>10</sup>

Sister Frances Mary raised the same issue in an address, delivered at the Queenstown Teachers' Conference in June 1932. She was speaking from the standpoint of the training college. The Colleges, she declared, had only just adjusted themselves to the radical change following the abolition of a Junior Certificate qualification, in favour of a compulsory Standard X qualification. She felt that “now our old landmarks are threatened still more fundamentally – our Department itself is called in question.” A National Bureau of Education had arisen in Pretoria, “wishing to mould us all nearer to its heart's desire by fusing us all into one symmetrical pattern through-out the Union – and the work of reformation aims at beginning with TCs...No system is beyond criticism, but certainly the Cape Education Department has never succumbed to inertia or self-complacency.”<sup>11</sup>

Sister Frances Mary spoke of an academic education versus professional training. There was the university model of knowledge for its own sake; or the Training College model, which put the child in the centre. The Primary Teacher's training, in her opinion, was good, very good, but it was different to university training. It was important to remember that the

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<sup>8</sup> *Ibid.*

<sup>9</sup> CP 2, 1929. Report SGE, 1927-1928. Report, Inspector for TCs and TSs – H J Anderson, p.60.

<sup>10</sup> *Ibid.* p.15.

<sup>11</sup> *GTTTC Mag.* Vol. XV, No. 2, October 1932. Report on Queenstown Conference.

student had not opted for primary teaching because he/she lacked the brains or the money. It was largely a matter of temperament and taste. “The closeness to human nature, to childhood and to service where the need is so obvious and the response so undisguised, makes its own special appeal to some natures and probably to women rather than to men.”<sup>12</sup> In the two-year course at Training Colleges, she felt that the academic preparation in the first instance should be left to the High Schools, and that any further study of special subjects should be mainly devoted to the best methods of presenting them in the Primary School. “I often wonder,” she commented, “if those who criticise TC standards have ever realised what a student grapples with in such an array – often reaching a fine standard too... it fills the teaching day... a useful foretaste of the teaching life to follow...it has perhaps its value for personality...there must be a *via media* between such generalisation (i.e. TC curriculum) and university specialisation.”<sup>13</sup>

Dr EG Malherbe, the eminent educationalist, attended the same conference as a guest speaker. “He gave an unequivocal statement of his case for the University control of all teacher training; though, embarrassingly enough, he publicly repeated a remark which he had just made to us in private, *viz.*, that it was neither his desire nor intention to abolish GTTC, which he considered made a unique contribution to teacher-training,” was how the Principal reported on the conference to the Advisory Board.<sup>14</sup>

The 1934 Educational Conference, held in both Cape Town and then Johannesburg was described by Dr Malherbe as “the largest and most comprehensive conference on education ever held before or since in South Africa.”<sup>15</sup> The report on the conference was published in 1937.<sup>16</sup> As was to be expected, the matter of the training of primary school teachers was aired and discussed. The general opinion appeared to favour Universities. Sir John Adamson had this to say in his paper: “For their cultural studies (student teachers) need the free academic atmosphere of the arts and sciences. Nor do I think the University course and the Training-College courses ought to be regarded as two species of the same genus. They are, in my view, essential and complementary elements of the whole training. The Training-College element ought to be elevated to the rank of a Demonstration and Research Department in the

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<sup>12</sup> PR 2952 (2). Press Cuttings: Daily Representative, Queenstown, Thursday 23 June 1932.

<sup>13</sup> *GTTC Mag.* Vol. XV, No. 2, Oct 1932. PR 2952 (2). Press cuttings: Daily Representative, Queenstown, Thurs 23 June 1932, Queenstown Conference 21 – 22 June.

<sup>14</sup> MS 16:207. PR, 1Q, 1933. Report SATA Queenstown, 26 August 1932.

<sup>15</sup> Dr E G Malherbe, *Never a Dull Moment*. Howard Timmins (Pty) Ltd., South Africa, 1981, p.182.

<sup>16</sup> E G Malherbe (ed), *Educational Adaptations in a Changing Society; Report of the South African Education Conference held in Cape Town and Johannesburg in July 1934, under the auspices of The New Education Fellowship*. Juta & Co. Ltd., Johannesburg, 1937.

Faculty of Education, directly parallel with hospital work for medical students and farm experimental-station work for agricultural students.”<sup>17</sup> Professor John Murray was of the opinion that training colleges tend to “segregate the teachers from the other professions and from the other grades of their own profession. Segregate any class in the impressionable years under a strict programme of *ad hoc* training done against time, and they are likely to remain isolated for life from other classes.” He felt that the University has the advantage in the long run, “in the freer range of interest, in study methods and in social variety”, but he also saw the strength of the Training College in its “definiteness of aim, in social and personal influence by virtue of the residential system, and, generally speaking, in ‘control’, i.e. in consciousness of the profession and its responsibilities.” Therefore he was in favour of close cooperation between College and University. The education was all intended to be of value to the child in school, who would benefit from well-instructed teachers.<sup>18</sup>

During the discussion period, a speaker argued that teacher-training, being a post-matriculation work, should be classified as ‘higher education’ and fall under the Union Education Department in South Africa. The speaker believed that the training given in the Provincial training schools could not help being incomplete in many ways and therefore the University alone could give an “organic unity combined with breadth of outlook and purposiveness.”<sup>19</sup> Dr Malherbe had definitely come down on the side of the Universities. When on the staff of the Education faculty at UCT in the 1930s, he investigated primary school teachers in small rural schools. He concluded that they would have had a far greater educative influence in such environments if they could have been trained at a university. Here he argued they would come into contact with a much bigger range and diversity of contacts with men and ideas, than at a provincial teacher training college. Many of these were often situated in a rural area, where cultural contacts were limited.<sup>20</sup>

Dr DF Malan, who was then Minister of Education, ‘instructed’ Dr Malherbe to make a survey of the whole teacher training situation. The results were then published in the annual report of the Secretary of Education. They showed that primary teachers trained at universities eventually held much higher positions than those trained in training colleges. “Publication of these results sparked off a big controversy between the Secretary for

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<sup>17</sup> *Ibid.* Chapter XII: Sir John Adamson, *Teacher Training – Principles underlying the Training of Teachers*. pp. 274-275.

<sup>18</sup> *Ibid.* Prof John Murray, *The Limitations of the Training (Normal) College*, pp. 276-277.

<sup>19</sup> *Ibid.* Dr William Boyd, *The Four-Year Integrated Course of University Training*, p.283.

<sup>20</sup> Dr E G Malherbe, *Never a Dull Moment*. Howard Timmins (Pty) Ltd., South Africa, 1981. Chapter X: Training Teachers, p.117.

Education on the one hand and the four Provincial Directors of Education on the other .....this controversy turned up like a recurring decimal over the subsequent 50 years and became the subject of several government commissions.”<sup>21</sup> Among these commissions were the Van Wyk de Vries Commission (1974), and the Gericke Commission (1968). In the published “Proceedings of the National Conference on English-speaking South Africa” held in July 1974, it was clearly stated that it was only “ideological jealousies on the part of the provinces that prevented all (teacher) training coming under the aegis of the universities...being part of a university and mixing with students who are going into other walks of life must have a mind-widening effect on a student-teacher.”<sup>22</sup>

It was the wish of the Mother Foundress, Mother Cecile, always to work in harmony with the Education Authorities, stemming from the fine relationship both she and Sister Clare had with Dr Muir, the Inspectors, and indeed the Department as a whole. The department had always shown respect and consideration towards the aims and ideals of the GTTC, but under the National Government (post 1948) times were changing. Just before she relinquished her position as principal, Sister Truda placed on record that “our personal contacts with chief inspectors are excellent and friendly. In these personal contacts one tends to forget or discount the distant rumble from parliamentary debates on a National Education Advisory Council, which gives autocratic control into the hands of the Minister of Education.” What would Mother Cecile have said, wondered Sister Truda. Undoubtedly the Mother would have urged – “...Go on doing what we are trying to do – to work with them, as long as they wish to work with us; to give generously and pray unceasingly.”<sup>23</sup>

Sister Truda had already written to Mr SB Hobson in August 1959: “The sinister prospect of Verwoerd’s Union Education Department’s ideas deterred me at first, but if the government did push us out (and I still feel we should do our best to sit quietly where we are and not get pushed out)”.<sup>24</sup> Sister Truda’s brother, Dr John Brock, wrote from Cape Town that he had managed to secure an interview with the SGE on behalf of the GTTC. “The interview confirmed the opinion (that) Mr Liebenberg (SGE 1960-1964) is as cordial and friendly as Dr Meiring (SGE 1953-1959) towards GTTC and believes that there has been, and is not likely to be any lack of, sympathy on the part of his dept... He expressed the highest possible regard

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<sup>21</sup> *Ibid.*

<sup>22</sup> Andre de Villiers (ed), *English-speaking South Africa today. Proceedings of the National Conference July 1974.* Oxford University Press, 1976, p. 277.

<sup>23</sup> PR 8163. CR Records, Vol. XX, 1962-1967.

<sup>24</sup> MS 16:142. Letter, Principal, Sister Truda to Dr SB Hobson, 17 August 1959.

in his own mind for you personally as principal, and for the TC. He said that he had no doubt that it was one of the best TCs in the country. I was left in no doubt at all about the sincerity of these views.”<sup>25</sup> Dr Brock continued: “(The SGE) said that he and his predecessor had tried to persuade the previous administrator, Dr du Plessis, to establish another Training College in Kimberly rather than in Port Elizabeth so as to avoid serious competition with your institution. Dr du Plessis had however, committed himself to the Port Elizabeth authorities, and sooner or later (probably later) there is likely to be a TC in Port Elizabeth.”

That eventuality came about in 1974, when the Report of the Director of Education stated that “a Training College was established at Port Elizabeth on January 1<sup>st</sup> 1974.”<sup>26</sup> It was hoped that the establishment of this parallel-medium college for men and women would be an important development and great benefit to education in the Eastern Cape.<sup>27</sup> To the general relief of the Community, the working relations with the SGE and with the Chief Inspector of the Cape Education Department continued to be most cordial. They were described as being ‘of a very personal nature’. Several of the Sisters however had expressed “apprehension as to whether these friendly relations would continue under the existing Government, and there are (further) grounds for apprehension in that the SGE is under the direction of the Administrator of the Cape Province, and this latter is a political appointment.”<sup>28</sup> This ever-present uncertainty found expression in the Chapter Minutes of the Community in this way: “in these changed conditions of having a Government party in power with which we do not feel much sympathy, and from whom we fear unwelcome interference...”<sup>29</sup>

### **Years of uncertainty preceding the Port Elizabeth College:**

All was definitely not well. Under the façade, serious cracks were appearing. The SGE had written in 1966 that Education could never remain static, because it was closely related to the needs of society, which were always subject to change and development. It was important for education policy to keep pace with the very latest developments. He expressed the opinion that those who were responsible for shaping policy should be ready and prepared to keep in line with the latest situation and its demands.<sup>30</sup> Was he perhaps preparing the

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<sup>25</sup> MS16:142. Letter (confidential) Prof John Brock, UCT to Sister Truda (his sister), 8 August 1961.

<sup>26</sup> RP 117/1975. Department of National Education Annual Report, 1975. Republic of South Africa Blue Books RP112-119, 1975 Report of Director of Education, p.8.

<sup>27</sup> *Ibid.*

<sup>28</sup> Chapter minutes, Annual Chapter meeting, 5 January 1962.

<sup>29</sup> *Ibid.*

<sup>30</sup> CGH SGE Reports, 1964-1969. SGE Report, 1966, p.5.

ground? The Principal, in her report for November 1967, wondered if members of the Board had noticed reports in the press of a proposal that Training Colleges should be greatly enlarged and become affiliated to Universities. This had first been mentioned about two years previously. In which case, the GTTC “would be placed in a peculiar position if legislation were introduced to affiliate Colleges with Universities.”<sup>31</sup> What would the future hold for Training Colleges, and what was the direction of development envisaged for them?

For the GTTC, the 1940s were a depressed period where enrolment was concerned. Fortunately, that was the time that the Rhodesian students came on board, and as Sister Truda mentioned in a report later, the GTTC “became for the next 15 years the official Training College of the Rhodesian and Federal Education Departments.”<sup>32</sup> After the revision of salary scales in the mid -1950s, when primary school teachers were placed on the same scale as secondary teachers, enrolment picked up. However, the threat of a training college in Port Elizabeth hung over the GTTC and the Community, like the sword of Damocles. In 1955, the Principal had mentioned to the Advisory Board that the opinion in PE was that the establishment of a Training College there would encourage enrolment of male student teachers. That would be a positive spin-off, as not many men were offering themselves as primary teachers, and of those who were, the majority was Afrikaans-speaking mainly from the platteland (the interior). The Sisters felt that women were better suited to teaching young children. “English-speaking men have only very rarely shown any interest in a primary school training, and it is unlikely that a College in Port Elizabeth would draw enough members to make the establishment of a properly staffed College an economic proposition.”<sup>33</sup>

Departmental policy at the time was rather to improve and enlarge existing colleges, than to establish new colleges. To test the waters, the Department decided to open an English-medium section at the Graaff Reinet College for men and women, and if this proved successful, then a College would be opened in Port Elizabeth.<sup>34</sup> Fourteen men and six women registered for the class in Graaff Reinet. 1956 saw a drop in numbers at the GTTC. This pleased the staff, who were then able to give attention to fewer students; but the department was not at all pleased. The Principal felt that the drop in numbers could be useful as it would demonstrate both to “Port Elizabeth and to the Education Department that an

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<sup>31</sup> PR 8163. CR Records, Vol. XX, 1962-1967.

<sup>32</sup> *Ibid.* EHU AR, 1962.

<sup>33</sup> MS 16:128. Report PE TTC, 3Q, 26 August 1955.

<sup>34</sup> *EP Herald*, Wednesday 25 May 1955.



additional TC in Port Elizabeth is scarcely a necessity from the standpoint of women students.”<sup>35</sup> In 1958, the pendulum swung the other way, and numbers were ‘embarrassingly high’. “With the pressure from Port Elizabeth for a TC in that city, we have not liked to imply that we might have to refuse students, and there is always such a falling-off in numbers that we feel we are not taking too great a risk in accepting in excess of available accommodation.”<sup>36</sup> The enrolment for the 3<sup>rd</sup> year was low, and this the Principal ascribed to the fact of “the low standard of English in the Afrikaans-speaking colleges”<sup>37</sup> and so students were not transferring from those Colleges to do the third year at the English-speaking GTTC.

For years there seemed to be some confusion or uncertainty about the proposed College for Port Elizabeth. An emergency meeting of the GTTC Advisory Board was called in May 1958, to discuss proposals of the Chief Inspector, Mr Liebenberg. The Department was anxious to protect the GTTC against the opening of a TC in Port Elizabeth. To do so, it would be incumbent on the GTTC to continue with four classes. If not, then the Department would inevitably have to open another College. Kimberley was suggested as a possible location, but PE had been ‘promised’ the College. But enrolments were fluctuating from year to year.<sup>38</sup>

Earlier in 1958, Archdeacon Powell of PE offered to enquire about the situation of a TC in PE.<sup>39</sup> He reported back in August, to the effect that “Dr Rabie, head of the School Board in PE, had told him that the PE School Board understood that the Department had accepted in principle the suggestion that there should be a TC in PE and that they had acquired a suitable site and hoped to start it in a few years’ time.”<sup>40</sup> The Chairman of the Advisory Board, Mr Hobson, reminded the members that “Mr Liebenberg had said at the meeting in April that the Department did not wish to start a TC in Port Elizabeth.”<sup>41</sup> The Principal drew attention to a newspaper report which stated that “the Department did not intend opening a College there (Port Elizabeth) at present.”<sup>42</sup> The Community, however, felt that from the then SGE, Mr DJ Liebenberg (1960-1964), “we have had every possible consideration and help. He has

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<sup>35</sup> MS 16:128. PR, 1Q, 2 March 1956.

<sup>36</sup> MS 16:128. PR, 3Q, 23 August 1957.

<sup>37</sup> MS 16:128. PR, 3Q, 1957.

<sup>38</sup> MS 16:123. Advisory Board minutes, Emergency Meeting May 1958.

<sup>39</sup> MS 16:123. Advisory Board minutes, 2 February 1958.

<sup>40</sup> MS 16:123. Advisory Board minutes, 22 August 1958.

<sup>41</sup> *Ibid.*

<sup>42</sup> MS 16:123. Advisory Board minutes, 5 December 1958.

done his very best to place us in the most favourable position in the circumstances at his disposal...”<sup>43</sup>

The College authorities found themselves on the horns of a dilemma. Was a College in Port Elizabeth to be seen as a threat, or as an opportunity to re-vamp the campus with fewer students. Certainly, the opinion of the Chief Inspector was ‘unequivocally unfavourable’<sup>44</sup> towards a College in that city. However, the GTTC was now faced with first, the probable drop-off in numbers, following the change to a three-year course, and secondly, a possible further reduction following the opening of the TC in Port Elizabeth.<sup>45</sup> The Principal felt there was little likelihood of such a College opening before 1967.<sup>46</sup>

The College was in dire straits. Sister Virginia wrote the Editorial for the Magazine on this matter: “We have reached the stage now where our revenue does not even cover current expenditure, despite our efforts to economise. (There is) no reserve fund – all loans taken out are ‘permanent’ loans – we continue to pay interest without redeeming capital.”<sup>47</sup> The answer lay in a drastic increase in fees. If the GTTC was to be able to offer material amenities comparable with those of departmental Colleges, and at the same time maintain its own ‘special character, which makes it unique as a TC’, there was simply no option but to increase fees. “And while that something ‘special’ cannot be assessed in Rands and Cents, it is nevertheless worth paying for.”<sup>48</sup>

The SGE Report for 1968, on page 5, made it clear that the policy of the Department was henceforth to be, where Teacher Training was concerned, a national system, and that draft legislation was to be brought before Parliament. Owing to the divergent views expressed, particularly on the future role of the Provinces in the training of Primary School Teachers, the Bill was withdrawn and the matter was referred to a select Committee.<sup>49</sup> This Commission/Committee of Inquiry into the training of white persons as teachers was placed under the Chairmanship of Dr JS Gericke. Just what did the future hold?<sup>50</sup> The Minutes of the Advisory Board reveal that it was at the Meeting on 10 November 1967 that Dr James

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<sup>43</sup> *Ibid.*

<sup>44</sup> MS 16:128. PR, 24 May 1963.

<sup>45</sup> *Ibid.*

<sup>46</sup> MS 16:128. PR, 5 March 1965.

<sup>47</sup> *GTTC Mag.* Vol XXIII, No. 2, November 1964.

<sup>48</sup> *Ibid.*

<sup>49</sup> CGH SGE Reports, 1964-1969. SGE Report 1968.

<sup>50</sup> MS 16:123. Advisory Board minutes, 10 November 1967, 7 March 1969, 6 June 1969 & 11 June 1970.

Hyslop<sup>51</sup> referred to the uncertainty of the future of the GTTC. It was clear that the College would be affected by the new Education Bill which was yet to be published. This is the first reference in the archives to the possible closure of the College as it was at that time administered. This was a matter that was to bedevil the College authorities for a number of years, a situation which was to be made more difficult by the prevarication of the Department.

Attempts by the Manager to get clarification went unanswered; even after the decision to close was taken, there was still a degree of stalling, as no answer was forthcoming as to when the last intake should be admitted. The Principal, speaking at a meeting of the Advisory Board in November 1967, pointed to yet another dilemma. Until the findings of the Commission were made known, the future was very uncertain, and therefore the Advisory Board was unable to contemplate embarking on any major building project without the assurance that a new hostel would be required for a reasonable number of years thereafter.<sup>52</sup> Looking back, it is important not to underestimate the uncertainty that surrounded the Bill and what it entailed and envisaged for the future of the College. There were certain factors that the authorities at the GTTC found alarming. Enormous and arbitrary powers were to be placed in the hands of the Minister of Education. The whole concept was being imposed from the top, and those who were actually engaged in the work of preparing primary teachers were never consulted. The proposed Institutes of Education were as yet a nebulous concept. Furthermore, very little indication was given of what was envisaged in Teacher Training, or how it was to be implemented.<sup>53</sup>

At the time, it was difficult to foresee what the implications were, first, for teacher training and for education in general; secondly, for the Training Colleges and, in particular, for the GTTC, which was in a unique position, being privately owned; or thirdly, for the personnel of the GTTC whose future and whose livelihood would undoubtedly be affected. The project, properly handled, certainly held much promise. It could usher in a new and even splendid era in Teacher Training. The system of large Institutes of Education already worked well overseas. But while there was ignorance over what was envisaged, it was impossible even to begin assessing the impact of the Bill on already existing institutions. The Acting-Principal Mrs Craig in a letter to Mr SJ Hunter of Claremont in Cape Town in May 1968, expressed the

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<sup>51</sup> Dr James Hyslop, Vice Chancellor of Rhodes University and member of the GTTC Advisory Board.

<sup>52</sup> MS 16:128. PR, 10 November 1967.

<sup>53</sup> MS 16:128. PR, 24 May 1968.

feeling at the time: “...We are all feeling anxious – naturally – and apprehensive about the Bill. One cannot be so reactionary as to set one’s face against all change, and ...condemn it out of hand. But our College (and I expect the others feel the same) has a long and proud tradition of service; and we should be sad indeed to have to watch it lose its character and identity unless we were very sure it would be for the better.”<sup>54</sup> The GTTC celebrated its 75<sup>th</sup> anniversary in 1969, and the annual report to the EHU summed up the position at that time: “Educational changes look ahead, vague and uncertain as to their possible trends, but we have been assured that the status quo in regard to all teacher training in the Republic will remain unchanged until the end of 1970. And then... what?”<sup>55</sup>

That report concludes on an interesting and thought-provoking note: “And so we go forward into the last quarter of our century! What does the future hold? Will our teachers in 1994 be university trained, all holding degrees? Will they be subject specialists right through the school curriculum? What audio-visual aids will they be using? ... or will they have ceased to exist, their places being taken by teacher-computers? We could ask many more question as to the future of College, and Education in general, but the answers are as yet unknown, and will be unfolded in God’s way and in his own good time. May we be ready and willing to work according to his Will.”<sup>56</sup>

The Principal, Sister Virginia, submitted a memorandum to the Select Committee (she also appeared before the Committee to offer oral evidence). In this she pointed out that the GTTC was one of the pioneers in teacher training; she described the College as a ‘deeply religious foundation’ and stressed that it had a ‘long and proud tradition of service’. Concerning the pattern of training envisaged in the proposed legislation, she argued that it would affect the character of the College. At the GTTC the emphasis had always been on the training in sound Christian principles as well as a sound professional training. “In our view it should be a great loss to education in general and to teacher training in particular, if this aspect of our training were discarded or if some other form of religious influence were substituted for this well-trying and effective pattern.”<sup>57</sup>

While not being against the very idea of ‘Institutes of Education’, Sister Virginia wrote: “But as it stands, the Bill does not suggest that there will be a partnership of University and TC,

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<sup>54</sup> MS 16:252. Letter, Acting-Principal (Mrs E Craig) to Mr S J Hunter, B A of Claremont, Cape Town, 10 May 1968.

<sup>55</sup> PR 8163. CR Records, Vol. XI, 1968-1973. EHU Annual Report for 1969.

<sup>56</sup> *Ibid.*

<sup>57</sup> MS 16:239.

nor a pooling of all that is best in both areas of training. It is hoped that there will not be a complete disregard of the whole TCs' entity, identity, aims and achievements."<sup>58</sup> She was strongly against the measure of uniformity envisaged in the Bill. She felt that "too much rigidity and regimentation could be harmful" and that there were advantages to be gained from variety. There was genuine concern at the possibility of the baby being thrown out with the bath-water. What should not be overlooked was the fact that the TCs had built up over the years a fund of accumulated knowledge, skill and experience in teacher training, and more importantly, had trained and experienced personnel. So the College authorities were anxious that the proposed Institutes for the training of teachers should make full use of what was of value and readily available in the experience and personnel of the existing TCs. At the same time, it was stressed that the Universities had little experience or few trained personnel for the training of teachers for primary school posts.<sup>59</sup>

The GTTC Staff discussed the matter at some length. What follows is a summary of their comments. It was thought that very wide powers were to be given to the Minister, who may not be an educationalist; how much indoctrination, regimentation, and 'toeing the line' was envisaged? It was impossible to judge implications at that stage, as no one had been told what sort of training was contemplated or how it was to be implemented. Once the Bill was passed, anything could be enforced, leaving the College staff and authorities powerless to take action. In fact, it looked to be the end of existing training colleges, which would be a very great pity. The GTTC staff was of the opinion that the only effective Teacher Training in the Cape Province at that time was done by the TCs. To destroy this in favour of University-based and -controlled teaching, would be disastrous; the University courses envisaged for all primary teachers would eliminate half the GTTC students, who were not academically capable of coping with them. Where then would they get the required numbers of teachers to staff the schools? There was great apprehension at the uniform slant imposed on all institutions and provinces, with too much being imposed from the top. The idea was seen by the staff as being dictatorial with no consultation with those engaged in the actual work.<sup>60</sup> So much here has an almost 'prophetic note' about it. The Training Colleges of the Cape Province had a long and proud tradition of service; they had for more than 50 years turned out competent teachers. "We are not against the whole concept of Institutes of

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<sup>58</sup> *Ibid.*

<sup>59</sup> MS 16:123.

<sup>60</sup> MS 16:229.

Education BUT would not like to lose our identity and individual characters unless we were SURE it was to build something better.”<sup>61</sup>

Following on the report submitted by the Select Committee, Parliament in 1969 went ahead and amended the National Education Policy Act (Act No 39 of 1967). The Legislation was subsequently approved as the National Education Amendment Act (No 73 of 1969).<sup>62</sup> The two points to notice were first, the Minister of National Education was thereupon empowered to determine the policy to be followed with regard to the training of teachers, and secondly, the training of teachers for primary and pre-primary schools was to be provided at a college under the control of the State (including Provincial Administration) or a University. This was to come into effect from a date determined by the Minister, and such training was to be provided at a College and a University working in close collaboration. The nub of the matter was “at a date to be decided”. Where did the GTTC come in all this? Was the GTTC to be incorporated into, or affiliated with, Rhodes University?

As early as April 1969, in a confidential letter to Mr C Bennett MP, Sister Virginia wrote on the proposal: “The proposal can be strongly motivated on educational and economic grounds. Educational: integration of the TC with the University could be to the advantage of both: more extensive professional training facilities would be available to University students, while TC students would have the academic advantage of the extensive academic facilities of the University.”<sup>63</sup> Such a proposal would require careful examination, discussion and planning, much of it centred around the question, ‘was it practicable?’ Grahamstown was too small a centre to carry any more student teachers than those already enrolled at the GTTC and the University. Even then, the GTTC used all the Government schools in Grahamstown for practice teaching purposes, “to the maximum of their ability to provide classes.” Fortunately, the private schools in Grahamstown graciously co-operated and so made it possible for all the students to be provided with practice teaching.<sup>64</sup>

An Extraordinary Meeting of the Community Chapter was called for Wednesday, 11<sup>th</sup> September, 1970. It was held in the Community Room and present were the Superior, the Novice Mistress and 32 other Sisters. The meeting was called for the Sisters to vote upon the proposed amalgamation of the Training College with Rhodes University. The Superior

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<sup>61</sup> MS 16:229.

<sup>62</sup> CGH SGE Reports, 1964-1969 (S Theron, Director of Education 1969-1974). SGE Report, 1969.

<sup>63</sup> MS 16:239. Confidential Note from Sister Virginia to Mr C Bennett MP, 18 April 1969.

<sup>64</sup> MS 16:128. PR, 6 June 1969.

recapped on all that had happened since the introduction of the Parliamentary Bill. In March 1969 the SGE/Director of Education, Mr Theron, and several other members of the Department, visited the GTTC to interview Sister Virginia and the Superior. Discussion centred on proposals put forward in 'regard to the future expansion of the Training College', and the 'possibility' of the Education Department 'taking over' the College. The SGE was asked to put these proposals in writing, but nothing further was heard. The Superior mentioned that all requests for an interview proved fruitless. As the Training College Bill provided for an affiliation with Rhodes University, the Superior and Sister Virginia then consulted Dr Hyslop, Bishop Tindall and Judge Cloete as to the possibility of the College being affiliated to Rhodes. In March 1969, the Superior and Sister Virginia had been to see Dr Hyslop at Rhodes. In a letter written the next day, 27<sup>th</sup> March, Sister Virginia thanked the Vice-Chancellor for making the time to see them and went on: "I would like to make it clear that in making my suggestion that the property should pass to the University in due course, I did not visualise it being necessarily used for teacher training purposes in the future, but only that it might be used by the University for expansion and development in any sphere where expansion might be required." <sup>65</sup>

Clearly, the writing was on the wall where the GTTC was concerned, and the College authorities were alert enough to begin making plans. Dr Hyslop wrote to the Minister of Education on this matter and "received a non-committal though not discouraging reply".<sup>66</sup> About this time, there were staffing changes, with the retirement of the Minister and also the Director of Education. On 6<sup>th</sup> May 1970, the Director wrote to the Superior, stating that the Department was not prepared to 'take over' the GTTC. The reason being that "Grahamstown is too small a centre to allow for sufficient expansion and the Department has committed itself to the establishment of a Training College in Port Elizabeth to which it is giving its support."<sup>67</sup> It was made clear that the Department was not prepared to continue to subsidise the GTTC indefinitely; it was not prepared to set a date, nor did it want to close the College, but "they believe our numbers will shrink when the Port Elizabeth College is established to such an extent that this College will no longer be an economic proposition."<sup>68</sup> So the GTTC

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<sup>65</sup> MS 16:252a. Letter: Sister Virginia to Dr Hyslop, Rhodes University Vice-Chancellor, 27 March 1969.

<sup>66</sup> Chapter minutes, Extraordinary Chapter meeting, Wednesday 11 September 1970.

<sup>67</sup> MS 16:252a, 2 June 1971. See also: MS 16:128. RR, 2 June 1971.

<sup>68</sup> *Ibid.*

authorities were advised to approach Rhodes as to the possibility of “an amalgamation with their Education Faculty”.<sup>69</sup>

Then followed preliminary meetings between the Superior and Mrs Craig, with Dr Hyslop and the Professors of Education, Morton and Gerber. Dr Hyslop indicated that the University was interested in the College properties to the north of the PE road; i.e. the main College block, the Memorial Hall, hostels and Beethoven House, the intention being to make these the headquarters of the Education faculty. At that time, Rhodes was not interested in the Chapel or in the buildings occupied by the Sisters beyond the Kowie Ditch. Dr Hyslop and the Professors would inspect the buildings during the vacation. At that point in the discussions it was thought that “Rhodes (would) ‘take over’ the first year enrolment from 1972, taking 3 years to absorb and finally take over the whole enrolment”.<sup>70</sup> The process was seen to be an ‘absorption’ rather than an ‘amalgamation’.

With regard to the GTTC staff, the Superior indicated that “Prof Gerber, who gave the impression that the Director had discussed the matter fully with him, gave the assurance that the Cape Education Department would protect the TC staff in regard to salaries, leave privileges, etc. Dr Hyslop indicated that some of the staff could become part of Rhodes, but the question of staff was not considered in detail.”<sup>71</sup> And finally, Dr Hyslop undertook to interview the Director and the Minister of Education in regard to finance. So he wished to know from the Community which properties they were prepared to sell to the University and at what price.<sup>72</sup> The Community Trustees met on Tuesday September 1<sup>st</sup> to discuss these proposals and passed the following resolution: “...that, should the negotiations now proceeding be successful, and a price and terms acceptable to the Trustees be offered, the Trustees approve in principle of the sale to Rhodes University of the land and buildings comprising the educational and boarding establishment of the Training College, or of so much thereof as may be required.”<sup>73</sup>

Could the GTTC not be saved? There were certain matters that had to be considered, some of which were non-negotiable. The Community would under no circumstances be able to finance the College without Departmental Grants. An enormous amount of capital would be required to meet teachers’ salaries, maintenance costs and general running expenses; capital

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<sup>69</sup> MS 16:252a. MS 16:229.

<sup>70</sup> Chapter Minutes, Extraordinary Chapter meeting, Wednesday 11 September 1970.

<sup>71</sup> *Ibid.*

<sup>72</sup> *Ibid.*

<sup>73</sup> Chapter Minutes, Extraordinary Chapter Meeting, 11 September 1970.



which the Community did not possess. As a result of the decline in the number of Sisters in the Community, there were no Sisters available to staff the College. The Superior, speaking at the Annual Chapter in January 1963, drew attention to the fact that the Community then numbered 91 Sisters and 5 Novices. Of the 91, 20 were too old or sick to do any work; 16 were between the ages of 80-94; 52 Sisters were over the age of 60. There were, in fact, only 50 really active Sisters.<sup>74</sup> Between 1960 and 1975, 12 Sisters joined the Community and 41 Sisters died. The Community was shrinking. Mrs Craig was already on pension and had made it clear that she would not be available to continue as Rector after 1971. The Superior noted that "It is extremely difficult to find women principals, but even if we could be sure of having suitable lay staff, it would be very difficult to continue to run the College as a Community College."<sup>75</sup>

When Mrs Craig was appointed Rector, because there was no Sister to assume the position, the Community was led to wonder just how much influence they still had in the College. The question was also asked where the finance would come from in order to continue supporting what would then have become a private institution. Miss Pilson, who succeeded Mrs Craig as Rector, wrote that she had only one teaching Sister on her staff, and that, apart from the fact that the Superior was the Manager, the Community in fact had very little to do with the day-to-day administration of the College.<sup>76</sup> The Sisters were no longer running the boarding side of the College. Furthermore, for Certificates to be recognised as valid, they had to be issued either by a University or by the Education Department; Certificates issued by a Private College would be valueless. The moment had to be seized, and Rhodes was willing to purchase the college.

Rhodes University was planning a considerable expansion and development over the following ten years and the fact that they were willing to negotiate and absorb the GTTC campus into their plans for the future development of their Education and other faculties came in fact at a very opportune time as far as the Training College and the Community was concerned. "In three or four years' time this may be too late, as East London is pressing the university to encourage and support the founding of a training college in that city."<sup>77</sup> The Community had two possible routes. Either it would continue running the College, allowing it to die a slow death and then be saddled with the property for which it had no need and for

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<sup>74</sup> Chapter minutes, Annual Chapter meeting, 12 January 1963.

<sup>75</sup> MS 16:129. Confidential statement to staff, 28 February 1971.

<sup>76</sup> MS 16:274. Letter, Miss Pilson to Mr GJJ Theron, 19 November 1974.

<sup>77</sup> Chapter minutes, Extraordinary Chapter meeting, Wednesday 11 September 1970.

which there was no prospect of a buyer. Or the Community could “bring to an honourable end, and with our reputation unimpaired, our College which has served the cause of education in this country, and whose influence will continue for many generations to come, being thankful to God for the way in which He has blessed and prospered this work through the years, and being grateful that He has provided this opportunity for us to be absorbed into a liberal university which will be concerned to uphold the traditions of our College and that the buildings into which so much love and labour has been poured, will still be used in the service of education in this country.”<sup>78</sup> The latter alternative meant that the Community would bring the life of the College to a definitive close; the Sisters would have taken the decision themselves, and not had the decision made for them.

Sister Mary Joy, speaking at the Special Chapter Meeting, drew attention to the fact that the teaching staff had been made anxious by the rumours current over the last two years, and would welcome certainty about the future. “She felt, too, that as regards the students, these changes are coming at an opportune moment, because TC cannot possibly conform to the requirements of the Education Department that the third year students take 5 subjects, some of which must be of first-year BA standard. Both time (university lecturers teach about 8 periods a week, as compared with about 30 periods per week by the teachers at TC) and qualifications of staff prevent this. If College is absorbed into RU our students would receive the requisite academic training.”<sup>79</sup> The Resolution that was eventually voted upon was proposed by Sister Virginia, and seconded by Sister Margery, and read: “That this Community signifies its consent to the absorption of the Grahamstown Teacher Training College into Rhodes University: this absorption of College to be accomplished in such stages and on such terms as may be agreed upon by the authorities of the College and of the University respectively.”<sup>80</sup> The Resolution was sent around all the branch houses of the Community for distant Sisters to record their vote. The final count was 63 in favour, and 2 missing. Even at this point, nothing could be made public. Dr Hyslop had been quite definite about that and Mrs Craig felt that it would be suicidal to divulge particulars of the negotiations until there was some crystallisation of the proposals. As soon as it was possible, the staff would be informed fully, and the students would also be told in good time for them to make their plans for 1972.

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<sup>78</sup> *Ibid.*

<sup>79</sup> *Ibid.*

<sup>80</sup> *Ibid.*

It still remained a stressful situation. The Superior concluded the Special Chapter Meeting with the words: “Our Mother Foundress would, I am sure, be with us in this matter. She founded the College from scratch, from nothing. Now she would surely say to us, go forward with courage. This is another step on the way!”<sup>81</sup> The matter of confidentiality was again stressed by the Superior at a Chapter Meeting in June 1970: “This matter is still in a highly confidential and tentative state and we must be very careful not to mention anything (sic) outside. There are sure to be rumours, but all we can say, if asked, is that nothing has as yet been decided about the future of TC.”<sup>82</sup>

Matters continued to move very slowly, as the Community was informed at the Annual Chapter in January 1971. There had been meetings and consultations between the College Trustees and the Rhodes authorities, and Dr Hyslop had drawn up a memorandum which he intended to present in person to the Director of Education and the Administrator in January 1971. What was urgently needed was Departmental approval of the scheme for the absorption of the GTTC into RU at the earliest possible date. The SGE, Dr DJ du Plessis, wrote to the Rhodes Vice-Chancellor in January 1971: “I wish to confirm that I support in principle the proposal to absorb the GTTC into the Faculty of Education of Rhodes University. The final decision will rest, however, with the Administrator and executive committee.”<sup>83</sup> This Confidential Memorandum drawn up and signed by JM Hyslop and entitled: ‘Proposal to absorb the GTTC into the Faculty of Education of Rhodes University’ mentions that: “Discussions have taken place and agreement has been reached regarding the desirability of such a project. In the University’s Faculty of Education, courses almost identical with those provided in the Training College are offered, with the exception of the course directed towards Infant School work. There is therefore a needless duplication of effort in Grahamstown, which would be removed if the proposed absorption of the College were to be implemented. The Faculty of Education at the University would be prepared to extend its existing commitments to include IST (Infant School Teacher) training.”<sup>84</sup> Dr Malan, the Administrator of the Cape, gave the nod and hoped that this would result in an increased number of English-Medium teachers, of whom there was an alarming shortage.

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<sup>81</sup> *Ibid.*

<sup>82</sup> Chapter minutes, Chapter meeting, 22 July 1970.

<sup>83</sup> MS 16:229. Copy of letter, DJ du Plessis (SGE) to Dr JM Hyslop, Rhodes University Vice-Chancellor, 27 January 1971.

<sup>84</sup> MS 16:229.

Part of the anxiety was that students for 1972 would submit their applications as early as February 1971; also, the staff would need to be put in the picture as soon as was possible. The College Trustees had presented a figure which was to be the basis for negotiations for the purchase of the College buildings. The Superior felt that the Sisters should give some thought as to what the Community should do with the money received. It was important to bear in mind that the funds for many of the buildings had been raised by gifts, donations and public subscriptions for a specific purpose, as stated on the Foundation Stone of the Old Block: "This building is erected as a gift from the Mother Country, to help forward our common hope that our daughters may grow up as the polished corners of the Temple." Therefore the Community could not keep the money for themselves, apart from that needed for the construction of their new home in Donkin Street. It was agreed that much of it ought to go back into the Church and be used for Education.<sup>85</sup>

Rumours seemed to multiply, until eventually, in April 1971, the Rector wrote to Dr Hyslop, requesting permission to 'break the seal of confidentiality' in order to inform the staff and students "to the extent of telling our staff and students of the tentative negotiations, the stage reached, and its probable implications."<sup>86</sup> Mrs Craig, as Rector of the College, was then charged with the task of informing the Staff and then the students of 'the state of the parties'. The archives have a five-page hand-written letter penned by Mrs Craig and used for this purpose. She introduced the topic by referring to the rumours circulating about the future of the College. They were true. She went on to offer explanation and clarification. In this confidential statement to the staff on 28 April 1971, Mrs Craig mentioned that up to then the 'whole matter was confidential', and "we were pledged to keep it so – and have done. The leakage has been from Rhodes University."<sup>87</sup>

The Rector outlined the position, much as the Superior had to the Chapter, with this addition: "With regard to staff... (and) College employees. I cannot guarantee anything where the College staff is concerned. I do not know whether any of you will be employed by Rhodes, or would wish to be. Certainly the College will need to be manned and run until the end of 1974 for our students. And almost certainly Rhodes will require personnel for the hostel, kitchen and grounds, etc. More than that, I cannot at this stage tell you."<sup>88</sup> This was a most unsatisfactory position in which to leave the staff. She concluded her report with an appeal:

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<sup>85</sup> Chapter minutes, Annual Chapter meeting, 7 January 1971.

<sup>86</sup> MS 16:128. Letter from Rector to Dr JM Hyslop, 21 April 1971.

<sup>87</sup> MS 16:229.

<sup>88</sup> MS 16:229. Confidential Statement.

“If you can, without jeopardising your own careers and interests, give us as long service as possible, we shall be grateful. If you must, in your own interests, take a job elsewhere before the end of 1974, naturally we could not expect you to forego it and would not raise any demur. But if and when staff leave, we are going to find it extremely difficult to replace them in the circumstances.”<sup>89</sup> Mrs Craig gave much the same report to the students with the assurance, “I want to reassure all of you, and your parents who may be hearing these rumours, and be alarmed, that all of you at present in the College, and at least all next year’s first years, will complete your training as Departmental students on present lines, at this College. There will be no question of your having to transfer to another College, nor of an interruption in your course. And 1972 first-years will enrol here as usual.”<sup>90</sup>

Mrs Craig described the whole episode as a staggering and sad development. There was little option in the matter, but the decision taken had been preceded by much thought, discussion and prayer. The Department was not prepared to buy the College and take it over, because it was too small to fit into the new scheme of training which involved large colleges of 600 to 800 students, possibly 1000. The Community was no longer able to provide the personnel to staff the College, either as teaching sisters or as Hostel staff. However, if the Department cut off the financial-aid then the life-blood of the college would end. It was better to close while the College was still alive and vital and well-respected. At that time, the plan was that first year students would be admitted in 1972 and would be guaranteed to complete their training on the Departmental pattern as usual.<sup>91</sup> From 1973, Rhodes was to absorb all the new intake of students.

Rhodes planned to use the College block for the Education Department and would then offer training at all levels: UED, Primary, IST. Lincoln House was to be converted to accommodate the Rhodes Law Department; and Beethoven the Music Department.<sup>92</sup> The other three hostels were to constitute a Hall of residence – or unit – for students, not necessarily or primarily all education students. Rhodes was set to buy all the property from the Kowie Ditch right up Somerset street past Winchester to the swimming bath and the gym

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<sup>89</sup> MS 16:229. Confidential statement to staff, 28 April 1971. Mrs E Craig: Future of the College.

<sup>90</sup> MS 16:229. Statement to students by Mrs E Craig, 29 April 1971.

<sup>91</sup> MS 16:128. RR, 1 September 1971.

<sup>92</sup> *GTTC OGG News and Views 2006*: “We saw the slow development and take-over by Rhodes University. Lincoln became Lincoln Inn, the law faculty, and Bangor was divinity. Rhodes spent money on their buildings and we couldn’t fault them fixing up the ‘tired look’ of TC, especially Lincoln and Bangor ... they hadn’t changed a dot in many years.” OG Anne Semple (1973-1975), p.32.

hall.<sup>93</sup> It was later agreed that the last intake would be in 1973, for the College to close at the end of 1975. The irony of the situation was that applications were still being received by the GTTC even at that date. “We are not dead yet, or even dying.” Rhodes would gradually acquire some of the property from the beginning of 1974.<sup>94</sup>

Mrs Craig concluded, “I know this all comes as a tremendous blow to all of you – it does to all of us.” It was a sad end to a College whose reputation extended far and wide; a College with a wealth of tradition. There was no other option than to close. “Believe me”, added Mrs Craig, “we have explored every possible alternative. And always we come back to the realisation that without Departmental financial support we are helpless. And that support will come to an end; it is only a matter of time. The interim period during change-over will be full of problems of readjustment. We shall do all we can to keep things normal as long as possible; and hope to keep our flag flying and our standards high until the end. We shall need your prayers and good wishes. I am quite sure we shall have them.”<sup>95</sup> Thus at no point was the Community asked to close the College; but the Department did state that they could not guarantee that the College could continue as a state-aided institution indefinitely.<sup>96</sup>

The closure of the GTTC was symptomatic of the fact that times were changing and with them so too were educational policies. Work on a near-degree level was the new requirement, and TCs were expected to combine to some extent with universities. Small colleges were out of favour; instead, Institutes of Education of up to 1000 students were then envisaged. “Mother Cecile worked with individuals; although numbers have soared from the original dozen or so, to somewhere between 250 and 300, we have never sought to go beyond that figure. We want to know our students, and even with our present number, it is difficult really to know them. Many we come to know intimately; many pass through our hands known only to a few.”<sup>97</sup>

The Superior, Mother Mary Eleanor, writing to the Students and OGs in the College Magazine in 1971, stated: “I know that this comes as a sad blow to all of you who love College so deeply – as it has to the Community and those most intimately concerned in the running of it. College was most dear to our Mother Foundress, and she spent herself in

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<sup>93</sup> MS 16:252a. MS 16:128. RR, 2 June 1971.

<sup>94</sup> MS 16:128. PR, 7 June 1972.

<sup>95</sup> MS 16:252a. MS 16:128.

<sup>96</sup> MS 16:252c. Letter: Rector, Miss Bridget Pilson, to Mr OC Vermeulen, Chief Whip of United Party in the Provincial Council.

<sup>97</sup> PR 8163. CR Records, Vol. XI, 1968 -1973. EHU Annual Report, 1971. Letter: Mother Mary Eleanor to Associates and Friends, 24 August 1968.

raising funds to provide the buildings and the setting which makes College the beloved place it is today, but she would be the first person to realise that ‘the old order changeth and giveth place to the new’ – changes must come; nothing can remain the same for ever. We must be thankful that we have been allowed to run this College for the past 77 years, and for the influence, which, under God, it has had upon so many who, in their turn, have gone out and influenced others. We must be thankful that the College will still be used for Education – that it will not just die and the buildings fall into disuse – and as one who has been closely associated with College as student, staff and Member of the Community has said: ‘All College stands for and means to all who have been touched by it, will always live and remain unto eternity’”.<sup>98</sup>

The very fact that the College would cease to exist, aroused alarm and despondency. At a meeting of the Albany and Bathurst Farmers’ League on December 17 1971, the Chairman, Mr Colin Fletcher, said that the training college was “an institution that would be sadly lost to Grahamstown. It had given training to members of many local farming families.”<sup>99</sup> Attending the meeting was Mr Fourie of the Vice-Chancellor’s office. He said that the idea of incorporating the (GTTC) into the university “had not been conceived of as a voluntary step by either party, but the college could not continue as it was.”<sup>100</sup> He went on to say that changes in policy for running of teacher training colleges were the reason. “Among the changes was a move towards co-educationalism (sic) and the idea of concentrating control of teacher training over a number of central institutions.”<sup>101</sup> He concluded by reassuring the members of the league that the change would not mean disappearance from Grahamstown of the kind of training now offered by the college.

Then in 1972, Mr Lionel Webster contacted the Rector, Miss B Pilson, concerning the closure of the GTTC. He wished to put forward a motion at the next SATA Conference to halt such closure. In her reply, Miss Pilson carefully points out that what was involved was a private business deal between the Community and Rhodes University. By then, the negotiations were completed and the University had already received permission from the Treasury to raise the necessary loan for the purchase of the GTTC property. Rhodes was desperately in need of ‘space’ into which to expand, and without the assurance of continued financial backing for the College, the Community had no option but to close its doors. There

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<sup>98</sup> *GTTC Mag.* Vol. XXV, No. 2, December 1971.

<sup>99</sup> *Grocott’s Mail*, Friday 17 December 1971: Change inevitable, local farmers hear.

<sup>100</sup> *Ibid.*

<sup>101</sup> *Ibid.*

was simply no possibility of reversing or cancelling the business transaction. “The only people who can decide what these buildings will be used for, once Rhodes takes over, are the Rhodes authorities, and it seems clear that the SATA are quite powerless to intervene in this matter.”<sup>102</sup> Miss Pilson therefore vetoed the idea of a motion.

There was the matter of staffing the College until its final closing. The Manager and the Rector were reluctant to appoint teachers who were already well-established in Departmental employment,<sup>103</sup> or in cases where continuity of service might be jeopardised.<sup>104</sup> At the same time, the College was not to be allowed to just run down and fizzle out like a damp squib. Miss Pilson wrote, as late as May 1975: “I am anxious to maintain high standards at this College during the remaining short period of its existence, and I cannot do this if the minds of certain of my staff are distracted by growing worries about their future.” Mr van der Mescht, for instance, received assurance that as from January 1976 he would be granted his pension.<sup>105</sup>

The staff submitted a memorandum to the Rector outlining their grievances, but there is no copy in the files. It was this that led the Rector to write: “It seems, however, that there are some members of staff who perhaps do not entirely feel that we have their welfare at heart and that we are prepared to do the best we can for them under the circumstances.”<sup>106</sup> The Department left the Rector to make her own staffing arrangements for the final year of the College. And so, after 81 years, the College closed its doors at the end of 1975. In the Annual Report of the Director of Education the only reference to this closure reads as follows on page 11: “There was a decrease of one Teachers’ College as a result of the closing of the Teachers’ College at Grahamstown.”<sup>107</sup> Dr P.S. Meyer, the Director of Education, was unable to attend the final Founder’s Day/Reunion, but sent a letter which was read out on the occasion. It expressed his regret at not being present but he added “his thanks for the part played by the College in providing teachers of high standing”.<sup>108</sup>

At the Annual Chapter Meeting on 5 January 1976, the Community was asked to confirm that the capital sum received for the sale of the GTTC be placed into a Trust Fund; trustees were

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<sup>102</sup> MS 16:153. Box 9. Letter: Miss B Pilson, Rector, to Mr Lionel Webster, 22 March 1972.

<sup>103</sup> MS 16:154. (File: Mrs M. Dickie). Manager to Secretary, Cape Education Department, 19 October 1970.

<sup>104</sup> MS 16:153.

<sup>105</sup> MS 16:154. Letter: Miss Pilson to Director of Education (Att: Mr PS Meyer), 22 May 1975.

<sup>106</sup> MS 16:215. Letter: Rector to Director of Education, 15 March 1974. Endorsed: CLOSURE Personal attention Mr S Theron or Mr J Perry.

<sup>107</sup> Report of the Director of Education, 1976.

<sup>108</sup> MS 16:128.



to be appointed to administer this fund and the interest, the latter being used for Community Development and Educational Projects, and for the needs of the Church. The Board of Trustees was to consist of the Warden of the Community, the Mother Superior, and four others. “The Superior said it was essential that the full amount of R800 000 should be placed in a Trust Fund to safeguard the Community in the eyes of people outside.” The students of the GTTC had come from all over Southern Africa and were of all denominations, and for that reason the fund was not to be confined only to the Anglican Church.<sup>109</sup>

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<sup>109</sup> Chapter minutes, Annual Chapter meeting, 5 January 1975.

## CONCLUSION

One of the earliest works undertaken by the Community of the Resurrection of our Lord (CR) in 1893, after the Sisters opened the orphanage and started their own school, concerned the training of young girls as pupil teachers. It was this that led ultimately to the opening of the Training School and then the Training College. The closing of the GTTC in 1975 therefore marked the end of an epoch in the history of the Community; it was “the triumphant conclusion of an era”.<sup>1</sup> Throughout its existence to this point, the Community (CR) had been seen as largely, but not entirely, a teaching order. From 1975 it was to have no further contact with school teaching or the training of school teachers. This change came at a time when the Community was, in fact, attracting few postulants or novices, and even fewer teaching vocations.<sup>2</sup> The nature of their work was to change entirely after their move from the St Peter’s campus.

Clearly, things had moved a great deal from the early days when the students were young girls of elementary school standard, fresh from the farms around Grahamstown, young girls familiar with the country and reared in the freedom of the veld. In 1975 students were far more sophisticated. They had all matriculated, they possessed a far more “extreme wardrobe, a considerable range of cosmetics, (they might possess) a typewriter, radio and tape recorder, and sometimes owned a car.”<sup>3</sup> Changes notwithstanding, the GTTC had continued over the years to produce fine teachers who were well trained, and whose lives were enriched by the traditions of the College. *Grocott’s Mail* of October 14, 1975 drew attention to the fact that: “When training college closes this term some 8,000 students will have passed through its halls and classrooms, with 8 principals....to launch them on what has been a major contribution to South African education.”<sup>4</sup> As an OG had cause to remember: “We were so keen to go out and teach, impatient, and we thought we knew enough to get by. Now thirty years later, I am still learning!”<sup>5</sup> Another OG wrote of her *alma mater*: “There is no doubt that there was something about our Training College that worked. There were lots of things that we rebelled against, but TC actually trained us well in our profession as well as maintaining certain standards and life skills.”<sup>6</sup> Diane Emslie felt that “we were really

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<sup>1</sup> *Grocott’s Mail*, 28 October 1975, ‘Old Girls’ Goodbye to their College’.

<sup>2</sup> Information extracted from the Profession register of the Community.

<sup>3</sup> LV 508. *The Crozier*, March 1973.

<sup>4</sup> *Grocott’s Mail*, Friday 24 October 1975, ‘Training College: End of an Era’.

<sup>5</sup> GTTC OGG *News & Views*, 2003, p.38. Cherry Howell (Nissen) 1971-1973.

<sup>6</sup> GTTC OGG *News & Views*, 2006, p.32. Anne Mullins (Semple) 1973-1975.

privileged to have had the opportunity to attend the GTTC where we were exposed to excellent tuition, and hands-on practical training.”<sup>7</sup> She went on to note that in her opinion, “Youngsters today lose out not having those TTCs, as the Universities simply don’t offer the same training and the small town Colleges like the GTTC and Graaff Reinet had such a special aura.”<sup>8</sup>

For the students, those last few years before closure were a mixed time, as the numbers declined. Diane Emslie noted that as “we were the last GTTC students we grew very close, particularly in the 3<sup>rd</sup> year when it was only us left in two hostels (Cantab and Winch)! We did feel deprived in a way not having any 1<sup>st</sup> years to rag!”<sup>9</sup> Miss Pilson, the Principal, had a difficult time maintaining the *esprit de corps* of the remaining students. “Our last few weeks were very sad and emotional, with final exams thrown in as well...When the doors were finally closed in December 1975, it was the end of an era and we were now part of history. We were privileged to learn at the GTTC and the strong link between the Old Girls is evident.”<sup>10</sup> In those final years not many leavers joined the OGG. “As it (College) closed down, a lot of us did not join (the OGG) because we just thought it had all ended.”<sup>11</sup> The outgoing students were given the opportunity to buy “furniture and crockery and other bits and pieces.... We shed tears as we hugged and said farewells and looked forward to the next milestone in our lives that would be in a classroom putting into practice all we had learnt from that very special Training College.”<sup>12</sup>

In an editorial entitled: *Changes*, the editor of the College Magazine in December 1970 had written of the need for change.<sup>13</sup> She pointed out that no one who had been through the GTTC could leave without having absorbed, or in her word, assimilated, “the spirit and flavour of the place to a greater or lesser degree.”<sup>14</sup> There had been changes throughout the eighty-one years of its existence. “To become static and never change would mean retrogression or decay.” Change had become part of the very fabric of the institution. Such change was not only to keep pace “with the changing life around us”, but also, and more

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<sup>7</sup> GTTC OGG *News & Views*, 2007, p.39. Diane Emslie (Harrison-Sagar) 1973-1975.

<sup>8</sup> *Ibid.*

<sup>9</sup> *Ibid.*

<sup>10</sup> GTTC OGG *News & Views*, 2006, p.32. Anne Mullins (Semple) 1973-1975.

<sup>11</sup> GTTC OGG *News & Views*, 2010, p.32. Fiona Timm (Pressly) 1973-1975; see also, GTTC OGG *News & Views*, 2003, p.36. Carol Florence (Pizer) 1972-1974.

<sup>12</sup> GTTC OGG *News & Views*, 2006, p.32. Anne Mullins (Semple) 1973-1975.

<sup>13</sup> *GTTC Magazine* Vol. XXV, No. 1, December 1970.

<sup>14</sup> *Ibid.*

importantly, to keep pace “with the changes and developments in education and training techniques.”<sup>15</sup>

In her speech at the final Founders’ Day in October 1975, Mother Mary Eleanor CR gave thanks for the role which the GTTC had played in the service of education in South Africa and beyond its borders. She spoke of the far-reaching influence of the college, and of the OGs who had gone out “to be educators”, who “carried with them the indelible mark of the traditions and devotion which have made this College what it is.”<sup>16</sup> She spoke of the hundreds of students who had passed through the college who in their turn had touched and influenced the lives of hundreds of children, who in their turn had influenced others, “and so it goes on – the building grows, and it is an enduring building because it is not made with bricks and mortar but of the characters and integrity of true devoted women.”<sup>17</sup>

The College was a trail-blazer in many ways. It was indeed ‘an idea in the working’. The idea was that of Dr Muir who expressed his hope, on his first visit to Grahamstown, that a teacher training institution would be opened in the city for the training of teachers for the Eastern Province of the Cape Colony. It was providential that in the audience that evening in the city hall was Mother Cecile of the Community of the Resurrection of Our Lord. She not only took note of that idea, but turned it into a vision.

Mother Cecile envisaged a training college based and run on Christian principles.<sup>18</sup> Her vision was that the teachers trained at the School/College should then go out to the many farm schools of the interior taking with them not only their training as a teacher, but also their pattern of life as a practising Christian. She was a broad-minded woman, and this was reflected in the atmosphere of the College. No one was debarred from entering the College on religious or denominational grounds. This was a remarkably enlightened view at a time when denominational differences were extremely evident. Roman Catholic and Jewish girls<sup>19</sup> were likewise welcomed, and provision was made for their own religious observance.

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<sup>15</sup> *Ibid.*

<sup>16</sup> GTTC OGG Newsletter, 1976.

<sup>17</sup> *Ibid.*

<sup>18</sup> *GTTC Magazine* Vol. XVIII, No. 8, November 1946 p.2. Editorial: Our ideal for all these students remains, I believe, what Mother Cecile expressed for us in the early days, that their training should be such that they would strive always ‘for the truest interests of our country’ and ‘for the good of God’s children, that they should be brought up in the faith and fear of His Holy Name.’

<sup>19</sup> A Jewish OG, Bernice Shapiro (1939-1941) emigrated to Israel. “She lives in Haifa – a beautiful, peaceful view. Bernice looks back at her time at GTTC with gratitude for the excellent training and high standard of values which have become part of her daily life.” GTTC News for OGs, 2000, p.13.

Mother Cecile was also anxious to play a part, albeit a small part, in bringing the two white communities together, so for this reason Dutch/Afrikaans girls were welcomed at the GTTC. Many were to take advantage of the opportunity offered. This open-mindedness was to become a feature of the GTTC, and teachers leaving the College saw this as a legacy. OGs have played a significant role in many Churches; OGs acknowledge that their three years at the GTTC certainly shaped their religious outlook and deeply affected their spiritual lives.<sup>20</sup>

From the earliest years music featured prominently on the timetable. The Sisters were determined that the teachers trained at the GTTC should go out to country schools equipped to teach children the joys of music and singing. This was an area where the GTTC paved the way in primary education in the Cape.

Practice teaching was stressed; the new intake of students had hardly settled in at the beginning of a year before they were introduced into the teaching situation in what was known in the GTTC as ‘pracs’ and ‘dems and crits’. This meant that teachers trained in Grahamstown were confident of their position at the front of the class before they found themselves in their first teaching post, and above all they were open to new methods and ready to accept the advice of the Inspectors at the time of School Inspections.

The newly trained teachers took with them into the classroom a mature poise as the professional aspect of their training had included ‘sartorial suitability’. During their training they were made aware of the role they would fill as examples to those they taught, and so the dress requirements enforced at the College were always of the highest standards. The students felt these to be too strict and unnecessary, but on entering the classroom they realised the importance of what had been insisted upon by their mentors. For the Sisters teaching was essentially a vocation.<sup>21</sup>

A remarkable achievement of the GTTC was the fact that emphasis was always given to the role of the library in the institution, and the significance of reading for the teacher as well as the pupil. The efforts of teachers placed in lonely and remote farm schools to encourage

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<sup>20</sup> Betty Selkirk (1945-1948, Watson) writes: “[she] marvels at the fantastic contribution to education that has been made by GTTC staff and students over the years. Contributions by TC-ites did not end in the classroom but spread into all spheres of community life and go on into retirement. A marvellous legacy to the vision of Mother Cecile.” GTTC News for OGs, 2000, p.15.

<sup>21</sup> GTTC Magazine Vol. XIX, No. 1, May 1947, p.1. Editorial – A Teaching Vocation: “we need in teachers a sense of vocation which overrides, literally ‘rides above’, considerations of salary, conditions of service, status and all other slogans. This vocation may be merely an instinctive call or urge, to respond to the needs of little children.” p.3.

reading by the children in their care make interesting reading. The GTTC was the first teacher training college in the Cape to employ a full-time librarian.

Mother Cecile wanted to train teachers who would be prepared to go out to the lonely parts of the Colony where good teaching at the time was lacking. This they did knowing they had something worthwhile to offer. The Sisters were never discouraged by the fact that after a few years the young women would find husbands and leave teaching. They felt that there was just as much teaching to be done within the family, and in conversation with OGS, the writer learnt that many of them, after their children were of school-going age, were responsible for running the school for their local farming community.<sup>22</sup> It was here that the early education was given before the children were sent off to boarding schools. The years spent in training were not lost to the profession in any way.

The GTTC was a unique institution. It was a privately owned college aided by the Department of Education. Without this departmental assistance the College would never have survived, as financially it had no resources. It depended on student fees to run the College, and Government staff grants to pay the teaching staff. It also depended on the Community, especially for loans at low rates of interest for buildings. For the 81 years of its existence this relationship with the Education Department, as an Aided College, was both amicable and beneficial to both parties. It began as a very personal working relationship between Mother Cecile and Dr Muir; over the years, with the change in the political scene, changes came about in the Department but the arrangement was honoured. Successive Superintendents General of Education each admired what the GTTC achieved and encouraged the Sisters as far as was possible.<sup>23</sup> The GTTC was seen by the Department as providing opportunities for experimentation in primary education. Membership of the Community declined until there were no Sisters left who were able to play a part in the College. The GTTC was still the Sisters' college, but they were in no way involved in its day to day running. Dramatic changes were happening in teacher training throughout the

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<sup>22</sup> Examples are: Olive Pike (1939-1941, Dugmore) at Clumber; Phyllis Barnes Webb (1940-1941, Skinner); Moira Stirk (1959-1960, Staude) at Southwell; Veronica Ball (1948-1949, Wilmot) at Sidbury.

<sup>23</sup> MS 16:128. PR, 10 December 1975. Quotes letter from Dr P.S. Mayer, SGE/Director of Education 1974-1980, read on Founder's Day. Mr Mayer expressed regret at not being present, but added his thanks for the part played by the College in providing teachers of high standing.

Republic leaving no alternative but to close.<sup>24</sup> The College was run for most of the 81 years entirely by women, the eight principals being women of outstanding ability.

At the time of writing it is forty years since the GTTC closed; those who attended in those final years are approaching retirement. The influence of the GTTC on education in this country will soon become just a memory. The buildings remain as a special part of the Rhodes University campus, but already the staff and students using them know nothing of their provenance. Mother Cecile's name is commemorated in the Mother Cecile Memorial Dining Hall, a fine structure by any standards and a worthy memorial to a remarkable woman whose influence on primary education in Southern Africa was felt for more than a century.

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<sup>24</sup> Refer: *The Cape Education Department 1839-1989*, compiled by Martie Borman, 1989 (The Cape Education Department) pp. 274-278.

## APPENDIX A

### Agreement between the College and its Pupils

“Agreement between the Chairman of the Board of management and the Pupil-Teacher of the Training School at Grahamstown in the Division of Albany, Cape Colony:

This indenture is hereby made and entered into between....in his capacity as Chairman of the Board of Management of the above School of the one part, and .... of the other part, for the period beginning....and ending...

By this Agreement the said....doth promise and agree that during all the aforesaid period she will faithfully and diligently fulfil her duties in the said Grahamstown Training School and will obey and perform all the lawful commands of the authorities of the said School, and will not absent herself from the service of the said Training School during the said term, without leave first had and obtained; and will prepare to undergo the examinations prescribed by the Government for the Certificate of qualification as a ....Teacher; and thereafter will teach for at least 2 years in some school aided by the Department after obtaining her.....Teachers Certificate.

And the said.....in his capacity as such Chairman in consideration of the services to be performed by the said.....doth promise and agree that he or his successor in office will cause board and tuition during the said term to be provided for the said.....and he engages that he will teach and instruct, or cause to be taught and instructed, the said....in the prescribed syllabus of instruction, with a view to her obtaining a Government Certificate of qualification as a ....Teacher at the expiry of this Agreement; it being understood in the event of the said..... failing to perform these terms of this contract, the Government Grant shall be refunded for the whole period or such portion thereof as may be deemed necessary.”<sup>1</sup>

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<sup>1</sup> MS 16:189. File 1898-1900.



## APPENDIX B

### Staff

#### Years of service by Lay Staff:

Miss Louw [Afrikaans] who retired in June 1964 after 21 years in the staff; Miss Bulbring, herself an OG, [Nature Study] on the staff for 30 years [1930-1960]; Miss Temlett [Infant School Teaching] 1947-1960; Miss Stormont [English] 1950-1960; Miss Foster [Speech] 1950-1961; Miss Gillespie, another OG, [Music] who spent her entire professional life of forty-and-a-half years at the GTTC, 1921-1962; Miss Winton [Physical Education] 1946-1964; Mrs Doreen Cillie, who retired in 1964 after 14 years; Miss Phyllis Dell [Domestic Science] 1956-1974; Miss Yvonne Eales [Needlework] January 1943-1973; Miss Lavinia Gentleman [Domestic Science] 1934-1950, 1954; Miss C Clarke: Matron Canterbury House retired in 1975 after 30 years' service; Miss C M Garnett: 1928, 1933-1952; Margaret Joyce McCrea [Music] 1938-1975 (38 years); Miss Stella Marneweck [Music] 1956, 1960-1975; Miss Patricia Marzo [Physical Education] 1960-1975.<sup>1</sup> This constituted a remarkable record.

#### College Sisters:

Sister Dora retired in 1930 after 30 years at the College. She was widely known as a successful trainer of Kindergarten and the Infant School teachers. As a consequence, she had done "a lasting work for the country. Beginning with four students when the Department instituted the Course in 1903, she has trained a total of 684 teachers for Elementary or Higher Kindergarten Certificate, or (since 1917) for the Infant School Teachers' Certificate."<sup>2</sup> "As in any specialised course success depends largely on the member of staff who is most identified with it, and responsible for giving it a unity, one must reckon this Sister Dora's solid contribution to the College work, and the teaching service in general."<sup>3</sup> She was also active in social and sporting activities and college functions, and for a time filled the position of Vice-Principal. It was Sister Dora who attended the epoch-making Conference at Fort Hare in June-July 1930.<sup>4</sup> This was the Bantu-European Students Conference, the first of its kind in South Africa. Among the speakers were Prof Edgar Brooks, Mr W G Bennie, Dr Jabavu, Dr MacMillan, and an Indian Professor from Ceylon, some of the foremost authorities on the

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<sup>1</sup> MS 16:268.

<sup>2</sup> *GTTC Mag.* Vol. XIV. No. 3, October 1930, p.2.

<sup>3</sup> *GTTC Mag.* December 1930.

<sup>4</sup> *GTTC Mag.* Vol. XIV No. 3, October 1930, p.19.

subject. Sister Dora records that more than 200 students of all races were invited; among whom was a good contingent from both Stellenbosch and Fort Hare.<sup>5</sup> It was the first time that such a considerable body of both Black and White students met together on equal terms. The intention of the Conference was to study the relations between “Bantu and European” (sic) in South Africa in the light of Christ’s teaching.<sup>6</sup>

Sister Elsie was on the staff for 20 years, and was one of the long-serving members who had known Mother Cecile. Sister Elsie had been responsible in turn “for the 1<sup>st</sup> Year Class, a section of the 3<sup>rd</sup> Year, the T2 students and – for the last four years – the 1<sup>st</sup> Year T2s. Having fine intellectual powers herself, she has always expected a high standard of work from her classes and has been particularly successful in giving a thorough foundation to students in the 1<sup>st</sup> year – perhaps the most important year – of their training.” She was described as an “intellectual giantess”. She belonged to a group of Sisters who had at one time studied the Greek New Testament in their spare time, and “was never so happy as when she had a stiff theological book to read.” While on the staff of the Training College, “she had a great influence, especially on the older students, and carried on her friendship with them long after they had left College.” Like the Apostle St Paul, Sister Elsie had a thorn in the flesh: “at times one could see what an effort it was to carry on, as she suffered acutely from almost incapacitating headaches, the fruit of malaria in the tropical climate of her former labours...; Another Sister who had known Mother Cecile was Sister Innes. She was on the staff for 19 years. Sister Bernadine, who joined the staff as Miss Kibler, was another teacher who was well-known for the high quality of her work. She was attached to the Infant School Teachers’ class, and there was a high demand for those she trained. Sister Bernadine was not bilingual, which created problems for the Education department in that this was the only place training infant school teachers. The Principal had to write to the SGE, “[Sister Bernadine] is one of the most valuable teachers on the staff of this Training College... she has the personal qualities essential for the training of students. This teacher is a very competent trainer of infant school teachers, with excellent handwork and musical qualifications. She has made great efforts to acquire Afrikaans in holiday times and in any available spare time during the term; it is not easy... in an English environment. Great care has always been taken to safeguard the Afrikaans–medium work of the Infant School students, in literature and in

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<sup>5</sup> MS 16:128. PR, 3Q, 1930.

<sup>6</sup> PR 8163. CR Records, Vol. 5.

teaching demonstration and practice.”<sup>7</sup> Sister Bernadine “was always so very human – so full of humour and understanding. I realise what grave responsibility rests upon all teachers... only our consistent and wholehearted following and continuing of her work can really honour her memory” was the comment of one who had been taught by her. Sister Margery, who had been associated with Training College since 1917, retired in 1952. She was on the staff of the Music School. Sister Mary Noel, before coming out to South Africa, had gone up to Somerville College, Oxford, with a Scholarship in Modern Languages.<sup>8</sup> She was subsequently granted a Dublin M.A. on the strength of her Oxford studies. She then took a Cambridge Teacher’s Diploma and Drawing Certificate. She arrived in Grahamstown in 1901, and immediately set about acquiring a higher Bilingual Certificate. She joined the GTTC staff in 1912 and continued until 1919. She died in 1962, and her obituary notice recorded that “there are still OGs who remember her teaching with admiring gratitude”. Sister Mary Christian had fitted herself for a teaching career and arrived in Grahamstown in 1893 at the age of 24, and joined the staff of the Training School. She taught writing, drawing, and singing until the end of 1897. She re-joined the staff in 1904 and taught until 1908, acting for a brief period as Vice-Principal. “Her gift for writing delightful letters helped to gain many friends...she kept in touch with various old TC students.”<sup>9</sup> Sister Eva was a trained teacher, one of the first of Miss Beales’ students at Cheltenham College; she joined the GTTC staff in 1902 and apparently was remembered for her ‘sergeant-like’ voice which rang across the grounds during PT lessons. It is interesting to note that as early as 1902 the GTTC was already offering physical training. “[Sister Eva] was good at figures and was very good at helping those having less aptitude in that direction; and her advice was – always to teach for the dullest members of the class”.<sup>10</sup> Sister Katherine Maud studied for [registered in 1906] and obtained the BA degree at Rhodes University College, and then taught at the GTTC as the “member of staff chiefly concerned with the PT2 Classes in those days, though everyone met her in the Stationery room, and some yet again in the Orchestra.” It is noted that one of her greatest gifts as a teacher was the understanding she had of the difficulties of the slower pupils, who by her bracing influence were often led to remarkable improvement. Sister Elise had taught in England before coming to Grahamstown in 1906. At the GTTC, as a student, she took the PT2 course coming second in the Colony. She was never to enjoy good health, but was able to teach various classes, including History of Education, though English was her

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<sup>7</sup> MS 16:153. Box 7. Letter: Manager to SGE, 5 September 1933.

<sup>8</sup> CR Papers. Box 13. Obituaries (un-catalogued).

<sup>9</sup> *Ibid.*

<sup>10</sup> *Ibid.*

first love. It was remembered that “her loving understanding of drama won splendid results”.<sup>11</sup> However, it was not in the classroom but in the Stationery Room and the Fiction Library that her real influence in the College was best felt. A GTTC trained teacher wrote of her: “I was very often very sad to think she was suffering...She was always so very much alive, full of spirit and enthusiasm, and such a positive sort of person that it saddened me to see her so crippled and ailing.... It was a great privilege to have known and loved her – I have very happy memories of her”. Most of her life in the Community was spent at the GTTC. Sister Lilian Frances was the Art teacher. She was remembered as one who was always ready to welcome a new approach, something appreciated by her students. One OG, Bettie Moody [1940-1941] wrote of Sister’s approach to art: “...although we loved and appreciated her at the time, it has been only over the years that one has come to realise how much she probably influenced our lives... instead of simply teaching us to draw and paint, she required that we put to paper our own impressions of what we saw and felt... because of her way of teaching I was able to get lovely free and uninhibited results from children”. Sister Truda wrote of her very high standards of work and of her being a most reliable member of the staff. Sister Dorothy Jane had trained in England as a Physical Culture teacher; she arrived at the GTTC in the early 1930s to be one of the earlier of the Gym teachers.

Other Sisters with a long association with the teaching side of the GTTC include Sister Dorothy who retired in 1935 after 20 years at the College. Sister Irene, on the College staff 1913 to 1941, retired in 1941 after 29 years. Sister Stella Mary, 1914 to 1941; Sister Katherine Maud, 1914 to 1947, responsible for a time for the PT2 classes; and Sister Dorothy 1914 to 1935. The College Magazine referred to Sister Dorothy’s “untiring zest for new ventures in pedagogy”.<sup>12</sup> Among the Sisters who were involved on the Administrative side of the College, especially in the Bursar’s Office, were Sisters Beatrice, Paulina and Doris Mary. The latter “was highly qualified for this post [of Bursar] and always enjoyed figures. She made a place for herself at College, not only with Bookkeeping [but] for her availability in any and every crisis. She could turn her hand to anything and was much loved by staff and students. When there was a change of Principal, Sister Doris Mary was the one who ‘knew the ropes’ and could be depended on to provide an answer in every situation.”<sup>13</sup>

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<sup>11</sup> *Ibid.*

<sup>12</sup> *GTTC Magazine*. Vol. XX, No. 4, December 1954.

<sup>13</sup> CR Papers. Box 13. Obituaries (un-catalogued).

Sister Mary Eleanor, who was to leave the Bursar's Office to become the Assistant Superior, and then Superior and Mother of the Community, was in office when negotiations got under way for the purchase by Rhodes University of the Training College Campus. "Dr Hyslop soon realised that [in Mary Eleanor] he was dealing with a tough businesswoman. Beneath her saintly garb she was rigid in her demands for adequate compensation for the forfeit of an institution which had the highest reputation in South Africa in the training of primary school teachers."<sup>14</sup> Such was the woman responsible for the College finances!

Sister Charlotte Emily never lost her delightful Irish wit which made her a very real influence among the students. She was well-known for her "gracious dignity, which never failed her, even in the various calls and interruptions of the Bursar's Office, where she worked for many years."<sup>15</sup>

### **Hostel Sisters:**

The Hostel Sisters who were able to exercise a notable influence on their young charges include the following<sup>16</sup>: Sister Valerie who in 1964 became House Sister of Canterbury House, and was seen by the students as "a woman of strong character [who] was well able to exercise discipline when necessary" [she was subsequently the Mother Superior from 1982 to 1991]; Sister Katherine Rhoda, who helped in one or other of the College Hostels for some years; Sister Muriel, described by a student [unnamed] as "always gentle and so approachable"; Sister Mary Joyce who was for a time House Sister of Canterbury, "many old students speak lovingly of her still..."[died 1930], the Dean of Grahamstown, at her funeral, spoke of her as possessing "the rare gift of making friends and winning hearts"; Sister Beatrice who worked at Canterbury House under Sister Joy 1929-1930, and was House Mistress of Canterbury 1930-1933; Sister Margery, the much-loved teacher of class-music, who was after her retirement House Sister of Bangor; Sister Stella Mary "quiet and unassuming, she was trusted and loved by numerous students....who kept in touch with her to her death in 1975"; Sister Mary Christine, House Sister of Lincoln, of whom it was said that she "received from her students the generosity which she herself poured out upon them; they all loved her and when the time came that she could no longer carry on, there was a very real grief. OGs kept in touch with her for many years, and some right to the end of her life [1969]"; Sister Martha was the 'much loved House Sister of Lincoln' and was another of the

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<sup>14</sup> Richard Buckland & Thelma Neville, *A Story of Rhodes University 1904-2004*, Macmillan, 2004, pp. 71-73.

<sup>15</sup> CR Papers. Box 13. Obituaries (un-catalogued).

<sup>16</sup> *Ibid.*

Sisters who kept in touch with some of the students she had there up to the time of her death; Sister Ethelwyn was influential as House Sister at Canterbury House. It was acknowledged that ‘the happiness and good discipline of this Hostel was, under her supervision, most marked, and the students were devoted to her’. Before she came to South Africa, and as a lay-person in England, she was a Probation Officer and head of a Rescue Home; Sister Amy, who exercised her influence not in any Hostel but from the kitchen and the Cookery Lessons she gave to batches of students. “Sister Amy had a wonderful gift of getting hold of the older girls in the House, and not only of keeping in touch with them when they left, but of having a powerful influence for good over them. She understood them and they learnt to trust her, and for many of them she was the main link with the Community in after years. They wrote to her of their lives and their doings, of their joys and their sorrows.... As long as she was able to write letters, she would send sympathy and wise advice to all who needed it”; Sister Ada Mary who in the early 1930s was the House Sister at Bangor and then at Canterbury from 1938-1945 and again 1952. Her students recognised her “large-heartedness and sense of joy and fun [which] stand out as her predominant qualities. How she mothered the students in her care! How she entered into all their joys, their troubles, their home interests, and their family life! She was elderly in years but young in spirit”; Sister Lilian Frances [Sister Lil to the students] who was House Sister, first of Truro and then Winchester. An OG, Beth Denton [1944-1946] wrote of her: “She was more than a mother to me, she was a true and loving friend, and hours in Truro were far more flexible than they had ever been in Lincoln....In the House there was always time for talk... When I left College in 1946, parting from her was like leaving one of my own family. We continued to write to each other and her letters were a delight.” Another OG, Margie Antrobus [Gordon, 1966-1968] wrote “We all had great respect for Sister Lil... the listener and spiritual carer of the girls of Winchester.” Another OG, Janet Rice (Scorer), remembers Sister Lil as “wise beyond words, and oh, so forgiving.” She writes, “we were always thrilled to arrive back at Winchester and into the arms of our wonderful Housemistress, Sister Lil. There was always tea or coffee, and those legendary TC biscuits...” Sister Lil retired in 1970; Sister Benedicta, House Sister of Bangor, “where she was loved and much respected, although she was a firm disciplinarian”; Sister Winifred Mary was House Sister of Lincoln Hostel for over four years. It is recorded that she had a very happy relationship with the students there, and right up to the time of her death [in 1989] they were writing to her and visiting her, for they appreciated her caring concern for them; Sister Dorothy Jane was in charge of Bangor in the late 1960s, where she was much appreciated. “She really understood young people, listened (sic) to them, and entered into their difficulties,

their joys and their sorrows. Boy friends were equally at their ease with her”; Sister Leila Mary whose obituary notice reads: “Although brought up in a strict Victorian home, she was wonderfully understanding of modern youth and its difficulties, and was much beloved and trusted as a College House Sister, where she continued to work as a House Sister up to the age of 80....College missed her, but many students kept in touch with her until the end...”

## **Lists of House Sisters<sup>17</sup>**

### **Canterbury House:<sup>18</sup>**

1936 - 1937: Sister Christine  
1938            Sister Doris Mary  
1939 – 1945: Sister Ada Mary  
1946 – 1949: Sister Ethelwyn (Novice)  
1950            Sister Hildegard (Novice)  
1951 – 1954: Sister Ethelwyn  
1955 – 1957: Sister Joyce Mary  
1958 - 1960: Sister Veronica Joy (Novice)  
1961            Sister Patricia  
1962            Sister Beatrice May  
1963 – 1966: Sister Valerie Mary (Novice)  
1967            Ms Marjorie Wright – Lady Warden  
1968            Sister Mary Barbara  
1969 – 1974: Ms Marjorie Wright – Lady Warden  
1975            Miss Mary Hall – Lady Warden

### **The Grotto:<sup>19</sup>**

1916 – 1917: Sister Rhoda [1917 with Sister Martha & Sister Laeta]  
1918 – 1921: Sister Innes [1918 with Sister Laeta & Sister Rose]

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<sup>17</sup> Note: In each Hostel of approximately 50-60 students, there was a House Sister in charge. The Matron helped the House Sister with Hostel duties for students, and was responsible for the three servants who looked after the students’ rooms, and was also responsible for the bed linen, etc. in her house.

<sup>18</sup> MS 16:163.

<sup>19</sup> MS 16:163.

1922          Sister Elise  
1923          Sister Stella Mary [with Sister Hilary]  
1924          Sister Rose  
1925 – 1928: Sister Stella Mary  
???

1932          Sister Perpetua

**Bangor House:**<sup>20</sup>

1923 – 1926: Sister Dora [1925 with Sister Benedicta; 1927 with Sister Mary Bernard]  
[Log Book for years 1932 – 1942    Lost]  
1939 – 1941: Sister Stella Mary  
1942 – 1947: Sister Doris Mary [1947 with Margery]  
1948          Sister Mary Elizabeth (Novice)  
1949          Sister Mary Eleanor (Novice)  
1950 – 1951: Sister Jennifer (Novice)  
1952 – 1961: Sister Leila Mary [1961 with Sister Bertha]  
1962          Sister Moira Dorothea  
1963          Sister Jennifer  
1964          Sister Barbara [to June] Sister Margery [from July]  
1965 – 1969: Sister Dorothy Jane [September – December 1966 Sister Erica Elizabeth]  
1970 – 1972: Sister Mary Anthony [1971 January to June, Sister Dorothy Jane]  
1973 – 1975: Miss Swart – Lady Warden

**Winchester House:**<sup>21</sup>

1951 – 1954: Sister Hildegard Mary (with Sister Helene Mary)  
1955          Sister Esther Madeline  
1956 – 1959: Sister Barbara

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<sup>20</sup> MS 16:121. Entry in Log Book, 29 January 1923: Bangor House not quite ready owing to strike difficulties. Girls distributed round other Houses for the first two or three days.

<sup>21</sup> MS 16:163. Built in 1951.



1960 – 1969: Sister Lilian Frances

1970            Sister Pamela Mary

1971 – 1972: Sister Lilian Frances

1973 – 1975: Miss Wiseman – Lady Warden

**Lincoln House:**<sup>22</sup>

1960 – 1962: Sister Winifred Mary

1963 – 1964: Sister Christine

1965 – 1967: Sister Pamela Mary (Novice)

1968 – 1970: Sister Margery

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<sup>22</sup> MS 16:176.

## APPENDIX C

### Procedure for Dems and Crits: 1967<sup>1</sup>

In the first term you will watch a series of demonstration lessons covering all subjects and including standards 1 – 5. These lessons will be taught by the staff specialists in the various subjects. At the end of each term you will each teach one lesson in local schools, coached and watched by staff.... In the course of the second two terms [terms 2 & 3] you observe ‘crit’ lessons by fellow students in a variety of subjects and in standard 2 & 3. In the 4<sup>th</sup> term you observe Sub A & B.

Students are coached by lecturers and in turn they give lessons. These are observed and criticised in writing by the whole class, and when the ‘crit’ lesson is over, the lecturer and students return to College from the school and discuss the lesson given.

Two foolscap-sized hard-covered books are required for ‘Dems and Crits’. In one you will record every lesson you teach throughout your College career – whether they are criticism lessons or lessons taught in schools. If a lesson is criticised by a lecturer or teacher the book should be handed to the observer who puts a comment into the book after the lesson notes. These books will be required by staff for periodic inspection and also by Inspectors for Panel Inspections or for final exams.

In the second book you will record all lessons which you observe in ‘Dems and Crits’. The student teaching a Criticism lesson is required to put up lesson notes well in advance. These are copied into your second note book which you take with you to the ‘Crit’ lessons so that you can refer to them as you make your criticism.

Attached to these notes was a plan for lesson notes which were to be carefully noted and strictly observed.

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<sup>1</sup> MS 16:205(i).

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## **Primary Sources**

### **E. College Documents**

The GTTC archives are held at the Cory Library for Historical Research in Grahamstown, South Africa.

### Administration and Finance:

MS16:240. (Accounts. 1 folder. 1968-1975);  
MS 16:265 (Admissions and withdrawals. 6 folders. 1959-1975)  
MS16:238 (Annual returns. 8 folders. 1955-1975)  
MS16:130 (Attendance summaries. 9 volumes. April 1898 – June 1919. Inspectors' reports 1901- 1908)  
MS16:131 (Attendance 1906. 1 volume)  
MS16:133 (1 folder. 1905)  
MS16:237. (2 folders. 1973-1975)  
MS16:178 (4 folders. 1959-1975)  
MS16:211 (1 folder. Circular letters.1962-1973)  
MS16:181 (1 folder. Training School. 1895-1904)  
MS16:183 (1 folder. Finances. 1899-1904)  
MS16:182. (1 folder. 1899-1905)  
MS16:200 (1 folder. Miscellaneous. 1966)  
MS16:226 (1 folder. Reminiscences.1905-1970)  
MS16:224 (1 folder. Reminiscences.1890-1957)  
MS16:206 (1 folder. Reminiscences. 1906-1954)  
MS16:225 (1 folder. Reminiscences. 1897 and 1902)  
MS16:227 (3 folders. Finance. 1904-1938)  
MS16:184 (1 folder. Circulars. 1895-1905)  
MS16:205 (2 folders. Student info. 1961-1975)  
MS16:210 (1 folder. Conferences. 1962-1973)  
MS16:235 (1 folder. Report.1966)  
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MS16:216 (1 folder. Deviate bias courses. 1945-1956)  
MS16:179 (1 folder. Donations 1964-1975)  
MS16:236 (10 folders. Examinations. 1966-1975)  
MS16:221 (1 volume. 1959-1971)  
MS16:218 (1 folder. Miscellaneous. 1910-1975)  
MS16:140 (2 folders. Indentures. 1918-1921)  
MS16:255 (1 folder. IST course. 1949-1966)  
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MS16:259 (1 folder. Moderation material 1974)  
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MS16:207 (10 folders. Principals' reports. 1918-1938)  
MS16:128 (7 folders. Principals' reports. 1938-1975)  
MS16:174 (3 volumes + 1 folder. Principals' notebooks. 1930-1963)  
MS16:186 (1 folder. Prize-giving. 1900-1903)  
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MS16:158 (27 volumes. Registers. 1894-1975)



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 MS16:268 (5 folders. Staff. 1956-1975)  
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 MS16:271 (1 folder. Staff. 1921-1963)  
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 MS16:132 (1 bound volume + 1 folder. Student loans. 1901-1957)  
 MS16:189 (4 folders. Students. 1898-1905)  
 MS16:201 (1 folder. Students. 1964-1974)  
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 MS16:202 (1 folder. Visiting speakers. 1956-1971)  
 MS16:123 (3 bound volumes. Advisory Board Minutes. 1897-1976)  
 MS16:142 (3 folders. Advisory Committee. 1956-1975)  
 MS16:141 (1 volume. Minute Book. 1962-1975)  
 MS16:126 (2 bound volumes. Finance Committee Minutes. 1925-1958)

MS16:217 (1 folder. Founder's Day Addresses. 1964 & 1967)  
MS16:230 (8 folders. Special Events. 1931-1975)  
MS16:172 (1 folder. Final Founder's Day. 1975)  
MS16:127 (1 loose-leaf volume. General College Meetings. Minutes. 1931-1964)  
MS16:125 (4 bound volumes + 1 folder. Student Council Meetings. 1931-1959)

Buildings:

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MS 16:274 (7 folders. General. 1903-1975)  
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MS 16:257 (2 folders. PE Course. 1939 -1975)  
MS 16:243 (3 folders. With RU. 1955-1975)  
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**F. C.R. Records:**

The records of the Community of the Resurrection of Our Lord are held at the Cory Library for Historical Research in Grahamstown, South Africa.

The relevant sections of the Community of the Resurrection of Our Lord records/ archives, lodged at the Cory Library.

Chapter Minutes of the C.R. (Strictly Private; permission to access these was given by the Rev Mother of the C.R.).

**G. Annual Reports SGE to Governor/Administrator: 1892-1975**

Cape Colony 1892-1910  
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**H. The Cape Education Gazette: 1904 – 1976**

The records of the Cape Education Gazette are held at the Cory Library for Historical Research in Grahamstown, South Africa.