

AFRICAN BANKING  
CORPORATION,  
1892 - 1923



University of Fort Hare  
*Together in Excellence*

# The Bantu Presbyterian Church of South Africa.

Senior Clerk:

REV. J. LENNOX, O.B.E., M.A.  
S. A. Native College,  
Fort Hare, Alice.

Junior Clerk:

REV. M. SILILO,  
New Scotland, Maritzburg.



Joint Treasurers:

REV. T. B. SOGA,  
Tutura, Butterworth.  
D. A. HUNTER, ESQ., F.R.S.G.S.,  
Lovedale.

MODERATOR OF GENERAL ASSEMBLY, 1923-24:

REV. W. STUART, M.A.,  
BURNSHILL, MIDDLEDRIFT.

11th July, 1923.

Rev. J. M. Russell, B.D.,  
Clerk of the General Assembly  
of the Presbyterian Church of South Africa,  
2, Park Road, HOWERAY.

Dear Mr. Russell,

On account of the expense of travelling to Cape Town, our General Assembly decided to appoint two instead of six representatives to your General Assembly at Cape Town. These are:

The Moderator, Rev. W. Stuart, M.A., 25, Gordon Street, King W. Town, (with Rev. H. Hams, Lovedale, as secundus), and Rev. T. B. Soga ~~(with Tutura, Butterworth, (with Mr. D. A. Hunter, Lovedale, as secundus)).~~

On the matter of Relations between the new Church and yours, Rev. H. V. Taylor mentioned that your legal adviser had pointed out a technical difficulty in the phrase "federal relationship". We therefore adopted a form of words on this matter which we think meets the case, and we trust that your Assembly may see its way to use the same words so that there may be complete agreement both in fact and expression between the two Churches. Our resolution is:

"That the Bantu Presbyterian Church of South Africa should have a special relationship with the Presbyterian Church of South Africa in that each should be represented in the highest court of the other by six associate members."

With kind regards,

Yours sincerely,



University of Fort Hare  
Together in Excellence

SENIOR CLERK.

19th July, 1923.

The C.C. and R.M.,  
VICTORIA EAST.

Sir,

I have the honour to inform you officially that The Bantu Presbyterian Church of South Africa has been constituted. It embraces the former United Free Church and Presbyterian Church of South Africa missions in Somerset East, Adelaide, Glenthorn, Fort Beaufort, Tarkastad, the Divisions of Victoria East, King Wm's Town and East London, the Transkei, Natal and the Zoutpansberg.

I shall be obliged if you will be good enough to inform the Native Affairs Department, and through them any other department of Government that may be concerned.

I have the honour to be,

Sir,

Your obedient Servant,

*J. Dennis*

SENIOR CLERK.



University of Fort Hare  
Together in Excellence

19th July, 1923.

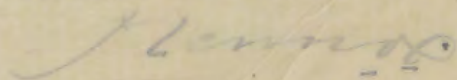
Rev. T. B. Soga,  
Tlira,  
BUTHERWORTH.

Dear Mr. Soga,

I am about to write to the General Manager of the S. A. Railways informing him of the change that has come about with the constitution of the new Church. It may be necessary to have all the Identification Cards called in for registration under the new name, and it probably would now be better to have only one Registration Officer for all the Cis-Kei and Transkei, and one other Registration Officer for Natal. Before I take any action, please tell me who acted as Registration Officer for the missions of your former Presbytery that were under the Presbyterian Church of South Africa.

Can you also tell me who are the Clerks of the new Presbyteries of the Transkei, Umtata, Griqualand East, Natal and Leutpanstang? We should have recorded this information at the time reports were made of the new Presbyteries having met.

Yours sincerely,



University of Fort Hare  
Together in Excellence

19th July, 1923.

Rv. J. Dewar,  
Loop Street,  
MARITZBURG.

Dear Mr. Dewar,

I am about to write to the General Manager of the S.A.R. informing him of the change that has come about through the constitution of the new church. I think it would be well to suggest two Registration Officers, one for Natal and one for all the rest of the Church. The latter will involve a fair amount of work from time to time, but I do not see how we could suggest any other satisfactory division of our territory. How does this strike you? Who was your Natal Registration Officer before, and do you suggest that the same should carry on, or is there occasion for any change?

Who is Clerk of your Presbytery as things now stand? I suppose you carry on, but shall be glad to have this confirmed.

With kind regards,  
Yours sincerely,

*James*



University of Fort Hare  
Together in Excellence

21st July, 1923.

Rev. M. Sililo,  
New Scotland,  
MARITZBURG.

Dear Mr. Sililo,

In reply to yours (undated), it would not be economical to send envelopes to you by post, but I suggest that you keep a note of outlays for stationery and postages in connection with Assembly work for submission from time to time to the Treasurers.

I enclose a cheque for the Assembly Clerk's fee voted by the Assembly.

The next Assembly is to be in Natal at an exact place and date to be determined by the Executive in consultation with the Natal brethren. I shall send you copies of the minutes as soon as they are printed. They already are well in hand, and I am only waiting for the Moderator's address to be printed and we shall have them issued. Meantime, you as Clerk of Assembly can get into touch with the Natal brethren and open up the question of next place and time of meeting.

We mustn't omit to make arrangements about the nomination of next Moderator. I propose that we follow the practice of the Home Church and of the Presbyterian Church of South Africa, and that at the proper time an invitation be issued by the Moderator to Presbyteries to nominate the one to be elected as next Assembly's Moderator.

With kind regards,

Yours sincerely,



21st July, 1923.

Rev. E. Makivane,  
c/o Messrs. MacDonald,  
Junction Ferry,  
TASMANIA.

Dear Mr. Makivane,

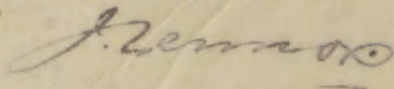
I have great pleasure in sending you the enclosed cheque voted by the General Assembly as half of the Synod's duties under the Old Agr scheme.

The Assembly was a success, and I am sorry you were not there. But you were remembered with interest and affection. For a year, the financial arrangements of the Church will be tentative. A scheme was prepared and discussed, and is being sent down to Presbyteries. Next Assembly should see the Church launching on its own financial policy which as far as possible will provide for the future while keeping in view the different policies that we inherit from the past.

One thing that was notable in the meetings was the sound sense and dignity of the elders. They are making a valuable contribution to the life of the Church. It seemed to me that they showed both a wise conservatism and a sense of vision of what the future of the Church requires.

I hope you are well. With kindest regards,

Yours sincerely,



University of Fort Hare  
Together in Excellence

21st July, 1923.

Rev. W. Stuart, M.A.,  
25, Gordon Street,  
KING CROSS TOWN.

Dear Mr. Stuart,

Mr. Weir, in writing about the clearing entries of the Syned's accounts, and particularly of the amounts he is receiving for the quarter ended 30th June, says:- "Mr. McDonald in advising amount for Geeldville asks me to deduct same from his cheque as Supt. of Schools. Is this to be paid this year?"

The arrangement has stood for many years that we have paid Mr. McDonald £50 a year as Superintendent of the Zoutpansberg Schools. I think therefore as this has been a standing arrangement of the Syned that we are bound to pay it as for the year that ended on 30th June. At the same time I must say that it had not been in my mind that we had this obligation lying on us, for, mistakenly no doubt, I had the feeling that when Mr. McDonald's salary was taken over by the F.M.C. the Syned ceased to have any responsibility towards paying him. It is true that the Superintendence of Schools in the Zoutpansberg is an extra duty, but we do not pay other men anything extra for superintending schools and in this case I do not suppose that the extra £50 would have been thought of except as a means of supplementing Mr. McDonald's Syned salary. How could it do therefore to instruct Mr. Weir to pay the £50 for the year just ended, and at the same time to intimate to Mr. McDonald that the question of continuing this arrangement again must be considered by next Assembly, this past Assembly having been so occupied with general questions that details of this nature could not be discussed. I think Mr. McDonald must have warning that it is possible that the Assembly may not see its way to continue the past arrangement.

I have all the Assembly's minutes in type, and shall be glad to have your address at your earliest convenience and then the minutes can be printed off and issued.

With kindest regards,

Yours sincerely,

*J. R. M. M.*



25th July, 1923.

Rev. R. Forgan, D.D.,  
Convener of the Foreign Mission Committee,  
121, George Street,  
EDINBURGH.

Dear Dr. Forgan,

I read your letter of 7th June and the Deliverance of the General Assembly which it enclosed to the first General Assembly of the Nantu Presbyterian Church of South Africa which was held at Lovedale on 8th July and succeeding days.

The General Assembly received these messages from the Mother Church in Scotland with deep gratitude, and I was instructed to send to you this expression of their thanks and of their appreciation of all that the Church in Scotland has done and is doing in South Africa.

I hope soon to be able to send you copies of the Proceedings of the Assembly.

I am enclosing an account of the Assembly which I shall be glad if you will kindly hand to the Editor of the "Record" so that the Church at Home may know something of what was done here at the Assembly.

With kind regards,

Yours sincerely,



University of Fort Hare  
Together in Excellence

26th July, 1923.

Rev. T. B. Soga,  
Tutura,  
BUTTERWORTH.

Dear Mr. Soga,

Yours of the 18th reached me yesterday per Ndzotyana. I am sending you two accounts that are in order, and documents from the Treasurer of the Home Church about the Freewill Offering Scheme which you should consider, especially in view of what was said on this scheme at the Assembly by the Natal brethren.

The Government was informed the day after the Assembly rose of the change in designation, so I think you will find that all in order. I wrote to Mr. Dewar about Natal arrangements before writing to the General Manager of the S.A.R. about Identification Cards. I shall be writing the latter as soon as I have Mr. Dewar's reply, and shall see what the railway authorities desire in the way of modifying the designation on the cards we already hold.

The Blue Book of the Assembly is well on the way. I have only one section to get through the printers' hands and then the Proceedings will be printed off. It will be costly, but in such a case there is expenditure which repays itself in other ways, and in this case by having accurate information in the hands of all concerned.

It was an omission not to set down definitely how next Moderator should be nominated. I have written to the Moderator, and also to Rev. W. M. Russell to ask the latter the exact procedure that they have followed. I propose when the due time comes to send out a circular to Presbyteries signed by the Moderator inviting them to nominate a Moderator as is done by the Church in Scotland and by the Pres. Ch. of SA. We can do this under the principle of "implied powers." There are duties that fall to a Moderator in virtue of the position in which the Assembly has placed him, even when SB such duties have not been specified. This is a case in point, and the omission of the Assembly can be met in this way.

Your responsibility in connection with finance during this current year is heavy, because we have to make the best of the old systems till the new policy has been hammered out and set going. I think your steps are:- 1. To get out the revised scheme for submission to Presbyteries and Congregations as soon as possible. 2. To accompany this by a statement that for the current year congregations must carry on on the old lines with which they are familiar. 3. But that the burdens of the Church are heavier than the collective burden of the former elements. That the feeling was freely expressed at the Assembly that the minimum quarterly contribution for all members should be increased, and to urge in your capacity as Convener of the Finance Committee



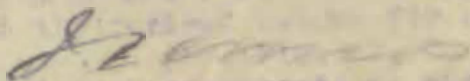
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and without anticipating the action of Presbyteries and next Assembly that this scale be immediately and voluntarily adopted by all congregations. 4. In order to keep in touch with the way in which the funds are coming in, so that we do not get an unpleasant surprise at next Assembly you want to get reports regularly and in good time from Presbyteries telling how the contributions are coming in from each congregation. This is difficult, but necessary and it is the only way in which you can keep your finger on the financial pulse. You do not want to lose time by waiting for this to be submitted to next meetings of Presbyteries, for that might mean that you would get no information till the next meeting and half the financial year would by that time be gone. I feel disposed to suggest that you might draft a form of report for each congregation to send in to its Presbytery each quarter, beginning with the quarterly meeting next to come, and that you send these out to each Presbytery Clerk with the request that these be issued at once to each congregation, and be collected at each quarterly Presbytery meeting so that you as Convener may have the information at the earliest possible date. The mere fact of having to make this return will stimulate congregations, and ministers and Presbytery elders will want not to be behindhand at Presbytery meetings in reporting on the condition of their congregations in this particular. I have always felt that we have to be cautious in the next step of dealing with congregations that are failing in their duty. Perhaps the Finance Committee would be wise to deal only with Presbyteries and not directly with congregations. Presbyteries are properly jealous of interposition between them and their congregations, and Central Committees have to guard against the danger of a bureaucratic spirit. What I have stated seems to me to guard the rights both of the Finance Committee, of the Presbyteries and of the Congregations.

Use please. I shall try to hear through Mr. Mama about A. Ngwabeni's contribution.

Kind regards,

Yours sincerely,



S. A. Native College,  
Fort Hare, ALICE,  
27th July, 1923.

The Secretary of  
The Ministry for the Interior,  
PRETORIA.

Sir,

The Bantu Presbyterian Church of South Africa was constituted this month, and includes certain Presbyterian missions hitherto connected with the United Free Church of Scotland and the Presbyterian Church of South Africa. I ask you to be good enough to note that the ministers in their capacity as Marriage Officers will now sign as ministers of the new Church, and I shall be glad to know what changes, if any, this may necessitate. The ministers concerned are:

1. Rev. W. McIntosh, Somerset East.
2. Rev. G. Peattie, Fort Beaufort.
3. Rev. W. Bald, Glenthorn.
4. Rev. W. Struthers, Adelaide.

**NOTE:- These four ~~ministers~~ in respect of their Native work belong to the Bantu Presb. Church of S. Africa, and in respect of their European work belong to the Presbyterian Church of South Africa.**

5. Rev. W. Stuart, Burnshill, Middledrift.
6. Rev. J. Lennox, S. African Native College, Fort Hare, Alice.
7. Rev. H. Mama, Lovedale.
8. Rev. D. A. McDonald, Gooldiville, Sibasa, N. Transvaal.
9. Rev. Dr. James Henderson, Lovedale.
10. Rev. C. Koti, hitherto of Stuartville, Molegat, and now being transferred to Ficks.
11. Rev. H. B. Coventry, Lovedale.
12. Rev. A. Ntuli, Donhill, Memabolo's, Pietersburg.
13. Rev. J. K. Qushaka, Weirdale, Ehabina.
14. Rev. D. D. Stormont, Blythwood, Buttsworth.
15. Rev. A. F. Cowan, do. do.
16. Rev. R. Godfrey, do. do.
17. Rev. B. J. Ross, Cunningham, Ndabakazi.
18. Rev. W. Gavin, Rainy, Umtata.
19. Rev. N. Matabhikwe, Kidston, Emjanyana.
20. Rev. R. Mure, Ross, Umtata.
21. Rev. Y. Mbali, North Cunningham, c/o Mr. Bryant, Mbiza, Nqamak
22. Rev. W. Mpamba, Duff. Idutywa.



(Secretary of the Ministry for the Interior) 2.

23. Rev. R. Damane, Ncembu, Umga, Ugie.
24. Rev. R. H. W. Shepherd, Main, Tsomo.
25. Rev. E. Beal, Somerville, Tsoho.
26. Rev. J. M. Auld, Columba, Kentani.
27. Rev. J. Lundie, Malan, Idutywa.
28. Rev. J. W. Stirling, Engwali, Dohne.
29. Rev. P. L. Hunter, Gillespie, Mt. Ayliff.
30. Rev. J. H. Soga, Miller, Eliotdale.
31. Rev. W. Auld, Paterson, Mbulu, Mfula, via Dohne.
32. Rev. J. A. Davidson, Tsekong, Mt. Fletcher.
33. Rev. D. W. Semple, Buchanan, Sulenkama, Qumbu.
34. Rev. T. B. Soga, Tutura, Butterworth.
35. Rev. S. W. Njikelana, Neisininde, Ngamakwe.
36. Rev. J. Jolebe, Springside, Matatiele.
37. Rev. M. Xaba, Balasi, Qumbu.
38. Rev. F. Mdani, Mbonda, Mt. Frere.
39. Rev. N. P. Makaluza, Riet Vlei, Umzinkulu.
40. Rev. M. J. C. Matheson, Gordon Memorial Mission, Umsinga.
41. Rev. J. Dewar, Loop Street, Maritzburg.
42. Rev. W. E. Moodie, Polela, Bulwer.
43. Rev. W. Ewen, Impolweni.
44. Rev. M. Sililo, New Scotland, Maritzburg.
45. Rev. E. Ntuli, Dundee.
46. Rev. E. Mahamba, Ladysmith.
47. Rev. A. Mntyali, Impolweni.
48. Rev. F. Ngxenge, Columba, Kentani.
49. Rev. J. Mdlekeza, Malan, Idutywa.
50. Rev. B. Gasa, Mabetshe, Nggeleni.

I have the honour to be,

sir,

Your obedient Servant,

Senior Clerk of the General Assembly.



S. African Native College,  
Fort Hare, ALICE,  
26th July, 1923,

The Superintendent-General of Education,  
Province of the Cape of Good Hope,  
CAPE TOWN.

Sir,

I have the honour to inform you that certain missions have united to form the Bantu Presbyterian Church of South Africa.

These include the congregations in the Presbytery of Mankazana, namely the Native congregations of Somerset East, Adelaide, Glenthorn, Fort Beaufort and Tarkastad; the congregations of the Synod of Kaffraria hitherto known as United Free Church of Scotland missions; & the congregations of the former Presbytery of Kaffraria, hitherto connected with the Presbyterian Church of South Africa.

The day-schools connected with these missions hitherto known as Presbyterian Church of South Africa or United Free Church of Scotland will now be designated as under the Bantu Presbyterian Church of South Africa.

I have the honour to be,

Sir,

Your obedient Servant,



Senior Clerk of the General Assembly  
of The Bantu Presbyterian Church of S. Africa



31st July, 1923.

Rev. J. M. Auld,  
Columba,  
KENTANI.

Dear Sir,

I thank you for getting samples and 31st July, 1923. I enclose a copy of the reply I have sent to the South African

Rev. J. M. Auld,  
Columba,  
KENTANI.

Dear Mr. Auld, I am writing to the General Manager of the S. A. Railways to have the designation on our railway Identification Cards altered in view of the constituting of this Church. I think you were Concession Registrar for the late Presbytery of Kaffraria. Now I am not burning to take on more work, but at the same time it would be better as things now are to have one registrar for all our mission congregations except Natal, which is a unit by itself. If you are agreeable therefore I shall intimate that in future all railway concession matters connected with our work except that in Natal will be dealt with by myself.

With kind regards,

Yours sincerely,

*J. M. Auld*



S. A. Native College,  
Fort Hare, ALICE,  
4th August, 1923.

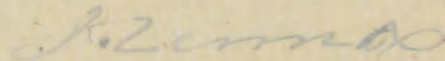
The General Manager,  
S. A. Railways,  
JOHANNESBURG.

Dear Sir,

The missions of the United Free Church of Scotland have recently been constituted into The Bantu Presbyterian Church of South Africa. I write now to ask you what steps you think necessary to put the Identification Cards of the ministers affected by this change in order.

I attach two lists of names of the ministers of the new Church. These in the matter of Identification Cards, etc., were formerly in three sections for which the Concession Registrars were Rev. J. M. Auld, Rev. J. C. Matheson and myself. I suggest that the Natal men should now be one section and continue to be dealt with by Mr. Matheson or any other who may be arranged for between the Natal men and yourself; and that all the others be dealt with by myself.

Yours faithfully,



Senior Clerk of the General Assembly.



South African Native College,  
Fort Hare, ALICE, C.P.,  
7th August, 1923.

The Rev. R. F. Cleveland,  
822 W. Poplar Street,  
San Antonio,  
TEXAS, U.S.A.

Dear Sir,

The Acting Principal of Lovedale has handed me your questionnaire and letter of the 19th April.

In reply, I have answered your questions, and also send you a copy of the Proceedings of the first General Assembly of the Bantu Presbyterian Church of South Africa which was constituted last month, and includes the missions in South Africa of the United Free Church of Scotland.

As you will see from the Proceedings, we have reached a stage much more advanced than that described in your letter. With us it has been a matter of gradual evolution. Our recent action in constituting our missions into a self-governing Church marks their development towards sufficient maturity to be ready to take a larger share in the government and support of their own affairs. The European missionaries have entered the Church on terms of full voting power. But any influence they will exert will not be by voting but by moral influence.

If there be any other point on which you would like information, I shall be glad to do my best to supply it.

Yours sincerely,



South African Native College,  
Fort Hare, ALICE,  
10th August, 1923.

The Rev. B. Gasa,  
Mabetshe,  
Ngqeleni.

Dear Mr. Gasa,

I am in receipt of your letter of the 29th ultimo, and note that Mr. Pelleck has written you that you should not hurry to apply for a certificate of disjunction until they have definitely settled that they take you, and that their Committee is consulting on the matter. I also have before me your letter of 9th ultimo addressed to the Clerk of the Presbytery of Umtata in which you asked to be relieved from Pondoland at October 1923.

In Minute of the General Assembly No. 49, page 29, you will see that the Assembly noted your letter of the 9th July resigning from W. Pondoland, and in making appointments for the current year, your name was accordingly omitted. The position therefore is that your appointment at W. Pondoland ceases at 30th September next, and the Finance Committee is responsible for your salary till that date but not beyond. The Assembly's action in this matter followed from your own letter of resignation.

With kind regards,

Yours sincerely,

*J. H. M. M.*



South African Native College,  
Fort Hare, ALICE,  
11th August, 1923

Rev. S. W. Njikelana,  
Ncisininde,  
NQAMAKWE.

Dear Mr. Njikelana,

In reply to your letter of the 2nd instant, I am sorry that I have no map of the missions that I can send you. There is a large survey map of the Transkei, and you could get copies of the portions containing the districts that you want. At the Magistrate's office you could find out where these can be obtained and the proper reference for the section you require.

As regards travelling expenses for Mr. Makaluza's removal from Riet Vlei, the Assembly as you will remember made no arrangement for this either in his case nor in that of the others who are being changed. The matter should be brought up through the Finance Committee. I could send on your letter to Mr. Soga, but as this is the first instance of the kind, I think it will be better if you write direct to him as Convener of the Finance Committee.

With kind regards,

Yours sincerely,



South African Native College,  
Fort Hare, ALICE,  
13th August, 1923.

Rev. A. Ntuli,  
Donhill,  
Mamabolo's,  
PIETERSBURG.

Dear Mr. Ntuli,

To-night I received the enclosed reply from Senator Roberts to the letter I addressed to him on the matter of registration of your church and school buildings.

To enable you to inform your people fully on what I have tried to do I send you the complete file of letters, and I shall be glad if you will kindly return them when you have finished with them.

With kind regards,

Yours sincerely,



COPY:-MM-FH.

South African Native College,  
Fort Hare, ALICE.

28th June, 1923.

Senator

The Hon. A. W. Roberts, D. Sc.,  
Chairman,  
Native Affairs Commission,  
CAPE TOWN.

Dear Dr. Roberts,

I wish to invite your consideration to the question of buildings used for public worship by members of our mission residing in the N. Transvaal, and particularly in our Donhill Mission, Mamabolo's, Pietersburg. This is a matter that has been repeatedly before me, one which has caused much grief, disappointment and outraged feelings to the people concerned, and one on which, I regret to say, I have failed to discover any way of relief.

The Donhill Mission is a large one with many out-stations. The people live in locations that in many instances are on farms. How these people who in many instances claim to be living on land where their fathers have been for a long time were converted into tenants on farms owned by Europeans is a question of past history that cannot be gone back upon but has an inimitable bearing on the treatment that in fairness should be given to the present Native tenants.

In many cases, with the consent of the local farmer the people have erected churches. A change of owner is often accompanied by a claim on the part of the new owner to all buildings on his farm. So the church building may be taken for his own uses and may be put to a use which offends the feelings of the people. Legally, I am told, a farmer in such circumstances is within his rights. Deeper than "rights" however is the fact that what is being done is not right. I attach a copy of a letter from Rev. A. Ntuli, our Native minister at Donhill, which illustrates my point.

Does the experience you have in these matters suggest any line of relief? Could a building erected by the Natives for church and school be registered in some way that would ensure that change of ownership would not subject them to this recurring objection vexation and sense of injustice?

I remain,

Yours sincerely,  
(Signed) J. Lennox.



C O P Y

Donhill Mission,  
22nd June, 1923.

Rev. J. Lennox,  
South African Native College,  
ALICE.

Dear Sir,

Owing to being away from home, I have not been able to answer your letter in time.

I am strongly of opinion that there is great need for registration of church buildings here. I have no reliable information as to how registration of church properties might be done. I have just a case in point which would, perhaps, throw some light on the matter.

Some years back, at Malibeng, one of our outstations, a farmer who was kind to his servants built them a church. He asked the people to form bricks and burn them. He asked them afterwards to build up the wall. When the wall was finished he bought all the woodwork - window frames and zinc, and hired a man to fix up all the frame work. He told the people it was a gift from him. When this good farmer died and the ownership of the farm was taken by a different man, things changed. The new master told the people that he wanted the zinc, but if they could pay him £28, he would let them have the whole building. The matter was reported to the Deacons' Court. At the Deacons' Court, I advised them to ask for a written document to the effect that when he sells the farm or when he is dead, the building would remain the property of the people. We shall then arrange for its opening ceremony. They collected some money amounting to £14, and got the loan of £14 which we hope to refund after the opening ceremony. He has furnished us with a written document which I must take to the Sub-Native Commissioner to be sanctioned. I will not be able to see the Native Commissioner until after the General Assembly. When he has finished with the document I hope to ask him if the law provides no means by which our church building and other properties should be protected.

Yours truly,

"A. NTULI".



S. A. Native College,

Fort Hare, ALICE,

16th August, 1923.

Dear Mr. Koti,

I am very sorry to hear of the destruction of the mission house at Stuartville. One cannot be too thankful that your children were saved. Please convey to Mrs. Koti my sympathy in this serious misfortune that she has had to face, and tell her I am glad that there was no loss of life.

Does she give any particulars to explain how the house went on fire?

I note what you say about the Pirie house, and shall look into this matter.

With kind regards,

Yours sincerely,



South African Native College,  
Fort Hare, ALICE,  
16th August, 1923.

Rev. W. Stuart, M.A.,  
25, Gordon Street,  
KING WM'S TOWN.

Dear Mr. Stuart,

I enclose a post card from Mr. Koti telling that he had received news from his wife that the mission house at Stuartville had been destroyed by fire, but that his children and some bits of furniture had been saved.

You will notice that he says that the mission house at Pirie is still occupied by Mrs. Erskine. We shall have to deal with this at once. How do you think that it would do if I send Mrs. Erskine a letter somewhat in these terms:

"Dear Mrs. Erskine,

The General Assembly has arranged for Pirie to be ministered to by Rev. C. Koti, and he will as soon as possible bring his family there. This may be about the end of October or beginning of November.

Will you kindly say when it will be convenient for you to vacate the mission House."

You know the circumstances and can say whether this is the best mode of acting.

Kind regards,  
Yours sincerely,



Alice, 20th August, 1923.

Rev. B. Gasa,  
Mabetshe,  
NGQILENI.

Dear Mr. Gasa,

We have received your letter of the 8th instant confirming the intimation that you made to the General Assembly through the Presbytery of Umtata on 9th July that you wished to resign the work at W. Pondoland in view of an invitation conveyed to you through the Rev. J. Pollock to take up work in connection with the Bloemfontein Native Mission.

In view of Minute No. 49 of 9th July of the General Assembly, namely

"A letter from Rev. B. Gasa was read resigning from W. Pondoland because of a call from Rev. J. Pollock to Native work at Bloemfontein,"

we now grant you this formal letter of disjunction from the Bantu Presbyterian Church of South Africa, under which, as the successor of the late Synod of Kafraria, you held the position of an ordained Native Missionary, and we commend you heartily to those in charge of the work at Bloemfontein and to the Presbyterian Church of South Africa.

We take this opportunity also to record our high appreciation of the zeal and spirit with which you have worked at Donhill and in W. Pondoland under the late Synod of Kafraria.

It is understood that your work at W. Pondoland will terminate and this Letter of Disjunction will take effect as at 30th September next.

We are,  
Yours sincerely,

MODERATOR,

*J. L. ...*  
SENIOR CLERK.



ALICE, 20th August, 1923.

Rev. W. Stuart, M.A.,  
25, Gordon Street,  
KING WM'S TOWN.

Dear Mr. Stuart,

I enclose letters relating to Mr. Gasca's resignation. I have sent an original and a copy of the reply to him, so that he may have one to hand over to Mr. Pollock and one to retain for himself. Kindly sign both and forward to him. In such cases I shall send you the original letter which is being replied to, and shall ask you to be good enough to return such by return so that they may be filed against next meeting of Assembly.

Thanks for your letter about Mabona. I did not like the way in which he forced himself upon the Assembly, and Mr. Coventry acting as Convener of the Hospitality Committee was in no position to judge of the right of Mabona to be designated as was done.

The Ministry of the Interior to which I intimated the constitution of the Church, having specially in view the proper registration of marriages in our new circumstances, has replied that it is desirable to issue fresh designations designating the Ministers of the Church as Marriage Officers in their new capacity, and I am asked to submit the names with full Christian names of those concerned. Can you tell me the full name of James M. Auld, John W. Stirling, P. I. Hunter, D. W. Semple, S. W. Njikelana, W. R. Moodie, A. Matyali?

The Sec. for the Interior intimates that European Ministers will be appointed for the Union, and others for the Province in which they are for the time being required to officiate.

With kindest regards,

Yours sincerely,

*Allice*



Alice,  
20th August, 1923.

Rev. T. B. Soga,  
Tutura,  
BUTTERWORTH.

Dear Mr. Soga,

I am writing to you as the Clerk of the late Presbytery Kaffraria, as perhaps the quickest way to get the following information:

I wrote to the Ministry of the Interior intimating the constitution of the new Church and asked what re-arrangements if any would be required especially in the matter of registration of marriages. The Secy. for the Interior has replied that the best way to avoid any possible confusion is to issue fresh designations as Marriage Officers to all the ministers of the Bantu Pres. Church, and he asks me to submit the full Christian names of the ministers concerned. Please therefore be good enough to give me the following information:

1. The full names of

Rev. James M. Auld.  
.. John W. Stirling.  
.. Peter L. Hunter.  
.. Duncan W. Semple.  
.. S. W. Njikelana.  
.. F. ? Mdani.  
.. M. ? Xaba.

2. Have Messrs. Ngxenge and Mdlekeza been recognised hitherto as Marriage Officers, and if so what are their full names?

Kind regards,  
Yours sincerely, *J. M. M.*

P.S. I have heard from Rev. B. Gaza that he has definitely accepted the work at Bloemfontein, and he is expected there at the beginning of October. He asks to get his salary for this current quarter early in the third week of September. Will you kindly attend to this so that he may not be crippled for money when moving from his present station.



ALICE, 20th August, 1923.

Rev. J. Dewar,  
Loop Street,  
MARITZBURG.

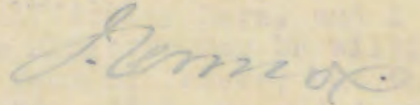
Dear Mr. Dewar,

I wrote to the Minister of the Interior intimating the formation of this Church, and asking what arrangements would be required especially in the matter of Marriage Registration. He has replied that to avoid any possible confusion it is thought best to issue fresh designations as Marriage Officers to all the ministers concerned, and he asks for the full Christian names of those ministers. Kindly let me have by return a complete list of the Natal men with their full names.

He says that in the case of European Ministers the designation as Marriage Officer is for the whole Union, and in the case of others it is for the Province where each is required for the time being to officiate. In these latter cases therefore we require to report any movements from Province to Province.

With kind regards,

Yours sincerely,



ALICE, 20th August, 1923.

Rev. W. Struthers, M.A.,  
Clerk of the Presbytery of Mankazana,  
ADELAIDE.

Dear Mr. Struthers,

I intimated to the Ministry of the Interior the formation of the Bantu Pres. Church and asked what arrangements were necessary in our new circumstances especially in the matter of Registration of Marriages.

He has replied that to avoid any possible confusion it is thought best to issue new designations as Marriage Officers to the ministers concerned, and he asks for the full Christian names of these ministers.

In my first letter to him I gave the names of the five ministers, and after the names of Messrs. McIntosh, Peattie, Bald and yourself I noted that these four in respect of their Native work belong to the Bantu Presbyterian Church of South Africa, and in respect of their European work belong to the Presbyterian Church of South Africa.

There obviously is a difficulty here, and I am writing to you before taking further steps. The Ministry may be willing to issue two designations to each of these four ministers, but the chances are equally great that such a procedure may not be regarded as possible. Will you please give this matter your early consideration and let me have your views?

With kind regards,  
Yours sincerely,



ALICE, 20th August, 1923.

Rev. J. M. Russell, B.D.,  
2, Park Road,  
MOWBRAY.

Dear Mr. Russell,

Many thanks for your information about your methods of work in connection with the Assembly business, and also for your notes on the draft Statement of Doctrine. I have taken the liberty of sending the latter privately to Mr. Dewar, the Convener of the Committee dealing with this matter.

I have delayed replying to your letter of the 22nd July till I have had an opportunity of discussing it personally with the Moderator. What Mr. Struthers has said is literally accurate, viz., "The ministers of the Presbytery of Mankazana have without any question been received into the new Church and held there a like status with that of the other Ministers, Missionaries and Native Pastors." I may say in passing that before the constitution of the Assembly I had had a letter from Mr. Struthers in which he asked that an opportunity be given for considering the position of the European ministers of Mankazana, and this was put down on the Agenda. But when we came to this item, it was stated that Mr. Struthers' letter to me was unofficial, and the Mankazana brethren said they had no question to bring up.

The position of the European missionaries under the Assembly is exactly analogous to what was that of those of us who were members of the late Synod of Kafrawia, viz., we are responsible to the Assembly for our performance of our duties that come from the Assembly. Thus a minister's actions in congregational work would be subject to review by the Assembly. But questions affecting his character would be dealt with by the Mission Council and the U. F. V. which appointed him, and which supports him. The European missionaries do not take their salaries from the Native congregations as you seem to think had now come to pass. The Assembly therefore has necessarily a limited jurisdiction over the European missionaries, limited to those duties which he undertakes on behalf of the Assembly. The same applies to the ministers of Mankazana. The Bantu Assembly has a say in their matters only so far as these belong to the Bantu Church. The main jurisdiction over them continues with the Pres. Ch. of South Africa from which they receive the major part of their duties and support.

Yours sincerely,

*J. Dewar*

... you have written the BAR so that I





University of Fort Hare  
Together in Excellence

ALICE, 20th August, 1923.

Rev. J. M. Russell, B.D.,  
Park Road,  
MOWBRAY, C.P.

Dear Mr. Russell,

Since the formation of this Church I have been in communication with the General Manager of railways about Identification Cards for obtaining railway concessions. In his reply he says:

"I may say that I have received no advice from the Presbyterian Church of South Africa to the effect that the Ministers referred to have been transferred from that Denomination and until such advice is received Identification Cards cannot be issued to them as Ministers of the new Church."

Will you kindly send formal intimation to the General Manager, S.A.R., Johannesburg of the transference? Those concerned are:-

Rev. J. M. Auld,  
J. Lundie  
J. W. Stirling  
P. L. Hunter  
J. H. Soga  
W. Auld  
J. A. Davidson  
D. W. Semple  
T. B. Soga  
S. W. Mjikelana  
J. Jolobe  
M. Kaba  
F. Mdani  
N. P. Makaluza

*Some names*

I trust you will not feel yourself precluded from enclosing the names of Revs. J. Lundie and J. W. Stirling in the list. Their position is accurately described in our General Assembly minute No. 57. When they had gone so far they might have been well advised to follow the example of Rev. J. M. Auld and to have applied for their Disjunction Certificates from you. But they have not done so. The fact remains however that Mr. Stirling sent in his name to us as representative of Bngwali congregation. The fact of transference therefore is under no doubt, though for their own reasons they have chosen not to take any formal step to effect it.

Will you kindly tell me when you have written the SAR so that I may take the next step?

ALICE, 21st August, 1923.

Rev. T. B. Soga,  
Tutura, BUTTERWORTH.

Dear Mr. Soga,

Yours of the 15th came in last night and this morning I posted an additional dozen copies of the Assembly Proceedings to you.

As to your question about the Blue Book not being blue, the Lovedale Printing Department tried all South Africa for the proper blue paper and could not procure it. The Cape Town wholesale houses had none. I think from this that the Government printers for their blue books must import their supplies direct, and possibly the printer who do the Pres. Church Assembly blue book have just the requisite amount and there is no supply for general use. So we did the next best thing, and while it is not the regulation colour, it is very artistic.

I note your point about who should arrange for the next meeting of Assembly. I have written Mr. Dewar that you have asked me to act instead of you in this matter. I'll consult the other members of the Executive when Natal's proposals come, and so we shall observe the letter of the Assembly's instructions.

I wonder if your intimation about the levy of 2/- of which you have sent me a copy is in accord with the Assembly's mind? There are two distinct matters: (1) The quarterly contributions which the Assembly in its discussion felt should at once be at the rate of 2/- per member per quarter, even though the Finance Committee's scheme had still to go down to congregations for discussion and report; and (2) "a levy on all congregations pro rata to their membership for necessary current expenses up to the meeting of next Assembly." This latter is to provide a fund for such expenses as printing, secretarial expenses, travelling (as for example the delegates to the Cape Town General Assembly), travelling expenses of men removing under the Assembly's instructions from one station to another, etc. These expenses will be heavy. I myself shall soon have a fairly big bill to send to you for printing and posting the Assembly Proceedings. I have had to get minute and copying books, headed paper, etc. We can hardly tell yet what these expenses will total up to, but whenever we have an accurate idea of the amount required, you are to issue a levy for these purposes. Excuse me suggesting it, but does your intimation not confuse my number (2) with Number (1)?

I'll get you a list of Mr. Weir's regular quarterly payments and send it to you for your guidance.



Rev. T. B. Soga

- 2 -

As regards the Freewill Offering scheme, I am quite clear that the time is inopportune for thinking about introducing it. I entirely agree with you that we have enough to do in attempting to unify the existing systems. Only we have to remember that Natal has already had this scheme, and with success as they reported to the Assembly. But to the great majority of the congregation with which we are working it is quite unknown, and it would be a mistake, in my judgment, to introduce a discussion on it at this stage. We are sending down a scheme to Presbyteries and congregations for consideration and report. That is all we can do just now. As however the Free-Will Offering scheme was mentioned at the Assembly and is "an already existing scheme" in Natal, I suggest that you write a short and carefully restrained statement in a circular to the members of the Finance Committee stating reasons such as you and I each hold why you consider that we should not go farther in this matter just now, and so avoid confusion of the minds of our people. You will carry the Finance Committee with you, and can report your reasons to next Assembly.

I enclose a letter of recommendation in connection with the collection you propose to make.

With kind regards,

Yours sincerely,

*J. H. M. M.*



S. A. Native College, ///////////////  
Fort Hare,  
ALICE,

22nd August 23.

W. Valentine, Esq.,  
121, George Street,  
EDINBURGH.

Dear Mr. Valentine,

I enclose copies of three entries that have been added to the S. African Catalogue of Title-Deeds, and shall be glad if you will insert these in the F. M. C.'s copy of the Catalogue.

With kind regards,

Yours sincerely,



South African Native College,  
ALICE,  
27th August, 1923.

His Worship the Mayor,  
Town Hall,  
EAST LONDON.

Dear Sir,

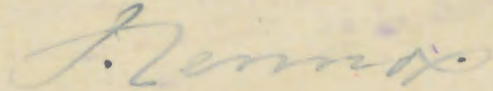
West Bank Location: East London.

In connection with the projected development of the West Bank Location, I beg on behalf of this Church to apply for a site there for a Native Church.

I may explain that the Bantu Presbyterian Church of South Africa was formed last month by the uniting together in this form of the missions in South Africa of the United Free Church of Scotland. Under the name of the United Free Church of Scotland mission we have for many years carried on work in the East Bank Location.

If any farther information is required in connection with this application I shall be glad to do my best to supply it.

Yours faithfully,



SENIOR CLERK OF THE GENERAL ASSEMBLY.



S. A. Native College, ALICE,  
27th August, 1923.

R. Hagart, Esq.,  
P. O. Box 160,  
EAST LONDON.

Dear Mr. Hagart,

West Bank Location, East London.

I sent on your letter to the Moderator, and he asks me to thank Mr. Douglas and yourself for the valuable information you have given us.

I enclose a copy of a letter I have addressed to the Mayor, making application for a site in the West Bank Location. I am sure we may with confidence invite your assistance in this matter. If by seeing or phoning to the Mayor you can help this application along, or if you can help in the selection of a suitable site, we shall be most grateful.

With kind regards,

Yours sincerely,



ALICE, 27th August, 1923.

Rev. T. B. Soga,  
Tutura,  
BUTTERWORTH.

Dear Mr. Soga,

Your intimation about a levy of 2/- per member was referred to at a special meeting of the Kirk Session of the Lovedale Institution Church yesterday. This leads me to add to what I wrote to you on this matter on the 21st instant. In setting out the situation I may have to repeat some things I already have said.

1. The Finance Committee is instructed to send down to Presbyteries within six weeks its scheme, amended in light of the discussion in the General Assembly.

2. Till this is discussed, returned to the Assembly and a decision is taken there, we carry on, as best can be done the hitherto existing modes of contributing.

3. The opinion was expressed in the Assembly, though there was no legislation on the point, that members should at once contribute a minimum of 2/- per quarter. This has been the ~~rule~~ rule in some sections already, in others it was 1/6. In all, it was felt, the 2/- minimum should be at once adopted and actually contributed.

4. The Finance Committee was authorised to make a levy for current expenses. This is usually in the form of a levy per congregation, based on the membership, so that with a minimum of say £1 per congregation of 250 members or under, there should be an increasing scale for congregations of larger membership. (I am taking these figures simply for the sake of illustration.)

The Finance Committee should at once issue the scheme referred to in No. 1. It should collect facts to form an estimate of what is needed under No. 4. Circulate this budget, say to the Executive of the Finance, to get several minds on the matter, and then your levy will apportion this budgetted expenditure amongst the congregations. Under No. 3 you can issue a recommendation, but you have no authority to issue a levy.

I recommend you to recall the notice you have issued, as it will



Rev. T. B. Soga,

- 2 -

19th August, 1963.

be found to be not in harmony with the Assembly's decisions. In these circumstances the best course is to do as I suggest and as soon as possible issue a new notice, and I think you will find that the lines I have indicated are what the Assembly had in mind.

Do not hesitate about recalling the notice already out. When a mistake has been made in good faith, as in this case, it will not lessen your authority as Convener of the Finance Committee to take at once the steps necessary to rectify it.

If I can assist you in any way, be sure to count on me to the utmost. We are out to help each other in every possible way.

*Kind regards,  
and a decision  
is sincere.*

*Herbert*



ALICE, 29th August, 1923.

Rev. W. Stuart, M.A.,  
25, Gordon Street,  
KING WM'S TOWN.

Dear Mr. Stuart,

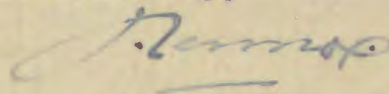
I enclose a letter received to-day from Rev. J. Dewar which I should be glad if you will regard as a matter of urgency.

I reported to the Ministry of the Interior the fact of the formation of the new Church and asked what changes, if any, were considered necessary in the arrangements for Marriage Officers. The Department replied that in order to avoid any possible confusion it was considered desirable to issue fresh designations as Marriage Officers to all concerned. I had to ask for the full names of some of the brethren, and Mr. Dewar's letter replies to that point.

The point he raises, namely that the European missionaries continue to be missionaries of the Church at Home and have no intention of resigning from that position, and that I need make no application on their behalf, seems to me to confuse two things, and to take up a position which to me seems fraught with many undesirable accompaniments. It is true that we are missionaries of the Home Church. Nothing can alter that fact. But we have entered the new Church with our people and identified ourselves with them completely. There is to me no manner of doubt that we should go all the way with them and in all our congregational work should be known as ministers of the Bantu Pres. Church. To claim to be Marriage Officers in respect of our connection with the U. F. C. of Scot. would introduce a distinction between the missionaries and the Native ministers which is contrary to the whole spirit of what we did at the Assembly. Mr. Dewar is introducing a wedge at a point where there should be the closest union, and if that wedge be driven home, it will split many things.

Please say if I am right or if you think I am taking too serious a view of this, and if you think my criticism and fears well-founded, what steps you think we should take to get on to right lines.

Yours sincerely,



South African Native College,  
Fort Hare, ALICE, 8th Sept. '23.

The General Manager, S.A.R.,  
JOHANNESBURG.

Dear Sir,

In acknowledging receipt of your No. R.2/05121 of the 16th ult. I have to say:

1. The missions of the United Free Church of Scotland having been formed into the Bantu Presbyterian Church of South Africa, the name "United Free Church of Scotland" has been superseded by the name "Bantu Presbyterian Church of South Africa" and in particular in matters affecting the Railway Administration,

2. Rev. J. M. Auld and others have been transferred to the new Church.

3. In view of the third paragraph of your letter under reply I wrote to the Rev. J. M. Russell, Clerk of the General Assembly of the Presbyterian Church of South Africa, asking him to give you formal intimation of the transference to the new Church of

Revs. J. M. Auld, J. Lundie, J. W. Stirling, P. L. Hunter,  
J. H. Soga, W. Auld, J. A. Davidson, D. W. Semple, T. B. Soga, S. W. Njikelana, J. Jolobe, M. Xaba, F. Mdani, and  
N. P. Makaluzza,

and I have now heard from him that this has been done.

4. I now apply for Identification Cards for

- |                               |                       |                        |
|-------------------------------|-----------------------|------------------------|
| 1. Rev. W. Stuart,—           | 2. Rev. J. Lennox,    | 3. Rev. D. A. McDonald |
| 4. .. H. B. Coventry,         | 5. .. W. Gavin,       | 6. .. R.H.W. Shepherd, |
| 7. .. E. Beal                 | 8. .. J. M. Auld,     | 9. .. P. L. Hunter,    |
| 10. .. J. H. Soga,            | 11. .. W. Auld,       | 12. .. J. A. Davidson, |
| 13. .. D. W. Semple,          | 14. Mr. D. A. Hunter, | 15. .. H. Mama,—       |
| 16. .. C. Koti,—              | 17. Rev. A. Ntuli,    | 18. .. J.K. Qusheka,   |
| 19. .. N. Matshikwe,—         | 20. .. Y. Mbali,      | 21. .. W. Mpamba,      |
| 22. .. R. Damane,             | 23. .. T. B. Soga,    | 24. .. S.W. Njikelana, |
| 25. .. J <sup>+</sup> Jolobe, | 26. .. M. Xaba,       | 27. .. F. Mdani,       |
| 28. .. N. P. Makaluzza,       | 29. .. F. Ngxenge,    | 30. .. J. Mdlekeza.    |

5. I enclose 2/6s. for the 2/6s. cards applied for.

6. For further reference, please note that Revs. Dr. J. Henderson, B. J. Ross and R. Mare are at present on furlough, and that application will be made on their behalf on their return to this country.

7. Rev. B. Gasa who has been under the U.F.C. of S. mission is being transferred at the end of this month to the Pres. Ch. of S. Africa.

Yours faithfully,

*J. Lennox*

SENIOR CLERK, Bantu Pres. Ch.



*dd J.W. Stirling  
J. Lundie*

*write for name of Revs  
10/5/24*

S. African Native College,  
Fort Hare, ALICE,  
14th September, 1923.

The Members of the Executive  
of the Finance Committee.

Gentlemen,

A Conference has been called by the Dutch Reformed Church at Johannesburg on 27th, 28th and 29th instant, to consider the Native question from the Christian standpoint. Several Churches will be represented, and the Native Affairs Commission is also expected to be present.

An invitation to send delegates was on the table at the Assembly, but in the pressure of our business was not taken up. The Convener of the Conference has now wired urging that the United Free Church mission be represented by one European and one Native representative.

Mr. D. A. Hunter can go, (and at no expense to the Assembly), and he was secundus to the Moderator for the General Assembly at Cape Town. It is very suitable that he represent us.

I suggest that Rev. Y. Mbali be asked to go as our second representative. He has the advantage of knowing both the Transvaal and Cape conditions.

As the time between now and the Conference is short, I ask for the favour of an immediate reply. The Assembly will require to be asked to bear his expenses, and we in the circumstances safely assume that the Assembly will endorse our action.

Yours sincerely,

*Hervey*

SENIOR CLERK.



Alice, 20th Sept. 1923.

Rev. B.Gasa,  
Mabetshe,  
NGQELENI.

Dear Mr.Gasa,

I was away when your letter of the 12th inst. arrived, and the Moderator also was away at the Cape Town Assembly. I am sorry that the letter of disjunction of 20th August has not reached you. I shall speak to the Moderator when he returns. Meantime I send you a copy of the letter which I suggest you should send on to Mr. Pollock together with this letter. I hope that this will answer your immediate purpose.

With kind regards,

Yours sincerely,

SENIOR CLERK.



S. A. Native College, Fort Hare,  
ALICE, 14th September, 1923.

Mr. Y. Mbali,  
c/o J. H. Bryant, Esq.,  
Mbiza, NQAMAKWE.

The Dutch Reformed Church has called a Conference on the Native question viewed from the Christian standpoint, to be held at Johannesburg on 27th, 28th and 29th instant. Several Churches will be represented, the Native Affairs Commission is expected to attend, and various other public men, both European and Native, have been invited. You will see a reference in the September number of the "Outlook".

A notice of this Conference was handed in at our General Assembly, but in the pressure of our own business it was not taken up. Mr. Meiring, the Convener of the Conference, has now sent an urgent wire asking that from the United Free Church mission there be sent a European and a Native representative. Mr. D. A. Hunter, who was appointed secundus of the Moderator for the Cape Town Assembly is available to go, and without any expense to the Assembly. I have written to the members of the Finance Committee Executive suggesting that you go as our Native representative. You have the great advantage of knowing both the Transvaal and the Cape conditions.

Will you please hold yourself in readiness to go? As soon as I receive replies I shall wire you.

The Conference cannot help with expenses nor hospitality. The Assembly will require to meet your expenses, but in the circumstances the Finance Committee is within its rights in authorising this expense and applying to next Assembly to endorse its action.

I shall be glad to receive a line from you in reply to this letter saying whether you agree to the proposals I have made.

With kind regards,

Yours sincerely,

*J. Hunter*



South African Native College,  
Fort Hare, ALICE,  
S. A. Native College, 5th October, 1923.  
ALICE, 14th September, 1923.

The General Manager,  
S. A. R.,  
JOHANNESBURG.

Dear Sir,

I send you the first batch of Identification Cards for the ministers of this Church for approval. Others will follow soon. Those now sent are:-

- 4862 Rev. Mdongo Matshikwe.
- 4863 Rev. Holford Mama.
- 4864 Rev. John W. Stirling.
- 4865 Rev. Candlish Koti.
- 4866 Rev. W. Stuart.

I find I require two more cards, for which I enclose 2s.

Yours faithfully,

SENIOR CLERK.

The Conference cannot help with expenses nor hospitality. Assembly will require to meet your expenses, but in the circumstances Finance Committee is within its rights in authorising this expense and will be glad to receive a line from you in reply to this saying you agree to the proposals I have made.

With kind regards, SENIOR CLERK.

Yours sincerely,



South African Native College,  
Fort Hare, ALICE, C. A. 1925.  
6th October, 1925.

To the Clerk of  
The Presbytery of  
*Maritzburg.*

Dear Sir,  
I am writing to you in connection with the annual General Assembly of this  
Church which will first be held at present arranged to be held in July, we  
will have the Women's Conference at the same time. The Women's Conference  
will follow the same programme as the Women's Conference of the  
**PRESBYTERIAN HOSTEL, S. A. NATIVE COLLEGE.**

I beg to direct your attention to Minute No. 51 of the  
General Assembly as follows:-  
"It was moved and seconded that this Assembly send down to  
Kirk Sessions and Deacons' Courts through Presbyteries a  
request to assist in providing funds for putting up the  
Presbyterian Hostel and that whatever funds are thus raised  
be forwarded to the Warden of the Hostel."  
Yours faithfully,

This motion was adopted by the Assembly.

I may add that a sum of £2,000 in addition to what has  
already been provided by the United Free Church of Scotland and the  
Presbyterian Church of South Africa is immediately required.  
Yours faithfully,

Yours sincerely,

*W. H. Boot*  
COMMISSION REGISTRAR.

SENIOR CLERK.



South African Native College,  
Fort Hare, ALICE,  
12th October, 1923.  
6th October, 1923.

The General Secretary,  
S. A. R.,  
JOHANNESBURG.

To the Clerk of  
The Presbytery of

Dear Sir,

In connection with the annual General Assembly of this Church, which will as at present arranged be held in July, we have a gathering of representatives of the Women's Associations. The number expected is between twenty and thirty, of whom the majority is composed of Native women.

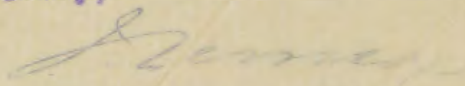
It may be that, as last July, our meetings will fall at the time when you are issuing excursion fares, which simplifies things for all concerned. But, should our dates not coincide with such facilities, will you allow us the benefit of concession rates? I would see to it personally as Concession Registrar, that your requirements would be fulfilled. The congregations from which these delegates come are poor, and it would be a great help if you can meet us in this matter. Warden of the Hostel.

This motion was adopted by the Assembly.

I enclose Ident. Card No. 14891 in favour of Rev. H. Booth Coventry, for favour of your endorsement and return. The Presbyterian Church of South Africa is immediately required.

Yours faithfully,

Yours sincerely,



CONCESSION REGISTRAR.

SENIOR CLERK.



South African Native College,  
Fort Hare, ALICE,  
12th October, 1923.

Rev. D. Wark, D.D.,  
33, Woodley Street,  
KIMBERLEY.

Dear Dr. Wark,

This is my first letter to you in your new office as Clerk of your General Assembly, and I offer you my best wishes for a very successful service therein.

I enclose a letter from Rev. J. M. Russell to Rev. T. B. Soga about the Disjunction Certificates of Rev. J. M. Auld and Columba session and congregation, and Rev. J. A. Davidson and his Mt. Fletcher session and congregation. The note added by Mr. Soga suggests that Mr. Taylor had sent these papers direct, but to whom? Can you take the matter up and unravel it. The papers should be sent now to me. Nothing about them has reached me till this note.

I wish also, if possible, to get the position of Rev. J. W. Stirling and Rev. J. Lundie regularised. Under separate cover I am sending you a copy of the Proceedings of our recent General Assembly, and on page 32, Minute No. 57, you will find the situation stated as it was at the date of the Assembly. Also, Mr. Stirling forwarded an extract minute of his Kirk Session saying that he and a Native elder who was named would represent the Engwali congregation at the General Assembly. At a Presbytery meeting last week at Engwali Mr. Stirling said that he thought he had done all that was necessary and had expected that Mr. Soga as Clerk of the late Presbytery of Kaffraria would take the necessary steps to secure his Disjunction Certificate from your Moderator and Clerk. Apparently Mr. Soga did not realise that this was expected of him. So we have no Disjunction Certificate for either Mr. Stirling or Mr. Lundie, whose case is similar. It is desirable to have these Disjunction Certificates, and the simplest way seems to be for me as Senior Clerk of our General Assembly to apply to you for them, and this I now do.

With kind regards,

Yours sincerely,

*Stewart*





University of Fort Hare  
Together in Excellence

South African Native College,  
Fort Hare, ALICE,  
12th October, 1923.

Rev. T. B. Soga,  
Tutura,  
BUTTERWORTH.

Dear Mr. Soga,

I am using our mid-term holiday to clear off Bantu Church business that has been standing over, unable to get completed till some such breather as to-day might be found.

I have written to Dr. Wark to get the missing Disjunction Certificates about which you enclosed a letter from Mr. Russell.

Mr. MacDonald now is paid by the Foreign Mission Committee and you have no responsibility for him, except that he has received £20 annually from the Synod for travelling and expenses in connection with the superintendence of the Zoutpansberg schools as required by the Transvaal Government.

Your suggestion that the Finance Committee, or some of them should meet after the scheme has been returned with criticisms seems to me to meet the case, and you should keep this suggestion in mind.

I feel strongly that you should not wait a moment longer for the members of Committee to reply before you issue the draft scheme. They have had their chance and if they have not availed themselves of it, they cannot complain. On the other hand the Presbyteries and congregations cannot do their part unless the scheme is in their hands at once. Indeed too long time has already elapsed. The Assembly said six weeks. I therefore advise you to put everything else aside for the moment and get copies issued. Remember you require to issue sufficient copies to enable one at least to be sent out by Presbytery Clerks to each congregation. If you can make these copies with carbons and so save expense, please do so. It means some work, but that is the Convener's reward! If you cannot do this yourself, you must get it multiplied somehow, but that will cost something.

About expenses for which you are authorised to issue a levy, I am sending you a draft on a separate sheet, and at the same time I am sending a copy to Mr. Hunter, and asking him to let both you and me have his criticisms. The expenses of this first year will be higher than what will usually be required. At least I hope so. I estimate expenses amounting to £140. The scheme suggested would yield £164. But all congregations will not pay or will not be able to pay the sums apportioned to them. If you think a smaller scale will bring in all that is needed I shall gladly agree.

With kind regards, Yours sincere

South African Native College,  
Fort Hare, ALICE,  
12th October, 1923.

D. A. Hunter, Esq., F.R.S.G.S.,  
Joint Treasurer,  
LOVEDALE.

Dear Mr. Hunter,

In response to a request from Mr. Soga I have drafted out a budget for the expenses on account of which the Finance Committee is authorised to make a levy on congregations. In sending this to Mr. Soga I have told him that I am sending a copy to you, and that I am inviting you to send to him and to myself any ~~criticisms~~ criticisms you may wish to offer.

I was surprised when I set down the claims that are certain to be sent in, and to discover how they have mounted up. The basis of distribution accordingly is higher than I had anticipated. Probably it may evoke vigorous protest or even be met by passive resistance. I shall be glad therefore if you will look at it not only for the purpose of detecting omissions or additions that might be omitted, but also from the point of view of the man in charge of a congregation who may find it a serious difficulty to raise the suggested assessment. We might consider, for example, whether we are likely from congregational contributions to have anything in hand with which to pay the printing account.

Your criticisms then, please, so that we may do the best possible in novel and somewhat difficult circumstances.

Yours sincerely,

*Hemmer*



**DRAFT SCHEME OF CURRENT EXPENSES TO BE MET BY A LEVY ON CONGREGATIONS.**  
 (Assembly Minute No. 45. "That the Finance Committee be authorised to make a levy on all congregations pro rata to their membership for necessary current expenses up to the meeting of next Assembly")

Estimate of Expenditure covered by the above minute.

Printing 1600 copies of the "Assembly Proceedings"		£34.12. 0	
Postage on above (per the Senior Clerk)		2.10. 7	
Secretarial Expenses and Supplies:			
Rev. J. Lennox (to date)	4.18. 3		
Rev. T. B. Soga	? 4. 0. 0		
Mr. Hunter	? 2. 0. 0		
Mr. Sililo	? <u>10. 0</u>	11. 8. 8	(3)
Travelling Expenses:			
Rev. T. B. Soga, to Cape Town	7. 7. 6		
Rev. W. Stuart do.	? 10. 0. 0		
Rev. N. Matabikwe, Macfarlan ?	10. 0. 0		
Rev. N. P. Makaluza, Kidston ?	10. 0. 0		
Rev. C. Koti's family, Pirie ?	20. 0. 0		
Students proceeding to first appointments	? <u>20. 0. 0</u>	77. 7. 6	
Contingencies,		15. 0. 0	
		<u>£140.18. 4</u>	

This amount could be raised by a levy on the basis of 10/- for every 50 members, with a maximum of £5 for any one congregation. The levy would work out as follows:

Name	Membership	Levy	Name	Membership	Levy
Tarkastad	135	£1.10. 0	Miller	297	3. 0. 0
Glenthorn	189	1.10. 0	Ross	226	2. 0. 0
Adelaide	132	1.10. 0	Rainy	473	4.10. 0
Somerset East	218	2. 0. 0	Somerville	380	3.10. 0
Ft. Beaufort	18	10. 0	Ugie-Cala	106	1. 0. 0
			Buchanan	895	5. 0. 0
Lovedale Distr. C	253	2.10. 0	Balasi	398	4. 0. 0
Lovedale Inst. C.	284	3. 0. 0			
Macfarlan	400 (?)	3.10. 0	Mbonda	697	5. 0. 0
Burnshill	1148	5. 0. 0	Matatiele	578	5. 0. 0
Pirie	482	4.10. 0	Gillespie	648	5. 0. 0
Engwali	337	3.10. 0	Mt. Fletcher	531	5. 0. 0
East London (?)	8	1. 0. 0	Riet Vlei	404	4. 0. 0
Cunningham	1031	5. 0. 0	P. Maritzburg	110	1. 0. 0
N. Cunningham	891	5. 0. 0	New Scotland	581	5. 0. 0
Blythswood	40	1. 0. 0	Impolweni	2424	5. 0. 0
Main	425	4. 0. 0	Hulwer	348	3.10. 0
Kidston	338	3.10. 0	Ladysmith	447	4.10. 0
Neisininde	506	5. 0. 0	Dundee	665	5. 0. 0
Paterson	1320	5. 0. 0	Gordon Memorial	1286	5. 0. 0
Tutura	610	5. 0. 0			
Columba	514	5. 0. 0	Stuartville	185	2. 0. 0
Malan	693	5. 0. 0	Donhill	547	5. 0. 0
Duff	229	2. 0. 0	Weirdale	206	2. 0. 0
			Geoldville	127	1. 0. 0

Total Revenue per this scheme  
£151.10. 0



Meeting of next Assembly

South African Native College,  
Port Hare, ALICE,  
15th October, 1923.

D. A. Hunter, Esq.,  
Joint Treasurer,  
LOVEDALE.

Dear Mr. Hunter,

We have always tried to issue the Synod payments at the close of each quarter, and for this reason tried to maintain a floating balance of £100. The list of payments per quarter has been supplied to me by Mr. Weir, and Mr. Soga has a copy, as follows:

Rev. H. Mama,	Lovedale	£20	(see note)
C. Koti,	Pirie, via King Wm's Town	20	
A. Ntuli,	Donhill, Mamabolo's, Pietersburg	20	
J. K. Qushaka,	Weirdale, Thabina, Transvaal	20	
Y. Mballi,	c/o J. H. Bryant, Esq, Mbiza, Ngamakwe,	20	
W. Mpamba,	Duff, Idutywa,	20	
N. Matshikwe,	Macfarlan, Woburn, Alice,	20	
B. Gasa,	c/o Rev. J. Pollock, Bloemfn	20	(see note)
R. Damans,	Ncembu, Umgas, Ugie,	20	
Mr. T. Mamabolo,	Weirdale, Thabina, Transvaal,	5	

Note, I., By arrangement of the Synod, Mr. Mama received at the rate of £80 p.a. while in charge of Macfarlan in addition to Lovedale. This extra duty ceased as at 30th September last, and he now reverts to the arrangement of receiving five-sixths of the amounts sent to the central fund by the Lovedale District Congregation up to a maximum salary of £120 p.a. The payment now to be issued is for last quarter and at the £20 rate.

Note, II., Mr. Gasa is due payment for the quarter just ended. He asked that this should be paid him early in September to enable him to clear up before leaving Pondoland for Bloemfontein. You will know whether the payment has already been issued.

Note, III., Rev. D. A. MacDonald now is paid by the For. Miss. Committee. For a number of years the Synod has paid him £20 p.a. in respect of special duty as Correspondent for the Zoutpansberg schools as required by the Transvaal Education Department. This is usually paid in arrear in June or July.



D. A. Hunter, Esq.

I enclose an account from Rev. N. Matabhikwe for expenses in removing from Kidston to Macfarlan, amounting to £7. 7. 1. This is in order and should be paid.

In this connection, it was reported at last meeting of our local Presbytery that the Macfarlan congregation had raised £9. 1. 1 towards these removal expenses, and I understand this has been sent in to the Treasurers. It should be noted, of course, that Macfarlan should send in its quarterly contributions to the Central Fund in addition to this special contribution for removal expenses.

yours sincerely,

*A. Hunter*



South African Native College,  
Fort Hare, ALICE,  
15th October, 1923.

Rev. H. Mama,  
LOVEDALE.

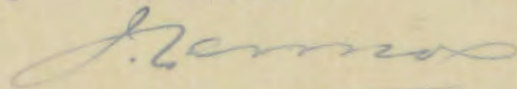
Dear Mr. Mama,

In response to a request from the Treasurers for information about the payments made by the late Synod to its ministers I have notified in your case as follows:

"By arrangement of the Synod Mr. Mama received at the rate of £80 p.a. while in charge of Macfarlan in addition to Lovedale. This extra duty ceased as at 30th September last, and he now reverts to the arrangement of receiving five-sixths of the amounts sent to the central fund by the Lovedale District Congregation up to a maximum of £120 p.a. The payment now to be issued is for the last quarter and at the £20 rate."

MACFARLAN. I think the amount (£9. 1. 1 ?) which you reported as having been raised by the Macfarlan congregation for Mr. Matshikwe's removal expenses has been sent in to the Treasurers. Is this correct? I assume that the Macfarlan congregation will be sending in their quarterly contributions in addition? Please say if this is correct. I am requiring this information in connection with the budget for the levy for current expenses which the Treasurers have asked me to assist in framing.

Yours sincerely,



South African Native College,  
Fort Hare, ALICE,  
15th October, 1923.

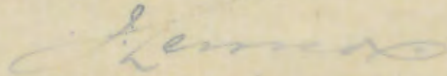
Rev. J. Pollock, B.D.,  
The Manse,  
BLOEMFONTEIN.

Dear Mr. Pollock,

On 20th August I prepared a letter of Disjunction for Rev. B. Gasa and sent it to the Moderator of the General Assembly for his signature. Somehow it has gone astray, and I could not get a fresh copy signed by him till he had returned from Cape Town. I have now had this letter prepared anew and completed, and I enclose it in this letter. I do not know Mr. Gasa's address, and shall be obliged if you will hand it to him.

With kind regards,

Yours sincerely,



South African Native College,  
Fort Hare, ALICE,  
15th October, 1923.

The Secretary for the Interior,  
PRETORIA.

Sir,

I have the honour to reply to your No. 1/95/143 of the 16th August, and to say that I regret that so long time has passed before I have been in a position to reply.

The Bantu Presbyterian Church of South Africa was constituted on the 4th July last.

It is noted that the fresh designations as Marriage Officers which you propose to issue will apply to the Union in the case of European Ministers and in the case of others to the Province in which for the time being they are required to officiate. In compliance with your request for separate lists I beg to submit:

I. European Ministers.

1. Rev. William Stuart, 25, Gordon Street, King Wm's Town.
2. Rev. John Lennox, South African Native College, Fort Hare, Alice.
3. Rev. James Henderson, D.D., Lovedale.
4. Rev. David Alexander McDonald, Cooldville, Sibasa.
5. Rev. Harry Booth Coventry, Lovedale.
6. Rev. David Duncan Stormont, Blythwood, Butterworth.
7. Rev. Archibald Ferguson Cowan, Blythwood, Butterworth.
8. Rev. Robert Godfrey, Blythwood, Butterworth.
9. Rev. William Gavin, Rainy, Umtata.
10. Rev. Robert Henry Wishart Shepherd, Main, Tsomo.
11. Rev. Edward Beal, Somerville, Tsolo.
12. Rev. James Macdonald Auld, Columba, Kentani.
13. Rev. John Lundie, Malen, Idutywa.
14. Rev. John Wightman Stirling, Engwali, Dohne.
15. Rev. Peter Langwill Hunter, Gillespie, Mt. Ayliff.
16. Rev. John Henderson Soga, Miller, Elliotdale.
17. Rev. William Auld, Mbulu, Mfula, Dohne.
18. Rev. James Allan Davidson, Tsakong, Mt. Fletcher.
19. Rev. Duncan Wilkieson Sempie, Buchanan, Sulekama, Gumbu.



The Secretary for the Interior.

- 2 -

I. European Ministers (continued).

The following two ministers are at present in Scotland on furlough. If you issue their designations now I shall retain them till their return. But if it suits your arrangements better to wait till they return, I can apply to you at that date. Please do in this matter whatever best suits your own requirements.

20. Rev. Brownlee John Ross, Cunningham, Ndabakazi.

21. Rev. Robert Mure, Ross, Umtata.

In my letter of 27th July I included the names of four ministers in Natal, namely, Rev. M. J. C. Matheson, Rev. J. Dewar, Rev. W. R. Moodie and Rev. W. Ewen, and at present I make no application on their behalf. I may explain that these have expressed the wish to remain designated as missionaries of the United Free Church of Scotland. This is a question for our internal adjustment, and when the matter is further advanced I hope to take up these cases with you again.

Further in my letter of 27th July I referred to four ministers who hold a dual position, namely,

1. Rev. William McIntosh, Somerset East.

2. Rev. George Peattie, Fort Beaufort.

3. Rev. William Bald, Glenthorn.

4. Rev. William Struthers, Adelaide.

These are ministers of European congregations and hold their designations as Marriage Officers under the Presbyterian Church of South Africa. They also minister to Native congregations which have become part of the Bantu Presbyterian Church of South Africa. It seems best to make no change in their designations, and that they should continue to sign marriage certificates under their designations as ministers of the Presbyterian Church of South Africa.

II. Native Ministers.

<u>Name</u>	<u>Address</u>	<u>Province</u>
1. Rev. Holford Mama	Lovedale	Cape
2. Rev. Candlish Koti	Pixie, King Wm's Town	Cape
3. Rev. Ndengo Matshikwe	Maofarlan, Woburn, via Alice.	Cape
4. Rev. Yekelo Mbali	c/o J. H. Bryant, Esq., Mbiza, Nqamakwe,	Cape
5. Rev. Reuben Damane,	Ncembu, Unga, Ugie,	Cape





S. African Native College, Fort Hare, ALICE,  
16th October, 1923.

To the Members of  
the Executive of the Finance Committee  
and of the Committee on the Training of Theological Students.

Gentlemen,

**SETTLEMENT OF THE OUT-GOING THEOLOGICAL STUDENTS.**

The Assembly (Min. No. 52) agreed that the settlement of the out-going students be in the hands of the Executive of the Finance Committee together with the members of the Committee on the Training of Theological Students.

Five students are about to complete their training, and it is desirable that they should now receive early intimation of the congregations to which they are to be appointed. They are;

- 1. Mr. Lennox Jolobe;
- 2. Mr. William Letsolo;
- 3. Mr. Gasa Miza;
- 4. Mr. Columbus Ngxwana; and
- 5. Mr. David Sikutshwa.

The following places require help:

- 1. Stuartville recently vacated by Rev. C. Koti.
- 2. W. Pondoland do. Rev. B. Gasa.
- 3. Riet Vlei do. Rev. N. P. Makalusa.
- 4. East London hitherto attached to Erie. It is an important centre where many of our members go for work. An energetic resident minister would find a large field waiting to be worked.
- 5. Burnshill Rev. W. Stuart used to have the late Rev. C. J. Dambuza as ordained assistant. The district is very large and populous.
- 6. Engwali Rev. J. W. Stirling expects to go on furlough in April, 1924.

The following distribution has been suggested, and you are invited to say whether you approve of it or recommend any other distribution.

- 1. Stuartville Mr. W. Letsolo.
- 2. W. Pondoland Mr. D. Sikutshwa.
- 3. E. London Mr. G. Miza.
- 4. Riet Vlei Mr. L. Jolobe.
- 5. Engwali Mr. C. Ngxwana.



As regards licence, the natural course will be that the students be recommended to apply first to be taken on trials for licence by the Presbyteries within whose bounds they will be appointed. If the above distribution be accepted these would be: 1. Pres. of Zoutpansberg; 2. Pres. of Gantata; 3. and 5. Pres. of Kafraria; and, 4. Pres. of Crigqualand East.

If any of the students receives a call and the call is sustained, the question of his ordination would arise in ordinary course. Otherwise, this question should stand over till next meeting of the General Assembly.

The Assembly did not fix the rate of remuneration for licensed probationers. The rate under the late Synod of Kafraria was £60 p.a. This is too small as things now are. Could we say £80 p.a. till next meeting of Assembly, when the question must come up for decision? We have to remember that three of the students are married, and all will have initial expenses connected with entering on active work.

The favour of an early reply will be welcomed?

Yours sincerely,

SENIOR CLERK.



South African Native College,  
Fort Hare, ALICE,  
19th October, 1923.

The General Secretary,  
S. A. R.,  
JOHANNESBURG.

Dear Sir,

Under separate cover I send you 15 Identification Cards for favour of endorsement, namely,

4867	Rev. E. Beal.
4871	J. Jolobe.
4874	J. M. Auld.
4875	W. Auld.
4878	T. B. Soga.
4879	M. Kaba.
4880	F. W. Ngxenge.
4882	R. H. W. Shepherd.
4883	P. L. Hunter.
4886	W. Mpamba.
4887	S. W. Njikelana.
4888	F. B. Mdani.
4889	J. C. Mdlekeza.
4890	J. Lundie.
4927	J. Lennox.

*issued*

*5/11/23*

Yours faithfully,

*J. Lennox*

CONCESSION REGISTRAR.



The shilling was  
missed. It  
was sent on  
13/11/23

South African Native College,  
Fort Hare, ALICE,  
29th October, 1923.

The General Manager,  
S. A. R.,  
JOHANNESBURG.

Dear Sir,

In reply to your circular letter No. R.2/05 121 of the 25th instant, blank identification card No. 4157 was issued to one of our ministers who almost immediately afterwards went on furlough, and it has not yet been returned to me. I enclose 1/- so as to settle the matter so far as your books are concerned. If and when the minister in question returns and if he still has this card and it is sent in for registration, I shall refer to this letter.

Yours sincerely,

*J. R.*

P. S. I enclose the following Identification Cards for registration:

4877 Rev. Y. Mbali.  
4881 D. A. McDonald.  
4885 J. K. Qushaka.  
4928 Mr. D. A. Hunter.

} issued  
12/11/23.  
*J.R.*





South African Native College,  
Fort Hare, ALICE,  
5th November, 1923.

The General Manager,  
S. A. R.,  
JOHANNESBURG.

Dear Sir,

I enclose Identif. Card No. 4868 in favour of Rev. J. Henderson  
Soga for the favour of your approval.

Yours faithfully,

*Henderson*  
CONCESSION REGISTRAR.



Fort Hare, Alice, C.P.  
9th November, 1923.

Rev. H. Mama,  
Clerk of the Presbytery of Kafraria,  
LOVEDALE.

Dear Mr. Mama,

The Joint Committee appointed under Minute 52 of the General Assembly to arrange for the settlement of the out-going theological students has appointed Mr. Columbus Ngxwana to Burnshill and Mr. Gasa Miza to East London. These students should be ready to take up duty at the beginning of the year, and the Presbytery is invited to make whatever arrangements it considers suitable for the introduction of the students to their work. As a statutory meeting of the Presbytery will not be held till February, it would be well for you to write to the Missionaries of Burnshill and Pirie to make arrangements for these students beginning their work at the beginning of the year.

They will be paid at the old Synod rate of £60 per annum until the next meeting of the Assembly when the matter can be further considered. The students are being advised to apply to be taken on trials for licence by the Presbytery under which they are being appointed to work.

Yours sincerely,

SENIOR CLERK OF ASSEMBLY.



Fort Hare, Alice, C.P.  
9th November, 1923

Rev. W. Gavin, M.A.,  
Rainy Mission,  
UMTATA.

Dear Mr. Gavin,

I shall be greatly obliged if you will send me a postcard to say who is Clerk of the Presbytery of Umtata. I am sending this letter to you for the Presbytery, and if the Clerk is someone other than yourself will you please send it to the proper quarter.

In Minute 52 of the General Assembly, the settlement of the out-going theological students was placed in the hands of joint committee. They have agreed that Mr. David Sikutshwa should go to Western Pondoland to the place under you vacated by the Rev. B.A.Gasa. The Committee trusts that the arrangement will be acceptable to the Presbytery, and agreed to delay for a fortnight before making formal intimation to various students so that there may be time for a reply from the Presbytery Clerks.

Mr. Sikutshwa should take up duty at the beginning of January, and the Presbytery is asked to make arrangements for his introduction to his work. His salary will be at the old Synod rate of £60 per annum till the next meeting of Assembly when this matter can be further considered.

The students are being advised <sup>to apply</sup> to be taken on trials for licence by the various Presbyteries under which they are being appointed to work.

With kind regards,

Yours sincerely,

SENIOR CLERK OF ASSEMBLY.



Fort Hare, Alice, C.P.  
9th November, 1923.

Rev. M. Xaba, B.A.,  
Balasi,  
QUMBU.

Dear Mr. Xaba,

The Joint Committee appointed by the General Assembly under Minute 52 to arrange for the settlement of the out-going theological students has appointed Mr. Lennox Jolobe to go to Rietvlei.

I have just heard that the Presbytery had appointed the Rev. F. Mdani to be Moderator of the Rietvlei Mission, and it will be for the Presbytery to consider the situation in the light of the availability of Mr. Jolobe's services. The Joint Committee trusts that the arrangement desired will be acceptable to the Presbytery, and before making formal intimation to the various students, it is agreed to delay a fortnight so as to admit of receiving a reply from the Clerks of Presbyteries.

The salary proposed for the out-going students is at the rate of £60 per annum until the next meeting of the Assembly when the matter can be further considered. The students are being recommended to apply to be taken on trials for licence by the various Presbyteries under which they are being appointed to work. I should esteem it a favour if you could let me know by return what should be said to Mr. Jolobe about arrangements for entering upon his work. He should be available to take up duty at the beginning of January.

I think I may be right in saying that the Rietvlei congregation was responsible for finding the salary of their former minister, Rev. N.P. Makaluza. During the current year the General Assembly agreed that the financial arrangements hitherto existing in the various sections of the Church should be continued. The Presbytery will know how best to apply these general principles in the case of the Rietvlei Mission and with respect to Mr. Lennox Jolobe's salary.

Yours sincerely

SENIOR CLERK OF ASSEMBLY.



Fort Hare, Alice, C.P.  
9th November, 1923.

Rev. D.A. McDonald,  
Secretary of the Presbytery  
of Zoutpansberg,  
Gooldville, Sibasa,  
TRANSVAAL.

Dear Mr. McDonald,

You will find in Minute 52 of the Assembly that an arrangement was made for the settlement of the out-going theological students, and those appointed to deal with this have arranged that Mr. William Letsalo should go to Stuartville as soon as convenient after the closing of the College session here; in effect, that he should take up duty from the 1st January.

I am writing to you as Clerk of Presbytery so that the Presbytery may make the necessary arrangements for the introduction of Mr. Letsalo to his work. This appointment of Mr. Letsalo does not alter the arrangement made by the Assembly that Stuartville should be supervised by Revs. A. Ntuli and J. Qusheka, with Mr. Ntuli as Moderator. The Joint Committee charged with this matter under Minute 52 agreed that the salary of the out-going students should be at the ~~same~~ old Synod rate of £60 per annum till next meeting of the Assembly when this can, if desired, be considered. The students are being recommended to apply to the Presbyteries under which they are being appointed to work, to be taken on trials for licence.

I think it will be better that intimation of the arrangements for Mr. Letsalo be made by you as Clerk of Presbytery to Messrs. Ntuli and Qusheka.

With kind regards,

Yours sincerely,

SENIOR CLERK OF ASSEMBLY.



Fort Hare, Alice, C.P.  
9th November, 1923.

*The Joint Treasurer*

Dear Sirs,

The Joint Committee appointed under Minute 52 of the Assembly to arrange for the settlement of the out-going theological students has made the following appointments:-

- |     |                    |                       |
|-----|--------------------|-----------------------|
| (1) | Stuartville:       | Mr. William Letsoalo. |
| (2) | Western Pondoland: | Mr. David Sikutshwa.  |
| (3) | East London:       | Mr. Gasa Miza.        |
| (4) | Rietvlei:          | Mr. Lennox Jolobe.    |
| (5) | Burnshill:         | Mr. Columbus Ngxwana. |

Intimation is being sent out to the Presbyteries concerned, and it was agreed that formal intimation to the students should be held over for a fortnight until the Presbytery Clerks have time to reply.

It was agreed that salary should be at the rate of £60 per annum until the next meeting of the Assembly when the matter would be further considered.

The Assembly arranged that the financial arrangements hitherto existing in the various sections of the Church should continue for the current year. This means that in the case of Messrs. Letsoalo, Sikutshwa, Miza and Ngxwana the General Assembly's central fund will be directly responsible, while in the case of Mr. Jolobe the Rietvlei congregation which, I understand, was responsible for Mr. Makaluza's salary should be responsible for Mr. Jolobe's. This point has been put before the Clerk of the Presbytery of Griqualand East.

I may add that before the students leave here I propose to put before them the importance of stimulating the liberality of the congregations they will minister to so that no undue strain may be thrown upon the Church's central fund by thus being responsible for the next six months.

Yours sincerely,

SENIOR CLERK OF ASSEMBLY.



S. African Native College,  
ALICE,  
12th November, 1923.

General Manager,  
S. A. R.,  
JOHANNESBURG.

*issued 20/11/23*

Sir,

I enclose Identif. Card No. 4873 in favour of Rev. W. Gavin for  
your of your endorsement.

Mr. Gavin has made a statement on the back of the Card, which  
states his position, and this is exactly identical with that of all the  
missionaries of the United Free Church of Scotland who have  
joined the Bantu Presbyterian Church together with their congregations.

Please note that four cards which I received from you last  
Friday were placed in a closed envelope on which I had to pay 6d.

Yours faithfully,

*Herring*  
CONCESSION REGISTRAR.



*Cancelled  
Mr Qushaka writes on 9th Nov.  
to say the money had come  
to hand from Donhill*

South African Native College,  
Fort Hare,  
ALICE,  
12th November, 1923.

The Joint Treasurers.

Dear Sirs,

Rev. J. K. Qushaka writes on the 7th instant to say that Timothy Mamabolo has not yet received his salary.

He gets £20 per annum. In looking up my letter to Mr. Hunter I see that his name was included. His address is c/o Rev. J. K. Qushaka, Weirdale Mission, P. O. Thabane, Transvaal.

Kindly look into this. If the money has already been posted on and has gone astray, will you please arrange to give Mr. Qushaka the facts, so that he may follow the matter up?

Yours sincerely,

*James*



South African Native College,  
Fort Hare,  
ALICE,  
15th November, 1923.

The General Manager,  
S. A. R.,  
JOHANNESBURG.

Dear Sir,

*Issued 15/11/23*

I enclose Ident. Card No. 4872 in favour of Rev. N. P. Makalana for favour of registration.

I also enclose five shillings for five Ident. Cards for young ministers who have completed their training here and have been appointed to stations, and are about to proceed to these to enter on duty. I have delayed this application till their appointments were actually made, and as they will proceed soon on duty, I shall esteem it a favour if their cards can be sent to me by return.

Yours faithfully,

*J. L. ...*

CONCESSION REGISTRAR.



13th November, 1923.

**UNIVERSITY OF FORT HARE**

So. African Native College, Fort Hare, ALICE, 13th November, 1923.

Rev. J. M. Auld,  
Columba,  
KENTANI.

Dear Mr. Auld,

**Rev. J. A. Davidson's Rail Concession Voucher.**

Many people to escape the awkward changes at Blaney and Amabele and the long waits in middle of the night, go down to East London and take the train that leaves East London at 10:20 p.m., and get settled down for the night. I notice that Mr. Carmichael when he comes from the Transkei for a College Council meeting always does this, and it is a reasonable arrangement, and one that I have never questioned when called upon to sign a concession cert. where such a route was taken.

Single tickets were taken because we thought it possible that the Identification Cards would reach us at the time of the Council meeting at Lovedale.

Mr. Davidson is entitled to 2nd class expenses from the Council, and this point is attended to by Mr. D. A. Hunter. But he can if he likes take out first-class tickets and pay the difference himself. Therefore we as Concession Registrars sign these certificates and this does not affect the expenses which the Council will pay.

Yours sincerely,



So. African Native College,  
Fort Hare, ALICE,  
15th November, 1923.

Mr. T. B. Soga,  
Tuturu, BUTTERWORTH.  
Dear Mr. Soga,

I duly received your letter about the Finance Scheme of October, and it has been causing me anxiety that I have not been able to deal with it till now. Perhaps you know ~~xx~~ that five weeks ago Mr. Kerr took ill with enteric, and after beginning well he had a relapse and has been seriously ill. He still is very weak. We are trying on his work as best we can, and a large part of the College business correspondence has fallen to me to attend to. We are at a very important stage of ~~the~~ development, when the College has just come under the Higher Education Act, and many adjustments have had to be carefully attended to. I have done my best to keep ahead of my ~~other~~ other work, and especially of the Assembly business, but a big and important piece of work like the Finance Scheme has had to wait till I could give a whole evening to it.

I agree with the general nature of the changes you have introduced as a result of your communication with the Committee members. My criticisms are chiefly in regard to mode of presenting these ideas. I think you will agree that we should avoid anything that might be construed as a threat. Hence I suggest a different wording of paragraphs that refer to congregations that may fail in their duty to the funds of the Church. Without further preamble I shall set down my suggestions, numbering them according to your own numbering of paragraphs and sections. Please regard yourself as at perfect liberty to accept or reject or revise these suggestions. What both you and I are after is the best that we can recommend to the Church, and neither of us will have any feeling except willingness to do anything that will bring us to that best.

I (b) .....Missionaries, Probationers and Evangelists.

II. paragraph after section (d).

In regard to (a), (b) and (c), the General Assembly, its Presbyteries and congregations may on account of the state of funds have to begin on a lower scale, say £120 for Pastors, £100 for Native Missionaries and £80 for Probationers. But the fuller scale should be definitely aimed at, and every effort should be made to reach it as soon as possible. (Then take in your N.B. about Mankazana.)



In a fully organised pastorate, the congregation shall be responsible for paying its pastor, its evangelists (if any), and its own general expenses, and it should not expect any help from the Assembly Central Fund for these objects.

Follow with (Note:.....) as in your draft)

Congregations .....Central Fund. (as in the draft). Collections at the Church Door, at Communion Services, at Children's Services, and on special occasions as Harvest Thanksgivings, should be at the discretion of the Congregations and their Deacons' Courts, either to use for their own purposes or to dispose of as they may determine.

It would follow from these arrangements that evangelists employed in the service of congregations under European or Native missionaries should as a rule be supported by grants from the Assembly's Central Fund.

Congregations under Missionaries, whether European or Native, ~~whenever~~ are expected to do their full share towards the Central Fund according to their membership.

Should such congregations fail in the performance of this duty, the Missionary, either directly or through Presbyteries, shall bring this to the attention of the Missionary, Deacons' Court and Congregation, and deal with the matter in whatever way it in its wisdom may deem best.

Adherents, whose families, including children, receive the benefits of the sacraments and ordinances of the Church, should be earnestly taught the duty and privileges in regard to the support of the Christian ministry and finances. They should be patiently directed and expected to do their share in this matter.

Missions of recent origin, whose membership may be small, and still in need of instruction in the duty of Church support, will receive all due consideration.

Where such missions are under Native Missionaries, such Missionaries as already explained, be paid from the Assembly's Central Fund, but congregations shall be expected to contribute to the Central Fund ~~their~~ *their* share according to ~~the~~ membership.

The Assembly's financial year shall be from 1st July to 30th June. Quarterly contributions should be sent to the Joint Treasurers at the end of each quarter, namely, 31st October, 31st December, 30th April and 30th June.

(The Committee recommends that the Assembly direct special attention to the minimum contributions expected from members (2/- per quarter) and from adherents (1/- per quarter)).

It may be expected that the Assembly will from time to time commend the objects to the liberality of Congregations, and may recommend special



Rev. T. B. Soga.

- 3 -

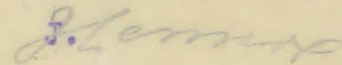
collections for such objects.

Some congregations may follow the method of having ~~different~~ separate collections for each such object.

Other congregations, to avoid multiplicity of collections, may decide to have one or two special collections for these Assembly schemes. In such a case these special collections shall be apportioned to the various ~~Assembly~~ Assembly schemes by the Assembly's Finance Committee according to a proportion to be determined by the Assembly.

( This last paragraph may be matter for further consideration. It is all to leave as much liberty as possible in such matters to congregations).

Yours sincerely,



P.S. I have not worked out a paragraph about the contribution that a pastoral charge should be expected to make to the Central Fund. But this is essential. A pastoral charge must not sink into congregationalism and be satisfied when it meets its own expenses. It must do its duty to the Central Fund. What I am not clear about is the scale that should be recommended. But please insert a paragraph to keep this matter open.



B. A. Native College,  
15th November, 1923.

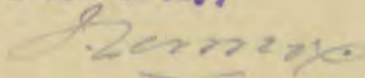
Dear Mr. Soga,

The Finance Committee simply cannot look at the recommendations sent by the Zoutpansberg Presbytery for grants for evangelists, and you should say so at once to Mr. McDonald. At the same time, you will have the figures of the contributions from the Zout. Pres. congregations to the Central Fund for the first quarter. If they are like the recent figures sent to the Synod Fund, these congregations were not pulling their weight, but were depending on the Synod Fund and draining away more than their fair proportion of the strength of that fund. When there was no local Presbytery it was almost impossible to get this rectified. Let the local Presbytery now get to work, and it is clear that they cannot expect grants for evangelists (which we recognise are greatly needed) if the Zout. congregations are drawing from the Central Fund for ministers' salaries and Mr. Mamabolo's grant, far more than they are sending in. I have not the recent figures before me, and what I am saying must be looked at in the light of these figures. I simply suggest this as a line of enquiry, and a reply which might very well be addressed through ~~the~~ Mr. McDonald to the Zout. Presbytery.

I did not include the £20 paid to Mr. McDonald for superintendence of the Zoutpansberg schools in the budget for expenses to be met by the Assembly levy, as it has been a regular liability, met from the Synod Fund. I am not wedded to this way of dealing with it. If you think it should be removed from salaries and put under expenses I shall not object. At the same time, I am chary about increasing the amounts suggested to be levied on congregations. We may kill this effort by asking too much. It would be well to get the levy out soon, so that congregations may have time to do their duty.

I have accepted the suggestion from yourself and others that the out-going students should get at the rate of £60 p.a. till next Assembly when the matter can, if desired, be further considered.

With kind regards,  
Yours sincerely,



S. African Native College,  
Fort Hare, ALICE,  
15th November, 1923.

Rev. M. Xaba, B.A.,  
Balasi, QUMBU.

Dear Mr. Xaba,

I acknowledge with thanks your letter of the 1st instant with copies of Presbytery minutes.

In reply:

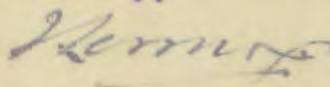
Minute No. 32. I am to-day posting the old minute book.

do. 33. I have handed over to Rev. H. B. Coventry, the Convener of the Assembly's Committee on the training of theological students. Without anticipating his reply, however, I may say that that Committee is placing the whole question of arrangements for receiving new classes of theol. students before next Assembly, and that a new class will not be formed till February 1925 at the earliest. That is to say, the decision about forming the new class will be made after the discussion in next Assembly.

As regards The Tiyo Soga bursaries, there are two bursaries of £25 a year, and these, on the recommendation of the late Presbytery of Kaffraria (Transkei) are allocated to Messrs. Ndzotyana and Ndibongo, and they will hold them during 1924, 5 and 6. Till these two students have finished their course, no further Tiyo Soga bursars can be appointed. When on this subject of bursaries I may add that the other three Presbyterian students in the same class as Ndzotyana and Ndibongo have been awarded Andrew Smith bursaries. This practically exhausts the A. Smith bursaries to which we can make claim for theological students. The question whether one or possibly two more A. Smith bursaries might be available for theol. students might be left over till after the discussion in the Assembly, but if it is to be raised, it should be as soon as possible after that date.

Minute No. 43. I note that the Presbytery sends on the papers about Riet Elai property simpliciter, which I understand to mean that the Presbytery does not support Mr. Makaluza's application to the S; A. Board of Representatives of the General Trustees for £25. 5.11. If I am not correct in this reading of the Presbytery's action, kindly let me know by return.

Yours sincerely,



S. African Native College,  
Fort Hare, ALICE,  
17th November, 1923.

The General Manager,  
S. A. R.,  
JOHANNESBURG.

Dear Sir,

I enclose Identif. Card No. 4869 in favour of the Rev. D. W.  
Semple for favour of registration.

Yours faithfully,

*A. G. M. M.*

CONCESSION REGISTRAR.



So. African Native College,  
Fort Hare, ALICE,  
30th November, 1923.

The General Manager,  
S. A. R.,  
JOHANNESBURG.

Dear Sir,

I enclose Identif. Cards for favour of registration as follows:

No. 4991,	Rev. D. V. Sikutshwa.
4992,	L. J. R. Jolobe.
4993,	C. Ngxwana,
4994,	G. Miza.
4995,	W. Letscale.

*Issued*  
27. 11. 23.

You will notice that these young ministers have not written in their addresses, for reasons connected with our own arrangements for their appointments. But for your office purposes I can give them.

Rev. D. Sikutshwa, Mabetshe, Ngqeleni, via UMTATA.

Rev. L. J. R. Jolobe, Riet Vlei, Ibisi, Umzinkulu.

Rev. C. Ngxwana, Burnshill, MIDDLEDRIFT.

Rev. G. Miza, East Bank Location, EAST LONDON.

Rev. W. Letscale, This minister is being sent to one of our missions served from Pietersburg. His exact address will depend on where the people will arrange for his accommodation. I suggest that you allow me to have the full address filled in when these local arrangements have been made. I undertake, if you require it, to see that you get the full information in due course, and meantime trust that you will ~~register~~ register his card.

These men are proceeding very soon to the missions to which they have been appointed, and I shall be glad if you will kindly return their cards at your early convenience.

Yours faithfully,

*Herms*

CONCESSION REGISTRAR.



Fort Hare, Alice, C.P.  
20th Nov. 1923.

Rev. D. A. McDonald,  
Gooldville,  
Sibasa,  
TRANSVAAL.

Dear Mr. McDonald,

Since writing on the 9th November about Mr. William Letsoalo, I have received a letter from the Rev. Y. Mbali, dated 6th November, which reached me only on the 17th. I enclose the letter for your information and ask you please to return it. You will notice that he strongly advises that someone more experienced than Mr. Letsoalo should be sent to Stuartville. It is unfortunate that this letter did not arrive in time to be considered at the Committee meeting where the appointments of the out-going students were discussed. Mr. Mbali suggests that Mr. Ngxwana or Mr. Jolobe should be sent to Stuartville, but this suggestion comes too late. He further suggests that Mr. Qusheka might be sent to Stuartville and Mr. Letsoalo to Thabina. I cannot call together the Committee again, but I have discussed the letter with such members as are near at hand, and it seems to me that it would be better to send Mr. Letsoalo to the Zoutpansberg Presbytery and let the Presbytery determine his exact location, rather than the Assembly's Committee to make a hard and fast appointment.

I therefore take the responsibility as Senior Clerk of the Assembly of saying to the Presbytery through you that Mr. Letsoalo will be sent to your Presbytery, to be located as the Presbytery may deem best. Please regard my letter to you of the 9th inst. as modified accordingly.

As t

~~Mr. Letsoalo should know and the class of the College~~  
to be year He is short naturally wish to visit his home, and unless I hear from you to the contrary, I shall say to him to go home and wait there for instructions from you.

*With kind regards*

*Yours truly*

*Senior Clerk of Assembly*





University of Fort Hare  
Together in Excellence

S. A. Native College, ALICE,  
24th Nov. 1923.

Rev. T. B. Soga,  
Tutura, BUTTERWORTH.

Dear Mr. Soga,

Thanks for yours of the 22nd instant. I am surprised to hear that you had not received long ago the list of payments that Mr. Weir was accustomed to make. I got the list from him, and was under the impression that it was sent on to you at once. If this was not done, I am very sorry. Further, I find that I wrote to Mr. Hunter as Joint Treasurer on 15th Oct. as follows.

"We have always tried to issue the Synod payments at the close of each quarter, and for this reason tried to maintain a floating balance of £100. The list of payments has been supplied to me by Mr. Weir, and Mr. Soga has a copy, as follows:

Rev. H. Mama,	Lovedale,	£20 (see note)
C. Koti,	Pirie, via King Wm's Town,	20
A. Ntuli,	Donhill, Mamabolo's, Pietersburg,	20
J. K. Qushaka,	Weirdale, Thabana, Transvaal,	20
Y. Mhali,	c/o J. H. Bryant, Esq., Mbiza, Ng.	20
W. Mpamba,	Duff, Idutywa,	20
H. Matsikwe,	Macfarlan, Woburn, Alice,	20
<del>R. Demane,</del>	<del>Ncembu, Umga, Ugie,</del>	<del>20</del>
Mr. T. Mamabolo,	c/o Rev. J. K. Qushaka, Weirdale, & c	20

Note I. By arrangement of the Synod, Mr. Mama received at the rate of £80 p.a. while in charge of Macfarlan in addition to Lovedale. This extra duty ceased as at 30th September, and he now reverts to the arrangement of receiving five-sixths of the amounts sent to the central fund by the Lovedale District Congregation up to a maximum salary of £120 p.a.. The payment as at 30th September is for the quarter then ending and at the £20 rate.

Note II. Rev. D. A. Mac Donald now is paid by the For. Miss. Committee. For a number of years the Synod has paid him £20 p.a. in respect of special duty as Correspondent for the Zoutpansberg schools as required by the Transvaal Educ. Department. This is paid in arrear in June or July.

I enclose an account from Rev. N. Matsikwe for expenses in removing from Kidston to Macfarlan, amounting to £7. 1. 1. This is in order and should be paid. In this connection it was reported at last meeting of the local Presbytery that the Macfarlan Congregation had raised £9. 1. 0. for these removal expenses, and I understand this has been sent in to the Treasurers. It should be noted, of course, that Macfarlan should make quarterly contributions to the Central Fund in addition to this contribution for removal expenses.

Since that letter was written I have come to understand that the Maserian contribution for Mr. Masehikwe's travelling expenses was used at once to reduce the total, and that the £27. 1. 1 was the unpaid balance. The £9. 1. 1 sent to you was the quarterly contribution to the central fund as Mr. Mama has explained. Confusion arose at first from the resemblance of the £9.11. 1 raised locally and used to reduce the account for travelling expenses and the £9. 1. 1 for the central fund.

Mr. Damane's case is not forgotten. I wrote him asking for an explanation of the fact that Ugie gave nothing for last financial year to the Synod fund and I could get no reply. I wrote again pressing for a reply, and he said he had fever in his house and as soon as he could get his breath he would answer. I replied that I had sympathy with him when he had fever in his house, and would wait till he was free from such trouble, and that as soon as he could turn his attention to mission business I would expect an answer. There has been no further reply. I am far from satisfied I trust his Presbytery will take the matter of Ugie-Cala up. There are serious complaints from Cala that he is not visiting there, and we are losing our members to the Mzimbaites. Knowing this, I have pressed for an answer to my question as Convener of the late Synod Finance Committee why there were no contributions to the Synod Fund for the year that ended last July, and I mean to press my question. It will keep the matter open if you also will press your question why Ugie-Cala is draining £20 per qr. and sending in only £2. 0. 6. This cannot go on.

Regarding next Moderatorship, the nomination is in the hands of the Presbyteries, on which Native thoughts have the full opportunity of expressing themselves. In the minutes of nomination that already have come in I notice that most of the nominations have been proposed by Native members. I therefore look on these nominations as Presbytery and not sectional nominations. I am the more free to do so because you know my own feeling which I expressed in the Commission, that it would be an appropriate step to place a Native minister in the chair on the first occasion of our meeting. I recognised however that there was good reason for other action and that it was inspired by very nice and proper feeling, and I bowed to the largely held opinion that resulted in the choice of a senior missionary. I hope to see a Native minister in the Chair as soon as possible.

In the last day or two Mr. Kerr has improved and we hope he is passing out of the danger region. He is very weak. But we have hope for him.

With kind regards,

Yours sincerely,



S. African Native College,

ALICE, 14th December, 1923.

Rev. R. Damane,  
Ncambu,  
Unga, UGIE.

Dear Mr. Damane,

My last letter to you, dated 20th October, remains unanswered. Let me recount the position. On 20th August I wrote as Convener of the Finance Committee of the late Synod saying that the Treasurer had reported that Ugie had sent in no contributions for the Synod year that ended in June, 1923, and I asked you for any explanation of this surprising and startling report. That letter remained unanswered and on 5th October I wrote again asking if you had received the letter of August, and requesting an immediate reply. On 19th October I received a letter from you stating that you had fever in your house, to which I replied on the 20th October that the matter would not be pressed as long as this burden of sickness was upon you, and at the same time urging you as soon as you were free to attend to mission business to give this matter your attention.

In the absence of any further letter I cannot say whether you still have sickness in your family. I trust the sickness has been removed. Let me remind you that my letter of 20th August calls for an answer. Please understand that that letter should be taken seriously, and that any unnecessary delay in giving a clear answer to it will have to be reported to the Finance Committee and, if necessary, to the General Assembly.

Yours sincerely,

*J. Lerrin*



So. African Native College,  
ALICE, 1st January, 1924.

Dear Mrs. Dewar,

Thanks for yours of the 21st ultimo with its enclosure. You have had a big piece of work, and I am not surprised that you feel tired after it all. I am sorry I have not been able to help you since July, but I hope I may be able to do more now. I found that the work I had in addition to the College work more than taxed my time and strength. Then Mr. Kerr fell ill with enteric, and much of his work fell to me. He still is very weak, and it has been an anxious time for us all and especially for Mrs. Kerr.

I have written to Mr. Soga as Convenor of the Finance Committee putting to him the question of expense, and shall let you know his answer whenever I receive it. I shall also see about printing as soon as I return from the Hogsback in ten days. By then the Lovedale Printing Manager will be back I think, *if I can learn what his cost is of the work.*

With all good wishes for the New Year for Mrs. Dewar and yourself,

Ever yours sincerely,

*P. Harrison*



So. African Native College,  
ALICE,  
1st January, 1924.

Rev. D. R. Soga,  
Tatura,  
BUTTERWORTH.

Dear Mr. Soga,

Let me begin by wishing you the compliments of the Season. I hope that this new year will contain much happiness and success in store for you.

I have received a letter from Rev. J. Dewar with a copy of what he has prepared on Creed and Formulae. He says: "The only suggestion I have had is that this Committee should meet in Bloemfontein in February to discuss what I have done. I have told them that it is only a question of expense. If the Finance Committee will guarantee the money, then I will call it!" And he asks me to get this information. I send on the question to you as Convener of the Finance Committee. There are six members of the Committee on Creed and Formulae, of whom Dr. Henderson will return early in February. Have you the prospect of funds with sufficient margin to bear this expense which was not in view when the budget for such expenses was drafted?

With kind regards,

Yours sincerely,

*J. Dewar*



The Secretary for the Interior,  
Union Buildings,  
PRETORIA.

So. African Native College,  
Fort Hare, ALICE,  
14th January, 1924.

The Secretary for the Interior,  
Union Buildings,  
PRETORIA.

I have the honour to be,

Sir,

Sir,

I beg to thank you for your letter No. 2/9/143 of the 27th ultimo.

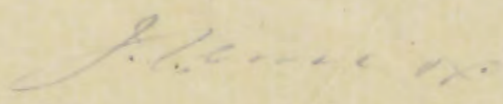
I shall hand over to Rev. B. J. Ross his designation on his return from furlough which is expected soon.

The other designation sent to me (in addition to my own) is given as in favour of Rev. ROBERT MURE ROSS. The name of this minister is Rev. ROBERT MURE, and Ross is the name of his mission station. I return this designation to you for the favour of amendment.

I have the honour to be,

Sir,

Your obedient Servant,



SENIOR CLERK.



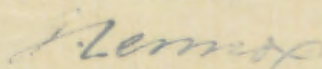
S. African Native College,  
Fort Hare, ALICE,  
30th January, 1924.

A. J. Johnson, Esq., B.A.,  
Central Congregational Church,  
Tree Street,  
JOHANNESBURG.

Dear Sir,

I am asked by the Moderator to acknowledge receipt of your letter of the 3rd instant, and to say that it is being referred to the Presbytery of Griqualand East within which Mt. Frere is situated, so that the interests of all parties concerned may be considered. I shall communicate with you further in due course.

Yours sincerely,



SENIOR CLERK OF ASSEMBLY,



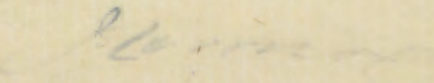
S. African Native College,  
Fort Hare, ALICE,  
30th January, 1924.

Rev. M. Xaba, B.A.,  
Clerk of the Pres. of Griqualand East,  
Baland, QUMBU.

Dear Mr. Xaba,

I am asked by the Moderator to send to you for your Presbytery the copies of the letters from the Congregational Union of South Africa about the Mt. Frere church. They are sent to the Presbytery so that the interests of all parties concerned may be considered. Kindly let me have the views of the Presbytery in due course.

Yours sincerely,



SENIOR CLERK.



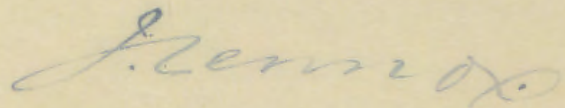
S. African Native College,  
Alice, 12th March, 1924.

The General Manager,  
S. A. P.,  
JOHANNESBURG.

Dear Sir,

If you will kindly refer to my letter to you of 8th Sept. 1923, you will see that I mentioned in section 6 that application for a registration card for Rev. Dr. Henderson would be made on his return from furlough. He has now returned, and I shall be obliged if you will send me a card to be used for him, for which I enclose 1/-.

Yours faithfully,



CONCESSION REGISTRAR.



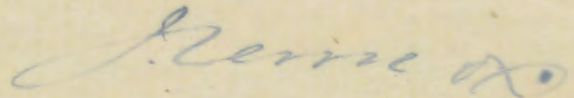
South African Native College,  
ALICE,  
12th March, 1924.

To the Station Master,  
ALICE.

Dear Sir,

I have sent to the General Manager of the S. A. R. for a registration card for Rev. Dr. Henderson. Dr. Henderson who was on furlough when the registration cards for the other ministers of the Bantu Presbyterian Church of South Africa were applied for is entitled to receive one of these cards as a minister of that church.

Yours faithfully,



CONCESSION REGISTRAR.



South African Native College,  
ALICE,  
10th April, 1924.

Rev. S. W. Njikelana, B.A.,  
Clerk of the Presbytery of Transkei,  
Molisininde, NQAMAKWE.

Dear Mr. Njikelana,

In reply to the Presbytery's minute of 13th October asking permission from the Standing Committee of Assembly to be allowed to proceed with the work of translating the Assembly minutes into Xhosa, I have consulted personally such members of the Standing Committee as I have been able to meet, and they have no objection to the Presbytery making the translation if it is in a position to do so.

You are aware of course that the question of the language in which the minutes should be printed was raised in the Assembly and in minute 55 it is recorded that by a large majority the Assembly agreed "That for this year the minutes be printed in English. The Assembly therefore has neither authority nor means to do anything further itself."

Yours sincerely,

*James*



S. African Native College,  
ALICE, 18th April, 1924.

Rev. M. Kaba, F.A.,  
Clark of the Presbytery of Griq. East,  
Balasi, QUMBU.

Dear Mr. Kaba,

Rev. T. B. Soga has sent me a letter from Rev. J. W. Stirling in which he says: "Please send Mr. Hunter a certified extract from the minute of the Presbytery relating to the property of Mt. Erere Congregation. It is required for purposes of transfer."

You at present have the minute book of the late Presbytery of Kaffraria, and I shall be obliged if you will send Mr. Hunter the extract minute he requires.

At the same time I wish to raise the question that if your Presbytery is finished with the minute book it would be better for it to be returned to my custody. Questions arise from that late Presbytery's minutes, and it is not convenient that the book should be in the custody of a Presbytery that includes but a portion of the former Presbytery. If you will be good enough to represent this to your Presbytery I think the Presbytery will see the propriety of returning the minute book here.

Yours sincerely,

*Henric*



Mrs. Erskine,  
Pirie,  
KING WA'S TOWN.

Dear Mrs. Erskine,

Removal of Fixtures: Pirie Mission House.

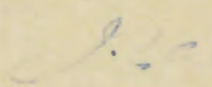
Representatives of the Board of Trustees recently visited the Pirie Mission House to see in what condition it was when being handed over to the Native minister. In going over the house they found that the shelving had been removed from the pantry and study.

This the Board believes has been done under a misapprehension. They do not know by whom the shelving was originally put in, but think it quite likely that it was by members of your family. Probably you are not aware that fixtures erected in a house become part of it, and that out-going occupants or tenants have no right to remove them.

The Board feel sure that they have only to place the true position before you to have the matter put right. I am writing therefore on behalf of the Board to give you an opportunity of restoring to its place the shelving that has been removed.

I am,

Yours sincerely,



B. African Native College, ALICE,  
24th May, 1924.

1924, M.A.,  
Durban,  
NATAL.

Dear Mr. Ross,

I enclose Railway Identification Card No. 5455. Please complete your part and return here. It has to go then to J. H. Burg for approval, and will come back to you in due course.

I have paid the fee of one shilling, and to cover this and postage, each of us has paid 1/6. Also when you were away I got a card under the former arrangement by the Mission Council, and I retained it against your return. As those now in use are issued in connection with the Bechuana Pres. Church I have to return the one I originally got for you. For it also I paid the fee, etc. If you will let us have 3/6 2/3 for the two cards, that will cover the case.

About the caretaker, I am writing to Mr. Shepherd, as I think he had something to do with this in your absence.

Yours sincerely,

*J. Ross*



S. African Native College, ALICE,  
24th May, 1924.

Mr. R. Mure,  
Ross, UMTATA.

Mr. Mure,

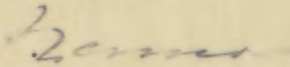
I enclose Railway Identification Card No. 5456. Please complete your part and return to me with 1/6 to cover the fee and postage. It will then be sent to J. H. Burg for approval, and returned to you in due course.

At first these Identification Cards were issued through the Mission Council, and I think I may have issued an Ident. Card to you either before you went on furlough, or after you were in Scotland. I was asked by the Railway Administration to account for this former card No. 4148. Can you say what has become of it? If you have it by you, please let me have it and I shall forward it to J. H. Burg for cancellation.

In case you are unaware of the new regulations, they state that Concession certificates can be obtained by ministers for journeys undertaken ~~only~~ on duty. If you require to take a journey of 200 miles or over, it is necessary to send your concession card to me beforehand to be countersigned certifying that the journey is "on duty".

With kind regards,

Yours sincerely,



South African Native College,  
ALICE,  
26th May, 1924.

Rev. N. Matshikwe,  
Macfarlan,  
Woburn, Lower Tyumie,  
via ALICE.

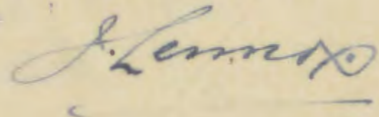
Dear Mr. Matshikwe,

I am disappointed that no reply has come to the letter I sent by P. Koti on Saturday, asking for the terms of the late Rev. D. D. Young's letter about the use to be made of the Kidston Bequest revenue. As you are aware I had already written asking you to be good enough to give me this information, and I also mentioned it to you verbally at the time of last Presbytery meeting.

I still hope that I shall receive this information from you, and am most unwilling to think that your action has to be interpreted as a declining to give the information. I have another letter to-night from the Transkei asking for the terms of the Bequest. What Mr. Young wrote therefore has a material bearing on the advice which the Transkei Presbytery may wish to give to the missionary at Kidston as to the use to be made of the revenue.

With kind regards,

Yours sincerely,



S. African Native College,  
ALICE, 26th May, 1924.

Rev. R. H. W. Shepherd, M.A.,  
Main, TSOMO.

Dear Mr. Shepherd,

KIDSTON BEQUEST.

In reply to your enquiries about the Kidston Bequest I wrote some time ago to Mr. Ashcroft, but all the information he gave was that the Bequest was left for the benefit of Kidston. He gave no information that would help us to determine how the revenue should be applied.

After several enquiries I have to-night received from Rev. N. Matshikwa a copy of a letter from the late Rev. D. Doig Young through whom the Bequest originally was obtained. The letter is:-

"Mission House, Main, 20th Sept., 1908.

Dear Mr. Matshikwa,

I have pleasure in sending you the enclosed cheque for £27.8/- being interest on the Kidston money from 1st March 1907 to December 1908. The interest (£15 a year) will next be due in December 1909.

This sum will be paid year by year in perpetuity. You are to use it for yourself as supplement to your salary.

I hope to see you at Lovedale. We leave for E. L. to-morrow (D.V.) - thence we go to Lovedale."

Yours sincerely,  
D. DOIG YOUNG."

This is all the information I have.

Kind regards,  
Yours sincerely,

*Shepherd*



S. African Native College,  
ALICE, 26th May, 1924.  
S. African Native College, ALICE,  
26th May, 1924.

Rev. P. L. Hunter, M.A.,  
Gillespie, MT. AYLIFF.

Dear Mr. Hunter,

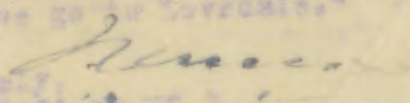
I can add nothing to what is said in the circular, and cannot endorse the deductions you draw from it. At last Assembly it was stated that for this forth-coming Assembly congregations should each be responsible for the travelling expenses of their own Native delegates. The financial arrangements hitherto existing in congregations were to continue in force till the Church's financial scheme should be considered at this next Assembly. I do not know what arrangements hitherto have been made by congregations for paying travelling expenses of European missionaries, and had no authority to say anything on that point in the circular.

"Handed to" Mr. Soga means at the Assembly.

Moderators of Kirk Sessions send their commissions for elders to their own Presbytery. The Assembly receives certified lists of members from the Presbytery Clerks. The Assembly does not receive such commissions direct from Moderators of Kirk Sessions.

With all kind regards,

Yours sincerely,



South African Native College, ALICE,  
31st May, 1924.

Rev. N. P. Makaluza,  
Kidston,  
NEMJANYANA.

Dear Mr. Makaluza,

I am duly in receipt of your letter of the 22nd instant asking that there be placed on the agenda of the General Assembly for discussion the subject "Lack of uniform system in the Bantu Pres. Church of S. Africa."

Subjects for discussion arise in the Assembly either from the reports the Assembly itself calls for, or by overture from Presbyteries. Your request therefore is not in order, and also the subject as you state it is vague. I expect however that you will find that whatever you have in mind will relate to one or other of the discussions on the Assembly's own reports. If you notice which of these reports comes nearest to what you have in mind, you should take opportunity when it comes on to say what you want to represent to the Assembly.

With kind regards,

Yours sincerely,

*W. H. ...*



South African Native College,  
ALICE, 5th June 1924.

The General Manager,  
S. A. R.,  
JOHANNESBURG.

Dear Sir,

In reply to your R.2/051211 of the 21st ultimo I forward Identification Card No. 5456 in favour of Rev. E. Mure for approval.

I also return Cards Nos. 2308 and 4148 issued for the use of Revs. B. J. Ross and R. Mure. These cards were taken out by me when these gentlemen were on furlough and have never been used in the case of that of Mr. Ross and I think also of Mr. Mure. They are returned and new ones applied for simply to keep uniformity in view of the formation of the Bantu Presbyterian Church. Do you not in such a case return the price of the cards?

I expect to send along Card No. 5455 in a day or two for approval.

Yours faithfully,

*[Handwritten Signature]*  
SENIOR CLERK.



South African Native College,  
ALICE,  
7th June, 1924.

Mrs. Erskine,  
Pirie,  
KING WM'S TOWN.

Dear Mrs. Erskine,

I have pleasure in sending you £50 which the  
Foreign Mission Committee has sent to you as a special grant on the  
representation of the Mission Council.

With kind regards,

Yours sincerely,

*Remond*



South African Native College,

ALICE,

7th June, 1924.

Rev. F. Ashcroft, M.A.,  
121, George Street,  
EDINBURGH.

Dear Mr. Ashcroft;

I acknowledge with thanks your letter of the  
24th April, and am sure I may speak for the whole Council and say  
how much the F. M. Committee's action is appreciated in responding  
to the special appeal on behalf of Mrs. Erskine.

With kind regards,

Yours sincerely,

*Norman*



S. African Native College,

ALICE,

16th June, 1924.

Rev. R. Mure,  
Ross,  
UMTATA.

Dear Mr. Mure,

While you were on furlough new designations as Marriage Officers were issued to the ministers and missionaries who had entered the Bantu Presbyterian Church of South Africa. Yours was issued as if your name was Robert Mure Ross, and I returned it for emendation and then held it against your return. I now send it on to you.

With kind regards,

Yours sincerely,

SENIOR CLERK OF ASSEMBLY.



South African Native College,  
ALICE, 18th June, 1924.

Rev. M. Xaba, B.A.,  
Clerk of the Presbytery of Griqualand East,  
Balasi, QUMBU.

Dear Mr. Xaba,

I have before me your letter of 6th May, with minutes  
of your Presbytery of date 22nd, & 4th April.

The minutes bear that the Presbytery ~~licensed~~ <sup>ordained</sup> Mr. Lennox  
Jolobe. They do not refer to his being licensed. May I ask for a  
minute of the Presbytery containing a record of his receiving licence.

The practice of the Home Church which we are following  
as far as possible till our General Assembly has adopted its own Creed  
and Formulae is that a minister is ordained on Call from a congregation,  
or, if he is going as a missionary, the General Assembly resolves that  
he be appointed as a Missionary of the Church and instructs a Presbytery  
to proceed with his ordination. Please say what the authority of the  
Presbytery was for ordaining Mr. Lennox Jolobe in view of the prevailing  
practice, seeing that your record does not bear evidence of a Call having  
been presented to and accepted by Mr. Jolobe, and the General Assembly  
has given no instructions to the Presbytery to proceed with his ordina-  
tion.

I am taking no steps about applying for recognition of  
Mr. Jolobe as a Marriage Officer till the action of the Presbytery may  
be seen to have been in order or not.

Yours sincerely,

*J. Lennox*



South African Native College,  
ALICE, 16th June, 1924.

Rev. E. Deal,  
Clerk of the Presbytery of Umata,  
Somerville,  
TSOLO.

Dear Mr. Deal,

SPHERES OF MARRIAGE OFFICERS.

In the minute of your Presbytery of 5th April on the subject of Marriage Officers, you refer to restrictions of the sphere in which certain officers are allowed to exercise their rights.

The Secretary for the Interior, writing on 16th August 1923 said: "It is proposed in the case of European Ministers to ap-  
point them for the Union, the rest being appointed for the Province in which they are for the time being required to officiate." This is in agreement with the policy followed by the Government for a long time. When a Native Minister is transferred from one Province to another, the designation under which he has been acting in the Province he leaves to be returned and a new designation for his new Province is issued him.

I am applying for a fresh designation for Rev. E. Deal.

Yours sincerely,



South African Native College,  
ALICE,  
18th June, 1924.

The Secretary of the Interior,  
PRETORIA.

Sir,

DESIGNATION AS MARRIAGE OFFICER, REV. E. MAKIWANE.

Through an oversight the name of Rev. Elijah Makiwane, a minister of this Church, was omitted from the list of applications for Marriage Officers which I submitted on 27th July last. I shall beg now to apply for a designation to be issued for him. He is a Native minister stationed in the Tsole district of this Province. His address is

Rev. E. Makiwane,  
Junction Ferry, TSOLO.

WITHDRAWAL OF DESIGNATION OF REV. J. K. QUSHEKA.

The Rev. J. K. Qusheka, Weirdele, Thabina, has been suspended from his ministry and his designation as Marriage Officer should be cancelled.

I have the honour to be,

Sir,

Your obedient Servant,

*J. Dennis*

SENIOR CLERK OF THE GENERAL ASSEMBLY  
OF THE BANTU PRESBYTERIAN CHURCH  
OF SOUTH AFRICA.



South African Native College,  
ALICE,  
30th June, 1924.

The Secretary of the Interior,  
PRETORIA.

Sir,

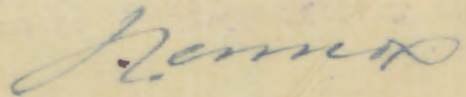
WITHDRAWAL OF DESIGNATION OF REV. J. K. QUSHEKA.

In further reference to the subject of my letter to you of the 18th instant, I beg to return the designations as Marriage Officer in the Transvaal in favour of Mr. J. K. Qusheka, dated August 17th, 1921, and 12th December, 1923.

I have the honour to be,

Sir,

Your obedient Servant,



SENIOR CLERK.



South African Native College,  
ALICE,  
30th June, 1924.

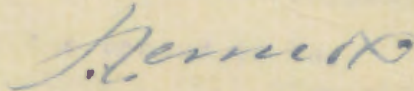
The General Manager,  
S. A. R.,  
JOHANNESBURG.

Dear Sir,

IDENTIFICATION CARDS: REV. J. K. QUSHEKA.

I return to you for cancellation Identification Cards  
Nos. 4163 and 4885 in favour of Rev. J. K. Qusheka, he being no  
longer a minister of this Church.

Yours faithfully,



SENIOR CLERK.



Rev. D. Wark, D.D.,  
53, Woodley Street,  
KIMBERLEY.

Fort Hare, ALICE.  
17th July, 1924.

Dear Mr. Wark,

The Bantu Presbyterian Assembly at its meeting at Maritzburg on 9th July had before it a minute of your Assembly on the status of the ministers of the Presbytery of Mankazana which you sent to me in your letter of 10th October, 1923. The Rev. H.V. Taylor addressed our Assembly in connection with this communication. The Assembly adopted the following resolution:-

"That the Assembly thanks the General Assembly of the Presbyterian Church of South Africa for its communication of 10th October, 1923, and is prepared to agree that the ministers of the Presbytery of Mankazana be assessors in the Presbytery of Mankazana and in this Assembly with full rights if they and the General Assembly of the Presbyterian Church of South Africa so desire."

It is understood that this arrangement will come into operation immediately after action by your Assembly and the individual ministers concerned if they decide to act along the lines which the Bantu General Assembly has stated in its minute.

Immediately after the business of the status of the Mankazana ministers had been disposed of, Mr. Taylor again addressed our Assembly, and the following minute appears upon our record:-

"Rev. H.V. Taylor also referred to a proposal of the General Assembly of the Presbyterian Church of South Africa that missionaries in the Transkei who minister to preaching stations of the Presbyterian Church of South Africa be associated with the Presbytery of King William's Town.

"The Assembly thanked Mr. Taylor for bringing this matter to the notice of the Assembly, and resolved to await an official statement from the Presbyterian Church of South Africa."

I will be glad if you will be good enough to send me your Assembly's minute on this matter. I notice that I have not a copy of the proceedings of your last meeting of Assembly and shall be glad to receive one.

In connection with /



In connection with the report on the Training of Theological Students, our Assembly appointed a special committee to consider the field for probationers and the means and power of the Church to absorb them into the Ministry. This Committee will report to next Assembly, and on the ~~contents~~ of its report will largely depend whether we continue as at present to begin a new class when the preceding four years' course has been completed or whether a new class will be formed when two years of the preceding course have been completed.

Our Assembly resolved:

"That this Assembly sanctions an alternative literary qualification for admission to the Theological Course."

- (a) The possession of the Matriculation Certificate of the University of South Africa or of the South African Native College;
- (b) The possession of the Lower Primary Teachers' Certificate of the Cape Education Department or the First Grade Certificate of the Natal Education Department, together with two years' approved service as teachers and Christian workers, and that students with this qualification shall also possess the Junior Certificate or shall be required to pass a similar examination conducted by the Committee for the Training of Theological Students."

Our Presbytery of Natal sent to us an overture in the following terms:-

"Inasmuch as the Presbyterian Church of South Africa has appointed a special committee to prepare a course of study for Native students with a view to their licence and ordination to the ministry of the Church, especially with the purpose of assisting their Native Evangelists who in many cases cannot leave the several spheres of labour to go to Lovedale and undergo the course of study there, it is humbly overtured to the Reverend the General Assembly that a committee be appointed to communicate with the special Committee of the Presbyterian Church of South Africa with a view to co-operate with it so that a suitable course of study may be adopted and accepted by both Churches for the training of Native students who may be unable to go to Lovedale, and that a common examination ~~be~~ set by a Combined Board of Examiners be passed by all candidates so that the same standard may exist for Native ministers in both Churches."

The Assembly /



-3-

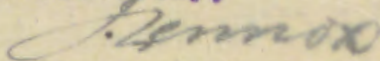
The Assembly resolved:-

"To instruct the Committee for the Training of Theological Students to correspond with and meet the corresponding Committee of the Presbyterian Church of South Africa to secure mutual understanding and to advise this Assembly on measures of co-operation and as to uniformity in the training of candidates for the ministry".

The Convener of our Committee on the Training of Theological Students is the Rev. H. Booth Coventry, B.D., Lovedale. Please say who is the Convener of your Committee for the same purpose. I shall be glad if you will bring these resolutions to his notice and also lay them before your Assembly.

With kind regards,

Yours sincerely,



SENIOR CLERK OF ASSEMBLY.



Rev. H. Mama,  
Clerk of the Presbytery of Kafraria,  
LOVEDALE.

Fort Hare, ALICE.  
18th July, 1924.

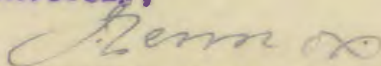
Dear Mr. Mama,

In connection with the appointment of Rev. C. Ngxwana to Weirdale, the Assembly resolved: "That Revs. C. Ngxwana and W. Letsoalo be ordained as missionaries, and the Presbyteries of Kafraria and Zoutpansberg were instructed to take the necessary steps as soon as possible." From what was said in the Assembly it appears that it is desirable that Mr. Ngxwana should proceed to Weirdale as soon as possible in August. I am intimating to Mr. Ngxwana the appointment that the Assembly has made. Will you as Clerk of the Presbytery please take the necessary steps in connection with his ordination as soon as possible?

I am also to remind you that the Assembly resolved: "That in view of the needs and difficulties of work in large districts with widely scattered communities, and of emergencies in supplying mission stations, the Assembly gives authority to Presbyteries to grant to licensed probationers, where the need is established to the satisfaction of the Presbytery, a temporary commission to administer the sacraments and to act as marriage officers, both or the latter only."; and at a later session "The Assembly invited the Presbyteries in which Revs. G. Miza, D. Sikutshwa, William Letsoalo and C. Ngxwana are to work to make early application for these to be recognised as marriage officers." At the meeting of Presbytery at which Mr. Ngxwana will be ordained, the Presbytery might decide to take steps to have Mr. Miza recognised as marriage officer.

I shall be applying for others outside the Presbytery of Kafraria to be recognised as marriage officers, and it may be more convenient for all the applications to be put through at one time. Perhaps you will be good enough therefore to give me formal intimation of the Presbytery's decision in the case of Mr. Miza, should it decide that application be made on his behalf.

Yours sincerely,



SENIOR CLERK OF ASSEMBLY.



Fort Hare, ALICE.  
18th July, 1924.

Rev. D. A. McDonald,  
Gooldville,  
SIBASA.

Dear Mr. McDonald,

The Assembly last week appointed Rev. William Letsalo to Stuartville and Rev. C. Ngxwana to Weirdale, and resolved that these be ordained as missionaries and instructed the Presbytery of Kafraria to take the necessary steps for the ordination of Mr. Ngxwana and the Presbytery of Zoutpansberg to do the same for Mr. Letsalo. I am writing to the latter to inform him of the Assembly's decision, and now ask you to take the necessary steps for his ordination as soon as possible.

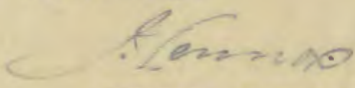
The Assembly minuted as follows: "In the case of Stuartville and Weirdale appointments, it was agreed that Rev. A. Ntuli for the present should be assessor in these Kirk Sessions and Deacons' Courts." Will you kindly see to it that this arrangement is understood and acted upon?

It was noted by the Assembly that travelling expenses of Rev. A. Ntuli while acting as interim moderator of Weirdale and Stuartville had not been paid by these congregations. The matter was remitted to the Business Committee with powers. It has been a surprise to me to find that these congregations have not done their duty. It would be better that they should do their part without it being necessary for the Business Committee to bring further pressure to bear. Will you kindly see if it be possible for these congregations to do their duty without necessity of further action.

We had an interesting Assembly and there is much I could write <sup>about</sup> about, but of course my hands are full just now of the business that must be attended to with as little delay as possible.

With kind regards to Mrs. McDonald and yourself,

Yours sincerely,

  
SENIOR CLERK OF ASSEMBLY.



Fort Hare, ALICE.  
18th July, 1924.

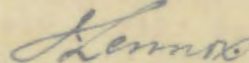
Rev. E. Beal,  
Somerville,  
TSOLO.

Dear Mr. Beal,

The Assembly last week resolved: "That in view of the needs and difficulties of work in large districts with widely scattered communities, and of emergencies in supplying mission stations, the Assembly gives authority to Presbyteries to grant to licensed probationers, where the need is established to the satisfaction of the Presbytery, a temporary commission to administer the sacraments and to act as marriage officers, both or the latter only"; and at a later session, "The Assembly invited the Presbyteries in which Revs. G. Miza, D. Sikutshwa, William Letsolo and C. Ngxwana are to work to make early application for these to be recognised as marriage officers." Will you please bring the case of Mr. Sikutshwa before your Presbytery? I shall be making application on behalf of several to be recognised as marriage officers and perhaps it will be as well that all applications should go through one channel. Will you therefore be good enough to inform me of your Presbytery's decision should they decide to act on the resolutions of the Assembly in Mr. Sikutshwa's case?

With kind regards,

Yours sincerely,



SENIOR CLERK OF ASSEMBLY.



Fort Hare, ALICE.  
18th July, 1924,

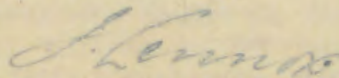
Rev. C. Ngxwana,  
Burnshill,  
MIDDLEDRIFT.

Dear Mr. Ngxwana,

The Assembly last week appointed you to Weirdale and resolved that you be ordained as a missionary. It instructed the Presbytery of Kafraria to take the necessary steps for your ordination as soon as possible. I have written to Rev. H. Mama as Clerk of the Presbytery of Kafraria conveying the Assembly's instructions, and you should hear from him in due course. It was mentioned in the Assembly that it is desirable that you should be at Weirdale as early in August as possible. You should therefore prepare to remove as soon as your ordination has taken place.

With kind regards,

Yours sincerely,



SENIOR CLERK OF ASSEMBLY.



Fort Hare, ALICE.  
18th August, 1924.

D. A. Hunter, Esq., F.R.S.G.S.,  
Convener of the Board of Trustees,  
LOVEDALE.

Dear Mr. Hunter,

Erf at Matatiele:

I enclose copies of letters from Rev. James Jolobe and Rev. J. A. Davidson about an erf at Matatiele. The decision of the Assembly in this case was that the erf, having been purchased from local funds of a congregation of the Bantu Church, should be registered in the name of the Church's Trustees, and as a consequence that the expenses connected with transfer and survey etc. should be met out of the balance in the hands of Rev. James Jolobe.

I called upon Messrs. Hutton & Cook for advice, as this will be the first instance of property being transferred to the Board of Trustees of the Bantu Presbyterian Church. Mr. Hutton told me that the Registrar would require a minute of the Assembly appointing the Trustees and defining their powers. I told him that the Trustees had been appointed but that there had been no definition of their powers. He advised in these circumstances that the transfer fees should be deposited with the Registrar and intimation made that the property would be transferred to the Board of Trustees of the Bantu Church. This would obviate the incurring of penalty fees for delay of the transfer, and Mr. Hutton said the Registrar would be quite prepared to postpone action till whatever reasonable time would be necessary for the Assembly to define the powers of its Trustees.

Will you, as Convener of the Board, kindly take up the matter at this point and write to Mr. Jolobe and communicate with the Registrar? As you know, I have had great deal of experience in these matters, and offer you the suggestion that you approach the Registrar through Hutton & Cook who know our position and can put it in a proper way to the Registrar. It is desirable also to prepare a minute for next Assembly in which the Board's powers would be defined. I think I may have somewhere a copy of the minute of the United Free Church appointing its Trustees. This would be a help to us in drawing that for our Assembly. It would be well I think to have a draft prepared and circulated to the members of the Committee and also scrutinised by Messrs. Hutton & Cook.

If I can /



Fort Hare, NIOU.  
1948 August, 1948

-2-

If I can give any assistance, please count freely upon myself.

Yours sincerely,

*J. N. ...*



Fort Hare, ALICE.  
18th August, 1926.

Rev. D. A.  
Gooldv...  
Sibasa, TRANSVAAL.

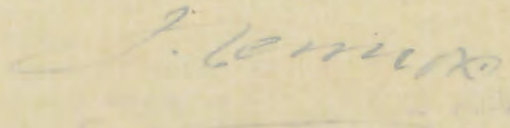
Dear Mr. McDonald,

I gather from a note I received from Mr. Letsoale that he was to be ordained yesterday. As soon as I have confirmation of this, I shall apply for him to be recognised as a Marriage Officer. Will you kindly send me a line on the subject?

You will be receiving formal intimation from the Rev. H. Mama, Clerk of the Kafrarian Presbytery, of the ordination of the Rev. Columbus Ngxwana which took place yesterday at Burnshill. Mr. Ngxwana proposes to leave in a few days for Weirdale.

With kind regards,

Yours sincerely,



Fort Hare, ALICE.  
19th August, 1924.

Rev. T. B. Soga,  
Tututa, BUTTERWORTH.

D. A. Hunter, Esq., F. R. S. G. S.,  
LOVEDALE.

Gentlemen,

It has been emphasised that for reasons of health Rev. C. Ngxwana should proceed to Weirdale with as little delay as possible. We found at the Presbytery meeting for his ordination last Sunday that he required funds to enable him to travel. To avoid delay I advanced £10 to him, and the Presbytery agreed that application should be made to you for a refund. I do not suggest that this should be done at once. I advised Mr. Ngxwana to send in his expenses through Rev. D. A. McDonald, the Clerk of the Zoutpansberg Presbytery. The refund to myself can wait till this procedure has been followed.

This case has emphasised in my mind the need of some simple rules to be made by the General Assembly for our guidance in the matter of travelling expenses. These are required by men travelling to take up stations or removing to a new station under orders from the Assembly. There also is the case of delegates to the Assembly of the P. C. of S. Africa. In such cases second class fare should be provided, and an amount for provision. I am not sure how much this should be. I said to Mr. Ngxwana that he should reckon on 7/6 for each day of actual travelling, but this may be too little. There also is the case of what should be provided for freight of furniture. A difficulty arose in one instance where a minister removing a considerable distance took not only his furniture but several bags of grain. Rules laid down by the Assembly would avoid possible unpleasantness and disappointment. The Treasurers should have power to advance money at once to one in Mr. Ngxwana's circumstances, it being understood that the accounts should be submitted through his Presbytery.

It would come naturally from the Joint Treasurers to submit rules for consideration of next Assembly, and arising from Sunday's experience I venture the suggestion that this be done.

Yours sincerely,

*A. L. Hunter*



Fort Hare, ALICE.  
31st August, 1924.

Rev. D. Wark, M.A., D.D.,  
Clerk of the General Assembly,  
Presbyterian Church of South Africa,  
33, Woodley Street,  
KIMBERLEY.

Dear Dr. Wark,

The representatives of the Bantu Presbyterian Church to your forthcoming Assembly are:- The Moderator, Revs. A. Ntuli, M. J. C. Matheson, B. J. Ross, J. Henderson, D.D., and E. Ntuli. It is not likely that all of these will be able to attend, but we expect that the Moderator, Rev. A. Ntuli, and Rev. M. J. C. Matheson will be able to go. Mrs. Dewar, who is a member of the Executive of the Women's Association, will accompany her husband to Pretoria.

In case you wish to communicate with these on the matter of hospitality, the addresses are:-

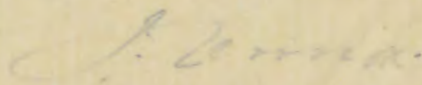
Rev. James Dewar, M.A.,  
188, Loop Street,  
MARITZBURG.

Rev. A. Ntuli,  
Donhill, Mamabolos,  
PIETERSBURG.

Rev. M. J. C. Matheson,  
The Gordon Memorial,  
Umsinga, NATAL.

With kind regards,

Yours sincerely,



SENIOR CLERK OF ASSEMBLY.



Fort Hare, ALICE.  
21st August, 1924.

James Dewar, M.A.,  
188, Loop Street,  
PIETERMARITZBURG.

Moderator,

Thanks for your letter of the 18th instant. I am glad you  
noticed the mistake about the name of the Governor-General. I was almost  
blatant myself.

I have intimated to Dr. Wark the names of our representatives  
for their Assembly, and have written asking Mr. A. Ntuli to wire his de-  
cision, and if he cannot go I shall wire you and you might then arrange  
with Mr. E. Ntuli. I am letting Dr. Wark know that Mrs. Dewar will accom-  
pany you.

The Assembly proceedings will be out in a few days, and from  
Mr. Hunter will have a complete list of the members of the Assembly.  
I was shocked to see that you are £100 the bad.

Thanks for reminding me about your Donald Fraser letter, that  
had escaped my memory. I shall have to hunt it out and shall reply  
shortly.

With kind regards,

Yours sincerely,



Fort Hare, ALICE.  
21st August, 1924.

Rev. A. Ntuli,  
Donhill, Mamabelos,  
PIETERSBURG.

Dear Mr. Ntuli,

The General Assembly of the Presbyterian Church of South Africa is appointed to meet at Pretoria on the            September. Our own Assembly as representatives: The Moderator, yourself, Mr. Matheson, Mr. Ross, Dr. Henderson and Rev. E. Ntuli. It was the earnest hope of the Assembly that you may be able to go. Your travelling expenses will be paid. I shall be greatly obliged if you will wire me your decision. If you cannot go I shall have to arrange for Rev. E. Ntuli to take your place. You will understand, therefore, the importance of a reply by wire.

Rev. C. Ngxwana was ordained last Sunday at Burnshill, and you will be seeing him very soon.

With kind regards,

Yours sincerely,

*Thomas*  
SENIOR CLERK OF ASSEMBLY.



S. A. Native College,  
ALICE,  
21st August, 1924.

Dear Dr. Wark,

Since your letter of 23rd ultimo arrived I have had a sharp illness and it has left a good deal below par. Please therefore excuse delay in replying to your letter.

I think it will be better for the resolution about missionaries ministering to European congregations to stand over till next Assembly. I hope no interests will suffer, and I do not think they will.

Please do not trouble about any thought of discourtesy. It would have been better had the resolution been in our hands at this recent Assembly, but we know the omission to send it was unintentional.

By the way I have not received a copy of last Blue Book from Mr. McDonald. I suppose he had no copy left.

With kind regards,  
Yours sincerely,

*Hammer*





S. A. Native College,  
ALICE,  
29th August, 1924.

The Superintendent of Locations,  
Location & Commonage Department,  
EAST LONDON.

Dear Sir,

I beg to thank you for your letter of the 22nd instant,  
and in reply I shall be glad if you will point out the site granted  
in the West Bank Location to our representative, the Rev. G. Miza,  
at present residing in the East Bank Location.

Yours faithfully,

*J. Jernox*

SENIOR CLERK.



South African Native College,  
ALICE,  
29th August, 1924.

Rev. C. Koti,  
Chairman of the Pirie Deacons' Court,  
and Rev. G. Miza,  
East Bank Location, EAST LONDON.

Gentlemen, SITE, NEW LOCATION, WEST BANK, EAST LONDON.

I have received intimation from the Superintendent of Locations, East London, that a site has now been granted to the Bantu Presbyterian Church, which will be pointed out to our representative by his Assistant at the West Bank Location.

I have replied asking that the site be pointed out to Mr. Miza as our representative.

It is important that this site, now granted, should be occupied with as little delay as possible, and I shall be glad to hear from you the steps which you propose in this connection. I suggest also that Mr. Koti bring this notice to the knowledge of the Presbytery of Kaffraria at its next meeting.

Yours sincerely,

*J. L. Miza*



Fort Hare, ALICE.  
1st September, 1924.

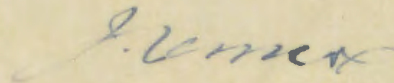
Rev. W. W. Skweyiya,  
Korsten,  
PORT ELIZABETH.

Dear Sir,

I am duly in receipt of your letter of the 29th ultimo making application for admission into the Bantu Presbyterian Church as a minister, and enclosing your disjunction certificate from the African Methodist Episcopal Church. This application will require to go before the General Assembly of the Bantu Church, and this will hold its next meeting in King William's Town in July, 1925.

As you may wish to retain the letter of disjunction granted you by Bishop W. T. Vernon, I have retained a copy of this and now return you the original.

Yours faithfully,



SENIOR CLERK OF ASSEMBLY.



Fort Hare, ALICE.  
1st Sept., 1924.

Rev. James Dewar, M.A.,  
188, Loop Street,  
MARITZBURG.

Dear Moderator,

I enclose a letter which I have received from Rev. W. W. Skweyaya asking to be admitted to our Church, and have attached to the file a copy of my reply.

Do you think this should be circulated to the members of the Standing Committee or is there any other line of action which you suggest?

I am sorry that I have not come upon your letter about Donald Fraser's visit. May I trouble to repeat the substance of it?

Yours sincerely,

*J. Dewar*



Fort Hare, ALICE.  
1st Sept., 1924.

Rev. T. B. Soga,  
St. Andrew's Mission,  
1, Scanlen Street,  
QUEENSTOWN.

Dear Mr. Soga,

I am in receipt of your letter of the 28th ultimo, and I trust that Mrs. Soga is making satisfactory progress.

I have issued copies of the Assembly proceedings to all missions and have those for Tutura here ready for the post. I am holding them back till I hear what you have returned to Tutura. Please send me a post-card when you return and I shall post them all at once.

As regards the Property Tax on Tutura, I regret that the Mission Council and Board of Trustees can do nothing. You will remember that the matter was sent to the Foreign Mission Committee and they paid the arrear taxes up to the time when the property was handed over to the care of your Deacon's Court, and the Foreign Mission Committee laid down the principle that the tax where levied should be met by local courts.

I have had a voluminous correspondence ~~with~~ in an endeavour to secure united action on the part of the larger Churches and Societies carrying on Mission work, to unite in making representations to the Provincial Council, but without success. There are grave difficulties in the way which make the prospect of successful representation to the Provincial Council or to the Administrator very doubtful.

I return the notice of the tax which has been addressed to you.

*With kind regards,*

Yours sincerely,

*Herbert*



9th September, 1924.

Dear Moderator,

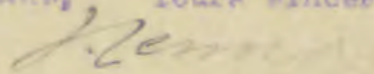
Thanks for yours of the 5th instant, and for calling to mind the procedure for admission of ministers from other denominations. Here is a point to which I shall be glad if you will reply by return. Port Elizabeth is in no Presbytery of our Church. The nearest Presbyteries are Mankazana, and after that Kafraria. The Mankazana Presbytery members are perhaps not so much in touch with general questions of Native life as are those of Kafraria, seeing that most of them are engaged primarily with European congregational work. Would it not be well therefore to send Skweyiya's application to the Pres. of Kafraria? If you agree, you might send me a letter asking me to send the application to this Presbytery, seeing that we have no Presbytery of our own within whose bounds Mr. Skweyiya is residing. The Kafraria Presbytery meets in the first week of October.

Thanks for your remarks about Dr. Donald Fraser's campaign. I am writing on the lines you suggest, and shall enclose a copy in this letter for your file.

The Proceedings have been sent to every missionary and minister of the Church in numbers sufficient to give a copy to every office-bearer. I also have sent out a considerable number to people in this country and in Scotland who are interested in our work. I am sending a further lot for your use. I still have a number and can let you have whatever number you require. I sent, of course, to the representatives of the Pres. Ch. of S. A. who were appointed to attend our Assembly, and also to Mr. Barrett and Mr. Malcolm.

Yes, I have seen the Blythwood Review, and I cannot understand the scrappy reference in the "Outlook" especially as Mr. Hunter, the Editor, was a member of the Assembly. I rang up Dr. Henderson after I received your letter, and without mentioning your name I told him of the disappointment that the meagre account in the "Outlook" had caused. He did not know how things had happened as they have, but promised to bring it up at the next editorial meeting. He himself has been engaged with the fire and its consequences, and then with the Xosa Bible revision conference which took a lot out of all its members. It was Hunter's job to see to it.

Kind regards, Yours sincerely,



S. African Native College,  
ALICE, 9th September, 1924.

J. W. Stark, Esq.,  
Organising Secretary  
for Rev. Dr. Donald Fraser's Campaign,  
"Glen Huntly",  
Newlands Road, CLAREMONT.

Dear Mr. Stark,

I write to express to you on behalf of this Church its deep interest in the campaign which Rev. Dr. Donald Fraser is to hold in South Africa; and its desire to co-operate with the Central Committee that is preparing for the campaign in ~~anyway~~ whatever way we may. We understand that the Central Committee is acting on behalf of a number of Churches, and we would be glad to be associated as a Church in the same manner.

Our Moderator, the Rev. J. Dewar, M.A., asks me to say that he as Moderator and myself as Senior Clerk of the General Assembly will represent our Church.

With kind regards,

Yours sincerely,

*J. Dewar*



Fort Hare, ALICE.  
2nd Oct., 1924.

The Secretary for Interior,  
Union Buildings,  
PRETORIA.

Sir,

I have the honour to submit to you for recognition  
as a marriage officer the name of Rev. Cass Miza, a minister  
of this Church. His address is: East Bank Location, EAST  
LONDON.

I have the honour to be,

Sir,

Your obedient Servant,

SENIOR CLERK.



6th October, 1924.

Rev. H. B. Coventry, B.D.,  
Convener of the Committee  
on the Training of Theological Students,  
LOVEDALE.

Dear Mr. Coventry,

Rev. M. Xaba, Clerk of the Presbytery of Griqualand East,  
writing on 29th August said:

"Will you please send me a written reply regarding.....  
and also what to be said to James R. Jolobe and Edmund Mtandeki, whose  
applications were granted by our Presbytery sometime ago for admittance in  
Theological Course."

I enclose a copy of my reply, which you might kindly  
return after perusal.

Yours sincerely,

*James R. Jolobe*



-2-

If I can give any assistance, please count freely upon myself.

Yours sincerely,

*J. H. H. H.*



Fort Hare, ALICE.  
6th October, 1924.

Rev. M. Xaba, B.A.,  
Balasi,  
QUMBU.

Dear Mr. Xaba,

I have your letter of the 29th August in which you ask what is to be said to "James R. Jolobe and Edmund Mtandeki whose applications were granted by our Presbytery some time ago for admittance into theological course."

I have handed this matter on to Rev. H. B. Coventry, the Convener of the Committee on the Training of Theological Students who will deal with it in due course.

I may remind you of the powers of the Presbyteries in the matter of the acceptance of theological students, as set forth in the Manual of Practice and Procedure, Chap. IV., Sect. III., Division I. The most important of the regulations says:- "Presbyteries shall confer by Committee or otherwise with all applicants who have been duly nominated to them in regard to their piety and motives; and on being satisfied as to these, and also concerning their general fitness to go forward to the office of the ministry, shall certify them to the College Committee for admission to the Entrance Examination." From this it is clear that the duty of the Presbytery is to certify on the matters stated, and that the College Committee then conducts the Entrance Examination. If the student passes this examination the Committee on the Training of Theological Students admits him to the Theological Course.

The preliminary qualifications required of students are set forth in Minute No. 94 of last Assembly, and the Committee on the Training of Theological Students is about to issue a syllabus on the subjects for the Entrance Examination.

Yours sincerely,



11th October, 1924.

Rev. P. L. Hunter, M.A.,  
Gillespie,  
MT. AYLIFE.

Dear Mr. Hunter,

ST. ANDREW'S CHURCH: MOUNT AYLIFE.

I have spent some time making a thorough search through all my papers for the minute of the Presbytery of Kaffraria of 4th July, 1923, on the subject of the transfer of the above site to the Presbyterian Church of South Africa. I have found no trace of it, nor do I remember ever seeing it.

What I suggest is that as the minute cannot be found, the General Assembly of the Bantu Pres. Church as heir and successor of the late Presbytery be asked to take the matter up and grant the necessary powers required for transfer. I think this line of action would be competent.

With kind regards,  
Yours sincerely,

*P. L. Hunter*



South African Native College,  
ALICE, South Africa,  
14th October, 1924.

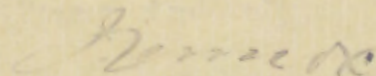
Mr. F. Ashcroft, M.A.,  
112, George Street,  
EDINBURGH.

Dear Mr. Ashcroft,

I enclose a minute, No. 133, of the General  
Assembly of the Bantu Presbyterian Church of South Africa about  
M. M. M., and the Request for Right of Call.

I am directed to submit this to the Home Church  
through the proper channel. If I am in error in my interpretation  
of this instruction, kindly advise me.

Yours sincerely,



SENIOR CLERK.



South African Native College,  
ALICE, 15th October, 1924.

Rev. R. Damane,  
Ncembu,  
Umga, UGIE.

Dear Mr. Damane,

In reply to your letter of the 10th instant asking whether you belong to the Transkei Presbytery or to the Presbytery of Umtata, the answer is found in the list of Presbyteries and the congregations belonging to each as stated in the ~~list of Presbyteries~~ reports of both the first and the second General Assemblies. In each of these Cala-Ugie is included in the Presbytery of Umtata.

If the Presbytery of the Transkei thinks that Cala should be included in it, this must be brought before the General Assembly and decided there. Till such change is made, your congregation clearly belongs to the Presbytery of Umtata.

You have made no reference to my letter of 6th September about the application for refund from the S.A. Railway. Please say if that matter has been successfully completed.

With kind regards,

Yours sincerely,

*J. Remond*





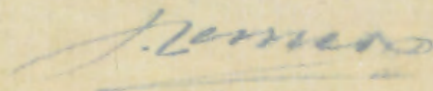
15th October, 1924.

Rev. H. Mama,  
Clerk of the Presbytery of Kafraria,  
LOVEDALE.

Dear Mr. Mama,

I acknowledge with thanks the receipt of your letter of  
even date with copies of Presbytery minutes for the General Assembly.

Yours sincerely,



15th October, 1924.

Dear Moderator,

APPLICATION BY REV. PETER OWEN LISA.

I send you an application from Rev. P. O. Lisa, and Rev. H. Mama's covering letter.

There is no doubt in my mind that this should be dealt with by the Presbytery of Kaffraria on the same lines as the application from Rev. W. Skweyiya. My only reason for troubling you about it at all is Mr. Mama's remark that Lisa resides within the bounds of the Presbytery of Mankazana. But as his congregation is at Sterkstroom, this remark seems irrelevant.

However in the circumstances, it is perhaps better that you should decide which Presbytery should conduct the statutory enquiries.

Yours sincerely,

*J. J. J. J.*



23rd October, 1924.

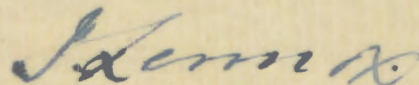
Rev. H. Mama,  
Clerk of the Presbytery of Kafraria,  
LOVEDALE.

APPLICATION BY REVEREND PETER OWEN LISA.

Dear Mr. Mama,

I submitted your letter of the 15th instant in the above  
to the Moderator, who asks the Presbytery of Kafraria to take up the  
application and make the steps set forth in the Practica & Proceedings.

Yours sincerely,



SENIOR CLERK.



South African Native College,  
ALICE,  
27th October, 1924.

Rev. C. Ngxwana,  
Thabina,  
TRANSVAAL.

Dear Mr. Ngxwana,

Thanks for your letter of the 22nd instant. I do not know why there has been so long delay about your recognition as a Marriage Officer. I have written to-night and enclose a copy of my letter to the Secretary of the Interior for your information. Please let me know when you receive your papers.

About your Identification Card and the noting of your change from Burnhill to Thabina, I enclose a letter to the General Manager, S.A.R., Johannesburg. You can post this letter with your Identification Card to him, and you will notice that I have asked him to return it to you direct. Let me know when you have received it back. Remember that letters to the S. A. R. require to be stamped.

I do not know that I can answer with certainty your question about the amount that should be paid by Thabina congregation as expenses to Mr. Ntuli when visiting it as assessor, and I do not remember this question having come before the General Assembly. The amount paid when Mr. Mbali visited Cunningham was 10/- per visit, but probably that is too little for such a distance as between Donhill and Thabina. In the absence of any decision by the Assembly, can you arrive at a decision locally as to what is just and reasonable?

With kind regards,

Yours sincerely,

*J. Linnix*



South African Native College,  
ALICE,  
27th October, 1924.

The Secretary for the Interior,  
PRETORIA.

Sir,  
APPLICATION FOR RECOGNITION AS MARRIAGE OFFICER:  
REV. COLUMBUS NGXWANA.

I have the honour to invite your attention to my letter on the above dated 18th August to which you replied in your No. 1/Q.3101 of 30th August.

The Rev. Columbus Ngxwana reports that his designation as a Marriage Officer has not yet been received, and that those in his congregation who are being married have to go from Thabina to our mission at Donhill, Mamabolo's.

May I ask you to be good enough to look into this matter so that Mr. Ngxwana may be duly recognised?

I also beg to remind you of the enquiry contained in the last paragraph of my letter of 18th August.

I have the honour to be,

Sir,

Your obedient Servant,

*Lennox*  
SENIOR CLERK.



South African Native College,  
ALICE,  
27th October, 1924.

The General Manager,  
S. A. R.,  
JOHANNESBURG.

Dear Sir,

IDENTIFICATION CERTIFICATE: REV. COLUMBUS NGXWANA: NO. 4993.

Rev. Columbus Ngxwana, a minister of this Church, who holds Identification Certificate No. 4993, has been removed from Burnshill, Middle-drift, to Thabina in the Transvaal. I send you his Identification Certificate to have this change noted and endorsed.

Kindly return it direct to Mr. Ngxwana. His address is Fairdale, Thabina.

Yours faithfully,

*A. Linnex*

CONCESSION REGISTRAR.



7th November, 1924.

The Joint Treasurers,  
Bantu Pres. Church.

Gentlemen,

SUPERINTENDENCE OF ZOUTPANSBERG SCHOOLS.

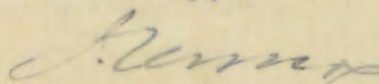
Rev. D. A. McDonald has written to say that he notes that the £20 paid him annually in connection with the superintendence of the Zoutpansberg schools had not been budgetted for in the Assembly Proceedings.

I have replied to him that this is a standing arrangement that passed over from the late Synod to the General Assembly and does not require to be revoted from year to year.

The facts are that the Transvaal Education Department requires that there should be a European correspondent for the Zoutpansberg schools. Before Mr. McDonald went to Cooldville the late Rev. C. B. Hamilton did this duty for us, and the payment of £20 p.a. began then. Mr. McDonald succeeded to this duty and the £20 p.a. was then paid to him. He has frequently told me that he ~~is~~ more than the £20 and is out of pocket in addition to having a big piece of work to do.

I bring these ~~re~~ facts to your notice so that the payment may be duly made to Mr. McDonald.

Yours sincerely,



S. African Native College, ALICE,  
7th November, 1924.

The Director of Education,  
P. O. Box 432,  
PRETORIA.

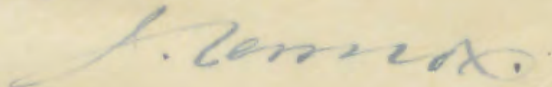
Sir,

With reference to your No. E.30564 of the 24th ultime addressed to the Reverend D. A. McDonald, Gooldville, Sibasa, I beg on behalf of the Bantu Presbyterian Church of South Africa to confirm the nomination to the Transvaal Advisory Board for Native Education the Reverend David A. McDonald to represent this Church.

I have the honour to be,

Sir,

Your obedient Servant,



SENIOR CLERK OF ASSEMBLY.



7th November, 1924.

Rev. D. A. McDonald,  
Geoldville,  
SIBASA.

Dear Mr. McDonald,

I thank you for your letter of the 28th ultimo forwarding the letter from the Director of Education, Transvaal, about the Transvaal Advisory Board for Native Education which is being formed. I have written to the Director confirming your nomination, and enclose a copy of my letter to him for your information. I am sending the original letters to the Moderator for his information.

The formation of this Board is a step in the right direction and we should associate ourselves heartily with it. Perhaps you will be good enough to let me know how you get on at the first meeting, which I trust you will be able to attend.

Yours sincerely,

*A. Hermon*



7th November, 1924.

Rev. T. B. Soga,  
Tutura,  
BUTTERWORTH.

Dear Mr. Soga,

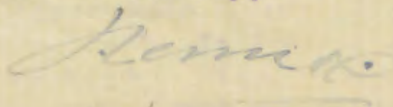
As promised you in my letter of the 29th September I sent your letter of 25th September to the Moderator especially in connection with what you wrote about place of meeting of next Assembly. He feels as I do that the decision of the Assembly must stand.

I should have replied to one point in your letter in which you said that your Session resolved to request the next General Assembly through me to take steps for issuing the Proceedings in si-Xosa. Of course you are familiar with the procedure that nothing comes into the Assembly from sessions except through Presbyteries. So your course is to take your session's resolution to your Presbytery for transmission, if the Presbytery approves, to the Assembly.

I trust that Mrs. Soga has now recovered her strength. Please give her my greetings.

With kindest regards,

Yours sincerely,



7th November, 1924.

Rev. J. Dewar, M.A.,  
188, Loop Street,  
PIETERMARITZBURG.

Dear Moderator,

You refer in a recent letter to the last five words of Minute No 93 of last Assembly. The minute is printed as handed in in writing by Dr. Henderson and adopted by the Assembly.

The matter requires more consideration, and it is a warning not to allow the Assembly to adopt important resolutions without sufficient consideration. It came up at the Kafraria Presbytery, and the Presbytery asked the next Assembly to explain what it is intended to authorise. We used the liberty to apply for recognition of Rev. G. Miza, probationer at East London, to be recognised as a Marriage Officer, and this has been secured. Clearly in that case it is an advantage to have him thus empowered, and not to have it necessary for Mr. Koti to come down from Pirie to conduct marriages, or have them conducted for us by ministers of other churches. No application has come through on behalf of Rev. D. Sikutshwa in Pondoland, but in Mr. Gavin's absence it would be a help that Sikutshwa should be authorised to conduct marriages.

Where we found difficulty was about granting a temporary commission to administer the sacraments. How is this temporary commission to be granted? By ordination? It is rather an unusual proposal to grant a temporary ordination. Without ordination? Good order should be chary in a young church about granting authority to unordained men to administer the Sacraments. Hence our humble request to the Assembly to explain what the resolution means.

Kind regards,

Yours sincerely,



8th November, 1934.

Rev. B. Beal,  
Clark of the Presbytery of Umata,  
Seceville, TSOLO.

Dear Mr. Beal,

You no doubt have noticed Minutes Nos. 93 and 122 of last Assembly, and the invitation to your Presbytery to make application for Rev. D. Sikutshwa to be recognised as a Marriage Officer. Have you as a Presbytery done anything?

If so, perhaps you will be good enough to give me an extract of the Presbytery minute on the subject, and I would then apply to the Minister of the Interior for Mr. Sikutshwa to receive recognition.

I may say that the Department has intimated that it would like these applications to come to them through one channel, otherwise the Presbytery itself might quite well make application direct. But in this we are following the precedent we had in the Synod of Kaffraria where all such applications went through one channel.

Minute No. 93 has occasioned difficulty in the Presbytery of Kaffraria, and the Presbytery has resolved to ask the Assembly what powers are to be granted and how? How is a temporary commission to administer the Sacraments to be conferred? By ordination? A temporary ordination would be rather a novelty. Without ordination? Some feel chary about agreeing that unordained men should be granted authority to administer the Sacraments. Hence this Presbytery's request for more light on what the minute means and how it is to be carried out.

With kind regards,  
Yours sincerely,

*J. ...*



South African Native College,  
ALICE, 20th November, 1924.

The Hon. Secretary for the Interior,  
PRETORIA.

In reply to your No. 2/Q.3100 of the 17th instant I note that the application for recognition of Rev. C. Ngxwana as a Marriage Officer which I made in August is still awaiting a reply from the magistrate concerned in regard to the educational suitability of Mr. Ngxwana for appointment as a Marriage Officer.

While recognising that the Department may have difficulty with some Protestant churches in obtaining satisfactory evidence of educational suitability and may therefore feel compelled to ask a local magistrate to report on a matter that seems to fall rather outside the scope of his ordinary duties, I would respectfully point out that in the case of the South African Presbyterian Church there is required of its Native ministers a comparatively high standard of education, and that during their period of theological training they are students of the South African Native College on whose Council the Government Departments of Education and Native Affairs and the University of South Africa are represented.

The officials of the Church can at once furnish evidence of educational suitability which is of a publicly recognised standard, and such evidence will always be glad to submit. In this way the delay which has occurred in disposing of the application on Mr. Ngxwana's behalf would be avoided.

To expedite matters I enclose a certificate from the Acting Principal of the South African Native College that Mr. Ngxwana has obtained the College Matriculation Certificate which is of equivalent value to the Matriculation Certificate of the University of South Africa.

I have the honour to be,  
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Your obedient Servant,

SENIOR CLERK OF ASSEMBLY.



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The Secretary for the Interior,  
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Sir,

APPLICATION FOR RECOGNITION AS MARRIAGE OFFICER:

REV. DAVID SIKUTSHWA.

I beg to apply for the Reverend David Sikutshwa, a minister of the Church, to be recognised as a Marriage Officer.

His address is:-

Rev. D. Sikutshwa,  
Mabetshe,  
NGQELENI.

I enclose a certificate from the Acting Principal of the South African Native College that Mr. Sikutshwa has obtained the Matriculation Certificate of that College.

I have the honour to be,

Sir,

Your obedient Servant,

SENIOR CLERK OF ASSISTANT



South African Native College, ALICE,  
26th November, 1924.

Rev. D. Wark, D.D.,  
33, West Street,  
KIMBERLEY.

Dear Dr. Wark,

I thank you for your letter of the 18th ult. conveying resolutions of our Assembly. These and the request contained in No. 3 will be submitted to our next Assembly. The arrangement arrived at seems suitable on both sides.

I have the members appointed to attend our next Assembly.

With reference to a successor to the late Rev. C. B. Hamilton, whose lamented loss is ours as well as yours, it is difficult to see whom we could offer to transfer or even second, as we are sorely short-handed. The For. Miss. Committee of the United Free Church has put its South African Mission on a quota of men, and as vacancies occur they are not replacing men till that quota is reached. This occasions serious misgivings, both because we have developments such as Paballong to man, and because in the transition to the Bantu Church, it is not wise to deplete suddenly the European staff. Might it not be possible to invite J. H. Oldham to help you to select a new man? Oldham knows the race questions we have to face, and he knows the type of man with a good College training and the additional training that the Students' Federation affords to keen men, that would grow into the big work Hamilton developed. You need a strong, all-round man for work which centering in Johannesburg stretches far out into country districts.

Thanks for the intimation about Messrs. Paterson and Lister for the Hostel Committee. Mr. Kerr is slowly improving and has been able to walk alone. He hopes he may be able for light duty in February.

With kind regards,  
Yours sincerely,

*Gerrard*



## STATEMENT ON THE HISTORY OF LOT NO. 7, MOUNT FRERE RESERVE.

The history of Lot No. 7, Mount Frere Reserve is in part the story of a number of church members and adherents who for many years were an integral part of the United Presbyterian (later United Free Church of Scotland) mission at Mbonda, and in part it is the story of the Title-Deed of the Lot.

### I. THE GRIQUA CONGREGATION AT MOUNT FRERE RESERVE.

1. The local congregation at Mount Frere Reserve is the direct descendant of that which from about 1889 till 1894 was under Rev. William Murray, and was then a branch of the Kokstad Griqua Church, which at that time was affiliated with the Congregational Church. Mr. Murray occasionally visited Mount Frere, and representatives from Mount Frere attended the Griqua Church annual meetings in Kokstad.

2. Mr. Murray's failing strength ~~xxxx~~ led him to seek relief from the oversight of a church so far distant and he requested the Rev. J. H. Soga, the first Presbyterian missionary to reside in Mount Frere district, to take over the people at Mount Frere and to minister to them, and this he agreed to do.

3. The members of the local congregation at Mount Frere thus became an integral part of the Presbyterian mission at Mbonda under the successive missionaries Rev. U. H. Soga, Rev. A. Welsh and Rev. A. Leith Grant.

4. When the proposal was being considered of the Mbonda mission being erected into a full pastoral charge and calling a Native minister, the Mount Frere section of the mission were unfavourable to this development and unwilling to sign the call.

5. Subsequently they separated themselves from the Mbonda Mission.

### II. THE TITLE-DEED TO LOT NO. 7 MOUNT FRERE RESERVE.

1. On 31st August 1893 Lot No. 7 Mount Frere Reserve was sanctioned by Government for the use of the Griqua congregation who worshipped in a little church on that spot, at a nominal value of £1, in addition to the cost of survey and the office fee.



2. On 10th December, 1895, the Surveyor General wrote pointing out that these payments had not been made. This letter was forwarded by the Resident Magistrate of Mount Frere to the Rev. W. Murray, Kokstad, who forwarded it to Rev. J. H. Soga, leaving him to deal with the matter as the missionary now in charge of the local congregation.

3. Mr. Soga paid £5.15/- on 15th December, 1896 for the Cost of Survey and the Office Fee.

4. The Purchase Price was paid by Mr. Soga on 30th June, 1900.

5. In the interval, the Title-Deed was completed and signed by the Governor, then Sir A. Milner, on 26th July, 1898.

6. When the Title-Deed was received it was found to be in the name of "the minister and office-bearers for the time being of the Congregational Church in the District of Mount Frere."

No such Congregational Church then existed, for the local congregation was and had been for some years a part of the United ~~Free~~ Presbyterian mission of Mbonda.

7. No steps were taken by the missionary-in-charge nor by the Presbytery to which Mbonda was attached to have the designation of the Title-Deed amended.

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8. In the time of Rev. A. Welsh the present church building was erected in succession to the original building which had been struck by lightning and burned. The new church was opened as a branch of the Presbyterian mission at Mbonda.

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A few remarks may be added in comment upon the facts now narrated.

1. Through the failure to have the designation in the Title-Deed amended, the General Trustees of the United Free Church of Scotland who hold all the Presbyterian mission property in South Africa, are not named in the Title-Deed as those holding the property, though as the minute of the General Assembly points out they are morally entitled to do so.



2. The local Griqua congregation at the time the Title-Deed was issued were a part of the Presbyterian mission, and could not and did not claim the property as a Congregational church which they had ceased to be.

During the time they were members of the Presbyterian mission, the property belonged morally to the Presbyterian mission, and not to the local congregation individually as a part of that mission.

3. When they dissociated themselves from the Mbonda mission, that was a new act and it does not constitute a basis for a claim for the possession of property whose benefits they had enjoyed in a different standing and as members of another Church than that they now had joined. They cannot morally take advantage of an oversight. Nor can they claim that all along they had really belonged to the Congregational Church, nor that in claiming the property they are simply reviving a right to the property which all along had merely been in abeyance.

4. Hence the General Assembly has made the proposal "inviting the Congregational Union to appoint members from their side to confer, if necessary at Mount Frere, with our delegates in order to arrive at a fair settlement, if the Congregational Union is not prepared to acquiesce in our continued occupation."

The minute of the Assembly concludes by appointing "Revs. J. Lennox and P. L. Hunter to act in this matter!"

Signed on behalf of the General Assembly by

*J. Lennox*



South African Native College,  
Fort Hare, ALICE,  
12th December, 1924.

R. J. Johnson, Esq., M.A.,  
Secretary of the Congregational Union of S. Africa,  
Central Congregational Church,  
Bree Street,  
JOHANNESBURG.

Dear Sir,

LOT NO. 7, MOUNT FRERE RESERVE.

I enclose a copy of the Minute of the General Assembly, dated 10th July, 1924, on the question of Lot No. 7, Mount Frere Reserve, and also a statement on this matter prepared by direction of the Assembly by the Rev. P. L. Hunter and myself. I beg to invite your attention to the method suggested by the Assembly for dealing with this matter.

I have to add an expression of regret that these papers have been so long delayed. This was due in the first instance to an illness which incapacitated me after the last meeting of Assembly, and then to inability during term time to take up a big piece of extra work. I am taking the earliest opportunity after release from College and Hostel duties to deal with this overdue matter.

Yours sincerely,

*James*



12th December, 1924.

Rev. P. L. Hunter, M.A.,  
Gillespie,  
MT. AYLIFF.

Dear Mr. Hunter,

MOUNT FRERE RESERVE, LOT NO. 7.

I enclose letters on this matter which explain themselves. If you approve of the Statement, please sign it and post the batch of correspondence to Mr. Johnson.

With kind regards,

Yours sincerely,

*James*



12th December, 1924.

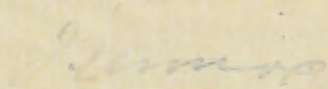
Rev. M. Kaba, B.A.,  
Clerk of the Pres. of Gribqualand East,  
Balasi,  
QUMBU.

Dear Mr. Kaba,

APPLICATION BY MR. REUBEN MAHIRITONA.

I hereby acknowledge receipt of your letter of 18th October with application from Mr. Reuben Mahiritona, with the Presbytery's recommendation. Allow me to direct your attention to the rules for dealing with such applications which you will find in the Manual of Practice and Procedure, Chap. IV. Sect. III, 3. It will help the Assembly if the answers to the prescribed enquiries are placed before it.

Yours sincerely,

  
SENIOR CLERK.



South African Native College,  
ALICE, South Africa,  
15th December, 1924.

The Rev. J. R. Fleming, D.D.,  
Secretary,  
Alliance of Reformed Churches  
holding the Presbyterian System,  
44, Queen Street,  
EDINBURGH.

Dear Dr. Fleming,

I have much pleasure in intimating that at the General Assembly of the Bantu Presbyterian Church of South Africa held at Maritzburg in July of this year your message of greeting was received with very great appreciation, and the Assembly resolved to request to be admitted as a member of the Alliance.

With kind regards,

Yours sincerely,

*J. C. ...*  
SENIOR CLERK OF THE GENERAL ASSEMBLY.



7th February, 1925.

Rev, J. Dewar, M.A.,  
MARITZBURG.

Dear Moderator,

GENERAL PRESBYTERIAN ALLIANCE.

I enclose Dr. Fleming's reply to the request I sent for recognition of the Bantu Pres. Church as a member of the General Presbyterian Alliance.

As regards a representative at the Cardiff Council from 23rd June to 2nd July, Rev. W. Auld is about to go on furlough. Rev. W. Gavin and Rev. J. W. Stirling are at Home just now, but their furloughs must be nearing their end and I do not know whether they will be still available at the time. From Natal I do not know whether you have anyone on furlough save Mr. Ewen, and his own position still is peculiar and I doubt whether he would represent the Church as it should be done.

I suggest therefore that you appoint Rev. W. Auld with power of substitution, so that if he should find himself unable to attend the Council and any other of our S. African men is still at Home, they could arrange amongst themselves that he should represent the Assembly.

With kind regards,

Yours sincerely,

*J. Dewar*



27th August, 1925.

D. A. Hunter, Esq.,  
Joint Treasurer,  
BANTU PRESBYTERIAN CHURCH,  
Lovedale.

Dear Mr. Hunter,

I have looked up my correspondence about the conditions under and the periods for which pensions to widows have been granted, and I find that I sent to Mr. Soga and to yourself a fully detailed statement on 4th September, 1923.

If you have not got this letter please let me know and I shall send you a copy.

The recent Assembly's provision for Mrs. Ngxwana is to be on the terms which applied to Mrs. Damfusa and Mrs. Bokwe.

In the case of the two already on the Fund I thought it well to send to each of them a statement of the amounts and the periods sanctioned, and you might, I venture to suggest, do the same with Mrs. Ngxwana.

Yours sincerely,

*J. L. ...*



Fort Hare, ALICE,  
11th December, 1925.

R. J. Johnson, Esq., M.A.,  
Secretary of the Congregational Union of S. Africa,  
Central Congregational Church,  
Free Street, JOHANNESBURG.

Dear Sir,

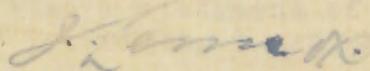
Lot No. 7, Mount Frere Reserve.

I duly received your letter of the 28th October in the above.

I have consulted our Committee and am instructed to reply that recognising that the Origua Church in Mount Frere has not joined the Congregational Union, that it has no pastor, that you cannot constitutionally follow the plan we suggested, and chiefly that the question was not raised by us, we consider it more fitting that you communicate with the members direct, advising them as to procedure.

We shall be glad to have any further communication from you, such as may facilitate a settlement of the matter.

Yours faithfully,



Convener of Committee.



11th December, 1925.

I am glad to hear that your students have  
been standing over, and are now  
in the school building.

Fort Hare, ALICE,  
11th December, 1925.  
is not our business.

R. J. Johnson, Esq., M.A.,  
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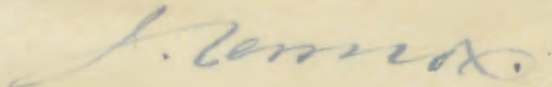
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I trust that Mrs. Soga has now recovered her strength. Please give her my greetings.

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South African Native College,  
ALICE, 20th November, 1924.

The Minister Secretary for the Interior,  
PRETORIA.

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I thank you for your letter of the 18th ult. conveying resolutions of our Assembly. These and the request contained in No. 3 will be submitted to our next Assembly. The arrangement arrived at seems suitable on both sides.

I have the members appointed to attend our next Assembly.

With reference to a successor to the late Rev. C. B. Hamilton, whose lamented loss is ours as well as yours, it is difficult to see whom we could offer to transfer or even second, as we are sorely short-handed. The For. Miss. Committee of the United Free Church has put its South African Mission on a quota of men, and as vacancies occur they are not replacing men till that quota is reached. This occasions serious misgivings, both because we have developments such as Paballong to man, and because in the transition to the Bantu Church, it is not wise to deplete suddenly the European staff. Might it not be possible to invite J. H. Oldham to help you to select a new man? Oldham knows the race questions we have to face, and he knows the type of man with a good College training and the additional training that the Students' Federation affords to keen men, that would grow into the big work Hamilton developed. You need a strong, all-round man for work which centering in Johannesburg stretches far out into country districts.

Thanks for the intimation about Messrs. Paterson and Lister for the Hostel Committee. Mr. Kerr is slowly improving and has been able to walk alone. He hopes he may be able for light duty in February.

With kind regards,  
Yours sincerely,

*Gerrard*



## STATEMENT ON THE HISTORY OF LOT NO. 7, MOUNT FRERE RESERVE.

The history of Lot No. 7, Mount Frere Reserve is in part the story of a number of church members and adherents who for many years were an integral part of the United Presbyterian (later United Free Church of Scotland) mission at Mbonda, and in part it is the story of the Title-Deed of the Lot.

### I. THE GRIQUA CONGREGATION AT MOUNT FRERE RESERVE.

1. The local congregation at Mount Frere Reserve is the direct descendant of that which from about 1889 till 1894 was under Rev. William Murray, and was then a branch of the Kokstad Griqua Church, which at that time was affiliated with the Congregational Church. Mr. Murray occasionally visited Mount Frere, and representatives from Mount Frere attended the Griqua Church annual meetings in Kokstad.

2. Mr. Murray's failing strength ~~xxxx~~ led him to seek relief from the oversight of a church so far distant and he requested the Rev. J. H. Soga, the first Presbyterian missionary to reside in Mount Frere district, to take over the people at Mount Frere and to minister to them, and this he agreed to do.

3. The members of the local congregation at Mount Frere thus became an integral part of the Presbyterian mission at Mbonda under the successive missionaries Rev. U. H. Soga, Rev. A. Welsh and Rev. A. Leith Grant.

4. When the proposal was being considered of the Mbonda mission being erected into a full pastoral charge and calling a Native minister, the Mount Frere section of the mission were unfavourable to this development and unwilling to sign the call.

5. Subsequently they separated themselves from the Mbonda Mission.

### II. THE TITLE-DEED TO LOT NO. 7 MOUNT FRERE RESERVE.

1. On 31st August 1893 Lot No. 7 Mount Frere Reserve was sanctioned by Government for the use of the Griqua congregation who worshipped in a little church on that spot, at a nominal value of £1, in addition to the cost of survey and the office fee.



2. On 10th December, 1895, the Surveyor General wrote pointing out that these payments had not been made. This letter was forwarded by the Resident Magistrate of Mount Frere to the Rev. W. Murray, Kokstad, who forwarded it to Rev. J. H. Soga, leaving him to deal with the matter as the missionary now in charge of the local congregation.

3. Mr. Soga paid £5.15/- on 15th December, 1896 for the Cost of Survey and the Office Fee.

4. The Purchase Price was paid by Mr. Soga on 30th June, 1900.

5. In the interval, the Title-Deed was completed and signed by the Governor, then Sir A. Milner, on 26th July, 1898.

6. When the Title-Deed was received it was found to be in the name of "the minister and office-bearers for the time being of the Congregational Church in the District of Mount Frere."

No such Congregational Church then existed, for the local congregation was and had been for some years a part of the United ~~Free~~ Presbyterian mission of Mbonda.

7. No steps were taken by the missionary-in-charge nor by the Presbytery to which Mbonda was attached to have the designation of the Title-Deed amended.

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8. In the time of Rev. A. Welsh the present church building was erected in succession to the original building which had been struck by lightning and burned. The new church was opened as a branch of the Presbyterian mission at Mbonda.

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A few remarks may be added in comment upon the facts now narrated.

1. Through the failure to have the designation in the Title-Deed amended, the General Trustees of the United Free Church of Scotland who hold all the Presbyterian mission property in South Africa, are not named in the Title-Deed as those holding the property, though as the minute of the General Assembly points out they are morally entitled to do so.



2. The local Griqua congregation at the time the Title-Deed was issued were a part of the Presbyterian mission, and could not and did not claim the property as a Congregational church which they had ceased to be.

During the time they were members of the Presbyterian mission, the property belonged morally to the Presbyterian mission, and not to the local congregation individually as a part of that mission.

3. When they dissociated themselves from the Mbonda mission, that was a new act and it does not constitute a basis for a claim for the possession of property whose benefits they had enjoyed in a different standing and as members of another Church than that they now had joined. They cannot morally take advantage of an oversight. Nor can they claim that all along they had really belonged to the Congregational Church, nor that in claiming the property they are simply reviving a right to the property which all along had merely been in abeyance.

4. Hence the General Assembly has made the proposal "inviting the Congregational Union to appoint members from their side to confer, if necessary at Mount Frere, with our delegates in order to arrive at a fair settlement, if the Congregational Union is not prepared to acquiesce in our continued occupation."

The minute of the Assembly concludes by appointing "Revs. J. Lennox and P. L. Hunter to act in this matter!"

Signed on behalf of the General Assembly by

*J. Lennox*



South African Native College,  
Fort Hare, ALICE,  
12th December, 1924.

R. J. Johnson, Esq., M.A.,  
Secretary of the Congregational Union of S. Africa,  
Central Congregational Church,  
Bree Street,  
JOHANNESBURG.

Dear Sir,

LOT NO. 7, MOUNT FRERE RESERVE.

I enclose a copy of the Minute of the General Assembly, dated 10th July, 1924, on the question of Lot No. 7, Mount Frere Reserve, and also a statement on this matter prepared by direction of the Assembly by the Rev. P. L. Hunter and myself. I beg to invite your attention to the method suggested by the Assembly for dealing with this matter.

I have to add an expression of regret that these papers have been so long delayed. This was due in the first instance to an illness which incapacitated me after the last meeting of Assembly, and then to inability during term time to take up a big piece of extra work. I am taking the earliest opportunity after release from College and Hostel duties to deal with this overdue matter.

Yours sincerely,

*James*



12th December, 1924.

Rev. P. L. Hunter, M.A.,  
Gillespie,  
MT. AYLIFF.

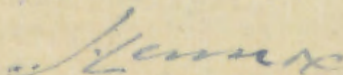
Dear Mr. Hunter,

MOUNT FRERE RESERVE, LOT NO. 7.

I enclose letters on this matter which explain themselves. If you approve of the Statement, please sign it and post the batch of correspondence to Mr. Johnson.

With kind regards,

Yours sincerely,



12th December, 1924.

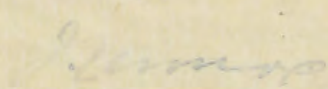
Rev. M. Kaba, B.A.,  
Clerk of the Pres. of Gribualand East,  
Balasi,  
QUMBU.

Dear Mr. Kaba,

APPLICATION BY MR. REUBEN MAHIRITONA.

I hereby acknowledge receipt of your letter of 18th October with application from Mr. Reuben Mahiritona, with the Presbytery's recommendation. Allow me to direct your attention to the rules for dealing with such applications which you will find in the Manual of Practice and Procedure, Chap. IV. Sect. III, 3. It will help the Assembly if the answers to the prescribed enquiries are placed before it.

Yours sincerely,

  
SENIOR CLERK.



South African Native College,  
ALICE, South Africa,  
15th December, 1924.

The Rev. J. R. Fleming, D.D.,  
Secretary,  
Alliance of Reformed Churches  
holding the Presbyterian System,  
44, Queen Street,  
EDINBURGH.

Dear Dr. Fleming,

I have much pleasure in intimating that at the General Assembly of the Bantu Presbyterian Church of South Africa held at Maritzburg in July of this year your message of greeting was received with very great appreciation, and the Assembly resolved to request to be admitted as a member of the Alliance.

With kind regards,

Yours sincerely,

*J. C. ...*  
SENIOR CLERK OF THE GENERAL ASSEMBLY.



7th February, 1925.

Rev, J. Dewar, M.A.,  
MARITZBURG.

Dear Moderator,

GENERAL PRESBYTERIAN ALLIANCE.

I enclose Dr. Fleming's reply to the request I sent for recognition of the Bantu Pres. Church as a member of the General Presbyterian Alliance.

As regards a representative at the Cardiff Council from 23rd June to 2nd July, Rev. W. Auld is about to go on furlough. Rev. W. Gavin and Rev. J. W. Stirling are at Home just now, but their furloughs must be nearing their end and I do not know whether they will be still available at the time. From Natal I do not know whether you have anyone on furlough save Mr. Ewen, and his own position still is peculiar and I doubt whether he would represent the Church as it should be done.

I suggest therefore that you appoint Rev. W. Auld with power of substitution, so that if he should find himself unable to attend the Council and any other of our S. African men is still at Home, they could arrange amongst themselves that he should represent the Assembly.

With kind regards,

Yours sincerely,

*J. Dewar*



27th August, 1925.

D. A. Hunter, Esq.,  
Joint Treasurer,  
BANTU PRESBYTERIAN CHURCH,  
Lovedale.

Dear Mr. Hunter,

I have looked up my correspondence about the conditions under and the periods for which pensions to widows have been granted, and I find that I sent to Mr. Soga and to yourself a fully detailed statement on 4th September, 1923.

If you have not got this letter please let me know and I shall send you a copy.

The recent Assembly's provision for Mrs. Ngxwana is to be on the terms which applied to Mrs. Damfusa and Mrs. Bokwe.

In the case of the two already on the Fund I thought it well to send to each of them a statement of the amounts and the periods sanctioned, and you might, I venture to suggest, do the same with Mrs. Ngxwana.

Yours sincerely,

*J. L. ...*



