

# **AFRICAN ORTHODOX CHURCH.**

## **African Orthodox Church records, 1880-1974**

Emory University  
Pitts Theology Library  
1531 Dickey Drive, Suite 560  
Atlanta, GA 30322  
404-727-4166

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### **Descriptive Summary**

**Creator:** African Orthodox Church.  
**Title:** African Orthodox Church records, 1880-1974  
**Call Number:** Record Group No. 005  
**Extent:** 10 cubic ft. (32 boxes)  
**Abstract:** Contains the records of the African Orthodox Church as well as the personal papers of Archbishop Daniel William Alexander.  
**Language:** Materials entirely in English.

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### **Administrative Information**

#### **Restrictions on Access**

Unrestricted access.

#### **Terms Governing Use and Reproduction**

All requests subject to limitations noted in departmental policies on reproduction.

#### **Citation**

[after identification of item(s)], African Orthodox Church Records, Archives and Manuscript Dept., Pitts Theology Library, Emory University.

#### **Processing**

Processed by Anita K. Delaries.

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### **Collection Description**

#### **Biographical Note**

The African Orthodox Church was founded in South Africa in 1924 by priests from the independent African Church. These priests were dissatisfied with the administration of the African Church and believed that they could establish and run an independent church for Black Christians that would be more responsive to their own needs and to the needs of their parishioners. One of the priests in this group was Daniel William Alexander whose leadership

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abilities were recognized by the others. At the very same meeting in which the priests decided to resign from the African Church and to form their own independent church, they also elected Alexander to the position of bishop.

Alexander was born in South Africa on December 23, 1882. His mother is believed to have been a native South African and his father is known to have emigrated to South Africa from the West Indies. Alexander was baptized in the Anglican Church of the Province of South Africa and according to his own account of his life, he attended Roman Catholic schools until 1895. Shortly before the Anglo-Boer War broke out Alexander married Maria Horsely. During the war Alexander was commandeered into service and Maria died in his absence. At the war's end he took up service in the Church of the Province of South Africa and later in the Ethiopian Catholic Church in Zion before joining the African Church. Although it appears that Alexander's formal education ended at the age of thirteen he was quite literate. It was supposedly he who read of the African Orthodox Church in America and brought news of its existence to the attention of his colleagues.

The church in America of which Alexander had read had been established in 1921 by George Alexander McGuire. McGuire was an emigrant to the United States from Antigua and served as a priest in the Protestant Episcopal Church until 1918. McGuire's experience in the Episcopal Church had been tainted with incidents of discrimination against himself and his fellow Black clergy. He severed his ties with the Church and decided that only in a denomination of Blacks with a Black administration would equality and spiritual freedom be attained. McGuire's search for Black equality led him to Marcus Garvey and to Garvey's Universal Negro Improvement Association. Garvey reinforced McGuire's notion of a Black denomination and once McGuire founded the African Orthodox Church, Garvey used his periodical entitled the *Nero World* to disseminate the news throughout Africa. The periodical also carried the story of McGuire's consecration by a white man named Joseph Rene Vilatte. Vilatte's religious background and consecration were dubious but his credentials satisfied McGuire and strongly impressed the priests in Africa. They wrote to McGuire requesting permission to affiliate with the African Orthodox Church and to send their bishop to be consecrated by McGuire.

McGuire's response to the South Africans' proposals was a request for information on the group and the church that they were forming. They were asked to send their statement of faith and their divine liturgy in addition to the credentials of the clergy. After review and some negotiation Alexander was invited to America. He sailed to America in 1927 and on September 11 he was consecrated by McGuire in Boston.

Alexander returned to Kimberly and to his parish after his consecration. His church, St. Augustine of Hippo, became the center of African Orthodox activity in South Africa. From this base Alexander traveled all over South Africa and set up parishes wherever he found interest. His missionary activities also took him into countries outside of South Africa such as Kenya, Uganda and Rhodesia where he trained priests and baptized communicants. Back in Kimberley he organized a seminary to educate his priests and annual synod meetings to discuss church business. All the while Alexander continued to correspond with McGuire in America until a letter arrived in 1935 informing him of McGuire's death.

After McGuire's death and the election of a new patriarch in America, the relationship between the South African and the American churches continued to be amicable. The turning point came

however, in 1960 after a delegation from America visited Alexander and his church in South Africa.

The members of the delegation which included Patriarch James I were invited to South Africa by Alexander. At the age of 78 he no doubt feared for the survival of his church after his death. The African Orthodox Church needed a consecrated bishop and he had agreed after his own consecration by McGuire that only the Patriarch could perform a consecration. The presence of Patriarch James I was necessary if his two bishop-elects, Ice Walter Mbina and Surgeon L. Motsepe, were to assume their duties and lead his church after his death.

While the consecrations were performed without incident, the Patriarch's visit proved to be a disaster for Alexander. In order to usurp Alexander's leadership Mbina and Motsepe enumerated his mistakes and shortcomings to the Patriarch. Convinced that Alexander was inept, James I ordered him to resign his position as archbishop in favor of the two newly consecrated bishops. Alexander found this interference by the Patriarch intolerable and refused to relinquish leadership. He maintained that he and McGuire had agreed that the American church only had power over the African church in spiritual and not in temporal matters. The Patriarch was infuriated by Alexander's refusal to relinquish his leadership and both sides turned to legal counsel. Before the matter could be resolved both James I and Motsepe died. Alexander was reconciled by the new patriarch, Peter IV, and agreed to submit to Mbina.

It is uncertain whether Alexander's submission was intended to give him time to rally his supporters or whether he simply changed his mind after his reconciliation. What is clear is that in 1963 Alexander broke away from Mbina and the American African Orthodox Church. With his supporters he formalized the autonomy that he believed McGuire had intended for the African church by naming his body the African Orthodox Church of the Republic of South Africa and by becoming its primate. Correspondence with Mbina ended in 1963 and no further evidence of the survival of his church is contained in the collection.

Alexander died in May 1970 at the age of 88. He remained the Patriarch of the African Orthodox Church of the Republic of South Africa until his death although leadership of the church was shared with his godson Daniel Kanyiles during the last few years. Kanyiles assumed the title of Patriarch James II after Alexander's death.

### **Scope and Content Note**

The archives of the African Orthodox Church (1880-1974) can also be considered the papers of Archbishop Daniel William Alexander. Practically all of the correspondence was either sent or received by Alexander and a large amount of the other manuscript material is in his handwriting. For fifty-one years the African Orthodox Church was at the center of Alexander's life. His wives headed the women's guild, his son and grandson were priests in the Church and many of the organizations that he belonged to were church-related. In spite of this, an effort has been made to separate the things that document the life of Alexander, such as family records, diaries, newspaper clippings and memorabilia, from the things that document the history of the church. The researcher will find that there are many "gray area" items such as Vilatte's memorandum of congratulations and the travelogue recounting Alexander's trip to the United States for consecration. Because of items such as these, the personal papers of Alexander have been treated as a part of the Church's archives and not as a separate collection.

**Arrangement Note**

Organized into 14 series: (1) Personal Papers of Daniel William Alexander, (2) Constitution and Divine Liturgy, (3) Histories, (4) Synod Records, (5) Correspondence, (6) Educational Records, (7) Clergy Records, (8) Local Church Records, (9) Confirmation, (10) Financial Records, (11) Miscellaneous Material, (12) Bound Printed Material, (13) Unbound Printed Material, and (14) Photographs and Non-Paper Records.

## **Description of Series**

[Series 1: Personal Papers of Daniel William Alexander, 1902-1970, undated](#)

[Series 2: Constitution and Divine Liturgy, 1921-1950](#)

[Series 3: Histories, 1924-1949, 1999](#)

[Series 4: Synod Records, 1924-1969](#)

[Series 5: Correspondence, 1923-1971](#)

[Series 6: Educational Records, 1951-1967, undated](#)

[Series 7: Clergy Records, 1955, undated](#)

[Series 8: Local Church Records, 1921-1970, undated](#)

[Series 9: Confirmation, Baptism, and Marriage Records, 1917-1970](#)

[Series 10: Financial Records, 1940-1963](#)

[Series 11: Miscellaneous Material, 1926-1969, undated](#)

[Series 12: Bound Printed Material, 1880-1956](#)

[Series 13: Unbound Printed Material, 1923-1974, undated](#)

[Series 14: Photographs and Non-Paper Records, undated](#)

**Series 1**  
**Personal Papers of Daniel William Alexander, 1902-1970, undated**  
**Boxes 1-2**

**Scope and Content Note**

Includes the family records of Alexander (1880-1868); records of organizations he belonged to (1919-1963); financial records (1940-1970); diaries and travelogues (1927-1937); published and unpublished works (1931-1966); personal correspondence (1927-1970); newspaper clippings (1933-1964); and miscellaneous personal papers (1902-1970).

<b>Box</b>	<b>Folder</b>	<b>Content</b>
1	1	Family Records - Birth, Marriage and Death: 1880-1968. This folder includes a certified extract from the records of the Church of the Province of South Africa declaring that Alexander was born on December 23, 1882. Also included is an abridged marriage certificate of the parents of Alexander that records their marriage date as 28 December 1880.
1	2	Family Records - Elizabeth Alexander's Passport; 1955. Elizabeth was the wife of Alexander until her death in 1959.
1	3	Family Records - Elizabeth Alexander: Expressions of sympathy at her death in 1959. Included in the folder is a copy of the program of her burial service, a list of those who sent flowers, and letters from members of the church and of the community.
1	4	Christmas Cards Received; n.d. These are cards received by the Alexander family.
1	5	Wedding Invitations Received; 1919-1948.
1	6	Order of the Crown of Thorns; 1938. The items in this folder are mainly correspondence between the Right Reverend Monseigneur F. F. Edmond, who held the title of Grand Master, Prince Edmond of Luigi. The membership of Alexander was solicited by Edmond who wrote from Atascadero, California. Apparently, the Order was intended for both Roman and Orthodox Catholic clergy.
1	7	Lodge of Free Gardeners; n.d. Included is a petition for initiation and membership signed by Alexander.
1	8	Order of Christ the Redeemer; 1954-1955. Also known as Ordinis Christi Redemptoris, this organization had simple goals. These goals were to witness for Christ, to establish chapter houses and to prepare for Christ's coming. Alexander was referred for membership by Father John V. Thomas who was an Anglican priest in Beaconsfield and a member of the Order.
1	9	Independent Order of True Templars; 1919-1934. Primarily, this folder contains commissions to special duties within the organization.
1	10	South African Coloured Ex-Serviceman's Legion; 1946-1963
1	11	Financial Records; 1963-1970. Bank statements, receipts, a will and sundry personal bills are included in this folder.

- 1 12 Radio Listener's License Receipts; 1940-1966
- 1 13 Passport; 1969. The passport of D.W. Alexander.
- 1 14 Travel Diaries and Address Books; 1923-1937
- 1 15 Travelogue; 1927-1928; 1933. Primarily, records of Alexander's journey to America and to Central Africa.
- 2 1 Concordat of Consecration, Copy; 1927. Although this is a copy of the original, the concordat and an accompanying certificate of good character both bear the signature of Alexander McGuire and other high ranking officials of the African Orthodox Church in America.
- 2 2 Memorandum of Congratulations from Vilatte; 1927. Vilatte was a man of French birth who consecrated McGuire. Controversy surrounds the claim of inclusion within the apostolic succession made by Vilatte.
- 2 3 Twenty-fifth anniversary of Consecration Eulogy; 1952. This work is unsigned but it was probably written by J. Mdatyulwa who was a priest in the African Orthodox Church until his death in 1958. The work traces the career of Alexander in Kenya and Uganda as well as in South Africa. The writer also provides information on the structure and work of the African Orthodox Church.
- 2 4 Unpublished Works; 1931-1966. Included are autobiographies, histories, works intended for publication in periodicals and addresses written by Alexander.
- 2 5 Articles for the *African Orthodox Churchman*; n.d.. Written by Alexander.
- 2 6 Correspondence: Personal; 1927-1969. The items in this folder concern the personal life of Alexander including his family, secular organizations and friends outside of the African Orthodox Church.
- 2 7 Correspondence: Management Committee for Coloured Group Area; 1965-1970
- 2 8 Correspondence: Young Men's Christian Association 1963-1964. Alexander was involved in trying to start a YMCA in the Kimberley area.
- 2 9 Correspondent Course in Memory Training; 1944. This course was taken by Alexander through Union College in Johannesburg.
- 2 10 Printed Personal Papers and Memorabilia; 1933-1965. Included are printed pictures of the archbishop, programs, and material from the Association for the Care of Coloured Youth and from the African People's Organization.
- 2 11 Newspaper Clippings; 1933-1964. The articles in this folder were taken from a highly contaminated scrapbook and photocopied on to acid-free paper. The order of their appearance in the scrapbook has been maintained. The last several pages are copies of articles found in a separate folder. These were photocopied as space permitted since no apparent order could be ascertained.
- 2 12 Miscellaneous Personal Papers, 1902-1970

**Series 2**  
**Constitution and Divine Liturgy, 1921-1950**  
**Box 2**

**Scope and Content Note**

Contains the Constitution and Divine Liturgy, a liturgy for the reception of new members, and the order of service for Holy Communion and the Prayers of confession of the African Orthodox Church.

<b>Box</b>	<b>Folder</b>	<b>Content</b>
2	13	Constitution and Divine Liturgy; 1921-1950. Also included is as 'affirmation of faith', a liturgy for the reception of new members, the order of service for Holy Communion and the Prayers of confession of the African Orthodox Church.



**Series 3**  
**Histories, 1924-1949, 1999**  
**Box 2**

**Scope and Content Note**

Contains historical information relevant to the African Orthodox Church.

<b>Box</b>	<b>Folder</b>	<b>Content</b>
2	14	Histories, 1924-1949
2	15	75th Anniversary; 1999 Oct - Biographical sketches of leaders

**Series 4**  
**Synod Records, 1924-1969**  
**Boxes 2-4, 21**

**Scope and Content Note**

Contains minutes of quarterly conferences and other meetings held between synods (1924-1948); synod minutes (1925-1961); and other synod materials (1928-1969).

<b>Box</b>	<b>Folder</b>	<b>Content</b>
2	16	Minutes of the Organizational Meeting; 1924. The items in this folder document the meeting which resulted in six clergy of the independent African Church resigning from that church and forming the African Orthodox Church.
3	1	Minutes of Quarterly Conferences, District Conferences and Sundry Meetings; 1924-1948, scattered. These meetings were held in between synods.
3	2	Minutes of the Archbishop's Senate; 1947-1966, scattered.
3	3	Uganda Synod Records, 1932
3	4	South African Synod Minutes - Bound, 1925-1933
21	1	South African Synod Minutes - Bound, 1934-1961
3	5	Synod Materials; 1925-1927. The materials contained in the next 25 folders are items such as minutes, financial material, committee reports, resolutions and sundry other things concerning synod or resulting directly from synod action
3	6	Synod Materials, 1928-1929
3	7	Synod Materials, 1930-1931
3	8	Synod Materials, 1934-1935
3	9	Synod Materials, 1938
3	10	Synod Materials, 1941
3	11	Synod Materials, 1944
3	12	Synod Materials, 1945
3	13	Synod Materials, 1946
3	14	Synod Materials, 1947
3	15	Synod Materials, 1948
3	16	Synod Materials, 1949
3	17	Synod Materials, 1950
4	1	Synod Materials, 1951
4	2	Synod Materials, 1952
4	3	Synod Materials, 1956
4	4	Synod Materials, 1958
4	5	Synod Materials, 1959
4	6	Synod Materials, 1960
4	7	Synod Materials, 1963
4	8	Synod Materials, 1964-1965

4	9	Synod Materials; 1966-1967
4	10	Synod Materials, 1968
4	11	Synod Materials, 1969
4	12	Synod Materials, undated

**Series 5**  
**Correspondence, 1923-1971**  
**Boxes 4-12**

**Scope and Content Note**

Consists of registers used to record letters sent and received (1948, 1950-1955, 1957-1965 and 1967); correspondence with African Orthodox Church members in Africa (1924-1963); correspondence with non-African Orthodox members in America (1924-1964); government correspondence (1924-1963); correspondence with businessmen (1926-1969); and miscellaneous correspondence (1928-1959).

<b>Box</b>	<b>Folder</b>	<b>Content</b>
4	13	Correspondence Register; 1948. The items in the next 14 folders contain a record of all correspondence sent and received on a day to day basis by Alexander.
4	14	Correspondence Register, 1950
4	15	Correspondence Register, 1951
5	1	Correspondence Register, 1952
5	2	Correspondence Register, 1953
5	3	Correspondence Register, 1954
5	4	Correspondence Register, 1955
6	1	Correspondence Register, 1957
6	2	Correspondence Register, 1958
6	3	Correspondence Register, 1959
6	4	Correspondence Register, 1960
7	1	Correspondence Register, 1961
7	2	Correspondence Register, 1962
7	3	Correspondence Register, 1963
7	4	Correspondence Register, 1964
8	1	Correspondence Register, 1965
8	2	Correspondence Register, 1967
8	3	Correspondence; Elizabeth Alexander; 1928-1956 and Maria Alexander; 1968. Elizabeth Alexander was the second wife of Alexander and Maria was the third. As wives of the archbishop of the African Orthodox Church in Africa, these women in turn occupied the position of president of the Guild of St. Monica. The Guild operated within the church as an organization for women. In the local churches, the wives of the priests would usually head the organization.
8	4	Correspondence: Jacobus Alexander; 1956-1970. Jacobus Alexander was the grandson of D.W. Alexander and a priest in the African Orthodox Church. Although the correspondence between the two men are interspersed with family news, the subject matter mainly concerns the church. Alexander tended to use his grandson as a confidant in his later years.

- 8 5 Correspondence: P.C. Bantan; 1942-1944. Reverend Bantan was a member of the Cape Town Corps. He wrote to Alexander asking for assistance in trying to acquire money from the government to make up for lost income as a minister in the African Orthodox Church.
- 8 6 Correspondence: Henry Basson; 1947-1959. Archpriest Basson was priest of the African Orthodox Church in the city of East London in the Cape Province.
- 9 1 Correspondence: J.C. Diraath; 1944-1945
- 9 2 Correspondence: J.M. Galeboe; 1968-1970. Reverend J.M. Galeboe was a priest in the African Orthodox Church in Vryburg, Cape Province.
- 9 3 Correspondence: William Hinnings; 1943-1958. Reverend Hinnings was priest of the African Orthodox Church in Benoni, Transvaal.
- 9 4 Correspondence: Kefas Hlong; 1946-1948. Hlong was the archdeacon in the African Orthodox Church in Mafeteng, Lesotho.
- 9 5 Correspondence: Herman H. Julies; 1944-1957. Archpriest Julies served as canon, deacon and priest of the African Orthodox Church in Athlone.
- 9 6 Correspondence: Jeremiah Lulwane; 1941-1946. Mr. Lulwane was a canon and later a priest of the African Orthodox Church in Krugersdorp, Transvaal. On May 7, 1946, Alexander wrote to inform Lulwane that he had been excommunicated. The folder contains the correspondence between Alexander and Lulwane and also the correspondence between Alexander and Florence Gallo, a communicant under Lulwane whom Alexander asked to be the organizing secretary of the Northern Directorate of the Guild of St. Monica.
- 9 7 Correspondence: Shad M. Madiba; 1930-1943. Mr. Madiba served as a priest of the African Orthodox Church in Benoni, Transvaal. However, in 1943 he was excommunicated.
- 9 8 Correspondence: Arthur E. Maits; 1953-1955. Reverend Father Maits served as a priest of the African Orthodox Church in Athlone.
- 9 9 Correspondence: Samuel Manyali; 1946-1951. The Reverend Canon Manyali served in the African Orthodox Church in Matatiele.
- 9 10 Correspondence: Gladman Maqanda; 1964-1970. Archpriest Maqanda was a priest in the African Orthodox Church of Port Elizabeth. The last letter in the folder dated 5 May 1970 refers to a letter written by Alexander on 21 April 1970 and gives a clue to the actual date of Alexander's death.
- 9 11 Correspondence: Ice Walter Mbina; 1944-1951. Bishop Mbina, formerly of the Anglican Church of the Province of South Africa, was recruited into the African Orthodox Church by James Mdatyulwa who was the Organizing Secretary at that time. Reference in his letter to Mbina is made to the circular put out by African priests of the Anglican church called the 'Campaign for Spiritual Freedom'. In November 1946, Mbina resigned his position of priest in the Anglican Church in Unzimkulu and joined the African Orthodox Church. He retained his position of priest. In March, 1949, Mbina was instrumental in bringing Reverend R. Ntinjana into the African Orthodox Church. Between 1950 and 1952, Ntinjana wrote to Alexander informing him of a dubious

marriage between Mbina and a supposedly divorced woman. After an investigation by a committee appointed by synod, however, no action was taken against Mbina. By 1959, Alexander refers to Mbina as Bishop-Elect in his correspondence and in 1960 the Patriarch of the African Orthodox Church in America came to South Africa to consecrate Mbina. To Alexander's surprise, he was asked to step down as archbishop which he refused to do. This caused the American Patriarch to excommunicate Alexander. Alexander decided to fight the excommunication through legal means. The details of the next two years are sketchy, but in April 1963, Alexander refers to Mbina as His Lordship Bishop Ice Walter, D.D. But in November 1963, a letter addressed to Mbina was signed by Jacobus Alexander. The letter however is in Daniel William Alexander's hand-writing. The letter indicates that Alexander and his followers were forming a new church called the African Orthodox Church, Republic of South Africa and wanted absolutely nothing to do with Mbina.

- 9 12 Correspondence: Ice Walter Mbina; 1952-1966
- 9 13 Correspondence: R. Ntinjana regarding I.W. Mbina; 1950-1952. See folder 92.
- 9 14 Correspondence: James A. Mdatyulwa; 1946-1950. Formerly an Anglican priest with the Church of the Province of South Africa, Mdatyulwa left the Anglican church in 1946 because of racial discrimination. He was immediately given the position of Organizing Secretary and Propaganda Secretary of the African Orthodox Church in Johannesburg. Mdatyulwa was one of the most articulate and prolific members of the church in South Africa. Although no correspondence is included for the year 1948, letters dated 1949 through 1958 indicate that he was made a priest of the African Orthodox Church in Queenstown, Cape Province. Mdatyulwa died in 1958.
- 9 15 Correspondence: James A. Mdatyulwa; 1951-1958
- 10 1 Correspondence: Joseph R. Molelekwa; 1968-1969. Molelekwa is referred to as Bishop-elect with an address in Magogong, Cape Province. It is difficult to determine much more from the limited amount of correspondence.
- 10 2 Correspondence: Surgeon L. Motsepe; 1958-1961. Included in this folder is a list of ministers serving under Motsepe in the Ethiopian Catholic Church of which he was archbishop. In 1958, Motsepe requested Alexander to consider an amalgamation of the two independent churches and in 1959, the union was complete. Motsepe was the priest of the African Orthodox Church in Pretoria but in less than a year he is referred to as Bishop-elect of the Transvaal Diocese in his correspondence. Motsepe, along with Ice Walter Mbina were consecrated by Archbishop Richard Grant, Primate of the American Province in 1960. Alexander was asked to step down. When he refused he was excommunicated and all of his duties were suspended. The services of lawyers were employed on both sides and what resulted was a schism of the church. However, Motsepe died soon afterward.
- 10 3 Correspondence: S.S. Mphomane; 1962-1968. How Mphomane actually came into the African Orthodox Church is not clear from the correspondence. In 1962, Mbina refers to Mphomane as a very dangerous man. In 1964, Alexander

- writes of the two groups coming together. But in 1967, Mphomane is fighting, legally, excommunication by Alexander claiming that the two do not belong to the same church and that Alexander has no power over him.
- 10 4 Correspondence: A.M. Ntlokwana; 1965-1970. Reverend Ntlokwana was a priest in the African Orthodox Church in Queenstown, Cape Province.
- 10 5 Correspondence: James Poyah; 1930-1945. Arch-deacon Poyah was a deacon in the African Orthodox Church in Bulawayo, Rhodesia.
- 10 6 Correspondence: Patterson S. Sikwebu; 1965-1969. Bishop-elect Sikwebu was the priest of the African Orthodox Church in Cape Town, Cape Province.
- 10 7 Correspondence: Reuben Mukasa Sparta; 1928-1929. Sparta, hearing of the African Orthodox Church in America, wrote directly to Patriarch Alexander McGuire who referred his letter to Alexander in South Africa. Although it is known that Sparta later left the African Orthodox Church for the Greek Orthodox Church, the correspondence between Sparta and Alexander is not available after 1929.
- 10 8 Correspondence: Westhuizen; 1956-1959. Reverend Robert van der Westhuizen, his son Paulus van der Westhuizen and Markus Mokae were all clergy in the African Lutheran Church. They requested and were granted a union with the African Orthodox Church in 1956. However, in the three years that followed, they never invited Alexander to visit their churches, nor did the synod of the African Orthodox Church have a chance to meet any of the officials. Furthermore, although Paulus van der Westhuizen was ordained in the African Orthodox Church, his father continued to use his former title. Suspecting that the Westhuizens and Mokae had never told their congregations of their affiliation with the African Orthodox Church and that the action of affiliation was taken only to secure clergy privileges granted to government recognized churches, Alexander severed the connection with them.
- 10 9 Correspondence with African Orthodox Church Members in Africa, A-Z; 1924-1949. The correspondence of anyone with less than five items of correspondence have been included in this file. No effort has been made to ascertain the relative importance of African Orthodox members. The determination of whether or not to use a single folder for an individual was based on quantity alone. Included in this folder are the letters of William H. Alexander, F.W. Birkett, Eli G. Bomvana, D.F. Brown, Thos Burns, J.R. Damane, Dick Dube, William F. DuPreez, James Edward, Thomas Godlo, A.M. Hlobo, G.H. Hockey, Mrs. Frances Keet, J.S. Likhing, N.J. Malema, A.E. Mapela, John B. Mkungo, M. Moncho, J.M. Mphamba, George Mpongwana, M. Muwanga, Musabusol?, Dan Ngatia, Amelia Njongwana, Npanda?, Micah Phateiane, K. Spooone, Levy Sviburg, J. Wisson? and William Yomtolo.
- 10 10 Correspondence with African Orthodox Church Members in Africa, A-M; 1950-1970. Included in this folder is the correspondence of A.J. Van Aarde, M.A. Amoah, James Arendse, Alexander Anjustus, W. Bardenhorst, E.S. Boloflo, Abia Bridle H.E. Classen, Herbert Conjwa, L.W. Dewee, Gideon Gadenzima, Christian van Hagt, A.M. Hlobo, S. Jackson, D.J. Kanyiles, E.M.

- Koopman, Mrs. M. Lai, J. Mabaso, M.T. Majosi, Catherine Malatsi, N.J. Malema, Petrus Masiko, D.F. Mathee, Cyprian Mhlongo, John Mkungo, D.L. Mngoma, Johannes Mobaso, J.L. Modisapudi, A. Mohale, Bernard Mokuena, J. Von Morgan, Godfrey Moroka, J.M. Mphamba, George Mpaongwana and John Mtshaisa.
- 10 11 Correspondence with African Orthodox Church Members in Africa, N-A; 1950-1971. Included in this folder is the correspondence of G. Nokaye, E.M. Ngiki, J. Nogaan, Isaac Ntembankawa, Jacob Packies, John Palmer, Jan Post, Augustine Qhatyana J.J. Rantlhwatlhwa, Jenet Rulash, J.O. Sedisho, F.H. Sefoltho, A. Seiphemo, Koenane Serongoane, D. Somerset, J.K. Stephen, Stephen Tanya, J.B. Thomas, Dennis Trumpeter, E.N.D.L. Ukize?, Robert A. Valentine, Sister Phebi, Sister Veronica, E.R. Williams and H.B. Zulu.
- 10 12 Correspondence Sent-Bound; 1925-1926. This volume contains handwritten copies of letters sent by Alexander. It documents the resignation of one of the founders of the African Orthodox Church in South Africa, the Reverend E. Seagise.
- 10 13 Circulars to Local Churches; 1925-1970. This folder contains circulars sent to all churches by Alexander and James Mdatyulwa in the capacity of Organizing Secretary and Propaganda Secretary.
- 10 14 Correspondence: Alexander McGuire; 1924-1934. George Alexander McGuire was the founder and head of the African Orthodox Church in America. The correspondence in this folder documents the negotiations that went on between the African church and the American church that finally led to the consecration of Alexander in 1927.
- 11 1 Correspondence with A.O.C. members in America; 1926-1963
- 11 2 Correspondence regarding the Excommunication of Daniel William Alexander; 1960-1963. This folder includes correspondence with legal counsel.
- 11 3 Correspondence with non-African Orthodox Clergy; 1928-1964. Included are letters to clergy in the Greek Orthodox Church, Catholic Church, Church of the Province of South Africa, the African Methodist Episcopal Church, the Western Orthodox Catholic Church, the Hungarian Old Catholic Church, the Orthodox Eparchy of Aquileia, the Ethiopian Catholic Church and also between Alexander and Professor Bengt G.M. Sundkler of the Swedish Institute of Missionary Research.
- 11 4 Correspondence with Archbishop Isidore; 1934-1935. Isidore was the Greek Orthodox archbishop of Johannesburg. In the correspondence, Alexander and Isidore discuss the possibility of the African Orthodox Church affiliating with the Greek Orthodox Church.
- 11 5 Government Correspondence: Marriage Officers; 1924-1966. In order for any clergy in South Africa to perform marriages, government approval was necessary.
- 11 6 Government Correspondence: Passports; 1935
- 11 7 Government Correspondence: Identifications Cards; 1927-1935



- 11 8 Government Correspondence: Government Recognition 1927-1940. In order for a church and its clergy to enjoy the privileges accorded them by the government, the church had to be officially recognized by the government. Although the African Orthodox Church was in existence in South Africa since 1924, recognition was not granted until 1941.
- 11 9 Government Correspondence: Seminary Gowns and Colors; 1951
- 11 10 Government Correspondence: Importation; 1950-1958 In South Africa it was necessary for a church to secure a permit in order to import an item such as a chalice. The permit was obtained from the Director of Imports and Exports.
- 11 11 Miscellaneous Government Correspondence; 1924-1968 The correspondence covers a wide range of topics such as tax and land. Also included is a letter in Afrikaans appointing Alexander to the District School Board which was under the Department of Coloured Affairs.
- 11 12 Correspondence Conveying Sympathy and Congratulations to Government Officials; 1925-1942
- 11 13 Correspondence Soliciting Support; 1933-1952
- 11 14 Correspondence Soliciting Support: Humphreys; 1929-1938. W.B. Humphreys was a wholesale and retail produce merchant in Kimberley.
- 11 15 Correspondence Soliciting Support: Oppenheimers; 1938-1968. Sir Ernest Oppenheimer and his son Harry Oppenheimer were heads of the powerful and wealthy DeBeers Diamond Mine Company. Only one and a half years before the death of Alexander, Oppenheimer contributed 500 Rands to the building of St. Augustine of Hippo Cathedral.
- 12 1 Correspondence with South African Railways; 1924- 1969. One of the privileges afforded clergy in South Africa was free railway passage. The correspondence in this folder relates to the securing of the privilege by various clergy and by African Orthodox Church members attending synod.
- 12 2 Correspondence with the DeBeers Company; 1926- 1954. Most of the correspondence refers to solicitation of support and to rent owed DeBeers for use of a certain parcel of land.
- 12 3 Correspondence with Suppliers, Engravers, and Publishers; 1923-1970
- 12 4 Miscellaneous Correspondence; 1928-1959. This folder includes correspondence with local school officials, a letter referring to the African Orthodox Church in England, correspondence with the Kikuyu Independent Schools Association and the Reverend J.R.T. Brandreth, author of the book entitled *Episcopi Vagantes and the Anglican Church*, in which he refers to Vilatte, McGuire, and Alexander.

**Series 6**  
**Educational Records, 1951-1967, undated**  
**Box 12**

**Scope and Content Note**

Includes records from St. Augustine of Hippo Seminary (1951-1956); and the examination papers of Daniel Kanyiles while at St. Augustine (1962). Also included are the records of students tutored by Ice Walter Mbina at Holy Cross (1957).

<b>Box</b>	<b>Folder</b>	<b>Content</b>
12	5	Administrative Records of St. Augustine of Hippo Seminary; 1951-1956. St. Augustine was started and maintained by Alexander in order to train clergy for the African Orthodox Church.
12	6	Lessons and Examinations of St. Augustine of Hippo Seminary; undated
12	7	Examination Papers of Acolyte Daniel Kanyiles; 1962. Kanyiles was the godson of Alexander and later assumed the leadership of the African Orthodox Church.
12	8	Records of Students Tutored by I.W. Mbina at Holy Cross; 1967

**Series 7**  
**Clergy Records, 1955, undated**  
**Box 13**

**Scope and Content Note**

Includes is a list of vicar generals, archdeacons and catechists (1943); a bound volume containing short biographies (n.d.); pastoral credentials (alphabetical); oaths of obedience (alphabetical); applications for admission (alphabetical); and government approval of clergy as marriage officers (alphabetical).

<b>Box</b>	<b>Folder</b>	<b>Content</b>
13	1	Pastoral Credentials from Sources Outside the African Orthodox Church; alphabetical. Churches included are the Ethiopian Catholic Church of South Africa, the Church of Uganda, the National Church of Africa, the Church of the Province of South Africa, the Christian Catholic Apostolic Church in Zion and the Imperial Coptic Ethiopian Church in Ethiopia.
13	2	Oaths of Obedience: Minor Orders; alphabetical. Included are oaths of canonical obedience for those who were ordained doorkeepers, readers, acolytes and exorcists.
13	3	Oaths of Obedience: Subdeacons; alphabetical.
13	4	Oaths of Obedience: Deacons; alphabetical.
13	5	Oaths of Obedience: Archdeacons; alphabetical. The only three oaths that are included in this folder are those of Herman Julies, Ice Walter Mbina and Michael Moncho.
13	6	Oaths of Obedience: Priests; alphabetical.
13	7	Oaths of Obedience: Dignitaries; alphabetical. The three included in this folder are those of Zacheus Phosphoane, William Hinnings and William H. Alexander.
13	8	Oath of Obedience-Copy: Daniel William Alexander. The oath contains a pledge to the African Orthodox Church and to Alexander McGuire.
13	9	Oaths of Obedience: Miscellaneous; alphabetical. Included are oaths of priests received from other churches with Apostolic Succession through the See of Antioch, of a registrar, of a vicar-general, a provincial treasurer, of a propaganda secretary, a member of the primate's senate, a chancellor, a cleric, archpriest, a trustee and a divine healer.
13	10	Applications for Admission as Postulant of Holy Orders; alphabetical. The two applications in this folder are those of James Ackerman and Daniel James Kanyiles.
13	11	Clergy Joining the African Orthodox Church from other denominations; alphabetical.
13	12	Applications by Clergy from Denominations without valid orders; alphabetical. The four applications included in this folder are those of Albert Hlobo, M.J. Mpongwana, Henry Mordecai, Ntoko and Titus Tutu.

- 13 13 Clergy Applications for Reinstatement; alphabetical. Included in this folder is a list written about 1955 in the hand of Alexander entitled "those to be excommunicated." The three applications in the folder are those of William DuPreez, Charles Hockey, and Shadrach Madiba. Only DuPreez' name appears on the list indicating he left again after being reinstated.
- 13 14 Government Approval of Clergy as Marriage Officers; alphabetical.

**Series 8**  
**Local Church Records, 1921-1970, undated**  
**Boxes 14-15**

**Scope and Content Note**

Includes the records of St. Augustine African Church (1921-1925); St. Augustine of Hippo (1923-1970); the African Orthodox Church in Mafeteng (1947-1948); the African Orthodox Church in Schweize Reneke (1943-1945); St. Cyprian, Queenstown (1949); St. James, Capetown (1954); St. Joseph (1930, 1933); St. Mary Magdalene, Delareyville (1968); and St. Peter, East London (1959-1960). In addition to these are the statistics of the churches (1940-1967).

<b>Box</b>	<b>Folder</b>	<b>Content</b>
14	1	St. Augustine of Hippo Insurance Records. This folder contains fire insurance records. The policy is with the Assurance Society Limited Company.
14	2	St. Augustine of Hippo Meeting Minutes-Bound; 1923-1931. This volume with African Church minutes skips a year and begins with the minutes of the African Orthodox Church on 9 February 1925.
14	3	St. Augustine of Hippo Meeting Minutes-Bound; 1932-1934
14	4	St. Augustine of Hippo Meeting Minutes-Bound; 1935-1941
14	5	St. Augustine of Hippo Meeting Minutes-Bound; 1943-1970
14	6	Register of the Services held at St. Augustine; Bound, 1941-1952
14	7	Hymns and Music used in St. Augustine, undated
14	8	St. Augustine of Hippo Miscellaneous Records; 1927-1966. Included in this folder are member-ship lists, financial records, furniture inventories, sunday school records and scattered minutes.
15	1	Local Church Records: St. Augustine African Church in Vrededorp; 1921-1925. The African Church was an independent separatist Anglican church from which the organizers of the African Orthodox Church in South Africa broke away. These records are primarily minutes.
15	2	Local Church Records: St. Augustine African Church in Vrededorp; 1924-1926. These records are primarily financial. Most of this bound volume is blank.
15	3	Local Church Records: African Orthodox Church in Mafetang; 1947-1948. This folder includes a report and a membership list.
15	4	Local Church Records: African Orthodox Church in Schweize Reneke; 1943-1945. The bound volume in this folder lists members of the church and their monetary contributions.
15	5	Local Church Records: St. Cyprian, Queenstown; 1949. This folder contains a membership list and a report from the parish.
15	6	Local Church Records: St. James, Capetown; 1954. This folder contains three items concerning a loan made by the members of the parish.
15	7	Local Church Records; St. Joseph; 1930 and 1933. The folder contains a list of communicants. The location of St. Joseph has not been determined.

- 15 8 Local Church Records: St. Mary Magdalene, Delareyville; 1968. The folder contains a list of members.
- 15 9 Local Church Records: St. Peter, East London; 1959-1960. The folder contains a list of members and a form listing the officers of the year.
- 15 10 Statistics of the Churches; 1940-1967. The census forms in this folder include information such as number of schools, number of scholars, number of men, number of women, number of children baptized, number of adults baptized, Sunday School collections and the value of property.

**Series 9**  
**Confirmation, Baptism, and Marriage Records, 1917-1970**  
**Boxes 15-16**

**Scope and Content Note**

Includes files related to confirmations (1934-1960); baptisms (1917-1958); and marriages (1917-1970).

<b>Box</b>	<b>Folder</b>	<b>Content</b>
15	11	Confirmations by D.W. Alexander; alphabetical by church name.
16	1	Visitations, Confirmations and Diary-Bound; 1934
16	2	Visitations, confirmations, Income and Expenditures; 1938, 1942-1960
16	3	Confirmations and Diary; 1945-1947
16	4	Register of Baptisms-Bound; 1917-1958. The register begins with baptisms in the African Church but in 1924 the name on the certificates began to include the word Orthodox.
16	5	Certificates of Baptism; 1917-1958. Miscellaneous certificates of baptism performed in both the African Church and the African Orthodox Church.
16	6	Miscellaneous Baptismal Records; 1920-1947. The items in this folder consist primarily of lists of baptisms and of unbound registers from both the African Church and the African Orthodox Church.
16	7	African Church "Marriage Register" Forms; 1920-1923
16	8	Marriage Register for the African Church; Bound, 1917-1922
16	9	The African Orthodox Church Marriage Register Forms; 1923-1968
16	10	The African Orthodox Church Marriage Register Forms; Bound, 1943-1955
16	11	Marriage Certificates; 1921-1970
16	12	Miscellaneous Marriage Records; 1928-1969. Includes marriage announcements and correspondence.

**Series 10**  
**Financial Records, 1940-1963**  
**Box 17**

**Scope and Content Note**

Includes documentation of the sale and purchase of property (1940-1963); receipts from construction of St. Augustine (1926, 1967-1969); other receipts (1905-1969); and income and expenditures (1925-1926, 1931-1933).

<b>Box</b>	<b>Folder</b>	<b>Content</b>
17	1	Records of the Sale and Purchase of Property, 1940-1963
17	2	Receipts from the Construction of St. Augustine Pro-Cathedral; 1926. St. Augustine was located in Beaconsfield.
17	3	Financial Material concerning the Construction of St. Augustine; 1967-1969.
17	4	Receipt Stub Books; 1945-1951, 1953-1954
17	5	Receipts, 1905-1969
17	6	Receipts from the DeBeers Diamond Mine Company; 1926-1938. The receipts are for the payment of rent by the African Orthodox Church for a plot of land referred to as Plot Number 2788.
17	7	Income and Expenditures, 1925-1926
17	8	Income and Expenditures, 1931-1933
17	9	Income and Expenditures, 1933



**Series 11**  
**Miscellaneous Material, 1926-1969, undated**  
**Boxes 17-18**

**Scope and Content Note**

Consists of records of the Crusader's League (1958); the Guild of St. Monica (1926-1969); The African United Church (1929); the record book of the Star of Africa Temple (1926); and miscellaneous African Orthodox Church archives including blank forms (1922-1955).

<b>Box</b>	<b>Folder</b>	<b>Content</b>
17	10	The Crusaders' League; 1958. The Crusaders' League appears to have been an organization within the African Orthodox Church. The League was for men and the concerns, as stated in the two items in this folder, were political.
17	11	The Guild of St. Monica; 1926-1969. The Guild was an organization for women within the African Orthodox Church. It was normally presided over by the wife of the priest in charge of the local parish. The wife of the archbishop typically held the position of president of all the local parish guilds.
17	12	The African United Church; 1929. This folder contains one document concerning the possible 'amalgamation' of the African United Church and the African Orthodox Church. A 'Basis for Agreement' is included and the signature of members of the African United Church and the African Orthodox Church appears at the bottom.
17	13	Blank Forms used by the African Orthodox Church; undated
17	14	Record Book of the Star of Africa Temple; 1926. This bound volume contains only ten used pages including a list of signatures of people vowing to abstain from the use of all alcoholic beverages an account of funds, and the minutes for five meetings.
17	15	Miscellaneous African Orthodox Church Archives; 1922-1971

**Series 12**  
**Bound Printed Material, 1880-1956**  
**Boxes 17-19**

**Scope and Content Note**

Contains Bound Printed Material found with the archives including the *Marriage Lawbook* (1942); the *North African Church* (1880); *Amaculo Echurch: Zulu Hymn Book* (1956); *Nyimbo Cia Kunira Ngai: A Book of Hymns in the Kikuyu Language* (1935); *All of Grace* (1892); *The Catholic Christian Instructed* (1917); *Bishop Crowther's Experiences in West Africa* (1930); and the periodical *The Negro Churchman* (1923-1931).

Box	Folder	Content
17	16	<i>Marriage Law Book</i> , Natal, 1942
18	1	<i>North Africa Church</i> by Julius Lloyd, 1880. This book was published in London by the Society for Promoting Christian Knowledge. It has been autographed by John Deacon Carlbourne and dated 10 October 1896. There are notes throughout the book but none appear to be in Alexander's handwriting.
18	2	<i>Amaculo Echurch: Zulu Hymn Book</i> , 1956. Published in London by the Society for Promoting Christian Knowledge. Signed by Daniel William Alexander.
18	3	<i>Nyimbo Cia Kunira Ngai: A Book of Hymns in the Kikuyu Language</i> , 1935. Published in London by the Society for Promoting Christian Knowledge and stamped with the seal of Alexander.
18	4	<i>All of Grace</i> by C.H. Spurgeon, 1892. Subtitled "An Earnest Word with those who are Seeking Salvation by the Lord Jesus Christ," this book was published in London by Passmore and Alabaster. The book was given to J.S. Dikhing in 1925 by J.M. Mothapie of the African Church.
18	5	<i>The Catholic Christian Instructed</i> , by the Right Reverend Bishop Challoner ca. 1917. This book was given to Alexander by Sister Lucy who was probably an American. The book was published in London by Burns & Oates, Limited.
18	6	<i>Bishop Crowther's Experiences in West Africa</i> by Samuel Crowthers; 1892. This book was published in London by the Society for Promoting Christian Knowledge.
18	7	<i>Grammar Enganda</i> , 1927. Presented to Alexander in 1932 by Joseph S. Kasige
19	1	<i>Stories of Africa</i> chosen by E.C. Parnwell, 1932. This book was published in London by the Oxford University Press.
19	2	<i>The Negro Churchman</i> , 1923-1926. This is the periodical of the African Orthodox Church. [Published in America]
19	3	<i>The Negro Churchman</i> , 1927-1931

**Series 13**  
**Unbound Printed Material, 1923-1974, undated**  
**Boxes 19-22**

**Scope and Content Note**

Includes scattered issues of the *African Orthodox Churchman* (1929, 1930, 1938, 1939, 1945, 1946 and 1948); *Umkhuseli: The African Orthodox Defender* (1954); *The Bystander* (1927); the *Emancipator* (1940); catechisms in different African languages (n.d.); printed material on apostolic succession (1946 and 1974); synod material (1933-1958); special service programs (1927-1960); notices of clergy deaths (1946-1958); St. Augustine weekly notices (1928); appeal for financial support (1945); twenty-fifth anniversary program of the African Orthodox Church in America (1946); twenty-fifth anniversary program of Holy Cross Cathedral (1952); and miscellaneous African Orthodox Church material (1935-1951). Other religious material includes items from non-African Orthodox Churches in South Africa such as the Anglican Church, the African Methodist Episcopal Church, the Baptist Union of Great Britain and Ireland, Congregational Union of South Africa, the Ebenezer Congregational Church, the Ethiopian Catholic Church in Zion, The Methodist Church and the Kikuyu Independent Schools. There are also Kikuyu tracts, a Moslem publication, pamphlets of the Church Historical Society and miscellaneous printed religious material (1923-1967). The secular material in the series includes a pamphlet called *The Awakening of a People* (1950); and secular printed material on race relations (1924-1952).

<b>Box</b>	<b>Folder</b>	<b>Content</b>
19	4	Epiphany Examination at Endich Theological Seminary from <i>The Negro Churchman</i> , undated
20	1	<i>The African Orthodox Churchman</i> , 1929, 1930, 1938, 1939, 1945, 1946, 1948. This is the periodical of the African Orthodox Church in South Africa. [Published in Kimberley]
20	2	<i>Umkhuseli: The African Orthodox Defender</i> , 1954. This is Issue Number 1 of a publication edited by James Mdatyulwa and contains a letter from Alexander. It is not clear whether any other issues were published. No others were found in the collection.
20	3	<i>The Bystander</i> , 1927. This was a monthly publication of Christ Church Cathedral of the African Orthodox Church in Brooklyn, New York.
20	4	<i>The Emancipator</i> , 1940. This is a mimeographed newspaper distributed in Bulawayo and published by the Emancipator Press.
20	5	Catechisms in Different African Languages, undated
20	6	Printed Material on Apostolic Succession; 1946 and 1974
20	7	Synod Material; 1933-1958. See also Box 3 and 4.
20	8	Special Services Programs; 1927-1960. Included are programs for a patronal festival, a consecration service, a New Year's service and an ordination service.
20	9	Notices of Clergy Deaths; 1946-1958. Included are notices of the deaths of Paul Legheto Marumo, Herbert Conjwa, William Hinnings, and James Zwlenjani Mdatyulwa.

- 20 10 St. Augustine Pro-Cathedral Weekly Notices; 1928.
- 20 11 Appeal for Financial Support; 1945. The printed pamphlet solicited funds to build a new St. Augustine's Cathedral.
- 20 12 Twenty-fifth Anniversary Program of the African Orthodox Church; 1946. The program commemorates the twenty-fifth anniversary of the African Orthodox Church in America.
- 20 13 Twenty-fifth Anniversary Program of Holy Cross Cathedral, New York; 1952.
- 20 14 Miscellaneous African Orthodox Church Printed Material; 1935-1951. Included in this folder is an announcement of the nomination of James Mdatyulwa as Bishop-elect, an announcement of the death of His Majesty King George VI and an announcement of the invalidation of the Separate Representation of Voters Act of 1951.
- 20 15 Church of the Province of South Africa; 1926-1949. Pamphlets of the Anglican church are included in this folder. The contents consist of an appeal for building funds a codified edition of the Acts of the thirty-one synods of the diocese of Cape Town, a regulation concerning archbishops' certificates, disciplinary and liturgical regulations, acts and regulations of the thirty-third synod of Cape Town and the periodical *Highway* issued as a supplement to *Church News*.
- 20 16 The African Apostolic Catholic Church in New York; 1946. Included is a program for the service "enthroning" Reverend Hubert Rogers.
- 20 17 The African Methodist Episcopal Church; 1933. Included is a journal of proceedings.
- 20 18 The Baptist Union of Great Britain and Ireland; 1939. A list of text books used by lay preachers are included.
- 20 19 Congregational Union of South Africa; 1920. Included is the year book
- 20 20 Ebenezer Congregational Church; 1904. This folder contains the Constitution and Deed of Trust of this Johannesburg church.
- 20 21 The Ethiopian Catholic Church in Zion; 1904-1922. A constitution and the Acts and Resolutions of the 1922 Provincial Synod is included in this folder.
- 20 22 The Methodist Church; 1934. A pamphlet entitled *Local Preachers' Studies* is contained in this folder.
- 20 23 The Kikuyu Independent Schools; 1929. Included are the rules of the Association and a printed sheet entitled "African Orthodox Kanitha. ya Atheru othe. Kimenyithia".
- 20 24 The Ministry and Unity, Kikuyu Tracts; 1914.
- 20 25 *Miraculous Conception, Death Resurrection and Ascension of Jesus as Taught in the Kuran*, by A.H. Oberay; 1962.
- 20 26 Pamphlets of the Church Historical Society; 1897-1905. Titles include *The Absolution of the Roman Jurisdiction*, *The Continuity of Possession at the Reformation*, and *The Test of Theological and Ecclesiastical Development*.
- 20 27 Miscellaneous Printed Religious Materials; 1919-1967.
- 20 28 *The Awakening of a People* by I.B. Tabata; 1950.

- 20 29 Secular Printed Material on Race Relations; 1924-1952. Included are pamphlets entitled *The Problem of the Colour Line*, the *Presidential Address of the African Peoples' Organization*, the *South African Institute of Race Relations' First Annual Report*, *Tears of the Black Folk* and the *Appeal Court's Judgement on the Separate Representation of Voters Act*.
- 22 1 Printed calendars with printed photographs included; 1942-1948, 1955
- 22 2 Blank Diplomas of the African Orthodox Church given for the Degree of Licentiate in Theology and for a Bachelor of Divinity; n.d..
- 22 3 Two editions of the newspaper *Abantu Batho*; 29 June 1929, 11 July 1929.
- 22 4 Certificate of Consecration of Daniel William Alexander; 11 September 1927.
- 22 5 Certification of Election of Patriarch Kanyiles; 3 July 1972.
- 22 6 Oversized photograph of Daniel William Alexander, n.d..

**Series 14**  
**Photographs and Non-Paper Records, undated**  
**Boxes 23-32**

<b>Box</b>	<b>Folder</b>	<b>Content</b>
23		Engraving plates
24		Photographs with minimal identification
25		Unidentified photographs
26		Photographs with corresponding negatives
27		Negatives
28		Exhibit picture file
29		Glass negatives, 1-7
30		Glass negatives, 8-35
31		Glass negatives, 36-62
32		Glass negatives, broken

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