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CHARLOTTE MANYE
(MRS. MAXEKE)

“What an
Educated
African Girl
Can Do”

—By—
ALFRED XUMA
M. D., B. Sc., L. R. C. P. (Edin.)
L. R. F. P. & S. (Glasg.)

—Edited by—
DOVIE KING CLARKE, B.S.

For
The Women's Parent Mite Missionary
Society of the A. M. E. Church
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Foreword by
W. E. B. DuBOIS, Ph. D.

CHARLOTTE MANYE

(*Mrs. Maxeke*)

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Alfred B. Xuma, M.D., B. Sc., L.R.C.P., (Edin)

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W. E. Burghardt DuBois, Ph. D.



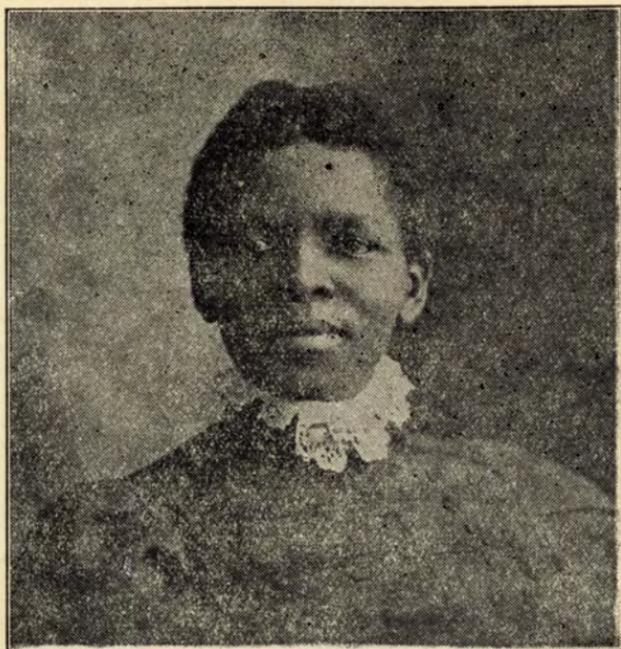
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of the A. M. E. Church

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CHARLOTTE MANYE

upon her graduation from Wilberforce University in 1901
at the completion of ten years' schooling by the women of
the Third District.



CHARLOTTE MANYE MAXEKE

take upon her first visit back to the United States as a guest of the Women's Parent, Mite Missionary Society in 1928.

Preface

The following pages are in no sense intended to be a biography of our subject "Charlotte", Mrs. Charlotte Manye Maxeke. She is used only as an argument for higher education of our African women. She is the first woman of our race in South Africa to hold a college degree. Her education translated into service for humanity has been a blessing and a God-send for our people and for better race relations in South Africa.

Should this sketch arouse interest in the education of African women and offer them facilities in after life to enable them to work among their sisters and thereby spread the spirit of service and leadership, it will have served its purpose.

May each reader be inspired to work spiritually and materially for the redemption of the African,—body, mind, and soul.

A. B. XUMA

Johannesburg, S. A.

Foreword

New York, August 28, 1930.

I have known Charlotte Manye Maxeke since 1894 when I went to Wilberforce University as a teacher. She was one of three or four students from South Africa, and was the only woman. She was especially the friend of Nina Gomer, the student who afterward became my wife. We were interested in Charlotte Manye because of her clear mind, her fund of subtle humor, and the straightforward honesty of her character. She was having difficulties with language and the new environment, but she did her work with a slow, quiet determination that augured well for her future. Since then, and at long intervals, I have had the opportunity of following her work through the glimpses which I have had from far-off South Africa. I regard Mrs. Maxeke as a pioneer in one of the greatest of human causes, working under extraordinarily difficult circumstances to lead a people, in the face of prejudice, not only against her race, but against her sex. To fight not simply the natural and inherent difficulties of education and social uplift, but to fight with little money and little outside aid was indeed a tremendous task. I think that what Mrs. Maxeke has accomplished should encourage all men, and especially those of African descent. And in addition to that, it should inspire the white residents of South Africa and of America to revise their hastily-made judgments concerning the possibilities of the Negro race.

W. E. B. DuBOIS.

Charlotte Manye (Maxeke)

OR

WHAT AN EDUCATED AFRICAN GIRL CAN DO

Biographers, in whose society and group, thank God, I do not belong, are usually great enthusiasts about their subjects. Being artists they often create hero and heroine rather than relate true history and activity. They polish and gloss over the rough edges; they are sometimes so successful in their art, creating a picture or image which though perfect is so unlike the subject that he almost fails of recognition by those who knew him in life, and if living, himself is urged to ask, "Whose life is this? Is this my life story?" Now I feel myself lacking in this creative quality as well as in the desire to make a heroine. I shall only attempt to record, for the benefit of her friends and admirers, and enemies as well, this brief sketch and outline of the life story of Charlotte Manye Maxeke.

Now known, appreciated, and admired in three continents by different racial groups, "Charlotte" Manye was born at Fort Beaufort, Cape Province, South Africa. A Basuto woman by nationality but born among the Xosa tribes. Through her mother, a Xosa woman, she had already acquired a strong blood bond with those people. This blood tie was to be made stronger later by her marriage to one Marshall M. Maxeke, a young Xosa whom Providence had ordained in His mysterious ways to meet Charlotte and study with her in the far off Wilberforce University, U. S. A.

There is often nothing strange or extraordinary about one's birth or birth place. It usually

is like other birth days or is the birth place of many others. However, it is of great importance to note that Charlotte's father had come down from the Transvaal to the Cape Province for the sole purpose of buying guns with which to fight the Boers. However, as the songster says, "Great and marvellous are thy works, Lord God Almighty." This man was himself shot down by the "Big Gun," the Word of God. This changed his mission and also his outlook upon life. It was a warrior who went out to arm himself for war and the destruction of human life, but returned a messenger of peace and goodwill: At the Cape he had heard, learned, and believed that "Blessed are the peacemakers, for they shall be called the children of God." He had been born again.

This change of mission, of outlook, was going to have a tremendous influence over the new family life. The children had to be led through the paths of peace into light and fullness of life. Charlotte, with her sister, then entered the mission school of the Congregational Church at Uitenhage. Later the family moved to Port Elizabeth where she continued her education. It was here that she began to show some buds of vocal musical talents.

Begins Musical Career

Later she went to Kimberley to teach in a Wesleyan School. It was there that these buds of musical talent attracted the attention of music lovers among both races. Some enterprising white people, with artistic temperament, who had come to Kimberley in search of diamonds, now discovered a new and undreamed of diamond,—Africa's own riches in the beautiful contralto voice of Charlotte Manye. Her voice was successfully trained by a competent artist. The bud of musical talent that

appeared at Port Elizabeth had now, under the care of an expert florist, blossomed into a beautiful flower with its aroma. It was as though one of those large, blue, precious stones from the sands of Kimberley had been washed, cut, and polished by an expert diamond cutter until its radiance made the darkest night brighter than the light of the moon and all the stars in a cloudless wintry night. Charlotte had now become the idol of music lovers in the Town Hall at Kimberley. It was her talent that inspired J. H. Balmer, R. A. M., Blackpool, England, to organize and train a group of young men and women for a two years' concert tour in British Isles. Charlotte was among the group. So successful were their performances that they had the unique experience of singing before the late Queen Victoria and other members of the Royal Family, who enjoyed their rendering of English songs and still more particularly of the native compositions set to more or less traditional tunes. They returned home to South Africa after spending two years in the British Isles. Their stay was to be very short. They had made an experiment; it had been successful beyond anyone's dreams. They must repeat or excel it; consequently, after further training and perhaps some reorganization they were off again. This time not to the British Isles alone but their tour was to include Canada and the United States of America.

Reverdy Ransom and Charlotte's Future

It was in the United States that things were to take a turn and a sudden turn at that. Charlotte with the rest of the troop, six persons in all, met with Rev. R. C. Ransom, later Bishop Ransom, at Cleveland, Ohio. A vision at once flamed into Mr. Ransom's mind. He asked them if they did not want an education. They were eager for it. He at

once telegraphed Bishop Arnett who relayed a message of consent and instructions to the then Secretary of Missions of the A. M. E. Church, Dr. Benjamin Derrick, to make arrangements for them to enter Wilberforce University at Wilberforce, Ohio.

At New York

When they arrived in New York, Dr. Derrick had all the arrangements complete for them to enter school. He saw the manager and chaperone of the troupe, but they could not consent as they were responsible to the parents for the return of their children. Dr. Derrick was intent on making use of his God-given opportunity; so he "kidnapped" Charlotte, a consenting party, and despatched her to Wilberforce where she was received temporarily as one of the family in Bishop Arnett's home. Later she was adopted by the Third Episcopal District as their African daughter.

Years before, Bishop Payne had dreamed that the best thing the church could do would be to bring Africans to America to educate and train them and then send them back among their people in Africa to spread Christianity and education. This was then the fulfillment of Bishop Payne's dream visualized in the alert mind of Rev. Ransom, telegraphed to Bishop Arnett who at once instructed Dr. Derrick to complete arrangement for the education of these Africans. So was translated this dream into fact and practice. Charlotte's education and future service were to be the true fulfillment of this dream.

Abandons Music For Lecturing

My information as to what "Charlotte's" activities were in school is rather limited. Whether she was a poor or a good student only her former

schoolmates and teachers would know. However, I learn that she abandoned music for lecturing on conditions in South Africa and the necessity of extending the Church's work into that part of the world. Thus she made friends for herself and for the cause in Africa. Judging by her manifest ability, under difficulties in later life, one may risk the danger of forming judgment upon insufficient evidence and say she must have been above the average as a student. In Government examinations in South Africa, she has always stood in first grade in the list of successes.

From Wilberforce Back to Africa

In 1901 she returned to South Africa with one Dr. Attaway and others, leaving behind her future better half, Marshall Macdonald Maxeke, who was to graduate in 1903 and also their devoted and life-long friend, James Yapi Tantsi, who was to graduate four years later. This separation was only temporary; the trio was to rejoin and co-operate in a life long effort to give roots to the work of the African Methodist Church in South Africa.

In South Africa Again

Her arrival in South Africa was coincident with the troublous days of the Anglo-Boer War. The country was under marshall law; consequently she could not rejoin her family in the Transvaal at the time. She had no time to waste. Imbued with the spirit of service, she had a message because she had a mission. She was therefore at once busy about her Master's work. She began organizing the Women's Mite Missionary Society for the church under the the then presiding Bishop, Levi Coppin, in the Cape Province.

At Pietersburg

As soon as peace was restored Bishop Coppin sent Charlotte Manye to her people at Pietersburg. Here, says she, were found seven members of the African Methodist Episcopal Church. In the Chief's household of two hundred fifty members, there was only one Christian convert, a woman named Selina. These people were under a deacon who held this high office only because in the land where all are blind, a one-eyed man is king.

The chief's household was the hardest barrier to overcome; it was the "wall of Jericho". She must break through it before the common African people can feel free to follow her lead. They must get a mandate from members of the Royal family by example. However, she got busy; organized Christian Endeavor societies; built up and led a class of eighty members divided into four groups of her own converts. She opened a school and a night school for the herd boys. Thereafter every Sunday they had accessions.

Rejoined by Her Future Husband and Married

At the following conference Bishop Coppin appointed the young Rev. M. M. Maxeke, recently returned from Wilberforce University to this place. His fiance' had already laid a foundation for him, a broad and a firm foundation at that. He already had a church life to enter into because the first quarter he baptized eighty-five members, converts of Charlotte and the deacon. They had won themselves a place in the heart of the community as well as the church at large.

Beginnings of Wilberforce Institute, South Africa

The church so appreciated their work and effort that it was decided to transfer the school to Evaton,

where the work was taken over by the Tantsi brothers, Lillian Derrick, at which time the Maxekes took over. It was then called the Lillian Derrick Institute. Perhaps this bait did not catch any fish; consequently the name was modified and called Wilberforce the work upon the solid foundation laid by the Tantsi brothers. The school is now called simply Wilberforce Institute, Evaton.

At Klerksdorp

From Evaton they were sent to Klerksdorp where they labored for two years. Here she had as one of her pupils a boy who is now one of South Africa's leading medical practitioners of any race.

Call to the Transkei Territories

It is during the short stay at Klerksdorp that they received a call to Idutywa to take charge of a private school. To them the call was great; it offered an opportunity for larger service because the people surrounding the territory were backward. Here again they did not bury their talent. They used it and brought it back with interest to their Master.

Called by Paramount Chief Dalindyebo of the Tembus

So successful was their work in this private school that it attracted the attention of Dalindyebo (Make riches), Paramount Chief of the Batembu. He sent for "Charlotte", now Mrs. Maxeke, with her husband to come and take charge of his private school at a place called Tyalara. It is true that during this period the Rev. Marshall Macdonald Maxeke had resigned active pastorate to do educational work. It is not true, however, as we are sometimes made to understand, that they left the

church. During this period they served the church, not from the pulpit, but in the pews under the leadership of that courageous, steadfast, and venerable old man, Father Rev. Z. Tantsi, the father of our well known and loyal son and follower in the father's foot-steps, the Rev. James Yapi Tantsi, D.D. Other leaders with whom they served at this time were Revs. Mtshwelo and Taho.

It was during this time that Mrs. Charlotte Maxeke became endeared and ingratiated to the whole tribe of the Tembus. I have often heard my father speak of her courage and eloquence, she being one of the few women whose voice was heard in the chief's court among men and who had influence in council. So far as African native life and custom are concerned, this alone speaks volumes for her ability and is really a mark of distinction. She was here given the name Nogazo as salutation.

Mrs. Maxeke's health began to decline during their stay at Chief Dalindyebo's school. They were forced to return to the Transvaal in Johannesburg where "Charlotte" resumed her former work and activities in church matters as President of the Women's Mite Missionary Society, now Woman's Home and Foreign Missionary Society. Her training and experience naturally put her at the head of things unrivalled. I do not mean to say there are no people who envy her in this position of power and leadership. Their only motive is envy, and their position is that of a dog which chases a horse off the grass even though he cannot eat the grass. A deplorable state of affairs, but bitter truth which must be acknowledged. Envious of superior abilities, often our people will try to thwart the efforts of able leadership, even to the point of defeating their own best interests.

At Johannesburg

She is busy both in church work and in social service. She acts as chaplain of the four women's prisons, coming into contact with women of all denominations as well as non church members. Many converts are made through her human touch and sympathetic treatment. Through her influence many have been brought into the A. M. E. Church. Besides being the leader of the women in missionary circles, Mrs. Maxeke is the best known and most active member of the A. M. E. Church in public affairs. She is a member of several welfare organizations, and has taken an active part in the activities of the Joint Council of Europeans and Natives, (which parallel inter-racial clubs in America), and the Bantu-European Conferences. Those who have met her and observed her in these organizations speak in high terms of her. The Cape Argus, A European Daily journal, says of her: "There were many women of mark among the members who took part in the European-Bantu Conference which concluded its sittings on Friday, but not one of them has had a more interesting career than Mrs. C. M. Maxeke, B.Sc. of Johannesburg. Her contribution to the various debates, rich in common sense and warm with feeling, were listened to with great attention." Mr. Howard Pim, Chairman of the Joint Council, has this to say of her: "I have only come across Mrs. Maxeke in the Joint Council, but have formed a high opinion of her character and ability. She is an excellent speaker and has a very well balanced mind."

Member of Woman's Christian Temperance Union of Transvaal

Here again she has acquitted herself with distinction. She does not belong to that group which

merely fills space in the meeting, she makes her presence felt, she makes her own contribution, and the part she plays is no mean one, because Mrs. Kate Kidwell (Superintendent Native Department W. C. T. U.) has this to say of her: "Mrs. Maxeke has been a great advocate of our temperance cause, speaking at our meetings and helping in every way to win new members to our union. She is one of the "pillars" in the work among the native women.'

Organizer and Leader of Bantu Women's League

Not only has she been member of organizations that were already established, but she has herself as necessity demanded, organized and led groups to meet special needs. Among these and perhaps the most important organization of her creation was the Bantu Women's League for the protection of African Women's rights. As its president her League succeeded in many petitions drawn up to defend the black women's rights. Most important of these petitions was that against the diabolical system of requiring black women to carry passes or papers of identification to be shown on demand of certain white officials. Failure or inability to produce these was a criminal offence leading to a fine or imprisonment on the part of the victim.

Another equally disgusting practice was that of medical inspection of black women before entering domestic service. This practice was subject to much abuse and humiliation for any self respecting woman. It was the Bantu Woman's League that aroused public opinion against these practices and won respect for the black woman.

Social Worker and Native Welfare Officer

It is as probation officer and Native Welfare Officer that one can appreciate Charlotte's ability

and insight into human life and conduct. She has to deal with cases of our people whose stages of development range from the primitive to the most modern. Their traditions and customs sometime vary as widely as there are tribal groups. It is now a case of juvenile delinquency with all its multitudinous angles; now a case of a family quarrel, an arrest of a mother with many small dependents, a problem carrying all that the term of broken family denotes. And then there are those applying for work of various kinds—in fact, the problems she has to tackle cover the whole gamut of human relations. In these staggering difficulties she is mistress—kind, sympathetic and very obliging. She sees beyond the rough externalities of life because she is as kind and as courteous to the ignorant and crude as to the well trained, the same to high and low. She has the same welcome for all. She will give her last penny for carfare to someone who may seem in more need than herself.

Of her as welfare worker, the **Cape Argus** has this to say: "Ever since Mrs. Maxeke has been in Johannesburg she has lived in close touch with her own people, many of whom she has been able to help. Recognizing the value of her work among them, the Government has now created for her the post of Welfare Worker which she holds under the Native Affairs Department. For Mrs. Maxeke, who in her own person proves the development of which her people, given opportunities, are capable, has all through life retained a pitiful heart for the least of them. There is not one among them so down and out or so debased that she will treat her as an outcast or of no account."

"Educated to take her place with the highest, she devoted herself to the lowest and most miserable. She visits the prisons and learns the stories of their unhappy inmates. She attends the courts and again and again she is able to befriend and

put on the right track a bedazed young woman brought up for her first offense. When the mother of a young family is sentenced to imprisonment, it is Mrs. Maxeke who sees that the little ones are cared for during her absence.

"And again and again have waifs and strays and destitute children been brought to her own home, and so great is her mother love that there are now adopted into her family no fewer than nine such children who are grown up as her own."

This is merely a vain attempt to picture Mrs. Maxeke's activities in her office. But this is not half the story and words fail me to paint the true picture. As Probation Officer, Mrs. Maxeke comes into contact with magistrates and all other officers of the law in the city of Johannesburg. About her work Mr. J. Young, Chief Magistrate, Johannesburg, writes as follows: "Mrs. Charlotte Maxeke has been on this staff as a Native Welfare Officer (part time), for a period of five and a half years. During this period she has given every satisfaction, and has been of great assistance to this office. Previous to this Mrs. Maxeke was for three years acting in an honorary capacity." (Without pay. --Ed.)

The significance of the last sentence of the Chief Magistrate is that it emphasises the important fact that even in this work Mrs. Maxeke had, as in most instances, seen the need and taken the initiative to serve her people without funds and for no pay. The authorities noted her ability and recognized it by appointing her as Native Probation Officer. In this capacity she wields a great influence with the magistrate. More often than not her opinions and recommendations are sought in the cases in which she is interested. Strange enough and yet very true, she has been able to get suspended sentences for her cases where law-

yers often fail in cases of their clients. In this capacity she has rendered Christian and humane service to her fellow beings. It would not be any exaggeration on my part to say that she has more influence with the officials that administer justice in Johannesburg than all the other African leaders together. A reporter to the **Rand Daily Mail** said recently: "A certain amount of other probation work was done among natives. The native probation officer attached to the Johannesburg Magistrates' Court, Mrs. Maxeke, whose work chiefly lay among the domestic difficulties of the resident population of the city, had done considerable work in the alleviation of the causes of crime in the city. She was a moderate and clever woman, and one of the best known natives in the Union of South Africa."

She Inspired Her Countrymen for Education

I learn that a certain gentleman who during her return from abroad was treasurer of a certain organization in Cape Town, was so inspired by her achievement that he committed the righteous sin of converting the funds with which he was entrusted to his own use to pay his passage to England and for his education there. Later this gentleman became one of the strongest and ablest black barristers in South Africa!

Charlotte's work and influence with her late husband while they were in charge of the private school in Idutywa had, perhaps, as much to do with the further education and in shaping the career of the writer. It was at this time that they used the now famous expression: "Mayibuye i-Africa—Africa must come to her own." I believe that many others were affected in like manner, because one of our leading physicians once surprised an audience and my subject, who was intro-

duced to speak at a Government conference, when he said, "I am very glad to say that I am about to introduce one who was my teacher in my early school days." He referred to Charlotte Manye when at Klerksdorp.

Nor is this all. Professor D. D. Jabava, B.A. (London), one of our ablest men and a leader, writes me as follows: "I first got to know of Charlotte Manye in 1902 when she sent some pamphlets from England to some one here who passed these on to my father leading him thus to send me over to England. After that I began to hear off and on of her great success in school organization where she was labouring with her husband under great difficulties most of the time. From reliable sources I gathered that she was a brilliant scholar from her very youth, regularly taking top place in every class and securing first grades whenever she entered our government competitive examinations. Ever since I first made her personal acquaintance I have had good reason to realize that she possessed a first-class brain. Her powers of platform oratory when she handles a subject in which she has special knowledge will compare favourably with the best anywhere.

"Throughout all her life she has been engaged in efforts of a patriotic character in behalf of the aboriginal races of Africa, these efforts entailing herculean tasks every time. Her social line has been the redemption of our womanhood as well as humanity in general. The League of Bantu Women which she was responsible for starting, was a wonderful movement that stirred the imagination of our people and unmistakably infused a widened public spirit among our women-folk throughout South Africa with results still traceable right to the present time. I feel it a pity that this movement lacked financial aid that could have enabled her to devote to it her uninterrupted time

and attention; for it was fraught with stupendous possibilities under her able management and energetic organizing powers.

"I have often visited her office in Johannesburg where she helps our unfortunate women who constitute a most hapless section of Bantu humanity in the coils of the devilish environment of a city that boasts the notoriety of being the university of crime. One can never find words adequate to describe the full measure of our indebtedness to Mrs. Maxeke for this invaluable work of true Christian charity. May she be long spared to continue it!

"In many interracial conferences I have had the honor to work in co-operation with her and in this connection she has acquitted herself with remarkable ability, and so much so that not only our government finds her indispensable in consultation, but inter-denominational conferences that we frequently hold cannot be regarded as complete unless Mrs. Maxeke is present, because she invariably contributes new, original, and useful information couched in effective and humorous language. This was particularly noticeable in the recent European-Bantu Joint Council Conference at Cape Town.

"As a missionary under the African Methodist Episcopal Church, she has devoted perhaps the major part of her invaluable life which can be described by her own associates better than myself as I am six hundred miles away from her present sphere of activity. In a word, Mrs. Maxeke, in my disinterested opinion, is one of the great figures of progressive Bantu life of whom we are proud and we pray that the Almighty will supply us with many more black women of her calibre and devotion to the cause of Africa."

Called to Her Rightful Place by Cape Bantu Women

Mrs. Jabavu, the wife of Professor Jabavu, who wrote the statement just quoted, has written Mrs. Maxeke a letter which to me is very significant, timely, and encouraging. In one way it is a logical compliment to Mrs. Maxeke; it is really an invitation to her rightful place in leadership of Bantu women. The compliment is more worthy of our attention because Mrs. Jabavu herself has achieved something worth while in organizing child welfare associations among our group. In fact, looking at the letter from another angle, it is as much a credit to Mrs. Jabavu as it is to our own subject, because people who show desire and willingness to follow have a capacity to lead. Mrs. Jabavu, therefore, by her willingness to co-operate and follow leadership makes us all the more hopeful about the future organization among our women. Translated from Xoso, this is the letter:

"Mrs. Maxeke, Johannesburg.

"Madam:

"I am writing you concerning the Bantu Women's League. It seems to me that there are now many people who are intelligent enough to follow and to respond to the call of such organizations as the Bantu Women's League. Would you kindly send me the constitution and explain it as fully as you can? Of course, I learn that the movement is strong up North (meaning Transvaal). It seems to me all of us (Bantu women) in South Africa should be its members **and under your leadership.**

"All other small women's organizations should be daughters of the M. W. League. I should be glad to know when you will be taking your holiday. The women here are very anxious for this movement to be established among them; that is why it has become plain to me that we must seek your guidance at once.

"Your servant,

"F. T. JABAVU."

This letter has concrete suggestions; it is indicative of some positive thought. One, however, feels more gratified to learn in a conversation with Professor Jabavu a few days later that Mrs. Jabavu's motive is deeper than what the letter expresses. She feels that Mrs. Maxeke is the rightful leader of Bantu women in the Union and wishes to work with and under her in any movement for the welfare of Bantu womanhood. She merely uses the Bantu Women's League as a starting point.

Mrs. Maxeke has passed the test. She can measure up to the occasion; but she cannot walk these long distances from which she receives these cries for help. The invitation in question now is over six hundred miles away. What a pity that she has all the brain but no money to permit her to answer these Macedonian cries!

I hope that a way may still open for her to use her energies uninterrupted for inspiring leadership among our womanhood.

(The Bantu Women's League was first organized by Mrs. Maxeke years ago, the first effort of the sort in The African Union.—Ed.)

Why She Succeeds

Charlotte's success has been due to no accident of favorable circumstance. It has been due to her ability, with qualities for true leadership of which she has many. She knows that she knows and therefore leads along definite and sound lines according to her light. She is no opportunist. She always sees a joke even through an insult; as a matter of fact she seems to see the rainbow even through a thunder storm. She has a deep sense of humour that is usually a saving grace under the most trying situations. She is loving, patient, sympathetic, and magnanimous. These are qual-

ities that spell success for her as a social worker. They make her near and dear to the high and the low, to the uneducated and to the educated. Being such a careful reader of personality she makes a true friend and a practical social worker.

In Her Home

Leadership, public service, and even the exercise of the new freedom by women receive our applause, but it is the woman as **wife** and **mother** that we admire most. Such a woman is Charlotte.

Nothing was more pleasing and inspiring to me than to see Charlotte with her husband. Theirs was a partnership and companionship characteristic only of the newly weds. In our Native custom and tradition a wife never calls her husband by his name, but under a custom known as **ukuhlonipa** (to have deference for), she called him "Yise ha Clarke" (father of Clarke)—their son—and he called her "Nina ka Clarke" (mother of Clarke). One would find them always teasing each other like two youngsters. She has been so successful as a wife that she still lives harmoniously and in mutual appreciation with her mother-in-law.

Well, as a cook she would be classed with the Aunt Jemimas of slavery fame. When I visit her I know I can get the best of American home cooking. In her house everything is in its place and looking its best. Her husband used to say. "Nina ka Clarke,"—i. e. Clarke's mother—"I feel uncomfortable, you keep things so clean that one does not know where to sit when he comes from work."

Charlotte is an argument for the education of African girls to lead exemplary lives as wives and as leaders of our womanhood to better things. Now widowed, she has a great struggle to keep up her standards. It is a pity that churches make no provision for pastors' widows. I am often grieved

to hear people say of these widows, "She must struggle as other women; she was not minister herself." My subject, "Charlotte," is an unusual character and her career has been unique in African womanhood. I have often wished that I could wake up a millionaire so that I could build her a Girls' Home or women's hostel such as the Phyllis Wheatley homes that I have seen in many American cities. What a pity that she could not have independent means so that unhampered by the problem of providing for the family she could devote herself in managing such homes and to organize and train our women for leadership. I look around the Union for her possible successor in **ability and true leadership in training women**. I fail to see one. May God long spare her life for continued leadership and may a way open that she may in the afternoon of her life devote her undivided energies and attention to organizing and training leaders among our women.

"Charlotte" has made Wilberforce famous in South Africa. She is her best known alumna in the Union. She is one of the best known figures in inter-denominational, inter-racial and public affairs in South Africa. Everywhere she has acquitted herself with distinction. To me she is a daily inspiration and reason for hope about the future of African womanhood. She is our pride and hope whenever she takes the platform anywhere, because we know that our case will be well stated.

Africa thanks God for Charlotte!

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