





SKETCHES
OF
ENGLISH CHURCH HISTORY
IN
SOUTH AFRICA.

FROM 1795 TO 1848.

BY
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SKETCHES OF ENGLISH CHURCH HISTORY IN SOUTH AFRICA.

INTRODUCTION.

SOUTH AFRICA is no exception to the dreary history of the Colonial Church in its early days. It presents to us the sad picture of an offshoot of the Mother Church left to exist for years without episcopal supervision. An Order in Council issued during the reign of Charles I. is said to have placed all foreign congregations of British subjects, not within the limits of other Anglican Dioceses, under the jurisdiction of the Bishop of London; but if this order ever existed it only invested that prelate with authority to appoint commissaries for the transaction of purely legal business, without making any provision for the exercise of the more important spiritual functions of the episcopate. And although a later order in 1726 empowered the Bishop of London to exercise spiritual jurisdiction in the plantations, it does not seem that this shadow of episcopacy extended to the Cape Colony at its acquisition seventy years afterwards.

When the See of Calcutta was founded in 1814, its Bishop was regarded as, in some degree, Bishop of South Africa, but it was not until 1837 that the third occupant of the See called at the Cape on his voyage to India. The Chaplains were unlicensed and free from any control, except that of the Governor, who was styled the Ordinary; and

what has been well called "a system of insufficient and scarcely veiled Presbyterianism" was the only representative of the Church of England in South Africa.

No attempt has hitherto been made to collect materials for the history of this period. The history of Church matters since the foundation of the See of Capetown in 1847 is tolerably well known, and may be read in the journals and life of Bishop Gray and his colleagues, or gathered from the many pamphlets and law reports, published upon the various subjects in dispute, during his eventful and illustrious episcopate. But of the earlier period, from the first English occupation to the arrival of Bishop Gray (1795-1848), no collected record exists. The following sketches, drawn from scattered notices in the Colonial archives, and in the scanty newspaper and periodical literature of the time, from the observations of travellers, and from other trustworthy sources, are a contribution towards supplying this deficiency.

CHAPTER I.

THE ENGLISH OCCUPATION FROM 1795 TO 1803.

Clergy.

Rev. J. E. Attwood, R.N., 1795.

Rev. H. Davis, 1797–1799.

Rev. Dr. Dolling, R.N., 1797.

Rev. Thomas Tringham, 1799–1803.

Rev. — Holmes (?), 1803.

WHEN the Cape capitulated to the English arms in September, 1795, it was agreed that the privileges of the Dutch Reformed Church should be preserved, and during the seven years of occupation that body continued to be called the Established Church. The only services of the English Church were held, probably in the Castle, by the Military Chaplains, but no traces of any registers kept at that time are to be found. The Governor was the Ordinary, and his consent was necessary to marriages, and even to baptisms—at least in the case of adults.

The first clergyman with whose name we meet is the Rev. J. E. Attwood, Chaplain of H.M.S. *Stately*, and one of his earliest ministerial acts in the settlement led to a legal controversy with the authorities of the Dutch Church. At that time all persons about to be married were obliged to appear before a Lay Matrimonial Court in Capetown to prove that there were no legal impediments to the marriage. On the 2nd October, 1795, Mr. Attwood solemnized a marriage without this preliminary form being observed. When the bridegroom applied to the Dutch Church to have his marriage registered, he was refused on the ground that the marriage was illegal. He then petitioned the Governor,

General Craig, to have the marriage declared legal, because "at the time of the marriage the usual method of recording names was stopt"—Capetown being under martial law. The Governor, however, declined to interfere, and recommended that the couple should be remarried.

But graver causes of collision than this occurred. Admiral Elphinstone states in a letter to his friends that "the Captain of one of the ships of war, who had a gift for expounding the Gospel, was rash enough to baptize a child in the house of Colonel de Lisle, and the Dutch, who had been guaranteed in the exercise of their religion, raised a tumult against what they regarded as an infringement of the convention, and were only pacified when the officer was suspended. Another time a Chaplain of the fleet married a couple, ignorant that the [bride]groom was already a husband, and a clamour was again excited, which the Admiral had to quell by his personal interference."*

In 1797 Rev. H. Davis was Chaplain in Capetown. Among the archives is a letter dated 7th August, 1797, from Captain Lambe, thanking Lord Macartney for permission to marry, which is endorsed, "License to be granted to Mr. Davis to marry." Another letter, dated 15th August, from Garrison Church-Clerk Norris, to Mr. Secretary Barnard, states that application had been made to Mr. Davis by "a native of Africa, who is at the years of maturity and freeborn, whose wish it is to be baptized according to the Church of England." It is endorsed, "Leave has been granted." On February 5th, 1798, the Governor grants permission to Mr. Davis to baptize certain coloured adults. There is also a petition from one Pitter (26th February, 1798), that he and his family may have the Governor's permission to be baptized by the English Chaplain, as he

* "Life of Lord Keith." Admiral Elphinstone (afterwards Lord Keith) was commanding at the Cape from September to November, 1795.

had applied to the Dutch Church "without obtaining the holy Sacrament of Baptism," whereas the English Chaplain is willing to admit him into "the Holy Church." There is also a similar petition from Candaza, a female slave (1st March, 1798).

In the same year Rev. Dr. Dolling was Chaplain to Sir H. Christian, Admiral commanding the fleet at the Cape, and resided for some months at Stellenbosch as tutor to Admiral Christian's son in the family of the Dutch clergyman, Mr. M. Borchers.*

In 1799 the Rev. Thomas Tringham succeeded Mr. Davis as Chaplain in Capetown, and remained there until the restoration of the Cape to the Dutch. In December, 1799, the Kerkraad of Stellenbosch complained of Mr. Tringham to the Governor for having baptized the illegitimate child of a female member of the Dutch Church. The complaint was referred to him by the Governor for explanation, and in reply he justifies his action, and adds, "Since my arrival in the Colony I have ever pursued (and shall continue to do so) a line of duty prescribed by and conformable to the Statutes and Ordinances of the Anglican Church, sanctioned by the laws of my country, and conformable to the laws of this settlement under the protection of His Excellency the Governor." Here the matter seems to have ended, but we shall meet with a similar complaint against the English Chaplain soon after the capture of the Cape in 1806.

Mr. Tringham had a grant of land in or near Capetown from Governor Sir G. Yonge, and in September, 1801, applied for permission to sell it, which was refused. He left the Cape with the English forces in February, 1803.

* Dr. Dolling is gratefully spoken of by Mr. P. B. Borchers in his "Memoirs," and is described as "wearing a black coat and waistcoat, with yellow buckskin breeches, yellow-topped boots, with a broad brimmed hat shaped to a point behind; he wore spectacles on an aquiline nose, and had lively eyes."—Borchers' "Memoirs," p. 38.

A form of thanksgiving for the escape of the King from assassination (December, 1800), and a letter endorsing copy of an Order in Council of January 1, 1801, respecting alterations in the Prayer-Book, in consequence of the union of Great Britain and Ireland, to be carried into effect in the Colony, close the brief ecclesiastical memoranda of this period. On the 21st February, 1803, the Colony was handed over to the Batavian Republic, and the English officials and troops were withdrawn. Several English residents, however, remained at the Cape, and among them (it would appear) a clergyman; for in the *Kaapsche Courant* of May 14, the Rev. Mr. Holmes notifies that he has opened a private school.

Under the Batavian Government, by the Church regulations published by Commissioner General de Mist (July 25, 1804), certain restrictions were placed upon the exercise of religious liberty; and as these continued and were sometimes enforced under English rule, they may be here mentioned. No one was permitted to perform any Divine service, or to hold public meetings for devotion without the knowledge of the Governor, or at any other time than the usual Sundays and holidays, and in public churches, without his permission; and then always under the guidance, and upon the responsibility of the qualified consistory of that community. These regulations were only repealed by Ordinance 7 of 1813, and hence the curious proviso we shall presently meet with in notices of Divine service, that "Service will be held by permission of His Excellency the Governor."

CHAPTER II.

FROM THE CAPTURE OF THE CAPE IN 1806 TO MAY, 1807.

Clergy.

Rev. D. Griffiths, Feb.—April, 1806.

Rev. Robert Jones, B.A., Jan., 1807—Feb., 1807.

THERE is an interesting notice of the taking of the Cape in the life of Henry Martyn, who was a passenger to India in a ship of the armament by which the Colony was taken. The fleet consisted of nearly seventy vessels conveying an army of more than six thousand men: yet this large force was without an official Chaplain, and Martyn relates that when a Portuguese gentleman at S. Salvador asked him if the soldiers had a Minister to attend them in their dying moments, to instruct and to administer consolation, he hardly knew what to say to explain such neglect. Martyn landed and was present at the battle of Blaauwberg (January 8, 1806), and ministered to the wounded on the field. "I prayed," he says, "that the capture of the Cape might be ordered to the advancement of Christ's Kingdom, and that England might show herself great indeed by sending forth the Ministers of her Church to diffuse the gospel of peace." He remained in Capetown for about a month, holding services on Sundays at his lodgings for the cadets and passengers, and visiting the hospital. Being called upon to officiate at a funeral, the service "was likely to have met with an interruption by my having neglected to bring the Prayer-Book with me; in the utmost confusion I sent to all the English families, but none could be found, and so I went to the church, where, through ignorance of the proper ceremonies, the corpse had arrived before me, and began the

service without a Prayer-Book, and read the psalms and lessons from my Bible. At this critical moment, while the body was putting into the grave, Mr. Read [the L.M.S. Missionary], who had been running about to get a book, put one into my hand without anyone perceiving it, and thus the whole service went on with propriety and decorum." *

By the eighth article of the capitulation it was agreed that public worship as then in use should be maintained without alteration. This agreement was faithfully kept, the English Government not only maintaining but extending the Dutch Church establishment; though for the large military force stationed in the Colony, and for the increasing number of English inhabitants,† but little spiritual provision was made by either the English Church or State. This may have been partly because it was for some time doubtful whether England would retain the Cape; indeed, it was not until 1814 that the Colony was definitely ceded by the Netherlands to the British Crown, the convention being ratified the following year at the Congress of Vienna.

In February, 1806, the Rev. D. Griffiths arrived at the Cape as Garrison Chaplain, and the earliest volume of registers, now in S. George's, Capetown, dates from this time. It is a manuscript folio, with the written title-page, "A Register of Christenings, Marriages, and Deaths at Capetown, commencing from the 7th of February, Anno Domini, 1806, kept by the Rev. D. Griffiths."‡

* Sargent's "Life of Henry Martyn."

† The address presented by the British inhabitants to Sir D. Baird on his departure is signed by thirty-five influential civilians in Capetown.—Life of Sir D. Baird, ii. 176.

‡ The baptisms during the three months of Mr. Griffiths' ministrations occupy ten pages, and are fifty-five in number,—many of the names being those of Dutch families, pp. 3-13, continued again on p. 205. Marriages, p. 55, continued on p. 175. Burials, p. 137, only three in number.

The Dutch Church, as on a former occasion, soon rose up against an infringement of what they seem to have considered their monopoly. On March 3rd, 1806, the Dutch Minister in Capetown, Mr. van Manger, brought to the notice of his Kerkraad that the Chaplain to the Forces had baptized several adults and infants not belonging to the garrison. The Kerkraad thereupon complained to the Commander-in-Chief, Sir D. Baird (letter dated 25th March), of this breach "of the custom which has always prevailed in these parts, that each clergyman should confine his ministrations to the members of his own congregation." Mr. Griffiths, in reply, stated that he had baptized these persons because the "Cape Clergy refused to do so unless the adults could read and write." The Consistory, on the contrary, affirm that they had only insisted that no one could be a Christian without knowing the chief doctrines of Christianity, and that no adult ought be baptized until he has made a profession of faith. They quote Archbishop Tillotson to prove that this is the teaching of the English Church no less than of the Dutch, and indeed is a principle of the Gospel itself, since the command is that we should first teach and then baptize. They hint that the Chaplain had been impelled by mercenary motives, and ask whether he is to be considered as Garrison Chaplain or as a general Colonial Minister, and whether the regulation that Ministers shall confine their ministrations to their own congregations is still to continue in force.* Sir D. Baird closed the correspondence on April 4th, by stating that it shall be notified to the Garrison Chaplain that he is not to infringe the colonial customs, but to confine the exercise of his religious

* This correspondence may be seen in Dutch (though with a suppression of names) in the *Z. A. Tydschrift* for 1830, vol. 7, p. 57. I have been enabled to verify facts and dates by reference to the original documents in the archives of the Dutch Church, Capetown.

functions to the garrison and to the British inhabitants, or to such others only as wish to join the English Church upon conviction.

It may have been in consequence of this controversy that Mr. Griffiths left the Cape early in April,* his last entry in the registry being dated April 7th; and until January 16th, 1807, there was no English clergyman resident in the Colony; but at the particular solicitation of the Major-General commanding-in-chief, the Lutheran Minister, Mr. Hesse, consented to act as Garrison Chaplain, and to perform divine service for the troops.† Mr. Hesse kept a private record of baptisms, which were afterwards copied into the register by the next Chaplain, Mr. Jones.‡

An important alteration in the marriage law of the Colony was made at this time. Under the regulations issued by the Batavian Government (20th September, 1804), marriages might be solemnized in the country districts by the Courts of Landdrost and Heemraden; and these regulations having been adopted in Capetown, by a resolution of the Dutch Governor and Council (3rd January, 1805), it had become customary for marriages to be solemnized by a Lay Matrimonial Court, without any ceremony by a clergyman, or

* Probably with the expedition which sailed on April 13th, under command of Sir H. Popham and Major-General Beresford, against Buenos Ayres. See "Life of Sir D. Baird."

† Extract from General Orders, 6th May, 1806, signed by G. B. Tucker, Dep.-Adj.-General, in *Gazette* of 10th May.

‡ "Baptisms during the time no English clergyman was at the Cape, Mr. Hesse, Lutheran priest, officiating" 11th May, 1806, to 18th January, 1807, "copied by me from memorandums given to me by Mr. Hesse.—R. Jones, Garrison Chaplain, March 14, 1807." "No memorandum of deaths has been kept by Mr. Hesse during the period of his officiating as Garrison Chaplain. No account of the different deaths that take place in the army is requisite to be kept in this register, as they will be correctly found in the books of the different regiments."

the assistance of the Church being in any manner required.* Sir D. Baird, having taken the matter into serious consideration, and "reflecting that in all civilised countries where the Christian religion is professed and respected, the marriage ceremony is justly reckoned a holy institution, connected with the sacred principles of religion, and not (as these regulations would infer) a mere civil contract," by proclamation (20th April, 1806) prohibited any such lay courts from performing the marriage ceremony, and required all marriages to be performed, as before the regulations were issued, by an ordained clergyman or minister of the Gospel.

The Rev. Robert Jones, B.A., arrived in the Colony with the newly-appointed Lieutenant-Governor, Hon. General Grey, on January 16th, 1807, and was Garrison Chaplain during that year; his entries in the register beginning on January 21st. From this time the use of the Dutch Church was granted for the celebration of the English services, which were held on Sunday mornings at half-past eleven; except when the Holy Communion was administered in the Dutch Church, when the English service did not begin till half-past twelve.† It was not until 1813 that the Consistory allowed their bells to be rung for the English service. The Church continued to be used by the English congregation until the opening of S. George's in 1834.

In May, 1807, the Earl of Caledon assumed the Government of the Colony, and the title of Ordinary was again added to the official designation, although on the only occasion upon which the exercise of this jurisdiction was

* A curious instance of the reaction from this lax state of things occurs in April, 1807, when a couple was married on the 13th by the Rev. Mr. Jones, the English Chaplain, and a second time on Sunday, the 19th, by the Rev. Mr. van Manger, the Dutch Minister.

† We sometimes meet with notices of the postponement of a play advertised for Saturday night, in consequence of the next day being a "Communion Day," e.g., 4th July, 1807.

called for—the removal of a Chaplain of the Forces in 1810—the order was issued by the Commander of the Forces, General Grey. The authority for the use of this title, which continued to be used by all subsequent Governors until the appointment of Sir G. Grey in 1854, appears in most cases somewhat doubtful. The instructions to Lord C. Somerset (3rd November, 1813) contained these words:—“It is our will and pleasure that you, or in your absence, our Lieutenant-Governor, or the person for the time being having the government of the said settlement, shall have the power of collating to benefices, granting licences for marriage and probates of will, commonly called the office of Ordinary. But it is our express will and pleasure, and you are hereby directed and required not to grant deputations for the exercise of the said powers to any person or persons whatsoever in the said settlement under your government.” This was repeated in almost the same words in the instructions to Sir Lowry Cole in 1828; but it is not in the instructions of any Governor since that time. An official report of the regulations of the Colony, forwarded to the Secretary of State for the Colonies (June, 1847) states that “with respect to the English Church the Governor was, *in the absence of a Bishop, ex officio* the Ordinary.” In this case the title should have been discontinued immediately on the arrival of Bishop Gray; whereas we find it continued by Sir H. Smith and even by his successor, Sir G. Catheart, though appointed after the creation of the See. Judge Watermeyer* was of opinion that the title had been continued in the proclamations from the earlier date without any authority.

* Report of Long case, p. 131.

CHAPTER III.

1808—1811.

Clergy.

Rev. Robert Jones, B.A., Jan., 1807—Feb., 1817.

Laurence Hynes Halloran, D.D., Nov., 1807—June, 1810.

THE next three years are rendered notorious by the career of a remarkable clerical impostor. This was a person styling himself the Rev. Dr. Halloran, who, though it was afterwards discovered, not in Holy Orders at all, was for three years Chaplain to the Forces in Capetown, and exercised all the functions of a priest. Born at Ratoath in Ireland, in 1765, he had, from his twentieth to his thirty-second year, kept a school near Exeter, which was in very great repute, and at which Sir R. Gifford, afterwards Solicitor-General, was one of his pupils. He asserted that he had been ordained by the Bishop of Ossory, and in November, 1797, was appointed Chaplain of H.M.S. *La Pompée*, under Admiral Vashon, a post which he held until October, 1798. In 1799 he was an unsuccessful candidate for the mathematical mastership at Christ's Hospital, and in July, 1800, he obtained the degree of Doctor in Divinity by diploma from King's College, Aberdeen; honorary degrees being at that time granted by the Scotch Universities in a very loose manner, usually upon the simple recommendation of two persons known to some members of the Senate.*

* I am indebted to the courtesy of Mr. Anderson, Assistant Registrar of the University of Aberdeen, for the following extract from the MS.

Halloran next appears conducting for a short time a Naval training school in Scotland Yard, under the patronage of the First Lord of the Admiralty. During the years 1802–1803 he was at the Hague in Holland, and in June, 1803, was appointed Chaplain and Secretary to Admiral Lord Northesk on board H.M.S. *Britannia*. In that capacity he was present at the battle of Trafalgar,* and commemorated the glories of that victory and the death of Nelson in a poem of some merit. During part of the years 1806–1807 he resided at Bath, where he introduced himself to the notice of the Rev. Richard Warner, then in sole charge of the parish of St. James, Bath, who, in his “Literary Recollections,” gives the following account of this period of Halloran’s career:—“I had observed among my auditors a gentleman of striking, but not prepossessing appearance. From his garb I supposed him to be a clergyman. His large black eye was intelligent but fierce; and not rendered less so by the broad brow of the same hue, which surmounted it. His strongly marked features indicated capacity of mind and force of understanding; but there existed no trait among them that could allure to confidence or excite esteem . . . He came to Bath and settled in my parish for the sake of an invalided member of his family, and was very desirous to

records, vol. xiv. p. 18:—“King’s College, 26 July, 1800. Convened the principal, Sir Alex. Bannerman, Dr. Macpherson, and Mr. Scott. Said day the University conferred the degree of Dr. in Divinity upon the Rev. Lawrence Hynes Halloran, clergyman of the Church of England, whose moral character and literary qualifications were certified by Rev. Drs. Crowther and Ellicombe, beneficed clergymen in Devonshire, and several other respectable clergymen, and ordered a diploma to be signed accordingly.—(Signed) Rod^{ts}. Macleod, Prime!”

* He told Mr. Warner that “the commander of the ship requested him to repeat the word of command through a speaking trumpet during the engagement: an office for which Halloran was well qualified, from the extraordinary strength and clearness of his voice.”—Warner’s “Literary Recollections” (1830), vol. ii. p. 298, note.

lighten the labours of the parochial minister, as well as to exercise the functions of his own sacred profession . . . I accepted his offer and requested him to fill my pulpit on the ensuing Sunday morning. The congregation were charmed. The Doctor's voice was magnificent, his delivery energetic, his sermon admirable. He continued to assist me in my parochial duties, and I found him to be a man of considerable scholarship and great general information. His fame as a reader and preacher echoed through Bath; and the late Archdeacon and Rector of Bath, Dr. Phillott, requested me to introduce him to this clerical prodigy. I did so; the Archdeacon was as much struck as myself with the stranger, who repeatedly displayed his oratorical powers from the pulpit of the Abbey Church."* After some time, however, the Archdeacon heard that their powerful ally was an impostor, and had never taken orders. On being challenged to produce his letters of orders, Halloran could show nothing more than papers purporting to be for deacon's orders only. Being thus detected he suddenly quitted Bath, leaving, it is said, certain unpleasant memoranda on several tradesmen's books.

He then obtained the appointment of "Chaplain to his Majesty's Military and Naval Forces at the Cape," where he arrived in November, 1807, superseding Mr. Jones, who was however, upon General Grey's representation, allowed to remain and assist in the duties of the camp and outposts at Simonstown and Stellenbosch.

In January, 1808, Halloran opened a private school at his residence, No. 3, Burg Street, and in February introduced a Sunday Evening Service, notifying to the residents that under the sanction of the Governor and by permission of the Reverend the Ministers of the Reformed Church Divine Service will be performed every Sunday evening at six

* He also kept a school on Sion Hill, at a house which he called Trafalgar House.

o'clock; and that two hours every Tuesday and Saturday afternoon will be devoted to the instruction of their children in the principles of the Christian religion and the Catechism of the Church of England, at the Vestry Room of the Reformed Church. He also states that an accurate register is kept of christenings, marriages, and funerals, of which an authenticated transcript will be forwarded annually to Doctors' Commons. The evening service was not a success. The author of a now somewhat rare pamphlet* says that Halloran, "though he was in the pulpit eloquent, animated, and impressive, could rarely assemble a congregation of twenty persons at this service;" and it was not continued by his successors. With regard to registers, it is remarkable that the volume of that date in St. George's does not contain a single entry by Halloran (though the *Gazettes* abound in advertisements of baptisms, and marriages solemnized by him), the only entries being by Mr. Jones, who signs himself "Chaplain to the Forces encamped and out-posts;" sometimes, "Chaplain of Brigade." It would appear from this that Mr. Jones retained the custody of the original register, and that Halloran kept a register of his own. Indeed from the very first there seem to have been some suspicious or grounds of disagreement between Jones and Halloran: a letter from the Rev. J. Gamble, Chaplain-General (6th April, 1808), states that the Commander-in-Chief had written to General Grey that Mr. Jones might receive pay for the time he had acted, but that he could not be continued in Capetown, but was appointed to the camps and out-posts, and that his interference with Dr. Halloran should be put a stop to.

In May, 1808, Halloran published, for gratuitous distribution, a sermon preached by him "before the British Army at the Cape, on the guilt of dishonesty in its various

* "State of the Cape of Good Hope in 1822," by W. Wilberforce Bird, Esq., though he has not given his name to it.

degrees, on its usual incentives, and present and future punishment,"—a subject upon which we shall see he was qualified to speak with the authority of personal experience. Another sermon, preached by him on the death of Nelson, was, at the special request of several respectable inhabitants, translated into Dutch and published. Halloran seems to have been popular with the civilians in Capetown, for in December, 1808, when some differences arose between him, the Governor, and the Admiral, thirty-six inhabitants, members of the English Church, testify that he had discharged all the professional duties of Colonial Chaplain for the civil inhabitants by regularly performing divine service twice every Sunday, by due administration of the sacraments, by visiting the sick, burying the dead, in the most exemplary, impressive, and edifying manner, highly creditable to himself and equally beneficial and satisfactory to the congregation, who therefore earnestly solicit that he may be continued as their Minister. The following Christmas (1809) they presented him with £75 for the purchase of a piece of plate "as a testimony of the high respect and regard for his character and conduct, and of their grateful sense of his zeal and exertions for the promotion of religion in this Colony."

In May, 1810, he was appointed by the School Commission, *Rector Gymnasii*, or Principal of the classical school in Capetown, for a period of three years, at a stipend of £75, and £45 for house allowance. On this occasion he issued an advertisement referring the public for his abilities and attention as a teacher to the progress made by those pupils who have already been upon his private establishment, and adds that "he feels a conscious and he trusts a laudable pride in alleging that of the former students whom he educated in England, several at this period fill high and honourable situations in their respective professions, whose names he has the gratification to observe not unfrequently mentioned in the public prints as deserving well of their

country." His emoluments at this time were estimated as amounting altogether to £1,200 a year.

But Dr. Halloran's successful career of imposture was drawing to a close—at least in South Africa. At the beginning of 1810 a duel had taken place between Halloran's intended son-in-law, Capt. Ryan, and Paymaster Patullo, both of the 93rd Regiment, when the latter was wounded. Capt. Ryan and his second were brought to a court-martial by order of General Grey, and as the only barrister in the Colony was retained for the prosecution, Dr. Halloran wrote their defence. The appearance of Ryan's antagonist and his second as witnesses before the court-martial excited some indignation, which was so strongly felt by Halloran that, on Mr. Patullo being proposed as a member of the Harmony Club, he wrote to the Committee (11th June, 1810), with warm expressions of censure towards Mr. Patullo, and withdrew his name from the Society.

General Grey, considering Halloran's interference as inconsistent with the character of a clergyman, as likely to promote discord in the army, and as a defiance of his authority and endeavours to suppress duelling, marked his disapprobation by ordering Halloran to remove from Capetown to the out-quarters at Simonstown. This letter was received on the day upon which Halloran entered upon his duties as *Rector Gymnasii*, and not choosing to give up this lucrative office he resigned his Military Chaplaincy until His Majesty's pleasure should be known. He still claimed, however, to be a Naval Chaplain, having been appointed Chaplain to the *Leopard* as long as that vessel was on this station, and signified his intention of applying for the use of a church or chapel in which to perform Divine service for the Naval Department and civil inhabitants.* The civilians

* In this it would appear he was successful, for notices of baptisms solemnized by him, generally on Sundays, are found in the *Gazette* until the end of September. It would probably be during this period that he preached his famous sermon—the tradition of which still

also petitioned the Governor that Halloran might be continued in Capetown, but the request was refused on the plea that it would interfere with General Grey's arrangements.

After a warm altercation Halloran finally gave vent to his anger in a series of libellous poems and scurrilous anonymous letters, signed "Toby Tickle," in which the General was accused of various acts of tyranny and immorality. On the 30th July (1810) General Grey asked the Governor for a public Crown prosecution of Halloran for libel, and the Fiscal, Mr. (afterwards Sir John) Truter, was directed to institute legal proceedings before the High Court of Justice against Dr. Halloran for writing, composing, and publishing infamous libels* against the Lieutenant-Governor of the Colony. The High Court of Justice was a survival from the days of Dutch East Indian rule, remodelled by the English Government. It consisted of seven burghers, chosen from the most respectable inhabitants of the town, with salaries attached to their office. The Fiscal or Public Prosecutor and the Secretary of the Court were supposed to possess legal knowledge; the latter pointed out what the law was, and judgment was passed by a majority. The proceedings were always conducted with closed doors; there was no oral pleading or confronting the accused with witnesses; the evidence was taken down on oath before two commissioners, and afterwards read to the

lingers in Capetown—from the text 2 Tim. iv. 14, "Alexander the coppersmith did me much evil; the Lord reward him according to his works;"—Alexander being the family name of Lord Caledon, whose relation, Mr. H. Alexander, was also at the time Colonial Secretary.

* The libels complained of consisted of a poem entitled *Bugbear No. 1, or Hamilton's Ghost*, founded on the circumstances of a suicide for which General Grey was alleged to have been to blame; a ballad entitled *The Grey Friar of Northumberland and the Frail Nun of S. Austin*, being a parody on *Alonzo the Brave, &c.*; and a satiric poem called *Cap(e)-abilities*. They display no small amount of keen but virulent talent.

Court. An appeal lay to the Governor, assisted by assessors, and in criminal cases this appeal was final.*

Before this Court Halloran appeared on August 9th. He protested against its jurisdiction on the ground of its being a Dutch Court, and incompetent to judge of an English poem, and appealed to the King in Council. He also claimed to be Chaplain to a ship of war "with perpetual leave of absence," and as such to be tried by court-martial. Part of his defence consisted in abuse of Mr. Jones, whom he accuses of being a deserter from the Royal Navy, a cock-fighter, a horse-racer; he asserts that the men of the 83rd Regiment had the greatest objection to any religious ceremony being performed by Mr. Jones, and constantly applied to him (Halloran) for his services. He also wrote to Sir D. Dundas, then Commander-in-Chief in England, enclosing certificates alleging sundry charges against Mr. Jones. One from the Clerk to the Chaplain of Brigade states that in the administration of baptism Mr. Jones "omits every part of the ceremony prescribed by the ritual except the prayer consecratory of the water, and the baptismal formula, and that he had deputed the Clerk to bury the dead." Another states that at Stellenbosch Mr. Jones had omitted four of the commandments and afterwards joked with the officers at mess on the subject; while Mr. John Osmond testifies that on one occasion upon arriving at Simonstown just in time for service Mr. Jones boasted in very profane language that he had ridden from Capetown in two hours and twenty minutes.†

* The members of the "Anglo-Batavian" Court at the trial were D. S. van Rynveld (President); Messrs. Mathiesen, Strubberg, Fleck, P. J. Truter, Diemel, and W. Hiddingh; J. A. Truter, Fiscal; Beluarts van Blokland, Secretary. The Governor's assessors in the Appeal Court were H. Alexander, Colonial Secretary, and G. Kekewich, Surrogate Judge of the Admiralty Court.

† In another letter Halloran says that "General Grey's spiritual director (himself the essence of evangelical purity) resembles too much the *petit maitre* Clergyman of Cowper to be capable of the uncourtier-like rudeness 'ever to mention hell to ears polite.'"

The proceedings in the High Court dragged on their weary length for three months. On the 8th November Halloran delivered his defence in person. He does not deny the charges, but endeavours to extenuate his conduct by charging General Grey with tyranny and injustice, pleading that Mr. Jones while Chaplain to the outposts, had been allowed to reside in Capetown, but that *he* had been ordered to withdraw to Simonstown, on the very day on which he began his duties as Rector of the Latin School, because the General wished to ruin him. He gives his name as Laurence Halloran,* Clerk, Doctor of Divinity, and Chaplain; born at Ratoath, in Ireland, and now in his forty-fifth year.

He was found guilty, and the sentence of the court, pronounced on December 13th, was, for the libel, to be banished the Colony, and to pay the costs: and for his disrespectful conduct to the court during the trial, to be fined fifty dollars (£3 15s.), and to be imprisoned until there was an opportunity of sending him out of the Colony. The execution of this sentence was deferred pending an appeal which was dismissed by the Court of Appeal (January 30th, 1811), and he was then imprisoned. He addressed memorials and letters † to Lord Caledon, praying for a mitigation of his sentence. The English residents also memorialised the Governor on his behalf (4th February, 1811), and presented Halloran with 1200 dollars (£90) as a testimony of grati-

* His full name, Laurence Hynes Halloran, is given in the *Gazette* of May, 1812, which contains the notices of sales in his insolvent estate. He is sometimes spoken of as O'Halloran, but he never used the O himself, and during his career at the Cape his name invariably appears simply as Laurence Halloran.

† The tone of his letters was at first very humble, but when he found that they were of no avail he became insolent. In one letter he reproached the Earl for "insulting a gentleman whose family was old and reputable in Ireland long before the rice was planted from which sprang the dishonourable wealth of this upstart Caledon."

tude and esteem for the important benefits which they and their families had derived from his professional services. He was, however, kept in prison until the 6th March, when he was sent on board the prize frigate *La Manche*, and reached Portsmouth in May. He at once prayed Lord Liverpool for redress, but Mr. Peel replies that the consideration of the circumstances must be postponed until the arrival of Lord Caledon and General Grey, who were shortly expected in England. His applications to the Treasury for the free passage home of his wife and family, and to the Commander-in-Chief for the trial of General Grey by court-martial, were equally unsuccessful, and he then published a full account of the proceedings at the Cape, appealing to the public with his usual vehemence for redress, and concluding with a scurrilous "epithalamium on a recent marriage in high life," namely, that of Lord Caledon.

Meanwhile it had become known that Halloran was not in Holy Orders, no such person having been ordained by the Bishop of Ossory. This fact excited so much uneasiness that, by command of the Prince Regent, the opinion of the law officers of the Crown was taken as to the validity of the marriages solemnized by him.* The opinion, dated Doctors' Commons, 18th December, 1811, and published in the *Cape Gazette* of 29th May, 1812, was as follows:—

* I have been told by the Capetown Librarian, Mr. F. Maskew, that Halloran was thought to have destroyed, before his conviction, the registers he had kept; and that in consequence, a gentleman (Mr. Proctor) whom he had baptized was nearly losing an inheritance in England, having no baptismal certificate to produce, had not a well-known official, Mr. Mestaer, who had been present at the baptism, made an affidavit which was accepted in lieu of the certificate. The only signature of Halloran's I have met with is in the St. George's register (Oct. 1810), where he signs as one of the witnesses to his daughter's marriage by Mr. Jones. The autograph is a singularly good one, indeed Mr. Warner, in his before-quoted "Literary Recollections," says, "His handwriting was the most beautiful I ever beheld."

“MAY IT PLEASE YOUR LORDSHIP,

“We are honoured with your Lordship’s letter of the 23rd ult^{mo}, referring to a former communication respecting doubts which have been excited at the Cape of Good Hope, on the validity of certain marriages solemnized there by a person styling himself Dr. Halloran, and signifying the commands of H.R.H. the Prince Regent that we should state our opinion on the validity of such marriages, for the purpose of removing any doubts that may still exist and quieting the minds of the inhabitants thereon. In obedience to your Lordship’s directions we have considered the same, and are humbly of opinion, in all the circumstances of the case, that the marriages solemnized at the Cape by the person officiating as a clergyman under assumed or forged orders cannot be vitiated or invalidated in any manner by the defect of the Holy Orders of Priesthood imputed to him. We have the honour to be,

“C. ROBINSON.

“P. GIBBS.

“T. PLUMER.

“THE EARL OF LIVERPOOL, &c.”

In the meantime Halloran was pursuing a career of imposture in England almost as successful as that at the Cape. Under a borrowed name he officiated as Curate of the parish of Wootton Underedge in Gloucestershire. Here he was detected by his peculiar manner of pronouncing the word *hallowed* in the Lord’s Prayer;—hollowed instead of hallowed,—and on his former patron at Bath, Mr. Warner, proceeding to the parish for the purpose of identifying and exposing him, it was found that he had suddenly decamped. He next assumed the name of L. Blakeney, A.M., and was curate of Thornden and Beddingfield in Suffolk in 1813, and under the same name was successively Curate of Lechlade in 1814, and Curate and Lecturer of Dursley in 1815. In the last capacity he

preached and published a sermon at the annual visitation of the Deanery of Dursley by the Archdeacon of Gloucester. Here he was again detected by a visitor from Bath, and as he soon after rendered himself obnoxious by his propensity to lampooning, an exposure took place and he again suddenly disappeared. This clerical Proteus, next appeared under the name of Holland as Curate of Warbleton in Sussex, and finally, in 1817, under the name of Gregory, as Curate of Brosely in Shropshire.* This last engagement proved fatal to him, for though it is said he was highly valued by the inhabitants, he became on unfriendly terms with his rector, Dr. Townsend Forrester, who accordingly laid information against him for having forged the signature of Sir W. Garrow, M.P., as a frank to a letter, whereby the post office revenue was defrauded of tenpence! Upon this charge he was indicted at the Old Bailey in September, 1818, as Halloran *alias* Gregory. On his trial he persisted in pleading guilty, because he said the only person who could establish his innocence was dead. The forgery had been committed in January, 1817, and he observed that the charge would not have been brought against him but for a subsequent quarrel with his rector, the person who had received the letter, and who had been the promoter of this novel prosecution, the first under the statute. He was sentenced to seven years' transportation. On searching his residence, copper plates were found for counterfeit letters of orders, and impressions of them in great numbers, some of which were filled up with the necessary official names for any part of England: he had also plates and blank impressions for Wales and Ireland. The Bishop of London obtained from him a complete account of the forgeries he had practised, and Halloran, when taxed with these, pleaded that "if the means were wrong, the end was beneficial and

* Haydn's "Dict. of Dates" (s. v. *Transportation*) says he was tutor to the Earl of Chesterfield (George, sixth earl, b. 1805, d. 1815).

praiseworthy." From his prison in Newgate he addressed a memorial to Lord Sidmouth praying for a mitigation of his sentence; he also published a poem, *Newgate, or Desultory Sketches in a Prison*, which he dedicated to his former pupil, Sir R. Gifford, dated Infirmary, Newgate, Nov. 6th, 1818. His sentence was, however, carried into effect, and he was banished to New South Wales. Here he established a magazine, and produced some other literary works; but he again got into trouble for a series of libellous letters, signed "Aristides," in the *Sydney Gazette* of 1826. He died in New South Wales, 8th March, 1831.*

* Appendix A.

CHAPTER IV.

1811—1819.

Clergy.

CAPETOWN.

*Military.*Rev. M. A. Parker, July,
1811—Feb. 1813.Rev. J. S. Hewett, April,
1815—1816.Rev. N. R. Dennis, April,
1816—Dec. 1822.*Colonial.*Rev. Robert Jones, Oct. 1811
—Feb. 1817.Rev. George Hough, Feb.
1817—1847.

SIMONSTOWN.

Rev. George Hough, Sept. 1813—Feb. 1817.

Rev. Thomas Erskine, Oct. 1818—Sept. 1819.

Rev. G. W. M. Sturt, Sept. 1819—Aug. 1830.

It has already been stated that, during the career of the *pseudo* Dr. Halloran, the Rev. R. Jones remained at the Cape as Chaplain to the outposts. He officiated as Chaplain to the Forces in Capetown from Halloran's resignation in July, 1810, until the arrival, in July, 1811, of the Rev. M. A. Parker as Military Chaplain; and a note in the register records that it was delivered over by Mr. Jones to Mr. Parker on the 2nd July, 1811, and kept by him subsequently to that date.

On the 3rd October, 1811, the Rev. Robert Jones* was

* There is some doubt whether this was the same Rev. R. Jones who had been in the Colony since 1807. The signatures in the register do not appear to be the same: the earlier signs R. (sometimes R. E.)

appointed by the Governor, Sir J. F. Cradock, "Chaplain to the British Colonial Civil Establishment," becoming thus the first Colonial Chaplain; and kept a separate register of baptisms, marriages, and burials, which is also in St. George's Cathedral. Both military and civil still, however, met for worship in the Dutch Church—the two Chaplains, we may suppose, dividing the not very onerous duties; and as much inconvenience was caused by the officials not having regular seats allotted to them, the Governor, at Mr. Jones' request, personally inspected the state of the pews, and allotted them according to a table of strict precedence, ranging through the gradations of military, naval, and civil ranks, from "H.E. the Governor" down to "such gentlemen of the civil service as are not otherwise provided for."* His Excellency also directed the whole of the pews to be numbered, in order that such of the British inhabitants of the town as wished it might have fixed seats appropriated for them.

In 1812 the small-pox appeared at the Cape and raged for a time with such virulence that all public places were

Jones, "the later always Robert Jones," and in a more delicate hand. Then there is no occurrence whatsoever of the name from July, when the registers were handed over to Mr. Parker, to October 6th, when Robert Jones began to keep the second register. Again, the characters of the two men seem different. It is difficult to suppose that there was no ground for the charges, however exaggerated, brought by Halloran against R. Jones of profanity and indifference; whereas Robert Jones was distinguished for zeal, especially in educational matters. But on the other hand I can trace no evidence that R. Jones left the Colony between July and October. The newspaper advertisements of marriages are the same in both cases, "by the Rev. Mr. R. Jones," and it seems extremely improbable, that in those days of few clergy at the Cape, two should have borne the same name, especially since there was another Reverend William Jones, B. D. Chaplain to H.M.S. *Lion* on the station. On the whole I incline to the opinion that it is one and the same Robert Jones.

* *Gazette*, 2nd November, 1811.

closed, and even divine worship was suspended in all churches from the 17th of March until the beginning of April. This visitation, following upon the shocks of earthquakes in 1809 and 1811, caused great alarm and produced a considerable impression upon the minds of many of the inhabitants, leading them, it is said, to greater diligence in attending and promoting religious worship. Sunday, October 11th, was directed by the Governor to be set apart as a day of thanksgiving "for the speedy termination of an evil which threatened such terrible consequences." It was probably as an act also of Thanksgiving that the Governor now repealed a law of the Dutch East India Company which in its consequences had obstructed the progress of Christianity. This was a resolution taken by the Governor in Council at Batavia (10th April, 1770), that slaves who had been catechized and confirmed in the Christian religion should not be sold. This law, intended for the promotion of Christianity, had been attended with the contrary effect, and, at "the suggestion of one of the most pious and active of the sacred profession" (no doubt Mr. Jones), it was repealed by Proclamation of the 9th October, 1812. The Governor also addressed a circular letter (14th January, 1813) to the Ministers of the Dutch and Lutheran Churches in the Colony, drawing their attention to the repeal, and urging them to use their influence to subdue false prejudices and long-accustomed errors. At the same time the Government resolved to build an English Church at Simonstown, and called for tenders for its erection.

In February, 1813, the Military Chaplain, Mr. Parker, returned to England, leaving Mr. Jones the only clergyman in the Colony until the arrival, in September, of the Rev. George Hough, M.A., Fellow of Pembroke College, Oxford, who was appointed Chaplain at Simonstown.*

* By Government advertisement, 24th September, 1813. The registers at Simonstown begin on the 20th of December.

Mr. Jones took great interest in educational matters, and found an influential supporter in the Governor, Sir John Cradock, through whose active exertions a fund was raised in 1813 by voluntary contributions throughout the Colony. The objects of this fund were to provide for an enlarged circulation of the Scriptures, and for the religious education of the poor by means of free schools on the Monitorial (Bell or Lancastrian) system, which had already been introduced into the garrison schools. The fund was to be administered, and the schools superintended, by a central commission, to be called the "Bible and School Commission," of which the Governor was patron, and the Colonial Secretary, the English and other clergy *ex officio* members. Official minutes explanatory of the scheme were issued by Government and by the Commission.

The result of this movement was the establishment in Capetown (in Long Street, afterwards removed to Keerom Street) of a free school, on the Bell or Lancastrian system, opened on the 13th September by Sir John and Lady Theodosia Cradock. Very interesting addresses were delivered on this occasion by the Governor and Mr. Jones,* who also presented a portrait of Dr. Bell to the school.

Mr. Jones was also deputed by the Bible and School Commission to make a tour through the country for the purpose of assisting in the formation of schools on this system. He visited the Moravian Institution at Genadendal, and expressed his satisfaction at the state of the school

* The addresses were published in the *Gazette* of 18th September, 1813. A sermon preached by Mr. Jones (14th March, 1813), *On the advantages of a religious education*, was translated into Dutch and published at the request of the Governor. There is another published sermon of his, *On the universal charity of the Gospel* (10th January, 1813). He also preached a special sermon on behalf of the Bible and School Fund (3rd November, 1810), when a collection was made ("under sanction of H. E. the Governor"), which amounted to Rds. 520 (£39).

there, but objected to its being kept in the church. Being informed that the Missionaries had not the means of building a school-house, he immediately set on foot a subscription, putting down his own name for rds. 100 (£7 10s.), and, by his zealous exertions, in a short time procured upwards of 1400 rixdollars, to which several handsome donations, from Sir J. and Lady T. Cradock, the Bible and School Commission, the Lutheran Church and others, were afterwards added. The foundation of the school was laid on the 11th February, 1814, and it was opened in July.*

It was during the year 1813 that the Dutch Church bells were allowed to be rung for the English service. "To prevent the uncertainty and disappointment heretofore felt and complained of respecting the time of attending the English Church on a Sunday morning, as soon as the Dutch congregation leaves the church, until the arrival of the military the bells will chime, and after their arrival, one bell will toll until half-past eleven o'clock, when Divine service begins."

In June, 1813, the prayer ordered to be said in England during the Regency of the Prince of Wales, was published for use in this Colony: and Wednesday, 1st September, was appointed to be observed as a public day of fasting and humiliation "to the intent that we may humble ourselves before Almighty God to obtain remission of our sins; and in the most solemn and devout manner offer up our common prayers for averting those judgments which our manifold provocations have most justly deserved; and also to beseech the Divine aid and blessing towards the success of His Majesty's arms, both by sea and land, with those of his allies, and for the restoration of peace and prosperity to His Majesty's and their dominions." The special prayer used on this occasion, and the form of thanksgiving directed

* Latrobe, "Journal of a Visit to South Africa in 1815-16," p. 330; and Holmes' "Missions of the United Brethren," p. 408. (London, 1827, 8vo.)

to be read in all churches within this Settlement for two successive Sundays (January 2nd and 9th, 1814,) for the victory of Vittoria, are published in the *Gazette*.

On February 26th, 1814, it was ordered by Government advertisement that the banns of all marriages, English and Dutch, intended to be solemnized according to the forms of the Established Church of England were in futuro to be published in an English Church in this Colony, "as banns are now published in the Dutch Church." This seems to imply that all banns of marriage had hitherto been published only in the Dutch, as the quasi-Established, Church.

On the 5th April, 1814, the new Governor, Lord Charles Somerset, arrived, and was accompanied by the Rev. John Short Hewett, M.A.,* who had been appointed Chaplain to the Forces in succession to Mr. Parker. On Sunday, 24th April, being the day after St. George's Day, the newly-built church at Simonstown was opened for Divine service. This was the first English church in South Africa, and was called St. George's. It was situated in the centre of the town, on a site now occupied by a school-house, but was so badly built that it fell to ruin not long after its completion. The parsonage house which still exists was built at the same time, but was seriously damaged by heavy rains in 1819. There were now three clergymen in the Colony: Mr. Jones and Mr. Hewett in Capetown, and Mr. Hough at Simons-town; but in September Mr. Jones went to England on leave, Mr. Hewett becoming acting-Colonial as well as Military Chaplain.

Mr. Jones had been authorized by the Bible and School Commission (of which he was a member) to promote, while in England, their views and interests by establishing

* Mr. Hewett was Fellow of Clare College, Cambridge, B.A., 1803; M.A., 1806. On his return to England in 1816 he was appointed to the College living of Rotherhithe. He was D.D. 1824; Rector of Ewhurst, Sussex, in 1825, and died in 1835.

relations with similar institutions in England, and procuring a supply of Dutch Bibles direct from Holland. He returned to the Colony as Dr. Jones (D.D.) in March, 1816—Mr. Hewett leaving soon after for England—and did not find that the cause of education had prospered during his absence. At the public examination of the Free School (1st May, 1816) he noticed and lamented the inadequacy of the funds to answer the twofold object in view, and impressed upon the public the necessity of increasing the annual subscriptions.

In February, 1817, Dr. Jones resigned his Chaplaincy and went back to England. He was succeeded as Senior Colonial Chaplain in Capetown by Mr. Hough, whose post at Simonstown was temporarily filled by a new arrival, the Rev. N. R. Dennis, M.A., Chaplain to the Forces.

In March, 1818, the Governor, by virtue of his authority as Ordinary, announced that in consequence of the numerous applications made to him to dispense with the banns of marriage being called, he had resolved to grant special licences upon a stamp of Rds. 200 (£15) to such persons as had appeared before the Matrimonial Court and obtained the necessary certificate of the intended marriage being unobjectionable. The word "special" is here evidently a misnomer; the licence being the ordinary marriage licence, simply dispensing with the publication of banns, which all English Bishops have by common and statute law the right of granting, and which the Governor was empowered by Letters Patent to grant. An observation occurs here as to the encroachment of the civil power upon the Church's rights. That which was originally an Episcopal authority to dispense with the Church's law as to the publication of banns having first been conferred upon Lay Governors, and finally by Act of Colonial Parliament (the Marriage Licence Act, 1882), transferred to the magistrate of each division.

A more important event in the scanty annals of this

period was an earnest attempt to arouse the attention of the Church at home to the spiritual wants of the Colony. Sir Jahleel Brenton, Commissioner of the Navy, in travelling from Capetown to the Knysna through the districts of Caledon, Swellendam, and George, was much impressed by the heathenish state of the slaves and the religious destitution of the scattered settlers. He addressed a letter (24th March, 1818) to the Bishop of London,* in which he earnestly expressed his conviction of the necessity of extending the influence of the Church of England, and so diffusing the knowledge of the Gospel. Having spoken of the ignorance and spiritual privations of the farmers and the evils of the slave laws, he instances the success of the Moravian Mission at Genadendal as affording the strongest encouragement to similar efforts being made by the Church of England; and records his "conviction that one amiable, benevolent, and consistent clergyman of the Church of England would in the course of a very short time produce effects equally salutary not only on the poor destitute inhabitants of the Colony, but that his influence would extend to the wealthy farmer and his dependents." His scheme was that by way of experiment, a clergyman should be sent out with a limited number of poor families from England, and established in the vicinity of the Knysna, Mossel Bay, and Breede River, upon land to be granted by the Government for church and glebe, and for distribution amongst free persons, Europeans or coloured, who were to be assisted at first with a small portion of capital, to be repaid by instalments. He enumerates the advantages which would result from such establishments. By building and endowing a church, Government would be able to sell the contiguous land and so recover all the expenses; by sending inhabitants from England the chief want of the Colony—population—would be supplied, while numbers of destitute

* Appendix B.

persons in the mother-country would be provided for, and the poor rates relieved; and above all the Christian religion would be promoted in the Colony.

It was possibly this interesting letter which led to the British Settler scheme of 1820, but nothing was done by either of the Church Missionary Societies for the conversion of the coloured races until 1821.

The Rev. Thomas Erskine, M.A., arrived in 1818, and was appointed Chaplain at Simonstown,—Mr. Dennis returning to Capetown as Chaplain to the Forces, which post he held, living at Zonnebloem, until his departure from the Colony in 1822. It was during Mr. Dennis's Chaplaincy that the present Garrison Chapel in the barracks was set apart for the performance of Divine service for the military (January, 1819), and the public was informed that henceforth there will be ample space in the church (*i.e.*, the Dutch) for all persons desiring to attend the services held by the Colonial Chaplain. But this arrangement was soon interrupted. In July, 1819, Mr. Hough went to England on leave, and was absent two years. For the first three months his place was taken by the Rev. George William Milner Sturt, B.A., who was residing in the Colony for his health. But in September Mr. Erskine* resigned the Chaplaincy of Simonstown, to which Mr. Sturt was appointed, and Mr. Dennis was left alone in Capetown. Consequently the military again attended Divine service in the Dutch Church, but it was notified that there was still sufficient accommodation for the English inhabitants and for strangers.

While acting as Colonial Chaplain in Capetown, Mr. Sturt took part in the ceremony of laying the foundation-stone of the Commercial Exchange (25th August, 1819), and “in an eloquent and impressive prayer, which was listened to with profound attention, invoked the Divine blessing on the

* The Rev. T. Erskine was Vicar of Brighton, Derbyshire, from 1821 to 1865.

undertaking, deprecating all trifling divisions which might weaken the work; and, alluding to the situation of the people of this quarter of the globe, prayed that the mild, unassuming, but beneficent spirit of our holy religion might proceed as a day-star to its benighted inhabitants.”*

* Report of the proceedings in *Gazette*, 4th September, 1819.

CHAPTER V.

1820—1826.

Clergy.

CAPETOWN.

Military (1807).Rev. N. R. Dennis, 1816-
1822.Rev. F. Fallows (acting),
1823.

Rev. T. Ireland, 1824.

Rev. H. Collison (acting),
1824-1825.Rev. B. C. Goodison, 1826-
1832.*Colonial* (1811).

Rev. C. Hough, 1817-1847.

SIMONSTOWN (1818).

Rev. G. W. M. Sturt, 1819-
1830.

BATHURST (1820).

Rev. W. Boardman, 1820-
1825.

CLANWILLIAM (1821).

Rev. F. McClelland, 1821-
1825.

WYNBERG (1821).

Rev. W. Wright, 1821-1828.

PORT ELIZABETH.

Rev. F. McClelland, 1825-
1853.

GRAHAMSTOWN (1823).

Rev. W. Geary, 1823-1824.

Rev. T. Ireland, 1824-1827.

THE state of the Church at the Cape at this time is well described in a pamphlet which has before been quoted. "The English have no church, and the service is performed, by permission, in the Dutch Calvinistic church. There are two English Chaplains, one civil, and the other military, both of whom read prayers and preach every Sunday morning. No Church service is performed in the afternoon or evening, nor on Saints' Days or Week-days; nor have the tolling of the bells at the churches, or the

example of the Cape Dutch *Predikants*, and the appearance of the town with closed shops, been of sufficient force to urge the members of the English Church to a full performance of their clerical duty; and the whole congregational Church devotion of the English at the Cape is confined to three hours on the day of Sabbath, except on Christmas Day and on Good Friday. The Sacramental Service takes place every three months. The civil Chaplain does the surplice duty for the civilians and the military for the army. Their emoluments exceed the medium value of livings in England, particularly those of the civil Chaplain (£700 sterling per annum), which are very ample if considered as a remuneration for the duty performed. The Clergy at the Cape have been and are men of learning and piety, and not without zeal; but none of them appear to have preached conviction to the minds of their congregation that an attendance on evening Church Service is a necessary part of Christian duty. . . . The times are now more favourable to devotional exercises, and who can deny it to be the duty of a Minister of the Gospel to have Church service twice on a Sunday, as ordained by the rubric, and once on prescribed Saints' Days; or who can say, if opportunity were given, how much grace might abound? The English congregation at the Cape is numerous; the soldiers attend by regiments, and their martial music adds to the solemnity of the service.* . . . There is also a church at Simonstown with a Colonial Chaplain (whose stipend is £350 besides surplice fees), so those of the English who are disposed to attend Divine worship have the means within their reach every Sunday."†

* There was no organist for the English services until June, 1823, when Mr. James Gregory was appointed by Government.

† "State of the Cape of Good Hope in 1822," p. 63 (London, Murray, 1823, 8vo.). That the emoluments derived from the "surplice fees" were not inconsiderable will appear from the following table of

We might have supposed that the Church in this land would have been roused into activity by the addition to the numbers of English inhabitants of nearly 4000 persons, the British Settlers of 1820. Each party of a hundred families had the privilege of selecting a clergyman of any Christian denomination, whose salary was to be paid from the public funds; but only two parties were accompanied by a clergyman of the Anglican Church. The one, a party mostly of Irish under Mr. William Parker, ex-Mayor of Cork, had selected the Rev. Francis McClelland, B.A., of Trinity College, Dublin, and settled at Clanwilliam; but as the place did not suit them, the party was broken up and its members became scattered throughout the Colony, Mr. McClelland being removed in 1825 to Port Elizabeth, and the work of the English Church at Clanwilliam was not resumed until 1857.

Another party, Wilson's, was accompanied by the Rev. William Boardman, who held the first service at Bathurst in August, 1820, and was the clergyman of that place,

fees fixed by the Government, as allowed to be made by the Chaplains, Clerks, and Sextons of the several English Churches:—

	<i>Minister.</i>	<i>Clerk.</i>
	<i>s. d.</i>	<i>s. d.</i>
For a marriage out of church, or not on Sunday	15 0	3 0
For a baptism	15 0	3 0
For a burial.....	7 6	1 6
For a churching	1 6	1 6
For a certificate of the publication of the bans of marriage	1 6	1 6
For a certificate of marriage, if demanded ...	1 6	1 6
For a certificate of baptism, do.....	1 6	1 6
For a certificate of burial do.....	1 6	1 6

By the same regulation, the Sexton is authorized to demand a fee of 7s. 6d. for each grave he may be required to prepare.

This table of fees remained in force until altered by the Bishop and a Synod of Clergy held at Protea in 1848, when the present table of fees, confirmed by the Diocesan Synod of 1880, was adopted.

officiating also occasionally at Grahamstown.* He is said to have been a good scholar and an amiable man, but unfortunately the Church under his Ministry pined away and almost came to nought. He kept a private school at Bathurst, where he died in 1825, leaving a family, on whose behalf a public appeal was made.

The head of a third party, Mr. Wilkinson, was the son of an Essex rector, and was accompanied by eight of his father's parishioners, to each of whom a Bible and Prayer-Book was given on leaving the parish. Many others among the Settlers must have been members of the English Church; but in consequence, no doubt of the feeble planting and unworthy exhibition of the Church, the Wesleyan body under the able and energetic William Shaw spread throughout the Eastern Province; and hence for many years that part of the Colony in which the English population was proportionately the largest, was the part in which the English Church was both numerically and spiritually the weakest.

The only attempt made in the Colony to provide for the spiritual needs of the new comers was the establishment in August of the African Bible and Tract Society, one of whose objects was the distribution of Bibles and the English Prayer-Book, as well as of undenominational tracts. The joint Secretaries were Mr. Dennis and Dr. Philip of the L.M.S.

In January, 1821, Mr. Hough returned, and in June was appointed *Rector Gymnasii*, or Principal of the Classical School.† An important addition to the small number of the

* Before a church was built at Grahamstown services were held in the open square on which St. George's now stands.

† There is a published sermon by Mr. Hough, "On Evil-speaking" (St. James iv. 11), preached in the English Church, Capetown, on Sunday, August 26th, 1821, and published at the request of the Acting-Governor, Sir R. Donkin; the profits were for the Settlers' Fund. His only other publication during his long Chaplaincy of

clergy in the Colony was the Rev. Fearon Fallows, M.A., F.R.S., a distinguished mathematician, who arrived in August, 1821, as Astronomer Royal of the newly-founded Observatory. Mr. Fallows resided at Zorg-en-lust, in the Gardens, until the completion in 1828 of the present Observatory, where he had a private chapel in which services were regularly held.* He also officiated frequently for the clergy in and near Capetown, and was in 1823 acting Military Chaplain. He died in Capetown on the eve of his return to Europe in July, 1831, aged 43.

It was in this year (1821) that the S.P.G. began its work in South Africa. Nine Societies were in the Mission Field, but the English Church had as yet done nothing for the coloured races, except that a few prize negroes and liberated slaves had been baptized by the Chaplain in Capetown, especially in the years 1815 and 1818. But it does not appear that any pains were taken to instruct those so baptized; indeed, it is said that in some cases they could not even speak English; and they soon became dispersed, without any knowledge of real Christianity. The Rev. William Wright, M.A.,† Missionary of the S.P.G., arrived in March, 1821, and opened a School at Wynberg for coloured children, and established a Sunday morning service in a temporary chapel (22nd July). With regard to his selec-

thirty years was a sermon "On the Duty of Submission to Lawful Authority," preached at the Military Chapel, 25th November, 1825, and published at the request of Lord Charles Somerset.

* Baptism was administered there in 1828, and a marriage solemnized in 1830.

† The "ingenious Wright" of Pringle's "Emigrant's Cabin at the Cape," who says in a note "now Dr. Wright, a gentleman of no ordinary acquirements in Biblical erudition, of which he has given a valuable proof in his translation of Seiler's 'Hermeneutics' with notes. He resided for ten years at the Cape in the service of the S.P.G., and was the only clergyman of the Church of England during my residence there, who was friendly to the freedom, or active in promoting the improvement of the coloured classes."

tion of Wynberg as the centre of his Mission work, it was sarcastically remarked that, "being sent to convert the heathen, and being a conscientious man, bound by his engagements to direct his efforts where there was most need, he commenced his duties by a preference not very complimentary to this part of the Colony, the summer resort of the fashionables of the Cape."*

Next year another Mission school was established in Capetown for coloured free and slave children, and maintained for some time by Mr. Wright at his own expense.

Lord Charles Somerset on his return to the Colony (December, 1821) proceeded to undo much that the Acting-Governor, Sir Rufane Donkin, had done during his absence. As part of this policy he removed the seat of the Magistracy of Albany from Bathurst to Grahamstown, which was thus raised from a mere military post into an important centre of the Eastern Province. A movement was at once made by the inhabitants to obtain assistance towards building a church. The Governor had anticipated their wishes, and had obtained, when in England, a grant of £500 from the S.P.G. for this purpose. The Government also contributed; and in July, 1823, tenders were called for by Mr. Rivers, Landdrost of Albany, for the erection of a church at Grahamstown, the present St. George's. The Rev. William Geary was appointed Civil and Military Chaplain (April, 1283), and was furnished with a private list in the Governor's own writing of obnoxious individuals with whom he was cautioned to have no intercourse whatever.† It contained the names of Major Pigott, Messrs. Campbell and D. Moodie, who were supposed to be leaders of the strong opposition which was then arising in the Eastern Province to the arbitrary and unjust acts of the Governor. As is

* "State of the C. G. II. in 1822," p. 64.

† Pringle's "Narrative of a Residence in South Africa," p. 307.

well known, the many complaints against Lord Charles' administration led to the appointment of a special commission of inquiry to investigate the affairs of the Colony. When the Commissioners arrived at Grahamstown (5th February, 1824), a number of the inhabitants assembled and testified their joy by firing off guns and illuminating the town. Mr. Geary's house was one of the first illuminated, and he himself was accused of being out in the streets, cheering the mob most loudly, and swinging his hat over his head in a manner very indecorous (to say no more) in a clergyman.* Mr. Geary denied the truth of these statements, except in so far that his house had been illuminated, and forwarded to the Governor letters from certain inhabitants testifying that the charges against him were false, highly injurious, and scurrilous. The letters were published in the *Gazette*,† but at the same time he was reported to the Secretary of State, by whose instructions he was (October, 1824) removed from his clerical employment in the Colony. The Rev. Thomas Ireland, M.A., Military Chaplain in Capetown, was appointed Chaplain *pro tempore* at Grahamstown; and the Rev. Henry Collison, M.A., who had been residing in the Colony since 1820, became Military Chaplain in Capetown. During Mr. Ireland's brief tenure of the Military Chaplaincy in Capetown, a set of Altar vessels was provided for the Garrison Chapel; the Assistant-Commissary-General calling for tenders for supplying "one chalice or cup to contain a quart (silver), one salver twelve inches in diameter (plated) with silver edge."‡ These vessels are still preserved, though not now generally used, and the chalice bears the inscription: "Ecclesie Militari, admodum vere Anglicanae, oppidi Capensis, hic calix consecratus est Dig^{mo}. Dom^{no}."

* Letter in *Gazette*, 21st February, 1824.

† March 13th and 20th, 1824.

‡ *Gazette*, 21st February, 1824.

C. H. Somerset, Præposito ; Rev. T. Ireland Presbytero, A.D. 1824.”

Mr. Wright was among those who incurred the Governor's displeasure. The Mission school, which he had founded in Capetown and maintained for more than a year at his own expense, was taken out of his hands by the Colonial Government in October, 1823, and exhibited to the Commissioners of Inquiry as an institution established by the Government itself for the instruction of slave children. Pringle says that this was only one scene of the extraordinary farce which was then performed, and in which several grave functionaries, lay and ecclesiastical, acted the degrading parts assigned to them with a view to mystify the Commissioners. Mr. Wright, who was too free of speech to be made a political tool in these disreputable transactions, and who, on the contrary, furnished most useful information to the Commissioners, became an object of bitter persecution. Injury and insult were heaped upon him in the Colony, and he was moreover studiously calumniated to his own Society in England, by whom he was thereupon charged with having formed connections with persons ill-affected to the Church, merely because he kept company and sat in committees with such persons as Dr. Philip and Mr. Fairbairn.

At this time the rising village of Port Elizabeth began to bestir itself to obtain a Church and School. A memorial was addressed by the English inhabitants to the Governor, who promised a school, but regretted that want of funds prevented the Government from building a church. A local committee was therefore appointed and a subscription opened for building a church to be used “for mutual accommodation” by the Church of England in the morning, and by the Dutch in the afternoon.*

The examples of Grahamstown and Port Elizabeth seem at last to have roused the members of the Church in Cape-

* *Gazette*, February 20th and 22nd, 1824.

town, and "well-directed zeal seemed disposed to carry into effect the building of a church and to embrace the splendid offer of pecuniary assistance from the Home Government." A correspondent wrote at the time: "We rejoice that our Episcopal church, which is hallowed by the highest antiquity, which stands coeval with the era of national happiness, and has descended to us with unbroken veneration, is about to plant its standard in some eligible spot in this capital. After a lapse of nearly twenty years' quiet possession of this Colony, an indifference to this matter any longer would become highly criminal. The mother-country offers at least £10,000. We trust every facility will be afforded for securing a suitable site, and that private interests will give way to public utility. Above all, it is most satisfactory to hear that appropriate seat room will be made for the poor and the slave population. If we except the slave school under the sole direction and support of the Dutch inhabitants, very little religious instruction has as yet been afforded to the slaves in town, but we are glad that under sober and legitimate direction this important part of the population will be visited by a paramount good." A churchyard and a school for church education, as well as "a ring of bells," are also suggested.* An influential committee was appointed (May, 1824), and it was proposed to raise the required sum by letting the pews at an annual rent sufficient to pay the interest on the capital borrowed. The pews were to be divided into first, second, and third class to accommodate six, four, and three persons at a rent of 50, 40, and 30 dollars respectively, or a single sitting of each class 10, 8, or 6 dollars. It was not deemed requisite to accept any donations towards the capital. This proposal excited considerable attention, and there appeared every readiness on the part of the public to avail itself of the facilities held out. Many, however, regretted that a system

* *S. A. C. Advertiser*, Feb. 25, 1825.

of classification was proposed in such a way as to confer a sort of heraldic distinction on those whose wealth or power might be uppermost. It was argued that there were many worthy people in Capetown whose wealth was not equivalent to admit them to the scales of degrees, but who were good Church people. Another objection was that no mention was made of free sittings for the poor.* These objections and other circumstances of a painful nature caused the proposal to be abandoned, and it was not revived until 1827, although the number of Churchmen was rapidly increasing.†

Hitherto the English clergy and laity had co-operated with the African Bible and Tract Society; but at a meeting of English Churchmen (30th Aug., 1824) it was resolved that, in order to promote among the English population of this Colony a spirit of attachment to the Church of England as by law established, an association be formed under the designation of the *Church of England Prayer-Book and Tract Society* to distribute gratis, and sell at reduced prices, Prayer-Books and tracts recommended by the S.P.C.K. No test of admission was imposed beyond an annual subscription of Rds. 10 or life subscription of Rds. 100; and at first Presbyterians joined with Churchmen in the Society; but in 1827, either through the effects of accident, or because the Presbyterian subscriptions formed a very small amount, the Society was placed upon a new footing, being incorporated as the Cape of Good Hope District Committee

* "A Fragment of Church History at the Cape of Good Hope" (Bridekirk, Capetown, 1827), page 59, note. This is a pamphlet, containing an account of the building of the Scotch Church in Capetown, but the notes give a few circumstances connected with the rise and progress of the English Church in the Colony. It is in the Capetown Library, bound up with a number of other Cape pamphlets.

† At Wynberg the services were still held in the "Cottage Church." On the night of the 3rd June, 1824, the Vestry was broken into, and a lawn surplice, a black silk cassock, gown and hood, belonging to Mr. Wright, stolen.

of the S.P.C.K., and thus necessarily confined to members of the Anglican Church.

In April, 1825, the Governor granted a plot of ground at Port Elizabeth for the Church, towards the building of which subscriptions were being raised throughout the Colony; and in November the Rev. F. McClelland was removed from Clanwilliam and appointed Colonial Chaplain at Port Elizabeth.

The other clerical changes of the year are the arrival (2nd May) of the Rev. Edward Judge, M.A., of Trinity College, Cambridge—then in Deacon's Orders—as Master of the Classical School in Capetown; and the death (10th August) of the Rev. W. Boardman at Bathurst, the Chaplaincy remaining vacant for three years. During the early part of the year Mr. Wright, the S.P.G. Missionary at Wynberg, made an exploratory tour through the various Missions in Kafirland, perhaps with a view of establishing a Church Mission in those parts.*

The Royal Commissioners of Inquiry presented an elaborate report in 1826, recommending many important and beneficial reforms in matters political, judicial, and financial: which were not, however, all adopted. Only one of their suggestions need be mentioned here. There existed a sum of upwards of £18,000, known as the Church Fund, which had arisen from bequests and donations, from church collections, from fines and collections formerly made on board Dutch ships during the voyage to the Cape, from burial fees, pew rents, fees on the emancipation of slaves, from a tax upon building allotments, and in the district of Uitenhage from a tax upon licences for cutting timber and for collecting salt. The interest of this fund had hitherto been applied to the support of the poor of the Dutch

* It was during this tour that he visited the Chief Botma, who asked him if it was from the Bible that Englishmen learnt to plunder the Kafirs of their cattle. Mr. Wright again visited him in 1830.

Church only, but the Commissioners considered that, as these funds had been partly raised by taxes levied on the inhabitants generally, the benefit of the fund should no longer be applied to the maintenance of any one church. They therefore recommended that, after appropriating £5000 for the establishment in Capetown of a general infirmary for aged and indigent persons the balance should be placed in the hands of trustees "selected from the clergy of the several Protestant churches" to aid the erection and repairs of churches throughout the Colony;—£500 being afforded in every instance in which a sufficient sum could be raised by the inhabitants, the Government also granting £500 for the object;—on condition that the church so built should be considered open to the use of either the Episcopal or Presbyterian community, the salary for the clergyman being also granted by Government. This recommendation, it need hardly be said, was not adopted. Capetown and Simonstown are mentioned as places where churches are more particularly required by the English and Scotch inhabitants, but the Commissioners were of opinion that those buildings should be erected by means of subscriptions among the inhabitants themselves, aided by contributions from the Home Government.

The Military Chaplaincy in Capetown had been temporarily served since Mr. Ireland's removal to Grahamstown in 1824, but it was now (Oct. 1826) filled by the arrival of the Rev. B. C. Goodison, M.A., who held the appointment until his death in 1832.

CHAPTER VI.

1827-1830.

Clergy.

CAPETOWN.

Military (1807).Rev. B. C. Goodison, 1826-
1832.*Colonial* (1811).

Rev. G. Hough, 1817-1847.

SIMONSTOWN (1813).

Rev. G. W. M. Sturt, 1819-
1830.Rev. C. Wimberley (acting),
1830-1831.

BATHURST (1820).

Vacant 1825-1828.

Rev. W. Wright, 1828-1830.

Rev. G. S. Porter (acting),
1830-1833.

WYNBERG (1821).

Rev. W. Wright, 1821-1828.

Rev. B. C. Goodison (acting).

GRAHAMSTOWN (1823).

Vacant 1827-1830.

Rev. W. Carlisle, 1830-1838.

PORT ELIZABETH (1825).

Rev. F. McClelland, 1825-
1853.

We come now to the first attempt to provide some sort of episcopal oversight for the Church in South Africa. Since the erection of the See of Calcutta in 1814, two prelates (Bishops Middleton and Heber) had successively undertaken and sunk under the disproportionate burden of that vast Diocese, comprising the whole of the Asiatic empire, and extending over 20 degrees of latitude by as many of longitude.* The Cape of Good Hope was not formally included in this enormous Diocese, but as the Church here had never hitherto enjoyed the benefit of any episcopal visit, the Secretary of State for the Colonies (Lord Goderich) thought it advisable that on the appointment of Bishop James a

* In 1823 there was added to the Bishop of Calcutta's Jurisdiction "all places between the Cape of Good Hope and Magellan's Straits."

special commission should be issued from the Crown authorising him to commence his episcopal functions at the Cape.* Official intimation was sent to the Lieutenant-Governor of the proposed visit of the Bishop of Calcutta on his way to India, "for the purpose of conferring confirmation upon the British youth of the colony," and announced by Government notice in the *Gazette*.† Notices were also issued by the Landdrosts of the Cape and Stellenbosch districts inviting the British youths who wished to avail themselves of this opportunity of receiving confirmation to give in their names to the Wardmasters or Fieldcornets, or at the Landdrost's office; and to bring certificates from the Ministers of their districts that they were duly qualified to receive such confirmation. The Chaplains in Capetown and Simonstown also fixed days upon which they would be ready to examine candidates.

Bishop James arrived in Table Bay on Monday, 14th October, 1827, accompanied by his Chaplain, Mr. Knapp. On Wednesday, the 18th, several gentlemen met to discuss the proposals for the erection of an English church, to be afterwards submitted to a public meeting. The Bishop was present, and it was resolved to take advantage of the favourable opportunity of the Bishop's presence in the Colony, and open a subscription for the building of a church to hold 1000 persons—three pews being reserved for the Governor, the clergyman, and the churchwardens, and 300 free sittings for the poor. The Bishop stated that the Home Government was willing to sanction the transfer of the ground for a site, and to grant one-half the expense of completing the church; and that he himself would give £75 from S.P.C.K. funds at his disposal. The building was estimated to cost £10,000, and with the hope of raising the half, subscriptions were to be opened on the following

* "Memoirs of Bishop James," by his son. (Hatchards, 1830.)

† *Gazette*, August 23 and September 7, 1827.

scale: For pews to contain six persons, £25; four persons, £20; single sittings, £10. The pews were to be granted for twenty-one years from the opening of the Church, and renewable for a similar period by the original holder, or his next of kin or representative in the Colony. The Governor was asked to grant a site at once in order that it might be consecrated during the Bishop's stay. There were to be eleven trustees, including the Governor, the Chief Justice, and the Colonial Secretary, the remaining eight to be chosen by the subscribers. A building committee of nine was to be elected by ballot, and the plans of the church were to be approved by the trustees and committee jointly. It was also resolved to apply to the Honourable East India Company for a grant in aid.

On Sunday, 21st October, the Bishop preached at the English service, and on Monday, at 11 A.M., confirmation was administered to 450 persons, including the military and some converts from other Churches. The same afternoon, at 3 o'clock, a public meeting was held in the Exchange. The right reverend chairman, after congratulating the meeting on its numbers and respectability, spoke of the difficulties which had formerly impeded the erection of an English church in Capetown, and said it would be wise and decorous for the sake of Christian peace and charity to bury in oblivion all former circumstances of a painful nature; to make diligent use of the present advantages, and look forward with feelings of grateful anticipation to the final accomplishment of a work which well deserved to be near the heart of all who heard him. A feeling existed in England very favourable to the design, and he was instructed by Lord Goderich to mention that if the Colonists showed an anxiety for the object in view, and evinced such a feeling by their subscriptions, the Government were disposed to assist them by laying down an equal sum with that subscribed by individuals. His Lordship here read a letter which he had received from the Lieutenant-Governor relative to the site. He reminded the meeting of the obligations

of the members of the English Church to the Consistory of the Dutch Reformed Church for the use which they had enjoyed during many years of a sanctuary for the performance of divine worship, and in conclusion earnestly exhorted the friends of the English Church to be active and persevering in their endeavours to promote the chief object of the meeting; and under any event to remain immovably attached to the pure doctrines, ordinances and discipline of the Church of their forefathers and of their native land—that venerable Church, based on the foundation of Christ and His Apostles, watered with the blood of its sainted martyrs, its Cranmers, its Latimers, and its Riddleys; and defended by such ornaments of the religious world as a Bacon, a Hooker, a Barrow, a Leslie, and a Law.*

The resolutions agreed upon at the private meeting were adopted, and trustees elected, and a subscription list opened, to remain open until November 1st, when a committee was to be elected. On Tuesday, October 23rd, the Bishop consecrated the site upon which St. George's now stands, as well as the burial ground in the Somerset road, and sailed for Calcutta on the 26th.† A fresh difficulty as to the building of the church seems, however to have occurred, and a meeting was called on the 20th November to re-consider the resolutions passed in October; and although £2,500 had been subscribed, tenders called for, and applications invited for the post of clerk of the works, the scheme fell to the ground for the next two years.‡

Mr. Ireland left Grahamstown in October, 1827, and does

* This report is abridged from an unfinished account of the proceedings in the *Gazette* of November 9th, 1827, sent by a correspondent who signs "A Member of the Church of England." There is also a shorter report in the *Z. A. Tydschrift* for 1827.

† From the Cape Bishop James also addressed a pastoral letter to the few inhabitants of the island of Tristan D'Acunha. (Memoirs).

‡ "We look in vain for the Episcopal Church. Like the Jews of old, her servants seem to take more pleasure in the rubbish and stones of their temple than in the perfect structure. A convenient site has

not appear to have returned,* so that for some time Mr. McClelland at Port Elizabeth was the sole representative in the Eastern Province of the English Church. For, although Mr. Wright was appointed Chaplain at Bathurst in January, 1828, he did not enter upon his duties there until October, 1829, continuing to officiate at Wynberg (and occasionally at Drooge Vlei); nor did he make any provision for the discharge of the duties of the chaplaincy which he had accepted, and of which he enjoyed the stipend. Meanwhile, the people of Bathurst themselves were taking steps towards building a church, at a public meeting held in April, 1829.

A third and at last successful effort to build an English church in Capetown was now made. At a public meeting held on the 27th August, 1829, it was resolved that the former scheme of raising money by subscriptions should be relinquished, and that the sum of £6,250 should be raised in 250 shares of £25 each. This sum, added to the £5,000 granted from the treasury of the Colony, and £820 in hand from former subscriptions and donations, would amount to £12,070, the estimated cost of a building to be called St. George's Church. Directors, and a committee of managers, were appointed, and in a few days all the shares were taken. On the 1st September, an ordinance, drawn up by Mr. Justice Burton, was passed by the Governor and Council (No. 4, local) for authorising a sum to be raised in shares for erecting an English church at Capetown.† The work of the foundation was at once begun upon the conse-

been granted them, and we see at last a bridge over the gutter in front, and within the enclosure some rubbish and a few stones. All other classes have places of worship. The Episcopalians alone remain lukewarm and drowsy, without emulation, slumbering under a borrowed roof." (*S. A. C. Adv.*, 23rd May, 1829.)

* Mr. Ireland died in Ceylon, where he was Chaplain to the Forces, 20th January, 1832.

† Appendix C.

crated site, but the formal laying of the foundation stone did not take place until the following April.

Only two years had elapsed since the visit of Bishop James, and now in the same month his successor in the See of Calcutta, Dr. Turner, arrived in Simon's Bay. The Bishop made but a short stay, arriving with Lord Dalhousie on October 8th and leaving on the 19th. His Lordship preached in the reformed Church in Capetown on Sunday evening, October 11th, to the English congregation, and held a confirmation on Sunday the 18th, when 180 candidates were presented. In less than three years a third Bishop of Calcutta was here. A choir of singers was at this time formed under the new organist, Mr. Corder, and made its first appearance on Christmas Day. But Tate and Brady's metrical Psalms were found to be an obstacle to these attempts at improving the vocal music, and *Jubal* in the *C. G. H. Literary Gazette* (Jan. 1831) suggests that "as we are not under the thumb of any power in this Colony greater than that of our own officiating Chaplain in spiritual matters, a selection of Psalms and Hymns should be made by the Chaplain."*

Even now the building of St. George's was not making much progress, for in February, 1830, the following *jeu d'esprit* appeared:—

The Church in danger (of not being built).

For shame, for shame episcopalians,
Outdone by other pious battalions!
Chapels, conventicles, and public places,
Round Capetown raise their shining faces,
Whilst the poor, dear, old Mother Church,
Is left completely in the lurch.
What is the reason that she stands so still?
The reason's plain—Committee want the will.

AMEN—D.

* Tate and Brady's version continued in use, however, except for a short time during Mr. Lamb's chaplaincy at St. George's in 1846-7, until a Hymnal was authorised by the Diocesan Synod of 1857.

The reason for the delay was a dispute as to the plan. The original design by Mr. Atkinson was set aside by the Committee on the grounds of being objectionable as an architectural design, and as not affording sufficient accommodation without running a gallery too near the middle of the church.* The Committee therefore accepted another design drawn by Mr. Skirrow, Government architect, under the direction of Col. Bell, and on St. George's day, 23rd April, 1830, the foundation stone was solemnly laid by Sir Lowry Cole, with masonic honours, all the clergy who took part in the proceedings being Free Masons, and Mr. Hough Provincial Grand Chaplain. A triumphal arch, from which the banner of St. George floated, was erected at the principal entrance to the site and the streets through which the procession was to pass were lined with troops. At 11.30 a service was held in the Dutch Church, where prayers were said by the Rev. F. Fallows and an appropriate sermon preached by Mr. Hough from Job xxxviii. 4, 5, 6. The procession then formed to the site in the following order:—

The Bands of the 98th and 72nd Regiments.

The Brethren of the Masonic Lodges, some 400 in number.

Masonic officials bearing banners, lights, corn, oil, and wine, Masonic emblems, &c.

The Ministers and elders of the several Churches in Capetown.

Government officials. H.E. the Governor and staff.

On arriving at the grounds the anthem "When earth's foundation first was laid" was sung, and a prayer offered by Mr. Hough, after which the stone was laid with the usual ceremonies. The silver trowel used by the Governor bore this inscription, engraved by Major Mitchell, Surveyor-General:—"This trowel was used in laying the foundation

* *Com. Adv.* March 13. Mr. Atkinson's design is defended by a correspondent, March 24.

stone of the English Episcopal Church, Capetown, dedicated to S. George, on the 23d April, 1830, by H.E. Sir G. L. Cole, K.C.B., &c. &c., to whom it was afterwards presented by the Hon. Sir J. A. Truter, Kt., Provincial Grand-Master for South Africa, in the name of himself and the Brethren of the Provincial Grand Lodge of the Ancient and Honourable Fraternity of Free and Accepted Masons of England." On the plate deposited in the cavity of the stone was this inscription:—*Deo opt: max: hunc primum lapidem Templi in usum ecclesie inter Colonos Anglicanae, Sancto Georgio, dedicati posuit Honorab. G. L. Cole, G.C.B., Eques, Provinciae Bonae Spei Praefectus, assidentibus Judice hujus Provinciae Supremo, Scriba Rebus publicis praeposito, Sacerdote hujus ecclesiae Primario, cum amplissimo fratrum Latomorum comitatu, Plaudente etiam non indecoro gaudio magna populi frequentia. A.D. IX Kal. Mai. Anno Domini MDCCCXXX, Auspic. Georg. IV annum jam undecimum Britt. et Hib. Regnantis.*" On the reverse:—"Hujus operis civibus commodissimi, advenis gratissimi, Praeclaro huic urbi ornamento, omnibus qui ad pium laborem exigendum operam praestiterunt Honori ac praemio habendi, Tantopere sed heu! tam diu sperati, tandem incepti, Deo Laus et Gloria."* The newspaper report adds that this spectacle was perhaps one of the most imposing sights ever witnessed at the Cape. The popularity of the measure, which had from various causes been procrastinated from year to year, now that it was in reality about to be accomplished seemed to infuse itself into all classes of the inhabitants; and this circumstance combined with the fineness of the day and its being a public holiday, drew together a larger assemblage of persons than was ever witnessed before. At the same time the name of the street was, at the request of the Trustees, changed by the Governor from Bergh Street (which must not be confounded with the neigh-

* *S. A. Com. Adv.*, 28th April, 1830.

bouring *Burg Street*) to *St. George's Street*. The sum of £164 had been expended upon digging the foundations; and the cost of laying the foundation stone, including coins, silver plate, and box, was £18. In September the trustees entered into a contract for the erection of the church, to seat 1100 or 1200 persons for £12,000, exclusive of enclosure, gates, bells, and organ, but including "pulpit, reading and clerk's desk, and the whole work of the altar (*sic*), including lining at the back of the same."

At *Grahamstown* the church, also *St. George's*, was completed and used for Divine Service,* the *Rev. W. Carlisle, M.A.*, being appointed Chaplain. The church at *Port Elizabeth* was yet unfinished. The walls were up and had hitherto braved the storm, the money having been furnished by private subscription and a loan from the *Orphan Chamber*;" but the temporary church was becoming too small for the increasing English congregation, and the Committee made a public appeal for the small sum of £103, which added to available funds would enable them to roof the church, and put it in a fit state for Divine worship at a cost of £1043, exclusive of glazing.

Among other noteworthy events of the year (1830) is the opening of a new organ in the *Dutch Church* on Sunday, July 11th. At the *English Church Services*, on this occasion, the music was rendered by (in addition to the organ) the band of the 72nd Regiment and a choir of gentlemen. The anthem, specially composed by the organist, *Mr. Corder*, was from the 98th Psalm, and *Mr. Hough* preached from the text, 2 Chron. v. 13.

Mr. Judge had been appointed Professor of Classics at the *South African College* upon its foundation in 1829; but,

* The church plate was stolen out of the church in March, but was afterwards recovered. A correspondent complains that the front seats, the rents of which were £2 5s., were occupied by the rank and fashion, while the back seats (£1 10s.) were given up to the *canaille*.

in consequence of a resolution of the Council not to allow religious instruction to be given, he resigned in August, 1830, and established a private Grammar School in Capetown.

Several clerical changes took place. Mr. Sturt, Chaplain at Simonstown, died in September, and his post was temporarily filled by Rev. Charles Wimberley, of the Bengal Establishment. Towards the end of the year the Rev. Dr. Holt Okes, arrived and the Rev. John Fry, Chaplain of H.M.S. *Maidstone*, appears as occasionally officiating for the Colonial Clergy at Stellenbosch and Clanwilliam. It has been mentioned that Mr. Wright, S.P.G. Missionary at Wynberg, had accepted the Chaplaincy at Bathurst, but did not enter its duties until October, 1829. His residence at Bathurst was of short duration, and was moreover broken by an absence, during which he visited several military outposts upon the frontier. From a draft of the report prepared by him for the Colonial Government at the close of 1829, it appears that he had up to that time administered Holy Communion but once at Bathurst, and once at Port Frances (now Port Alfred). Yet in that report he expressed an opinion that the influence of the Wesleyan body had declined in his parish, an opinion which is imperfectly borne out by the facts; for there were at that time five Wesleyan Chapels within the parish, and steps were being taken to build a sixth in the village of Bathurst itself, with a Mission House adjoining. In March, 1830, Mr. Wright left Bathurst for Capetown in order to be married, and did not return, but made arrangements with the Rev. George Shephard Porter, M.A.—a clergyman then on a visit to the Cape for his health—to become his *locum tenens* while he proceeded to England on leave of absence. On the expiration of that leave the Governor, Sir Lowry Cole, wrote to the Secretary of State for the Colonies expressing disapprobation of Mr. Wright's conduct, and Mr. Wright was required either to give a satisfactory

explanation of his absence from his duties after the expiration of his leave, or to resign his office. He chose the latter alternative, but applied for an appointment elsewhere. To this the reply was that Lord Goderich accepted his resignation, but could hold out no hope that he would ever be employed in connexion with the Colonial Department again. These are the real facts of the case, the opposite side of which has been stated with partizan warmth by his friend Pringle, who says* :—“The S.P.G., instead of affording due encouragement and support to their African Missionary gave ready reception to secret calumnious reports from the most impure sources (through whatever channels conveyed), and acted upon them in preference to the favourable statements of the upright General Bourke, who became the warm friend of Dr. Wright, and made arrangements for the discharge of his duties upon the frontier. The S.P.G., however, not only discountenanced those arrangements after they had received the sanction of the Secretary of State, but treated Dr. Wright with such injustice that being at the same time assailed with violent popular prejudice in the Colony on account of his opinions in favour of the coloured race, he returned to England in 1830. Here, unable to obtain either redress or investigation, and treated by the managers of the Society with the most supercilious disregard, he had no alternative but to resign his Colonial appointments.” Mr. Wright was undoubtedly a man of considerable literary attainments. Besides his translation of Seiler’s *Hermeneutics*, he published in 1831 a comprehensive treatise on “Slavery at the Cape of Good Hope;” he is also said to have had some share with Mr. Fairbairn and Dr. Philip in bringing about the enactment of the famous protective Ordinance, No. 50, of 1828. He was a good preacher, and his University (Dublin) conferred upon him the degree of

* Poetical Works of T. Pringle, &c., London, Moxon, 1838, 8vo., note to the “Emigrant’s Cabin.”

LL.D. But he was charged by many with being in private life careless, indiscreet, and improvident. He was deeply involved in debt when he left the Colony, and his library was sold under legal process to satisfy a preferrent creditor.* Moreover, his conduct in delaying so long to enter upon the duties of the Chaplaincy which he had accepted at Bathurst, or to make provision for their discharge, cannot be defended. Mr. Porter, who became *locum tenens* at Bathurst, and occupied that post for upwards of three years, was possessed of private means, and generously devoted the whole of his income as Chaplain to the building of the church at that place.

* Summons by Edict, 1836. Sale 1st June, 1839 (*Gazette*). Dr. Wright afterwards held a Chaplaincy on the Continent, but seems to have spent the latter part of his life in London, where he died about thirty years ago.

CHAPTER VII.

1831-1835.

Clergy.

CAPETOWN.

Military (1807).

Rev. B. C. Goodison, 1826-1832.

Rev. H. G. P. Cooke, 1832.

Rev. E. J. Burrow, D.D. (acting), 1832-1834.

Rev. G. Hough and E. Judge (acting), 1834-1840.

Colonial (1811).

Rev. G. Hough, 1817-1847.

SIMONSTOWN (1813).

Rev. C. Wimberley (acting), 1830-1831.

Rev. H. Fraser, 1831-1839.

BATHURST (1820).

Rev. G. S. Porter (acting), 1830-1833.

Rev. J. Barrow, 1833-1874.

WYNBERG (1821).

Rev. E. Judge (acting), 1832-1835.

Rev. Holt Okes, D.D., 1834-1847.

GRAHAMSTOWN (1823).

Rev. W. Carlisle, 1830-1838.

PORT ELIZABETH (1825).

Rev. F. McClelland, 1825-1853.

RONDEBOSCH (1834).

Rev. E. Judge, 1834-1840.

In July, 1831, the Rev. Henry Fraser, B.A., of Trinity College, Dublin, was appointed Chaplain at Simonstown; and in the same month the Rev. Fearon Fallows, A.R., died in Capetown on the eve of his return to Europe.

We notice now some slight increase of activity in church building. The S.P.C.K. had placed a sum of £2,000 at the disposal of the Governor (Sir L. Cole) for furthering the religious interests of the Colony, according to a mode of appropriation recommended by him and approved by the

Society. The building of St. George's, Capetown, was progressing, the instalments upon the shares being called up in regular order; and subscription lists were opened for an organ and a peal of bells,—£154 for the former and £40 for the latter having already been promised by Capt. Fairfax and his friends. At Bathurst it was resolved at a public meeting held on the 14th September, 1831, to raise a sum of money by shares for building a church, and in June, 1832, the Bathurst Church ordinance was passed, authorizing the sum of £520 to be raised in 104 shares of £5 each, which, added to the grants of £250 from the Colonial Treasury and £250 or £300 from the S.P.C.K. would amount to £1,000, the estimated cost of the building.

A church was also being built at Rondebosch, and on the 16th July a meeting was held at Wynberg to consider the question of building a church, and tenders were called for (Oct. 29). At St. George's Capetown, it was proposed to substitute teakwood for painted deal pews at an additional cost of £393, and to lay the floor in deal instead of in Cape bricks. The burial ground in Somerset Road was also enclosed with a wall, the stone for which was furnished gratis from the Government quarries.

The Rev. B. C. Goodison, Military Chaplain in Capetown and acting Chaplain at Wynberg, had died after a lingering illness in February, 1832; and the Rev. H. G. Pauncefoote Cooke, B.A., who had been some time in the Colony, became acting Military Chaplain, and Mr. Judge was appointed acting Chaplain at Wynberg, both being in Deacon's Orders only. The Rev. John Heavyside, from the Mauritius, described as "Minister and Missionary" was holding services at Stellenbosch and other country places near Capetown.

During the year 1832 there was a third visit from a Bishop of Calcutta. On the consecration of Bishop Daniel Wilson the usual commission was issued to enable him to

discharge his episcopal functions at the Cape; he was also authorized to hold an Ordination under letters dimissory from the Bishop of London, and wrote to give notice of his intention to call at the Cape on his voyage to India. But on his arrival in Table Bay on the 31st August, 1832, it appeared that the despatches forwarded a month before he sailed had not yet been received, and the Bishop was not expected. He was, however, warmly welcomed by the Governor and leading inhabitants, and arrangements were at once made for the ten days of his contemplated stay. On Sunday, 2nd September, the Bishop preached at the morning service * in the Dutch Church and administered the Holy Communion to nearly two hundred communicants. He also visited the Sunday Schools, and the next day examined all the schools in Capetown, amongst them Lady Frances Cole's newly founded School of Industry. Tuesday was given to business and the settlement of some matters in the Colony by no means free from embarrassment; and on Wednesday the Bishop consecrated the ground on which the church was being built at Rondebosch, and the sites of the proposed church and burial-ground at Wynberg. The temporary cottage church at Wynberg was little better than a small barn; but on this occasion all the celebrities of Capetown crowded into it and listened to a sermon, which at their particular request was afterwards written out and left behind for publication.† On Thursday the Bishop attended a meeting of the District Committee of the Society for Promoting Christian Knowledge, and also spoke at a public

* His text was Col. iii. 11, and the sermon is described by the Rev. B. Shaw, who was present, as "truly evangelical." "Memorials of South Africa," p. 201.

† *The Dignity of Public Worship*.—A sermon delivered at Wynberg, Cape of Good Hope, on the occasion of consecrating grounds as sites for a church and churchyard at that place, by Daniel, Bishop of Calcutta. Printed and published by George Greig, *Keizersgracht*, Capetown, 8vo., pp. 27, 1833.

meeting in reply to an Address which was presented to him. Meanwhile the examination of two candidates for priest's orders—the Rev. E. Judge, M.A., of Trinity College, Cambridge, and the Rev. G. P. Cooke, B.A., of Exeter College, Oxford—had been progressing from day to day, and on Friday the results were submitted to the Bishop. The *vivâ voce* examination followed, and, all being deemed satisfactory, Sunday was fixed for the Ordination. On the intervening day Simonstown was visited. All there was in holiday trim,—the shops shut up, the ships and public buildings decorated with flags; and, in a little meeting-house rented by the Government for £50 per annum, the Bishop performed his first real episcopal act. The whole community assembled, the admiral was present, the Governor had ridden over in the morning, whilst the Bishop confirmed sixty-six young persons, and afterwards preached from Romans xii. 1. Many were affected to tears, and the Governor begged for a copy of the sermon for his private use. After the service steps were taken for the erection of a church. A letter was addressed to the Admiralty, and subscriptions commenced, which found the Bishop a ready contributor.

Some necessary alterations were required to adapt the only building available—the Dutch Church—for the purposes of an Ordination; these were willingly allowed, and on Sunday, September 9th, the first Anglican Ordination was held in South Africa, under a special commission from the Bishop of London. Every part of the large building was crowded to excess. The Ordination sermon was preached by the Bishop himself from the address of S. Paul to the elders of the Church at Ephesus, and the two deacons were admitted to the priesthood with the usual impressive services. In the afternoon the Bishop addressed the children of the Sunday School. Monday was the last day, and though much pressed to prolong his stay, the wind was too fair and fickle to render it expedient, and a communication

from the captain decided the doubt in the negative. At half-past nine in the morning, therefore, Confirmation was administered to two hundred and forty candidates, many of them old and greyheaded. "An affecting farewell address followed, closing the religious services of the visitation; and then, with many tears, they bade the Bishop God-speed, and accompanied him to the ship. The good savour of his visit long remained. Three hundred persons confirmed, two sites for church and churchyards consecrated, four sermons preached, Holy Communion twice celebrated, an Ordination held, a public meeting addressed, schools examined, pastoral letters to distant stations written, many valuable friends made, some charity dispensed, and a whole box of books left behind for gratuitous presentation. The ten days thus passed, were, he says, amongst the most happy of his life, from 'the relief, the contrast, the unexpectedness, the wide scenes of usefulness presented, and the spiritual blessings vouchsafed.' " *

A correspondent at this time complains of the noisy and discordant way in which the Sunday School boys respond, and appeals to the congregation to assist in singing the Psalms. A handsome silver service of Communion plate was presented to the English Church in Capetown by Mr. Francis Collison, and used for the first time on Christmas Day, 1832.

In 1833 the Church lost a true friend in Sir Lowry Cole, † who resigned the Governorship of the Colony. Numerous addresses were presented to him on leaving, among them one ‡ from the "Minister and Trustees of the English Episcopal Church of S. George, Capetown," in which they say:—

* "Life of Bishop Wilson," by Rev. J. Bateman. (Murrays, 1860, 2 vols. 8vo., vol. i. p. 301), from which most of the details of this visit are taken.

† Sir L. Cole resided at the present Bishop's Court, then called Boschheuvel, the property of the Maynier family, and by him named Protea.

‡ *Government Gazette*, Sept. 1833.

“It devolves upon us in an especial manner, as the natural organ of conveying to your Excellency a declaration of the sentiments of a numerous and increasing body of persons in the communion of the English Episcopal Church established in this place, to seize the opportunity now presented to us, for submitting our sincere acknowledgments of the favourable attention and readiness to comply with our wishes and suggestions, that have always marked the series of your Excellency’s official steps and correspondence in relation to that cause, which is the cause of good sense and rational piety, and interwoven with interests most dear to us, as Britons and as men; and we gladly, Sir, confess,—a confession based on known and local facts, that if the dignity as well as the usefulness of that branch of our pure and scriptural Church in this Colony, and the due celebration, in any adequate and effective measure, of the ordinances of public worship, according to her ritual and discipline, may be henceforth assured to us, such benefits are to be mainly attributed, under God’s blessing, to the determination manifested in the earliest days of your Excellency’s rule, and subsequently followed up by corresponding action, to promote the erection of a fit sanctuary at the seat of Government wherein we might worship our Creator and Redeemer in conformity to the custom of our fathers. To a heart like yours, Sir, the remembrance of this good deed must ever be a source of genuine pleasure. And by us, and by our children after us, it will be gratefully recorded as an honour to your name, when your mortal remains lie mouldering in the oblivion of the grave.”

In his reply the Governor speaks of the gratification which the recollection affords of having had it in his power to “assist in the fulfilment of so laudable a desire as the erection in Capetown of a fit sanctuary for the performance of Divine service, and that the handsome building now in progress was commenced (I wish I could add finished) during my administration of the Government of the Colony.”

He attributes the merit of the undertaking to the unwearied and persevering zeal of the Chief Secretary, Col. Bell, to whom thanks are due for the erection of St. George's Church, "which will, I trust, long bear testimony to his industry and good taste." His Excellency concludes:—"I may be here permitted to dwell with satisfaction on the high and flattering confidence bestowed on me by the venerable Society for Promoting Christian Knowledge, in leaving at my disposal so liberal a donation as £2,000 for the purpose of building schools and churches in the Colony, enabling me thereby to assist the laudable exertions of our brethren in the other districts of the Colony in erecting suitable places of worship."

The Wynberg Church Ordinance was passed in November to authorize the raising of the sum of £750 in 150 shares of £5 each, to meet the S.P.C.K. grant of £450 and donations, which would bring the amount up to £1,500, the estimated cost of building a church on the site given by the Governor, and lately consecrated by the Bishop of Calcutta. About the same time the present church at Simonstown was begun, to replace the old church which had fallen to ruin.

Dr. Wright had at last been compelled to resign the Chaplaincy of Bathurst, and the Rev. J. Barrow was appointed to succeed him (15th May, 1833). The Military Chaplaincy in Capetown was, for some years after the death of Mr. Goodison in 1831, only temporarily filled by acting appointments of the colonial or of visiting clergy: from March, 1832, until March, 1834, it was held by the Rev. E. J. Burrow, D.D., who had arrived at the Cape on a visit in 1831. Among other clerical visitors during the year 1833 was the Ven. Dr. Robinson, Archdeacon of Madras, who preached a sermon on Feb. 17 in aid of the Lower Infant School, but although there was a crowded congregation the amount of collection was only £18.

The newly appointed Governor, Sir Benjamin D'Urban, on arriving in the Colony in 1834, had instructions to intro-

duce several social and political changes, involving reforms in the Supreme Court of Justice, and the creation of a Legislative Council; the abolition of slavery now also took effect. At the same time a scheme of retrenchment was introduced by the Home Government, and the salaries of several officials reduced, among them being that of the senior Colonial Chaplain in Capetown, which was reduced from £700 to £600 a year.

The newly built church at Rondebosch* was opened for Divine service on the 17th February, and the Rev. E. Judge appointed acting Chaplain (1st March, 1834). The Wynberg Church would also have been opened this year, but it was washed away by heavy rains in July, before the roof was finished. The Rev. Dr. Holt Okes was appointed to act as Chaplain at Wynberg provisionally until His Majesty's pleasure was known (30 Oct., 1834), and this provisional arrangement continued for many years.

St. George's, Capetown, was approaching completion, and a meeting of shareholders was held in October, for the purpose of balloting for priority in the choice of pews. At last, on St. Thomas's Day, 21st Dec., 1834, St. George's Church was opened for Divine service, after the members of the Church in Capetown had been indebted to the Dutch congregation for twenty-seven years for the use of a building

* This, though also called St. Paul's, was not the present St. Paul's, Rondebosch, but a smaller church, afterwards used as the chancel. A grandiloquent advertisement of the Rustenburg estate (1836) speaks of "the beautiful village church of Rondebosch raising its sacred head above the surrounding woods, and from its belfry pouring forth the solemn yet pleasing sound of the church-going bell." The site upon which the church was built appears to have been formerly a location of coloured squatters, for in a sermon preached at the fifth anniversary (1839) by the Rev. H. Fraser, he contrasts the present condition of the spot with what it was a few years past, "a receptacle for the veriest outcasts—a scene whereon the wretched aboriginal steeped himself in all those vices which he had learned from the ungodly stranger, a place loathsome to the eye and offensive to the ear, &c."

for public worship. Mr. Shaw, the Wesleyan missionary, thus notices the event:—“The Rev. G. Hough preached an eloquent and impressive sermon to a crowded assembly, and the school children surrounding the organ sang delightfully. The building is elegant and spacious, affording ample accommodation for the poor, and no longer can the English inhabitants complain for want of a suitable place for public devotion. When the Son of Man shall come in His glory, and all nations shall stand at His bar, then

“May it before the world appear,
That crowds were born to glory here!”

The church, which had been five years in building, had cost up to this time £10,000, but its final and total cost was considerably more, and for many years there remained a debt of £7,000 upon it. About the same time that St. George's, Capetown, was being opened for Divine worship, its namesake at Grahamstown was being fortified with wagons and artillery to serve as a magazine and storehouse for ammunition, and as a place of refuge in case of need for the wives and children of the unfortunate frontier settlers, who had been driven from their homes by the outbreak of the disastrous Kafir war which closed the year. The Colony continued in a very unsettled and depressed state throughout the whole year 1835 in consequence of the Kafir war then raging, and the distress and destitution to which the inhabitants of the frontier districts had been suddenly reduced, their direct losses being estimated at nearly £290,000. Naturally, therefore, Church matters were almost at a standstill, the only event worthy of record during the year being the visit of Dr. Daniel Corrie, first Bishop of Madras, who arrived on Sept. 7th, and held a confirmation in St. George's—the first episcopal function exercised in that church—on Friday, Sept. 11th, at 11 A.M., and sailed again for his Diocese on the 13th.

* “Memoirs of South Africa,” by Rev. B. Shaw, 1811, p. 218.

CHAPTER VIII.

1836—1840.

Clergy.

CAPETOWN.

Military (1807).

Rev. E. Judge (acting),
1834—1840.

Rev. T. A. Blair (acting),
1840—1841.

Colonial (1811).

Rev. G. Hough, 1817—1847.

SIMONSTOWN (1813).

Rev. H. Fraser, 1831—1839.

Rev. E. Judge, 1840—1872.

BATHURST (1820).

Rev. J. Barrow, 1833—1874.

WYNBERG (1821).

Rev. Holt Okes, 1834—1847.

GRAHAMSTOWN (1823).

Rev. W. Carlisle, 1830—1838.

Rev. J. Heavyside, 1838—
1861.

PORT ELIZABETH (1825).

Rev. F. McClelland, 1825—
1853.

RONDEBOSCH (1834).

Rev. E. Judge, 1834—1840.

Rev. J. Fry, 1840—1861.

Rev. J. W. Sanders, S.P.G.
Missionary.

Rev. F. Owen, C.M.S. Mis-
sionary.

THE Blue Book for the year 1836 gives the following statistics of the English Church in South Africa at this time. The extent of the parish of St. George's, Capetown, is estimated at nine and a half square miles, with a population (presumably of Church people only) of 3,800. The church would contain 1,150 people, and the average Sunday congregation was 950. The value of the living is set down at £600. Besides the Sunday services in the church, the children of the English poor, free blacks, and others, were

catechized every Sunday afternoon in the adjoining Government school. The extent of the parish of Wynberg was 2,584 square miles, comprising the whole of the Cape Division, with a population of 1,050. The living was worth £80 a year, and the church, which would contain 150 people, had an average attendance of 120. At Simonstown, where service was held in the Wesleyan Chapel, the population was 1,309, the usual congregation 250, and the income £350, besides which the Chaplain had an allowance of £52 a year from the Royal Navy. At Port Elizabeth, out of a population of 1,028, and with a church which would contain 400, the ordinary Sunday attendance was only 100. St. George's, Grahamstown, would contain 700 people out of the population of 4,800, and had generally a congregation of 420; while Bathurst, with a population of 1,300, had a church which would contain 300, but one-third of which only was ordinarily filled. The income of each of the three last-named places was £200 a year. In September, an evening service—which had been discontinued since the days of Dr. Halloran in 1811—was begun at St. George's, Capetown, and seems to have been very well attended, especially by the poorer classes. A newspaper correspondent,* however, complains of improper characters being allowed to occupy the same free seats as the virtuous! Another takes exception, with more reason, to an advertisement of a special sermon to be preached by Mr. Hough on the 21st of February, on behalf of the S. A. Infant Schools; the advertisement announcing that “it is the intention of H.E. the Governor and Lady D’Urban to be present,” as if with the object of drawing a fuller congregation. Another correspondent laments the absence of the English Church Clergy from the annual meeting in Capetown of the L.M.S., and of the Church’s neglect to aid in the spread of the Gospel among the heathen in this land. An attempt to

* *S. A. Com. Adr.*, passim, 1836.

remove this last well-deserved reproach was made in the following year. Capt. Allen Gardner, an enthusiastic Missionary pioneer, having travelled through Natal, on his return to England induced the Church Missionary Society to establish a Mission among the Zulus, then ruled by the notorious tyrant, Dingaan. The Rev. Francis Owen, M.A., was selected for the work, and with his wife, sister, and Miss Williams, accompanied Capt. Gardner to Natal; his parting instructions (which are of very great interest) from the parent Society being dated 8th November, 1836.* During the stay of the Mission party in Capetown, on their way to Natal, a public meeting was held in the Commercial Exchange (15th March, 1837), at which the Governor presided, to establish a branch of the Church Missionary Society in South Africa. The following resolution was adopted: "That this meeting fully recognises the duty incumbent on Christians to employ all suitable means of propagating the Gospel throughout the world, and hails with thankfulness to the Great Head of the Church the labours of the C.M.S. in its various stations in heathen lands, and among decayed Christian Churches." An association was formed, entitled the Cape of Good Hope Church Missionary Association, with the Governor as President; Vice-Presidents, Col. Bell, Judge Kekewich, Dr. Murray, Revs. G. Hough and H. Fraser; Treasurer, Mr. Clerke Burton; Secretaries, Rev. E. Judge and Mr. W. Buchanan.† There seemed every prospect that the Association would flourish. In May the donations exceeded £100, and the promised annual subscriptions amounted to £80. But for some reason this newly aroused interest in Missions soon flagged, and the Capetown Association held no anniversary meeting, and presented no report for more than two years.

* These instructions are published in full in the *S. A. Com. Adv.*, April, 1837.

† *S. A. Com Adv.*, March, 1837.

Meanwhile Mr. Owen's Mission party had settled at Natal, and had been allowed by Dingaan to establish themselves near Ungunguhlovi, the Chief's "great place" or capital, on the White Imfolosi River. Mr. Owen became the medium of communication between Dingaan and the emigrant Boers, and assisted in drawing up the treaty by which Natal was professedly granted to the Boers; but soon after (4th Feb., 1838) he and his fellow-workers were witnesses of the dreadful scene of the treacherous massacre of Retief and his companions by the Zulus. The Mission party sat in their hut expecting every moment to share the fate of the unfortunate Boers, in expectation of which Mr. Owen read the 91st Psalm and offered earnest prayers of commendation to God; but Dingaan sent them word that they need not fear, the farmers were being killed because they were wizards, and intended to kill him.* On the following Sunday, however, Mr. Owen was dragged before the king and his councillors, and charged with speaking evil of the king, and using enchantments against him in his prayers. Eventually, the whole Mission party was allowed to depart, and escaped, with only their bedding and the clothes they had on, in a wagon with sick oxen to Port Natal (D'Urban), which place it took them six weeks to reach. Subsequently, when Dingaan marched upon the settlement at D'Urban, the Mission party was among those who escaped on board a small vessel named the *Comet* to Delagoa Bay, and thence to Port Elizabeth.

We now return to the events of the year 1837 from which we have digressed in order to give a continuous account of

* Letter from Rev. F. Owen to Rev. F. McClelland, dated from Natal, 13th March, 1838. Also Mr. Owen's Journal, published in the Capetown papers, 1838. The *O. F. S. Monthly Magazine*, vol. i., No. 2, contains a narrative of the events, contributed by the last surviving witness of the massacre, Miss Williams, afterwards Mrs. Bird, who died in the Free State in 1882.

the ill-fated attempt to establish a Mission among the Zulus.

On Sunday, the 30th July, 1837, the new church at Simonstown was opened for Divine service, the officiating clergy being Revs. H. Fraser, Colonial Chaplain, C. Campbell, Chaplain to H.M.S. *Thalia*, and R. B. Boyes, H.E.I.C.S. The sermon was preached by Mr. Boyes from Ps. lxxx. 1. The attendance was very large and the collection amounted to £35. It will be remembered that the original church at Simonstown, St. George's—the first English church built in the Colony—had fallen down in 1819; service was then held in “an upper chamber” of the mast-house in the dock-yard until 1831, when the Colonial Government hired the Wesleyan Chapel at £50 per annum. Bishop Wilson in visiting Simonstown in 1832 had urged the building of a church, which was now completed at a cost of £1,800, for the most part raised by private subscriptions. From the date of its opening this church was designated St. Frances,* being (one may suppose) the only Anglican Church so dedicated, and probably owing this unique designation to an implied compliment to Lady Frances Cole, her name appearing on the first list of subscribers with a donation of £10. There was, too, the precedent of St. Frances Bay and Cape S. Frances in South African geography.

On the 19th June, 1837, a public meeting was held at what is now called the village of Sidbury to take steps for the building of a church between Assegai Bush and the Bushman's River in the division of Albany. Mr. McClelland

* St. Frances, widow, foundress of the Order of the Collatines at Rome, born 1384, died 1440, was canonized by Pope Paul V. in 1608, and is commemorated in the Roman Church on March 9th. It is of her that the beautiful and suggestive legend is related that, being at her devotions, she was called away four times for some trivial domestic duty in beginning the same verse of a Psalm; and on returning the fifth time found that verse written in letters of gold.

of Port Elizabeth was in the chair, and it was resolved that the services of a clergyman of the Church of England should be secured, but it was indispensable that he should have a knowledge of Dutch. It was during the same year that St. George's Church, Grahamstown, which had hitherto been the absolute property of the Government, was handed over to a Church Committee, on condition that they should put a new roof upon the church and keep it in repair. In this Committee the management of the church was vested until the passing of the Ordinance for authorizing the appointment of a vestry and churchwardens for St. George's Church, Grahamstown, in 1839.

During the year 1837 two attempts were made at legislation, which as affecting the Church must here be noticed. The first was a well-meant but mistaken attempt to enforce the better observance of the Lord's Day throughout the Colony, by means of an Ordinance introduced into the Legislative Council by the Governor, Sir Benjamin D'Urban, and passed on the 23rd of August. The Ordinance made it penal—with rare exceptions—to trade, deal, or carry on any handicraft; to cut or carry wood; to engage in any ordinary field labour; or to discharge any firearm upon the Lord's Day, under penalty of a fine not exceeding £3, nor less than 5s., or of imprisonment for a period not exceeding fourteen days. There were also provisions against public gambling, fighting, or playing at any game, under penalty of the same fine, with the alternative of fourteen days' hard labour or twenty-five lashes. Considerable opposition was roused, especially to the clause which subjected offenders to the punishment of flogging, and a memorial, condemning the Ordinance and praying for its repeal, was signed by a number of influential persons, in spite of a notice from the Capetown Scottish Kirk Session, warning all persons in its communion that it would consider signing the memorial as equivalent to a public pro-

fession of infidelity, and exhorting all Christians to refuse their signatures.* Proposals for amending and repealing certain clauses were introduced into the Council, and eventually the Ordinance was repealed, and other more liberal provisions made instead thereof by Ordinance No. 1 of 1838, which is still in force.

The other attempt at legislation was in an entirely different direction, and, had it been successful, would have degraded Holy Matrimony into a purely civil contract. It was an Ordinance proposed by the Governor to the Legislative Council for consolidating and amending the Laws of Marriage in the Colony, by repealing all former legislation and existing laws on the subject, and constituting purely secular Matrimonial Boards in the various districts, before which only could marriages be contracted, all marriages otherwise contracted being null and void. As a gracious concession to religious scruples, the Ordinance did not propose to prevent any persons who had been *duly* married under its provisions, or any Minister of religion, from solemnizing or being present at the solemnization of any religious ceremony for the Marriage of the said persons which they might think fit to adopt. The Ordinance did not pass, but the following year (7th Sept., 1838), a Marriage Order was issued by the Queen in Council applicable to those Colonies in which the slaves had recently been emancipated, which came into force in this Colony on 1st February, 1839, and is, with certain amendments made from time to time by Acts of the Colonial Legislature, still the marriage law of the land. A subsequent Order in Council (20th Feb., 1839) laid down that the customary legal fees of the clergy were not affected by the new Ordinance. The new law did not at first work smoothly. The seventh section of the Order enjoins that whenever the form

* Advertisement in *Government Gazette*, Oct. 1837, signed by Dr. Adamson.

and ceremony used is other than that of the Church of England each of the parties shall in some part of the ceremony make certain declarations.* It appeared that some Ministers in the Colony had solemnized marriages without having observed these formalities, and by Government advertisement (15th August, 1839) attention was drawn to the invalidity of these marriages, and it was left to those Ministers and the parties so informally married by them to consider of the means by which the injurious consequences of those errors may be prevented. This naturally occasioned some perplexity, and the Governor therefore pointed out how the errors might be remedied by the re-marriage of the parties (Government advertisement, 12th Sept., 1839). Objection had also been made to the form of words prescribed—the mode of publishing banns—the hours fixed, &c., but the Governor declared that he had no authority to alter or set aside the law in these or in any other respects.

At this time a considerable number of juvenile English emigrants was being sent into the Colony by the Children's Friend Society. This was a society founded in 1830 for the purpose of rescuing destitute and neglected children from the misery and crime to which they were exposed in London, and securing to them the means of subsistence by apprenticing them either at home or abroad. The Cape, in consequence of its growing demand for labour and holding out many advantages for the protection of the children, was looked to as the most eligible Colony for the purpose of the Society, and out of 880 children provided for by the Society upwards of 700 had been sent to the Cape, where an active Committee was formed and an Ordinance obtained in order to give legal effect to the indentures under which the

* This clause was afterwards repealed in so far as it affected marriages celebrated at the Cape according to the forms of the Dutch Reformed Church. (Order in Council 3rd April, 1840.)

children were bound.* The attention of the Society for the Propagation of the Gospel having been called to the want of religious instruction among these apprentices, that Society determined (17th Nov., 1837) to allow salaries of £100 a year towards the maintenance of two clergymen at the Cape; one to be stationed at such place as might be agreed upon between the two Societies, to visit and instruct the apprentices within his district, provided that such clergyman be allowed not less than £100 a year from the Committee and friends of the Children's Friend Society. The C.F.S. made a public appeal for aid towards raising a fund for this purpose, and in March, 1838, the Rev. J. W. Sanders, M.A., arrived for this especial work among the apprentices around Capetown and Stellenbosch, where he held services in the Government School. The Rev. John Fry also undertook to attend Constantia every other Sunday for the religious instruction of the apprentices there, their masters being bound by the terms of the indenture to allow their attendance on such occasions.

Church building at the Cape in those days was not a success. The original church at Simonstown had fallen down. Wynberg Church, begun in 1832, had been washed away before the roof was completed in 1834; and the gable end of the new church then being built fell down in July, 1838: "So much," sententiously remarks the leading newspaper, "for daubing with untempered mortar." This church—the shell of the present Wynberg Church—was not built upon the original site, which was now turned into the burial-ground, but upon the spot originally intended for the burial-ground and consecrated as such by Bishop

* Ordinance No. 3 of 1836, for appointing and authorizing certain persons to be commissioners and guardians to emigrants being minors sent to this Colony from the United Kingdom by the Children's Friend Society.

Wilson—a counter-change of sites which caused some disapprobation.* The Wynberg Infant School (Lady D'Urban's) was opened on the 29th of August with a service in which Dr. Okes and Mr. Boyes took part, and at which Bickersteth's *Psalmody* was used.

The Rev. John Heavyside was appointed in October, 1838, Colonial Chaplain at Grahamstown in succession to the Rev. W. Carlisle, who retired on pension. During the same year a meeting at which Mr. Heavyside presided was held at Fort Beaufort, to consider the best means of supplying the deficiency in the means of education and religion at that place. It was agreed to ask the Government to grant the use of the old Cape Corps mess-room as a Chapel school, and a committee was appointed to take measures for building a church. A branch Association of the Church Missionary Society was also formed, and a wish was expressed that the Rev. F. Owen, who was then in the Eastern Province on his return from the disastrous Zulu Mission, might be stationed at Fort Beaufort. Mr. Owen seems, however, to have preferred more purely Mission work. The following year (June, 1839) he was in Cape-town, and spoke at a meeting of the Church Missionary Association—the first meeting since the establishment of the Association in 1837, and apparently the last—in the Exchange, Sir John Wylde being in the chair. Mr. Owen also preached at Simonstown on behalf of the C.M.S., and soon after went to Mosiga as Missionary among the Baharatsi.

Wynberg Church was opened for Divine service on the second Sunday after Easter, 14th April, 1839; the sermon was preached by Mr. Hough, who, in the absence of any ecclesiastical dignitary, was as Senior Chaplain regarded as the official representative of the English Church on these

* Correspondence in *S. A. Commercial Adv.*, 24th April, 1839.

occasions. Indeed it is said that St. George's was called the Cathedral * long before the foundation of the See. The musical services were not, however, by any means of a Cathedral type; there was a mixed choir in the organ gallery, † but there were complaints that the vocal and instrumental music were not in harmony, and the organ was required to be more accommodating. The accounts of St. George's for the year 1830 include a charge of fifteen guineas for a black silk cassock and gown, and two guineas for a surplice. The collections in church for that year amounted to £35; and in consequence of the expense of lighting the church, to which the shareholders objected, the Sunday evening service was discontinued and an afternoon service held instead, to the great inconvenience of several, especially among the poor.

Mr. Fraser, Colonial Chaplain at Simonstown, had been for some time in ill-health, and died at Grahamstown in his fortieth year, on the 3rd August, 1839. His post was filled for a time by the Rev. Thomas R. A. Blair, who had formerly been a Captain in the army, but left the service to take Holy Orders. He acted at Simonstown until the appointment on the 1st Feb., 1840, of the Rev. E. Judge, who held this Chaplaincy until his death in 1872.

From the year 1839 may be said to date the movement which led to the extension of the Colonial Episcopate and thus to the founding of the See of Capetown. At a meeting of the S.P.C.K., held on the 19th March, 1839, a petition to the House of Commons was agreed upon, praying the House to sanction and adopt such measures as may be necessary for providing more effectually for the religious instruction

* Major-Gen. Dobbs' "Personal Reminiscences in S. A.," &c., in 1840. (Dublin, 1882.)

† The red silk curtains, which some of us remember as screening the choir until the establishment of a surpliced choir in 1855, were first put up in February, 1840.

of the Colonies; for an increase in the number of bishops* and clergy wherever required; for the protection of the existing property and lands of the Church; for the erection of new churches and chapels to an extent commensurate with the wants of the Colonists; and earnestly imploring that no new Colonies might be founded without express provision being made for the instruction of the inhabitants in the truths and duties of Christianity according to the principles of the Church of England. The following year (April, 1840) the Bishop of London, Dr. Blomfield, addressed a letter to the Primate, Dr. Howley, setting forth the duty incumbent upon the Church of imparting the full benefits of her Apostolic government and discipline, as well as of her doctrines and ordinances, to the distant provinces of the Empire; and proposing to raise a fund for the endowment of bishoprics in such of the Colonies as were still virtually deprived of Episcopal superintendence. This proposal was at once taken up by the great Church Societies, the S.P.C.K. voting a sum of £10,000, and S.P.G. £7,500, to the fund. The subject was next brought under the notice of the great body of Churchmen at a meeting of clergy and laity summoned by the Primate, at which the plan was explained and a large number of contributions received. On Whitsun Monday, 1st June, 1841, the Archbishops and Bishops of England and Ireland, who were the trustees of the Fund,† issued a declaration, enumerating the Colonies in which bishoprics were required, the Cape being among the number, and appealing for more funds. It was in response to this appeal that, as is well known, Miss (now Baroness) Burdett-Coutts munificently endowed the two Sees of Capetown and Adelaide.

To return to the course of events at the Cape. The sum

* There were then only nine bishops in the whole foreign dominions of the Empire. There are now seventy-nine.

† Afterwards the Colonial Bishoprics Fund.

of £200 each was placed upon the Estimates of the Colony for 1840 for Chaplaincies at Rondebosch and Wynberg, but no fixed appointments were as yet made to these posts, the provisional Chaplains, Dr. Okes and Mr. Fry dividing the duties of the two churches between them on alternate Sundays. Some little controversy was excited at this time by a course of sermons preached by Mr. Hough during Lent at St. George's upon Fasting, which though exceedingly moderate in tone, roused the cry of Popery. Hitherto there had been very little party feeling in Church matters at the Cape, the tone of Churchmanship generally being what is known as old-fashioned High Church. Just at that time, however, a considerable number of Anglo-Indians frequenting the Cape, while professing to be Churchmen, held views differing little, if at all, from the rankest Plymouth Brethrenism; offering to teach in Church schools, yet refusing to teach the Church Catechism; attending morning service and communicating at the church, and preaching in the evening in the Wesleyan or Independent chapels, or wherever else they could gain admission. They were once well described by a very high authority, as being "with long purses and pious purposes the pest of the place." Mr. Hough, whom they described as "holding very high sacerdotal views," referred to them in a sermon alluding to the sin of Korah, or as one of themselves asserts, "pronounced upon them the curse of Korah, Dathan, and Abiram!"* *Hinc illæ lachrymæ.*

A more pleasing incident with which to close this chapter is the opening of a Chapel school at Cuylerville in the parish of Bathurst, on Tuesday, 15th September, by the

* "Reminiscences of Life in Mysore, South Africa, and Burmah," by Major-General Dobbs, Dublin, Herbert, 1882. Captain Dobbs was at the Cape in 1840-41, and a leader of what they called the Religious Society at the Cape. It is from his book that most of the above facts are gathered.

Revs. J. Barrow and J. Heavyside, Mr. Saffery an agent of the Colonial Church Society being also present. The collection amounted to £7 15s.

A correspondent in England writes to a friend at the Cape at the close of the year 1840, "You will have a Bishop before three years are over your head."

CHAPTER IX.

1841-1845.

Clergy.

CAPETOWN.

Military (1807).

Rev. T. A. Blair (acting),
1840-1841.

Rev. E. P. Blunt, 1841-
1844.

Rev. B. Maitland (acting),
1844.

Rev. T. A. Blair (acting),
1844-1845.

Rev. Geo. Dacre, 1845-1854.

Colonial (1811).

Rev. G. Hough, 1817-1847.

Rev. R. G. Lamb (junior
Chaplain), 1845-1848.

SIMONSTOWN (1813).

Rev. E. Judge, 1840-1872.

BATHURST (1820).

Rev. J. Barrow, 1833-1874.

WYNBERG (1821).

Rev. Holt Okes, 1834-1855.

GRAHAMSTOWN (1823).

Rev. J. Heavyside, 1838-
1861.

PORT ELIZABETH (1825).

Rev. F. McClelland, 1825-
1853.

RONDEBOSCH (1834).

Rev. J. Fry, 1840-1861.

SIDBURY (1842).

Rev. G. V. Thorpe, 1842-
1849.

GEORGE (1845).

Rev. E. T. Scott, 1845-1848.

GRAAFF-REINET (1845).

Rev. W. Long, 1845-1854.

Rev. Herbert Beaver, Col.
Ch. Soc. Chaplain, Fort
Beaufort, 1842.

Rev. T. A. Blair, Col. Ch.
Soc. Chaplain (Trinity
Church), 1841.

THE year 1841 opened with some unpleasantness in Church matters at Grahamstown. There was at first a controversy between the Chaplain and an Independent Minister

as to the right of burial in St. George's Cemetery, Mr. Heavyside asserting that the ground having been granted to Episcopalians no other persons could claim any right in it. Then arose a more serious difficulty as to the working of the Grahamstown Church Ordinance. There had been from time to time disputes on the question who should exercise the right of voting for Churchwardens and Vestrymen.* The Ordinance confers this right upon the "male inhabitants of Grahamstown and of the parochial limits thereof, being members of and holding communion with the United Church of England and Ireland," intending, it would seem, to restrict the right to communicants. But in March, 1841, the non-communicants called a separate vestry meeting, refused to acknowledge Mr. Heavyside's right to preside, and professed to question the validity of his orders. Mr. Heavyside produced to the meeting a letter from the Governor's Secretary, stating that His Excellency had examined Mr. Heavyside's papers and was satisfied. The whole affair was referred to the Governor and by him to the Attorney-General (Mr. Porter), who decided that all who professed to be Churchmen were full Church members, with the rights and privileges thereto belonging; he also declined to support the Chaplain's claim to preside *ex officio* at the meetings; and, though the Government afterwards expressed a wish to withdraw from interference, the result of it all was that not even the Churchwardens were necessarily communicants. The unsatisfactory state of things in the Eastern Province generally is well described by Mr. Saffery, an agent of the Colonial Church Society, who had been sent out to report upon the state of religion in South Africa. He says, "The English Church is deplorably deficient in means to meet the increasing demand for ministers, churches,

* "Remarks, &c. on the Grahamstown Church Ordinance," Grahamstown; Aldam & Harvey, Printers, Queen Street, 12mo., 1839.

and schools, and is rapidly melting away in consequence of her members either altogether neglecting God, or joining themselves to other bodies, apparently more able to supply their wants. As the Church exists in the Colony she cannot keep her own. Within the limits of Grahamstown and its vicinity, no sooner is any person awakened to a deep sense of religion, than inducements surround him on all sides to detach himself from our Church. If they leave Grahamstown they pass, as to any communion with her, utterly beyond her pale." Nor was the state of Church matters round Capetown much better. The number of Church members in Capetown itself was estimated at five thousand, for whom a single church and clergyman were clearly insufficient. The annual report of the Capetown District Committee of the S.P.C.K. for 1839-40 states that of their nominal Church members, between two and three thousand were out of the reach of the Church's Ordinances, and a great portion of them living in a most degraded and demoralized condition.

On receiving Mr. Saffery's report the Colonial Church Society appointed a deputation to wait upon the Bishop of London, who encouraged the Society to undertake work at the Cape, and signified his approval of a measure for the erection of a second church in Capetown, "which is evidently called for by the insufficiency of the present provision for religious instruction for the members of our Church, and which has been sanctioned by H.E. the Governor." The Society accordingly sent out two Catechists, Messrs. Inglis and Boone, the former to open a Sunday-school in a neglected part of Capetown, Constitution Street, where there was a dense English and Irish population of the lower class, and to visit the prison and hospital; while Mr. Boone was stationed in Albany, at Mancazana Post, near the Kat River. It has been mentioned that Mr. Blair had been officiating as Military Chaplain in

Capetown. In this appointment he expected to be confirmed, but in April, 1841, the Rev. Edward Paulet Blunt, M.A., arrived to take the military duties; and Mr. Blair being thus left without a charge, his Indian friends memorialized the Colonial Church Society to appoint him one of their Chaplains of the Cape. Mr. Blair was engaged by the Society, and a Corresponding Committee formed in Capetown, July, 1841. As a temporary measure, a building in Long Street, at the corner of Hout Street, was hired to be used as a proprietary chapel until a church could be built in the neighbourhood of Caledon Square, where a site was promised by the Governor. The Long Street Episcopal Chapel (as it was called) was opened for Divine service according to the rites of the Church of England, on Sunday, 1st August. Two-thirds of the sittings were free, and the services were held twice on Sundays, at 11 A.M. and at 6 P.M., as well as on Thursday evenings; there was also a day-school in connection with the Chapel. A Committee of the Society was also formed at Grahamstown (Feb., 1842), and the Rev. Herbert Beaver, formerly a Chaplain of the Hudson's Bay Company, was sent out by the parent Society and stationed at Fort Beaufort.*

At Uitenhage a movement was set on foot to provide funds for a church and clergyman (July, 1841), but as was usual in those days the Government was expected to bear the greater part of the burden. The English inhabitants memorialized the Governor, who granted them a site; they then collected some small funds and applied for further help to the public. But the appeal met with but little

* For much of this information with regard to the work of the Colonial Church Society, I am indebted to notes to a sermon preached in the Long Street Chapel, on Sunday, 8th May, 1842, in behalf of the funds of the Society, by the Rev. H. Hutton of the H.E.I.C.S. Published by request.

success; no clergyman was appointed until 1847, and a church not built until some years later.

At Robben Island a church or chapel had been built which was opened for Divine service on Sunday, 10th Oct., 1841, by Mr. Hough, who preached from the text St. Matthew xvii. 4. Services were held monthly in this building by the clergy from the mainland, until the appointment of a resident Chaplain. The Churchwardens of St. George's, Capetown, proposed to make an extra charge of one shilling and sixpence per sitting, in order to raise a fund for defraying the expenses of the choir and continuing the choral service, the cost of which, including books, music, and superintendence, during the year 1841 amounted to £20.

St. Mary's Church, Port Elizabeth, was finished at the beginning of 1842, having been nearly six years in building, and the Ordinance authorizing the appointment of a vestry and churchwardens passed on the 3rd March. St. Mary's was the only English Church in the Colony which derived any benefit from a Church tax, authorized by proclamation of April 1st, 1814. This was a local charge of four stivers per week for each place, and two stivers per week for each erf, levied in those country districts, where the Church was in debt. From 1836 to 1842 Port Elizabeth received from this source £90 11s. 3d., and then it ceased. There still remained a debt of £379, exclusive of a mortgage bond of £375 made in order to build the church, but which the government of Sir George Napier liberally cancelled on the 24th November, 1843—a measure of generosity accorded to all the other churches of the Colony. The Colonial Government at the same time granted to the Chaplain and Churchwardens in two separate plots one morgen and 445 square roods for a burial-ground, adjacent to the old burialplace of the English congregation on the south side of Barkens river.* A year or two later a glebe of 4893 acres, worth

* In 1845 the Churchwardens recommend that “as the natural shrubbery of this secluded spot”—now one of the most populous parts

twenty pounds a year, was given by ticket of occupation (without title) for the clergyman of S. Mary's. The church at Sidbury had so far progressed that an Ordinance was also passed for that parish, to which the Rev. G. V. Thorpe, B.A., was appointed Provisional Chaplain.

The Capetown Committee of the Colonial Church Society was actively canvassing for subscriptions towards their proposed church, the list including donations of £20 from the Queen Dowager, £50 from the Countess of Caledon, and £10 from the Bishop of Calcutta. A site had been secured in Harrington Street at a cost (including preliminary expenses) of £300, and in June, 1842, tenders were invited for building a church to seat five hundred persons. The purchase of the site and the cost of laying the foundations almost exhausted the funds in hand, and urgent appeals continued to be made for additional funds. A proposal to put an iron railing round St. George's was strongly opposed by certain shareholders as tending to apply the funds to purposes injurious to their interest, but was finally carried out.

In August, 1842, a number of calamitous shipwrecks occurred on the coast, in particular the *Sabina* in Algoa Bay, when twenty-two were drowned, and the convict ship *Waterloo* in Table Bay, in which one hundred and eighty-nine perished. A sermon upon these events, entitled "Shipwreck-Judgments of God," preached by Dr. Okes, Senior Provincial Chaplain of Wynberg and Rondebosch, was thought worthy of a place in the *Church of England Magazine*.*

of Port Elizabeth—"has been extirpated, that hardy and elegant exotic *Nicotiana Glauca*"—the wild tobacco, now a troublesome weed—"which appears to grow in almost any soil and braves the greatest exposure, should be sown." (Vestry Report, S. Mary's, P. E., Easter, 1815.)

* *Church of England Magazine* for 1813, vol. xiv., p. 200. Dr. Okes was also the author of a "Catechism relating to the six days' creation as revealed in the Holy Bible, intended for the use of young persons." Capetown, June, 1815.

In 1843 there was another Episcopal visit to the Cape. Dr. Nixon, the first Bishop of Tasmania, accompanied by Archdeacon Marriott of Hobart-town, arrived in Table Bay on the 15th May. On Thursday, the 18th, he held a Confirmation at St. George's at 11 A.M., when "many hundreds" were confirmed, Confirmation not having been administered here since 1834. On Friday, the 19th, his lordship consecrated Wynberg Church,* and St. Frances' Church at Simonstown, and sailed on the 23rd.

At Rondebosch it was found necessary to provide additional accommodation in the church for the increasing congregation, by erecting a gallery, and the collection at the ninth anniversary service (19th February, 1843), when Mr. Blair was the preacher, was for this object.

The church at Sidbury was at a standstill for want of funds. The people had raised £1,000, but a further sum of £300 was required, for which Mr. Thorpe made a public appeal, and a special sermon with collection was preached at St. George's by Mr. Hough for this object. It is noteworthy how the number of special sermons increased after the opening of the Long Street Chapel. Formerly there had only been an annual sermon in October at St. George's for the S.P.C.K. with an occasional special sermon for schools, and after the opening of the Rondebosch Church an anniversary of that event. But from the year 1842, there were special sermons for the Colonial Church Society, the Religious Tract Society, in aid of churches building in the Colony, for schools, and upon various occasions.

A very important regulation with regard to religious grants was made by Ordinance No. 7, 1843, for repealing

* No name is assigned to this church in the deed of consecration, but it appears from the Registers that it was already called St. John's Church, and had been so called since the date of its opening in 1839; though in the newspaper advertisements of baptisms and marriages during 1840 it frequently appears as "St. George's Church, Wynberg."

De Mist's Church Regulations of 1804 and enacting others in their stead, commonly called the Dutch Church Ordinance. It is expressly provided by clause 2 that "no religious community or denomination within this Colony is or shall be entitled to claim, as a matter of right, from or out of Her Majesty's Revenue in this Colony, any pecuniary contribution or allowance, for or towards the support of the ministry of any such community or denomination, or any other object whatever, and all sums granted from time to time out of the revenue to any such community or denomination shall be deemed to be merely voluntary and gratuitous, and as such to be at all times and exclusively under the absolute disposition and control of Government, and revocable at Her Majesty's will and pleasure."* In consequence of this new regulation the Government made it a condition that some fixed amount of a Minister's salary should be paid either by the congregation or by a society before they would sanction any new appointment.

On Tuesday, January 18th, 1844, the foundation-stone of a building to be used as a Sunday-school in connection with St. George's, Grahamstown, was laid by Mrs. Hare, wife of the Lieutenant-Governor of the Eastern Province. There was a procession to the site headed by the band of the 91st Regiment, and the stone was laid with the usual religious and masonic ceremonies, followed by an address from Mr. Heavyside. The stone bore the following inscription: "In Nomine SS. Trinitatis, anno VII Regni Victoriae, D.G. Britt: Reg: Prima hæc fundamina ædificii bonæ et religiosæ Juvenum Institutioni in fide Christi ac disciplinâ Ecclesiæ Anglicanæ diebus præsertim Dominicis in perpetuum dicandi rite posuit Domina Clarissa Hare, Honorati Provinciæ Præfecti Conjux. Die XIV. Jul: Kal:

* A Proclamation of the same date gives sufficient assurance of the permanency of the salaries already granted, at least in so far as the Dutch Church was concerned.

MDCCCXLIV. Johanne Heavyside Presbytero ministrante, F. H. Cole, Jabez Hart, Sacrorum Custodibus."

In March the Government of the Colony passed from Sir George Napier into the hands of Sir Peregrine Maitland, a man of advanced age and earnest Christian character, deeply interested in Missions. He himself stated that his chief motive in accepting the appointment was that he might be enabled to promote the spiritual and temporal improvement of the natives in South Africa. He was accompanied by his nephew, the Rev. Brownlow Maitland, M.A., as Private Secretary, who during his stay in the Colony frequently officiated for the clergy, and also acted for a time as Military Chaplain. Among the addresses presented to Sir P. Maitland on his arrival, was one from the vestry of S. Mary's, Port Elizabeth, wherein the great want of a Bishop to regulate the affairs of the English Church was a prominent subject.

This year the British Settlers of the Eastern Province commemorated the twenty-fifth anniversary of their arrival in the Colony,—the two earliest vessels, the *Chapman* and the *Nautilus*, with the first parties having anchored in Algoa Bay on April 9th, 1820. On Wednesday, April 10th, 1844, commemoration services were held at Grahamstown and Port Elizabeth. St. George's, Grahamstown, was filled to overflowing, the Church service being said by the Rev. J. Heavyside, and a jubilee anthem and prayer for the Queen sung by the choir. The sermon was preached from 1 Samuel xii. 24, by William Shaw, Wesleyan Minister, who gave a brief history of the settlement with an estimate of its results, concluding with a warm expression of gratitude and a cheerful forecast of the future. At Port Elizabeth services were held at St. Mary's, Mr. McClelland, himself one of the original settlers, officiating and preaching from Deut. xxix. 10, 11; and as the congregation left the church "Rule Britannia" was played,—the organist doubtless intending this as an appropriate compliment to the

mercantile character of the Port Elizabeth settlers, or a forecast of the commercial greatness of the South African Liverpool. At the dinner which followed, Mr. Chase, in proposing "the memory of those settlers whom it has pleased Providence to remove," paid a "graceful tribute of friendly recollection to (*inter multos alios*) the Rev. W. Boardman, the sound scholar, and kind-hearted Episcopal Minister of Bathurst."

In September a free school for boys in connection with St. George's, Capetown, was opened in New Street: and at Rondebosch it was proposed to open an infant school near the "Three Cups" (Mowbray), in a building belonging to the Road establishment, the use of which was granted by the Government. Funds were collected by a Committee, of which Mr. Montagu was Chairman, and on the last Sunday in the year, December 29th, 1844, a sermon was preached at Rondebosch by Mr. Blair for this object, and £23 collected.

At the beginning of 1845 a periodical was started in Capetown, which, though not exclusively a Church organ, was the first literary attempt in connection with the Church, and was edited by Mr. Blair. It was called *The Cape of Good Hope Christian Magazine*, and was largely made up of extracts from Low Church and dissenting publications, with occasional paragraphs of local religious interest, sermons, &c. It lasted until the end of 1846.

The Governor, in laying the Estimates for 1845 before the Council, proposed under the head of Ecclesiastical Establishments to abolish as charges upon the public revenue the salaries of Church clerks, sextons, organists and bellringers, justly remarking that such charges should be borne by the congregations themselves. The amount thus saved was from the English Church £363, and from the Dutch £709, in lieu whereof His Excellency placed upon the Estimates £400 to provide two additional Chaplains for the Church of England, and £800 for four Dutch Ministers,

at £200 per annum each. There was already an additional grant of £200 a year for the Chaplain at Sidbury. The new grants were thus appropriated: £200 to George, £100 to Graaff-Reinet, and £100 to be divided between Wynberg and Rondebosch, so as to bring the income of each up to £150 a year. The arrangement had hitherto been that Dr. Okes and Mr. Fry were both regarded as Provisional Chaplains, senior and junior, of Wynberg, and the Churches at Wynberg and Rondebosch were served by them in turn on alternate Sundays, the former receiving £120 and the latter £80 a year. This provisional arrangement now ceased—Dr. Okes being appointed Chaplain at Wynberg, and Mr. Fry Chaplain at Rondebosch, each with a grant from Government of £150. The Rev. E. T. Scott was appointed on May 22nd to George, where a Church fund was at once started; and the Rev. W. Long (then in Deacon's Orders)* was appointed in August Minister of the English Episcopal Church at Graaff-Reinet, where steps were immediately taken to build a church, for which an Ordinance was passed the following year. An assistant or junior Chaplain was also appointed by the Home Government to St. George's, Capetown, at a stipend of £300 a year, for which post the Rev. R. G. Lamb arrived in September together with the Rev. George Daere, who had been appointed Military Chaplain in Capetown.

Two Church Ordinances were passed in 1845; one authorizing the election of a Vestry and Churchwardens for Rondebosch Church, first called St. Paul's in the Ordinance; the second authorizing a sum of money to be raised in shares for building a church at Fort Beaufort, in accordance with the resolution of a meeting held there on Nov. 15, 1842,—the S.P.C.K., and S.P.G. having each granted £100 towards the building.

* Mr. Long had been ordained by the Bishop of London "for the cure of souls in Her Majesty's foreign possessions," and sent out by the S.P.G., by whom part of his salary at Graaff-Reinet was paid.

CHAPTER X.

1846-1848.

Clergy.

CAPETOWN.

Military (1807).

Rev. G. Dacre, 1845-1854.

Colonial (1811).Rev. G. Hough (Senior
Chaplain), 1817-1847.

(Absent on leave.)

Rev. R. G. Lamb (Junior
Chaplain), 1845-1848.

SIMONSTOWN (1813).

Rev. E. Judge, 1840-1872.

BATHURST (1820).

Rev. J. Barrow, 1833-1874.

WYNBERG (1821).

Rev. Dr. Okes, 1834-1855.

GRAHAMSTOWN (1823).

Rev. J. Heavyside, 1838-
1861.

PORT ELIZABETH (1825).

Rev. F. McClelland, 1825-
1853.

RONDEBOSCH (1834).

Rev. J. Fry, 1840-1861.

SIDBURY (1842).

Rev. G. V. Thorpe, 1842-
1849.

GEORGE (1845).

Rev. E. T. Scott, 1845-1848.

GRAAFF-REINET (1845).

Rev. W. Long, 1845-1854.

UITENHAGE (1847).

Rev. W. Copeman, 1847.

Rev. H. Beaver, Col. Ch.
Soc. Chaplain, Fort Beau-
fort, 1842.Rev. T. A. Blair, Col. Ch.
Soc. Chaplain (Trinity
Church), 1841.Rev. G. F. Childe, Royal
Observatory, 1846.

THE deplorable Kafir war which, in spite of Sir Peregrine Maitland's philanthropic intentions, raged during the greater part of the year 1846, seems to have occupied men's minds to the almost entire exclusion of other matters: and there is no year throughout the whole period we have been reviewing which affords so little to chronicle. The Governor

and his staff, including the Rev. B. Maitland, were on the frontier, and martial law was in force throughout the Colony. At the suggestion of the Synodical Commission of the Dutch Reformed Church, Thursday, 28th of May, was observed as a day of Humiliation and Prayer in consequence of the war, and the awful situation into which the country had been plunged, and the Ministers and members of other Churches were requested to unite with the Dutch Church for that purpose.

On the subject of a Bishopric for the Cape the following resolution was passed (6th January), the Feast of the Epiphany, by the Capetown District Committee of the S.P.C.K.:—"That this society, contemplating with deep concern the insufficient provision which has been hitherto made for the spiritual care of the members of our national Church residing in this Colony, especially as it regards the want of a systematic superintendence of the Clergy, the operations of missionary enterprise in connection with the form and polity of our Church, and the absence of those ordinances the administration of which is committed exclusively to the Episcopal Order, do earnestly petition the standing Committee of Bishops in London (appointed with full powers to confer with the Ministers of the Crown to arrange measures in concert with them for the erection of Bishoprics in the British Colonies), that their Lordships would be pleased to take into consideration the claims of the Colony of the Cape of Good Hope, and if possible assist it, as an important dependence of the Empire, with the early endowment of a Bishopric."* About the same time an earnest appeal was numerously signed by the inhabitants of the Eastern Province and forwarded to the Committee of the Colonial Bishoprics' Fund.†

The relations between the Senior and Junior Chaplains at St. George's were from the first not very cordial. So early

* Minute Book of Committee of S.P.C.K. in St. George's, Capetown.

† Appendix D.

as December, 1845, there had been differences between them as to the religious instruction given in the Boys' School, and in April, 1846, Mr. Hough being in ill-health left for England on an extended leave of absence, from which he did not return, resigning the Chaplaincy which he had held for thirty years, in 1847. St. George's was at this time improved by the erection of a clock at a cost of £75, and there was a sensible proposal (which was not however carried out) to reduce the height of the pews. Trinity Church, Harrington Street, was finished, and opened for Divine service on the Fifth Sunday after Trinity, 12th July, 1845, Mr. Blair being the Incumbent; the building remained burdened, however, with a debt of £1,700. About the same time the Green Point Chapel and School House was opened with a sermon by Mr. Blair, who continued to officiate there occasionally, alternately with dissenters of various denominations.

In March, 1847, a second Ordinance was passed for Rondebosch Church (No. 4 of 1847), authorizing the Vestry to raise, by mortgage on the security of the pew rents, a sum of money not exceeding £2,000 for the enlargement of the church. This was the year of the great Irish famine, and a sermon, with collection for the destitute Irish, was preached at St. George's by Mr. Lamb on the 21st March. The Rev. P. W. Copeman, M.A., arrived in April, having been appointed by Her Majesty Minister of the English Episcopal Church at Uitenhage, the Government granting £100 a year on condition of the people raising £75 among themselves;* the S.P.G. granting £25 a year to make it up to £200. The Rev. G. F. Childe also arrived this year for the Royal Observatory.

On the 25th June, 1847, Letters Patent were issued founding the Colony of the Cape of Good Hope, and its Dependencies, together with the island of St. Helena, to be

* At the end of two years, however, £25 was all that the clergyman had received from the people. (Journals kept at C. G. II. in Col. Ch. vol. 3. p. 310.—Evidently by Archdeacon Merriman.)

a Bishop's See and Diocese, under the style of the Bishopric of Capetown, and the Church of St. George's, Capetown, a Cathedral Church and Bishop's See, also constituting the whole town of Capetown a city to be called the city of Capetown; and nominating and appointing Robert Gray, D.D., to be called and known by the name or title of the Lord Bishop of Capetown.*

On St. Peter's Day, Tuesday, 29th June, 1847, Dr. Gray was consecrated in Westminster Abbey, together with the Bishops of Melbourne (Dr. Perry), Newcastle (Dr. Tyrrell), and Adelaide (Dr. Short). The following account of the service is abridged from a very full report in the *Colonial Church Chronicle*.† Sixteen hundred tickets of admission were issued, and before the service not only all those provided with tickets but several others from distant parts of the country filled up every available spot in the church. At 11 o'clock the procession issued from the Jerusalem Chamber in the following order:—

Beadle.

Almsmen of St. Peter's, Westminster.

Choristers.

Gentlemen of the Choir.

Minor Canons.

Canons' Verger.

Canons.

Dean's Verger.

The Dean.

Bishops-Designate.

Bishops-Assistant.

Archbishop's Verger.

The Archbishop of Canterbury.

Archbishop's Chaplains.

Secretary and Law Officers.

Matins were sung by the Rev. W. H. Cope, the responses

* Appendix C.

† Vol. i., p. 41.

being made to Tallis's harmonies, accompanied by the organ. The Psalms were chanted to the first tone, fourth ending, as harmonized by Tallis, whose *Te Deum* and *Benedictus* were also sung, the Lessons being read by the Rev. H. H. Milman and the Rev. Lord John Thynne. In the Communion Service, the Archbishop was celebrant, the Bishops of Lichfield and Chichester being Epistoler and Gospeller. The sermon was preached by the Bishop of London from St. John xxi. 17. At its conclusion, while the Bishops were being vested in their rochets, Farrant's exquisite anthem, *Lord, for Thy tender mercies' sake*, was sung. The Bishops-Designate were presented to the Archbishop by the Bishops of Winchester and Gloucester. Tallis's Litany was then sung by the Precentor of Westminster and the Rev. J. Lupton, accompanied by the full choir and organ, and the suffrages and concluding prayers by the officiating minor Canon. After the examination prescribed in the ordinal, Handel's chorus, *The Lord gave the word*, with the tenor solo, *How beautiful are the feet*, and the concluding chorus, *Their sound is gone out*, from the "Messiah," were sung, while the Bishops assumed the rest of the episcopal habit. The *Veni Creator* was sung over them to Tallis's harmonies, and the following Bishops assisted the Archbishop in the imposition of hands: the Bishops of London, Winchester, Gloucester, Chichester and Lichfield. The Bishops of Oxford, St. Asaph, Madras, Tasmania, and Antigua were also present. About 760 persons received the Holy Communion, which was sung throughout to Tallis, and the amount collected at the offertory was £550 for the Colonial Bishops' fund. "Such is the bare dry detail of a ceremony of which it is impossible to convey the interest and the heart-stirring felt by those who witnessed it. Our strong feeling was, that it was a day worth having lived to see:—to have lived to see four additional Bishops sent out to lands far off . . . this was much to be thankful for. But to see these Bishops set apart to their high office

in the face of sixteen hundred persons—to witness the devout earnestness and reverent attention of that great congregation, and to partake with nearly eight hundred persons of the Holy Communion—was a comfort, a privilege, and a blessing, which could be fully appreciated only by those who were present.”

The next few months were spent by Bishop Gray in pleading the cause of his South African Diocese, and on the 20th December the Bishop and his party, which included the Revs. Hon. H. Douglas, H. Badnall, and Messrs. Davidson, Clark, Scott, Wilson, Wheeler, and Steabler, sailed in the ship *Persia* and arrived in Table Bay on Sunday, 20th Feb., 1848. By Government Notice dated 21st Feb., the Governor directed the publication of the Letters Patent in the *Gazette*, and on the 18th April His Excellency directed it to be further notified that all communications connected with the ecclesiastical and secular affairs of the Church of England in this Colony, which had heretofore been made to the Government were in future to be addressed to his Lordship. Although the Governor thus formally divested himself of his jurisdiction as Ordinary, the title was retained both by himself and his successor, Sir G. Cathcart, and was not finally disused until the arrival of Sir George Grey in 1854.

We have now reached the limits which we had assigned to ourselves for these sketches. The record of the eventful history of the Church in South Africa since the appointment of a Bishop—for which ample materials exist—must be left to later times and to an abler pen than that which has essayed to sketch the earlier and comparatively uneventful years of the Church's existence in this land. It only remains briefly to review the state of the Church in the Colony at the time of Bishop Gray's arrival.

Though England had now held possession of the Cape for more than forty years, the Mother Church had evinced very little interest in the religious condition of South

Africa, which, though nominally under the spiritual charge of the Bishop of Calcutta, was in as neglected and hopeless a state as could well be. At least forty or fifty thousand English emigrants had been brought into the Colony, yet nothing had been done to provide them with clergy, churches, or schools. Every form of dissent throve and held a better position than the Church, which was at its very lowest ebb, and a proverb and a bye-word in the land for its inefficiency. The S.P.G. was spending in Africa £75 out of an annual income of £89,000; and the whole amount raised by the Church in the Colony was not more than £500 a year. There were twelve Chaplains at a cost to Government of £2,945 a year, and two others supported by the Colonial Church Society. There were only ten churches in the whole Colony,—five in the Western, and five in the Eastern Province—none between Capetown and Port Elizabeth; so that large tracts of country, including such districts as Caledon, Swellendam, and Knysna, in which were considerable numbers of English families, were spiritually destitute. Nor was any attempt made to gather into the Church's fold the multitudes of heathen with whom the Colony abounded. While English, French, and German Societies of various denominations were sending out their Missionaries, the Church of England was almost the only communion which was doing nothing for the conversion of the heathen within and around the Colony. In the adjacent Colony of Natal, and in the Orange River Sovereignty, there was not a single English clergyman. Even in those places where clergymen were stationed the state of the Church was far from satisfactory. On his first visitation Bishop Gray wrote:—"Most unfortunately where our few clergy have been located, my ears have been pained with complaints and grievances, and I fear not without sufficient cause. The clergy generally in this Diocese do not understand parochial work, they are not men who are instant in season, out of season; not earnest, devout, laborious ministers

of God. At the same time they have very difficult duties to fulfil. They have no opportunities of seeing each other and stirring up one another to their duties, and sink in consequence into dull apathetic officials.”* Again he writes: “It is very mortifying to have to spend so much time at peace-making wherever we have clergy. That has been my chief occupation at the only places where I have found them.” In Capetown itself Church matters were in a very bad state. The senior Chaplain had been absent in England on sick leave for nearly two years, and had just resigned. The only two clergy of Capetown—who both resided at Green Point, fully three miles from their churches—were extreme Low Churchmen, and members of a little so-called Evangelical Alliance. The Baptismal Regeneration controversy was raging, and sermons and pamphlets were being issued against that doctrine of the Church; and, though sober-minded Churchmen were much dissatisfied at the state of things, there was a party full of jealousies and suspicions, and ripe for almost anything. At St. George’s there were no services except on Sundays: at Trinity there was a week-day evening lecture, badly attended. At Wynberg, in a school founded and supported by the Church, part of the Church Catechism was omitted for fear of giving offence. In the Eastern Province only two clergy seemed to be doing any real work. One clergyman had not for some time had a single adult at church. In short, the state of the Church in the Colony was one dead level of inefficiency, incompetency, and neglect.

It was to this “heritage of woe” that Bishop Gray succeeded. Yet there were gleams of hope. At the close of his first visitation the Bishop wrote: † “I have seen our people, though long and grievously neglected, still clinging to their Mother Church, and ready to make great

* Life of Bishop Gray, vol. i., p. 194.

† Journals of Visitation in 1848.

personal exertions and sacrifices to share in her ministrations ; and I am convinced that our day of grace as a Church has not passed away ; but that God has still a great work for us to do in South Africa, if we have but the heart and the faith to enter upon it." In such a spirit of faith and hope did the noble-minded Bishop Gray enter upon the difficult work, which, by God's blessing, with undaunted energy and apostolic zeal he was to achieve for the Church of Christ in South Africa.

APPENDIX A.

The following is a list, nearly complete, of Dr. Halloran's published works. They are said to amount in all to seventeen.

1. A Sermon on the occasion of the glorious and decisive Victory gained by the British Fleet, under command of Lord Viscount Nelson, over the united and more numerous forces of France and Spain, off Cape Trafalgar, on Monday the 21st October, 1805, delivered on board H.M.S. *Britannia* at sea, on Sunday the 3rd November, 1805. By Laurence Halloran, D.D., Chaplain of the aforesaid ship, and Secretary to Rear Admiral the Earl of Northesk. (Date and place unknown, but translated into Dutch and printed at the Cape of Good Hope, 1808. Post 8vo. pp. 20.)

2. The Battle of Trafalgar, a poem, to which is added, A Selection of Fugitive Pieces, chiefly written at sea. By Lawrence Halloran, D.D., late Chaplain of the *Britannia*, and Secretary to Rear Admiral the Earl of Northesk, K.B. *Conamur tenues grandia*. Horace. London: Printed for the author, by Joyce Gold, Shoe Lane; and sold by B. White, Fleet Street; R. Faulder, Bond Street; J. Asperne, Cornhill; and W. N. Gardner, Pall Mall. 1806. Price 10s. 6d. 8vo. pp. 130.

3. A Sermon on the Guilt of Dishonesty. In its various degrees; on its usual incentives; and present and future punishment. Delivered before the British Army at the Cape of Good Hope, on Sunday the 29th May, 1808. By Laurens Halloran, D.D., Chaplain to His Majesty's Forces at that Settlement, late Chaplain and Secretary to Rear Admiral the Earl of Northesk, K.B., &c. Printed for the author for the purpose of gratuitous distribution. 8vo. pp. 16.

4. Proceedings including Original Correspondence, Official Documents, Exhibits, &c., duly authenticated and attested as correct extracts from the records of the Court of Justice, at the Cape of Good Hope, in a criminal process for a libel, instituted at the suit of Lieut.-Gen. the Hon. H. G. Grey; and by order of the Right Hon. Earl of Caledon, Governor of that Colony, against Lawrence Halloran, D.D., late Chaplain to His Majesty's Forces in South Africa.

“ In Heaven there still is justice
For all; and sometimes to be found on earth;—
I will implore it—both of God and men!”

“ To all the world
I'll publish you a 'Tygrant'—infamy
Shall still pursue your steps; that every one
May hate, may shun you, and with just abhorrence
May point you out to all who know you not!”—*Metastasio*.

London: Printed by T. Harper, jun., Crane Court, Fleet Street. 1811. 8vo. pp. 711.

5. A Sermon for the General Fast, 5th February, 1812. With an Appendix, by Lawrence Halloran, D.D., late Chaplain to His Majesty's Naval and Military Forces, and Rector of the Public Grammar School at the Cape of Good Hope. Price 2s. 6d. 4to. Jones. 1812.

[It does not appear that this sermon was ever preached, but it was printed for the sake of giving publicity to the author's complaint of the injustice done to him at the Cape.]

6. Tributary Stanzas of affectionate regard to the memory of Wm. Dawson, Esq., of Liverpool; Captain of H.M.S. *Piedmontaise*; who lately died in the East Indies, in the twenty-ninth year of his age. By Lawrence Halloran, D.D., late Chaplain to H.M. Naval and Military Forces, and Rector of the Public Grammar School at the Cape of Good Hope. Price 1s. 6d. 4to. Stockdale. 1812.

7. A Sermon occasioned by the sudden death of Mr. Robert Strange, of Thordon, July 25, 1813. By L. Blakeney, M.A., Curate of Thordon, and Beddingfield, Suffolk. Price 2s. 4to. Wilson. 1813.

[This is both a funeral and farewell sermon.]

8. A Pair of Odes for the New Year, 1814, being an Ode occasioned by the festivities at Belvoir Castle, on the recent baptism of the infant Marquis of Granby; and a Revolutionary Ode, addressed to the French nation, and respectfully inscribed to His Majesty, Louis XVIII., the legitimate sovereign of France. By the Rev. L. Blakeney, A.M., Curate of Lechlade. Price 2s. 4to. Wilson. 1814.

9. A Sermon preached before the members of a "Friendly Society," at their Annual General Meeting, held at Lechlade, in the county of Gloucester, May 30, 1814. By L. Blakeney, A.M., Curate of Lechlade. Price 2s. 4to. Printed at Cirencester, 1815.

10. A Sermon preached at the Annual Visitation of Dursley, May, 23, 1815, before the worshipful and Reverend Thomas Rudge, B.D., Archdeacon of Gloucester, and the Reverend the Clergy of the Deanery of Dursley. By the Rev. L. Blakeney, A.M., Curate and Lecturer of Dursley. (Text, 2 Tim. ii. 23-25.) Price 2s. 4to. Printed at Cirencester. 1815.

11. A Farewell Sermon, or parting Address to his Parishioners. By the Rev. L. Blakeney, A.M. (No date.) Price 2s. 4to. Printed at Cirencester. 1815.

12. Newgate, or Desultory Sketches in a Prison. A poem and other original fugitive pieces, with notes and an appendix. By Lawrence Halloran, D.D., at present a prisoner in His Majesty's Gaol of Newgate, under sentence of transportation for seven years, on a charge of having defrauded the Post Office revenue of the sum of "TEN PENCE," by counterfeiting a franc. "Adsit regula peccatis quæ pœnas irroget æquas; ne scutiçâ dignum horribili sectere flagello." London: Printed for the author, and sold for the benefit of his numerous young family, by Whitmore and Fenn, Charing Cross. 1818. 4to. pp. 74.

APPENDIX B.

Cape of Good Hope,
24th March, 1818.

To the LORD BISHOP OF LONDON.

“MY LORD,—My professional duty as Commissioner of His Majesty’s Navy resident in this Colony, lately induced me to take a journey through the south-eastern parts of it, in order to visit a port recently discovered at the mouth of the River Knysna; and in the course of it, I have made such observations upon the state of the country through which I have passed with respect to its inhabitants as appear to be deserving of your Lordship’s notice. Under such an impression, I take the liberty of offering them, in the conviction that should they open any means of extending the influence of the Church of England, and consequently of diffusing the knowledge of the Gospel, your Lordship will excuse the intrusion.

“Throughout the whole extent of country between Hottentot’s Holland and Plettenberg Bay, there are but three clergymen, viz., one at Caledon, one at George, and the other at Swellendam. The population exceeds 7,000, and is constantly increasing. The dwellings of the inhabitants, generally speaking, are scattered through these districts at such a distance from the places above mentioned, that very few can form part of the weekly congregation. The farmers have no means of instruction within themselves; in some instances a schoolmaster is kept in the family, or rather a person who can barely read and write, of low origin, and often of vicious habits. Books of any description, except the Bible (and not always that), are seldom seen in their houses. The *boers* of this Colony are by no means deficient in capacity, or good dispositions; on the contrary, I have generally remarked amongst them great intelligence, much frankness and disinterestedness, and their hospitality is a theme of praise with all who have had recourse to it.

“Their defects and privations arise from inveterate prejudices, inherited from the early colonists, and fostered by the state of gross ignorance in which they have been brought up. No amelioration can take place whilst these obstacles exist; and I feel convinced they can only be removed by religious instruction. No legislative measures for the improvement of the country (of which it is greatly susceptible) can be efficacious, until the understandings of these people are made parties in the cause. At present they are in direct

hostility to any change however advantageous. The radical evil I consider to be the state of slavery in this country, or rather the manner in which this wretched class of men are viewed by the colonists. The slaves here labour under disabilities which I believe are peculiar to this country. They are, by the existing laws of the Colony, prohibited from becoming Christians, and from marrying.

“The first of these cruel restrictions has, in a few instances, been dispensed with, but the latter never. On the contrary, it is most pertinaciously adhered to. The effect of such laws is but too evident, not only to the judgment, but to experience. The first gives the utmost facility to the diffusion of the Mahometan tenets, whilst it impedes the progress of Christianity; and the most immoral and pernicious consequences inevitably result from the latter. These are too obvious and too well known to admit of their being dwelt upon. I will only observe that the youth of the most opulent families are, in consequence of such a system, brought up in total abandonment of those principles from which alone they can ever be expected to become worthy and exemplary fathers of families. The most unquestionable authority may be referred to in support of these observations. Many of the principal slave proprietors, it is notorious, give a preference to their slaves being Mahometans instead of Christians; in the first place, because they conceive it induces sobriety, and in the next, as it gives them a power over their female slaves which is incompatible with Christianity.

“These practices, which in the educated colonists are to be viewed with just abhorrence, must, amongst the illiterate boers, be deplored as the effect of dark ignorance. A total reformation of the former class I consider as almost hopeless. They may be awed by the expression of public reproach, but the inclination will remain, and every means will be resorted to to retain their power. With the latter class (the great majority) it is very different. They err from want of knowing better; and, I am convinced, possess feelings which, if properly directed, would glorify their God, and bring down His blessings upon their country. The disposition of the present Government of this Colony to annihilate these evils, is all that can be wished. Repeated efforts have been made by his Excellency the Governor to ameliorate the situation of the slaves and lower classes, but his power is not sufficient to produce the desired effect. The persons of influence amongst the colonists are too jealous of the articles of capitulation to hear of the smallest alteration being made in these laws; they instantly take the alarm, and join unanimously to reject every idea of improvement which they suspect may, in any way however remote, interfere with their interests; and their slaves are considered as the most valuable part of their property. All hopes of reform must be derived from the exertions of the mother-country, not by an infringement of its engagements with the

colonists, but by earnest recommendations and persevering efforts to increase the Christian population, by the instruction of the Hottentots and Negroes, as well slaves as free. I am prepared to find that the first endeavours may not be greatly successful, but they will gradually increase in influence, and the public mind may in the meantime be improved and enlightened by religious instruction. The success of the Moravians, at their establishment for the conversion and civilization of the Hottentots at Bavians Kloof, which I visited on my journey, affords the strongest encouragement to similar efforts being made by the Church of England. The contemplation of the truly benign effects resulting from the mild and patient conduct of these excellent people, the rapid progress their converts were making in religion and in the acquisition of the comforts of life, first excited in me the wish to address your Lordship, firmly impressed with the conviction that one amiable, benevolent, and consistent clergyman of the Church of England would, in the course of a very short time, produce effects equally salutary, not only on the poor and destitute inhabitants of the Colony, but that his influence would extend to the wealthy farmer and his dependents.

“The expense of such an undertaking need not be great. A certain extent of land given, in the first instance, by the Crown, for a church and glebe, and another for distribution amongst free persons of every description, whether Europeans, Hottentots, Negroes, or Malays, might be granted whenever required. These settlers should be assisted in the infancy of the institution with a small—but very small—portion of capital, so as to enable them to provide articles of the first necessity, such as clothes, furniture, implements for building, cattle and corn for the first year, the amount of which might be paid off by very moderate instalments.

“I am firmly convinced that the happiest effects would very soon result from such an undertaking. It would be no wild speculation, but one that must be of essential benefit to the Colony and thence to the mother-country; for the expenses would in a short time be defrayed by increase of trade and national prosperity. I beg leave to give your Lordship an instance of the value that becomes immediately attached to land in this Colony when put under cultivation, or rather when it is only in contemplation to cultivate it. The proprietors of different estates in Hottentot's Holland, about thirty miles from Capetown, were desirous of building a church to which their families might resort on the Sabbath, instead of having a journey of twelve miles to perform in going to the church at Stellenbosch. A piece of ground was selected for the purpose, and purchased by subscription for 23,000 guilders; a portion of it was marked out for the church, another for the clergyman's house and garden, and, as there remained a considerable quantity beyond what was required for these purposes, it was sold

by auction in small lots for building houses near the church, and brought the extraordinary price of 161,000 guilders. A similar effect, although probably not so great in degree, will result whenever a government establishment may take place. By building and endowing a church, Government would be enabled to sell the contiguous ground so advantageously as to remunerate them for all the expenses; and by sending inhabitants from England for new settlements, the chief want of the Colony would be supplied—that of population; whilst numbers now starving and destitute in the mother-country would be provided for, and the poor rates relieved in proportion. But what is of still greater importance, the Christian religion would be promoted in every part of this extensive Colony. An establishment of this kind would be particularly desirable in the vicinity of Knysna, of Mossel Bay, and the Brede River. The Knysna and the Brede River are secure and valuable ports, only ascertained to be such within the last two years; and Mossel Bay may at a very trifling expense become such in a very short time. They are all situated in fertile corn countries. The Knysna has the additional advantage of being in the immediate vicinity of an extensive and valuable forest, where timber for building the largest ships is to be had in abundance and with facility. Upon an attentive consideration of all these circumstances, I cannot resist the impulses I feel to entreat your Lordship's notice of them, and that you would be pleased to recommend the measure of even one clergyman of the Church of England being sent out and established in either of the places above mentioned, with a very limited number of poor families from England, by way of an experiment, upon the success of which may depend the extension of the plan.

“I have the honour to be, etc.,

“J. BRENTON.”

APPENDIX C.

ORDINANCE OF HIS EXCELLENCY THE GOVERNOR IN COUNCIL,
FOR AUTHORISING A SUM OF MONEY TO BE RAISED IN SHARES,
FOR ERECTING AN ENGLISH CHURCH AT CAPE TOWN.

WHEREAS several Persons have subscribed certain sums of money for the purpose of erecting a Church at Cape Town, for the Celebration of Divine Service according to the Rites of the United Church of England and Ireland, as by law established, on the site consecrated for that purpose by the late Lord Bishop of Calcutta, upon the principle that such Subscribers should have a right of property in the pews of the said Church, and in or about the month of October, in the year of our Lord 1827, a Committee of Management was appointed for carrying their intention into effect, which Committee hath received part of the said Subscriptions, together with several sums of money from various Persons, by way of Donations, for furthering the building of the said Church: And whereas His Excellency the Governor hath agreed to grant from the Treasury of this Colony, towards the Building and completing the said Church, to the Persons who shall undertake and become bound for completing the same, a sum not exceeding the sum of £5000 sterling, in manner following—that is to say, the sum of

- £500, when the foundations are up to the surface, and completed;
- £500, when the walls are as high as the bottom of the windows;
- £500, when the walls are as high as the tops of the windows;
- £1000, when the walls are roof high, the wall-plates on, and the roof in frame;
- £1000, when the Mason's and Bricklayer's work is completed, including the tower;
- £500, when the plastering inside and outside is completed;
- £500, when the Joiner's work is completed;

And the remainder of the said sum of £5000 to be paid when the whole building is taken over from the Contractors in a complete state.

And whereas the said Committee have received and approved of a plan and specification for building the said Church, together with tenders for the building thereof according to the said plan and specification, but the several sums before-mentioned have been found to be insufficient for completing the said building: Whereupon at a public Meeting of the said Subscribers and Committee of Management, holden pursuant to advertisement and notice thereof

in the *Commercial Advertiser Newspaper*, on the 27th day of August now last, it was agreed and resolved by the said Subscribers and Committee of Management (amongst other things), that the said scheme should be peremptorily relinquished; and that in order to raise a sum of money amounting together with the said sum to be granted by His Excellency the Governor as aforesaid, and the said donations, to the sum of £12,070, being near or about the estimated cost of building and completing the said Church, a certain number of Shares should be disposed of—that is to say, the number of 250 Shares at £25 each. And whereas several of the said Subscribers, and other Persons, have agreed to take Shares in the said loan as aforesaid—that is to say,

The Honorable Sir John Wylde, Knight, Chief Justice of this Colony; the Honorable Lieutenant-Colonel John Bell, C.B.; and the Reverend George Hough, Master of Arts; ten Shares each.

Lieutenant-Colonel William Hopper; eight Shares.

Rice Jones Jones, and Hamilton Ross; six Shares each.

George Thompson and John Bardwell Ebdon; five Shares each.

William Hayward, Assistant Commissary General; the Reverend Edward Judge, Master of Arts; William Scott; Laurence Twentyman; Hudson, Donaldson, and Dixon; and William Hawkins, Agent to the Honorable the East India Company; four Shares each.

Ewan Christian; and Samuel Oliver; three Shares each.

Thomas Kift Deane; William Hutchons; George Greig; John Deane; Francis Collison; James Horne; George Wilson Prince; John Blore; John Robert Thomson; William Heyward; Edward Durban & Co.; Charles Baron de Lorentz; William Wilberforce Bird; Henry Buckton; John Barker; Joseph Simpson; John Thomas Buck; the Honorable William Westbrooke Burton, one of the Judges of the Supreme Court; Antonio Chiappini; Edward Smith; William Hunt; Benjamin Phillips; Charles Mackenzie; Isaac Manuel; Carel Ferdinand Heinrich von Ludwig; Robert Waters; Edward George; Lieutenant James Bance, of the Royal Navy; Robert Reeves; Major George Jackman Rogers; the Honorable Joachim Willem Stoll; Anthony Oliphant, His Majesty's Attorney General for this Colony; Charles Dixon; Daniel Jacob Cloete; Henry Hewitt; James Smith; William Billingsley; Thomas Fairclough; Clerke Burton, Master of the Supreme Court; the Honorable George Kekewich, one of the Judges of the Supreme Court; Hendrik Cloete, L.'s son; Herman Schutte; Major Charles Cornwallis Michell; Thomas and John Sinclair; Lieutenant-Colonel William Cuthbert Elphinstone Holloway, of the Royal Engineers; James Carfrae & Company; and James Carey; two Shares each.

William John Mackrill; Frederick Dickinson; William Lawson; John Hartfield Tredgold; George William Silberbauer; George Herbert; Frederik Stephanus Watermeyer; Hercules Tennant; Captain William Ronald; James Duff Watt, Deputy Assistant

Commissary General; William Benson; Pieter Gerhard Brink, Auditor General; Joseph Dixie; John Brown; Mrs. Johanna Adriana Hardman; Samuel Capon; William Gadney; Thomas Elliot; Thomas Hall; Andries Thomas Stadler; Willem Anthon Joseph Liesching; Edwin Oldham; Andrew Steedman; Richard Stone; Joseph Sturgis; John Syme; Thomas Heyward; John William Lolley; Thomas Ansdell; Daniel Mills, Jun.; Robert Crozier; Pieter Donald Hohne; Joseph Trueman; William Bridekirk; Egbert Andries Buyskes; John Marshall; Jacob Davies Gregory; Adrian Christian Deneys; Edward Eager; Joseph Day; Thomas Henry Bowles, Registrar of the Supreme Court; Petrus Borchardus Borchers, Judge of Police; Thomas Tennant; Harrison Watson; Alexander Thomson; John Fairbairn; Michiel Christian Wolff; James Molton; Frederick Venables; Richard Heurtley; Michiel de Kock; Johannes Henoch Neethling; the Honorable Sir Johannes Andreas Truter, Knight; Major Abraham Josias Cloete; John Skirrow; Abraham de Smidt; William McDonald Mackay; Edwin Maude; Frederiek Wilhelm Heideman; Ker Baillie Hamilton; Lancelot Cooke; John Chisholm, Senior; Ralph Rogerson; Carel Gerhard Blackenberg; John Samuel Merrington; and Howson Edward Rutherford; one Share each.

Authority given to raise a Sum of Money on Loan by Shares.—And whereas the said Persons have made application that an Ordinance may be passed, to sanction and confirm the plan adopted at the said Meeting, and to provide for carrying the same into effect:—Now, therefore, be it enacted by His Excellency the Governor in Council, that from and after the passing of this Ordinance, the said first-mentioned Scheme shall and may be abandoned and relinquished; and that it shall and may be lawful for the said Persons who have already agreed, and all such as shall by virtue of any of the Provisions of this Ordinance hereafter agree to take Shares in the said loan, to raise among themselves, in manner and for the purpose aforesaid, such a sum of money as, together with the said sum so to be granted from the Colonial Treasury, and the said donations, shall amount to the sum of £12,070; and it shall and may be lawful for such Persons to become Share-Holders in the said loan, and to take such Shares therein (not exceeding by any one Person the number of ten Shares) as such persons have already agreed, or shall hereafter agree to take in the said loan, until the whole number of 250 Shares shall have been disposed of.

OF THE SHARE-HOLDERS,—THEIR RIGHTS AND PRIVILEGES.

II. *Shares when and how saleable and transferable.*—And be it enacted, That no Share shall be transferable by any Holder thereof, nor any right nor interest therein, until all the calls thereon shall have been paid, as hereinafter mentioned; but after the said calls

shall have been paid, it shall and may be lawful for any Share-Holder to sell or transfer his Share or Shares, and all his right and interest in respect thereof, to any other Person, by endorsement on the said Share, or otherwise as he shall see fit: Provided, however, that no sale of any such Share shall take place by public auction, but shall be by private contract only; and that the person to whom any Share or Shares shall be sold or transferred as aforesaid, shall forthwith give notice thereof to the Trustees, to be elected in manner hereinafter-mentioned.

III. *Interest upon Shares.*—And be it enacted, That the sums advanced by Share-Holders in respect of their several Shares, shall bear interest from and after the day on which the said Church shall be opened for Divine Service therein, and not sooner.

IV. *Subscribers to the original plan, to have a preference in taking Shares.*—And be it enacted, That all Persons who have subscribed to the original plan for building the said Church, and have already paid the first instalment of their Subscription, shall, until and upon the 4th day of September next, be entitled to become Share-Holders in the said loan, in preference to all others who have not so subscribed and paid as aforesaid; and all those Subscribers who shall decline to take Shares in the said loan, shall be entitled to demand and receive back from the Committee of Management, during the time of their continuance in office, and afterwards from the Trustees, all such sums of money as they shall have paid as aforesaid.

V. *Holder of more than Five Shares, to give up part of their Shares if necessary.*—And be it enacted, That if it should happen that the whole number of 250 Shares shall be taken before the 4th day of September next, and there should then be other Persons desirous of taking Shares, those who have agreed to take more than five Shares shall relinquish each one Share, beginning with the Holder of the greatest number of Shares, until the required number of Shares shall be provided; and the order in which such Shares shall be relinquished by the Holders of an equal number of Shares, shall, if need be, be determined by ballot amongst them,—provided, however, that the original Holder of a greater number of Shares, who shall in manner before-mentioned have been reduced to be the Holder of a smaller number, shall not be again obliged to relinquish or give up a Share, nor be included in any such ballot as aforesaid, until all the original Holders of such smaller number shall each have relinquished and given up a Share.

VI. *Shareholders rights of voting.*—And be it enacted, that all the Share-Holders in the said loan shall have the right of voting in the election of Trustees, and in all matters relating to the erection of the said Church, and the management of the funds thereof, until the said loan shall have been wholly repaid and discharged, according to the number of their respective Shares,—that

is to say, the Holder of one Share shall be entitled to one vote; the Holder of two or three Shares shall be entitled to two votes; the Holder of four or five Shares, to three votes; the Holder of six or seven Shares, to four votes; and the Holder of eight, nine, or ten Shares, to five votes.

VII. *Shareholders right of choosing and renting Pews.*—And be it enacted, That on the completion of the said Church, and after the proper number of pews shall have been set apart and allotted for the use of the Governor, Minister, and Church-Wardens, as hereinafter-mentioned, all Share-Holders shall have a right to become each the Renter of a pew, in preference to any other Persons who possess no Shares; and the Share-Holders shall amongst themselves have priority in the choice of pews, of whatever size, or seats not exceeding six, according to the number of their Shares,—the Holders of the greater number of Shares to have the prior choice; and the choice of Holders of an equal number of Shares, to be determined, if need be, by ballot amongst them: Provided, however, that it shall and may be lawful for the Trustees at their discretion, upon the application of any Share-Holder, whose Family may require a greater number of seats in the said Church than six, to permit and allow such Share-Holder to choose two adjoining pews, such two pews containing not more than ten sittings.

VIII. *No second choice in respect of the same Shares until the Pew first chosen has been relinquished.*—And be it enacted, That the Trustees shall keep a book, or plan, wherein shall be entered the names of all Share-Holders, in the order of the number of Shares taken by them, the numbers of their said Shares respectively, and the number or description of the pew chosen by each Share-Holder in respect thereof; and every Share-Holder shall, on making his choice as aforesaid, sign his name in a column opposite to the said entry, in acknowledgment of the truth thereof; and no second choice shall be afterwards made by any Holder of the same Shares, or any of them, except upon the pew so chosen as aforesaid being first relinquished and given up.

IX. *Nature of Shareholders right in Pews.*—And be it enacted, That upon any Share-Holder having duly made choice of a pew, the said Share-Holder, his Heirs and Assigns, shall and may for ever afterwards possess and occupy the same, without the hindrance or disturbance of any Person whomsoever, so long as he or they shall continue to pay the rent affixed thereon, when and as the same shall become due and payable, and shall continue to hold the Share or Shares in respect of which the said pew was chosen, or the same shall have been paid off by the Trustees by virtue of any of the Provisions of this Ordinance.

X. *General Meetings of Shareholders when and how holden.*—And be it enacted, That a General Meeting of the Share-Holders shall be holden on the first Monday of October, in every year, as

such place as shall be appointed by the Trustees for that purpose, and notice whereof shall be given by them by advertisement in one of the Newspapers of this Colony fourteen days at least before the same is to be holden; and it shall and may be lawful for the Trustees, or the Auditors, or either of the Auditors, to be elected as hereinafter-mentioned, at any time to call a General Meeting of the Share-Holders, upon giving the like notice thereof.

OF THE TRUSTEES AND AUDITORS, THEIR POWERS AND DUTIES.

XI. *Time and mode of electing the first Trustees and Auditors.*—And be it enacted, That on the 9th day of September now next, a General Meeting of the Share-Holders shall be holden at some convenient place in Cape Town, notice whereof shall be given by the said Committee of Management, by advertisement in one of the public papers of this Colony, six days at least before the said Meeting is appointed to be holden, for the purpose of electing Trustees and Auditors; and it shall and may be lawful for the said Share-Holders, or the greater part assembled at such Meeting, to elect out of the said Share-Holders any number of Persons, not exceeding nine, to be Trustees, and two other Persons to be Auditors of the accounts of the said Trustees.

XII. *Time of Trustees holding Office.*—And be it enacted, That the Trustees so elected by the Share-Holders, and such as shall afterwards be elected, upon the death, resignation, or removal, of any Trustee as hereinafter-mentioned, shall continue in office until the first Monday in October next after the said Church shall be erected and completed; and that upon the said first Monday in October, and yearly afterwards on the same day, three of the said Trustees shall go out of office, and three other Trustees shall be elected instead of them, by and out of the Share-Holders in manner aforesaid, until the whole of the first appointed and preceding Trustees shall have been relieved, and the order of their so going out of office shall, if necessary, be determined by ballot amongst them.

XIII. *Election of Auditors.*—And be it enacted, That two Persons not being Trustees, shall be elected by and out of the Share-Holders yearly, on the first Monday in October, to be Auditors of the Accounts of the said Trustees.

XIV. *Committee of Management to deliver all Books, Papers, and Funds to the Trustees.*—And be it enacted, That the said Committee of Management shall upon the election of Trustees as aforesaid, and upon their acceptance of the said office, deliver over to the said Trustees all deeds, books, plans, papers, and vouchers, relating to the said Church, in their custody or power, and all and any sums of money, donations, or subscriptions, given or subscribed for the purpose aforesaid, in their possession and control, and the said

Committee of Management, and the office and duties thereof, shall thereupon cease and determine.

XV. *Purposes for which the Trustees shall stand possessed of, and apply the Church Funds.*—And be it enacted, That the said Trustees, and all others who shall from time to time be hereafter elected as Trustees, under any of the Provisions of this Ordinance, shall, during the time of their continuance of office, stand and be possessed of all the said sums of money, donations, and subscriptions (except such part thereof as shall be liable to be returned to Subscribers demanding the same as aforesaid), and of all such sums of money as shall at any time hereafter be granted to them from the Colonial Treasury as aforesaid, or shall arise from payments made by the Share-Holders, in respect of their said Shares, or otherwise; and of all such donations and subscriptions, as shall at any time hereafter be given or subscribed for the purpose aforesaid, or in aid of the fund of the said Church; and of all rents and revenues arising from the letting of pews, fees for placing monuments in the said Church, or in the enclosed Ground about the same, or in the Burial Ground belonging to the said Church as hereinafter-mentioned, and for digging vaults in the said Burial Ground, UPON TRUST in the first place, and until the said Church shall be erected and completed, to cause the said Church to be erected and completed according to the said plan and specification thereof: And from and after the erection and completion of the said Church UPON TRUST to pay and apply the said sums of money, donations, subscriptions, rents, and revenues, in manner following—That is to say: In the first place, to pay thereout the cost of all necessary repairs and expenses in and about the said Church, for repairing, keeping up, and maintaining the same: secondly, in payment of the interest, together with any arrears thereof, due to the several Share-Holders, on the sums advanced by them on their respective Shares, in an equal rate, when and as the funds at their disposal shall enable them so to do; and lastly, upon trust to pay and apply the residue thereof, in discharge of the loan advanced by the Share-Holders, whenever and as often as the said residue shall be sufficient to pay off a part of the said loan, at a rate of not less than one pound sterling upon each Share, until the whole of the said loan shall be paid off and discharged.

XVI. *Power of Trustees to compel payment of sums due to the Church Fund, and to make Contracts, &c.*—And be it enacted, That it shall and may be lawful for the Trustees, to call in and compel payment of all sums of money, which are or shall be at any time hereafter due and payable to them, under and by virtue of any of the Provisions of this Ordinance; and in their own names to make and enter into, perform and execute, and compel the performance and execution of all such contracts and agreements, matters and

things, as they shall from time to time deem necessary for erecting and completing the said Church as aforesaid.

XVII. *Actions by Trustees to be brought.*—And be it enacted, That it shall and may be lawful for the Trustees, as such, at all times and from time to time, as they shall see fit, to commence and maintain all such suits and actions in any competent Court in this Colony, as they shall deem necessary, in performance of the trust reposed in them, against any Share-Holder, or other Person whatsoever; and all such suits and actions shall and may be brought by them in the names of “The Trustees of the English Church at Cape Town,” or “The Trustees of _____ Church at Cape Town” (describing the same by its name, after it shall have been named), as the case may require, without specifying the christian or surnames of the Trustees; and no action shall abate by reason of the death or removal or going out of office of any Trustee.

XVIII. *Actions against Trustees or Shareholders how to be brought.* And be it enacted, That all suits or actions, the cause of which shall arise or accrue to any Person whatsoever, from or by reason of any contract or agreement, or any other matter or thing, made or entered into, done or performed, by the said Trustees, in the execution of the said Trust, or which shall arise or accrue to any Person whatsoever, against the said Share-Holders jointly, shall be brought by such Persons against the said Trustees, in manner and in the names aforesaid, and not against any individual Share-Holder or Share-Holders.

XIX. *Power of the Trustees to call upon the Shareholders for Payments.*—And be it enacted, That it shall and may be lawful for the Trustees, from time to time, to call upon the Share-Holders for such payments, in respect of their said Shares, as together with the donations and sum of money to be granted from the Colonial Treasury as aforesaid, they may deem necessary for carrying on the building, and completing the said Church as aforesaid; provided, however, that no such call shall at any one time exceed one-fifth part of the amount of the said Shares, and that the whole of such calls shall not, except in the case hereinafter provided for, exceed the amount of £25, in respect of each Share; Provided always, and be it further enacted, That if the expense of building and completing the Church according to the said plan and specification, should exceed the sum of £12,070, then it shall and may be lawful for the Trustees to make a further call on each Share-Holder for a proportional part of the said deficiency; such last-mentioned call, however, in no case to exceed the sum of £5 sterling in respect of each Share.

XX. *Calls to be Advertised by the Trustees.*—And be it enacted, That the Trustees shall cause all calls made by them to be advertised in the public newspapers of this Colony, together with the

time and place appointed by them for payment thereof, fourteen days at least before the said time.

XXI. *Shares of Shareholders neglecting to pay calls may be forfeited and disposed of to other Persons by the Trustees.*—And be it enacted, That if any Share-Holder shall neglect or refuse to pay at the time and place appointed for that purpose, his proportion of any lawful call made by the Trustees upon the Share-Holders as aforesaid, and the same shall be in arrear for the space of fourteen days next after the said day appointed for payment, it shall and may be lawful for the said Trustees, if they shall think fit, to declare and pronounce the Share or Shares of such Share-Holders to be forfeited, and the same shall thereupon be forfeited accordingly; —and it shall and may be lawful for the said Trustees to dispose of such forfeited Share or Shares to any Person who may be desirous of possessing the same; provided, however, that nothing herein contained shall extend or be construed to prevent the said Trustees from bringing and maintaining their action against any Share-Holder refusing or neglecting to pay as aforesaid, if they shall think fit so to do, instead of declaring and pronouncing his Share or Shares to be forfeited as aforesaid.

XXII. *Accounts of Trustees, how to be kept and inspected.*—And be it enacted, That the Trustees shall keep an account, wherein they shall enter all money received and paid by them under and by virtue of the Provisions of this Ordinance, which account the Auditors, or either of them, may inspect at all reasonable times; and the said account, together with any report of the Auditors, or either of them thereon, shall be laid before the Share-Holders for their inspection at the General Annual Meetings, and the said accounts shall be thereupon published in one of the public newspapers of this Colony.

XXIII. *Trustees to pay all Sums exceeding £20 into the Bank.*—And be it enacted, That the Trustees shall, as soon as they shall receive any sum of money exceeding £20, open an account with the Government Discount Bank in this Colony, in the names of the Trustees; and such sum, and every other sum exceeding £20, so received by them, shall be forthwith paid into the said Bank, to be placed to the credit of such account; and all checks or orders for payment of any such money out of the said Bank, shall truly express the cause of such payment, and the name of the Person in whose favor it is drawn, and shall be signed by all the Trustees, or by two of them for themselves and Co-Trustees.

XXIV. *Penalty on Trustee improperly retaining or employing Church Money, or permitting a Co-Trustee, &c.*—And be it enacted, That any Trustee who shall retain in his hands, or knowingly permit any Co-Trustee so to retain, any sum of money exceeding £20, part of the Church Fund, longer than until the first day after his receiving the same, upon which it shall be possible for him to

pay the said sum, or cause it to be paid into the said Bank; or shall employ for his own benefit, or knowingly permit any Co-Trustee so to employ, any sum of money, part of the Church Fund, shall and may be removeable by the said Share-Holders from his said office, and shall moreover forfeit and pay, for the benefit of the Church Fund, double the amount of the sum so retained or employed, and which shall and may be recovered by the other Trustees by action in any competent Court.

XXV. *On the completion of the Church, Trustees Accounts to be wound up, and no further calls to be made.*—And be it enacted, That as soon as the said Church shall be erected and completed as aforesaid, the accounts of the said Trustees shall thereupon be finally wound up and audited, and laid before the Share-Holders for their inspection; and no further call shall be afterwards made upon the Share-Holders, in respect of their Shares.

XXVI. *Death, resignation, or removal of Trustees.*—And be it enacted, That in case any Trustee shall die, or desire to resign his said office, or shall be removed as aforesaid, the surviving or other Trustees shall forthwith call a Meeting of the Share-Holders, for the purpose of electing a new Trustee in the place of the one so dying or desiring to resign, or being removed as aforesaid; and the same notice shall be given of the time and place of the said Meeting, and the same proceedings shall be observed thereat, as upon the original election of Trustees; provided, however, that no Trustee shall be permitted to resign his office, until he shall have duly accounted to the satisfaction of the Share-Holders, for all sums of money at any time received by him.

OF THE VESTRY AND CHURCH-WARDENS.

XXVII. *Vestry when and how formed until the Loan paid off.*—And be it enacted, That as soon as the said Church shall be erected and completed as aforesaid, the Trustees shall take over and enter upon the same; and the care and government of the said Church shall thenceforward, and until the said loan shall have been wholly paid off in manner herein-before provided, together with the interest thereon as aforesaid, be committed to a Vestry, consisting of the officiating Minister for the time being, and the Trustees elected by the Share-Holders in manner aforesaid; and the said Minister shall, when he is present, preside at the said Vestry, and when he is absent, then one of the Trustees elected by them, and in case of an equality of votes at any meeting of such Vestry, the President shall have a casting vote.

XXVIII. *Duty of the Vestry.*—And be it enacted, That the duty of the said Vestry shall be to provide the said Church with necessary and customary furniture for the performance of Divine Worship, and the use of the officiating Minister therein; and to keep the same clean and in proper repair.

XXIX. *Church-Wardens when and how to be chosen.*—And be it enacted, That there shall be two Church-Wardens chosen yearly, on the first Monday in October, by the Vestry from their own number, who shall perform and execute all lawful acts, matters, and things necessary for the good order and decency of behaviour to be kept and observed in the said Church by the congregation thereof, and for preserving to all Persons their rights in the said pews and sittings.

OF CHOOSING AND RENTING PEWS.

XXX. *Pews for Governor, Minister, and Church-Wardens, free Seats to be set apart.*—And be it enacted, That before any choice of pews by the Share-Holders shall take place, there shall be set apart and allotted by the Vestry a pew sufficient to hold ten persons at least, for the use of His Excellency the Governor of this Colony; another pew sufficient to hold six persons for the Minister; and a third sufficient to hold four persons for the Church-Wardens; and there shall be also set apart in some convenient part of the said Church, 300 free seats at the least for the use of poor Persons.

XXXI. *Choice of Pews by Share-Holders, and rent thereof.*—And be it enacted, That as soon as may be after the erection and completion of the said Church, the Trustees shall call together the Share-Holders of each class, according to their number of Shares, for the purpose of exercising their rights in the choice of pews; and the rents of all such pews as shall be chosen by Share-Holders, shall be fixed according to the number of sittings at which such pews respectively shall be rated, at 15s. yearly for each sitting, and no more.

XXXII. *Notice to be given of vacant Pews.*—And be it enacted, That after the Share-Holders shall have chosen their pews, in manner provided for that purpose, the Trustees shall give notice of all the pews and seats which are then vacant, by affixing the same in writing upon the door of the said Church, and otherwise as they shall see fit; and the said Trustees shall give the like notice for six successive weeks, at the end of each year, of all the pews which are vacant, or will become vacant, at the commencement of the next year.

XXXIII. *Spare Pews how rented, and rights of holders of such Pews.*—And be it enacted, That all the pews and seats in the said Church, except the pews set apart for His Excellency the Governor, the Minister and Church-Wardens, and the said free seats, and the pews chosen by Share-Holders, shall and may be let by the said Trustees by the year, or for any shorter period, to any Person desiring to take the same, at a rent to be affixed to the same respectively, by the Vestry, and payable at such time and in such manner, as shall be appointed by the Trustees: and the Holder of any pew so rented, shall and may possess and occupy the same by himself, or his Assigns, without any hindrance or disturbance by any person whatsoever, until the end of the said term; provided he shall con-

time to pay the rent affixed to the same, at the times whereon and in the manner in which the same shall be made payable.

XXXIV. *Remedy of the Trustees, if Pew rents in arrear for 28 days.*—And be it enacted, That it shall and may be lawful for the Trustees, whenever and as often as it shall happen that the rent of any pew is in arrear and unpaid for the space of twenty-eight days after the same is due and payable, to give notice to the Possessor of such pew forthwith to quit and give up the possession thereof; and thereupon it shall and may be lawful for the said Trustees to re-enter into the possession of the said pew for the purpose of this Ordinance, without any other form or proceeding whatever;—and no Person having been so dispossessed of his pew for non-payment of rent, shall be entitled afterwards to any priority in the choice of a pew; provided, however, that nothing herein contained shall extend or be construed to deprive the Trustees from recovering the amount of such rent in arrear by action as aforesaid, in any competent Court.

OF BURIALS, MONUMENTS, AND VAULTS.

XXXV. *No Burials to take place within the Church or Church-yard.*—And be it enacted, That no burials shall take place within or under the said Church, or any part of the enclosed Ground about the same; but the burials of all Persons, according to the rites and ceremonies of the Church of England, shall take place in the Burial Ground consecrated and allotted, or which may hereafter be consecrated and allotted, to the said Church for that purpose.

XXXVI. *Monuments, and Vaults, and Fees on erecting or making.*—And be it enacted, That it shall and may be lawful for the officiating Minister and Church-Wardens for the time being, to permit any monuments to be erected or placed in such convenient parts of the said Church, or of the enclosed Ground about the same, or in the Burial Ground belonging thereto; or vaults to be dug and made in the said Burial Ground, upon the payment to the Fund of the said Church for such permission by the Person or Persons desiring to erect and place any monument in the said Church, or enclosed Ground about the same, or in the said Burial Ground, or to dig and make any vault in the said Burial Ground, of such a reasonable fee, as shall be affixed by the said Vestry, for such permission, according to the terms and extent thereof.

XXXVII. *Rights of the owner of any Monument or Vault.*—And be it further enacted, That it shall and may be lawful for any Person or Persons erecting or placing any monument in the said Church, or enclosed Ground about the same, or in the said Burial Ground, or digging and making any vault in the said Burial Ground by and with such permission as aforesaid to have, maintain, and keep up such monument or vault, according to the terms of such permission to and for the sole and separate use of the said Person or Persons, and his or their Heirs for ever.

OF THE VESTRY TO BE APPOINTED AT THE TERMINATION OF
THE TRUST.

XXXVIII. *Office of the Trustees when to cease, and Election of New Vestry.*—And be it enacted, That on the first Monday in the month of October next after the whole of the said loan and the interest thereon shall have been paid off and discharged as aforesaid, the office of the Trustees and Auditors shall thereupon cease and determine—and in the place of the said Trustees, there shall be elected on the said first Monday in October, and yearly afterwards on the same day, by and out of the resident Inhabitants of Cape Town, being Members of and holding Communion with the United Church of England and Ireland as by law established, a like number of Persons who shall, together with the officiating Minister for the time being, form a Vestry for the future care and government of the said Church, and a like number of other Persons, to be Auditors of the accounts of the said Vestry; and the Trustees last in office as aforesaid, shall upon the last-mentioned Vestry entering upon their said office. surrender and give up to the said last-mentioned Vestry all documents, books, plans, papers, and vouchers, relating to the said Church, and the administration of the funds thereof, and all sums of money in their custody, possession, or control, arising from and belonging to the Church Fund.

XXXIX. *Powers and Duties of the new Vestry.*—And be it enacted, That the said Vestry so from time to time constituted and elected by such Inhabitant Householders as aforesaid, shall and may have and exercise all the same powers, rights, and duties respecting the said Church, and the care and government thereof, and the administration of the funds, rents, and revenues thereof, and all other matters and things relating to the same as shall and may be exercised by the Trustees and Vestry, or either of them constituted and elected by such Share-Holders as aforesaid, under and by virtue of any of the Provisions of this Ordinance, in so far as the said powers, rights, and duties, shall be applicable to the then existing circumstances of the said Church.

XL. And be it enacted, That this Ordinance shall be deemed and taken to be a Public Ordinance, and shall be judiciously taken notice of as such, by all Judges, Magistrates, and others, without being specially pleaded.

GOD SAVE THE KING!

Given at the Cape of Good Hope, this 1st day of September, 1829.

By Command of His Excellency the Governor,

(Signed)

JOHN BELL,

Secretary to Government.

By Order of the Council,

(Signed)

K. B. HAMILTON,

Clerk of the Council.

APPENDIX D.

THE MEMORIAL OF THE CLERGY AND LAYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND, RESIDENT IN THE EASTERN PROVINCE OF THE CAPE OF GOOD HOPE, TO THE COMMITTEE OF THE COLONIAL BISHOPS' FUND.

HUMBLY SHEWETH,—That the Colony of the Cape of Good Hope, which has been annexed to the British dominions since the year 1806, contains, as appears from official returns, about 110,000 square miles, and 160,000 inhabitants; that of this number about two-thirds reside in the Western Province, and the rest in the Eastern Division. That in the Eastern Province about one-half of the inhabitants are European, and the other half natives of the different tribes. That there are in the Western Province about 6,600 persons belonging to the Church of England, while in the Eastern they are computed at 3,400, making altogether 10,000 souls. That there are at present six clergymen employed, and six churches in the Western Division, while five clergymen and two catechists are employed in the Eastern Province, where there are five places of worship already completed, and three others in contemplation. That though the members of the Church of England resident in Cape Town and its immediate vicinity have occasionally enjoyed Episcopal visitation and confirmation from bishops proceeding to the eastward, yet the other parts of this extensive country, including the Eastern Province, in which a large number of British emigrants were settled in 1820, have never enjoyed any of these advantages; so that in this respect the Church of England has been left in a much worse position than any other denomination of Christians in the Colony; for, while the Dutch Reformed Church has its Presbyters and Synods, the Wesleyans, and even the Independents, their Missionary Superintendents, and the Roman Catholics their Vicars Apostolic, the Church of England is still without the means of carrying out her own rules and discipline, or any bond of union to connect and combine her efforts; without any spiritual authority to which her ministers or members may refer in cases of difficulty or irregularity, or any proper channel of correspondence with the Home or Colonial Government; since, in a word, without taking into account the Mauritius or St. Helena, which might conveniently be annexed to the See of the Cape, there are in this Colony alone 10,000 souls belonging to the Church of England, eleven clergymen already employed, together with two catechists, eleven churches or chapels occupied, and several others in contemplation; therefore on these grounds your memorialists do humbly pray that you would be pleased to use your influence in procuring the early appointment of a Bishop for the Cape of Good Hope.

And your memorialists, as in duty bound, will ever pray, &c.

APPENDIX E.

LETTERS PATENT OF 1847.

VICTORIA, by the Grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, to all whom these Presents shall come—Greeting. Whereas the doctrine and discipline of the United Church of England and Ireland are professed and observed by many of our loving subjects resident in our colony or settlement of the Cape of Good Hope, and in our island of St. Helena, and our aforesaid subjects are deprived of some of the offices prescribed by the liturgy and usage of the Church aforesaid, by reason that there is not a bishop residing and exercising jurisdiction and canonical functions within the same. And whereas, for remedy of the aforesaid inconveniences and defects, it is our royal intention to erect the said colony or settlement and island into a Bishop's See or Diocese. Now, know ye, that in pursuance of such our royal determination, we do by these our Letters Patent, under the Great Seal of our United Kingdom of Great Britain and Ireland, erect, ordain, and constitute our said colony or settlement of the Cape of Good Hope, with its dependencies, and our said island of St. Helena, to be a Bishop's See and Diocese, and do declare and ordain, that the same shall be called the Bishopric of Capetown.

And to the end that this our intention may be carried into due effect, we having great confidence in the learning, morals, probity, and prudence of our well-beloved Robert Gray, Doctor of Divinity, do name and appoint him to be ordained and consecrated Bishop of the said See of Capetown: and we do hereby signify to the most reverend Father in God, William, by Divine Providence Lord Archbishop of Canterbury, Primate of all England, and Metropolitan, the erection and constitution of the said see and diocese, and our nomination of the said Robert Gray. Requiring, and, by the faith and love whereby he is bound unto us, commanding the said most reverend Father in God to ordain and consecrate the said Robert Gray to be Bishop of the said see or diocese in manner accustomed, and diligently to do and perform all other things appertaining to his office in this behalf, with effect. And we do ordain and declare, that the said Robert Gray, so by us nominated and appointed, after having been ordained and consecrated thereunto as aforesaid, may, by virtue of such appointment and consecration, enter into and possess the said Bishop's see, as Bishop thereof, without let or impediment from us, our heirs or successors, for the term of his natural

life, subject nevertheless to the right of resignation hereinafter more particularly expressed.

Moreover, we will and grant by these presents, that the Bishop of Capetown shall be a body corporate, and do ordain, make, and constitute him to be a perpetual corporation, and to have perpetual succession, and that he and his successors be for ever hereafter called or known by the title of the Lord Bishop of Capetown, and that he and his successors by the name or title aforesaid shall be able and capable in the law, and have full power to purchase, have, take, hold, and enjoy manors, messuages, lands, rents, tenements, annuities, and hereditaments of what nature or kind soever, in fee and in perpetuity, or for a term of life or years, and also all manner of goods, chattels, and things personal whatsoever, of what nature or value soever; and that he and his successors, by and under the said name and title, may prosecute, claim, plead and be impleaded, defend and be defended, answer and be answered, in all manner of courts of us, our heirs and successors, and elsewhere, in and upon all and singular causes, actions, suits, writs, and demands, real and personal and mixed, as well spiritual as temporal, and in all other things, causes, and matters whatsoever; and that the said Bishop of Capetown, and his successors, shall and may for ever hereafter have and use a corporate seal, and the said seal, from time to time, at his and their will and pleasure, brake, change, alter, or make anew, as he or they shall deem expedient. And we do further by these presents ordain and constitute the town of Capetown, within the said colony or settlement of the Cape of Good Hope, to be a Bishop's see, and the seat of the said Bishop. And we do ordain that the said town of Capetown shall henceforth be a city, and be called the City of Capetown.

And we do hereby further ordain and declare that the Church called St. George, in the said City of Capetown, shall henceforth be the Cathedral Church and See of the said Robert Gray, and his successors, Bishops of Capetown;

But, nevertheless, that it shall and may be lawful for the said Bishop and his successors, by any writing or writings under his or their hand and episcopal seal, to make and constitute any other church now erected, or hereafter to be erected, within the said city, or the liberties thereof, to be the Cathedral Church and See of the said Bishop and his successors, in the place and stead of the Church of Saint George aforesaid.

And we do further ordain and declare that the said Bishop of Capetown and his successors shall be subject and subordinate to the Metropolitan See of Canterbury, and to the Archbishops thereof in the same manner as any Bishop of any See within the province of Canterbury, in our Kingdom of England, is under the same Metropolitan See and the Archbishops thereof.

And we do further will and ordain that every Bishop of Capetown

shall take an oath of due obedience to the Archbishop of Canterbury for the time being, as his Metropolitan, which oath shall be ministered by the said Archbishop, or by any person by him duly authorised and appointed for that purpose.

And we do further by these presents, expressly declare that the said Bishop of Capetown and his successors, having been respectively by us, our heirs, and successors, named and appointed, and by the said Archbishop of Canterbury for the time being canonically ordained and consecrated, according to the form of the United Church of England and Ireland, may perform all the functions peculiar and appropriate to the office of Bishop within the said Diocese of Capetown.

And for a declaration of the spiritual causes and matters in which the aforesaid jurisdiction may be more specially exercised, we do by these presents further declare that the aforesaid Bishop of Capetown, and his successors, may exercise and enjoy full power and authority, by himself or themselves, or by the Archdeacon or Archdeacons, or the Vicar-General, or other officer or officers hereinafter mentioned, to give institution to benefices, to grant licences to officiate to all Rectors, Curates, Ministers, and Chaplains of all the Churches or Chapels, or other places within the said Diocese, wherein Divine Service shall be celebrated according to the rites and liturgy of the Church of England, and to visit all Rectors, Curates, Ministers, and Chaplains, and all Priests and Deacons in holy orders of the United Church of England and Ireland resident within the said Diocese; and also to call before him or them, or before the Archdeacon or Archdeacons, or the Vicar-General, or other officer or officers hereinafter mentioned, at such competent days, hours, and places, when and so often as to him or them shall seem meet and convenient, the abovesaid Rectors, Curates, Ministers, Chaplains, Priests, and Deacons, or any of them, and to inquire as well concerning their morals as their behaviour in their said offices and stations respectively,—subject, nevertheless, to such rights of review and appeal as are hereinafter given and reserved: And for the better accomplishment of the purposes aforesaid, we do hereby grant and declare that the said Bishop of Capetown, and his successors, may found and constitute one or more Dignities in his Cathedral Church, and also one or more Archdeaconries within the said Diocese, and may collate fit and proper persons to be Dignitaries of the said Cathedral Church, and one or more fit and proper persons to be the Archdeacons of the said Archdeaconries respectively.

Provided always that such Dignitaries and Archdeacons shall exercise such jurisdiction only as shall be committed to them by the said Bishop, or his successors; and the said Bishop, and his successors, may also from time to time nominate and appoint fit and proper persons to be respectively the officers hereinafter mentioned, that is to say, to be Vicar-General, Official Principal, Chancellor,

Rural Deans, and Commissaries, either general or special, and may also appoint one or more fit and proper persons to be Registrars and Actuaries.

Provided always, that the Dignitaries and Archdeacons aforesaid shall be subject and subordinate to the said Bishop of Capetown, and his successors, and shall be assisting to him and them in the exercise of his and their episcopal jurisdiction and functions: And we will and declare that during a vacancy of the said See of Capetown by the demise of the Bishop thereof, or otherwise, the said Dignitaries and Archdeacons, and the said Vicar-General and other officers respectively appointed as aforesaid, shall continue to exercise, so far as by law they may or can, the jurisdiction and functions delegated to them, and that the said Registrars and Actuaries shall respectively continue to discharge the duties whereunto they have been appointed, until a new Bishop of the said See of Capetown shall have been nominated and consecrated, and his arrival within the limits of the said Diocese shall have been notified to the said parties respectively.

And we further will and do by these presents declare and ordain that it shall be lawful for any party against whom any judgment, decree, or sentence shall be pronounced by any of the said Archdeacons, or by the Vicar-General, or other officer or officers of the said Bishop or his successor, to demand a re-examination and review of such judgment, decree, or sentence, before the Bishop, or his successors, in person, who upon such demand made, shall take cognizance thereof and shall have full power and authority to affirm, reverse, or alter the said judgment, sentence, or decree.

And if any party shall conceive himself aggrieved by any judgment, decree, or sentence, pronounced by the said Bishop of Capetown, or his successors, either in case of such review or in any cause originally instituted before the said Bishop, or his successors, it shall be lawful for the said party to appeal to the said Lord Archbishop of Canterbury, or his successors, who shall finally decide and determine the said appeal.

Provided always, that in any such case of appeal or review, notice of the intention of the party to make such appeal, or demand such review, shall be given to the Bishop or subordinate judge by whom the sentence appealed from, or to be reviewed, shall have been pronounced, within fifteen days from the promulgation thereof.

And we do further will, and by these presents ordain that, in all cases in which an appeal shall be made or review demanded as aforesaid, a copy of the judgment or sentence in such case promulgated or given, setting forth the causes thereof, together with a copy of the evidence on which the same was founded, shall, without delay, be certified and transmitted by such subordinate judge to the said Bishop or his successor, or by the said Bishop, or his successors, to the said Lord Archbishop of Canterbury, as the case may require.

Moreover it is our will and pleasure, and we do hereby declare and ordain, that nothing in these presents contained shall extend, or be construed to extend, to repeal, vary, or alter the provisions of any charter whereby ecclesiastical jurisdiction has been given to any court of judicature within the limits of the said Diocese. And for removing doubts with respect to the validity of the resignation of the said office and dignity of Bishop of Capetown, it is our further will that if the said Bishop or any of his successors shall, by instrument under his hand and seal, delivered and sent to the Archbishop of Canterbury for the time being, and by him accepted and registered in the Office of Faculties of the said Archbishop, resign the office and dignity of Bishop of Capetown, such Bishop shall, from the time of such acceptance and registration, cease to be Bishop of Capetown, to all intents and purposes, but without prejudice to any responsibility to which he may be liable, in law or equity, in respect of his conduct in his said office.

And, lastly, to the end that all things aforesaid may be firmly holden and done, we will and grant to the aforesaid Robert Gray, that he shall have our Letters Patent, under our Great Seal of our said United Kingdom, duly made and sealed.

In witness whereof, we have caused these our Letters to be made Patent.

Witness Ourselves, at Westminster, the 25th day of June, in the eleventh year of our reign.

By Writ of Privy Seal,
BATHURST.

APPENDIX F.

LIST OF CLERGY STATIONED AT THE CAPE.

1795 to 1847.

Arrived—

1795. Rev. J. E. Atwood, R.N.
 1797. H. Davis. Left 1799.
 Dr. Dolling, R.N.
 1799. Thomas Tringham. Left 1803.
 1806, Feb. David Griffiths. Left April, 1806.
 1807, 16th Jan. Robert Jones, B.A., afterwards D.D.
 Chaplain of Outposts.
 Military Chaplain.
 Colonial Chaplain, 3rd Oct., 1811.
 On leave May, 1814—8th March, 1816.
 Left for England, Feb., 1817.
 1807, Nov. Lawrence Halloran, D.D., King's College, Aberdeen.
 Chaplain to H.M. Military and Naval Forces.
 Rector Gymnasii, 24th May, 1810.
 Resigned, June, 1810.
 Banished the Colony, 6th March, 1811.
 Died in N. S. Wales, 8th March, 1831.
 1811, June. M. A. Parker.
 Chaplain to the Forces.
 Left the Cape, Feb., 1813.
 1813. George Hough, M.A., Fellow of Pembroke Coll., Oxford.
 Colonial Chaplain at Simonstown, 24 Sept., 1813.
 Colonial Chaplain at Capetown, 21st Feb., 1817.
 On leave in England, July, 1819—June, 1821.
 Returned to England, 1846.
 Resigned, 1847.
 1814, 5th April. John Short Hewett, M.A., Fellow of Clare Coll.,
 Cambridge.
 Chaplain to Forces.
 Returned to England, 1816.
 Died, 1835.
 1817, 28th March. N. R. Dennis, M.A.
 Chaplain to Forces.
 Acting Colonial Chaplain, 1st Oct., 1819—1821.
 Left the Cape, Dec., 1822.

- 1818, 3rd August. George William Milner Sturt, B.A.
Acting Colonial Chaplain, Capetown, 30th
July, 1819.
Chaplain at Simonstown, 24th Sept., 1819.
Died, 25th Aug., 1830.
- 1818, 6th Oct. Thomas Erskine, M.A.
Chaplain at Simonstown, 22nd Oct., 1818.
Resigned, Sept. 1819.
Returned to England.
- 1820, 6th March. Henry Collison, M.A.
Officiated occasionally till 1823.
In England till 25th March, 1824.
Acting Chaplain to Forces, Nov., 1824–1825.
Returned to England R. of Bilney, Norfolk.
Died, 1881, æt. 89.
- 1820, 30th April. Francis McClelland, B.A., Trin. Coll., Dublin.
Minister at Clanwilliam.
Colonial Chaplain at Port Elizabeth, 11th
Nov., 1843.
Died æt. 61, 10th July, 1853.
- 1820, 2nd May. William Boardman.
Chaplain at Bathurst.
Died, 10th August, 1825.
- 1821, 7th March. William Wright, M.A., 1st S. P. G. Missionary,
Trin. Coll., Dublin.
Missionary at Wynberg, 22nd July.
Chaplain at Bathurst, 10th Jan., 1828.
Returned to England, 1830.
- 1821, 12th Aug. Fearon Fallows, M.A., F.R.S., Astronomer
Royal.
Acting Chaplain of the Forces, 1823.
Died at Capetown, æt. 43, 25th July, 1831.
- 1823, 10th Feb. William Geary.
Military and Civil Chaplain at Grahamstown,
April, 1823.
Removed from his clerical employments, etc.,
8th Oct., 1824.
- 1823, 2nd Nov. Thomas Ireland, M.A.
Military Chaplain, Capetown.
Chaplain *pro tem.* at Grahamstown,
9th Oct., 1824.
Left the Cape, Oct., 1827.
Died in Ceylon, 20th January, 1832.
- 1825, 2nd May. Edward Judge, M.A., Trinity Coll., Cambridge.
Master of the Classical School, Capetown, 1825.
Professor of Classics, S. A. College, 1829.

- Acting Chaplain at Wynberg, and Mil. Chap.,
1832.
Junior Provisional Chap. of Wynberg, or
Acting Chaplain of Rendebosch, 1st
March, 1834.
Colonial Chaplain at Simonstown, 1st Feb.
1840.
Canon of Capetown, 1850.
Died, 1872.
- 1826, 4th Oct. Benjamin Croft Goodison, M.A.
Chaplain to the Forces, Capetown.
Acting Chaplain at Wynberg, 30th July, 1829.
Died in Capetown, 16th Feb., 1832.
- 1828, 12th July. William Carlyle, M.A.
Colonial Chaplain at Grahamstown.
Retired on pension, 1838.
Died.
1829. Henry G. Pauncefoote Cooke, B.A., Exeter Coll., Oxford.
Acting Military Chaplain, Capetown, 1831–
1832.
- 1830, 16th Jan. Charles Wimberley, H. E. I. C. S., Bengal.
Acting Colonial Chaplain, Simonstown, 1830.
- 1830, 26th Feb. George Shephard Porter, M.A.
Acting Chaplain at Bathurst, 1831.
- 1830, 4th Nov. Holt Okes, D.D.
Senior Provisional Chaplain, Wynberg, 30th
Oct., 1834.
Colonial Chaplain, Wynberg, 1845.
Resigned, 1848.
Died.
- 1831, 6th Feb. John Larkin Fry, B.A., R.N.
Naval Chaplain.
Colonial Chaplain Rondebosch, 25th Oct.,
1844.
Died.
- 1831, 30th July. Henry Frazer, B.A., Trin. Coll., Dublin.
Colonial Chaplain, Simonstown, 30th July,
1831.
Died at Grahamstown, July, 1839.
- 1831, 3rd Oct. E. J. Burrow, D.D.
Military Chaplain, Capetown, 1832–1834.
- 1831, 28th Nov. John Heavyside.
Missionary.
Colonial Chaplain, Grahamstown, 16th Oct.,
1838.
Died.

- 1833, 11th May. James Barrow.
Colonial Chaplain, Bathurst, 15th May, 1833.
Chancellor of Diocese of Grahamstown.
Retired, 1868.
- 1836, 11th April. Thomas Richard Arthur Blair.
Acting Chaplain at Simonstown, 1839.
Acting Military Chaplain, Capetown, 1840–
1841.
Minister of Episcopal Chapel, 1841.
Minister of Holy Trinity Church, 1845.
Col. Chaplain, Wynberg, 1848.
Returned to England, 1853.
- 1837, March. Francis Owen, M.A., C. M. S. Missionary.
Missionary to Zululand.
Mission abandoned, 1838.
- 1838, March. J. W. Sanders, M.A., S. P. G. Missionary.
Clergyman for Juvenile Immigrants.
- 1840, 25th August. George Villiers Thorpe, B.A., Sidbury, 1844.
- 1841, 1st April. Edward Paulet Blunt, M.A.
Military Chaplain, Capetown.
Returned to England, 5th May, 1844.
- 1842, 8th Jan. Herbert Beaver, Colonial and Continental Society.
Minister at Fort Beaufort, 1842.
- 1844, 16th March. Brownlow Maitland, M.A.
Private Secretary to H. E. Sir P. Maitland.
Returned to England.
- 1845, 26th March. Edward Thomas Scott.
Chaplain at George, 22nd May, 1845.
Resigned, 1845.
- 1845, August. William Long.
Minister at Graaf-Reinet, 1st August, 1845.
Incumbent of St. Peter's, Mowbray, 3rd June,
1854.
- 1845, 9th Sept. George Dacre, M.A.
Officiating Chaplain to Troops, C. T., Oct. 1845.
- 1845, 9th Sept. Robert Gumbleton Lamb, B.A., T.C.D.
Assistant Chaplain, St. George's, Capetown,
1845.
Incumbent of Trinity Church, 1848.
Resigned, 1878.
- 1847, 11th April. Philip W. Copeman, M.A.
Minister at Uitenhage, 14th April, 1847.
Minister at Sidbury.
- 1847, June. George Frederic Childe, M.A., Christ Church, Oxford.
Assistant Astronomer.
Professor of Mathematics, S. A. College.
Returned to England

LIST OF CLERGY VISITING THE CAPE, AND OCCASIONALLY OFFICIATING,
BUT NOT HOLDING ANY FIXED APPOINTMENTS.

1807. Charles Ball, H.E.I.C.S., May.
 1810. Robert Baynes, LL.B., late R.N., H.E.I.C.S. Bombay, May.
 1814. J. M. S. Glennie, Sept.—Nov.
 1822. — Briggs, R.N. (Simonstown), March.
 1822. Morgan Davis, of Madras Est., died in C. T., Nov.
 1828. R. McDonald Chanter, LL.B., Nov.—Jan., 1829.
 1829. F. Goode, M.A., Feb.
 1830. Jackson M. Williams, M.A., H.E.I.C.S., Madras.
 1830. Archdeacon Scott, M.A., Nov.
 1832. John C. Street, H.E.I.C.S.
 1833. Archdeacon Robinson, D.D., Madras, January.
 1833. A. Denny, M.A., Sr., Col. Chapl., Mauritius, Feb.—April.
 1834. William V. Hannah, Chapl. H.M.S. *Isis* (Simonstown).
 1834. J. Hallewell, M.A. (Wynberg), Oct.
 1837. Richard Bethnel Boyes, B.A., H.E.I.C.S.
 1837. Robert Abercrombie Denton, B.A., June.
 1840. J. Vaughan, B.A., H.E.I.C.S.
 1840. A. Fielding, M.A., April.
 1842. Henry Hutton, B.A., H.E.I.C.S.
 1843. Pascoe G. Hill, Chapl. H.M.S. *Cleopatra*.
 1844. Brownlow Maitland, M.A., Private Sec. H.E. the Governor.
 1845. Charles Henry Gladwin, B.A., March.
 1845. W. Steel (Simonstown).
 1847. M. J. Jennings, M.A. (Rondebosch).

APPENDIX G.

LIST OF PAMPHLETS, SERMONS, &c., PUBLISHED AT THE CAPE.

1808. A Sermon on the Guilt of Dishonesty. In its various degrees; on its usual incentives; and present and future punishment. Delivered before the British Army at the Cape of Good Hope on Sunday, the 29th May, 1808. By Laurens Halloran, D.D., Chaplain to His Majesty's Forces at that settlement, late Chaplain and Secretary to Rear-Admiral the Earl of Northesk, K.B., &c. Printed for the author for the purpose of gratuitous distribution. 8vo. pp. 16.
1808. Redevoering ter gelegenheid van der Luisterrijke en beslissende overwinning door de Britsche Vloot, onder bevel van Lord Viscount Nelson, behaald over de vereenigde en talrijker magt van Frankryk en Spanje op de hoogte van Trafalgar op Maandag den 21 Oct. 1805, gehouden aan boord van Zyn Majs. Schip *Britannia*, in zee op Zondag den 3 Nov. 1805. Door Lourens Halloran, Doctor der Godgeleerdheid, Kapellaan op het voornoemde Schip en Secretaris van den Schautbij-Nacht den Graaf van Northesk. Kaapstad; gedrukt ter Governments Drukkery. post 8vo. pp. 20.
1813. Universal Charity of the Gospel. A sermon preached on Sunday, January 10th, 1813, in the Established Church of Capetown, by the Rev. Robert Jones, B.A., Colonial Chaplain, and published at the request of His Excellency Lt.-Gen. Sir John Francis Cradock, K.B., K.C., Governor and Commander-in-Chief, &c. Capetown: printed at the Government Press. post 8vo. pp. 15.
1813. Voordeelen eener Godsdienstige Opvoeding. Eene leerrede uitgesproken op Zondag, den 14 Maart, 1813, in de Engelsche Kerk van de Kaapstad, Door den Eerw. Robert Jones, B.A., Koloniaal Kapellaan en lid der School Commissie. Uitgegeven op verzoek van Zijne Excellentie den Lieut.-Generaal Sir John Francis Cradock, K.B. en K.C., Hoofdgebieder en Opperbevelhebber, enz. (uit de Engelsch vertaald). Kaapstad: Gedrukt ter Gouvernements Drukkerij. post 8vo. pp. 20.
1821. On Evil Speaking. A sermon preached in the English Church, Capetown, on Sunday, August 26th, 1821, and published at the request of His Excellency Major-General Sir R. S. Donkin, K.C.B., Acting Governor, &c. By the Rev. George Hough, M.A., Colonial Chaplain, Cape of Good Hope. Printed at the Government Press. 8vo.

- pp. 15. (Text, St. James iv. 11.) The profits to be for the Settlers' Fund.
1825. A Sermon on the duty of submission to lawful authority. Preached at the Military Chape, Capetown, on Sunday, Nov. 20th, 1825, by the Rev. George Hough, M.A., Colonial Chaplain and Acting Military Chaplain; and published at the request of His Excellency General the Right Hon. Lord Charles Somerset, Governor and Commander-in-Chief, &c. Cape of Good Hope: Printed at the Government Press. 8vo. pp. 25.
1827. Duelling. A sermon on the Sixth Commandment, respectfully addressed to the inhabitants of Capetown. The profits of this discourse will be given to the South African Infirmary Fund. Capetown: Printed by W. Bridekirk, Heeregracht. 8vo. pp. 15.
1829. The Church Catechism explained. Compiled from Lewis's Catechism. For the use of the Sunday Schools in connection with the English Established Church, Capetown. Printed at the Government Press, Cape of Good Hope, 1829. pp. 96.
1833. The Dignity of Public Worship. A Sermon delivered at Wynberg, Cape of Good Hope, on the occasion of consecrating grounds as sites for a church and churchyard at that place. By Daniel, Bishop of Calcutta. Printed and published by George Greig Keizersgracht, Capetown. 8vo. pp. 27.
1836. A Sermon preached in the Dutch Church, Wynberg, before the "Cape Friendly Society," on the Feast of the Epiphany, 1836. By the Rev. Henry Fraser, A.B., Member of Trinity College, Dublin, Chaplain at Simons-town, Cape of Good Hope. Printed at the request of the Members of the "Cape Friendly Society." Capetown: Printed by G. J. Pike, 11, St. George's Street. 8vo. pp. 16.
1838. A Warning Voice at the Commencement of the Year. A Sermon preached at Wynberg before His Excellency the Governor, and the "Cape Friendly Society" at their anniversary meeting held on Monday, the 1st of January, 1838. By the Rev. R. B. Boyes, B.A., late of Queen's College, Cambridge, and Chaplain of the Hon. East India Company's Bengal Establishment. Capetown: Printed by G. J. Pike, 15, St. George's Street. 8vo. pp. 12.
1838. A Sermon to the Young: more particularly intended for the Juvenile Emigrants; As preached in St. George's Church, Capetown, South Africa, on Sunday evening, 10th June, 1838, by the Rev. J. W. Sanders, A.M, from the S.P.G. Published by request. Capetown: Printed by G. J. Pike, 15, St. George's Street. 12mo. pp. 22.

1839. Remarks on the Ordinance, No. 2, 1839. Entitled "For Authorizing the Appointment of a Vestry and Churchwardens for St. George's Church, Grahamstown." Grahamstown: Aldum and Harvey. Printers, Queen Street. 12mo. pp. 24.
1839. A Sermon preached in Rondebosch Church, Cape of Good Hope, on Sunday, the 17th February, 1839, on the occasion of the fifth anniversary of that Church. By the Rev. Henry Fraser, B.A., Trinity College, Dublin, Colonial Chaplain of Simonstown. Published by request, Capetown: A. S. Robertson. Heeregracht. 8vo. pp. 25.
1842. A Sermon preached in the Episcopal Chapel, Capetown, Cape of Good Hope, on Sunday, the 8th May, 1842, in behalf of the funds of the "Colonial Church Society." By the Rev. Henry Hutton, B.A., Hon. East India Company's Service, Bengal Establishment. Published by request. Capetown: A. S. Robertson, Heeregracht. (Price One Shilling, in aid of the Funds.) 8vo. pp. 14.
1845. Catechism relating to the six days' Creation as revealed in the Holy Bible, intended for the use of young persons. (By the Rev. Holt Okes, D.D.) Capetown, 1845.
1846. A Sermon delivered at the opening of the Green Point School House. By the Rev. T. A. Blair, Minister of Trinity Church, Capetown. Published at the request of the Committee. Capetown: A. S. Robertson, 21, Heeregracht. 8vo. pp. 19.
1847. Baptismal Regeneration opposed both by the Word of God and the standard of the Church of England. By the Rev. Capel Molyneux, B.A., Minister of the Trinity Episcopal Church, Woolwich. Capetown: Printed by G. J. Pike, 59, St. George's Street. 12mo. pp. 40.
1847. Where may the Next Step place Us; or, The Great Change. The substance of a sermon preached in St. George's Church, Capetown, on Sunday, the 22nd August, 1847, on the occasion of the death of Charles Henry Carpenter, Esq., by a fall from a precipice adjacent to Table Mountain. By the Rev. Robert Gumbleton Lamb, A.B., Junior Chaplain. [Text, Matt. xxiv. 40-44.] Capetown: A. S. Robertson, Heeregracht, and J. H. Collard, Shortmarket Street. Price Sixpence. 12mo. pp. 22.

APPENDIX H.

ORDINANCES AND LAWS ENACTED BY THE LEGISLATURE OF THE COLONY FROM 1806 TO 1848, RELATING TO OR AFFECTING THE ENGLISH CHURCH, AND STILL IN FORCE.

From 1806 to May, 1825, the laws consist of proclamations, and of advertisements having the effect, though not the form, of proclamations, issued by the authority of the Governor alone. From May, 1825, when a Council of Government was established in the Colony, the laws assumed the form of Ordinances passed by the Governor in Council. From 1834, when a Legislative Council was established, until 1853, when the constitution was granted, the Ordinances were passed by the Governor with the advice and consent of the Legislative Council.

What are commonly called the Church Ordinances fall into two classes, the first authorizing a sum of money to be raised in shares for building a church—in one case by loan for enlarging a church; the second authorizing the appointment of a Vestry and Churchwardens for a church already built or about to be built. But as the former class always contains clauses constituting a Vestry and Churchwardens, there are several clauses common to both. The oldest Ordinance, that of St. George's, Capetown, was drawn up by the Hon. William Westbrooke Burton, one of the Judges of the Supreme Court, and is the model upon which all the others are formed.

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| 1806. | April 26. | Proclamation.—Marriages to be solemnized by clergymen only. |
| 1814. | Feb. 26. | Advertisement.—Banns of Marriages solemnized according to the English form to be published in an English church. |
| 1818. | March 20. | Advertisement.—Special Marriage Licences to be granted on a stamp of 200 Rds. |

All the above are modified by subsequent legislation.

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| 1829. | Sept. 1. | Ordinance No. 4, local.—For authorizing a sum of money to be raised in shares for erecting an English church at Capetown. |
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1832. June 13. Ordinance No. 5, local.—For authorizing a sum of money to be raised in shares for building a church at Bathurst.
1833. November 11. Ordinance No. 6, local.—For authorizing a sum of money to be raised in shares for building a church at Wynberg.
1838. March 22. Ordinance No. 1.—For repealing the Ordinance intituled “An Ordinance for the better observance of the Lord’s Day in this Colony,” and dated the 23rd day of August, 1837, and for making other provisions instead thereof.
1839. January 23. Ordinance No. 2.—For authorizing the appointment of a Vestry and Churchwardens for St. George’s Church, Grahamstown.
1839. Feb. 1. Order of the Queen in Council dated 7th Sept. 1838, as to marriages in this Colony in force in the Colony from 1st Feb., 1839.
1839. Feb. 20. Order of the Queen in Council as to Fees of Clergy not affected by former Order.
1842. March 3. Ordinance No. 1 for authorizing the appointment of a Vestry and Churchwardens for St. Mary’s Church at Port Elizabeth.
1842. March 3. Ordinance No. 2 for authorizing the appointment of a Vestry and Churchwardens for Sidbury.
1845. Feb. 27. Ordinance No. 5 for authorizing the appointment of a Vestry and Churchwardens for St. Paul’s Church at Rondebosch.
1845. March 25. Ordinance No. 7 for authorizing a sum of money to be raised in shares for building a church at Fort Beaufort.
1846. Feb. 16. Ordinance No. 8 for authorizing the appointment of a Vestry and Churchwardens for the Episcopal Church about to be erected at Graaf-Reinet.
1847. March 5. Ordinance No. 3 for authorizing the Vestry of St. Paul’s Church, Rondebosch, to raise a sum of money not exceeding £2,000, to enlarge the building of the said church.

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