

NEWSLETTER

Volume 2017 No 4

December 2017

EDITORIAL

Because of the lack of responses to the themes I thought up for this Newsletter, I thought I'd give an easy one for December and just ask those who had posters and displays at our Heritage Day Exhibition to send me a brief description and photo for inclusion. Well, only one member did. Thank you, Lucille! Lucille sent picture and info on both Sports **and** Hobbies but I've reduced it only to sport for this edition.

However, a few other articles were submitted and a fascinating story about the Victory Cross was written. They are varied and I certainly found them fascinating and I hope you do too.

SPORTS THEME FOR HERITAGE DAY

Lucille Le Roux

When we were given the theme Sports for 2017 I really had no idea where to start or that I could contribute in any way, but I found myself delving into old photos & getting more info from the family.

Tennis was popular in both the Roberts and Smiltneek families and these two pictures of tennis-playing family members show how things have changed over the years



Roberts family tennis players



Smiltneek sisters- left Laura - Right Florence



Roberts/Smiltneek descendants

The two Smiltneek brothers David and Tiltin, were involved in football. Tiltin worked at Westlake Hospital in the 1950s and so he and his brother played for the Hospital side.

As an adult and a father David Smiltneek was coach to his two daughters Lesley & Wendy at Cape Times 1975.



<< David with daughter Lesley next to him

Lesley nee Smiltneek Kallis

Born 18 Nov 1959

Played Women's Soccer in winter & Softball in summer

Started playing aged 10 for Cape Times.

David Smiltneek coached both daughters Lesley & Wendy at Cape Times.

David also managed the Western Cape & SA team.

Lesley also played for:- Claremont Demons & Riverside United. She also played for Western Province & South Africa.



26 Aug 1978 Lesley married Michael Kallis

They had to postpone their honeymoon to January when Lesley (Captain of Claremont Demons) was asked to captain the Western Province Team. Michael was Captain of Liesbeeck Park team at that time.

This made the newspapers



Brendan Scanlen



Soccer Trophies



game. Chappies Little League played against Kaizer Chiefs

Age 18-19 Played outdoor for Wits Reserves. Trained under Eddie Lewis. Indoor soccer since 15 years at Cecil Payne. Represented Transvaal in Cape Town. Indoor Soccer also played at Edenvale, Ruimsig, Krugersdorp, Randburg and Honeydew.

All three brothers played as well. Dion Scanlen played for the SADF and Moroko Swallows. Sean Scanlen as well All 3 brothers had trials for West Rand.

Brendan Scanlen's Soccer career

Brendan Scanlen is the great grandson of Winifred (nee Roberts) Smiltneek. He started playing football at age 5/6 at: Roodepoort Tornadoes/Durban Deep/Southern Transvaal

Age 10-12

Played Chappies Little League against best young teams in SA.

Played at Ellis park curtain raiser for international

BAPTISM OR CHRISTENING?

As a retired Anglican minister, I am always amazed at how people do not seem to know the difference between Baptism and Christening. Are they the same thing? The Society has recently been given some research papers that member, Lorna White was clearing out. Amongst them, a complete set of those buried in the now cleared St Peter's Graveyard in Mowbray/Observatory. Also, there was a delightful letter taken from the book, *Maclear & Herschel: Letters and Diaries 1834-1838* by B & N Warner. It is a letter from Thomas Maclear to Sir John Herschel trying to discern the difference.



5 September 1837

Dear Sir John

We got home safe and sound, that rusty vehicle, like an old stage coach horse – was more to be trusted than its rickety appearance seemed to warrant.

I really ought and do apologise for unblushingly taking you by surprise in the way we did yesterday in Church. The truth is – the child was only according to my oracle – wife – to be baptised – not christened – in the former

case sponsors are not required and only brought forward at the subsequent ceremony.

But it appears the plan was changed without my knowledge – and that which would have been a matter of sage diplomacy with Lady Herschel and yourself was seized at the point of the bayonet.

I throw the whole blame of the mode of action on Mrs General Uxor.

Yours faithful serv.

T. Maclear



I regret to say Mrs Maclear got it all mixed up. The words baptism and christening are used interchangeably, however, there is a subtle difference. Christening refers to the naming ceremony (to "christen" means to "give a name to") whereas baptism is one of the sacraments in the traditional mainline churches. In the sacrament of Baptism, the baby's name is used and mentioned, however it is the rite of claiming the child for Christ and making the child a member of the Church that is celebrated.

Today in many churches, baptism is seen as a commitment to faith by someone who is old enough to come to that decision themselves. Baptism represents a deliberate act of identification with the person of Jesus Christ and his Church. This decision implies a personal relationship with Jesus that requires nurturing through such things as worship, prayer, Bible study and other spiritual disciplines. Those churches who baptise babies do so on the understanding that they will be brought up by parents who will ensure that they teach their child about worship, prayer, Bible study and other spiritual disciplines so that they can come to confirmation when they can take over the promises made by their parents and god-parents (or sponsors) themselves. In mainline churches sponsors are not required when adults are baptised although in early Cape Anglican Baptismal Registers one does see adult former slaves (often referred to as "Apprentices") having their former owners as their sponsors.

The term 'Christening' is hardly ever used by church-goers. Even those who believe in adult or believers baptism would refer to babies or children too young to be baptised as being dedicated.

What a delightful ending to the letter where Thomas Maclear continues to blame his wife and amusing refers to her as "Mrs General Uxor". Uxor is Latin for wife. His reference to her as General implies who is in command in this situation and the addition of Mrs implies a humorous tone.

THE VON MOLLENDORF TREASURE

Peter Erikson

Over the years I have researched my paternal line of ancestry (Erikson) back to about the mid 1700s. However, on my mother's side there is still some research to be done.

Maybe some kind reader could give me some leads for researching German records.

My mother was Emmeline Lillian Kay – her father, George Kay, came from Kent in England and her mother was Susanna Amelia de Kock from Stellenbosch. Susanna Amelia's mother was Elizabeth Maria von Mollendorf whose father was Joseph Wilhelm von Mollendorf who arrived in South Africa about 1768 from Berlin in Germany.

The family legend as handed down to me by my mother is that we had "royal" (Prussian) blood in our ancestry through the Von Mollendorfs. It appears that Joseph was shipwrecked on the Cape Coast at Ballots Bay near George. His story is picked up by Shipwreck.co.za with a reference to "South African Beachcomber" the book by Lawrence Green, to quote as follows.

Quote:

"Joseph Wilhelm von Mollendorf, son of a Prussian field marshal, came to South Africa towards the end of the eighteenth century. He trans-shipped at Cape Town, but the vessel, which carried him round the coast, has not been identified with certainty. It may have been the Dutch East India ship *Maria*, which put into Plettenburg Bay in 1788 with her crew suffering from scurvy. A southeast gale drove her away from the anchorage, and she was wrecked farther along the coast.

"About the man Von Mollendorf there is no doubt at all. His treasure may have become exaggerated with the years, but his descendants believe that he had the equivalent of many thousands of pounds in gold coin and jewels in his iron strong-box. When the ship went down he made a raft, placed his strong-box on it and drifted hopefully towards the entrance of the bay now known as Ballot's Bay.

"Ballot's Bay is a rocky cove with a narrow entrance partly barred by a submerged reef. The sea breaks heavily on the reef at times, but there are calm days when fishing boats can use the entrance in safety. According to legend, Von Mollendorf lost his box on the reef. He was able to save his life, but his arm was shattered and had to be amputated.

"For weeks after his recovery Von Mollendorf haunted the little bay, mourning over his lost wealth. Local farmers heard his tale and tried to help him. In calm weather they could see the iron box wedged between two boulders about fifteen feet below the surface: but they were unable to raise it.

"Von Mollendorf never became resigned to his loss. He married an Afrikaans girl on the farm Kommandokraal in the Oudtshoorn district; and often he took his children to the little bay and told them of the wealth that would be theirs if only he could reach the box. But every attempt failed.



Ballot's Bay, near Victoria Bay, George.

"Many people declare that they have seen Von Mollendorf's box. Mr. Edward Robertson of Sandkraal farm, in the neighbourhood, has stated that one salvage party rigged a cable across the entrance to Ballot's Bay and sent a diver down. The diver hoped to steady himself with the aid of a rope and pulley running on the cable, but the current was too strong and the attempt was abandoned.

"Ballot's Bay supported a fishing settlement years ago. It is a great place for Geelbek, but the graves and the ruined cottages tell a grim tale of boats that capsized in the surf and

families who decided that the risk was not worthwhile.

"Some of those fishermen will tell you that Von Mollendorf's box is still there, and that Ballot's Bay will never give up its treasure."

For years Joseph would return to the bay to look at the place where the chest sank. The story is further confirmed on reading the history of Ballot's Bay from the Coastal Lodges website with this added paragraph:

"Sometimes when the waves are still he could see the chest some five metres below the water, wedged tightly. Mostly the shifting sands and pounding surf hid it from view. He eventually married and went off to live in Oudtshoorn but his descendants continued at various times to trace the treasure and one, a Van der Westhuizen collected family papers and went off to try to lay claim to the rest of the Von Mollendorf fortune apparently still lodged in Germany. He disappeared without trace during the Anglo-Boer War and the South African family has now died out. Various serious attempts have been made by divers to raise the treasure with no success. There have been several reported sightings, a gold medallion was hooked by an angler, and there is a story that one pair of anglers came into mysterious wealth and disappeared to live in luxury somewhere else.

"Laws of Bounty would make it rather difficult to dispose of eighteenth century coins, so it would seem that the chest is still there. Maybe just maybe one day a fisherman, nature lover or beachcomber will be there when the tide and waves decide to give up their secret and with some massive shift the treasure chest finally crumbles and its long dreamt-of contents are washed onto the shore."



In searching for Joseph's origins, I traced some information from Wikipedia on Joseph's family in Berlin. The Von Mollendorf family name was and still is quite well known in Berlin with streets and shopping malls named after them. If my mother was correct, Joseph's father was a Prussian General and so was probably Wichard Joachim Heinrich von Mollendorf (1724-1816) a distinguished officer in the Prussian army who fought in several battles. He became Governor of Berlin in 1783 and General in 1787. In 1793 he was promoted to Field Marshal. There are several sons and other family members but I have been unable to connect the dots and find the actual link or to find when and how Joseph left Berlin for South Africa.

So that has been my brick wall and maybe someone can give me a clue or link to a direction I can take for this search. I'm also a bit too old now to put on scuba gear and search the waters of Ballot's Bay but if any member of the Family History Society would like to take up the challenge I will happily share the spoils when and if they find the treasure box!

References:

Lawrence G. Green 1958. *South African Beachcomber* Howard Timmins, SA.
<http://www.ballotsbay.co.za/atreasure.htm>
<http://www.shipwreck.co.za/vonmollendorf.html> [Accessed 6 September 2017]

THE APOSTLE CHURCHES

Paul Schlaphoff

Christianity in Europe

From its foundation the Christian Church had been under the Pope in Rome until the division between the Eastern Orthodox Churches and Rome in 1054. In Western Europe it remained under the Pope until the 15th Century when discontent arose because of the abuses in the Church, such as the selling of indulgences. A general desire for reform was rife throughout the Church. In 1517 Martin Luther published 95 Theses or criticisms against the church and so began the reformation that spread throughout Europe. Its success could be attributed to the invention of the printing press and the rise of literacy, particularly in the translation, printing and distribution of the Bible. This reform resulted in the German states being divided into states that remained Roman Catholic and states that were mainly either Lutheran or Calvinist dominated.

By the 1800s two further issues influenced church history. Firstly, the desire by the European states for Colonies particularly in Africa and the church's desire to bring Christianity to the indigenous people of those colonies. Over 3000 mission stations (some just a farmstead) were established in **South Africa**. A large proportion originated from the German Lutheran Church. As new countries were explored, so missionaries would volunteer to work with the indigenous people and settlers would sail with them. In the Anglican Church, the Society for the Propagation of the Gospel was established in 1701 and the Church Missionary Society in 1799. There were many other missionary societies in Europe. From Germany came - the Gossner Mission in Berlin (1836), the Berliner Missionsgesellschaft (1824), Rhienische Missionsgesellschaft Barmen (1825), Norddeutsche Missionsgesellschaft Hamburg (1836), Neuendettelsauer Missionsgesellschaft (1841), and Hermannsberger Missionsgesellschaft (1849) to name but a few. Young single men in Germany began to seek opportunities to serve in these missions especially when Prussia introduced forced conscription into the army.

Most German models basically emulated the Catholic missionaries of sending a group of Christians together to set up a self-contained community and consisting of 'colonists/settlers' or lay-helpers assisting one or two trained Christian missionaries.

The Development of the so-called Apostle Churches.



The Apostle Churches were communities of Christians who wished to follow the Pauline doctrine of bringing the Good News to the World through means of Apostles carrying out apostolic practices. The centre of the Catholic Apostle Church was in Albury, England where some wished to renew the spiritual power and "exercise their spiritual gifts". Thus prophetic utterances were recorded taking the form of prophecy, speaking in tongues and miraculous healing occurred. This spread all over Europe. Edward Irving, a minister in the Church of Scotland, was hailed by his followers as the forerunner of a new dispensation, but was not the founder of this new sect. He attracted thousands of listeners, people who had been driven out of other churches because they wanted to "exercise their spiritual gifts". After his trial and deposition (1831), he restarted meetings in a hired hall in London, and much of his original congregation followed him. Within these congregations six persons were designated as **apostles** who

claimed prophetic gifts and Irving officially installed as their bishop.

In 1855 three of these *Apostolic* Catholic apostles died and the apostolate declared that there was no reason to call new apostles but three would be "coadjutors" (basically assistants) to those remaining. However, another apostle was appointed in Germany in 1862. The original apostles did not agree with this appointment and the larger part of the Hamburg congregation, who followed their Bishop FW Schartz in this schism, were excommunicated. These excommunicated members formed – the "*Allgemeine Christliche Apostolische Mission*" (ACAM) in 1863. A Dutch branch was formed and called the Restored Apostolic Mission Church (first known as the '*Apostolische Zending*') and from 1893 officially registered as the "*Hersteld Apostolische Zendingkerk*".

Missionaries from these breakaway Apostolic Churches were dispatched to Australia, America and South Africa to establish Mission Churches and spread the Apostolic Doctrine. There was a strong German influence in the Cape Colony of Southern Africa as about 4000 Germans, mainly males, had immigrated to the Cape during both the Dutch

and English rule. Many German Legion Soldiers were sent to the Cape in the 1860s as a buffer against the invading Xhosa.

The New Apostolic Church (Africa)

The founding father of the Apostolic Church in South Africa was **Carl Klibbe**. He was born in Pomerania, Germany in 1852 and was a preacher in the Lutheran Church. He came into contact with the apostolic doctrine in Schladen, a town in Germany, where he met Heinrich Niemeyer. Many years later in 1886, after he had moved to Hattonvale in Queensland, Australia, he again met Niemeyer who converted him to the apostolic doctrine. Klibbe was given the task to do mission work in South Africa and arrived in 1889, was ordained as an Apostle by Niemeyer in 1893, to establish an African branch of the church. It was registered in 1910 in terms of the Companies Act in Transvaal as “The New Apostolic Church (Africa)”. Carl Klibbe had been appointed as Apostle and Leader, with ultimate authority over the church.

A **schism** in the German Apostolic Church occurred when, in 1895 when Apostles F W Schwatz and F W Menkhoff died and Fritz Krebs declared himself as chief apostle. This offended some of the member churches and the Dutch church declared independence from the German branch. This was followed by a breakaway of some German congregations under Elder Julius Fischer. In 1905 Krebs died being succeeded by Herman Niehaus, whom Krebs had nominated as his successor. Niehaus began to rid the German church of all opposing apostles and to side line the foreign ones in a bid to change the image as the New Apostolic Church. Niehaus banned all prophetic gifts (visions, dreams, and prophecies). He refused to appoint Prophets. A personality cult formed around the office of Chief Apostle which many church members found offensive.

Because of the behaviour of Niehaus, Apostle Niemeyer in Australia then separated from the German church to start a separate branch in Australia and founded the Apostolic Church of Queensland in 1912. South Africa followed suite to start the Apostolic Church on the same principals as that of Queensland. It was based on the old principals of the Apostolic Church with the exercising of Spiritual gifts etc. Klibbe’s teachings based on the original theme brought him in conflict with the concept of the office and views of a “Chief Apostle” in this reformed format and Niehaus tried to remove him from office.

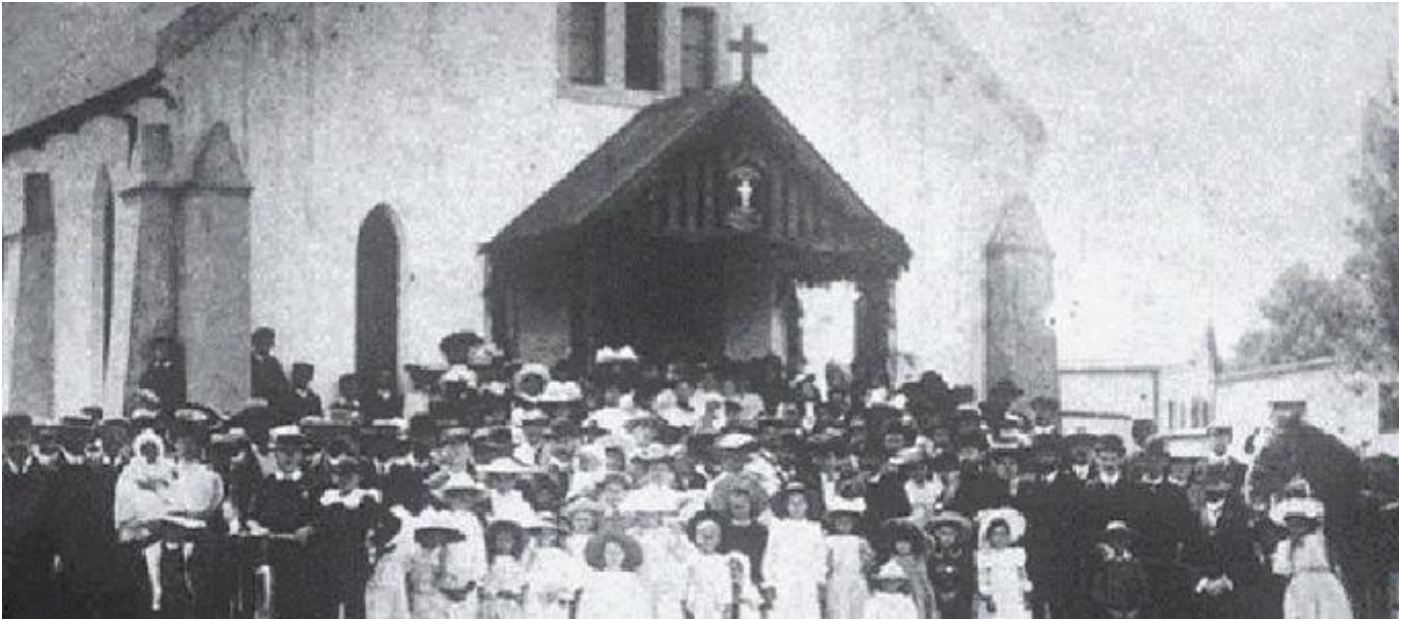


Around this time, **Georg Heinrich Wilhelm Schlaphoff** arrived in East London, South Africa at the age of 23 where he married and began a shoe-making business. He immersed himself into this reformed Apostolic faith, and was ordained by Apostle Klibbe and commissioned to move to Cape Town to re-establish the apostolic faith there. In 1913 Niehuis informed Klibbe that he was excommunicated from the New Apostolic Church (although the South African branch was independent) and re-affirmed that independence with a change in the Acts of Association of the Church in 1915. For a time there were two conflicting South African organisations using the name “New Apostolic Church” – the church registered under the leadership of apostle Klibbe (**The New Apostolic Church**) and a breakaway group under the influence from Niehaus and Germany with the counter-apostle Schlaphoff (*New Apostolic Church - Africa*). In 1926

a settlement was reached between the two churches with the original church established in 1892 and formally registered in 1910 to change its name to “*The Old Apostolic Church*” and GWH Schlaphoff registering as the “**New Apostolic Church (Africa.)**”

Because there were so many different versions of the Apostolic Church and with South Africa at war with Germany at this time, the New Apostolic Church in Africa had to offer something different and special if they wished to grow. Although still in association with the German leadership and in order to attract new members, it decided to break the impression of being seen as a “German” Church and they decided the services were to be conducted only in English. As the leader and apostle of the South African church, GWH Schlaphoff realised that the Schlaphoff family name could not be associated with the old format of the church, and any family member who transgressed was ostracised. [Editor: Does this include your branch of the family, Paul?]

The Opening of the Claremont New Apostolic Church in 1905



During the **Nazi years** and WW II the German church had experience a great setback, though it was not banned, it had to alter its preaching and faith to suit Hitler. But the church in the Allied nations were not affected and the South African church, as well as in other countries, provided aid parcels of food and clothing. After peace had been declared this aid was able to be increased, much to the grateful relief of the receivers.

On Christmas Day 1951 during a service in Giessen, Germany, Chief Apostle J G Bischoff delivered his “**botschaft**” (**message**) announcing that the Lord had made known to him that he would not die before the Second Coming. Those ministers and apostles who did not preach this message would lose their positions. The schism this caused resulting in over a quarter of the active apostles resigning with all the South African apostles taking this stand. Included were C H F Schlaphoff and his son in law D C S Malan. Bischoff died in July 1960, obviously without his prophecy being fulfilled and it appears the church, in dealing with this controversy, has left it to the individual to ponder over.

Today the New Apostolic Church is an extremely popular and well-organised church in Cape Town and South Africa. It has the very wise policy of building churches in new areas and appointing a pastor whose task it was to create a congregation. During the Group Areas Act forced removals, the New Apostolics built church in the new council estates and so where soon up and running as congregations. Mainline churches such as the Anglicans started the other way around. A congregation was formed and a minister was, appointed. They used community centres or private houses as their church and then the new poverty-stricken community had to raise funds to build their own church. Because of this, these mainline parish churches struggled and continue to struggle financially. Another good point with the New Apostolic Church is the good training they given their church musicians. The majority of organ students in Cape Town and most brass players are New Apostolic members.



The New Apostolic Church, in Silvertown, Athlone. It has a wonderful pipe organ and is used frequently by the Cape Philharmonic Orchestra as a concert venue.

DUNCAN MCLEOD – V.C. OR NOT V.C?

Derek Pratt



I was searching for the father of a Henry William McLeod. Henry's Death Notice (DN) merely said 'Unknown- deceased' but it did say that he was born in Cape Town. So I decided to check all McLEODs, MacLEODs and even McLOED by going through all the Death Notices of with these names in the Cape Archives. While doing this I came across a Death Notice (DN) for a Duncan Cameron McLEOD (see picture). I noticed a few interesting things on the form. Firstly, immediately after his name the letters V.C. appear. To me that means Duncan Cameron McLEOD must have been awarded the Victoria Cross, the highest award for bravery within the British armed forces. My immediate thought was that perhaps telling his story in this Newsletter might be of interest.

Before pursuing where and when Duncan Cameron McLEOD won his VC I spotted some other interesting details on his DN. **Firstly**, his place of birth – Scotland, **secondly** his age – 51. He died 1906 that means he was born 1855. He would have been 45 if he won the VC during the Boer War. **Thirdly**, he died at the house of a Lewis Levin in Victoria Road

Plumstead. Mr Levin did not sign the DN but placed his mark X on it. Duncan Cameron McLEOD was a blacksmith, very much a manual labour type of work where writing was not important so perhaps it was no surprise that he was living in a house a man who could not write. **Fourthly**, although listed as "married" under children Mr Louis Levin had put "No children in South Africa as far as the under signed is aware." No mention of wife on the form. To me this statement implies that Duncan did have children but not in SA and his wife must still be alive. **Finally**, in pencil and barely legible is a passage which seems to be saying. "Possible Pension due from Imperial Govt as ??deceased?? was a VC".

Filed 20 February 1906. 573.

(G. 271).

Death Notice.

PURSUANT TO THE PROVISIONS CONTAINED IN SECTION 9, ORDINANCE No. 104.

1. Name of the deceased Duncan Cameron McLeod. V.C.

2. Birthplace of the deceased Scotland.

3. Names of the Parents of the deceased. { Father -
Mother -

4. Age of the deceased 51 years - months

5. Condition in life (i.e., calling or occupation) { Blacksmith.

6. Married or unmarried, { married
Widower or Widow { not known

(a) Name of surviving spouse not known

(b) Name or names and approximate date of death of previous spouse or spouses -

7. The day of the decease: On 18th February 1906.

8. At what house or where the person died at the house of Mr L. Levin, Victoria Rd. South of the 4th cottages, Plumstead.

9. Names of Children of deceased, stating separately those born of different marriages -

Majors: -

My first port-of-call was **Wikipedia: Victoria Cross**. It seemed to list all the holders of Victoria Crosses from its founding in 1855 until 1958 but the only McLEOD on that list was an Alan Arnett McLEOD, a Canadian Royal Airforce Lieutenant who won the medal in the WW1. Alan McLEOD was born 1899 and died in Canada in 1918 – so he was still a boy when he won the medal. No other McLEOD had won the VC. Now we all know the inaccuracy of Wikipedia so I also downloaded a pdf file from The National Archives, Kew which gave the complete list of VC holders. Still no other McLeod's found.

A quick search of "Fraudulent claimants of the Victoria Cross" under google brought forth a vast list of examples of people who claimed that they had the VC. Was Duncan Cameron McLEOD one of these? Perhaps he used this fraud as a means of getting accommodation from Lewis LEVIN. That VC was placed after his name on his DN when he wasn't a holder of the medal isn't that surprising if the information came from the illiterate Lewis LEVIN. I then did a simple Google search for Duncan Cameron McLeod and found a Rootsweb entry giving the discharge information of South African soldiers and on the list was:

P518

Duncan Cameron McLEOD VC

No 40070

Nationality: Scotch

Previous service: 16 years Black Watch 42nd

Enlisted: Johannesburg 28th Dec 1901

Discharged: 18 July 1902

Age: 46, Complexion: fresh, 5ft 8, brown eyes, dark hair,

Daughter: Florrie Cameron McLeod, Mount Pleasant Hotel, Port St, C Town

Birthplace: Pershire

Occupation: Farrier

This appears to be the same man. Note the VC after his name once again. Other interesting details are: a) the sixteen years' service in the Black Watch. They were in fact known as the 42nd Royal Scottish Regiment of Foot from 1881. b) the fact he enlisted in Johannesburg but only at end of 1901 and served only to July 1902. This entry does not give which regiment he served in in the ABW – I can't imagine the Black Watch enlist men in South Africa so I then looked in the www.angloboerwar.com website (see below). c) This entry gives his daughter – presumably his next of kin as Florrie Cameron McLEOD staying at the Mount Pleasant Hotel Port St. (Road) Cape Town. Remembering that his DN stated he had no known children in South Africa, this became another avenue to pursue. d) He was born in what the list says is Pershire which I presume is an abbreviation for Perthshire, Scotland.

The overseas UK site www.findmypast.co.uk has recently added ABW records and searching there brought up this entry:

First name(s) Duncan Cameron

Last name McLeod

Service number 40078

Rank Shoeing-Smith Corporal

Regiment 2 Scottish Horse

Other regiments/units Unit: 2 Scottish Horse, Rank: Shoeing-Smith Corporal, Number: 40078

Literary references WO126 The National Archives WO127. Nominal rolls colonial units.

Biography -

Notes Discharged, Cape Town, 05/08/02 QSA Clasps: CC,OFS,T

Country Great Britain

Record set Anglo-Boer War Records 1899-1902

Category Military, armed forces & conflict

Subcategory Boer Wars

Collections from Great Britain, UK None

Once again, some interesting details here. Notice no mention is made here of VC. He, like as all soldiers who served in AWB, was awarded the Queen's South Africa medal but he had three clasps – Cape Colony, Orange Free State and Transvaal – so the Regiments in which he served got around quite a bit during the AWB. It also states that he served in the 2nd Battalion of the Scottish horse as a "shoeing-smith".

My next stop was the Anglo-Boer War website (www.angloboerwar.com), a truly comprehensive site of all things military for the AWB. I entered Duncan Cameron McLEOD's name and the following entry appeared:

1. **Name:** McLeod, Duncan Cameron **Reg No:** 40078 **Rank:** Shoeing Smith Corporal **Battalion:** 2nd Battalion **Source:** QSA Medal Rolls for Scottish Horse
2. **Name;** McLeod, Duncan Cameron **Reg No:** 40078 **Rank:** Farrier Corporal **Time Served** 28 Dec 01 to 07 Jul 02. **Discharged** Disbandment of regiment C.T., **Comment:** V.C. detailed after surname, Second Regimental Number 9636 **Source:** Nominal roll in WO127 Scottish Horse
3. **Name:** McLeod, Duncan Cameron **Reg No.** 9636 **Rank:** Trooper **Source:** Nominal roll in WO127 Roberts' Horse

Notice the slightly ambiguous entry "V.C. detailed after surname" in the second entry. The letters V.C. do appear on the nominal roll in red [see picture] but was this an official entry or just Duncan saying he had a V.C.?

What is also interesting is that before serving in the Scottish Horse Regiment, he served in another South African unit, Robert's Horse.



Notice the VC behind Duncan Cameron McLeod's surname in the nominal roll of Scottish Horse regiment

Roberts Horse:

Lord Roberts said in a despatch: "Two other regiments, designated, at the particular request of the members, Roberts' Horse and Kitchener's Horse, have also been formed, chiefly from men who have found their way to South Africa from various parts of the world". These corps were at first intended to be called 'The second and third regiments of the South African Light Horse', but the names were changed as a compliment to the new Commander-in-Chief and his chief of the staff.

The regiment fought in numerous campaigns including Lord Roberts great movement for the relief of Kimberley and the advance on Bloemfontein where Lord Roberts set down there strength as 550 men. They also were involved in the Transvaal. It was here, in Johannesburg that Duncan Cameron McLEOD was transferred to the Scottish Horse. This is stated clearly in the Nominal Roll at www.angloboerwar.com

Scottish Horse



In November 1900 Lord Kitchener sanctioned the raising of a regiment to be known as the Scottish Horse. Lord Tullibardine started recruiting from Scotsmen, or men of Scottish descent, in South Africa, chiefly in Natal; and on 4th February 1901 he took the field with three squadrons. To these other squadrons were soon added. The Volunteer Service Companies of Scottish regiments furnished no less than 200 men. To these their leader gave the highest possible praise. "One hundred of them were the best body of men in every way that I saw in South Africa. This particular squadron had a reputation which extended far beyond the column with which it was trekking".

1st Regiment Scottish Horse

They saw very serious fighting at Vlakfontein on 29th May 1901. Between May and September, the regiment had been almost constantly in contact with the enemy. In the early months of 1902 the regiment was constantly on the trek and fighting. At Gruitfontein, on February 5th, 1902, the whole of Sarel Albert's commando was captured. The regiment was in the column of Colonel Kekewich and the brigade of General Walter Kitchener in the last great drives in the Western Transvaal. In the drive which started from the Klerksdorp blockhouse line on 23rd March, and came back to that line on the 24th, the troops covered 80 miles in twenty-four hours. To the 1st Scottish Horse chiefly belonged the credit for the capture of three 15-pounder guns and two pom-poms.

2nd Regiment [Duncan Cameron McLEOD's battalion]

The second regiment started in Colonel Benson's column in the Eastern Transvaal, under Major Murray, Black Watch, and, thanks to Colonel Benson's good guidance, speedily became one of the best corps in the country, and never degenerated, even after his death. Their first serious skirmish was at Roodekrantz, on April 30th, 1901, when one man was killed, 4 officers and one man wounded. Their next (on 3rd July 1901) at Eland's Hoek, when three men were killed and nine wounded.



On 9th and 10th July 1901, near Dullstroom, north of the Delagoa Bay Railway, they are said to have pursued the enemy in a northerly direction, and to have captured some waggons. On the 11th the regiment was detached on a

wide detour, during which they successfully located and captured 6 prisoners, 40 horses, and 24 vehicles belonging to Viljoen's commando, which were hidden in a kloof in the Tautesberg. In August, September, and October Benson operated south of the Delagoa Railway, and was most successful in rushing laagers after long night marches, taking a large number of armed Boers and immense quantities of cattle and transport. For their fine work Lord Kitchener bestowed on the column and its gifted leader the highest praise. But to few soldiers is it given to know nothing but unqualified success.



Lt. W J English, V.C.

The only Victoria Cross for the Scottish Horse was awarded to Lieutenant W J English, 2nd Regiment. Some Farriers were mentioned in Despatch. At the action at Moedwill: Farrier-Sergeant Kirkpatrick, 1st, conspicuous by leading and rallying the men at Moedwill. In his final despatch, the founder of the Regiment, the Marquis of Tullibardine mentioned two other Farriers - Farrier Quartermaster Sergeant W Fraser and Farrier Sergeant R H Tellam. But no Duncan Cameron McLeod.

Conclusion

Now, I don't know much about the role of a farrier in the ABW, but I should think he was behind the lines ensuring the fighting men's horses were ready to go into battle and not up in the front lines winning medals for bravery. I know of one Victoria Cross being awarded to an ambulance man/ medical orderly as he treated wounded men in the height of the conflict but I cannot see a blacksmith getting that sort of opportunity, but also see Mentioned in Despatch above.

Suggested possible answers:

1. Could have been awarded in 16 years in Black Watch? But still no record in Official list in the National Archives file of soldiers' attestation. Perhaps his service in the Black Watch was also fraudulently claimed.
2. Could be fraudulent claim by Duncan Cameron McLeod because of jealousy or because he thought it would open doors for him post war?
3. Although a daughter is mentioned in the one discharge record, his Death Notice implies no children in SA. I could find no Florrie Cameron McLeod in SA or UK. Was Duncan McLeod regular confidence trickster who embarrassed his wife and family to such an extent they disowned him?

Duncan Cameron McLEOD's Death Registration states he died of "Phthisis, Pulmonatis and Exhaustion". He is listed as "Labourer, Relief Worker" and his intended place of burial was "Paupers Cemetery Wynberg". The Letters VC were still given after his name on his Death Registration. So is there a Victoria Cross winner buried



The Queen's South Africa Medal with a South Africa Clasp, a Cape Colony and Orange Free State clasp



A Scottish Horse Trooper

BENSON IRREGULAR

musicianph@gmail.com and Derek Pratt

No, the title of this article is not saying the Benson family is irregular! Those of you who sing hymns from full music editions might have seen at the top of the music of hymn a name of some sort, followed by what appears to be code like CM or DCM or LM or 66.66.88. This 'code' is the metre of the hymn's words so that it will fit the tune. The name before the code is the hymn's tune's name. The metre of the hymn this article discusses is 'Irregular' that is, it has a different number of beats each line throughout. The hymn tune I'm interested in is called *Benson*. Why this should be, see below.

A member of our society (musicianph@gmail.com) became interested in a certain hymn and its tune as he was tracing his own family history. This was because of the connection his family had with the writer of the hymn's words. Then he researched the composer of the tune and he found it was written by a woman. In 1894 it was unusual for women to compose music and be organists. So, he collected the information about the writer of the hymn and the composer of the tune and submitted it for publication here.

The Words

Arthur Campbell AINGER was born in Blackheath on 4th July 1841 and baptised a month later – on 4 August 1841 at St Alphage's, Greenwich. He was the 7th child of the Reverend Thomas AINGER (1 Aug 1799 – 15 Nov 1865) and Frances born BARNARD. They had married on 8 Aug 1828.

By the time of the 1851 Census **Arthur Campbell AINGER** was already a boarder at the Forest School in Walthamstow, Essex. He was aged 9 years. Forest School officially opened as Forest Proprietary Grammar School on 1 October, 1834. By the end of its first year, the School had grown to 80 pupils. In 1851 when Arthur Campbell AINGER was a pupil, he fell under the Reverend John Gilderdale, Forest's third Headmaster. Gilderdale is remembered fondly as the man who halted a fall in pupil numbers and began the transformation of Forest into the school it is today. In the 1850s, construction of the chapel began and the School became officially known as Forest School, with the School's motto '*In Pectore Robur*' first appearing.

In the 1861 Census, **Arthur Campbell AINGER** is at home with his parents the Rev. Thomas and Frances AINGER. Arthur is listed as 'Undergraduate Student at Trinity College, Cambridge'. He graduated from there with a BA in 1860 and a MA in 1864. He initially entered the Church and was ordained, becoming curate in Alrewas, Staffordshire.

Arthur's father was 'Perpetual Curate of Hampstead'. A Perpetual Curate is a strange term used in the Church of England to describe the incumbent minister in the parish who has been appointed until such time as he resigns or dies. The Rev Thomas AINGER died on 15 Nov 1863 having served as 'Perpetual Curate' for 22 years. He is buried in St John's Hampstead Church yard as is his wife Frances who died in 1873.



Arthur Campbell Ainger –
a Spy Cartoon

In the 1861 Census besides Arthur's parents, and Arthur himself there were two daughters and a lady's maid, a house maid, a cook and a footman. In those days Clergy had to have their own source of income and it looks like the Rev Thomas AINGER had that!

In 1864 **Arthur Campbell Ainger** became Assistant Master of Sheffield Collegiate and in 1866 Reader at the Temple Church, London. At some point before 1871 he began teaching at Eton because in the 1871 Census we find Arthur Campbell AINGER living with his brother Edward Barnard AINGER at Langridge House, Sunning Hill, Windsor, Buckinghamshire. Edward AINGER is the curate in the parish of Ascot and Arthur is Assistant Master at Eton College.



E7

KEATE HOUSE, ETON COLLEGE

In the 1881 Census he is listed as single 39 years old and Assistant Master at Keate House one of the houses at Eton, in Keate Lane, Eton. I could not find his entry in the 1891 Census but in 1901 his details were exactly the same as 1881 except his age. He was now 59 years. He retired in 1901 but from Voters Rolls later in the 1900s he appears to be still at Eton, at Cotton House, whose House Master today is the Rev Paul Hess from Cape Town!



Archbishop Edward Benson

In 1894, Ainger had a reputation of being a fair teacher and had the respect of his pupils for a reasonable approach to discipline at the school. As the son of a Vicar, he had written a number of songs and hymns for the school in English and in Latin. Ainger wrote the hymn "God Is Working His Purpose Out" as a tribute to the Archbishop of Canterbury, Edward White Benson, who was a former Master at Rugby School and former headmaster at Wellington College. It was also written as a hymn for the boys of Eton. The hymn was first published in a leaflet together with a tune composed by Millicent Douglas Kingham entitled "Benson".

"God Is Working His Purpose Out" was then published nationwide in the Church of England's "Church Missionary Hymn Book". It also started to be published within public school hymnals, however when it was published in "Public School Hymn Book" the tune was changed from "Benson" to a newly commissioned tune titled *Alveston*. Some modern hymn books also do not use "Benson" as the tune, considering it too 'Victorian' instead using "Purpose", written by Martin Shaw in 1953, although *Common Praise* (one of the successor to Hymns

Ancient and Modern) continues to use *Benson*.

As can be seen from the words given at the end of this article the refrain – *When the earth shall be filled with the glory of God as the water's cover the sea* - is based on Habakkuk 2:14; "For the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea." The hymn's references God being always at work to realize his will for the world and for humanity. It also references Philippians 2:12–13 in that God works in humanity to act according to his purpose.

Arthur AINGER also wrote and or edited Eton Songs, 1901, Carmen Etonese, 1901, Memories of Eton Sixty Years Ago, 1917 and co-edited English-Latin Verse Dictionary, with H. G. Winkle.

Before discussing the composer of the tune, *Benson* let me say that Arthur Campbell AINGER died 29 Oct 1919 at Mustian, Eton College. He left an estate of £6166 to his spinster sister, Eleanor Susan AINGER and to a nephew Edgar Thomas Ainger WIGRAM who was an architect. It was to the WIGRAM family that the original researcher was connected.

The Music -*Benson*

Millicent Douglass KINGHAM is the composer of the tune *Benson* which was traditional sung to the hymn *God is working his purpose out*. All sources on the internet tell us that in 1894 the hymn tune *Benson* was composed by Millicent Douglas Kingham [1866- 1927] who was allegedly the organist of St Andrews Hertford at the time. Nothing much is known about her as both her birth and death are not recorded in any records under that name so it is possibly an assumed name. She is also said that she became the organist of the chapel of St Thomas's Hospital in the 1920's until her retirement in 1926 and her subsequent death in 1927. Perhaps the words and music for the Hymn 'God is Working his Purpose out' came together at St Andrews Hertford because the rector at St Andrew's Hertford was the Rev Woolmore Wigram who had a connection with the Ainger family. Woolmore Wigram's wife was Arthur Campbell AINGER's older sister, Harriet Mary AINGER who had married him when he was Curate to her father Thomas AINGER in Hampstead.

The original researcher of this family writes:

In Victorian times women were not allowed to preach in church so they got around the problem by writing the words for some of the hymns, which of course then made it alright. When you look at the music in a hymn book you will struggle to find a woman's name anywhere which is why Millicent Douglas Kingham [1866-1927] stands out. Little is known about her as there is no record of her birth or her death in that name. It may well be it is an assumed name used to cover her real identity in what was very much a man's world just like George Elliot was a woman writing as a man.

What is known is that in the 1890's she was organist of St Andrews Hertford where in 1894 she wrote the hymn tune 'Benson' to the words of the hymn 'God is Working His Purpose Out'. ... The internet says that Millicent Kingham was organist at the Chapel of St Thomas's Hospital in the 1920's right up to her retirement from the post in 1926 and her subsequent [death] in 1927.

The Rev Woolmore Wigram's wife Harriet Mary Wigram wrote for her children a book about her husband's life called 'Memoirs of Woolmore Wigram Canon of St Albans' and a copy is held in the British Library. On page 163 it speaks of a new organ in St Andrews Hertford which was opened on the 22nd of October 1890. Amongst those present was the church organist Mr Ralph Jackson.

Some have said Millicent was born in South Africa or that she was a man but nothing so far has backed any of these claims. It remains a mystery. The words and the music of the hymn are still much loved today so when they are sung please give a thought to the Victorian men and Women who wrote them as they are more than just names in a hymn book.

The first verse of the Hymn:

1 God is working his purpose out,
as year succeeds to year,
God is working his purpose out,
and the time is drawing near;
nearer and nearer draws the time,
the time that shall surely be,
when the earth shall be filled with the glory of God
as the waters cover the sea.

Just how chance-related our lives are, is brought out by this story from Fair Lady 15 July 1992

SAVED BY A STRANGER

Her mother had always a pathological fear of the sea and **Kathy Lyle** never fully understood why. Then a stranger wrote her a letter.

In 1934 when my mother, Rhona Dawson Douglas was a young girl, she was taken on holiday to East London by her parents. She was the *laatlammietjie* in a family of four, and she asked if she could take a friend for company. Her parents agreed and they departed on what was meant to be a fun-filled holiday.

On June 27th, the two little girls (my mother and her friend Patricia Campbell) went swimming. The day took a tragic turn. Rhona and Patricia got into difficulties and were swept off their feet and carried out to sea. What had started out as a wonderful experience was to end in tragedy.

While they were fighting frantically for their lives, two Dutch sailors, Mr G. A. Keeting and Mr F. van der Straaten whose ship *Kota Inten* was berthed in East London, were also enjoying their day at Orient Beach. They saw the plight of the little girls and dashed into the water to save them. But the sea claimed two lives that day. Both Mr Keeting and Patricia drowned. Rhona and Mr van der Straaten managed to keep their heads above water until they were rescued by three life-savers and a beach superintendent.

When I look back I remember, as I was growing up, my mom's fear of the sea which I could never fully understand, and the anxiety she felt when her three children were swimming. She would warn us of the danger; she wasn't happy if we went in deeper than our ankles; she would stand at the water's edge for hours while we jumped, splashed, played and later surfed. Patiently, she would stand and watch, stand and count heads. Now that I have children of my own and I know more about the tragic day, I can appreciate why she worried so much.

That understanding came to me through an unexpected event.

Seven years ago a report appeared in the *Daily Despatch*, the daily newspaper for the Eastern Cape. My mother's brother was living in East London and he saw the report. Being older than my mother he recalled the tragedy vividly and he sent me the newspaper cutting.

The report carried the following headline: *50-year-old EL drowning recalled*. It was an appeal from Mr van der Straaten, via the South African Embassy in Holland, who had forwarded it to the *Daily Dispatch*. It was an appeal to find out if the little girl he had saved 50 years before was still alive.

But I did. It was the least I could do, to thank that wonderful Dutch sailor who had so courageously saved my mother's life.

At the time of the appeal he was an elderly man, a retired commander of the Netherlands Navy. He had been a prisoner of war during World War 2 and had consequently lost all personal records and possessions. After 50 years, his memory of the event was fading and he hoped someone could give him some information about it and help him contact the little girl he saved.

I wrote to Mr van der Straaten and tried, by sending photographs and information to give him some insight into the type of woman my mother had been and to thank him for saving someone so very special. My mother, thanks to his unselfishness had touched many lives and will always be remembered for her sincerity and in turn her unselfishness.

Mr van der Straaten was thrilled by the reply, but sad that he had not tried to make contact earlier. I will never forget the words he wrote in reply to my first letter:

"It makes me happy to learn that I have been the instrument used by the Almighty to save the life of such a wonderful person as your mother apparently was. On the other hand I feel sorry that apart from the 'brief encounter' amidst the tremendous ocean breakers on the Orient Beach, the few minutes that Rhona clung to me, I have never had the pleasure of meeting her again. And now she has gone for ever and only memoirs remain. However, the knowledge that she raised a hoppy family and was so well beloved by so many people comforts me.

"My ship sailed the next day and we had no opportunity to assist at the burial of my colleague Gerrit Keeting, whose mortal remains rest in East London Cemetery. I was treated in Hospital in Durban, our next port of Call, for "sand lung" because I had swallowed a considerable amount of seawater mixed with sand, but I soon recovered. could you tell me whether your mother had, apart from a holy respect for the dangers of the sea, any affects of the tragedy?

"I left the merchant marine and joined the Navy in 1938, married a nice girl and tried in vain to help stem the Japanese onslaught on the Netherlands East Indies, where I was a POW during the rest of the war. My wife was also in the concentration camp.

"After the war we had a son and he, or rather his wife gave us a grandson, who is seven now. I retired 18 years ago from the Silent Service and we are now living in a nice apartment in one of the suburbs of Breda. Except for the EL incident I have most pleasant memories of South Africa, but whether I shall ever have an opportunity of meeting you is very doubtful, unless you should make a trip to Holland. In that case you will be a welcome visitor."

I continue to keep in touch with Mr van der Straaten and hope that before it is too late, I will be able to meet him. It is amazing that an incident like this can have had such far-reaching implications and that so many lives have been affected.

It has made me aware of the incredible responsibility a mother feels for her children and it touched me greatly to think that a total stranger, a foreigner to our country. would put his life in jeopardy to save someone in trouble. It is encouraging to know that there are people who really care.

Through this selfless, heroic deed I was privileged to have the mother I had. this incident not only changed my life but, in fact, gave me life.



Picture from the original Fair Lady Article showing the Newspaper cutting, black-and-white picture of Rhona and Kathy lyle with her children – none of whom would be here if it wasn't for Dutch sailor, F. van der Straaten.