

NEWSLETTER

Volume 2019 No 1

March 2019

FILLING THE GAPS

Lois Harley

It takes many years to build up a rounded picture of an antecedent and inevitably, lots of help from other people. Not everything is available on the internet! I started my search for the first Harley to come to South Africa 15 years ago. I cajoled various elderly relatives of my late husband to tell me what stories they knew about the family and collected some information but little of any substance. There were two brothers who came out in the 1850s and settled in the Orange Free State – or there were 5 brothers who came in the 1860s. The only consensus seemed to be that they were all farmers and they all lost their money.

Many hours spent trawling in the Western Cape Archives studying Death Notices, Land Claims and Civil Court cases began to fill in the picture of a family which emigrated from England sometime between March 1821 when the youngest child of John Harley and Eliza Port, named Edwin, was baptised in Steep, Hampshire and the marriage of his oldest sister Eliza Harley to Thomas Miller on 1 November 1837 in Grahamstown, Cape Colony. William Jervis provided me invaluable information culled from Cory Library Index Cards. John Harley was a soap and candle manufacturer who



Wharf Street, Port Alfred

went into business with William Shepherd, an 1820 settler, in Grahamstown, later branching out into Port Francis (later called Port Alfred)¹. He had 5 sons and 3 daughters. I have no idea whether they all come out in a group but have assumed so.

Using FamilySearch I was able to trace their biographical details in Hampshire. They came from Gosport and Alverstoke in Hampshire. John Harley was the son of John Harley and Lucy Westcomb, who were married in Gosport in 1782. John Harley snr was referred to in the marriage record as 'Gunner in His Majesty's Navy' and the marriage was witnessed by Benjamin Westcomb whom I later established was a soap and candle-maker. John Harley jnr was born in 1784.

His father died in Gosport in 1795 and was buried in the Gosport High Street Independent Chapel cemetery, now unfortunately a car park. It was one of his descendents from Zimbabwe who unearthed this piece of information from the Portsmouth Archives.

Another descendent supplied some very relevant information about a year ago. He found a notice of bankruptcy for John Harley, soap manufacturer, dealer and chapman, whose shop, manufactory, and home in Gosport were all to be auctioned at the India Arms Inn on 18th Dec 1817. The business had existed for at least 30 years at these premises in Lower South Street and had probably originally belonged to Benjamin Westcomb, his uncle, who had retired to Portsea.

This explained why the younger two children, Horatio and Edwin, had been baptised in Steep, their mother's home. The family had left Gosport to stay with her family who were horse dealers in Steep, near Petersfield in Hampshire.

Just weeks ago the same descendent visited the National Archives in London and filled in another part of John's life. He found correspondence which indicated that after her husband's death, Lucy applied for her son John to be admitted to the Greenwich Hospital School. A letter from Capt. Jn Faulkner of HMS *Diana* confirmed that Lucy was a poor widow of good character with 3 children, with no means of support but for a pension as a warrant officer's widow. Her husband, the late John Harley, had served on HMS *Grafton* and HMS *Tiger* as a gunner.



Royal Greenwich Hospital School

John was admitted to Greenwich on 10th March 1797. The Royal Hospital School Greenwich was established in 1712 to provide for the maintenance and education of the children of seaman who had died in active service. Boys were taught reading, writing and figures and also instructed in navigation, rope and sail-making. This education would have given him good skills to take with him to a new colony.

He became a well-known and respected member among the Grahamstown inhabitants. He was a deacon in the Trinity Church and Independent Chapel. He stood as surety for a number of his fellow businessmen and was summonsed to pay their debt when they defaulted. He died penniless in 1859.

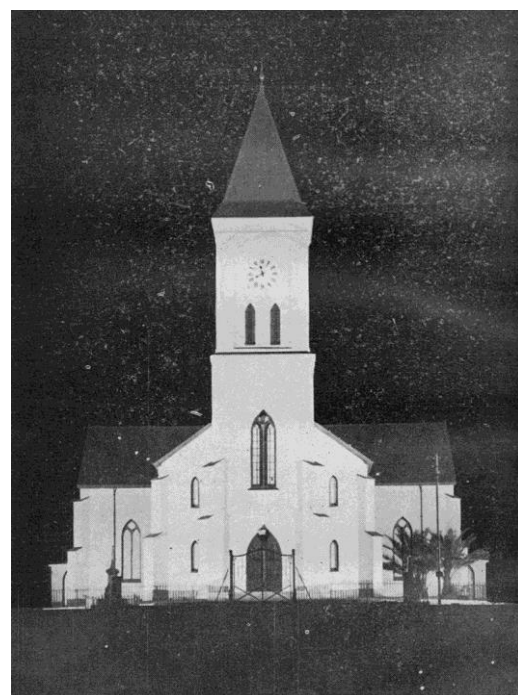
His youngest son Edwin, my late husband's great grandfather, applied for a grant of land to the Queenstown Land Commission on the grounds that he had served in the Stubbs Commando in the Frontier War in 1851. He was granted a farm, Dartford, in the Whittlesea district. In 1856, he appealed for loan of £300 for irrigation furrows to improve his wheat crop. This was rejected by the Civil Commissioner of Queenstown, on the grounds that the applicant was in severe pecuniary difficulty and moreover from what the civil court observed, not a persevering farmer that would immediately benefit himself by debt or loan.

From 1855 to 1859 a series of cases in the Civil Court revealed that Edwin Harley, Thomas Miller and James Miller were in breach of agreement with the Deputy Commissary General as they had not delivered oat hay as contracted. In 1859 they were ordered to pay £350 which they owed. I presume that Edwin lost his farm at this stage.

The next record I could find was that of his marriage to Johanna Maria van der Hoven in Smithfield NGK, OFS in 1863. He was recorded as a stock farmer of Daspoort, Smithfield District. He gave his age as 38 although he was 42 at the time. He died penniless at his residence in Bethulie, OFS in 1903 aged 82.

His sons were more successful. Raymond Niepoth Harley became a magistrate and ended his career as Master of the Supreme Court in Pretoria. Edwin Cecil Harley entered the postal service in the OFS and, if family legend can be trusted, ended as Post Master General in Rhodesia.

I'm still hoping that one day I will be able to fill in the period between when Edwin was born and the marriage of his sister in Grahamstown.



Smithfield, OFS The NGK old Church

1. In 1821 the first coaster entered the river and this was the start of Port Alfred, first known as Port Frances, after the daughter-in-law of the governor Lord Charles Somerset, but in 1860 renamed in honour of Prince Alfred, who was then visiting South Africa. http://home.intekom.com/african_lioness/history~.html

SANS SOUCI

David Slingsby

The name Sans Souci Newlands is today sadly attached to a pupil/teacher incident which has gone 'viral' in social media and the national press with many opinions being aired. To my mother's family the name Sans Souci was held in veneration as being the home of her Grandfather **Henry Flint East**, the family stories which she remembered in her youth.

Some history from the Internet notes

*"The old Sans Souci estate originally stretched from the Liesbeeck River down to and over the railway line as far as the present Claremont Station. The approach to the house was through the gates from the Main Road. In 1823 Miss Martha Delpratt proposed opening a seminary for young ladies, but nothing seems to have come of the venture. During the early years of the 19th century the estate saw many owners including the **Easts** and the **Blakes**. In 1823 the estate was purchased by Captain, the Honourable **Hamilton-Ross**, from Chief Justice **Menzies**. He built a gracious country homestead near the present tennis courts and a swimming bath which was filled from a natural spring on the property. Captain Ross was well known for his open house and sumptuous banquets where the tables were supplied with luscious fruit and vegetables from the estate. After his death in 1853 the estate was sub-divided for further development. Sans Souci Girls' High School officially came into being in 1960 when the first Principal, Miss J Kenyon, four staff members and the first ninety-seven scholars assembled on the tarmac outside Greenfield House, as it was then called. On 30 August 1961 Mr Norman Henshilwood performed the stone-laying ceremony of the new building on the old Sans Souci estate."*



The original house and Gardens at San Souci



Clara East

As children we were often told stories at my mother's knee, Molly (neē Harsant) how as a child she had played in the gardens, she being considerably younger than her siblings must have been lonely as she made up a friend named 'Micky', who she would share experiences with. Later she had a younger male cousin (Jim McCauley) who she would play with in the tree filled garden and enjoy a swim in a pond/pool. Frightening stories of Grandfather East presiding over the dinner table with horse whip in hand, any child who spoke without being spoken too was stung on the ear by the whip with unerring



Henry East

accuracy. Breakfast was another affair, all had to be seated at the table – Granddad East would stalk past what I imagine today would be called a bain-marie with dishes and covered lid containing bacon, brains, eggs of several descriptions he would, I was told lift each lid put it back with a guffaw eventual make his choice and sit down where upon the rest of the family could serve themselves – breakfast was ‘silent mess’ no conversation being permitted.

The estate was eventually purchased as school site by the then Provincial Administration the contract for the new building was won by tender and awarded to my father’s construction company Slingsby & de Jager (pty)ltd. There was much joy in the family not only for the prospect of work, but also as my father was married to a family descendant. Once the site was handed over for construction first point of business was a family picnic with my grandmother Grace Harsant (neē East) and some of her sisters, three rather bossy maiden aunts. My Grandmother’s brother Terry East was appointed as Clerk of Works by the Province. (Not sure if this was a ‘Job for Pals’ situation).

At the same time my parents, John & Molly Slingsby were building a new house in a recently opened estate in Bergvliet. Being a very keen and excellent gardener all the plants which had to be moved due to the new school building had to be carefully dug out and transported into newly dug holes at the new residence.

My dear mother insisted on deep holes for large shrubs such as Camellia’s being hacked through the koffieklip (Ferricrete) which is about 200-500 thick and lies about the same depth under the top soil. Not sure how my father handled the cost, but we had a very beautiful garden.

The EAST Family



The East Children - My Grandmother (In Black), Grace Harsant and William Harsant holding young Jack.
Sarah Jane Eaton (Munn) Clara’s mother, Henry Flint East, Clara Theophila East
(Picture 1916)

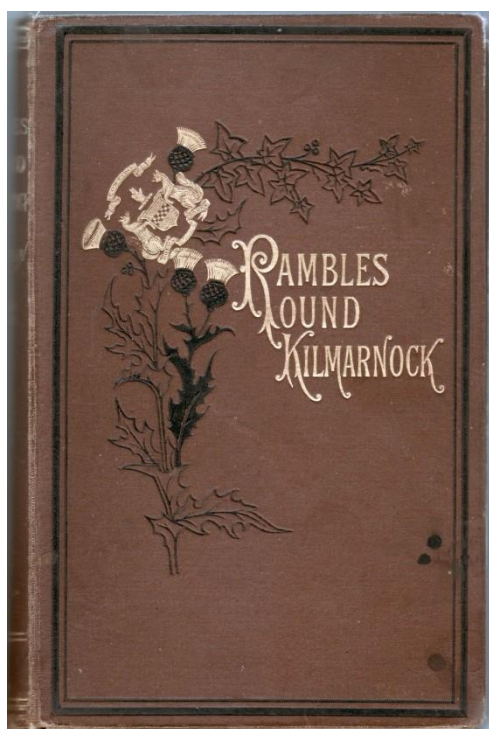
In 1881 Henry Flint East arrived at the Cape, a brewer descended from a long line of brewers in Britain and found employment at Mariendahl Brewery. After a few years he met and married Clara Theophila Eaton, at this point East was employed by Cloete’s Brewery in Newlands. There he lived in a house consisting of two small cottages which had hastily been converted following a fire of the original farmhouse. The marriage produced 5 daughters and one son. After joining his father-in-law in business (Eaton & Robbins – Rondebosch), the family moved to Sans Souci

FULLERTON MARR CLELLAND'S BOOK

PAUL SCHLAPHOFF

Many things start us on a journey of discovery about our ancestors. It could simply be a book or even more unique, something written on the end papers of a book.

Here Paul Schlaphoff tells of a book found in his late mother's possession



The book "Rambles Round Kilmarnock" was from the estate of the late Fullerton Marr Clelland and among the articles my mother gave me when she wound up her last sibling's estate. Three sisters and a brother, all who never married, lived together in a house they bought. They nursed their father, Fullerton, when he fell ill and died on 16th April 1953 aged 93 years.

The book, part of the family's library was passed down into my collection and this is what I discovered:-

- The book was published as a revised second edition in **1875** (MDCCCLXXV) with an addendum of the Robbie Burns Monument and Kay Park, printed and published by Dunlop & Drennan.
- On the front endpaper he put his name and date – **F M Clelland 10/02/'81**

Fullerton is listed as born on 09th February **1861** (*Scotland Select births & Baptism 1654-1950 – FHL film no 6035516*) This book (dated 10/2/1881) may have been given to him as a twenty first birthday present as his family later incorrectly assumed he had been born in 1860, given his year of birth on many of the following census forms. Also, if he thought it was his 21st it is the reason that he had kept it so long.

Fullerton's last appeared on the Scottish census of the night 3 & 4 April

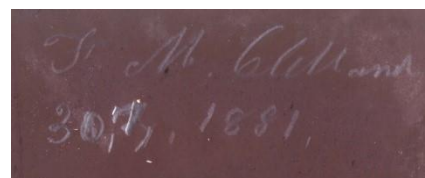
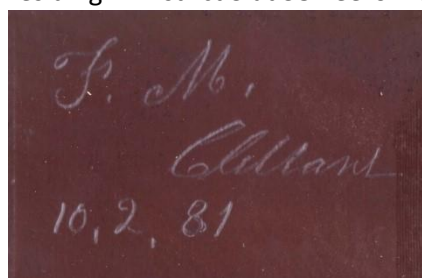
1881 (Parish: Govan, Lanarkshire; Ed 26 – Schedule no 25; Line 6; Roll cscct1881-255 and aged 21, address 11 Queen Street and occupation Apprentice house painter.)

- The back endpaper has another date and his name - **F M Clelland 20/07/1881**

This date being 3 months after the Scottish census could be his departure date or perhaps his arrival in South Africa to begin a new life.

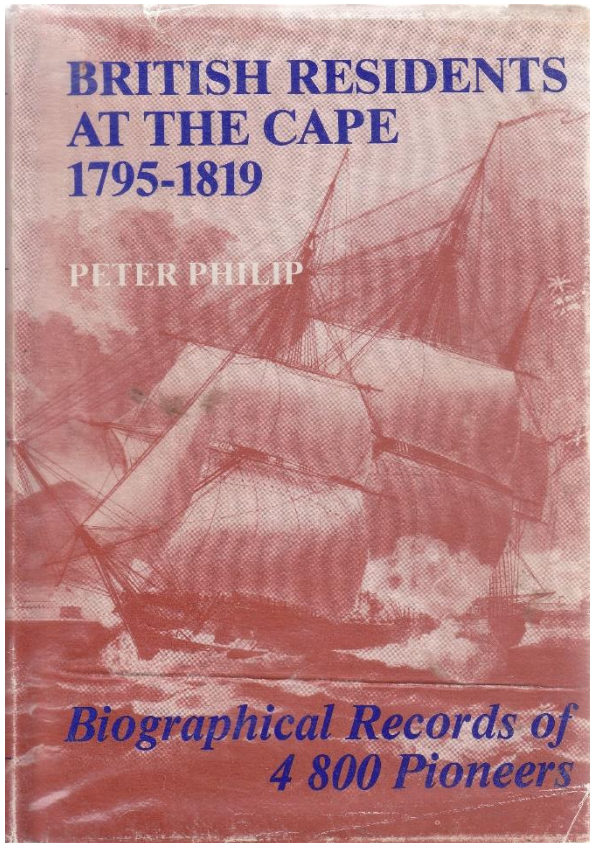
He is listed as "**And F (sic) Clelland**" on the "Grantully Castle" that made several trips in 1881 via Cape Town that fit this time schedule.

He appears on the 1882 South African Voter Indexes, 1719-1996, having qualified by earning a salary and residing in District 3 at 38 Keerom Street, Cape Town. He entered his birth year as 1860.



BOOK REVIEW

British residents at the Cape 1795-1819: Biographical Records of 4 800 Pioneers by Peter Philip (David Philip: Cape Town) 1981.



This is, of course, one of the classic books in South African Genealogy if you are looking for early British Settlers. I remember seeing it on library shelves many years ago - before I became a Family History junkie - and thinking "Darn! Why doesn't it include 1820 Settlers when my family was supposed to have come?" That is I think the whole point of this book. Pre1820 the British settlers were a few brave souls who arrived during the First British Occupation, many remaining through the rule of the Batavian Republic or arrived after the Second British Occupation but before 1820 settlers arrived *en masse*.

What can you find in this excellent book?

Besides the list of 4 800 settlers and their documented histories, there are some really useful pieces of information. *General Notes and commentary* will explain what certain uniquely Cape terms mean - like 'Permission to Remain'. Two other lists are of streets that have changed their names (useful well beyond 1819) and a list of surnames that appear to be British but in fact can be misleading. Perhaps CANTERBURY is a typical example; appears so English but in fact Hendrick CANTERBURY was a native of the Cape. A long list of all the regiments that served at the Cape between 1795 and 1819 is also useful as are the Cape Regiments names and the British Naval ships stationed at the Cape.

But, of course, it is the list of British Residents at the Cape that is the most important. This is not just a list of names with a vague date of arrival and departure or death. Peter Philip must have set up 4 800 cards and then worked through nearly all the Archives records for the period and made notes as each British Settler name came up. But what does it tell us?

Let me give you an example. With my St Francis, Simon's Town connection, I was asked to find a marriage between a John RAFFERTY and a Johanna Margaretha WEST in 1818. In order to accommodate 4800 biographical details a certain amount of abbreviations are used which need to be interpreted but references are also given, even if in a simple number format but there is a key giving the Archive file reference numbers. This is the entry for John RAFFERTY who, if he married in 1818 as the request suggested, then his dates falls within the period:

RAFFERTY, John, saddler, 5.9.17 PR 1766, no security (79). 2.3.18 mar. (S'Town) of Dennis (sic) John Rafferty & Johanna Margaretha West (29). 1818-1820 J. R, saddler, 33 Plein St (22), 20.12.18 bapt. (Eng Church) of their daughter Ann Matilda (24/25). 15.1.20 J.R. 3 Leslie St. offering for sale saddlery, saddler's materials and carriage lamps. 22.4.20 J R has commenced business at Grahamstown as saddler, cap and harness maker (25)

From p335 British Residents at the Cape 1795-1819: Biographical Records of 48000 Pioneers by Peter Philip (1981: David Philip Cape Town)

Obviously, this needs a certain amount of interpretation. So how do we interpret this?

His name is clear **RAFFERTY, John** as is his occupation **saddler**

PR means permission to remain at the Cape. It was given **5.9.17** = 5 Sept 1817

No security meant that he was allowed to stay without a deposit or reference from a trustworthy settler already at the Cape.

(79) = Reference to Archive Document CO 6055/2 - Like most *Permissions to Remain* I suspect that this a list of names, pages long.

2.3.18 2 Mar 1818 **Mar. Marriage S'Town Simon's Town Dennis (sic)** - The wrong name entered in the reference **(29)** which is *Cape History and Social Life*, by C. Graham Botha. In the St Francis Marriage Register it appears correctly as John RAFFERTY.

(22) This reference is the *African Court Calendars/Directory* of 1818, 1819 and 1820 where John Rafferty is living at **33 Plein Street, CT**

20.12.18 = 20 Dec 1818 when **daughter Ann Matilda** was baptised at the **(Eng Church)** English Church as given in references **(24/25)** *Archives and Records of the Cape*, C. Graham Botha and *Cape Town Gazette and African Advertiser*

15.1.20 15 Jan 1820 Rafferty now living in **3 Leslie St** and selling his stock and equipment before moving to Grahamstown

22.4.20 22 Apr 1820 the *Cape Town Gazette and African Advertiser* had advert for Rafferty's new business in Grahamstown **(25)**

One can see from the above reference and its interpretation how thoroughly Peter Philip researched this book.

While on holiday in Sedgefield about 10 years ago, I saw this book for sale at the Car Boot Sale outside the famous Farmers Market. Although having no early British settlers in my own family I leapt at the opportunity of buying it especially as it was marked R25!

If you do have early British settlers in your family (pre1820) then this book is so useful and even if you haven't you can always borrow it from our Society Library just to check out the interesting entries of famous early settlers.

Derek Pratt
March 2019

MERELY A PARAGRAPH #1



A cousin of mine and her father who lived in London during WW 2 were walking up Ludgate hill to deposit his gold demi-hunter pocket watch at a jeweller's for repair. The night after, the shop was flattened in an air raid, so they thought they would never see the watch again. When the war had ended and restoration had begun, they received a very pleasant surprise when the watch then in perfect working order was returned with a money note from the jeweller as compensation.

Isobel Fernyhough

DISCREPANCY #1

Lucille Le Roux

Do not believe everything you read even on gravestones or any documents in the Archives or on websites. It depends on the person who gave the info or who filled in the forms. Church registers dates are usually correct except the spelling of names ...as not all scribes could spell well. I am going to show you several discrepancies that I found during my research.

1a Gravestone shows Elizabeth born 30 June 1873 Thomas born 22 May 1861 birthdates wrong

Please turn to next page



1 b proof Doop seel Thomas born 22 May 1860

Gratis voor anderen door de Leraar

DOOP SEËL

H. d. L.

Ek, die ondergetekende, Leraar bij die Ned. Gereformeerde Gemeente *Goede Hoop, Kaapstad*, sertifiseer hiermee dat die Bondseël van die H. Doop, volgens aantekening in die Doop Register van die Gemeente, toegedien is op die *17 June 1918* aan die kind *Thomas Charles Clay* gebore die *22 Mei 1860*

Vader *William Robert*
 Moeder *Francina Johanna Dykman*
 Getuies *Jane Clay*
Rogel Helen Franciscus med wylde Willem Thoma
Charles Eugene Robert

Gegee te *Kaapstad* vandag die *27 / 7* 19*11*

Jac Vorradie
V.D.M.

1 c proof Baptism Elizabeth born 30 June 1871 Baptised 11 July 1871 in Cannanore

BAPTISMS solemnized at *Belairum, Pudurairai, Calicut, Cannanore.*

When Baptized.	Said to be Born.	Child's Christian Name.	Sex.	Parents' Names.		Abode.	Quality, Trade, or Profession.	By whom the ceremony was performed.
				Christian.	Surname.			
		<i>El</i>	<i>1871</i>			✓	<i>El</i>	<i>1871</i>
<i>11 July 1871</i>	<i>30 June 1871</i>	<i>Elizabeth</i>	<i>Daughter</i>	<i>William John</i> <i>and</i> <i>Mary Ann</i>	<i>Cooper</i>	✓	<i>Cannanore</i>	<i>L. F. Brown</i> <i>Chaplain</i>

Lucille brings up an important point here. Who does one believe concerning dates? The Church? The Gravestone? Other historical data gathered?

Normally, when doing historical research (not necessarily only genealogical) one must go to **primary sources**. In family history what is a **primary source**? Birth Registration with the government agency is usually as primary you can get. Obvious birth registrations are a fairly modern phenomenon especially in South Africa – Cape Colony 1895 onwards. But here it depends on the person registering the birth. I wonder how many joyful inebriated fathers have registered names wrongly spelt, birth dates a day or two out etc. My sister was registered in the month of 'Kenilworth' in the suburb of 'September'! And that was not my father's error but the clerk's!

Death Notices are the worst. Families in bereavement have to remember names and dates, of course they'll get it wrong! My great grandmother, Francis Catherine KENNETT born WILKINSON appears on her mother's Death Notice as Francina Wilhelmina! And the form was filled in by her sister!

Lucille seems to think that the Church would get it right. But in my experience, it is usually the parents who give the information to the church official and he merely copies it down. If they get it wrong then he gets it wrong. I take the opposite view from Lucille (above), I think gravestones are often better than Church Registers because the family have had some time to get over the death and as they are paying for the stone they unlikely to want mistakes on it. Burial Registers in churches also present problems as the date filled in there is the BURIAL date not the DEATH date while the gravestone has date of death.

What do you think? How about sharing some discrepancies you've found? Let us know.

Lucille has SIX discrepancies she would like to share and I'll place them in gaps in subsequent Newsletters

FRENCH CONNECTION



No, not a 1970s movie on drug smuggling with the famous car chase, but rather an offer of assistance if you think you might have French family.

In an email to David Slingsby and Ann Smythe, Michel Rateau says that when we have our March 2019 meeting and Cherie Wright speaks on 'dipping a toe' into French genealogy, he won;t be there but he would like to participate by telling us that we are MOST welcome to cite / mention his name + surname & specialisation + e-mail address.

What he mean by specialisation is that, besides being a linguist specialised in onomastics, he is a historian (Bordeaux Univ. degree) as well as a genealogist (chairman of association, member of many more, author of hundred articles, biographies, tuition articles, talks, etc. in France as well as in RSA, European countries, Canada, etc.). And that, therefore, if one of our Cape Town Family History Society colleagues wishes to ask him a question (or more than one!), she / he is most welcome to do so, specially as he has, since 1970, studied the History of the French Presence in Southern Arica.

Michel A Rateau's information is:

e-mail address : rateaumichel.perigord@wanadoo.fr

landline phone n° : 00 33 (0)5 53 49 02 07. N.B. : he is willing to call (back) for free.

EXECUTION!

Derek Pratt

While searching for a client's family baptism I found on the same page a most interesting pair of entries which I have never seen in a baptism register before. Before giving the transcript from the Baptism Register let me give a bit of background. The heading in the register states Parish of **St Cyprians, Kimberley**. St Cyprians is now the Cathedral of the Diocese of Kimberley and Kuruman but in 1883 Kimberley still fell under the Diocese of Bloemfontein, so it was a parish church. The Rev. George Mitchell did the baptisms and more about this very interesting clergy person will be given below.

Transcription:

1. Baptism on **28th March 1883**. Name: **John** - in pencil and different hand is written **Radipepe Geelbooi**. He is entered as **Adult**. And parent's names – not normally entered in an adult baptism – are **Segomo** and **Maselaelo**. Under profession or trade column it merely gives his tribal connection **Masutho**. The Sponsor is **John Mannela**
2. Baptism on **28th March 1883**. Name: **Matheo** - in pencil is written in different hand – **Ramoloko or Jonas Mapuden**. He is also entered as **Adult**. His parent's names are given as **Motlaseli** and **Manoagabo** and **Masutho** under profession. His sponsor is also **John Mannela**.

But what makes these interesting is the comment in the margin **Executed in Kimberley Jail 9th March 1883**. Careful readers will spot that they seem to be baptised nineteen days after they were executed! A note at the bottom of the page makes this point. I can imagine that the Rev George Mitchell must have been quite upset after the execution and made a clerical error where it should read **29th March 1883**

Page 42

London: Printed by William Clowes & Sons, Limited, Stamford Street and Charing Cross.

BAPTISMS solemnized in the Parish of *St. Cyprian* in the Division of *Kimberley* in the Year 1883

When Baptized.	Christian Name.	Declared Day of Birth.	PARENTS' NAME.		Abode.	Quality, Trade, or Profession.	Sponsors, or (in the case of Adults) Witnesses.	By whom the Ceremony was Performed.
			Christian.	Surname.				
1883 March 28 th No. 168	John <i>Radipepe Geelbooi</i>	Adult	<i>Segomo</i> <i>Maselaelo</i>		<i>Kimberley</i> <i>Masutho</i>		<i>John</i> <i>Mannela</i>	<i>Geo.</i> <i>Mitchell</i>
1883 March 28 th No. 169	Matheo <i>Ramoloko or Jonas Mapuden</i>	Adult	<i>Motlaseli</i> <i>Manoagabo</i>		<i>Kimberley</i> <i>Masutho</i>		<i>John</i> <i>Mannela</i>	<i>Geo.</i> <i>Mitchell</i>
1883 April 1st No. 170	Georgina <i>Sophia</i>	March 1st. 1883	Edward James <i>Catherina</i> <i>Elizabeth</i>	<i>Kairs</i> <i>Saas</i>	<i>St. Matthews</i> <i>Kimberley</i>	<i>Englishman</i> <i>Bustard</i>	<i>Edward James</i> <i>Kairs</i> <i>Georgina</i> <i>Williams</i>	<i>Geo.</i> <i>Mitchell</i>
1883 April 8 th No. 171	John <i>Johannes</i>	Adult	<i>Letsope</i> <i>Setlang</i>		<i>Kimberley</i> <i>Masutho</i>		<i>Isaac</i> <i>Ramuo</i>	<i>Geo.</i> <i>Mitchell</i>

Executed in Kimberley Jail March 9th 1883

Factor of Elephant Creek Spent

+ baptised March 28. Executed 19 days before!!

Picture of register showing the baptism and later execution of John and Matheo

By this time, I was fascinated! So, the search began for **why** these gentlemen were executed. On the EGGSA website with their local newspapers transcripts, I found in the **Queenstown Free Press** an article taken from **The Kimberley Advertiser**:

EXECUTION.- The Kimberly Advertiser reports: The last penalty of the law was carried into effect yesterday morning on the two natives, Jonas Mapuden and Gheelbooi, within the walls of the Kimberly Central Prison. The condemned men walked firmly, and appeared resigned to their fate. On arriving at the scaffold another prayer was offered up by the Rev. Mr. Mitchell, and the prisoners bade good-bye to him, as also to Mr. SCHREINER, the latter going up the steps after them. They asked him to say as their last words that "they were sorry for what they had done, but drink had been the cause. They prayed to the Lord that they might be saved." The ropes having been adjusted, the bolt was at once drawn, and the men fell simultaneously. Jonas Mapuden's neck was broken instantly, but Gheelbooi, being a lighter man, his neck was not dislocated, and he died from strangulation, his heart ceasing to beat ten-and-a-half minutes after the drop fell. After the bodies had hung for half-an-hour, and life pronounced extinct by the District Surgeon (Dr. Grimmer) the bodies were cut down and put into the coffins, which lay outside the scaffold. A number of members of the medical profession were present, the representatives of the Press, and a few gentlemen who had received orders for admission. Outside the gaol there was a great crowd congregated on the debris heaps near, from which a view of the proceedings could be obtained. We must not omit to mention the get-up of the hangman, who was attired in a costume between that of a stage bandit, as he wore a tall hat, black gown, and white cotton gloves and bows, together with a broad leather belt with a large brass buckle, and carried a revolver and a large bowie knife.

From <https://www.eggssa.org/newspapers/index.php/queenstown-free-press/1047-queenstown-free-press-1883-2-April-June>

What a scary, yet fascinating and magnificent description of the Execution! But it doesn't tell me what these gentlemen did while drunk. Any suggestions on what these men did?

District Surgeon: Dr William Grimmer

From Today's Kimberley History



Dr William Grimmer and his wife.

Dr Grimmer, who was born in England, had studied medicine at Edinburgh, and then settled in Colesberg with his wife and brother Edward Grimmer, where the first six of his children were born. The last four were all born in Kimberley. Dr Grimmer, who had been District Surgeon in Colesberg, was initially a medical inspector in Kimberley before being appointed District Surgeon in the dusty diamond town. His claim to fame was that he organised the first game of cricket in Colesberg in 1862, and that his sister Anne married David Arnot. Dr Grimmer died in Kimberley on 30 April 1900 from typhoid and was one of the first to be buried in the West End cemetery.

The Rev. George Mitchell

From Wikipedia

The Revd George Mitchell was a missionary priest of the Anglican Church serving in the Free State, South Africa, from 1864, and afterwards at Kimberley, who pioneered early translation of liturgical Epistles and Gospels and portions of the Book of Common Prayer into Setswana.[1][2] He was born near Mintford in England in 1835 and died in Kimberley, South Africa.

Education and missionary intention

Mitchell attended St Augustine's College in Canterbury, where he became acquainted with fellow student Samuel

Moroka, son of the Barolong ruler of Thaba 'Nchu, South Africa. He determined to take up missionary work at Thaba 'Nchu and accompanied Moroka to South Africa, arriving at Bloemfontein in November 1864.[1]

Career in South Africa

Mitchell became part of the burgeoning first generation of Anglican church workers to join the new Diocese of Bloemfontein, formed under its inaugural bishop, Edward Twells, in 1863.[3] Within a month of his arrival, on 18 December 1864, Mitchell was ordained deacon, in Bloemfontein, and he took up residence at Thaba 'Nchu on 10 May the following year.[1]

Thaba 'Nchu Mission

Thaba 'Nchu was at the time the capital of an independent Barolong polity within the Free State, ruled by Kgosi (Chief) Moroka II (it was annexed to the Free State in 1884 following the death of Moroka's adopted son and successor Tshipinare).[3] In a report of June 1865 Twells recorded that Mitchell was "studying the language" (SeTswana) and "commencing the mission work".[3] Deacon Mitchell was recalled to Bloemfontein in 1867, to extend work there through the newly established St Patrick's mission.

Mitchell was ordained by Twells to the priesthood on Trinity Sunday 1869 - the first occasion of the ordering of a priest in the diocese – and was sent to assist Canon Beckett of the Brotherhood of St Augustine, who was at Thaba 'Nchu prior to the brotherhood's relocation to Modderpoort.[1] For a time Mitchell ran the mission at Thaba 'Nchu unassisted.

The Revd William Crisp joined the mission at Thaba 'Nchu, where Mitchell continued until 1880 – save for a period when he visited England.[2] [1]

Kimberley and the founding of St Matthew's Barkly Road

In 1880 Mitchell was appointed to a new mission at Kimberley, then still part of the Diocese of Bloemfontein, where he served the mining compounds and co-founded the parish of St Matthew's, Barkly Road. He remained in Kimberley in his retirement and was still active as a priest in what was by then the Diocese of Kimberley and Kuruman in 1913.[2]

St Matthew's was founded jointly by Mitchell and Canon W.H.R. Bevan. In 1882 Mitchell secured the land on which the church was to be built. It was erected in 1888 and dedicated by the Bishop of Bloemfontein on 2 June 1889.[4]

Translator

As he mastered the Serolong (Setswana) language, Mitchell prepared translations of the liturgical Epistles and Gospels and portions of the Book of Common Prayer. These were printed on the mission press at Thaba 'Nchu in 1875. They were "revised and greatly enlarged in their scope" by William Crisp.[2]

Notes

1. Crisp 1895, p. Ch 2.
2. Muss-Arnolt 1914, p. Ch LIV.
3. Schoeman 1986, p. 12.

References

1. Canon William Peters, 1989. *St Matthew's Parish Centenary, 1889-1989* p 16.
2. Crisp, William (1895). *Some account of the Diocese of Bloemfontein, in the Province of South Africa, from 1863 to 1894*. Printed by J. Parker.
3. Muss-Arnolt, William (1914). *The Book of Common Prayer Among the Nations of the World: A History of translations of the Prayer Book of the Church of England and of the Protestant Episcopal Church of America...a Study Based Mainly on the Collection of Josiah Henry Benton*. London: Society for Promoting Christian Knowledge.
4. Schoeman, Karel (1986). *The Free State Mission: The Work of the Anglican Church in the Orange Free State, 1863-1883, as Described by Contemporaries*. Cape Town: Human & Rousseau. ISBN 978-0-7981-1986-3.