



A
HISTORY OF
THE DIOCESE OF ST HELENA
AND ITS PRECURSORS
1502 – 1984

BY
THE RIGHT REVEREND EDWARD CANNAN
BISHOP OF ST HELENA
1985

ADDENDA

CHAPTER FOUR. ST JAMES' CHURCH

The Reredos was evidently given by an earlier Saul Solomon (1776-1852) the founder of the business house. (See Arnold Chaplin's "A St Helena Who's Who").

CHAPTER FIVE. ST MATTHEW'S CHURCH

There is a stained-glass window in the north wall, dedicated to the men of the Deal Division of the Royal Marines who fell at Gallipoli in 1916.

CHAPTER SEVEN. TRISTAN DA CUNHA

John Russell Darbyshire, Archbishop of Cape Town, visited Tristan in 1947, and on April 5th confirmed 36 candidates presented by the Vicar, Alec Handley.

APPENDIX B. BIBLIOGRAPHY

I am indebted to Mr Trevor Hearl for the following additions.

St Helena – Churches

ST HELENA MEMOIRS. "An account of a remarkable revival of religion that took place at St Helena during the last years of the exile of Napoleon Buonaparte" by Thomas Robson, (2nd Edit.) 1827). There is an extract in Arnold Chaplin's "A St Helena Who's Who" – 'What happened at Mason's Stock House'.

TESTIMONIAL TO RICHARD KEMPTHORNE. A MS testimonial presented in 1659, signed by some 190 inhabitants, on parchment, with 3 sepia sketches of St Helena Churches.

Baptist

GOOD NEWS FROM CALCUTTA AND ST HELENA. A London pamphlet of 1820 (St Helena 1817) outlining the introduction of the Baptist faith into St Helena during Napoleon's exile by soldiers of the Royal Artillery.

APPENDIX C. CLERGY LISTS

ORDER OF SIMON OF CYRENE
1963 James R. Bruce
SUB-DEACONS
1961 James R. Bruce

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PREFACE

There is much material on the history of the Church on St Helena and other islands in the Diocese, scattered in many books and documents. It has been my object to bring together some of this material, primarily for the use of my successors and other clergy of the Diocese. Some detailed information has been included in the hope that these chapters might provide a basis for the compilation of guides to the parish Churches, by others who will take up the task.

It is a history of the Church and, save for the Introduction, there is little reference to secular history. Even Napoleon is given only a few sentences! For the fascinating history of St Helena, the reader is referred to the books in the general section of the annotated bibliography, and in particular to "St Helena 1502-1938" by Philip Gosse (Pub. Cassell 1938). I am indebted to this valuable history for providing the secular framework for my researches into church history. Unfortunately all efforts to trace whoever holds the copyright of this work have come to a dead end. I have therefore foreborne to quote, but have referred the reader to Gosse at those points where he can fill out my account

The St Helena Diocesan Magazine, published monthly from 1899 to 1951, and edited by Canon Porter and later Canon Walcott have been invaluable not only for the contemporary information on Church matters, but for the series of articles written by Canon Walcott from his research into the Government Archives, and published in serial form, especially in the years from 1935 to 1940.

My thanks are due to Mr P.L. Teale of the University of Natal Department of Architecture for permission to quote from his works. The reader will find in Appendix A reference to the reissue by Mr Teale of Janisch's "Extracts from the St Helena Records", published by Mr W.A. Thorpe & Sons, St Helena, and I thank Mr Teale and Mr Donald Thorpe for this useful guide to the St Helena Archives.

The Reverend Gordon Taylor allowed me to quote from his monumental work "The Sea Chaplains", kindly made researches for me in the British Museum, and supplied copies of extracts from works otherwise inaccessible to me, (including from his excellent collection of 19th century issues of "The Ecclesiologist").

The Very Reverend Ronald Jasper, the distinguished liturgiologist, when Dean of York, kindly threw light on the puzzling fact that the Portuguese in 1502 appeared to be using an Eastern Calendar, and allowed me to quote from his letters.

I am grateful to Mrs A. Kotze, Provincial Archivist, and Mrs A.M. Cunningham, Curator of Manuscripts, and Professor Musiker, Librarian of the University of the Witwatersrand, Johannesburg, for the generous grant of 500 Rand from the Canon Wood Fund towards the cost of publishing this history. Canon C.T. Wood, when Provincial Archivist, visited St. Helena in 1950 to arrange and calendar the diocesan archives. In 1983, many of the Diocesan archives were sent to the Provincial Central Record Library at the University of the Witwatersrand, to be microfiched. The Central Record Library presented the Diocese with a microfiche reader which has greatly eased my researches.

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Mrs Joan Thomas of Longwood has kindly allowed me to quote from her monograph, "Two Great Educationists in St Helena in the early 1900's."

I have ventured to include a chapter on the other Churches and religious bodies on St Helena. Here I write with some hesitation as an "outsider", and I am thankful for the growing understanding and fellowship with these other bodies over the years. I am grateful to many of them who have helped me with material for this history, – may I mention especially the Reverend Michael Longstaff of the Baptist Church, Fr Philip Bruggeman MHM of the Roman Catholic Church and Captain Howard Sercombe of the Salvation Army. But they are in noway responsible for any errors of fact or emphasis which may have crept in.

My thanks for assistance to Mr Cecil Maggott, Curator of the St Helena Government Archives; to Mr Arthur Mawson, Chairman of the St Helena Heritage Society, who has a great knowledge of St Helena history; to Mr R. Langham-Carter, Recorder of the Diocese of Cape Town, for much material especially on Tristan and for encouraging me to begin the work; to Eunice my wife for encouraging me to finish it and for correcting my style and grammar; to Mrs Pat Musk for typing the whole of the final draft as a labour of love; to Dr. Michael Crook for generously offering the use of his Word Processor; to His Excellency the Governor of St Helena for allowing it to be printed at the Government Printing Office; and to Mr Arthur Bizaare, the Government Printer, for his great care in the work, staunch Churchman that he is.

Bishopsholme

Island of St Helena South Atlantic Ocean

April 1985. +Edward St Helena.

INTRODUCTION

The Diocese of St Helena, in the Church of the Province of Southern Africa, consists today of the island of St Helena and the Island of Ascension, 700 miles to the north-west.

St Helena is a volcanic island, with high cliffs around it, and deep valleys radiating from a central ridge 2,700 ft. high. 47 square miles in area, it lies 1,000 miles from the nearest mainland of Africa. Cape Town is 1,800 miles to the south east and 5 days by ship. Tristan is 1,500 miles away, the Falklands nearly 4,000.

Discovered, uninhabited, by the Portuguese in 1502, and disputed with the Dutch in the 17th century, it was only inhabited from time to time by a few individuals, such as sailors put ashore to recover from illness, until it was garrisoned by the East India Company in 1659.

The present population of about 5,500, save for some 80 expatriates, mostly working for the Government on short contracts, are the result by inter-marriage of the different races brought to the island by the East India Company or the British Government. English settlers, soldiers, Company slaves from the East Indies and Madagascar, Chinese indentured labourers, Africans released from captured slave ships, Boer prisoners, (there were 6,000 here in 1900) have all contributed. But there are now no remaining racial groups, all are St Helenian, of whatever shade of colour, and all consider themselves to be 100% British. Almost every isolated country cottage has its walls decorated with pictures of the Royal family. Yet the British Government refuses to allow St Helenians free access to Britain.

In 1834 the East India Company left and St Helena became a Crown Colony. The island no longer served the purpose of a port of call for ships homeward bound from the East. The advent of steamships and the opening of the Suez Canal in 1869 considerably reduced the number of ships calling.

The repatriation of the Boer prisoners in 1902 and the withdrawal of the British Garrison in 1906 ushered in a period of unemployment and distress. This was alleviated by the establishment of the flax industry in 1907. This flourished until the early 1950's, when man-made fibres and, it is said, the GPO changing from string to elastic bands, brought the flax industry to a standstill. Today the old flax mills and rope making machinery are rusting away. Successive Governors have introduced their own schemes for the economy, and most have been genuinely concerned, but none have succeeded. St Helena has been well called "an island of lost causes". Save for the present attempts to improve fishing, there are no exports. Wages are low, prices are high because of freight charges. The terrain and other factors make it difficult for the island to be self-supporting. The island exists on aid from Britain of a few million pounds a year, including the subsidy to keep our only ship going. The RMS St Helena shuttles from England to Cape Town, calling at Ascension and St Helena in each direction and taking 2 months for the round trip. There is no airfield, and once the ship leaves northbound, there is no way at all in which anyone can leave the island for 6 weeks.

It is against this background that the history of the Church must be seen. Save for the clergy, and a handful of expatriates who attend, it is entirely a St Helenian Church. It is a Church which has always been dependent, for money and manpower, on help from overseas, at first from England, continued today by the St Helena Diocesan Association, and now also, and substantially, by the Church of the Province of Southern Africa. The Diocese will continue to need such help for some time to come, nevertheless there are signs that it is realising its need to become independent in money and men and in spirit. If the short and inadequate history of the Church which follows can facilitate such growth in independence, the author will be satisfied.

CHAPTER ONE

EARLY DAYS

(1502-1859)

DISCOVERY OF THE ISLAND

When the Portuguese Admiral Joao da Nova Castella first sighted the island on 21st May 1502, the feast day in the Calendar of the Eastern Orthodox Church of St Helena, the mother of the Roman Emperor Constantine the Great, he named the island in her honour. The question arises as to why the Portuguese should have been using an Eastern Calendar, – the feast day in the Western Calendar is August 18th. A manuscript note in the margin of Melliss' "St Helena" in the Bishopsholme library, almost certainly by Bishop Holbech, states: "May 21st is the Eve of the feast of St Helen, Virgin of Auxerre, who lived in c. AD410". Perhaps Bishop Holbech thought we had the wrong girl! I am indebted to the Very Reverend Ronald Jasper, when he was Dean of York, for a more convincing explanation. He states that St Helena always shared a day with the Emperor Constantine, whose traditional date of death is firmly established as May 21st, and is commemorated in the Greek Church on that day. He writes: "This Greek commemoration is interesting, because it is now perfectly clear that during the late Mediaeval and early Reformation period, the whole of the Iberian Peninsula was heavily influenced by the Greeks. In particular Greek sailors were used, and it would seem more than likely that even on Portuguese ships at this time there would ... be a share of Greek sailors on board. I think it would therefore be extremely likely that this Greek influence will undoubtedly be the reason why the 21st May is the date observed". In a later letter he wrote: "further evidence of the Portuguese being interested in Eastern affairs is clear from their colonization with people in India in the 15th-16th centuries. They were very active with the Christians in Malabar". Confirmation of this would seem to come from the fact that the Patriarch of Abyssinia, Bermudez, who spent a year on St Helena in the 16th century was on his way back to Portugal. The mediaeval chroniclers Geoffrey of Monmouth and Henry of Huntingdon, who are notoriously unreliable, wrote that Helena was the daughter of Old King Cole of Colchester. In the splendid set of late 15th century glass of the life of St Helena in the Parish Church of St Michael and All Angels, Ashton-under-Lyne, the window showing her birth has the inscription, "Hic nascitur Elena Coyle Regis Filia". In fact she was born in Asia Minor, possibly at Drepanum (later known as Helenopolis), and St Ambrose, writing about 70 years after her death, in his "Oratio de obitu Theodosii" describes her as a "stabularia", innkeeper. She married the Emperor Constantius Chlorus, and her son Constantine, born in 274 AD became Emperor in 306 AD. Helena became a Christian in 313 AD. In 326 AD aged about 75, she made a lengthy pilgrimage to Palestine, where she built Churches on holy sites, particularly at Bethlehem and on the Mount of Olives. The cistern where later writers (c.400AD) assert that she discovered the Cross is below the Church of the Resurrection in Jerusalem, built by Constantine. St Helena died c. 330 AD.

According to the "Narrative of the Voyage of Joao Da Nova in 1502", by J. Osorio da Fonseca (translated by J. Gibbs 1752), da Nova built a wooden chapel in what is now Jamestown, using timber from one of his ships, and hence the valley was called Chapel Valley. Thus Jamestown is one of the earliest Christian sites south of the Equator. (The Portuguese built a chapel at Mossel Bay in South Africa in 1501).

CAPTAIN THOMAS CAVENDISH – PORTUGUESE STONE CHURCH

The early wooden Church must have soon been replaced by a stone one, because when the English Captain Thomas Cavendish visited St Helena in 1558 he records that "we went on shore, where we found a marvellous fair and pleasant valley, wherein divers handsome buildings and houses were set up, and especially one which was a Church, which was tiled, and whitened on the outside very fair, and made with a porch, and within the church at the upper end was set an altar, whereon stood a very large table, set in a frame, having on it the picture of our Saviour Christ upon the Cross, and the image of our Lady praying, with divers other histories painted curiously upon the same. The sides of the church were hung round with stained cloths, having many devices drawn upon them". Nearby was "a very fair causeway and upon the said causeway is a frame erected, whereon hang two bells, wherewith they ring to mass; and near to it a cross is set up, which is squared and framed, and made very artificially of free-stone, whereon is carved in cyphers what time it was built, which was in the year of our Lord 1571". An early illustration of (to me) unknown date, which Philip Gosse used for the endpapers of his book "St Helena 1502-1938" shows a small church which is presumably this stone Portuguese church.

It is generally assumed that Cavendish was the first Englishman to visit St Helena. However the Reverend Gordon Taylor, in the "Sea Chaplains" (Oxford 1978) writes of "the mathematician Dr John Dee, a ... clergyman and astrologer, who is said to have made a voyage to St Helena in about 1563". In a private letter, Mr Taylor writes, "In the B. Lib MSS at the B.M. S. Ayscough's Cat. of MSS (p. 873) states (under the heading Magic and Witchcraft) that MSS 5007 contains a "Journal of his voyage to St Helena, with some curious observations".

J.H.V. LINSCHOTEN

I am also indebted to Mr Taylor for a copy of the account of J.H.V. Linschoten's visit in 1589. He writes of the abundance of fresh water, the fruit trees planted by the Portuguese and the animals they have introduced. But "no man dwelleth therein; but only the sick men". "It is the fashion, that all the sick persons that are in the ships, and cannot sail well in them, are left there in the island; with some provision of rice, biscuit, oil and spices; for fish and flesh, they may have enough ... These sick men stay there till the next year, till other ships come hither, which take them with them. They are commonly soon healed in that island ... and it is very seldom that any of them die there, because they have always a temperate air and cool wind, and always have fruit throughout the whole year. The King will not suffer any man to dwell in it, because they should not destroy and spoil the country and hold it as their own: but will have it common for every man to take what he hath need of. In time past, there dwelt an hermit in the isle, under pretence of doing penance and to uphold the Church. He killed many of the goats and bucks: so that every

year, he sold at least 500 or 600 skins, and made great profit thereon; which the King hearing, caused him presently to be brought from thence to Portugal. When the ships come thither, every man maketh his lodging under a tree, setting a tent about it; and the trees are there so thick, that it presently seemeth a little town or an army in the field, every man provideth for himself, flesh, fish, fruit and wood; for there is enough for them all: and every one washeth linen. There, they hold a General Fasting and Prayer with Mass every day: which is done with great devotion, with procession, and thanksgiving, and other hymns; thanking God that He hath preserved them from the danger of the Cape of Good Hope, and brought them to that island in safety". It is interesting, from the discussion on the Eastern Calendar, that Linschoten writes that he left St Helena on "The 21st of May (N.S.) being Saint Helena's Day and Whitsunday".

PORTUGUESE AND DUTCH

Disputes between the Portuguese and Dutch led to damage to the Church. One Francois Pyrard records that on a visit in 1601 the chapel was in good condition, adorned with a fair altar and several handsome images and pictures, while in front of it stood a fine cross of free-stone, "white as marble and well carved, which the Portuguese had brought from Portugal". On his second visit in a Portuguese ship in 1610, the cross had been broken and the chapel was in a bad condition. The Portuguese, on a 9 day visit, did what they could to repair the chapel. On one occasion the Dutch left a message – "Portuguese, leave us our inscriptions and letters and we will leave you your crosses and pictures". However an Icelander, Jon Olajsson, visiting in 1625, writes that the Church was in good repair. A Cornishman, Peter Mundy, making a second visit in 1638 writes that the chapel had been repaired by the Dutch and "the names of divers ships, principal men, as also of some women, were fairly written on boards and nailed up in the chapel".

A French traveller J.B. Tavernier visited St Helena in 1649. He wrote: "There is only a little settlement near the sea, where a chapel was once built, and where a Portuguese Franciscan friar lived for fourteen years; but this chapel is now half a ruin. While he lived there the friar was very useful to the ships which put in there, as he provided them with fish caught and dried by himself, and was given in return rice, biscuits and Spanish wine. After having lived there in a very austere manner for some time, he fell ill, luckily just as a Portuguese ship appeared. They did all they could for him, but he died five days after the vessel dropped anchor, and was buried by his compatriots".

THE EAST INDIA COMPANY

So far the occupation of the island has been spasmodic, but in 1659 the Honourable East India Company began a permanent occupation of the island. The first Chaplain named Noakes arrived in 1671. The relationship between him and the Governor was to be repeated many times in the next 150 years. The Governor accused Noakes of anti-Royalist opinions in permitting books to the soldiers, which taught that "Kings, Princes and Governors may be disempowered by the people". In 1672 some mutineers imprisoned the Governor and elected Noakes in his stead. The next Governor, Anthony Beale, appointed Noakes to the Council, but he was excluded from succession in the event of the death of the Governor.

In December 1673 a Dominican friar, Fr. Fernandez Navarette, professor of philosophy at the College of St. Gregory at Valladolid visited St Helena. Gosse gives an account of his visit and his conversation with the Governor.

In 1673 William Swindle was paid £50 a year as Minister, £25 as Schoolmaster and £25 gratuity, with his meals at the Governor's table. He was to teach the children and "as many of the negro children as are capable of learning". Five years later, the Reverend John Wynne had to issue a strong appeal to parents to send their children to school.

FIRST ANGLICAN CHURCHES

About 1674 a Church was built in Jamestown (where Nos.1, 2 & 3 Main Street now stand). Shortly afterwards a wooden Church was built in the Country, for by 1678 there were 2 Churchwardens, one for each Church and in 1684 an order about the registration of lands was "to be affixed and sett upon the Church doore in the Country". By 1678 the (Town?) Church was damaged "by the extreme heat" and by 1691 both Churches were in bad repair. In July 1697 it was decided to rebuild the Country Church by an assessed rate, the Company contributing £20, but nothing seems to have been done since in 1699 stones were to be gathered for the rebuilding in stone of the decayed wooden Country Church, but even so in 1732 a Vestry Meeting was held "concerning ruinous condition both of the Chapple in the Country and the Chapple at the Fort, the former of which was laid level with the ground for two or three years".

Captain Daniel Beeckman, who visited St Helena in June 1715 gives in his book "A voyage to and from the Island of Borneo" (1718) an account of the ceremony when the Governor attended the Church in Jamestown: "They use great formality in going to Church, for about nine o'clock in the morning, the Council, the Minister, and their wives, together with such commanders of ships as have a mind to it, do wait on the Governor in the castle. After which a bell being ordered to ring, a company of soldiers, with a serjeant, in good liveries, are drawn up in the castle, where they make a lane (resting on their arms) as a passage to the gate, where there is another serjeant and a company, which march with beat of drum before the Governor into Church. After follow the gentlemen and their ladies in their respective order. As soon as the soldiers get into the churchyard, they fall off to the right and left, making a lane to the church-door. The Governor has a handsome large seat, with books, where he generally desires the commanders of ships to sit, the ladies being seated by themselves".

EAST INDIA COMPANY CHAPLAINS

Perhaps the dilapidated condition of the Churches is not surprising when we consider the poor quality of the Chaplains sent out by the Company. Of the 18 Chaplains recorded between 1671 and 1830, 11 are spoken of as quarrelsome or drunken, or both. (See Appendix A for a fuller account). Not that drunkenness was confined to the Chaplains. In 1725 both Parson and Doctor were brought up for drunken conduct and the Doctor had complained that Parson Giles had threatened "to lead him up and down the valley by the nose". It is also recorded – "Dr Wignall always drunk and nearly killed the Governor by giving unsuitable medicines, his excuse being that he had nothing else to give". "Dr Wignall for drunken disorderly conduct placed in the Stocks

for one hour and he sung and swore the whole time".

That Parson Giles could drink 2 or 3 quarts of arrack a day is perhaps partly explained by a Board Resolution of October 1674

"In the Governor's absence, there shall stand a salt upon the table, which shall be placed below the Council and Chaplain. Those who sit above the salt, shall always drink as they think proper, either wine or punch; but those who sit below the salt shall have to two persons, one common bowl of punch(which contains 3 pints)". In 1685 the Chaplain Mr Sault had been in prison for over a year for debt, and advantage had to be taken of a passing ship's Chaplain to "bring up the arrears of marriages".

RELATIONS WITH GOVERNORS

Relations between Governors and Chaplains were often appalling, – as when John Kerr the Chaplain in 1703 abused Governor Poirier, a Frenchman, "saying he stood up in Church in time of Divine Service like a French Hogonot proud fool when he ought to have kneeled down to make his confession", but in at least one case the fault was not only on the side of the Chaplain. In 1719 the Chaplain John Jones had previously been on St Helena as a soldier schoolmaster, and after being ordained in England had returned to the island. The Governor "to draw him off from associating himself with those of too mean a rank for him now as a Clergyman tho his equals when he was in the island before as a private soldier" and to improve his conversation, invited him to stay at Plantation House, the Governor's residence. However an unfortunate joke by the Governor at a wedding reception was taken by Jones as a personal reflection, and Jones left Plantation House. Two months later, in Church Jones read the Collect for Advent Sunday and was thereupon told by the Governor, "You are wrong, this is the 2nd Sunday in Advent". To keep the peace Mr Jones obediently read the Collect for the second Sunday. When he had to read the Collect later in the service Jones again used the Advent Sunday Collect and was again interrupted by the Governor. When Jones announced that as the following day was St Andrew's Day there would be prayers in Church, the Governor called out "Not by you Sir, Officer take him prisoner", and Jones was put on the next ship to England. Dr Civil and Sarah Southern wrote home in defence of Jones and were put in the pillory for one hour. But November 29th must have been Advent Sunday and the Chaplain was right and the Governor wrong.

Not all Chaplains were unsatisfactory. Charles Masham, who died on the island in 1706 took the trouble to obtain £5 of tracts from the Society for the Propagation of the Gospel only 3 years after the Society was founded and later received Bibles and Prayer Books from them. The USPG Archives have his letter of thanks. And in 1738 it was recorded "On 29th September we had the misfortune to lose our Chaplain Mr Barlow. The most acceptable of his profession of any we have had among us for a great number of years past. We have supplied his place with Archbishop Tillotson, Dr South, Bishop Fleetwood, Dr Calamy and other eminent English Divines from whose discourses we are sure we shall be much more improved than by the crude uncouth compositions we have commonly met with for several years past, and such as were so far from edifying that often times they were not intelligible".

Some time after 1732 the "Old Country Church" was built in stone, to be replaced by the "New Country Church" in 1850, and in

1774 the Town Church was replaced by the present St James Church, but an account of these Churches can be found in the respective chapters on the Parishes of St Paul and St James.

RICHARD BOYS

In 1811 2 Chaplains were appointed, the senior Mr Samuel Jones and the junior Mr Richard Boys.

Unfortunately they also quarrelled and in 1815 we read, "The controversy between the two Clergymen Jones and Boys, productive of disgraceful effects – ordered to abstain from any further personal controversy or circulation of written or printed letters referring to it on pain of suspension". But by April Mr Jones is retired on an allowance of 5s per diem, and Mr Boys remains. He was thus on the island during Napoleon's stay. He had his good qualities and there is an interesting brief biography of Boys in "A St Helena Who's Who or a Directory of the island during the captivity of Napoleon" by Arnold Chaplin (1914). He mentions a private letter of Lieut. G.H. Wood of the 20th Regiment who speaks very highly of Boys' pastoral work. When the new Head School was built in Jamestown in 1825, Boys was made Headmaster. Further insights into Boys' ministry can be found in Appendix A and in Gosse. One notes particularly that a fortnight before Sir Hudson Lowe and his family left St Helena in 1821, Boys' sermon on the text "Publicans and harlots go into the kingdom of God before you" drew forth the comment that it reflected rudely "on all the upper classes of Society" and a request, which Boys refused, for a copy of his sermon to be sent to the Council. Boys left in 1830.

In 1834 the island was transferred from the control of the Honourable East India Company to Her Majesty's Government, and St Helena became a Crown Colony. In place of the Company Chaplains, there are now Colonial Chaplains, notably Richard Kempthorne, who arrived in 1839, together with some military Chaplains, such as W. Helps. A Baptist minister, James Bertram arrived in 1845, and this marks the beginning of the Baptist Church on the island.

DIOCESE OF CAPE TOWN – BISHOP ROBERT GRAY

In 1847, St Helena became part of the newly-formed See of Cape Town. The Letters Patent specifically include St Helena in the new Diocese and appoint Robert Gray as the first Bishop.

Robert Gray's first visit to St Helena was in 1849. His voyage in H.M. steam frigate "Geyser" took 14 days, arriving on March 7th. A letter from the Bishop to Richard Kempthorne preparatory to this visit shows his views on Confirmation.

George Dec 5th

1848

Rev. & Dear Sir,

I wish you to give notice that I purpose, God willing, shortly after my return to Cape Town, and probably in the month of March, to hold a visitation in the Parish and Island of St Helena, when I shall be prepared to confirm such members of the Church as may be presented to me by yourself or the other clergy holding office in the island.

As I believe a Confirmation has never been held in that part of the Diocese, you will probably find many persons at an advanced period of life who have never partaken of this sacred ordinance. I trust that no false feeling of shame will prevent them from coming forward on this their first opportunity, and confessing Christ before men.

There is no season of greater importance to ministers than that which precedes Confirmation. They are then called not only to examine into the faith of those who desire to partake of this holy rite, but to instruct them if needful in that faith. And they have also opportunities not always within their reach of conversing closely with many, and giving much wholesome and earnest exhortation. I trust the clergy of St Helena will not fail to avail themselves of the occasion, to seek to impress upon the hearts and minds of all who may present themselves, the need there is of an entire dedication of themselves to God, and of their holding the true faith of Christ. With a view to this I should recommend that classes be speedily formed of the candidates which should meet from time to time to receive instruction in the faith, and that the clergy should also seek by private exhortation to each separate candidate to impress upon them the solemn nature of the engagement which they are about to enter into with their God.

I remain

Dear & Rev. Sir

Yr. friend & brother R. Capetown

None should be presented under 14 years of age, except there are peculiar reasons for it.

In an undated letter, Kempthorne acknowledges receipt of the Bishop's letter via England. He has established Sunday Schools under 5 voluntary teachers, in the country districts, but his attempts to do the same in the town has been frustrated by the dilatoriness of Mr Bousfield, whose district it was. William Bousfield, on St Helena 1847-51, was the first SPG (Society for the Propagation of the Gospel) missionary on St Helena. Happily, Bishop Gray after his visit reported to SPG that Kempthorne and Bousfield were both "excellent and devoted men, and labouring assiduously in their sacred calling".

On arrival at St Helena, the Bishop declined the honour of a salute being fired, offered by the Governor's ADC, Captain Knipe, but accepted an invitation to stay with the Governor, Sir Patrick Ross, at Plantation House. The Bishop, in a letter to his brother, speaks well of the Governor, "that most excellent man" and his hospitality. He had held a levee, "at which the whole of the respectable inhabitants of the island were present" and put his carriage and horses at the Bishop's disposal.

The Bishop held 2 Confirmations, one for 111 communicants, and one for 250 non-communicants.

Extracts from his letters will give the best account of his visit. He missed his wife. "I really should have been quite happy during my visit to this sweet island, had dearest Sophy been with me".

"All our places of worship, and there are five, are attended by crowded congregations, and I do hope a great deal may be done for the revival of religion throughout the island. The people are, however, all very poor". The 5 places of worship were St James in Jamestown, the Old Country Church (near the present Cathedral), Longwood House and rooms at Sandy Bay and Jamestown.

"Longwood has nothing very interesting about it. I preached yesterday in Napoleon's billiard room – not in the old house where he lived, but in the new one built for him, which is an

excellent house".

"I have been busily employed every day in visiting the parishioners, assisting the Clergy in preparing candidates for Confirmation, confirming, consecrating the Church and various churchyards, examination of schools, preaching, and in business arising out of the Visitation, such as the repeal of local ordinances, which interfered with the Bishop's office, in the conveyance of the Churches and burial-grounds (all of which were still in the hands of the Government) to the See; in remodelling and placing upon a sounder and more extended footing the Church Society, and I trust also another very important ecclesiastical association called the Benevolent Society.

There are four clergymen now belonging to the island ... the fourth is Mr Frey, whom I had much satisfaction in ordaining to the holy office of Deacon...He was formerly a German missionary in India ... He is now Master of the Country Government School. He will strictly confine himself to the duties which properly belong to the Diaconate, continuing in his office of teacher, and devoting his days after 2 p.m. to visiting the poor, many of whom, especially those who were slaves, are very ignorant ... The island still greatly needs another Clergyman, who should devote much of his time to visiting the poor from house to house. The rugged and mountainous nature of the country, coupled with the very great heat of the climate, renders it impossible for a Clergyman to do as much parochial work here as in England".

At this time the Royal Navy was engaged in the abolition of the slave trade (slavery in St Helena itself was finally abolished in 1832), and captured slave ships were brought to St Helena. Up to 3,000 slaves were brought to the Liberated African Depot in Rupert's Valley and released each year. (many were then taken to the West Indies, but some remained on St Helena). Bishop Gray visited Rupert's Valley and was greatly moved. He wrote that over half were in hospital from the hardships they had endured and he was "pained to find that no effort is made to instruct these poor things during the time they are in the island; and the more so, because the Superintendent informed me that they show a great aptitude for instruction, and have a strong desire for it".

it is sad to think that our Government should spend £10,000 a year on this institution, and between £300,000 and £400,000 in support of the squadron, and yet not allow the trifling sum which would be needful to supply them with a teacher. Mr Frey, whom I have just ordained, did at one time undertake the work, and with some success; but the Government would not sanction the appropriation of a stipend".

During his visit a captured slave ship was brought in by one of the cruisers, and the Bishop went aboard and was appalled by the conditions. "She was a schooner of about 100 tons, and had 560 slaves on board ... I crept down between decks to the place where they are usually stowed away, – it might be between three or four feet high, and the atmosphere was most offensive ... The condition, however, of a slave ship has been too often described to make it necessary for me to enlarge on it. I shall only say, I never beheld a more piteous sight ... never before felt so powerful a call to be a Missionary".

Further information on the Liberated African Depot will be found in the chapter on St James' parish.

The Bishop's reference to the arrival of the Baptists sadly showed a lack of ecumenical spirit. "Unfortunately for the first time schism began in this island two or three years ago, by an

emissary from the Cape, and I find him now in full confidence of success. He has started a church of his own, and is an Anabaptist on principle. His success is chiefly with the poor, and he is a thorn in the side of the Church. But God brings good out of evil, and the members of the Church here have been led to examine the grounds of their own faith, and many have been led to take a deeper interest in religious matters; and I am...calling upon the laity to take a greater part in the work of the Church than they have hitherto done".

A copy of the Bishop's Primary Visitation Charge is in the Diocesan Archives.

Meanwhile, the "Geyser" had been cruising off the coast of Africa for slavers. She now returned to St Helena to pick up the Bishop and left for Cape Town on April 16th.

The account of the building of the new Country Church in 1850 will be found in the chapter on St Paul's parish. In a letter to the Bishop written from Oaklands, Kempthorne describes the plans and also writes of the progress with the building of schools in the country.

"Our schools at Sandy Bay and High Peak are four feet above ground. They are so planned that a small chancel can be subsequently attached. I feel it at the same time so important to have some Church feature to mark these places, which will be used from the first as oratories, that I am very anxious to order them to be framed of wood and sent out from England. Thompson of Limehouse, with whom I have corresponded had done work of this kind and, as far as I can judge, acceptably. There is much poverty, even among our Proprietors, and though such a mode of attaining the object is in one sense cheap, it is the only one within our power for many years".

Evidently Kempthorne found the hot weather trying. A week later he writes to Bishop Gray, "My parishioners find the services on the Communion Sunday, especially the females, so exhausting that some are no longer equal to it. I may say for myself also, that at this season, after being engaged in my morning duty from 11 – 2 (and it has sometimes been longer) I come to the Evening Service rather jaded".

Richard Kempthorne was well spoken of for his industry, his zeal, and his kindness. He kept a separate vegetable garden at Oakbank to provide for the poor, and even his wife was not allowed to use it.

One matter which had concerned the Bishop during his first visit had been the question of marriages on St Helena. There was an Island Ordinance which gave the Governor power of issuing marriage licences, and these were issued indiscriminately, without question, on payment of a fee. The Bishop had obtained the repeal of the Ordinance, but Lord Grey, the Colonial Secretary, had hesitated to confirm the repeal. In 1851 the Bishop wrote,

"In the present state of the marriage question at St Helena, I think of instructing the Clergy, before marrying parties who bring the Governor's licence, to put the usual questions which are required to be put in England, and act accordingly. You will remember that the Queen's Advocate in St Helena stated that it was DOUBTFUL whether the Governor could refuse licenses to ANY that applied. I know that no inquiries were made, and the Queen's Advocate states that under the existing arrangements Jews were married by the Clergy, and great facilities were afforded to parties who touched at the island (which is VERY rarely for more than twenty four hours). I cannot consent to allow the Clergy to

"be made instruments of effecting all sorts of marriages. There is one case of bigamy which has already come before me. I shall instruct Mr Kempthorne in this whole matter to adopt a conciliatory line, and if he is any doubt to refer to me before acting. I am grieved to say that during the past year the spirit of the Cape has been spreading in that little island. Ours are almost the only papers they see, and they feel a greater interest in what passes in this Colony than anywhere else. K. tells me that a radical party is agitating the parish against vesting the church now being built, in the See. I understand they are about to memorialise Lord Grey on the subject. They are headed by a Jew. Where else they would vest it I know not. The Patent, you know, constitutes the See a body corporate, etc., for the express purpose of affording a good and secure tenure for Church property".

Thus it was that on the Bishop's second visit in 1852, he was unable to consecrate the new Country Church because of this dispute. He left Cape Town on Jan. 3rd in HM Ship "Vulcan" and arrived at St Helena on the 15th. Although he found large congregations and numerous communicants, he also found that a "violent democratic spirit had grown up". He left St Helena for England on Feb. 2nd in the "Persia".

His third visit was a happier one and he said that it seemed quite a holiday. Accompanied by his wife Sophy, he arrived on Oct 27th 1857 and was able to consecrate the new Country Church on Dec.9th. He left in January 1858 for England, where he was to have talks, amongst other matters, on the establishment of a separate Bishopric of St Helena.

During this visit, Kempthorne was made Archdeacon.

CHAPTER TWO

THE DIOCESE OF ST HELENA

THE FORMATION OF THE DIOCESE

Bishop Robert Gray soon found the need to divide his unwieldy Diocese. In 1853, the Dioceses of Grahamstown and Natal were established and in 1859, the Diocese of St Helena.

During his second visit, Bishop Gray had discussed with some leading laymen the proposal to make St Helena a separate See. In a printed letter dated Nov. 19th 1857, he proposes that the See should comprise St Helena, Ascension and perhaps Tristan da Cunha and should also embrace the pastoral oversight of the possibly 6 congregations of the English Church on the Eastern coast of South America. £5,000 would be needed for a Bishopric Endowment Fund, of which he asked St Helena to provide £2,000.

A Public meeting was held which welcomed the suggestion but, pleading poverty and the present needs of the Church, could only offer £1,000. This was to be raised by a loan, and it was proposed to ask the Governor to institute a Property Tax to pay the interest.

The Letters Patent of Queen Victoria under the Great Seal, dated 6th June 1859 constituted the Island of St Helena, "hitherto.—.comprised in the... .Diocese of Cape Town, and also the Island of Ascension and the Island of Tristan D'Acunha (which two last mentioned Islands have not hitherto been, and are not at present comprised in any See or Diocese) to be a distinct and separate Bishop's See and Diocese ... called the Bishoprick of St Helena", subject to the See of Cape Town. Piers Calveley Cloughton was appointed the first Bishop and the Church of St Paul was to be the Cathedral, although the Letters Patent gave the Bishop authority to make any present or future Church in Jamestown the Cathedral. "And we do ordain and declare that the said town of Jamestown in the Island of St Helena shall henceforth be a City to be called the "City of James Town".

No mention is made of the English congregations on the East coast of South America, presumably because the Queen had no jurisdiction over those parts. But that they were to form part of the pastoral oversight of the Bishop is clear from a letter from Bishop Gray to Bishop Welby, the second Bishop. It seems that the Bishop was to act as the Colonial Chaplain and to receive his stipend, but the Government were proposing to withhold the stipend for any period that the Bishop was absent from St Helena, visiting the rest of the Diocese. In a letter dated March 21st 1866, Bishop Gray stated that he understood it had been agreed by the Government that the Bishop should receive the stipend of £500 of the Colonial Chaplain and be at liberty to visit "Ascension, Tristan, the South American Churches and any part of the Province as freely as any other Diocesan Bp. without any loss or diminution of income, or without asking the leave of the Govt." In a postscript, Sophy Gray confirmed that money had been raised in Monte Video towards the endowment of the See of St Helena. A list of the Diocesan clergy in the time of Bishop Cloughton includes Charles Ball as Vicar of the Falklands. However, in 1869 the Diocese of the Falklands, which included

Argentina and Eastern South America, was formed.

The same letter of Bishop Gray of 1866 also mentions the Cathedral. As to the Cathedral. It was because it was the generally expressed wish of the Inhabitants that the Country Ch. should be made so, that it was named. My view would have been to have made St James; but I yielded to a general wish".

PIERS CALVELEY CLAUGHTON. First Bishop 1859 to 1862.

Claughton was born in 1814, graduated from Brasenose College, Oxford in 1835, and was Rector of Elton, Huntingdonshire from 1845 to 1859. He was consecrated Bishop of St Helena in Westminster Abbey on 14th June 1859 and left England on 3rd October, arriving on St Helena on Oct. 30th. Oakbank became the Bishop's residence.

In his Primary Charge, delivered in the Cathedral on July 12th 1861, he looked back on his chief work on the island as its division into 3 parishes. When he arrived "I observed that the clergy had no settled partition of labour, and anyone might be required to visit the most distant parts of the island. On the Sunday much time was lost, and needless bodily fatigue incurred, by the complicated system of rotation in their duties".

By the Government Ordinance of 8th April (No. 2 of 1861) the island was divided into separate parishes, Jamestown, St Paul's and Longwood, which last was made a District, until its Church was built, when it would become a parish. To quote the Bishop again, "It is, in a word, the Parochial system, which for the first time has been established in the Island;" (He also paid a tribute to Archdeacon Richard Kempthorne, who had recently left for England).

Accordingly on April 13th 1861 the Bishop instituted George Bennett to the Rectory and Parish Church of Jamestown; Edward Bennett his brother to the Vicarage and Parish Church of St Paul; and Henry James Bodily to the Curacy of the District of Longwood. On April 29th, presumably on Ascension, since the entry is attested by the Captain in charge, he licensed Arthur George Berry, a Royal Naval Chaplain, to the Chaplaincy of the Island of Ascension.

On Oct. 17th 1861 his infant son, Piers Edward died aged 3 months, and was buried just outside the East end of the Cathedral. There is a memorial window in the north wall of the Chancel.

On March 3rd 1862 Claughton left to become Bishop of Colombo. In 1870 he became Archdeacon of London and in 1875 Chaplain-General to the Forces. He died on August 11th 1884 and was buried at Elton. The portrait of Bishop Claughton which hangs in Bishopsholme was painted by J. Edgar Williams R.A. and was exhibited in the National Gallery in 1881. It was given by his son Alan O. Claughton in 1950.

THOMAS EARLE WELBY, Second Bishop 1862 to 1899

Born on 11th July 1810 at Clifton, Gloucestershire, he was educated at Rugby and in July 1826 became an ensign in the 26th Regiment of Foot. He was ordained in Toronto in 1844, and in 1847 became Rector of Newton-near-Folkingham in Lincolnshire which was his family home. Bishop Robert Gray persuaded him to come to South Africa. Welby arrived at Cape Town in February 1849 with his wife and 8 young children and was given the parish of George. He was very popular with both Robert and Sophy Gray. Bishop Gray wrote in December 1850, "You will be glad to hear that Welby is appointed Archdeacon. He is a first-rate man, and much admired by

all who know him. When I left home on this Visitation I gave Sophy a letter to the Archbishop, recommending him for my successor if I never returned".

In 1862 he was appointed Bishop of St Helena, the last South African Bishop to receive Letters Patent from the Crown. He was consecrated in Lambeth Palace on 29th May 1862. He sailed in the schooner "Wizard" with his wife, children and servants (18 in all), arriving on St Helena on 26th October. His 5 unmarried daughters lost little time in finding husbands, -their names appear in the Marriage Register in 1863 (Penelope aged 21); 1864 (Wilhelmina aged 17); 1867 (Caroline 19); 1873 (Katherine 24); 1884 (Edith Frances 31).

Welby had hardly arrived on the island before he was petitioned by the parishioners of Jamestown as to whether St James was their Parish Church and whether they had an obligation to maintain it. The point was that the Church had been closed for worship because of its dangerous condition, due to damage by white ants, and needed extensive repairs. The result was the Government Ordinance No.3 of 1863 which declared the Church of St. James to be the Parish Church of Jamestown.

State of the Diocese

In a report to SPG, written from Oakbank on Jan. 28th 1864, Welby writes of the state of the Diocese as he found it.

"The condition of Jamestown is so very sad, the profligacy of the poorer classes in it is greater and more shameless than I have ever seen in any other place – the indifference of the more wealthy to a state of things to which they have long been accustomed – the ignorance, poverty, and indolence of a large native coloured population of E. Indian, African, Malay, Chinese and all European races blended together, presenting such difficulties to be overcome that I do not hesitate to ask for the continuance of that aid which the Society have hitherto afforded ... the dwellings of the poorest classes are miserable sheds for which they pay heavy rents, and inhabit them as long as the white ants spare the roofs sufficiently for safety." It must be remembered that the Bishop was making a plea for continued support. He is having great difficulty in paying his clergy adequately. He hopes to pay an unmarried curate £160 a year, "the smallest income on which even a single man can in Jamestown support himself."

Bishop Gray paid a brief fourth visit to the Diocese in June 1867 on his way to the first Lambeth Conference, – just long enough to allow of an interview with Bishop Welby. He and Sophy were sailing in the "Briton". "The ship is comfortable, but we have an intolerable number of screaming children, who bellow from morning to night."

For some reason the Bishop was not happy with the division of the island into parishes, and Govt. Ordinance No. 3 of 1871 stated, "the division of the Island of St Helena into separate parishes and districts has been found to be inconvenient." The Ordinances of 1861 and 1863 were repealed and from the following Easter Monday there was to be one Parish of St Helena, with the Church of St James as the Parish Church. There were to be 3 Churchwardens and the Colonial Chaplain was to be ex-officio Minister and Chair the Vestry Meeting. The Colonial Chaplain was, in fact, the Bishop. However in

1873 a letter from Downing Street stated that as the Revenue for the Island for that year fell short of the Estimates by £2,000, it would no longer be possible to pay the Bishop the £500 due to him as Colonial Chaplain, and suggested the possibility should be explored of the Bishop residing in Cape Town and making periodic visits. Fortunately by May 1874, it was agreed that the Bishop might continue to be paid as Colonial Chaplain but at the reduced sum of £400 per annum. (In addition the Bishop received about £440 from Bishopric investments, which must suffice for all his expenses, including travelling). In 1884 the Government withdrew the remaining £400.

Provision for Services in the country districts.

Minutes of a clergy conference held at Oakbank in 1877 show that Services were held "for the remote parts of the Island" at:

"High Peak" School House

"Rock Mount" or neighbourhood (Luffkins or Peakgut)

Sandy Bay School House

Shipway's or "Rock Rose"

Longwood (Deason's)

Half Tree Hollow

Old Bishopsholme

In 1878 Welby moved from Oakbank to Red Hill (later to be known as Bishopsholme, the foundations of which can be seen next to the Old Trade School, now the Vehicle Testing Centre, above the present Bishopsholme), which he bought personally. Oakbank was to remain the property of the Diocese until it was sold to Mr Homagee in 1899 for £750, during the inter-regnum, it being uninhabitable owing to the destruction of nearly all the woodwork by white ants. The money was then used to buy Red Hill for the Diocese from Bishop Welby's executors.

In 1878 Welby attended the second Lambeth Conference.

Church Services.

In a small book entitled "A few hours on St Helena and a descriptive guide" by Benjamin Grant, the local printer, published in 1883, there is a summary of the Church Services:

Sundays Weekdays

Cathedral 11 am and 4 pm Fridays 4 pm

St James 11 am and 7 pm Wednesdays 7 pm

St Matthew 11 am and 4 pm

St John 11 am (Third Sunday) and 7 pm

R.C. Mission 11 am and 7 pm

Baptist – Town 11 am and 7 pm Wednesdays 7.30 pm

Knollcombe 11 am

Sandy Bay 3 pm

Military Chapel

Grant also mentions a military Chapel among the Garrison barracks at the top of Ladder Hill. Coming down the hill from High Knoll, a pathway to the right leads to the Observatory, the Officers' Quarters, the Colonel's quarters surrounded by a wall, the RE new stores, workshop "and theatre, lately converted into a temporary Garrison Chapel."

In 1890 benches from All Saints military Chapel were taken to St John's Church. And minutes of the St James' Vestry of 1889

state; A large teak wood press with glass cupboard and drawers now used in the vestry and a quantity of Church fittings formerly used at the Ladder Hill Chapel had been given by Capt. Turton R.E. Canon Walcott wrote that this Capt. Turton was the same Lt. Col. William Harry Turton who wrote the hymn "O Thou, who at Thy Eucharist didst pray."

The Parish divided into Districts.

By 1885 Bishop Welby had evidently found that it was not convenient to run the island as a single parish, and a Government Ordinance of April 1885 gave authority for the division of "the Parish of St Helena into four or more separate Districts, for Ecclesiastical purposes only, of which the Cathedral Church of St Paul, and the Churches of St James, St Matthew and St John shall be ... the District Churches." Each District was to have its own Vestry and elect 2 Churchwardens.

First Diocesan Synod.

The first Diocesan Synod was held in September 1885 in the Cathedral. In his charge the Bishop, whilst referring to "the present and future difficulties which greatly hinder and enfeeble the work of the Church in this small and impoverished Diocese", was at pains to remind the Synod of its concern with spiritual as well as temporal matters.

The Preliminary Resolutions of the Provincial Synod of 1870 had stated "Inasmuch, further, as St Helena, being a Crown Colony has most of its Ecclesiastical matters ordered by law, and is therefore differently situated from other Dioceses of this Province, for these reasons the Acts of this Provincial Synod shall not be considered as having force in the Diocese of St Helena, except so far as they can be, and shall be hereafter, received through the voluntary action of the Bishop, Clergy and Laity of the said Diocese."

Accordingly the Diocesan Synod resolved, "This Synod hereby accepts the Canons of the Church of the Province of South Africa, generally, so far as they are not in any way opposed to English Ecclesiastical Law, or the Canons of the Church of England, nor contrary to any local Laws, or Ordinances which may be in force in this Island." (The Synod of 1916 was to delete this Resolution and pass in its stead an amended version without the reservations).

The Bishop's charge gives some interesting figures on clergy stipends. Between 1863 and 1884 the Diocese lost £940 a year in grants previously given by the Government. This resulted in a drop in stipends. Thus in 1863 the Vicar of St Paul's received £250 a year and Parsonage, – in 1885 £150 and Parsonage.

Welby's later years

In May 1887, on the 25th anniversary of his Consecration as Bishop of St Helena, he received a tribute from his people, signed by 642 individuals. Of these 79 had put their mark.

In 1888 a 4 page pamphlet, "The St Helena Church News" was published monthly at a price of 1d. Sadly it ended after 2 years, because of lack of funds, but its front page gives a useful summary of the Sunday Services in all the Churches.

At the Fourth Diocesan Synod in 1891, the Bishop was 81 years old. In his charge he reminisced about his arrival at the Cape in 1849, and how when he went to George, in the whole Arch-deaconry, which stretched from Swellendam to Plettenberg Bay, and

up to Beaufort West and the Orange River, there was not a single Church building, not even in George itself, and he was the only Anglican clergyman in the Archdeaconry. He had attended every Provincial Synod, from the first one in 1870.

His advanced years did not prevent the Bishop from visiting Tristan in February 1892 in HMS Raleigh. Unfortunately the rough weather prevented them from landing during their 24 hours stay.

On All Saints Day 1895, the Bishop instituted four Canonries which were to constitute the Cathedral Chapter. Mrs Welby died in October 1897 and by order of the Government all shops and offices were closed on the day of her funeral.

The Seventh Diocesan Synod of 1897 was to be his last. His age had prevented him from attending the Lambeth Conference that year.

In 1898, Welby informed the Diocese that he proposed to resign and asked the Councils of each District to consider the future of the Diocese. The Councils of St James, St Matthews and St Johns all agreed that much as they would wish for a resident Bishop, they could not see how they could raise the stipend for another Bishop, and decided that they must accept a periodic visit by a Bishop from the Cape. However the Metropolitan persuaded Welby to remain.

Bishop Welby's death.

On January 6th 1899, on his way to visit his son Dr F.E. Welby in Jamestown, as he was coming down Shy Road, Ladder Hill, the wheel of his carriage struck a projecting rock and his carriage overturned. The coachman was thrown out, and survived, but Welby was killed instantly. (A large projecting red rock can still be seen). He was 88, and had been Bishop of St Helena for 36 years, the longest episcopate of any Bishop in the Province. He is buried in St Paul's Churchyard, on the site of the Old Country Church, next to his wife. The inscription on his grave runs:

"Thomas Earle Welby D.D.; second son of Sir William Earle

Welby, Bart. of Denton Hall Grantham Lincolnshire.

Born 11th of July 1810, Died 6th January 1899.

Bishop of St Helena from 1862-99 and Member of Council.

Thy light is come and the glory of the Lord is risen."

JOHN GARRAWAY HOLMES Third Bishop 1899-1904.

On St James' Day 1899, the Very Reverend John Garraway Holmes MA, Dean of Grahamstown, was consecrated Bishop of St Helena by the Archbishop of Cape Town.

He arrived, with his wife and daughter, at St Helena on August 10th and was enthroned in the Cathedral on August 13th by the Reverend J.W. Williams, who had been Vicar-General during the vacancy of the See.

Towards the end of 1899, the Eastern Telegraph Company laid a cable from the Cape to St Helena and on to Ascension, greatly improving communications and providing up to date news of the war in South Africa. From April 1900, 6,000 Boer prisoners, including General Cronje, arrived on the island, bringing their own Chaplains. In the Parish magazine for June, reference is made to the consequent rise in food prices (eggs up to 3d each) and problems with the guards, "the streets are noisy day and night with drunken soldiers."

June 1900 saw an influenza epidemic with 59 deaths in that month alone, among the island population. Bishop Holmes' letters in the Parish Magazine are marked by a concern for growth in spirituality and intercessory prayer. He went to England in May 1901 to try to recruit a priest for St Paul's. He returned in March 1902 unsuccessful, but bringing a horse to enable him to get around the island. In May 1902 the USPG sent £1,000 via the Province for the Bishopric Endowment Fund.

The Bishop's wife died on July 14th 1904, and the Bishop, in ill health himself, left for England with his daughter on July 24th. He died in England on 26th September of the same year, at Worthing.

WILLIAM ARTHUR HOLBECH Fourth Bishop 1905 to 1930.

Born on December 14th 1850, the third son of the Reverend Charles William Holbech of Farnborough, Warwickshire, he was educated at Eton and Brasenose College, Oxford and at Wells Theological College. He was priested in 1876 and became Chaplain to the Bishop of Bloemfontein. He was Archdeacon of Kimberley from 1895 to 1901 and Dean of Bloemfontein in 1902.

He was consecrated Bishop of St Helena on 24th June 1905 in Cape Town Cathedral and arrived in St Helena on July 31st, being enthroned on August 6th.

The Diocesan Archives contain a book of private prayers and "Sacra Memoranda" including Rules of life and intercessions compiled from 1880 onwards. There is also a book of notes on lectures he attended at Wells Theological College in 1874 and 5 books of notes for lectures given by him between 1877 and 1891.

His report to SPG in December 1906 spoke well of Porter and Gibbons and also of Canon Hands, who although no longer active, did what he could with kindness and perseverance.

A letter of March 1906 to the Provincial Trustees outlines his policy regarding the selling of Diocesan properties on the island. Although the price of land on the island was not very high, compared with rents, it was undesirable for the Bishop to act as a landlord, and the cost of repairs was increasing. He therefore asked for permission to sell some of the properties. Estcourt, in Jamestown, was sold to the Foresters in 1905 for £150, and Rock Rose to Solomons in 1907 for £450. The Star and Garter in Jamestown was owned by the Diocese and the tenant had made it into a Public House, against the Bishop's wishes.

In 1907, Bishop Holbech inaugurated a lace making Association to promote the industry on the island.

The Bishop attended the Lambeth Conference of 1908.

Appointment of Laurence Walcott

In April 1909, the Bishop appointed Laurence Walcott, a coloured priest of West Indian descent, to be Vicar of Jamestown. He was well received by the parishioners, but there were a few on the island who were affronted by the Bishop's action. In September, while the Bishop was in South Africa for a Synod, Canon Hands invited Walcott to exchange pulpits and on Sept. 19th Walcott took the service at St Matthew's. The same day both Churchwardens of St Matthew's resigned and sent a petition with 35 signatures to the Bishop, protesting against this "retrograde step" and asking for an assurance that no coloured priest would be appointed to a country parish. The Bishop replied that in view of the fact that the majority of the inhabitants were coloured,

it seemed reasonable to appoint a coloured priest. At this "unsatisfactory reply", 2 members of the Executive Council resigned from St Paul's, one writing that he would not "support in any way any Church in the Diocese." However in Jamestown parishioners countered with a "strong remonstrance" signed by 515 people, supporting Walcott and asking the Bishop to "frustrate any wicked design against our much respected Vicar." In 1911 the Bishop asked for one pound a year from each parish towards the Diocesan contribution of five pounds to the Provincial Common Fund, and also negotiated fire insurance for all the Diocesan Churches and Vicarages.

In 1912 he wrote to the clergy on the problem of the unpaid portion of their stipends. If the parishes could not or did not raise their share of the stipend, the Vicar would have to go short. The Bishop could only suggest that arrears were cancelled and the parishes began afresh each year. At this time the clergy were expected to pay their own fares from England. Canon Hands, retired after 42 years at St Matthew's with only a 3 month break in South Africa after his wife died, wrote to his friends in England that he would dearly love to go and see them, but he could not afford the fare. The Bishop's stipend was £250 a year.

Throughout his episcopate the Bishop kept duplicate copies of letters, using an "Anchor Copying Letter Book", and also carefully compiled Episcopal Registers. He also left in the Diocesan Archives a leather bound manuscript book containing 51 Confirmation addresses.

Synods.

Bishop Holbech held 4 Diocesan Synods, the last one in 1916. In his charge to the Synod of 1906, he announced the forthcoming building of a school at Blue Hill. The Hussey Charity would pay for its actual building, but the running of it would be in the hands of the Bishop.

In his charge to the Synod of 1909, the Bishop stressed the need for plain giving by all parishioners for the support of their clergy. At present, the stipend of £200 a year was only half met by the parishes, the remaining half coming from the SPG grant to the Diocese of £325 a year. The 1909 Synod passed regulations on the calling and constitution of the Diocesan Synod.

The Synod of 1913 considered and accepted the new Provincial Clergy Pensions Scheme, but expressed doubt about the ability of each parish to raise the annual premium of nine pounds. The union of the Districts of St James and St John was announced.

The Synod of 1916 met in a time of war, and the Bishop's charge is concerned with its implications and with support for the National Mission of Repentance and Hope in England. It would seem that Walcott was still not accepted by some in St Matthew's parish, for the Bishop spoke sternly of his sorrow that those responsible for the Church had refused to allow "a marriage party to enjoy the ministrations of a priest whom they love and respect" because of his difference of race. The Synod rescinded the Resolution of 1885, concerning the acceptance of the Provincial Canons by the Diocese, and passed a new Resolution which unreservedly declared the Diocese to be a part of the Province of South Africa. Some discussion also took place on the advisability of the clergy being paid from a Diocesan Fund, administered by the Board of Finance.

When St Matthew's fell vacant in April 1921, by the resignation of Sydney Ruscoe after less than a year, due to ill health, the Bishop announced that to save money on clergy stipends, the 2 parishes of St Paul and St Matthew would in future be looked after by one priest. Canon Porter left in July 1921 and from then until Frederick Ashworth came in November, the Bishop himself looked after the two parishes. The journey on foot from Bishopsholme to St Matthew's took him an hour. Ashworth's brother George, who was in ill health, became an assistant priest in the Diocese. It would not be until 1935 that the two parishes would have their own Vicars.

Canon Porter had edited the Diocesan Magazine for 22 years. The Bishop bought his printing press, moved it to Jamestown, and Canon Walcott became Editor until 1951.

In 1923, at the age of 72, Bishop Holbech visited Tristan, travelling in HMS Dublin from Cape Town. He spent 2 days in Holy Week on the island, confirming 63 of the population of 127.

Holbech looked after the 2 Country parishes for 6 months from March to September 1923, between Turner leaving and Lewty arriving.

In June 1929, the Bishop had to go to the Cape for medical treatment and in January 1930 the doctor sent him to England. He died on March 7th 1930 and was buried at Farnborough.

Some of his clergy had not always found him easy to please. But Canon Walcott wrote:

"I can look back on 21 years of unbroken friendship, unclouded and unmarred by any kind of disagreement whatsoever ... Very few realised how completely generous he was ... A good and devout man was our Bishop, kindly and charitable, a lover of Christ and His Church, catholic, evangelical and orthodox, with a strong, and rightly strong regard for the dignity of the episcopate."

CHARLES CHRISTOPHER WATTS Fifth Bishop 1931 to 1935.

Corpus Christi College Cambridge; Cuddesdon College 1899 Archdeacon of Swaziland 1918-1927; Warden of Zonnebloem College, Cape Town 1930-1931.

He was consecrated Bishop of St Helena in Cape Town Cathedral on June 11th 1931, and enthroned on July 12th.

He visited Tristan in January 1932.

When Frank Oxley, Vicar of St Paul's and St Matthew's, left in 1932, Bishop Watts decided not to appoint a successor, but instead to look after the two parishes himself. Walcott, the only priest on the island, was to help by looking after the Blue Hill area, and the Bishop also appointed a number of laymen as Readers. (To enable the Bishop to attend the Episcopal Synod in November 1932, Gilbert Turner came at his own expense from Cape Town to look after the parishes in the Bishop's absence). The money saved in stipends would be used for the repair of the churches and schools.

The Thirteenth Diocesan Synod was held on May 1st 1933, the first Synod since 1916. Canon Walcott was the sole representative of the House of Clergy. The need for lay people to assist in conducting services in country districts and in visiting was stressed.

The receipt of a gift from England of £100 in September 1933, enabled Bishop Watts to be the first Bishop of St Helena to buy a car. Petrol on the island was 2s 3d a gallon.

In 1934 he was invited to become Bishop of Damaraland, but to continue as Bishop of St Helena for a year to see whether the two Dioceses could be linked. He left for his new Diocese in May 1934, and in the same month Archdeacon B.H. Warner arrived with his wife from England to be Vicar-General and also Vicar of the two country parishes for 14 months. The people of St Helena did not like the idea of a non-resident Bishop and the scheme was seen to be impractical. Bishop Watts returned in February 1935 for 2 weeks, during which he ordained Fenwick Hall to the priesthood, and finally left on March 3rd 1935.

In 1936, Bishop Watts wrote a small book entitled "In Mid Atlantic" published by SPG/SPCK.

CHARLES ARTHUR WILLIAM AYLEN Sixth Bishop 1935 to 1939.

Keble College, Oxford; Cuddesdon College 1904. Bishop of Zululand 1930. Translated to St Helena May 8th 1935. He arrived at St Helena on June 9th 1935, with his wife and small son. He was enthroned on July 28th. He continued to look after the parish of St Paul, and also St Matthew when Fenwick Hall left in September 1937. However he was able to visit Tristan in March 1937, travelling via the Cape.

In 1936 a new immigration policy required immigrants into South Africa to have at least £100. The Bishop, during a visit to the Cape, secured a relaxation of this requirement for St Helenians, provided their employers could give a guarantee of at least £25.

In November 1936, the Bishop wrote an article for the South African journal "Outspan" entitled "My lonely Island Diocese", stressing the poverty of the island.

Diocesan Finances.

Much of his episcopate was spent in raising money to put the Diocesan finances on a sound footing. SPG had warned him that they might not be able to continue their annual grant (In 1937 £277). However they did offer a grant of £500 to the Province, for whatever purpose the Bishops wished. The Synod agreed that the whole of the amount should be made the nucleus of a Diocesan Endowment Fund for St Helena. In return SPG asked that the Bishop should make himself available to them in England from May 1938 to assist in the raising of the money. The Archbishop agreed to send Gilbert Turner, now Vicar of Muizenberg, to St Helena to be Vicar-General and Archdeacon, and to look after the country parishes. Turner had been Vicar of St Paul's and St Matthew's parishes 1922 to 1924.

The Bishop left for England in March 1938. In his letters he tells of a most exhausting schedule, over 120 sermons and addresses in 4 months, from the south coast of England to Yorkshire and Lancashire, and in Wales and Ireland. Although he was a little pessimistic, "with Income Tax at 5s 6d in the pound" he raised £1,000.

Perhaps it was too exhausting, for at the end of the year, he resigned the See, without returning to St Helena. Visit of the Archbishop of Cape Town.

In March 1939, the Most Reverend John R. Darbyshire visited St Helena arriving on March 16th on the Dunluce Castle. He

preached at the annual meeting of the Church Provident Society for Women, confirmed in St Paul's and St James', and on the Sunday preached in all three parish churches. He stayed at Plantation House and left on March 24th.

The Vestry meeting of April 1939 was able to offer their congratulations to Gilbert Turner as their next Bishop. Bishop Ayles's death.

Bishop Ayles died on August 15th 1972 in England aged 90. Bishop Capper commented at the time, "Those were days of great poverty on the island and he and Mrs Ayles are still remembered for their kindness and charity."

GILBERT PRICE LLOYD TURNER Seventh Bishop 1939 to 1960.

Born May 8th 1888. St Augustine's College Canterbury 1909; University of Durham L.Th. 1912. SPG Missionary in Labuan and Sarawak 1915-16. Chaplain to the Forces in Salonika and Constantinople 1918-20. Church of the Province of South Africa since 1920. A friend in 1922 described him as "ultra-Catholic". Consecrated Bishop of St Helena in Cape Town Cathedral on Oct. 29th 1939. Arrived St Helena Nov. 19th and enthroned Nov. 26th in St James' Church, the Cathedral roof being unsafe.

During the whole 21 years of his episcopate he had the responsibility of looking after St Paul's parish. Much of his energies in the first 6 years was directed to the restoration of the Cathedral roof and raising the money to pay for it. The account of the restoration will be found in Chapter Three.

At first he lived in Bishopsholme (next to the present Old Trade School), which was rapidly falling to pieces due to white ant, but in 1947 he moved into the present St Paul's Vicarage.

Church Schools handed over.

In 1941, the 5 Church Schools,-the Bishop Holbech Memorial School at Blue Hill, owned by the Diocese; and the schools at Jamestown, Half Tree Hollow, Hutts Gate and Sandy Bay, owned by the Hussey Charity and the Benevolent Society, were handed over to the Government, under the Schools Amalgamation Ordinance. Although the Church had pioneered education on the island, the task had become beyond her financial resources. Correspondence at this time reveals a certain coolness between the Bishop and Canon Walcott, and Turner wrote to the Archbishop about what he considered Walcott's difficult attitude to the amalgamation of the schools.

Poliomyelitis epidemic.

At the end of 1945 there was, sadly, an epidemic of poliomyelitis on the island. The Government acted swiftly to minimise the risk of infection and on the Saturday before Advent Sunday gave orders that all Church services were to be cancelled. This was later altered by an order prohibiting all church services and public meetings held in any buildings, except for Church services of less than 20 in number and where all were 18 years old. Walcott reacted somewhat strongly in the January issue of his magazine, but published a letter the following month from Fenwick Hall, Vicar of St Matthew's, criticising his article as being "unfair and uncharitable criticism against the civil authorities who are doing their utmost and their best under difficult circumstances to control the spread of a terrible disease." There may have been overreaction on both sides, but the Bishop, who was

in the Cape at the time, took strong exception to Walcott's attitude when he returned.

The Bishop attended the Lambeth Conference of 1948.

Bishop Turner noted in 1949 the arrival of the Seventh Day Adventists, in the person of Mr Camphor and his family. The same year saw the arrival of the Jehovah's Witnesses.

The Garrison left in 1946, having occupied the barracks on Ladder Hill since 1939, and the Bishop writes that the Church was now almost entirely composed of islanders.

Grant of the Diocesan Coat of Arms.

In 1949 the College of Arms granted arms to the Bishop of St Helena by a Warrant dated 24th November 1949 and carrying the seals of Garter, Clarenceux, Norroy, and Ulster Kings of Arms.

These arms had been designed by Bishop Cloughton in 1859, but had never been properly granted. The arms are almost identical with a mediaeval seal of Dunwich which was a Bishopric and a Borough on the Suffolk coast in Saxon times. Cloughton's correspondence shows that he adopted it as being eminently suitable for an island Diocese. The only substantial difference is in the direction of the wind – blowing from ahead of the Dunwich ship and from astern of the St Helena ship. (The Venerable Bede tells us that in 630 AD, Sigbert, King of East Anglia, who had been converted when in exile in France, invited a Burgundian Bishop Felix to his Kingdom. Felix set up his See at Dunwich, where he was Bishop for 17 years).

Tristan da Cunha.

In 1952 Tristan passed from the Diocese of St Helena to the Diocese of Cape Town.

Visits.

In July 1950 the Provincial Archivist, the Reverend C.T. Wood visited St Helena and calendared the Diocesan Archives.

In June 1951, the Archbishop of Cape Town, the Most Reverend Geoffrey Clayton visited St Helena from June 2nd to 8th, preaching in the Churches of St Paul and St James on the Sunday.

Bishop Turner was in the Cape from June to December 1955 attending the Episcopal and Provincial Synods, but also convalescing from an illness.

In 1958 the Bishop attended the Lambeth Conference.

Jamestown Cemeteries.

In August 1951, responding to the Petition of the Government Secretary, Bishop Turner signed a Deed of Deconsecration of the Cemeteries "known in these days as Middle Cemetery and China Lane Cemetery, formerly as Central Cemetery and Upper Cemetery ... which have for many years been in a condition of much neglect and misuse." In July 1953, the Bishop also signed a Deed of Deconsecration of the "ancient neglected ... Lower Cemetery." Headstones from these cemeteries were placed in the enclosed area northwest of the Porch of St James' Church.

"Arabia".

Bishop Turner made a Chapel at Bishopsholme (the present St Paul's Vicarage). The altar had come from St James' Church in 1906. The reredos was made by Herbert Nicholls in 1956 from a simplified design of Sir Gilbert Scott, but incorporating a

central Calvary made by Richard Scott Constantine in 1941 and side panels of St Augustine of Canterbury and Robert Gray made by him in 1949 for a previous reredos.

Centenary of the Consecration of St Paul's Church 1957.

An account is given in Chapter 3. Turner procured stones from the fabric of Canterbury and Cape Town Cathedrals which he had fixed in the Chancel walls.

Centenary of the Founding of the Diocese 1959.

The Centenary was celebrated on Sunday June 7th 1959. The Archbishop of Cape Town, the Most Reverend Joost de Blank, accompanied by Archdeacon C.T. Wood, were present. The Archbishop, at the Centenary Eucharist in the Cathedral read a letter from SPG, presented the Churchwardens with an illuminated address (now in the Cathedral), and presented the Cathedral with a lectern edition of the "Coronation Bible" inscribed: This Bible is presented to mark the centenary of the consecration of Piers Claughton as the first Bishop of St Helena on June 14th 1859 ... Among those who contributed were the parishioners of Elton where Dr Claughton was Rector, the Diocese of Colombo to which he was translated in 1862 and many friends from the mother Diocese of Cape Town."

The same month Her Majesty the Queen paid tribute to his ministry by appointing Bishop Turner an Officer of the Order of the British Empire.

Resignation of Bishop Turner.

At the May 1960 Vestry meeting, Bishop Turner announced that he would be retiring from October 1st 1960. That day was a Saturday, and at Evensong that Saturday evening 174 people gathered in the Cathedral to receive his last Blessing as Bishop of the Diocese.

He continued as Vicar-General until the end of the year, when he retired to South Africa. He died on Nov. 3rd 1968 at the age of 80. Oswell Blakeston, in his book "Isle of St Helena" gives an account of a tour round the island with Bishop Turner in 1957. The copy in Bishopsholme library has Turner's notes in the margin, slightly critical of the author's accuracy, – "Did I really say that?" Bishop Turner also made very full and delightful comments week by week in the St Paul's Service Registers. They reveal a lovely personality with a great pastoral concern. It is sometimes said that Bishop Turner is remembered more as a parish priest than as a Bishop, perhaps understandably in view of the fact that he looked after St Paul's parish for the whole of his episcopate. Today in many country cottages, with the picture of the Queen, one can also find a photograph of Bishop Turner. At a Requiem Mass in the Cathedral on November 14th 1968 Bishop Capper said, "Thus an old Saint takes the people of St Helena with him into Heaven, and there you have your friend". Bishop Turner left a substantial sum as an Endowment with the Provincial Trustees, the interest to be paid to the Bishop for the time being of the Diocese of St Helena. If the Diocese of St Helena ceased to be part of the Province, then the interest was to go to the Sick and Aged Clergy Fund of the Diocese of Cape Town.

HAROLD BEARDMORE Eighth Bishop 1960 to 1967.

Born in 1898, Harold Beardmore entered the Royal Navy from HM Training ship "Conway", and was a midshipman in the attacks on Zeebrugge and Ostend in 1919, as a member of a crew of 3 in a coastal motor boat laying flares. After the war he joined the Clan line and sailed round the world as fourth mate in a cargo boat. He trained for the ministry at Knutsford Ordination Test School; King's College London (AKC 1923) and Wycliffe Hall Oxford.

He was Chaplain of the South African Railway Mission in 1925 and a Chaplain in the Royal Navy from 1927 to 1947. The Reverend Gordon Taylor in his book "The Sea Chaplains" gives some account of his work. In the East Indies station he had "led the forwards in the Fleet Rugger XV with much vigour both physical and vocal." Admiral Sir William Davis, who was to become the first Chairman and later first President of the St Helena Diocesan Association, was his Commander in HMS Hood 3939 to 1941, and writes in Taylor's book, "I remember the occasion when I was seeing a real old-timer at the defaulter's table, for, I think, his usual offence of trying to give the Master-at-Arms a black eye on return from shore leave late at night. I said to the Master-at-Arms: Is this to be a Captain's Report or a talk by the Chaplain? The accused burst out: Not another talk by the Chaplain please Sir!" Beardmore was appointed an Officer of the Order of the British Empire (Military) in 1941. In 1944 he published a book of advice for Naval Chaplains, "The Waters of Uncertainty."

Beardmore was Archdeacon of Basutoland from 1952 to 1958. He was consecrated Bishop of St Helena in Cape Town Cathedral on Nov. 27th 1960. He arrived with his wife Nona and 2 Basotho ponies and was enthroned on Jan, 29th 1961. This was not Harold Beardmore's first contact with the Diocese. In October 1933, he was Chaplain in HMS Dorsetshire when she visited St Helena and he preached in the Churches of St James and St Paul. In February 1937 he was Chaplain in HMS Carlisle when she took Bishop Ayles to Tristan. Bishopsholme.

In April 1961 Bishop Beardmore bought Prince's Lodge, the present Bishopsholme, from Homfray Welby Solomon, grandson of Bishop Welby. In its grounds are the foundations of the old Bishopsholme into which Bishop Welby had moved in 1878. By a curious coincidence, the blue and white Flemish tiles in the fireplace, with Biblical scenes and texts, are identical with those in Bishopscourt, the Archbishop's residence in Cape Town. Beardmore made a Chapel upstairs, using the altar and reredos from "Arabia".

Youth work.

Beardmore set up a small Trade School, above Bishopsholme, where boys were taught metal work, plumbing and car maintenance. This was at a time when there was no other such provision on the island. It was to continue until 1979. Beardmore also revived the Church Lads Brigade in St Paul's parish.

Clergy stipends.

When Bishop Beardmore arrived, the Diocese still had serious financial problems. Stipend levels were £320 p.a. for a single priest £420 if married and £500 if he had children. (In considering these figures one must remember the difference in cost, and standard, of living in those days. The author recalls

that in the early 1950's in England as a Curate with a wife and 3 children, his monthly stipend was £30). The Bishop formed a Senate of Clergy and Lay people in the hope that they would work for larger stipends through increased parochial contributions. It was a time when USPG had had to reduce their grant by £135 p.a. By 1962 there were clergy in all 13 island parishes, and with the advent of John Crawford as the first Vicar of Ascension (as distinct from Naval Chaplains), the Diocese had for the first time a full complement of Clergy. "The Beacon".

Beardmore produced a monthly printed Diocesan Magazine of which only the February 1963 issue has survived. As well as giving the services in the Country Churches for that month, there is an interesting editorial which illustrates the Bishop's forthright nature:

"What sort of people do they think we are? The question can be asked today of the Colonial Office by any thoughtful person living in this isolated Colony.

Tristan da Cunha has captured the imagination of the general public because they had to be evacuated but we do not pray for a volcanic eruption in order that we may become News and therefore remembered.

Fortunately we are not a troublesome people, we are law-abiding loyal citizens of a British Colony. Because of this it seems, that in spite of the fact that His Excellency the Governor has sent numerous urgent telegrams to London regarding the serious position we are in, having only one over-worked Doctor – responsible people in London have not yet given him any firm hope of the second Doctor's arrival. This is really serious and if there is a question asked in the House of Commons, as to why a Governor of a lonely outpost populated by people who are living souls and worthy of attention cannot get any satisfaction, there would be an outcry among the people of England ...

It is therefore our earnest hope that the Governor will find it possible to go to England and perhaps make History in that he might well be the first Governor who has had the courage to tell those in authority the truth about this "Island of abandoned schemes" ...

I would willingly go myself but (a) I am not a Governor and (b) like the Government – I have no money."

Readers may well feel that, substituting the Falklands for Tristan, things have not changed very much in 20 years.

Diocesan Association.

The Bishop set up the St Helena Diocesan Association in England, around a nucleus of several retired Naval Officers who were his friends. The Association has continued to this day, and provides a valuable support, especially financially, and is largely responsible for helping with ever increasing fares of clergy and their families. Today there are many parishes and individuals who support the Diocesan Association with prayer and money.

Resignation.

Bishop Beardmore resigned in March 1967 and returned to England in poor health. He died on November 3rd 1968 at the age of 70 at Bray, Berkshire, where his widow Nona now lives.

EDMUND MICHAEL HUBERT CAPPER Ninth Bishop 1967 to 1973.

Born March 12th 1908. St Augustine's College Canterbury 1928. University of Durham L.Th. 1932. Ordained Deacon 1932, and Priest 1933. Edmund Capper served with UMCA from 1936 to 1962, being Archdeacon of Lindi, Masasi 1948-54, Archdeacon of Dar-es-Salaam, Zanzibar 1954-1957 and Provost of the Collegiate Church Dar-es-Salaam 1958-1962. He was appointed an Officer of the Order of the British Empire in 1961. After being Chaplain at Palma de Mallorca for 5 years, he was consecrated Bishop of St Helena in St George's Cathedral Cape Town on August 13th 1967 and enthroned in St Paul's Cathedral on September 3rd 1967.

Diocesan Finances.

Bishop Capper's achievement in this field was to reorganize completely the Diocesan finances. Instead of the Bishop being responsible for the finances, they were to be in the hands of the laity, – of a revived Diocesan Finance Committee. He appointed an honorary Diocesan Treasurer, Mr Donald Thorpe, and instituted a system of parochial quotas.

He was also able to raise capital for a Clergy Stipends

Endowment Fund. He had ministered pastorally to Mrs Helen Gilles, a widow and somewhat of a recluse.

When she died she left her house "Harlyn" and its contents to the Diocese as a thank-offering. Part of the proceeds were used to form the Helen Gilles Clergy Endowment Fund, which today (1984), considerably augmented, provides over a third of the money needed for Clergy stipends.

As a result of his work, Clergy stipends were raised to £600 for a single Priest, £720 for a married one.

Thus in his report to the Diocesan Association in 1972, the

Bishop was able to say: "It is 4 years since I came to you with a grim report of serious financial difficulties in our little Diocese. Now I rejoice to tell you of our thanksgiving as the clouds have lifted through efforts on the part of our own people in the Diocese, and with your help, and the help of USPG and the Church of the Province." He also reported that he had been able to raise £6,000 (£1,500 from USPG) to increase the capital of the Bishopric Endowment Fund. In the 4 year period the Diocese had given away £1,000. In 1971 Mr John Beadon became Honorary Diocesan Treasurer, a post he was to fill for 10 years.

Visits.

In those days the Union Castle ships enabled Bishops to make more frequent visits to Ascension and to attend the Episcopal Synods in South Africa regularly. This enabled Bishop Capper to keep a close relationship with the Province and with the St Helenian community in Cape Town, resulting in further financial help for the Diocese.

As a new Bishop, he attended the Lambeth Conference of 1968. In his impressions of the Conference he speaks enthusiastically of the leadership of Archbishop Michael Ramsay, but, except for the worship, he was somewhat disillusioned with the Conference.

During a visit to England in 1970 Bishop Capper was presented to Her Majesty the Queen at Buckingham Palace.

Bishop Stanley Pritchard, the Provincial Executive Officer, visited St Helena in September 1970, and John da Costa, Rector of St Mark's, Cape Town, visited for 2 days in August 1972, shortly before becoming Director of Mission for the Province.

The Archbishop of Cape Town, Robert Selby Taylor visited St

Helena in November 1972 and preached in all 3 island Churches.

In November 1972 Bishop Capper blessed a new Volkswagen "Beetle" given by USPG for the Bishop's use. 12 years later, it is still transporting the Bishop.

The Bishop edited a Diocesan Gazette of which only the issue for September/October 1972 has been discovered. As this is Vol.5 No.4 it would seem that it was issued throughout his episcopate.

Resignation.

Bishop Capper resigned in March 1973 on reaching retiring age. He became Chaplain at Malaga in Southern Spain and now lives at Blackheath, London but is still very active as Assistant Bishop to the Bishop of Gibraltar.

GEORGE KENNETH GIGGALL Tenth Bishop 1973 to 1979.

Univ. of Manchester BA 1937. St Chad's College, Univ. of Durham Dip.Th. 1938. Made Deacon 1939, Priest 1940. Chaplain in the Royal Navy 1945 to 1969. OBE (Mil.) 1960. Honorary Chaplain to Her Majesty the Queen 1967-69. Dean of Gibraltar 1969-73.

Consecrated Bishop of St Helena in the Church of St Saviour East London, South Africa on May 4th 1973 and enthroned in St Paul's Cathedral on May 20th 1973.

As befits an ex-Chaplain of the Royal Navy, Bishop Giggall arrived on St Helena by helicopter from a passing RN ship.

Link with the Diocese of Port Elizabeth.

In 1975 at the instigation of Fr. John da Costa, then Director of Mission, CPSA, a link was formed between the second youngest Diocese of the Province, Port Elizabeth, and the fourth oldest, St Helena. It was to be a link of mutual support by prayer, and the Port Elizabeth Diocesan Council also generously agreed to help with our clergy stipends, to pay our clergy pensions premiums, and also the first 400 Rand of our expenses incurred in South Africa. Over the next 10 years, to the time of writing, all this was to be of inestimable help to St Helena. Clergy stipends.

Since 1966 the Province had an Augmentation of Stipends scheme whereby the wealthier Dioceses contributed to a central fund to help the poorer Dioceses pay a minimum stipend. However by 1976 it became obvious that the gap in stipends between the richer and poorer Dioceses was widening, and the following year a Parity of Stipends scheme was inaugurated, whereby the minimum stipend of a poorer Diocese was to be increased at a faster rate each year than the richer Dioceses, until there was equality of stipends throughout the Province. To avoid the "pauperization" of the poorer Dioceses they were to pay a proportion (at first one third) of the increase each year. When it seemed likely that St Helena would not be able to benefit from this scheme, since Bishop Giggall felt he could not commit the Diocese to finding this increasing amount of money each year, our link Diocese of Port Elizabeth generously offered to pay our contributions. In fact they have each year since then paid an annual contribution of 2,000 Rand which has been added to the capital of our Clergy Endowment Fund, the increased interest enabling us to pay our share. In addition Bishop Giggall adopted the policy of adding any surplus money to the capital. Thus during his episcopate he was able to raise the capital of the Endowment Fund from about

£1,000 to £19,000 and to more than double clergy stipends from £720 to £1,500 a year.

Shipping.

Up to November 1977 2 Union Castle ships used to call at St Helena regularly, enabling comparatively short visits to Ascension and to South Africa to be easily made. In November 1977 the Union Castle ships were withdrawn. Furthermore since the Royal Navy had withdrawn from Simonstown, visits by British warships were very rare. There followed a year of occasional chartered ships until a scheduled service was resumed with the RMS St Helena, a vessel of some 3,000 tons, carrying cargo and 70 passengers, in October 1978. But one ship, shuttling between England and Cape Town, calling at Ascension and St Helena on the way, and taking 2 months for the round trip, causes many problems for visits by the Bishop. To visit Ascension means staying nearly 6 weeks, waiting for the ship to sail to England and return. To attend a Synod means staying 2 months in South Africa. However, Bishop Giggall was able to attend the Lambeth Conference of 1978.

Resignation.

Bishop Giggall resigned on Sept. 30th 1979 and left St Helena on Oct. 31st. He first became Chaplain of San Remo, Italy and then retired to Lytham, Lancashire, where he is Assistant Bishop in the Diocese of Blackburn.

EDWARD ALEXANDER CAPPARIS CANNAN Eleventh Bishop 1979

Born Dec.25th 1920. Royal Air Force(Signals) 1937-46. Mentioned in despatches 1941. King's College London BD AKC 1949. St Boniface College Warminster 1950. Deacon 1950 Priested 1951 Sarum. Chaplain RAF 1953-74. Assistant Chaplain-in-Chief 1969-74. Principal RAF Chaplains' School 1973-74. Honorary Chaplain to Her Majesty the Queen 1972-74. Post Graduate Certificate in Education 1973. Chaplain to St Margaret's School Bushey 1974-79.

Consecrated Bishop of St Helena in Cape Town Cathedral on Oct. 14th 1979. Arrived on St Helena with his wife Eunice on 30th October and enthroned in St Paul's Cathedral Nov.4th 1979. The Archbishop gave him Bishop Turner's pectoral cross, in the form of a Canterbury Cross, to return to the Diocese. The Bishop's Pastoral Staff was made in the workshops of No.1 Radio School of the Royal Air Force, which was the successor to the RAF Electrical and Wireless School where the Bishop had been an Aircraft Apprentice from 1937 to 1939.

Education.

The Bishop took a particular interest in education on the island, and like his predecessors was appointed, by the Governor, a member of the Education Committee. The Bishop also taught Religious Studies at GCE A level to Teacher Trainees.

Fourteenth Diocesan Synod 1983.

The first Diocesan Synod since May 1933 was held in St Paul's Cathedral on January 30th 1983. Unfortunately but almost inevitably it was not possible for any representative from the parish of St Mary, Ascension to attend. In his charge the Bishop reviewed the life of the Diocese over the last 50 years. He spoke of the need for lay leadership in Youth work, regretted the increasing illegitimacy rate and gave thanks for the increasing co-operation between the different Churches on the Island. But

his main concern was that the Diocese take seriously the need to work towards becoming self-sufficient, both in money and manpower and the need to foster vocations to the priesthood among St Helenians.

In its resolutions, the Synod disbanded the Diocesan Finance Committee, and in its place revived the Diocesan Board of Finance, with the lay members elected by the lay members of the Synod, and set up a Diocesan Council. The Synod sent a message to the Prime Minister concerning the right of entry of St Helenians into the United Kingdom, respectfully requested the Archbishop of Cape Town to invite the Diocesan Council to express their views when an election of a Bishop of St Helena was pending, and respectfully requested the Governor to lay before Legislative Council proposals for the repeal of the Parish Ordinance.

Diocesan Finance,

The Bishop continued his predecessor's policy of giving priority to increasing the Clergy Endowment Fund, and together with continued help from the Diocese of Port Elizabeth and the Provincial Parity of Stipends Fund and also by increasing substantially annually the parochial contributions, clergy stipends were raised from £1500 to £2675 plus a children's allowance, and the capital of the Clergy Endowment Fund from £19,000 to £34,000. The clergy were now able to live, if simply, at least without financial worries. However, clergy stipends had now outstripped the Bishop's stipend, and to partly redress the discrepancy, over a period about £4000 was added to the capital of the Bishopric Endowment Fund.

The dramatic fall in the Rand/Pound Sterling exchange rate in 1984 caused financial problems for the Diocese. All money received from South Africa, such as interest from Endowments invested with the Provincial Trustees, and grants from the Diocese of Port Elizabeth and the Parity of Stipends Fund were all reduced by 27%. Happily, at the meeting of the Provincial Standing Committee in November, which the Bishop attended, both the Diocese of Port Elizabeth and the Parity of Stipends Committee offered to increase their contributions in 1985 to make up for the low exchange rate.

Money had also to be raised for buildings. The demolition of the spire of St James in 1980 together with other restoration work cost nearly £16,000. This was raised by an Appeal by the Governor, Bishop and Vicar, and thanks are due to Mr Geoffrey Guy the Governor at the time for personally supervising the Appeal.

An Appeal by the Bishop, Vicar and Churchwardens in 1984 for the restoration of St Paul's Cathedral raised about £10,000, including 500 Rand from the St Helenian community in Cape Town during the Bishop's visit in December 1984. Although the bulk of the money in both these appeals came from charitable trusts in England, substantial sums were raised by parishes and individuals, both in the Diocese and overseas.

In 1981 Mr John Norris was appointed Honorary Diocesan Treasurer, to be succeeded in 1983 by Mrs Ivy Ellick. Visits.

During a 6 week visit to Ascension, the Bishop, at the request of the Archbishop of Canterbury, paid a 5 day visit to the Falklands, in July 1984. He was the guest of the Dean, the Reverend Harry Bagnall and his wife Iris, both of whom had been in Port Stanley throughout the Argentinian invasion. The

Falklands were part of the Diocese of St Helena from 1859 until 1869.

Resignation.

In September 1984, the Bishop announced to the Diocesan Council that he had offered his resignation, to take effect from the end of 1985, to the Archbishop of Cape Town. The reason for the unusually long notice was so that there might be time for the Diocesan Council to express their views to the Archbishop. This they did, thus implementing for the first time a Resolution first passed by the second Diocesan Synod in 1887 and renewed by the Synod of 1983. Under the Provincial Canon Law, in any Diocese where there are less than 10 priests, the Bishop is elected by the Bishops of the Province.

UNITED SOCIETY FOR THE PROPAGATION OF THE GOSPEL (USPG)

USPG have assisted the Diocese of St Helena for 280 years, since November 1704, only 3 years after the SPG was formed, when the Society gave £5 of small tracts to the Reverend Charles Masham, a Chaplain with the East India Company.

The first SPG missionary was William Bousfield, in 1847, to be followed by Matthew Estcourt and the two brothers, Edward and George Bennett. Since then, up to the present time, the Society has given great assistance to this isolated Diocese by making itself responsible for the recruitment of clergy.

Although the Diocesan Balance Sheet shows the Society's present financial contribution as a small reducing grant to the Bishop's stipend of under £200, in fact the Society's contribution is much greater. It pays clergy fares at the end of a tour (the Diocese, or the Diocesan Association, pays the outward fare) and for furloughs. The Society also pays a furlough allowance, Clergy Pension and National Health contributions where appropriate, and other incidental expenses.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE (SPCK)

SPCK has also been associated with the Diocese since the nineteenth century. Between 1859 and 1898 the Society made £700 in grants, at a time when many of the schools were run by the Church. These grants have continued from time to time, the latest one being £200 in 1983. SPCK holds a small trust for the island of St Helena of £254, given anonymously, the income to be expended in grants of the religious publications of the Society. The help given has far exceeded the income of this Trust. Particular mention may be made of the many grants of books to Tristan da Cunha in the nineteenth century.

CHAPTER THREE

ST PAUL'S CATHEDRAL PARISH

THE OLD COUNTRY CHURCH

The original wooden Country Church, built between 1674 and 1678 had been replaced by a stone Church in the 1730's. The site of this Church was the flat area of ground south west of the present Cathedral, approached by a stepped path flanked by old cypresses, through the Churchyard. A pen drawing, hanging in Plantation House, shows the Old Country Church with the same avenue of cypresses. The small Church has a square tower at the west end. Some East India Company plate, also in Plantation House shows Plantation House with, on the hill above it, the Old Country Church with a spire. This may be artistic licence. But 2 entries in the St Helena records may shed some light:

1833 Aug 5. Church Tower in Town, dangerous cracks in it and repairs ordered.

1835 July 22. Church steeple in danger of falling and ordered to be taken down.

Since unlike the entry in 1833, the location is not specified, it is possible that the 1835 entry refers to the Old Country Church. In 1835 St James Church did not yet possess a spire. However the argument is not conclusive, since the word "steeple" does not necessarily mean "spire", – thus Melliss (1875) page 32, "during the following year (1843) St James' Church was extensively repaired and a new steeple and spire erected". Melliss evidently uses steeple to refer to the tower, and so the 1835 entry may refer to St James. A framed plan in Plantation House shows the precise location of the Old Church.

An order of 1822 signed by the Secretary to the Government lays down the seating plan in the Old Country Church.

- Pew 1. Governor and his family
- 7. Members of Council and their families
- 2. Senior Company's servants
- 8 & 13. Senior Company's servants
- 9. Chaplain's family
- 3 & 14. Inhabitants of 1st class
- 15. Inhabitants of 2nd class
- 13 Churchwardens and such as are eligible to serve that office
- 5 & 6. Plantation House servants
- 11. Respectable Bk. women and Cn.

Gallery School children and teachers Beneath Men of colour & Soldiers in uniform

BUILDING OF THE NEW COUNTRY CHURCH

By 1848 it had been decided to replace the Country Church. A report of the Church Building Committee presented to the Vestry on Aug. 21st 1848 (copy in the Diocesan Archives) gives some interesting information:

"The new Church being required to hold 450 persons, we are of the opinion, looking at the size of the present one, holding 320 (nearly), and the nature of its building materials, that they would not supply more than one third of such as would be required in the new Edifice.

By choosing a new site, it is probable that the works of another Church may be carried on to within Six Months of their completion, without interrupting Divine Service in the present one; this important advantage, joined with the income arising from the Pew Rents (about £50), which would otherwise be lost for Two Years, obliges us to relinquish the idea of building on the present spot."

The Governor was asked if he would give a plot of ground, comprising "the bank in front of the Church Gate, and also the Cottage and Field occupied by Walton" in exchange for some ground at the back of the old Church.

Some authorities have stated that the new Country Church (the present Cathedral) was designed by Sophy Gray, the Bishop's wife, who had designed many Churches in South Africa. This was not the case. Her plan was not accepted by the Building Committee as the following extract shows:

"Two Drawings of Churches were received from the Lord Bishop of the Diocese, a short time previous to our Third Meeting, with a kind intimation in reference to one of them, that if it proved acceptable, the working plans could be immediately prepared in His Lordship's own Family. Both these Churches appearing to be of larger dimensions than requisite, as well as too expensive, we feel much indebted for His Lordship's consideration in forwarding at the same time a letter of introduction to BENJAMIN FERRY, Esq. Architect, of London, requesting him to favour us with a plan and estimate, more accommodated to our circumstances."

Benjamin Ferrey was a well known architect, who had designed the Church of St Stephen, Rochester Row, Westminster, endowed by Angela Burdett-Coutts, also a benefactress of the Diocese of Cape Town. Mr Ferrey was also Churchwarden of St Giles-in-the-Fields, London, from 1844 to 1845.

The Committee's letter to Benjamin Ferrey is worth quoting in full:

Island of St Helena 3rd July 1848 To B. Ferry, Esq. Architect.

SIR, Having received from the Rev. R. KEMPTHORNE an introduction to you, which the Lord Bishop of Cape Town has been kind enough to transmit, with the view of assisting the erection of a new Church in this Island, we are induced to solicit your aid in furnishing us with a Design, and a working plan of a Church capable of containing Four Hundred and Fifty persons, (perhaps some raised recess or Gallery could be appropriated for the School Children, estimated at 80 out of the 450) together with a Chancel, Tower, Vestry, and Registry Office.

Our own views are very decidedly in favor of the early English style, but we are of course prepared to leave this matter in a great measure to your option; the first application to the Bishop of the Diocese on this subject mentioned Norman Architecture, under the impression that it would be the least expensive, this latter point being under any circumstances essential in our deliberations, inasmuch as the poverty of the

Parish renders even the Estimate prepared for them some time since (£3200) a terrific document to the majority of the Rate payers; this leads us to apprehend that such ornamental part of our Structure as may not be absolutely necessary to be fixed or provided for in the first instance, must be delayed until a future period. You will now allow us to lay before you some hints which we hope may be of use in framing your Plan.

The nature of the Buildings here is generally what we understand to be known as uncovered Rubble Walls, about two feet in thickness; the Stone available for the purpose is a kind of Lava, either cellular or compact, and of a very hard nature; there is also a red kind of Sand stone, so much softer than the Lava, that it is rarely made use of for the exterior of Buildings: the Mortar is of an inferior quality obtained from the earth in the vicinity of the Building; the Walls are afterwards pointed or plastered with Lime. We have subjoined a list of the Local prices of some Building Materials, in the hope that you will favor us with your recommendation as to the best means of obtaining from England such as may be required for the new Church; our own decided opinion being, that this would be the best plan to be adopted with regard to all the Materials except the Stone, and perhaps the Lime, unless you conclude from its price and the local expense of conveyance, that it would be better to import it.

The timbers of the roof, and the framework and sashes of the Windows should also be prepared in England, and we would propose Slate for the covering of the Roof, as we find this material best suited to the Climate; Zinc has been lately introduced for Ridging etc., but we are unable to decide at present on its merits in preference to Lead. Such Columns, Pilasters, Circular Work, Mouldings, etc., as are necessary to afford sufficient decorations to carry out your views we should be compelled to obtain from England; we have read of Iron having been substituted for Stone in some of these respects. We venture to include in our wishes some stained Glass for the Windows, and Encaustic Tiles for the Floor of the Chancel.

We should of course be anxious to obtain the address of any person who would undertake to supply from England the materials you recommend, and we are further desirous of obtaining the assistance of a practical Builder, one who might possess such a knowledge of the various parts of the structure as to be useful throughout the work: the terms we proposed to recommend to the Parish, to secure the services of such a person would be somewhat as follows: –

To pay his passage from England to St Helena, estimated to cost £40. To pay him at the rate of £12 10s per month whilst his engagement lasts. To pay his passage back to England if he wished to return within a certain time after his engagement with the Parish closes, estimated at £30, there being at the same time every reason to believe, that he would meet with such numerous demands on his professional skill, as to hold out the fairest prospects of a comfortable competence, in case he should settle in the Colony.

We have forwarded a Plan of the Ground on which our new Church is to be erected, to show the intended line of approach, both from the eastward and from the westward, and also a section to indicate the inclination of the ground.

Although we are most happy to avail ourselves of this introduction of the Bishop of the Diocese, in opening a correspondence with you upon a subject so important and interesting to this Island, we shall of course be prepared to meet any expense which may be necessary to the accomplishment of our object as well as to testify our sense of your kindness in the event of your giving any of your valuable time and attention to the erection of a Church in perhaps the most beautiful spot of our distant Island."

On October 30th 1849, Richard Kempthorne wrote from Oaklands to Bishop Gray that he had received Mr Ferrey's drawings and liked them. "The West end ... runs up into rather a high Bell turret, containing three bells. This rather disappoints me, as I had set my heart upon a LARGE bell. It will however, if correctly carried out, be doubtless the prettiest building in the Island. The foundation is now being dug out."

The foundation stone, which can be seen in the north wall, was laid by the Governor, Sir Patrick Ross, on Wednesday 6th February 1850.

The St Helena Gazette for March 23rd records the removal of the wall tablets from the Old Church; and the issue of March 30th has a notice by the Churchwardens – "Tenders invited for loan of money (£1000 or any part) stating interest, for building of Country Church – repaid over 20 years."

The St Helena Gazette for 4th May 1850 prints an extract from the (London) Standard for January 12th 1850: "A novelty in exportation has just been completed by Messrs. Winsland & Holland, the eminent builders of Duke Street, Bloomsbury. This consists of an entire Church, capable of accomodating 300 persons, which is intended to be erected on the rock of St Helena, for the accomodation of the English residents on that island. The edifice is in the early English style of Architecture, from the design of Mr Benjamin Ferry.

It is composed of stone, all of which has been hewn into form on Messrs. Holland's premises. This portion of the material is already on its way to St Helena in the bark "Glentanner". The roof and other woodwork of the building, the ironwork, paving slates etc. are all completed and will be shipped on board the "Juliana" in a few days. The dimensions are as follows:-the body of the church is 75' long by 30' wide, the chancel 25' by 18', the vestry 10' by 10' and a muniment room of the same size. The design includes a belfry and a porch. The pulpit is of carved stone, and the seats of stained pine."

Doubtless the ships' crews were glad of the ballast, on their empty outward journey through the Bay of Biscay. The hewn stone referred to was that for the doors and windows etc., the main part of the walls were of local stone, some taken from the Old Country Church.

In a sermon preached by Richard Kempthorne on Wednesday 3rd September, 1851 at the opening of the new Church, he said: "A strong interest was always felt in our old Country Church. Apart from all questions of expense, many earnestly wished that it might be spared: and when demolition had been decided on, in order that the chief materials might be reserved here for their original sacred purpose, though their place was changed, our last Sunday in that Church passed off heavily." A fragment of stone, built into the clergy Vestry below the window, bears the name of

Charles Hutchinson, who was Governor 1746 to 1764. In his sermon Kempthorne says there is now a decent Font, of a size allowing the dipping of the child in Baptism, where the parents desire the rule of the Church to be carried out. The smaller Font from the old Church was later to find its way to St Matthew's Church, where it now is. The Church was built by Public Works Officer Lockwood.

Not all were to approve of the architecture. Robert

Sterndale, Governor 1897 to 1902 was later to say that the Church was "utterly devoid of architectural beauty, outside or in". Some contemporary copies of "The Ecclesiologist" kindly supplied by the Reverend Gordon Taylor for the Diocesan Archives, are of interest. The issue for April 1850:

"This church by Mr Ferrey is interesting from its having been manufactured so to say in England, and sent out to S. Helena to be erected there. This arrangement of course necessitated great simplicity in the design. Still we think that Mr Ferrey might have thrown far more life and variety into the design than he has done. We are the more sorry that this design should have been so hastily put together, when we consider the isolated locality for which it was destined. We in England can see many churches – so that the inferiority, it may be, of our own parish church is not a matter of such moment as it would be to the islanders of S. Helena, to whom this building will be for ever their one type of Christian Architecture and Ritualism."

A Mr Scott, writing an article "Thoughts on Tropical Architecture" in the February 1851 issue, is even more scathing:

"By way of illustrating what we mean in the way of incongruity in scenery, we would ask such of our readers as have seen bananas and plantains grow, or who know what the colour and shape and size of the basaltic cliffs of the Atlantic islands,

all extinguished volcanoes, are, how they think a smart white smug "Early English" church, all natty and nice, with its trim neat windows and a cocky little spire would look like under such associations? Because this is exactly the principle of what Mr Ferrey has done in sending out a ready made stone church either for Ascension or S. Helena,(we forget which)."

The last word was with Lady Ross, widow of Sir Patrick, and home from St Helena, who writes in the following issue:

"The truth is that the scenery amidst which the church is placed is, with its hills, fields and hedgerows, exactly of an English character; so similar, that it might well be taken for a rural scene in one or other of the English counties."

On the whole we agree with Lady Ross, rather than with Robert Sterndale or Mr Scott.

Bishop Gray was unable to consecrate the Church during his second visit in 1852, because of a dispute about the Church being vested in the See, and it was not consecrated until Dec.9th 1857, during his third visit. It was dedicated to St Paul.

The mural tablets from the old church were fixed in the new church, and also the old Colours of the St Helena Militia, which

had been laid up when new Colours were presented in 1847. The Governor, Sir Patrick Ross had then directed that the old Colours should be placed over the memorial tablet of Sir William Doveton, who had been their Commanding Officer for many years. They are still today over his memorial in the present church.

The stained glass for the East window was given by Sir Patrick Ross, at a cost of 50 guineas.

In 1859, St Paul's Church became the Cathedral.

THE CATHEDRAL BELL.

It may be useful to gather together here the story of the vicissitudes of the Church belfry and bells. It will be recalled that to Kempthorne's disappointment, the original design for the belfry had 3 small openings for bells. In 1867 it was decided to hang 2 bells in the belfry, expert opinion having advised that it might be done without risk. (The third bell was to be given to St Matthew's Parish in 1887). A photograph taken after June 1867 (the date on a grave in the foreground) shows the Cathedral belfry pierced by 3 openings, with 2 small bells hanging in the 2 lower openings.

In 1886 a larger bell, said to have come from Half Tree Hollow cemetery, was installed, and it was presumably at this time that the 2 lower openings were made into one. This was to cause problems, for the belfry was not designed for a large bell. The first warning was given the following year by Sapper Robert Newhouse, who wrote: "If any casualty ever occurs with the Bell in Turret at St Paul's, I should advise the bell to be stationary and a double clapper fixed upon Cill of Turret, then there will no strain upon Bolt only Vertical."

Repairs were carried out in May 1905, as the bearings and clapper had worn, and again in 1938. In 1943, while the Church was closed for roof repairs, the bell was removed for safety. It was replaced in March 1945, but was out of order the following year. In 1948 one night the church bell "settled down upon the floor of the bell turret, hurling part of its heavy iron bolts and nuts to the vicinity of the Governor's Gate into the Churchyard," and it was taken down and hung in a belfry near the North Porch.

In May 1967 the bell was replaced in the belfry but had to be taken down in 1978 and again hung near the North Porch, where it is today. At the 14th Synod in January 1983, in reply to a question, the Bishop replied: "The Civil Engineer advises that it would be dangerous to replace the bell in the Cathedral belfry, and accordingly the Bishop would not be willing to issue a Faculty." Kempthorne would again have been disappointed!

ST PAUL'S BECOMES A PARISH.

In 1861 Bishop Cloughton instituted Edward Bennett as the first Vicar. He was succeeded in 1863 by George Barrow Pennell. However Bishop Welby had invited a Reverend Robert Gray to come as Vicar of St Paul's, and was evidently embarrassed by the appointment of George Pennell by the Secretary of State, apparently without consulting Welby. Hence the Bishop of Cape Town's remarks in a letter to Welby of March 1866. "First let me say that I am much grieved at your vexations, troubles, want of heart and unity among the clergy. I know not how young Pennell was appointed; but I never have, and never would allow any appointment to be made in my Diocese without my concurrence."

Bishop Welby did his best by making Robert Gray a Canon in July 1863 and licensing him to officiate within the Diocese. Robert Gray's signature then appears as Secretary to the Bishop until June 1865. On Welby's recommendation, Gray was made Headmaster of the Government Head School in 1863 but was dismissed by the Governor 3 years later for being "notoriously negligent". It is not known whether he was a relative of Bishop Gray. At Bishopsholme there is a wooden staff, about 6 feet long, somewhat roughly made from 3 pieces of (possibly) cane, with a

silver cap, bearing the initials R.G., which may have belonged to him, although its precise function is unclear. At Farm Lodge there is a similar staff, about 4 feet long, whose silver cap bears the name A.M. Hands, and presumably belonged to the wife of Canon Hands.

In 1864 "young" George Pennell married Emma Clare, the 22 year old daughter of the Governor, Admiral Sir Charles Elliott. Sadly she died a year later.

The Reverend Henry Whitehead.

Henry Whitehead, who had come to the island in 1861 as Curate to the parish of St James', succeeded George Pennell at St Paul's in 1870, and looked after the District while the island was a single parish until his death on 21st July 1884. He is buried, with his wife, in St Paul's Churchyard. He had ministered on the island for 23 years, and from 1866 was also Military Chaplain.

The Reverend Frederick Henry Baker, first island born priest.

Frederick Henry Baker was born on St Helena on May 26th 1850, the son of a merchant Eden Baker and his wife Bertha Emma. He became Vicar of St Paul's in December 1884. Unfortunately in December 1893, at the age of 43, he had to resign because of "the serious state of my throat, which has for a long time past prevented me from speaking without great difficulty." In 1874 Baker married Jane Mary Sophia Pritchard, with whom he lived for nearly 60 years until his death at Cradock in South Africa in 1933.

Baker's mother died at Southern on November 11th 1905, aged 86, having lived on St Helena for over 60 years. As Miss Hammond she used to play the organ in the old gallery in St James.

PROBLEMS OF A CHURCHWARDEN.

In 1887 Mr Storer, the Churchwarden wrote to the Bishop for guidance about payment of fees for burials, as he felt "unsettled in the matter" now that the Government had given permission to the Salvation Army to bury in the Cemetery adjoining St Paul's Churchyard.

Mr Storer was Churchwarden from at least 1880 to 1894. At the Vestry meeting in 1891 Mr Storer observed that "the office was sometimes connected with difficulties." Part of the cause may have been occasional forgetfulness by the ageing Bishop, who as Dean kept a firm control on the Cathedral. In 1891 Bishop Welby, writing about a controversy about graves, admitted that "as the permission was verbal ... I may not remember quite correctly what I said." Two years earlier Mr Storer had felt compelled to write to the Bishop: "My Lord, As the washing on the outside of the Church doors appears in your Lordship's opinion to be inconsistent, and in consequence of certain remarks having fallen from your Lordship with reference thereto and you having expressed a desire to have the said wash removed after an expense having been defrayed by and with the consent of my brother Churchwarden and feeling somewhat dubious in taking upon myself to carry out your Lordship's expressed wish without acquainting him, and feeling anxious to do everything to please your Lordship, I will, if not asking too much, feel thankful if your Lordship would kindly condescend to convey the above sentiments in writing, not from any personal motives but that I may be exonerated from blame for acting singly in the matter, also at the next Annual Easter meeting I may not be charged for spending monies out of the

Offertory for illegal purposes."

And in 1895, in regard to another question about graves, the Churchwardens were asked by the meeting "to get in writing from the Bishop the real wishes of his Lordship on the point, so that for the future there should be no mistake."

In 1885 the Vestry considered the desirability of having periodical services near High Peak, possibly at the house of Mr Fred Knipe. At the Vestry meeting of 1888, the Vicar announced that the 2 largest congregations during the year were 654 and 313.

The Reverend Edwin Arthur Barraclough.

Barraclough became Vicar in July 1894, and was made a Canon on November 1395. At the 1895 Vestry he noted that the walls of the Cathedral, except for the Chancel, had not been cleaned for 35 years. By the following year this had been remedied, new lamps installed and the organ returned to its old position near the Chancel.

Sadly, the new Vicar was to bring some grief to the closing year of the Bishop's life. Barraclough had represented himself as a single man, but it was later alleged that he had been married and adultery had been proved against him in a divorce suit in 1893. Archdeacon P.P. Fogg, a friend of the Bishop who was visiting, instructed Mr Homfray Welby Solomon, Churchwarden, (and the Bishop's grandson) to present Barraclough before the Diocesan Court, at which the Bishop deprived Barraclough of the office of Vicar of St Paul's. The Governor, as Acting Chief Justice, ruled the action of the Bishop to be illegal and ordered him to reinstate Barraclough. The Bishop refused to accept the Governor's ruling. After the Bishop's death, Archdeacon Fogg became Vicar-General, to be succeeded by the Reverend J.W. Williams from South Africa. At a Diocesan Court on June 16th 1899, Williams as Vicar-General upheld the Bishop, but by this time Barraclough had left the island. The legal arguments as to precisely under which ecclesiastical law Barraclough could have been charged may be found in the Diocesan Archives.

The departure of Barraclough left St Paul's without a Vicar, and Bishop Holmes looked after the parish until 1904, when he moved Canon Porter from St James' to St Paul's.

The Church Lads Brigade detachment in St Paul's parish was formed on March 1st 1900, meeting at Half Tree Hollow School.

REPAIRS AND GIFTS TO THE CATHEDRAL.

In March 1900 one of the large mural tablets in the Cathedral fell and was broken. Others were removed for safety.

In April 1901 new Sanctuary hangings and a teak Reredos were presented by an anonymous donor in England. The Reredos was the present one, but without the end panels with the figures of St Helena and St Paul, which were added by Mr Richard Constantine in 1946.

In 1905 a new "Positive" organ was installed in the Cathedral at a cost of £188. Mr Richard Constantine made a teak organ stool for it, and also a Litany desk, hymn board and Vestry armchair.

When the Cathedral was built no guttering had been provided and this was installed for the first time on the north wall of the Chancel and Nave in August 1905.

In March 1906 the chandeliers in the Cathedral were replaced by new hanging lamps. Dr Arnold and Mr Winterbotham gave a lamp to be placed on an iron arch over the east gate of the Churchyard.

When the Bishop returned from the Lambeth Conference of 1908, he brought from England a carpet for the Chancel floor and steps. He also presented the arms of the Bishopric, on an oak tablet, for the Bishop's throne. In 1913 the roofs of the nave, porch and vestries (but not Chancel) were re-slatted, a quarter of the slates being new ones. The cost was £91, of which over half was given personally by the Bishop.

In May 1916 the vestry floor was found to be eaten by white ants and was replaced by cement.

In 1920 the white ants had eaten the floor under the Cathedral organ and that portion of the floor was replaced by cement. But it was becoming clear that the whole floor would soon need attention.

A beautifully carved wooden shrine, with a list of the St Helenians who had served in the 1914-18 war, made by Mr Richard Constantine, was placed in the Cathedral porch.

Retirement of Canon Porter.

Canon Porter left in July 1921 to return to England. He had served the Church on St Helena for 22 years, 5 years in Jamestown and 17 years at St Paul's, having come to St Helena in 1899 at the age of 43. He was a very well-liked and respected parish priest. He took a great interest in the education on the island, and was a keen cricketer. He edited the Diocesan Magazine for 21 years. In a tribute, Dr Arnold, himself a well-loved medical doctor on the island, said: "There is much one would wish to say regarding the many virtues of Canon Porter, but it would be useless to say much in his praise for he would not believe Canon Porter has always disliked publicity. He has not sought man's praise or man's reward. He has never asked others to do what he did not do himself, or which he was not prepared to do himself ... In men, as in things, you cannot excel the best. Canon Porter has proved himself to be of the best both as man and clergyman."

With the departure of Canon Porter, the 2 country parishes of St Paul and St Matthew were to be looked after by one parish priest for the next 13 years. F.L. Ashworth came for one year and lived with his invalid clergyman brother at Kingshurst. Then came Gilbert Turner in 1922 with his mother and sister and lived at Enfield. He was followed in 1924 by Harold Lewty and in 1927 by Frank Oxley.

THE CATHEDRAL DAMAGED BY WHITE ANTS

By 1922 the wooden floor of the Cathedral was dangerous due to damage by white ants. The floor of the Chancel was concreted in that year, and throughout 1923 schoolchildren and others brought stones to the Church as they passed on their way to school or work, ready for the laying of a concrete floor throughout the nave. The work was completed by the end of 1923 at a cost of £120. By this time the roof was giving cause for anxiety, but it was not to be renewed until 1946.

In September 1922 Mr Richard Constantine presented a credence table which he had made and carved with a motif of grapes and wheat. In November 1923 a teak processional cross with a bronze figure was obtained from the Warham Guild, England.

During 1933 the Cathedral was completely provided with new pews made by Mr Richard Constantine and his brother Mr Louis Constantine, using metal ends as a protection against white ants, which had been brought from South Africa by the Bishop.

In 1938 the Cathedral porch was re-roofed by Mr Richard Constantine as a memorial to Gilbert Turner's mother, who died in 1927. A roof beam inside the porch is carved with the words: "O Jesu, remember Frances Turner 1927."

RESTORATION OF THE CATHEDRAL AFTER 6 YEARS CLOSURE.

In the summer of 1939 the Cathedral was closed by the Government due to the dangerous condition of the roof due to white ant damage. It was not to be reopened until the new roof was constructed in 1945. There continued to be a celebration of Holy Communion in the Vestry, on Wednesday mornings, and marriages took place in the Vestry.

Sunday services were held at Bishopsholme. An annexe – known as the Shelter, – was built onto the outside doors of the dining room using cedar posts, with yew and eucalyptus poles as rafters and thatching for the roof and sides. This could seat 100 to 150, with the altar and choir stalls in the dining room.

During the war years £5000 was collected and work began at the end of 1944. By November the old roof was off. Mr Harry Yarrow and Mr Herbert Nicholls contracted to do the work, under the supervision of Mr Hedges, the Government Architect, assisted by Mr Gammer of PWD. The eight large one and a half ton trusses were made by Mr F. Smith, foreman carpenter of PWD, and these were in place by February 1945. The result is a very fine roof indeed.

The last service in the Shelter as held on Ascension Day

1945, and the following Sunday there was a combined Thanksgiving for the Restoration and for Victory in Europe. The Litany was sung in procession from the East Gate of the Churchyard. 800 people were present. The Bishop celebrated the Eucharist and gave Communion to 98 persons.

THE ADORNMENT OF THE RESTORED CATHEDRAL

On August 4th 1945, the Bishop consecrated the marble mensa, imported from the Cape. The teak altar, made in the 1850's by Charles Ormsby Western, was extended by Mr Richard Constantine to the width of the East window. Beneath the mensa were placed 2 pages of the Gospel according to St Luke, containing the account of the Institution of the Eucharist. The reconstruction of the altar was a memorial to Bishop Holmes.

The Riddel posts were designed by Mr Hedges and made by Mr F.M. Smith. In June 1947 they were to be surmounted by angels, each one given by one of the Women's Guilds at Sandy Bay, Blue Hill, St Paul's District and High Point.

In July 1946, the iroko pulpit, made by Mr Yarrow was dedicated in memory of Piers Claughton, the first Bishop.

A vestment chest was made by "young" Mr Nicholls for the Vestry.

The Reredos, originally placed in the Cathedral in April 1901, was lengthened by the addition of a panel at each end, representing St Paul and St Helena, and carved by Mr Richard Constantine, who also re-gilded and embellished the whole. The

Reredos was rededicated on October 6th 1946.

On Dec.29th 1946, the canopy for the Bishop's throne, made by Mr Harry Yarrow, was dedicated in memory of Bishop Holbech. The Diocesan arms were by Mr Richard Constantine, who also made the faldstool.

On the same day an altar cross was dedicated, made by Mr Richard Constantine and given by him and his wife as a thank-offering for the safe deliverance of their daughter who had been in the Channel Islands during their wartime occupation. In April 1950 Mr Constantine carved a figure of the Risen, Ascended and Glorified Christ in memory of his wife. This was affixed to the cross and now hangs on the wall of St Peter's Church.

On Whitsunday May 25th 1947 the new Lych Gate at the east entrance of the Churchyard was dedicated. This was made by Mr Yarrow to a design of Mr Hedges and given by Mr Homfray Welby Solomon in memory of his grandfather, Bishop Welby. The old Victorian iron gate was moved to the west entrance.

In June 1947, electric light was switched on in the Chancel for the first time. This was extended to the Nave in May 1949.

On April 15th 1951 the stained glass window next to the pulpit was dedicated in memory of William Bain-Gray, Governor during the war, who had given great support to the restoration of the roof. The window was unveiled by his successor, Sir George Andrew Joy, who spoke of the "crushing burden borne" by his "predecessor during the fatality of War." The window had 2 lights, depicting St Peter and St Paul, together with some of the works helped by the Governor's encouragement. Under St Peter is shown the Cathedral with its restored roof, a man working in the field, and a woman gathering corn. Under St Paul, Governor Bain-Gray is shown receiving men, women and children, survivors from SS City of Cairo, sunk by torpedo during the war, who reached St Helena after about 3 weeks in open boats. The window was given by his wife, Ursula E.C. Bain-Gray. The Governor's ADC on the occasion of the dedication of the window was Captain Andrew Blamey, who still keeps in touch with the island.

On Palm Sunday, April 6th 1952, the Bishop blessed the new Canons' stalls, made of Iroko by Mr H.A. Nicholls and his 2 sons, in memory of Archdeacon Richard Kempthorne, who "laboured much in the building of the Church of St Paul, known as Country Church, wherein the seats serve."

Mr Richard Scott Constantine.

On May 20th 1953 Mr Richard Scott Constantine died at the age of 72. He had been Cathedral organist for 44 years. The great contribution he made to the beautifying of St Paul's, and other Churches in the parish, can be gauged by reading this chapter from 1905 onwards, and noting the number of items which he made, carved and gave to the Church.

ST HELENA AND THE CROSS

On August 8th 1941 2 acres of land known as Girling's Ground were conveyed by Solomon & Co. to the Bishop for the sum of £20.

On May 30th 1951 the foundation stone of the new Church was laid by the Governor, Sir George Andrew Joy, the stone first having been blessed by the Bishop. The stone was a block of concrete with the letters in lead "May 21st 1951" written within the arms of a cross.

The Church was built by the Public Works Dept. under the supervision and to the plans of Mr G.F. Gammer. at a cost of £1000

for the Church and £60 for the pews. The Church was dedicated by the Bishop on Nov.3rd 1951 and the altar consecrated. In his address the Bishop paid particular tribute to the work of Mr John March and Mr Harry Yon. The Communion rails were reconstructed after being removed from the Cathedral.

On Dec. 20th 1951, the Governor, by a Proclamation under the Burial Grounds Ordinance 1895, declared that "The Churchyard of the Church of St Helena and the Cross, or so much of it as the said Bishop shall from time to time consecrate for the purpose, shall be a private cemetery."

On June 15th 1952, the Bishop consecrated that "Plot or Piece of Ground that environs the Church aforesaid, the bounds of which are made evident by road, fences and beacons" as the Churchyard of St Helena and the Cross.

On Sept. 13th 1952, the Church being now free from debt, the Bishop consecrated the Church. He had previously typically asked the Archbishop about "the ancient ceremonies used in the consecration of a church to which the Archbishop replied that he doubted if anyone in the Province could answer Gilbert Turner's questions and referred him to the liturgiologist Canon Ratcliffe. There is no evidence that Turner did so refer, but in his Register of consecrations he gives details of the ceremony used, including the tracing of Alpha and Omega at the four corners "on pavement by the Bishop with staff, in ashes previously scattered" and the anointing of the four consecration crosses.

The simple iroko reredos was dedicated on Oct. 12th 1952 and on Nov. 16th the Bishop blessed and anointed a bell "of which the date is 1856, and the name Mutlar, to be the bell to call the Faithful to Mass and Prayers in the Churchyard of St Helena and the Cross at Gurling's Gate. Formerly a ship's bell, for many years this bell served as house bell at Bishopsholme, to Bishop Holbech and subsequent Bishops."

The St Helena hymn, "O God, Creator, at whose word our land arose from out the deep", was written by the Reverend D.H. Cumming, Vicar of Jamestown, for the Consecration of the Church of St Helena and the Cross, and the music composed by Mr Algernon Broadway.

The Church was licensed for marriages by the Registrar of Marriages in November 1951.

CATHEDRAL FURNISHINGS

A new two manual reed organ for the Cathedral was blessed by Bishop Turner on Sunday Oct.25th 1953.

The picture of St Helena on the front of the pulpit is a copy of an Ikon of St Helena in the Chapel of St Helena in the Church of the Resurrection, Jerusalem. It was given by the Patriarch of the Greek Orthodox Churches in Palestine to Sir Spencer Davis at the time of his appointment as Governor of St Helena. It was used as the design for the 2/6 stamp of the 1934 issue of St Helena stamps commemorating the centenary of Crown rule. According to the September 1955 issue of "The Wirebird", the mahogany frame was made from fragments of a bookcase used by Napoleon at Longwood and destroyed by white ants. The picture was returned to the island by Sir Spencer Davis' nephew Mr W.B. Davis in August 1955.

The 4 Funeral Candlesticks were made by Mr Nicholls and given by the Bishop in December 1955.

In July 1953 a Church Parade was held in the Cathedral for Education Officers and teachers.

CENTENARY OF THE CONSECRATION OF THE CATHEDRAL 1957

The new Country Church was consecrated by Bishop Robert Gray on Dec.9th 1857. The centenary was kept on Dec. 15th, the third Sunday in Advent, 1957.

Bishop Turner anointed 2 stones, one from the Cathedral Church of Christ, Canterbury, set in the sanctuary wall on the Gospel side, and one from the Cathedral Church of St George, Cape Town, on the Epistle side. Both are engraved with a cross and the years 1857-1957.

The Bishop also dedicated a new Vestry in memory of Bishop Gray, and a new cloister, anointing a stone inscribed "S. Swithun's Cloister 1957". The Vestry and Cloister were made by Mr Douglas Augustus and Mr Arnold Peters.

CENTENARY OF THE FOUNDING OF THE DIOCESE 1959

An account of the centenary, including the presentation of a lectern Bible to the Cathedral and an illuminated address to the Churchwardens can be found in Chapter 2.

On March 6th 1960, Bishop Turner dedicated a new lectern in memory of Miss Mabel Agnes Hartvig (died November 1959) and her work for the Church in Cape Town, and for 10 years in St Helena. She had returned to Cape Town in 1950 after an illness. The lectern of iroko, with the Diocesan arms inlaid in island woods, was made by Mr Herbert Nicholls. The design included a Bible box, specially made to hold the Bible presented by the Archbishop.

ST PAUL'S VICARAGE 1861 TO 1960

The first St Paul's Vicarage was Rock Cottage, near Sydenham. By 1921 this had fallen into disrepair, and the parish rented first Kingshurst and then Enfield as a Vicarage. At this time the present St Paul's Vicarage, built in the time of Sir Hudson Lowe, was a school. When this also fell into disrepair the school moved down the hill to Luffkins. In 1926 Bishop Holbech proposed to the Governor that they exchange Rock Cottage for the old Country School. At first the Bishop wished to retain some of the flax land around Rock Cottage, but later, to pay for the repairs and conversion to a Vicarage, he had to convey to the Government all the land around Rock Cottage, amounting to 10 acres.

The Vicarage was ready for use in 1928, but the Vicar Frank Oxley refused to move in, preferring to remain at Enfield. He complained that he had not been consulted about the conversion, and that there was insufficient cupboard space and there was no water laid on. The Vicarage was unoccupied until 1929, when Bishop Holbech put in a caretaker.

When Oxley left in 1932, the Bishop decided to look after St Paul's parish, and the Vicarage was not needed. Thus when the Government needed Luffkins for the Medical Officer, the Bishop leased the Vicarage to them, and it once more became the Country School, in February 1934.

In September 1947 the present Country School was opened. The Vicarage was restored and blessed by Bishop Turner in 1948. The parish still being without a Vicar, the Bishop moved into the Vicarage, which now became Bishopsholme, the old Bishopsholme having fallen to the ravages of white ants. Bishop Turner made a Chapel at the new Bishopsholme, which he called "Arabia" and in November 1953 he blessed a cloistered way leading to it. When Bishop Beardmore moved into Prince's Lodge in 1961, the building once more became St Paul's Vicarage, as it is today.

ST ANDREW'S CHURCH

In 1951 Joseph A. George – Blacksmith George – conveyed to the Bishop, Stone Top Cottage in Half Tree Hollow and the surrounding land of more than an acre.

A small apse was built on to the cottage and a very attractive altar made of local stone. The Bishop paid tribute to the good workmanship of Mr Forster. It now became St Andrew's Church and regular services were held from 1962.

In 1971 the Vicar James Johnson raised £700 to replace the flat roof with a pitched roof. A font was made by Mr Douglas Augustus and the Church was consecrated by Bishop Capper on August 7th 1971. In his address he paid tribute to the work of Fr. James Johnson and his wife Joyce, who were about to leave the parish. The Church was registered for marriages in November 1984.

CHURCH COUNCIL AND CLERGY

In April 1961, under Bishop Beardmore, the first Parochial Church Council was formed.

The Royal Naval Ensign of HMS Lion was laid up in the Cathedral on February 18th 1962.

The Reverend Maurice Geen.

Maurice Geen, who had been a schoolmaster in South Africa, arrived at St Paul's and was ordained priest on May 5th 1963 by Bishop Beardmore. He moved from St Paul's to St Matthew's parish in November 1965 and he left the Diocese in 1967. He died on June 9th 1976. His widow lives in Devon.

Cathedral Memorial Tablets.

In 1946 the Governor, Sir John Field, personally restored the memorial tablets in the Cathedral and replaced them on the walls. Most of these tablets had come from the old Country Church. Sir John was made a member of the Order of Simon of Cyrene. He and Lady Field retired to Himeville, South Africa. Sir John died in February 1985.

Mr Charles Clingham MBE.

In 1964 Mr Charles Clingham completed 21 years continuous service as Churchwarden of St Paul's parish. In recognition of his devoted service to the Church, Mr Clingham was made a member of the Order of Simon of Cyrene on July 6th 1965. His wife, Mrs Iris Clingham MBE was to serve as Honorary Secretary of the Parochial Church Council for 19 years, from 1963 to 1982.

The Reverend Canon James Nathaniel Johnson.

James Johnson and his wife Joyce are both St Helenians, born on the island. They went to England, where after a period of domestic service, – virtually the only way to obtain entry into England, then as now, – Fr. Johnson became a Church Army Officer and was made Deacon in 1964 and priested in 1965. He returned to St Helena in 1966, and stayed for 2 tours, until 1971, at first as priest-in-charge and then from 1969 as Vicar of St Paul's. He also looked after St Matthew's parish from 1968 to 1970. He thus follows Frederick Baker and William Samuel as an island born priest. Bishop Giggall appointed him an Honorary Canon in March 1975. He is now Vicar of St Augustine's, Thorpe Bay, Essex.

The Cathedral was redecorated in 1967, with voluntary help,

under the supervision of Mr L.D. Augustus, at a total cost of £20. 1968 saw the completion of the new pews in iroko throughout the Cathedral, made by Mr Herbert Nicholls and his sons at a cost of £22 each. The Governor presented a "Governor's Pew".

Mr Ronald Duncan retired in 1968 after 20 years faithful service as Verger. He was succeeded by Mr A. McDaniel.

Notice boards were made by Mr L.D. Augustus for the daughter Churches, and a sign board for the Cathedral was beautifully painted with the Diocesan arms by Mr Randolph Constantine.

In January 1970, Bishop Capper dedicated a new teak Priest's Stall in the Cathedral, made by Mr Nichol Is at a cost of £30, and also a banner given by All Saints Church, Scunthorpe.

In February 1971 Fr. Johnson exchanged with Fr. Duffy on Ascension for a few weeks. This was possible in the days of the Union Castle ships.

In August 1971, Bishop Capper dedicated a hand carved wooden crucifix above the pulpit in memory of Dr Eric Gilles OBE and Helen, his wife.

ST MARTIN-IN-THE-HILLS

During his episcopate Bishop Beardmore proposed to build a Church at Thompson's Hill, with the name St Martin-in-the Hills, and had collected £400 from his friends and the Diocesan Association.

After Beardmore's death, Bishop Capper decided in 1969 to build the Church as a memorial to Bishop Beardmore. In 1971 the Governor conveyed to the Bishop a site at High Point, amounting to 4/10ths of an acre for £2. The Church was designed by Mr G.A.D. Thornton and built by Messrs. Solomon & Co., at a cost of £700 plus £109 for the crushed stone and concrete border. The foundation stone was blessed by Bishop Capper on Sept. 29th 1970 and laid by the Governor, Sir Dermot Murphy. The Church was dedicated by Bishop Capper on May 22nd 1971.

The Church Bell was the ship's bell on HMS Eagle, of which

Bishop Giggall was once the Chaplain. On July 25th 1973, Bishop Giggall dedicated a Prayer Desk for St Martin's in memory of Bishop Beardmore. The desk had been made at the Royal Naval Engineering College, where Bishop Beardmore had at one time been Chaplain.

The Church was registered for marriages on October 5th 1984.

The Reverend Charles Henry Milton-Smith. 1972-76.

Charles Milton-Smith and his wife Vera spent two tours on the island. He was Vicar of St Paul's from January 1972 to September 1976.

Milton-Smith revived the Parish Magazine and produced 30 monthly issues of some 8 pages between May 1973 and Sept.1976. He included newsletters from the other parishes and from time to time a Diocesan Gazette. Some 400 to 500 copies were produced on the Diocesan duplicator in his study. The issues are packed with news of island people, and the amount of personal news which he gave evidently reflected his pastoral concern. Occasionally one of his comments, or his Baptismal policy, would provoke a reaction, but it is difficult to find cause for anything but praise in his magazine. He and his wife are now in retirement in North Wales.

Chapel of S. Swithun.

Bishop Capper wished to have a memorial in the Cathedral to Bishop Turner, who died in 1968. He had collected over £500 and planned to convert S. Swithun's cloister, dedicated by Bishop Turner in 1957, into a Chapter Room. This proved too expensive a project, but in 1975 the cloister was provided with an outside wall with windows, to convert it into a Chapel. This was designed by Mr Idris Davies and built by Mr Douglas Augustus. The Chapel furniture was made by Mr Herbert Nicholls. A brass plaque, bearing the names of Bishops Watts, Aylen, Turner and Beardmore, who had not previously been commemorated in the Cathedral, was affixed to the wall.

The Chapel of S. Swithun was dedicated by Bishop Giggall on June 1st 1975, in memory of Bishop Turner. He also dedicated a cross and candlesticks given by Mr Leslie Bagley of Vancouver, Canada, in memory of his father the late Mr Robert Bagley; a fair linen cloth made and given by Miss Elsa and Miss Iris Smith (who had previously made the beautiful credence table cloth in the Cathedral); and a Chalice and Paten given by Bishop Capper and the Diocesan Association in memory of Phyllis Jean Percy and Doris Lucas of Worthing, who had been supporters of the Diocese.

The Chapel was oriented and refurbished in 1984 by the Vicar, the Venerable Andrew Neaum and is in regular use for weekday services.

ST PETER'S SANDY BAY

It will be recalled that services were held in the schoolhouse at Sandy Bay since the time of Richard Kempthorne, and that when he built the school he designed it so that a Chancel could be easily added.

A verandah was added in 1904, and in 1917, at the instigation of Canon Walcott, who had been assisting the Bishop by holding monthly services at Sandy Bay, a small stone Chancel, with a thatched roof, was added to the school. Bishop Holbech dedicated it on the eve of St Peter's Day 1917. The altar was made by Mr Richard Constantine.

In 1964, in Bishop Beardmore's time, the Chancel was extended to its present size, at a cost of £150. The Bishop commended Mr Pennell Legg, Mr Kenneth Legg and Mr Reginald Constantine for their help in transporting materials and in the organisation of the work, without which expenses would have been higher.

In April 1970 Mr Pennell Legg put a new roof on the Chancel, The painted East window was given in memory of Mr Fred Graham by his widow.

In September 1972 the Church Benevolent Society conveyed to the Diocese the 2 acres of land on which the Church stands for the sum of 10 New Pence.

In 1976 a Font was made by Mr Douglas Augustus, Ladies of Exeter Cathedral had made a donation, and the Font incorporated a piece of granite from the Chapter House of Exeter Cathedral presented by Mrs Dakers, wife of the Cathedral organist. (Mr Lionel Dakers subsequently became Director of the Royal School of Church Music). Exeter Cathedral is also dedicated to St Peter, and the arms of that Diocese, the keys of St Peter and the sword of St Paul, are mounted on the stone.

St Peter's Church was consecrated by Bishop Giggall on Sept. 5th 1976, after it had been used for Church services for over 120 years.

Mr Edward Frederick Constantine KBE.

In 1982 a grey slate plaque, carved by Mr Randolph Constantine, was placed on the south wall of St Peter's Church to commemorate Edward Constantine, who had been responsible for building the Chancel of St Peter's in 1917.

He was a Sidesman 1910 to 1913 and Churchwarden 1921 to 1935. He was a Reader from October 1944 until May 1951 and was made a Sub-Deacon on May 20th 1951. He was Head Teacher of Sandy Bay School from 1904 to 1960. He died on July 31st 1967 aged 81.

The Reverend Angus Greer Macintyre. 1976-79.

After serving as a Chaplain in the Royal Air Force and with the Chindits during the war, (he was Mentioned in Despatches), Angus Macintyre ministered in the Episcopal Church of Scotland until 1968. In 1976, at the age of 62, he came to St Helena, with his wife Eveline, to be Vicar of St Paul's. They were joined for some time by their daughter Ann, who practised on the island as a doctor. Macintyre was a lover of walking and enjoyed taking Holy Communion to distant cottages. He left in May 1979, and he and his wife now live in retirement in Edinburgh.

The parish was looked after by the Bishop from May 1979 until February 1980.

In May 1979 the Royal Naval Ensign of HMS St Helena was laid up in the Cathedral.

The Reverend Melvin Clay Knowles. 1980-82.

An American by birth, but trained for the priesthood in England, Clay Knowles arrived with his wife Jacqueline and 2 young Children to be Vicar of St Paul's in February 1980.

In October 1980, the Parish changed from the South African Prayer Book to the South African Liturgy 75.

During his tour, Clay Knowles took great care in preparing 3 mentally handicapped people in the parish for Confirmation.

In July 1982 a cement screed was laid on the floor of the Cathedral nave and vinyl tiles laid by voluntary labour at cost of £2500 for the materials. The Cathedral was closed for 7 weeks while the work was in progress, and services held at Kingshurst. A Thanksgiving Eucharist was held at its re-opening on Aug. 1st 1982.

The requisitioning of the RMS St Helena for the Falklands conflict caused problems of communication. She was temporarily replaced by the 500 ton "Aragonite" with room for only 11 passengers. Fr. Knowles and his family were due to return to England at the end of their tour, and they eventually managed to leave on the tiny tanker "Bosun Bird" going to Tenerife. He is now Vicar of the Church of the Good Shepherd, Haywards Heath.

Mr Reginald Victor Constantine.

In 1982 an aumbry lamp was placed in the sanctuary of the Cathedral and dedicated by the Bishop in memory of Reginald Constantine, Churchwarden 1968 to 1980. He was a most loyal and devoted Churchman, and was made a member of the Order of Simon of Cyrene on Nov. 6th 1977. He died on July 23rd 1980, during an epidemic of influenza, at the age of 74. The brass for the lamp was salvaged from the "Papanui", destroyed by fire off Jamestown in September 1911.

The Venerable Andrew David Irwin Neaum. 1982-85.

Andrew Neaum, who came from a parish in Zimbabwe, found himself stuck in Cape Town for 6 weeks, until eventually he and his wife Margaret and their 2 sons managed to obtain berths on the "Aragonite" and arrived in August 1982 to be Vicar.

His father, David Neaum, was Vicar of Jamestown and Archdeacon. When David Neaum left in June 1984, Andrew was appointed Archdeacon. It cannot happen very often that son succeeds father as Archdeacon.

Their child, Elizabeth, was born on the island.

In April 1983, the Government conveyed to the Bishop about 3900 square yards of land at the top of St Paul's Churchyard to be used as an extension for the Churchyard.

In 1983, cracks began to appear in the Chancel arch of the Cathedral. By 1984 these had widened alarmingly and investigation showed that over the years rain had been seeping in, at the top of the wall and where the 2 roofs met the wall. It was therefore decided to strip the deteriorated plaster rendering, renew it and the lead flashing, and cover the stone coping with lead sheet. The work was done admirably by Messrs Solomon & Co. in the middle of 1984, helped by an unusually long spell of dry weather. The work cost £3500. Tests with a moisture content meter showed the wall to be sodden and at the time of writing we wait for the wall to dry out before further work can be commenced on the interior. An appeal by the Bishop, Vicar and Churchwardens raised £10,000 which hopefully will be enough to pay for the complete work and possibly leave a nucleus for a permanent restoration fund. By a happy coincidence, a generous legacy of £1182 was received at this time from the Estate of a St Helenian, the late Mrs Laura R. Francis. The sum was bequeathed to the Vicar and Churchwardens of St Paul's Cathedral parish for the maintenance of the Cathedral fabric.

In August 1983 Fr. Neaum began a monthly parish leaflet, setting an example followed by the other two island parishes.

Church Officers.

Church Officers on St Helena tend to give long and devoted service to the Church. At the time of writing Mr Randolph Constantine MBE has been Churchwarden of St Paul's for 23 years. But he has still a few years to go to equal the record of Mr Matthew Crowie of St Matthew's Parish.

Helen Gilles Churchyard Fund.

Bishop Capper invested part of Mrs Gilles legacy with the Provincial Trustees to provide a small income to help with the upkeep of St Paul's Churchyard. In return St Paul's parish undertook to keep her grave tidy and in good repair, and to place flowers on it on her Year's Mind, June 28th.

CHAPTER FOUR

ST JAMES' CHURCH AND THE PARISH OF JAMESTOWN

BUILDING OF THE PRESENT CHURCH

In 1732 the Churchwardens reported to the Governor that "the Chapple at the Fort—is so much out of repair that it is shameful a place set apart for the celebration of divine service and in open view of all strangers especially of foreign nations". This Church stood on the site where now stands Nos. 1, 2 and 3 Main Street. 40 years later, in 1772, preparations were made for building a new Church, the present St James, some few yards to the north, during the time of the Chaplain, William Bearcroft.

The accounts for October 1772 for workmen and materials for the new Church show:

| | | | |
|-------------------------|-----|-----|----|
| 29 days Carpenters work | £2 | 3s | 6d |
| 120 days Masons | 9 | 0 | |
| 31 days Overseer @ 1/6d | 2 | 16 | 10 |
| 18 days Overseer @ 2/- | 1 | 16 | 0 |
| 12 days Smiths | 18 | 0 | |
| 25 days Stone sawyers | 1 | 17 | 6 |
| 1544 days Labourers | 77 | 5 | 3 |
| Lead | £3 | 19s | 4d |
| Nails | 16 | 7 | |
| Timber | 161 | 10 | 2 |
| Elm boards | 12 | 3 | |
| Oak planks | 9 | 16 | 8 |

and, after other items appears:

| | | | |
|-------------------------------|---|----|----|
| 10 gallons Arrack for workmen | 1 | 12 | 11 |
|-------------------------------|---|----|----|

A report on April 4th 1774 – "The New Church which is complete, all but the Balustrades for the Communion ... likewise the Revetments.

And in 1774, final expenses:

| | | | |
|---------------------------|-----|----|---|
| Pulpit and Desk hangings | 10s | Od | |
| Communion Table cloth | 10 | 0 | |
| 8 cushions for 2 pews | 1 | 5 | 0 |
| 3 cushions for altar | 9 | 0 | |
| 4 stool covers, etc. | 1 | 17 | 6 |
| Carpenters, Painters etc. | 5 | 14 | 0 |
| Books: 13 Bibles etc. | 27 | 6 | 0 |

The records show that 3 houses were then built on the site of the old Church for the use of the Company servants.

When Captain James Cook visited the Island in May 1775, it is said that he admired the new Church.

Tower and Spire.

The Church as originally built had a tower, but no spire, at the West end, and no North Porch, as can be seen in a print in the St Helena Museum of a drawing by J.S. Graham of the St Helena Artillery made in the time of Brigadier General Dallas (Governor 1828 to 1836) and also in a sketch by Ozias Humphry dated 1787, reproduced in P.L. Teale's work on the artist.

Within 60 years fears were expressed for the safety of the tower. (In reports at this time the word "steeple" is consistently used to refer to the tower). A report on the steeple in 1833 stated that the south or weathered side had cracked or settled and investigation of the masonry under the rendering showed it to be of an "inferior description", using dirt mortar. A contributory factor was the leverage on the walls exerted by the principal timbers of the internal galleries.

In 1835 G.W. Melliss reported a bulge in the south face, opposite to the clock and considered the steeple to be dangerous.

Accordingly the tower was dismantled and in 1843 a new tower and porch was built by the north door, as it is today, but with a spire surmounting the tower. The Government gave a grant of £1000 to help meet a total cost of £1300.

The Turret Clock.

Made by Aynsworth Thwaites of Clerkenwell in 1786, it was placed in the tower of St James' Church in 1787, having been provided by the Governors of the East India Company. It was taken down in 1834 and in 1841 was placed in the Court House. In 1845 it was replaced in the new tower of the Church.

Font and Reredos.

The Font is a white marble basin, standing on a cylindrical pillar of black marble set upon a square plinth of black marble, which has the inscription "J. Mallcott, London". J. Mallcott was a marble mason in Newgate Street, who died in 1776.

The stone reredos with its 3 panels was, according to Canon Wallcott, presented by Saul Solomon in 1845. But a wall plaque gives Saul Solomon's date of birth as 1849. In January 1937 Canon Wallcott wrote that he had removed the curtain which had covered it for over 30 years.

The teak altar rail enclosing the sanctuary was made in 1848 in memory of Mr Thomas Ford Thompson, a former schoolmaster and parish clerk. In 1923 Mr Fred Smith made a small gate in the north side for the use of acolytes.

Consecration of St James' Church.

The site of the Church was conveyed by the Governor, Sir Patrick Ross, to the Bishop of Cape Town on March 29th 1849, during the Bishop's first visit and was consecrated as the Church of St James on April 4th 1849. The Deed of Consecration gives the dimensions: "... in length from East to West ninety feet and in width from North to South forty two feet including the tower fifty three feet".

It is the oldest existing Anglican Church South of the Equator.

ST JOHN'S CHURCH IS BUILT

On June 29th 1849 Sir Patrick Ross granted to the Diocese a plot of land at the top of Jamestown for a new Church. Sir Patrick died in August 1850 and it was largely due to the efforts

of his widow Lady Ross that money was raised to build St John's Church. She is commemorated by a plaque in the Church. Even so, it took time to raise a sufficient sum, and although the cornerstone was laid by Lady Drummond-Hay in 1857, the Church was not completed for another 4 years. St John's Church was consecrated by Bishop Piers Claughton on January 25th 1862. There is an account in the St Helena Guardian for January 30th 1862.

Jamestown became a Parish in April 1861, with George Bennett as its first Rector.

THE LIBERATED AFRICAN DEPOT, RUPERTS VALLEY

The Liberated African Depot was established in Rupert's Valley in 1841 to receive the slave ships captured by the Royal Navy, and to look after the unfortunate Africans who had been captured by the slavers. They were released, fed, clothed and nursed. Most of them were taken, as free men, to the West Indies, where there were employment opportunities, when they were well enough, usually after a stay of about 3 months. Some remained on St Helena. An account of Bishop Gray's visit to the Depot in 1849 can be found on page 13.

Between 1000 and 3000 Africans were released at Rupert's Valley every year between 1841 and 1863. The Depot was finally closed in 1866. Many of them were dead when they arrived, many died in hospital. Many thousands were buried in Rupert's Valley, some in mass graves. When Bishop Gray visited, there were 600 in the Depot, of whom 300 were in hospital, and there had been 21 deaths that week.

The comparative short stay and the language problem created difficulties for evangelism. Henry Frey, a German missionary schoolmaster, whom Bishop Gray made Deacon during his visit, had done what he could to teach them, but Lord Grey, the Foreign Secretary declined to provide a stipend for a teacher, because of the short stay of the Africans. The Baptist Minister, Mr Bertram showed great concern for their plight and wrote movingly of them.

When Bishop Claughton came in 1859, he, assisted by the brothers George and Edward Bennett, began systematic instruction for Baptism. Three times a week, they assembled in the Valley, with an interpreter, in the one spot in that barren valley where there was some shade. "Much patience and repetition was necessary, and the want of memory was a great difficulty". In January 1860, before a number were to leave for the West Indies, "I proposed to them that if they really believed our words they should be baptised, telling them plainly it was for them to choose individually, and that it should not be done to please us, but from conviction; I gave them some days to consider, and then I asked for their answer; it was a glad and universal consent".

On January 28th, on "the proposed site of a church which we hope to build ... I found three large tubs of water placed, neatly covered with branches, and round these we assembled. The negroes walked in line to the spot, managed by my two assistant clergy,

the Revs. G. and E. Bennett. We each had a person to attend on us to take down the name, and after reading the opening prayers of the Baptismal Service, we administered the solemn rite to two hundred and thirty of these so lately heathens, using the form for private baptism as more suitable to the place and circumstances of their case, baptized thus before they could master the language sufficiently to understand the exhortation or the full service ... The ceremony lasted two hours". Thus they were sent

to new homes in the West Indies "either entirely converted and made Christians, or at least brought some steps on the way". In 1861 516 adults were baptized by Edward Bennett.

REPAIRS TO ST JAMES 1865

By 1862 St James had to be closed for public worship, due to the damage by white ants. Services were held in the Court House and in St John's. The damage was such that in December 1864 the Vestry set up a Committee to decide whether to repair the Church or to rebuild. They reported in February 1865 that it was not necessary to rebuild but they recommended:

"taking down the base of the steeple, which now occupies a considerable amount of room at the West end of the Church.

"taking down the present Vestry walls, adding the space thereby acquired to the body of the Church.

"remove the gallery entirely.

"a new floor of asphalt to be laid in the space occupied by the seats, the stone paving being continued in the aisles.

"a space of 22 feet by the width of the Church is proposed to be set apart as a Chancel, the floor of this portion to be paved with ornamental encaustic tiles. Within this space of 22 feet it is proposed to erect the organ, pulpit etc. The proposed seats are open benches of teak, as also the pulpit and chancel fittings. It will be necessary to have a new east window.

"the roof to be so framed as to admit of a ceiling if found necessary hereafter. The roof to be plain iron framed and covered with slates on iron laths, but it is proposed to get designs from England. Considerable elevation will be given to the roof over the present one; and ventilation will be provided under the eaves by openings in the ends of the Church."

The sum required was estimated as £1550, made up as follows:

| | |
|---|------------|
| Paving and asphaltting the Church floor | £100 |
| Paving the | 75 |
| Sittings of teak | 200 |
| Pulpit and Chancel fittings | 100 |
| New East window and stone work to same | 80 |
| New stonework to remaining windows | 120 |
| New doors etc. | 20 |
| Taking down organ | 15 |
| Plastering the interior | 60 |
| Plastering the exterior | 50 |
| Principals for roof with £60 more if ornamental | 180 |
| Rafters, purlins and laths | 100 |
| Iron ridge | 10 |
| Eaves, gutters, spouts etc. | 20 |
| Slates, nails and putty | 55 |
| Taking down present roof and erecting new one | 130 |
| Making a new Vestry | <u>95</u> |
| £1410 | |
| Add 1/10 for contingencies | <u>141</u> |
| <u>£1551</u> | |

By mid-1866 worship had been resumed in St James' Church, and the Government had promised £200 a year for five years to help pay for the repairs.

Since the walls of the old vestry under the tower had been removed, the present vestries were built on to the west wall of the Church in 1869.

The "New School Room" by St John's Church was built in 1870.

The Vestry of 1874 found that they had a balance in hand and used it to buy the stained-glass window of the Good Shepherd in the centre light of the east window of St James' Church. The two outside lights depicting St James and St John were decorated later in memory of William Newton Corker, Churchwarden 1923 to 1950. In 1887 the Colours of the St Helena Regiment were laid up in St James' Church. Mrs E.L. Jackson, writing in 1903, mentions the Colours as still being in the Church, but they have disappeared.

When in 1895 the Vicar, Edwin Hughes had to resign because of ill-health, his predecessor Stephen Johnson Ellis was asked to return. He did so in October 1895 but, sadly, died 6 months later at the age of 39. He founded the Church Lads Brigade in Jamestown in 1895, and although this lapsed 2 years later, it was revived in October 1899 by Canon Porter.

Canon Ellis was succeeded in 1896 by Edwin Heron Dodgson, the brother of "Lewis Carroll". Edwin Dodgson had already served on Tristan. He left in June 1899.

ST JOHN'S DISTRICT

The division of the Island into four Ecclesiastical Districts in 1885, thus making St James' and St John's into separate districts, had created a problem for the people of St John's district, which extended down to the Botanical Gardens. They were very poor and unable to find the stipend for their own priest. This apparently meant that they were not entitled to any part of the SPG grant of £275 per annum. The contention of the Churchwardens that part of the SPG grant was for Jamestown and not just St James did not alter the Bishop's position that it could be allocated to St John's only if they had a priest in sole charge.

J.C. Hands, the Vicar of St Matthew's was priest-in-charge for one year and was then replaced by the new Vicar of St James, S.J. Ellis, in April 1887. However by August the Bishop stated that "the services of the Rev. S. J. Ellis would now cease at St John's and the congregation were not required to contribute to his stipend, as the members of St James' Church had guaranteed the full amount required, at which Church Mr Ellis' services would for the future be absorbed." The Bishop offered instead the Vicar of St Paul's for one Sunday morning a month at a cost to St John's of a guinea, and Stephen Ellis, who seems to have been popular with the people of St John's, offered an 8 am celebration on the first Sunday, free.

In the event, Ellis remained as priest-in-charge until 1889, when he was replaced by George Mushet, who became Deacon-in-charge for 2 years at a stipend which seems to have steadily reduced. Hands helped by celebrating Holy Communion, mostly on a weekday.

One is inclined to sympathise with a Churchwarden of St Matthew's who in 1900 said that in his opinion: "one good strong man could do both districts – St James' and John's – very well." Perhaps the answer lies partly in the fact that Canon Ellis' successor, Edwin Hughes, was evidently a sick man, and partly in a remark by the Bishop to St John's Church Council that he hoped that "a better feeling may exist between the two districts". I am indebted to Mr Lionel Yon and Mr Douglas Hudson for the comment that even in their childhood, any boy who strayed into the other

district was likely to be roughly handled.

In April 1892, St John's Church was closed until Canon Hands became Priest-in-charge from 1893 to 1900.

The records of St John's give details of Church attendance during these years. Numbers at Morning and Evening Prayer, not held every Sunday, were almost always over 100 and could reach 300, but it is not stated how many of these were soldiers at a Parade Service. (From 1882 to 1901 St John's received a military grant of £4 p.a. and Canon Hands was Officiating Chaplain to the Troops). Average Communicants were 15 to 20, at 16 to 20 celebrations a year.

In March 1901, Mr Harry Gibbons arrived and was made Deacon the same month. He was priested on St Barnabas Day 1902 and became Curate of St John's.

In 1904 Canon Porter, Vicar of St James', was moved to the Cathedral parish, and Gibbons succeeded him at St James', but also becoming Vicar of St John's. It was not, however, until the Synod of 1913 that St James' and St John's were combined into one Parish.

DINUZULU

Dinuzulu, son of Cetshwayo, the Zulu Chief, was brought as a prisoner to St Helena in February 1890. He stayed first at Rosemary Hall, then at Maldivia and finally at Francis Plain. While at Maldivia, 3 of his children were baptized at St John's, – David and Solomon on April 11th 1894 and Victoria Helena on Dec. 10th 1894. In 1896 2 more sons were baptized at St Paul's, – Arthur on March 15th and Samuel on Sept. 13th. While at Maldivia, Dinuzulu wrote to the Bishop of Zululand a letter dated October 1894 which begins: "I respectfully salute thee, servant of the Lord. I have read your letter which you wrote on August 1894, about my people who wish to be taught about Jesus Christ our Lord. I, Dinuzulu, rejoice much to hear that you, the Bishop, are about to send a teacher, who is going to teach the people. I thank you very much." Dinuzulu left St Helena for Zululand at the end of 1897. At Bishopsholme there is (at present it is on loan to the St Helena Museum) a carved wooden object, a sort of cup joined to what almost looks like a cigar rest, with the carved inscription: "To Mrs Welby from Dinuzulu."

ST JAMES' ROOF 1897-1916

In 1897 the roof of St James was in a bad state of repair. Nothing was done, and by the end of 1902 it had become much worse and was "leaking in all quarters". By the end of 1903 the sum of £300 had been raised, and the original plan of replacing the slates with corrugated iron was dropped and new slates ordered from England. They were warranted to be of a durable nature having stood the test of over "25 years in England and over 300 years abroad ... Though not the most expensive slates in the catalogue, they are well recommended, and have been adopted by the best English architects".

But by 1915, there were again holes in the roof. Laurence Walcott, who became Vicar in 1909, wrote in October 1915: "the slates are insecure through resting on laths which were too old in the first place, too narrow, and too wide apart". The result was that a gust of wind would shift or remove slates. New laths were put in throughout the whole roof, but in July 1916, Walcott wrote: "the roof is still a source of anxiety—the slates put on some ten or twelve years ago were of inferior quality, and

have perished". He went so far as to write: "In other words we were done by some slick rogue in England. So rotten are these slates that some you can literally poke your finger through, and it is simply impossible to make them properly secure".

Vicarage repairs and clergy movements.

To return to 1899. The Vicarage had fallen into "such a dilapidated state as to have become scarcely inhabitable". However, the sum of £55 was raised, and the Vicarage repaired in time for Canon Porter's arrival in August. £22 was spent on labour, the rest on 64 sheets of iron, timber, cement, lime and wallpaper.

Alfred Porter, born 1856, arrived from Grahamstown to be Vicar of St James in 1899. The same year he began publishing "The St Helena Parish Magazine" which was to continue until 1951 (under Canon Walcott after 1921) and is a very useful source for the history of the Church in that period.

In 1904 he was moved to St Paul's, where he stayed until 1921. In 1904 Harry Gibbons, who had been Curate of St John's, became Vicar of both St James' and St John's. He left in December 1907, and was succeeded, first by Frank Lane for 15 months and then by Laurence Walcott.

In 1904 a Parish Room was acquired for the use of parishioners and soldiers of the Garrison.

In 1905 the interior colour scheme of St James' was changed from red and pink to 2 shades of green, said to harmonise with the new sanctuary hangings. A new carpet was placed in the sanctuary. In the same year the Vicarage roof was repaired at a cost of £100. In 1906 the Altar, which had been the gift of Miss Isabella Solomon, was replaced by a longer altar, more suitable to the proportions of the Church. The old altar is now in Bishopsholme Chapel.

LAURENCE CHASE WALCOTT Vicar 1909-1917, 1921-1950

Born 1880, of West Indian descent, Walcott was trained at St Augustine's College Canterbury. He was made Deacon in 1904 and ordained priest in 1906 in St John's Diocese, South Africa.

He became greatly loved in his Parish, but there was an initial objection by a few people in other parishes to the appointment of a coloured priest, which is recorded in this history in Chapter 2 under Bishop Holbech. He was very interested in education, became Superintendent of Schools and was involved in Teacher Training. Within a few weeks of his arrival he had organised football for the CLB, and had made a club room in the Vicarage for the CLB and choirboys. Magic Lantern shows for the Sunday School girls were to follow.

In 1910 Cottage Services were begun at the Briars and at Rupert's Valley.

In 1911 the small piece of ground on the northwest side of the porch of St James' was enclosed and made into a garden, to match the piece on the northeast side enclosed by Canon Ellis about 1895.

The Sailors' Institute in Main Street was rented as a Parish Room and a Church Institute with recreation room and billiard table set up. A Guild of St Mary for girls was formed. St John's roof was painted for £6.

The Diocesan Synod of May 1913 announced the union of the Parishes of St James and St John.

In 1914 Walcott was on leave in England and returned with a

new organ, built by the Positive Organ Company, at a total cost of £205. It was erected by voluntary labour and dedicated by the Bishop on Oct. 21st. The harmonium it replaced was moved to St John's Church.

The Vestry meeting of 1915 was poorly attended, but not as bad as it might have been, since several ladies took advantage of a recent alteration to the Provincial Canons which permitted them to sit in Vestry for the first time.

In 1916 the financial position of the parish had improved, partly due to the presence of the Garrison. The Vicar's stipend was paid in full for the first time since 1909. Alas the improvement did not last, and by 1920 the parish owed the Vicar, Gerard Day, £45.

Walcott left in 1917, after 8 years. The Bishop spoke highly of his work, and his interest in youth. In addition to his own parish, he had assisted St Paul's by holding monthly services in Sandy Bay, and it was at his instance that the Chancel was built on to the Sandy Bay School.

His successor, R.J.J. Garrod only stayed for 9 months and was followed by Gerard Day for 2 years. In 1921, hearing of the Bishop's problems in finding a replacement, Walcott offered to return, which he did in May

1921, accompanied by his bride, Winifred Ida. By September, he had taken over the Diocesan Magazine on the departure of Canon Porter, instituted a daily Mass, was Scoutmaster of the Jamestown Troop which he had begun in 1915, and Mrs Walcott had started a Girl Guide Company. He once more took monthly services at Sandy Bay, walking from Jamestown.

Further repairs were necessary to the roof of St James' in 1922, but by the end of the year the supply of slates was running out, and in 1925 the slates were replaced by sheets of iron.

In April 1925 Canon Walcott reported that the plaster on the steeple was coming away, exposing the soft and perishable red stone to the weather.

Problems with the clock.

In January 1933 Walcott wrote: "Now and again at rare intervals one of the massive weights which governs its movements crashes through the floor above into the porch below. Danger from this has now been obviated by the placing of heavy baulks of timber across the floor above, so that when a weight comes adrift, as one did a month or so ago, it can do no more than burst the ceiling boards by the force of its impact but without coming through. The ceiling broken, jagged and unsightly, has now been restored by the Public Works Department." (The clock is Government property).

In September 1933 Mr and Mrs Isaac Williams converted the enclosure on the north side of St John's Church into a flower garden.

In November 1933 Canon Walcott dropped "Diocesan" from the title of his monthly magazine so as to give himself more freedom of comment on items of local news, but he included with it "St Helena Diocesan Notes. In 1934 Canon Walcott helped St Paul's parish by visiting Blue Hill. Once a month he would take Evensong in the School, followed by Holy Communion the next morning. And once a month he would go to the St Mary's Guild working party and read to them while they sewed.

The interior of St James was redecorated in September 1934 by Mr C.H. Jameson. A garden was made on the south side of St John's Church in 1936.

In August 1939, the ant-eaten chairs in St John's Church were replaced by locally made pews.

Mrs Winifred Ida Walcott died in October 1941 and was buried in St Paul's Churchyard. As founder and organiser of the Girl Guides in St Helena, she was awarded the Medal of Merit by the Chief Guide, and also the Jubilee Medal of King George V.

ST MARY THE BRIARS

For many years Mrs Edward Grant had made available a room in her house for a Sunday School at the Briars and Mrs Simon had run a class of 30 children. When the house was sold in 1946 other arrangements were necessary. Mr James George offered the ground for a Church Room and this was completed at the beginning of 1948 at a cost of £75. Used at first for the Sunday School, services began to be held there in Fr. Flint's time and it was dedicated as the Church of St Mary by Bishop Capper on Sept. 8th 1967 within a week of his enthronement.

Bishop Capper consecrated the wooden altar on April 7th 1972 and the Church was registered for marriages in April 1973.

On August 30th 1984 Bishop Cannan dedicated a carved stone Head of Christ with Crown of Thorns, set above the altar, the work of Mr John Drummond, and also a new electronic organ, purchased by local subscription at the instigation of Mrs Hazel Stevens.

A 3/4 cwt. bell, presented by the Reverend Gordon Robinson of Somerset, England was installed in March 1985.

St James Church Spire 1949.

By 1949 the rendering on the spire on the weather side had again crumbled, exposing the stonework. This was rendered in the early part of 1949 by Mr Harry Phillipson, single handed, and without any scaffolding, using a rope around the spire. He took 5 weeks and was paid £60. The Church also took out an Employers Indemnity Policy at a premium of £7 11s 3d.

New Church Bell.

In February 1950 a new 6 cwt. bell, cast by John Taylor of Loughborough was anointed and blessed by Bishop Turner, in memory of the Royal visit of 1947 and of a former Churchwarden. The bell cost £200 and is inscribed "in memory of William A. Thorpe, 1842-1918. Honour the King 1947". The old fixed bell was moved nearer to the clock so that it could continue to strike on the old bell but would leave room for the new bell to swing.

Canon Walcott's Resignation.

Walcott resigned in 1950 but continued to live at Palm Villa and to publish the St Helena Magazine. He died in April 1951 and is buried beside his wife in St Paul's Churchyard. He was 71 years old.

The Reverend Douglas Humphrey Cumming.

Douglas Cumming was inducted as Vicar on July 16th 1950. He had been a missionary in Africa and came from a parish in Cape Town. He returned to South Africa in 1952.

On Oct. 7th 1950 Bishop Turner issued a Faculty to the Vicar and Churchwardens of St James' to remove and replace the north to

south wall Communion rails, and the wooden floor in the sanctuary. The work involved the extension of the sanctuary platform to the whole width of the Church, as it is today, using as floorboards twelve of the old 15 foot teak pews, said to date from the restoration of 1866. Some parishioners felt that they had not been consulted, and Walcott was indignant both with his successor and with the Bishop.

In his St Helena Magazine for December 1950 he prints an "Old Man's Reverie" in which he muses on the scenes which had occurred in the Church as it was. After picturing rows of Confirmation candidates he writes: "Welby, Holmes, Holbech of saintly memory, Aylen, Watts, would never have allowed such a vision as that to lapse". And he concludes: "These are all pictures that belong to the past, and no newcomer who hadn't the patience to wait at least a year could ever hope to see them. The smashing up of the pews has now made that impossible". In the same issue he gives an account of the 1866 restoration, with pointed reference to the "sittings of teak" and comments: "It will be seen by the foregoing what a big say in these matters Parishioners had in those days, so different to what now seems to be the usual practice".

The Reverend Edgar James Mitchell. 1952-54.

Edgar Mitchell succeeded Cumming in 1952, having been Rector of a Country Parish in Wiltshire for 20 years. He left in 1954 for South Africa and died in 1981.

In 1954 the corrugated iron roof of St James' was replaced by one of asbestos, and on May 15th 1954 Bishop Turner re-Hallowed the Church, "restoring the same for the worship of God after long neglect and decay".

The Reverend John Edgar Keith Flint. 1954-63.

Born in 1903, Keith Flint became a Congregational Minister and was ordained in the Church of England in 1939. He was collated Vicar of Jamestown on Dec. 16th 1954, where he served for 9 years, leaving in 1963 to be Chaplain of Tristan da Cunha for 3 years. He is now Chaplain to a community of nuns, the Community of St John the Evangelist in South Wales.

On Feb. 9th 1955 Bishop Turner hallowed a Tabernacle, enclosed in African teak, on the altar of St James' Church.

New stone altar for St John's Church.

By 1957 the wooden altar in St John's Church was infested with termites. The Vicar and Churchwardens, Robert Bizaare and Thomas Hopkins asked the Bishop's permission to raise the marble slab on which the altar stood to see if it was suitable for use as the mensa of a new altar.

It was found to be a tombstone, with the following inscription:

Lo, where this silent marble weeps
A friend, a wife, a mother sleeps.
A heart, within whose sacred cell,
the peaceful virtues lov'd to dwell.
Affection warm and faith sincere,
and soft humanity were there.
In agony, in death resigned,
she felt the wound she left behind.
Her infant image here below,
sits smiling on a father's woe:

whom, what awaits, while yet he strays
along the lonely vale of days!
A pang to secret sorrow dear
a sigh, an unavailing tear,
till time shall every grief remove,
with life, with mem'ry, and with love.

The new altar was built of red stone, gathered from the ruins at the back of the Vicarage, with the centre filled with rubble, and the tombstone placed as a mensa, with the inscription downwards, and immediately beneath, the first chapter of St John's Gospel, between two pieces of glass. The 2 steps from nave to sanctuary were reconstructed as 3 steps. The altar was consecrated by Bishop Turner on Sept. 13th 1957.

A Reredos with a Crucifix of Christ Regnans thereon and Cherubim, together with a Tabernacle encased in iroko was blessed by the Bishop on May 9th 1958.

On November 14th 1958, the Bishop dedicated new Choir Stalls, Priest's Desk and an altar frontal. "gifts commemorating the Consecration of the Church by Bishop Claughton". (In fact St John's Church was not consecrated until 1862).

The Reverend William Thomas Walter Samuel.

William Samuel was born on St Helena, and left in 1900. He was made Deacon in 1929 and Priest in 1930 in the Diocese of Cape Town. He was the Parish Priest of the Church of the Good Shepherd, Maitland, Cape Town from 1941 to 1959. He and his wife visited St Helena from February to April 1957. He was licensed to officiate in St James' parish from April to September 1959, during the absence on furlough of Fr. Keith Flint. He was thus the second St Helenian born priest.

The Reverend Eric William Kleb. 1964-66.

Eric Kleb came from South Africa in 1964 to be Vicar of St James. He returned to South Africa in 1966 and is now in the Diocese of Grahamstown.

The Venerable Leonard Albert Smith. 1966-68.

Leonard Smith was Vicar of St James and Archdeacon of St Helena from 1966 until January 1968, when he left for the Diocese of Gibraltar. In January 1968, 10 days before his departure, the parish made strenuous efforts to persuade him to stay, even offering to increase his stipend by £100.

Serious concern was expressed by the Church Council regarding the urgent repairs required to the tower and steeple of St James' Church.

The Venerable William Richard Lindsay. 1968-81.

Born in 1922, Richard Lindsay was at Lincoln Theological College in 1953 and ordained in 1955. He was instituted as Vicar of Jamestown on May 8th 1968 and admitted as Archdeacon of St Helena and Canon of St Paul's on May 19th 1968. On 29th September 1976 he married an islander, Cecily Ann Caroline Young. He and Cecily and their 3 children left the Diocese for England in December 1981 after over 13 years' service to the Diocese. He was made an Honorary Canon of St Paul's Cathedral, and is now in a parish on County Durham. In 1969 Miss Helena Thorpe left a legacy of £5000 (less Estate Duty) to St James', the income to be used for the fabric

and ornaments of St James' Church. At first invested in fixed interest shares, it was re-invested in 1984 in the Investment Fund of the Central Board of Finance of the Church of England, using USPG as Trustees, in order to provide for capital growth.

Fr. Cumming left a legacy of £75, and the Church Council purchased a pair of cruets and a tray in his memory. In October 1971 Bishop Capper dedicated anew the pulpit of St John's Church, which had been restored by Mr Arthur Bizaare, senior, and Mr Trevor Stevens.

In 1972 weekday House Communion were begun in Rupert's Valley on two evenings a month. Notice boards for the two Town Churches were made and given by staff and prisoners in the gaol. In December of that year the Bishop dedicated a nave altar in carved teak in memory of Mr Robert Francis Bizaare, MBE, Churchwarden. To mark their Jubilee year, the Jamestown Troop of Scouts cleaned and renovated the interior of St James' Church in 1975. Metal tubular handrails to assist the infirm were installed at the altar steps by Messrs. Solomons.

An electronic organ was bought for St John's Church in 1974 for £273 and dedicated on May 2nd by the Bishop.

The Centenary of the Church Provident Society for Women was marked by the installation of a wooden plaque depicting St Helena and the Cross on the South wall of St James' Church. This was dedicated by the Bishop at the Centenary service on March 16th 1978. The same year 2 wooden collection plates were made and given by Mr Arthur E. Bizaare.

DEMOLITION OF ST JAMES' SPIRE 1980.

The condition of the tower and spire had been giving cause for concern since 1963, and unsuccessful attempts had been made to find someone to undertake the work.

Scaffolding was erected around the spire in January 1980, and a complete inspection made. In March Mr Rodney Buckley and Mr Philip John of Solomons reported that the top 17 feet of the spire was a solid block of concrete weighing 2 tons. Below that the stonework had cracks extending right down the spire. These were caused because the courses of local redstone had been bonded together with metal dowels, which had corroded and expanded, causing large cracks in the masonry. It was therefore decided that there was no alternative to the demolition of the spire, which was carried out by Messrs. Solomons. The total weight of stone removed was approximately 37 tons, and the average weight of each stone was 80 lbs. The height from ground level to the base of the spire was 65 feet, and the height of the spire itself was 69 feet. The external diameter at the base was 13 feet. The stones were removed to Rupert's Valley, possibly to be used eventually in building a Church. The somewhat dangerous operation was carried out without any accident to the workforce, consisting of Messrs. Basil Yon, Gilbert Wade, Perry Stevens, Jeffrey Stevens, Danny Francis and Daniel Thomas, under the supervision of Mr Philip John assisted by Mr Michael Constantine and Mr Rodney Buckley. Prayers were said regularly in the Church for their safety.

Further restoration work included the roofing of the tower and the repair of its floors, the repair of its pinnacles, and the painting of the exterior of the Church.

The total cost came to a little under £16,000. The Parish had £2700 in its Maintenance Fund to which the Women's Guild was

to add some £700. USPG provided a low interest "Festina" loan of £5000. An Appeal was launched, personally supervised by the Governor, Mr Geoffrey Guy. Her Majesty the Queen graciously sent a donation, and great number of individuals, Churches, Societies and firms, both on the island and overseas contributed, including many St Helenians living in England and South Africa. Substantial sums came from Charitable Trusts in England. Among the fund raising events on the island will be remembered a Musical Extravaganza organised by Mrs Ivy Ellick, and a production by Mrs Edith Timm of "Murder in the Cathedral", played in all 3 parish Churches, with the Governor as Becket and the Bishop as the Fourth Tempter. Such was the success of the Appeal that the USPG loan, originally for a period of 5 years, was repaid by June 1981.

The Venerable David Neaum. 1982-84

Born 1912, David Neaum was Chaplain of Tristan 1952 to 1955 and was Rector of a parish in Zimbabwe for 16 years, before coming to St James with his wife Dorothy. He became Vicar of Jamestown on Jan 6th 1982 and Archdeacon the following month. He left in June 1984 and is now in retirement in Australia.

The Reverend Michael Alan Houghton. 1984-

Born 1949 Michael Houghton and his wife Diana had taught for 3 years in a Church School in Lesotho, before he was ordained. They arrived with their 2 children in 1984 and he was collated as Vicar of Jamestown on June 5th 1984.

In October 1984 the Bishop gave permission for a short Victorian stave, carved with the Figure of St James, the gift of the parish of St James, Haydock, Lancashire to be kept in the Church and used in Procession. Permission was also given for an Ikon of our Lord and the Blessed Virgin to be placed on the wall of St James' Church. It is a reproduction of an early 15th century Russian Ikon, "The Mother of God Petroskaja".

CHAPTER FIVE

ST MATTHEW'S PARISH

In 1680 the inhabitants of the Eastern Division of the Island petitioned to build a place of worship and a school, "being at soe great a distance from the church" but with no result.

In 1832 a proposal to devote £300 of Parish Funds to build a Chapel at Hutt's Gate was negated in Vestry by 12 votes to 7.

In 1849 Bishop Gray preached in the billiard room in the new house which had been built for Napoleon and licensed it for Divine worship.

The Reverend Henry James Bodily. 1861-67.

The Parish Ordinance of 1861 made Longwood an Ecclesiastical District until such time as its Church should be built, when it would become a Parish. Accordingly, on April 13th 1861 H.J. Bodily was admitted by Bishop Claughton to the Curacy of the District of Longwood. Bodily was instituted as Rector on St Matthias' Day 1862, the day the new Church was consecrated.

The Rectory, which stood beside the site of the present Vicarage, had been the residence of General Henri Bertrand, who was on Napoleon's staff. General Bertrand later moved to Longwood.

In 1863 the Parish resolved to provide £50 of the Rector's annual stipend of £200. Two years later they were able to erect a new school to replace an earlier one.

Bodily left in 1867. The Reverend Francis Kilvert, in his Diary, gives an account of an address about St Helena given by Bodily to an SPG meeting at Hay-on-Wye on August 31st 1870.

BUILDING OF ST MATTHEW'S CHURCH.

The Corner stone of St Matthew's Church was laid in December 1861 by Lady Drummond Hay, wife of the Governor. The Church was built of corrugated iron lined with wood. It was a pre-fabricated building made in England, and Canon Hands was to recall later how he had seen it temporarily erected at the maker's works before it was sent out. The only parts remaining are the attractive metal roof trusses, which were incorporated in the present Church. The ground for the Church and burial ground was conveyed by the Governor to the Bishop on Feb.8th 1862.

The Diocesan Archives have a plan and artist's impression of both the interior and the exterior. The Church had a small rectangular sanctuary, about 8 feet deep, with a porch or vestry on each side, an entrance porch at the west end, and a small belfry, built within the walls of the Church at the south west corner. Melliss, in his book "St Helena" has a picture of the Church on Page 34. At that time the road from Plantation to Longwood ran close to the Church Porch, -the present bend in the road above the Church is of a later date, – as can be seen in a ground plan of Church and Churchyard attached to the Petition to the Bishop to consecrate the new Church.

The Font from the Old Country Church, dated 1825 and inscribed with the names of the Churchwardens, was placed in St Matthew's Church.

Bishop Claughton consecrated the Church on St Matthias' Day 1862. Its measurements were 59 feet by 26 feet. THE REVEREND JOHN COMPTON HANDS 1868-1910.

Born in May 1842, he trained at St Augustine's College, Canterbury. He was made Deacon at St Helena in 1868 and ordained priest in 1874.

He became Curate of St Matthew's in 1868 and looked after the District while the island was one parish from 1871 to 1885, becoming Vicar in 1875. He was to remain until he resigned in 1910, a total of 42 years in the Parish. He had one break, – 3 months in the Cape after his wife's death.

He married Alice Mary Metcalfe of Willow Bank, the organist at St Matthew's, on March 30th 1869. They were to have 2 sons and 2 daughters. Alice Hands died on 21st July 1905 after an attack of measles at the age of 57. The parishioners placed a brass memorial tablet behind the organ in memory of her 43 years' service as organist.

In 1872 the parish asked the Hussey Charity to take over responsibility for the running of the parish school, as the parish was unable to raise enough money.

In 1875, in answer to a question from the Diocesan Finance Board as to whether the parish could increase their contribution to the Vicar's stipend, so that the portion of the SPG grant given to the parish for that purpose could be reduced, the parish replied: "The Parishioners would not be able to raise any further amounts, being almost without exception farmers who are feeling keenly the bad season, and poor people who live off the produce of their gardens and who already give as much as they are able and therefore, whatever amount the Finance Board decide on deducting ... will cause the Vicar to be the loser thereby".

In 1887 the bell from the Cathedral was installed in the belfry of St Matthew's Church.

In 1886 Canon Hands became also priest-in-charge of St John's for one year and then again from 1892 to 1900, for which he received £12 a year. He was made a Canon in 1895.

About 1898, the Lych Gate was erected by Mr H.B. Morrice, Churchwarden.

A meeting of the parishioners in 1900 was somewhat stormy. Bishop Holmes, recently arrived, evidently wanted to find money to pay a full-time priest for St John's, and proposed to reduce the SPG grant to St Matthew's. It was on this occasion that one of the Churchwardens said that he thought a young man at St James' could easily look after St John's as well, and Canon Hands himself, in the Bishop's presence, said: "that his Lordship seemed to be acting in a very harsh manner, and his knowledge of Diocesan needs was too imperfect to form such a hasty conclusion in withdrawing the SPG, which after so many years' service seemed a very spiteful act."

In April 1905 the Church Lads Brigade was formed in the parish.

In 1906 Canon Hands resigned his Military Chaplaincy, losing £60 a year, which the parish were to do their best to make up. He had held the Chaplaincy since 1884.

The same year, a new Lectern was installed in the Church made by Mr Arthur Evans.

On Easter Day 1907 Altar candles were first used.

On Sunday July 5th 1908 Canon Hands celebrated the 40th anniversary of his landing on St Helena. It was said that he had created a record, – no other old student of St Augustine's College, Canterbury had occupied a single post for so long.

In 1910, after 42 years at St Matthew's, Canon Hands resigned at the age of 68 and went to live at Willow Bank. He was much loved by all and continued to help in the parish, – particularly when St Matthew's and St Paul's were looked after by one priest, – until his death on Nov. 25th 1928, aged 86. He had been 60 years on St Helena. He and his wife are buried in St Matthew's Churchyard.

The Reverend Christopher Fenn Streeter Wood. 1911-18.

The Vicarage was repaired at a cost of about £125 in readiness for the new Vicar, Christopher Wood, aged 45, who arrived in April 1911, with his wife and 3 children.

In 1912 a beginning was made on planting part of the Vicarage grounds with flax, to assist the Vicar's stipend.

THE REBUILDING OF ST MATTHEW'S CHURCH 1915-16.

In 1915 the Vicar began work on a new Church. The Church Council were willing for the Church to be rebuilt, provided they had no financial responsibility. In the event the work was carried out by the Vicar and a Building Committee, largely financed by friends in England.

The apse was constructed first and joined to the old Church. It was made of local stone with a dome shaped roof. The centre window of 3 lights, showing the Crucifixion with the Virgin and St John on either side, was the gift of Mr Morrice. The smaller side windows, showing St Matthew and St Peter, were the gift of the 4th Battalion of the Gloucestershire Regiment, stationed at St Helena during the South African War. The teak altar and credence table had been made by the Vicar.

The apse and altar were consecrated by the Bishop on All Saints' Day, 1915.

The following year work was begun on building the rest of the Church. This was accomplished by building a wall 4 feet outside the existing Church and when this was complete, removing the old corrugated iron walls.

The original metal roof trusses were used in the new Church.

The new Church was not to everyone's liking. Christopher Wood left in December 1918 and in the Diocesan Magazine for March 1919 appeared the following criticism. "It is somewhat disappointing to find that St Matthew's Church is not a good building for sound. The altar is now placed in a deep sanctuary with a round end from which the voice of the priest does not resound, so that it is difficult to hear the words of the prayers ... St Matthew's Church is lacking not only as to sound but as to light. The windows are smaller than in the original building."

There were worse problems. The new Chancel roof leaked, and the north wall had been built on inadequate foundations, possibly old graves. By 1923, "The crack in the west wall and the general sinking of the north wall must be attended to. The sanctuary also is in a deplorable condition, resulting in actual mould on the very altar itself, destroying the linen and frontals and making the pavement green; ferns are in fact growing out of the wall behind the pulpit and when the weather is blown against the east

wall the water can be seen running off the inside wall and down the pavement."

In 1924 the Chancel arch, a "pseudo Moorish erection" had become dangerous and was replaced by a simpler one, the sanctuary was roofed with corrugated iron, and the north wall taken down and rebuilt on the line of the north wall of the original Church.

A new bell was brought out from England in 1920, the gift of some parishioners.

The Parish combined with St Paul's.

After Christopher Wood's departure, Canon Hands helped in the parish. The Reverend Sydney Wilson Ruscoe came in May 1920, but had to leave in December of that same year due to ill health. At the Vestry meeting of 1921, Bishop Holbech announced that the Diocese could no longer afford to maintain 3 parish priests on the island, and that in future there would only be one priest for the two country parishes, who would live in St Paul's parish. He would have a stipend of about £300 a year, instead of £200. Each parish would have its own Churchwardens and Council. It was an arrangement which was to last until 1934, but not one likely to appeal to St Matthew's parish, which had had its own Vicar for 55 years out of the last 59.

The first Vicar of the 2 parishes was Frederick Ashworth who came in November 1921, but at the Vestry meeting in April 1922 announced that "he had unfortunately had cause to resign". The Vestry asked the Churchwardens to write to the Bishop deploring Ashworth's departure and asking the Bishop to "take such action as may lead to an alleviation or healing of any breach or differences that may have occasioned the action which has been taken by the Revd. Ashworth in consequence thereof."

Ashworth left and during the next 10 years was succeeded by Turner, Lewty and Oxley. St Matthew's Vestry continued each year to make strong representations to the Bishop of their need for their own priest.

The Churchyard which had been extended in 1885 was now full. In 1925 Mr H.W. Solomon gave some land on the lower slopes of Halley's Mount for a new burial ground.

The Church continued to give cause for concern. On 1933 a drain was dug to carry off the water which was soaking the foundations and coming up through the floor. Some of the wooden flooring, now rotten, was replaced by cement. A new roof was put on the vestry and the main roof repaired. The weather-side of the Church was rendered in an attempt to keep out the wet.

That year the Church had a new bell, – a gift from St Paul's, and the lighting was improved with a large central brass lamp given by Mr Morrice and 6 brass lamps sent by Gilbert Turner from South Africa.

The Reverend Canon Fenwick Hall. 1934-37; 1945-56; 1957-61; 1964-65.

Fenwick Hall, who had been made Deacon in England, arrived in May 1934 and was licensed as Curate of St Matthew's. He lived in St Matthew's Vicarage. He was priested in February 1935 by Bishop Watts and was made Vicar. He left in 1937. He returned for 11 years from 1945 to 1956 and again from 1957 to 1961. After a year as Vicar of St James' 1963 to 1964, he was again at St Matthew's from 1964 to 1965, when he retired and lived in the cottage behind the present St Mark's Church Hall. He was made a Canon in 1966 and in the same year was appointed a Member of the Order of the British Empire. He finally left the island in May

1968 and died in Natal in March 1972. A priest's stall in St Matthew's Church was dedicated in his memory in November 1975.

In March 1935 a new belfry, with 2 bells, was erected, designed by Captain Mainwaring.

In April 1937, Fenwick Hall announced that in future Baptisms of children born in wedlock would be held on Sundays, those born out of wedlock on weekdays.

The Reverend Percy Clark. 1939-44.

With the departure of Fenwick Hall in 1937 the parish was looked after by the Bishop until the arrival of the Reverend Percy Clark. The Tabernacle was placed in St Matthew's Church in 1940 and consecrated by the Bishop.

The Churchyard was closed in 1953, save for the burial of infants, and all future burials were in the unconsecrated Government cemetery at the Dungeon.

The new Vicarage was built in 1935.

Restoration work on the Church was carried out in 1958 and at a Thanksgiving Service in November Bishop Turner dedicated a priest's desk and pulpit, made of Iroko by Mr Herbert Nicholls.

The Reverend Bryan Neville Bartleet. 1960-64.

Bryan Bartleet came in 1960 as a Deacon and was ordained Priest on St Helena in 1961. He was priest-in-charge of St Matthew's until 1964 when he returned to South Africa, where he now serves.

St Mark's Church Hall.

A Magnetic and Meteorological Observatory was set up at Longwood from 1840 to 1849. It was one of three (the others were at Cape Town and Toronto) set up by General Sir Ernest Sabine for regular magnetic observations. The first Director was J.H. Lefroy, who left in 1842 for Toronto, to which the instruments were sent in 1849. Lefroy later became Governor of Bermuda and later of Tasmania.

In 1963 the observatory was bought by Bishop Beardmore with the help of a grant from USPG. The observatory had previously had in front an octagonal room with a dome, but this had disappeared and the building was now known as the Cottage. It now became St Mark's Church cum Church Hall and was dedicated on Whitsunday 1963. Services were held there until the building of St Mark's Church in 1974, when it became the Church Hall.

The Reverend Maurice Steadman Geen. 1965 to 1967.

After a career as a schoolmaster in South Africa, Maurice Geen was ordained in his years of maturity and came to St Helena in 1963 as a Deacon. He was ordained Priest on St Helena in 1963. At first Curate of St Paul's parish, he was Vicar of St Matthew's from 1965 to 1967. He died in 1976. His widow lives in Devon.

The Reverend Gerwyn James Jones. 1970 to 1975.

Born 1927. After a ministry in Wales and 5 years as a USPG Missionary in India, he was Vicar of St Matthew's for 2 tours. He became Rector of Aberfraw, Anglesey but died in December 1975,

Mr Matthew Crowie.

During his visit to the island in November 1972, the Archbishop of Cape Town, the Most Reverend Robert Selby Taylor,

installed Mr Crowie as a Member of the Order of Simon of Cyrene, in recognition of his outstanding services to St Matthew's Parish as Churchwarden, Sub-Deacon and Superintendent of Longwood Sunday School. At the time of writing, Mr Crowie has served continuously as Churchwarden for 45 years, since 1940, a record for the Diocese.

ST MARK'S CHURCH, LONGWOOD.

The foundation stone was laid by Bishop Capper on Jan. 20th 1973. Contributions towards the cost of the new Church included £1000 from USPG and £1280 from the Diocese of St David's. Among English parishes which contributed was St Mark's, Longwood, Yorkshire.

The Church was designed by Mr Idris Davies and built by Mr Carleton Yon. It was consecrated by Bishop Giggall on April 28th 1974. It was partially furnished with iroko pews in 1979, and with an iroko lectern made and presented by Mr Hugh Gibbs in 1980.

The Reverend Dennis Stanley Mander. 1975-78.

Dennis Mander came from South Africa with his wife Toni and was Vicar from September 1975 to April 1978. He is at present in a parish in Cornwall.

The Reverend John Diseworth Harvey. 1978-83.

Born 1909, John Harvey spent 5 months as Priest-in-charge of St Mary's Ascension, before coming to St Matthew's in June 1978. He served 2 tours in the parish, leaving in October 1983 to be Rector of a parish in the Diocese of George, South Africa.

The Reverend Hermon John Crowie. 1984-

Born 1941, in South Africa, the son of a St Helenian father who had lived in St Matthew's parish, Hermon Crowie was ordained in England. In January 1984 he came to St Helena with his wife Margaret and their daughter to be Vicar of St Matthew's parish.

CHAPTER SIX

ASCENSION

Ascension Island lies about 700 miles northwest of St Helena. Its area is 34 square miles, and except for Green Mountain which rises to 2800 feet, and whose top is covered with trees and vegetation, the island is barren rock and ash, with 44 major craters and 6 large lava flows. There is no water, save at the top of the mountain. The Wideawake or Sooty Tern breeds in large numbers every 10 months, laying their eggs on the bare rock. The Green Turtle, which lives off the coast of Brazil, swims every 2 to 4 years over 1000 miles to Ascension, where after mating offshore, the turtles lay their eggs on the beaches, before returning to Brazil. The baby turtles, when they hatch, scurry down to the sea, and swim or drift on the current to Brazil.

Although Ascension was discovered by Joao da Nova Castella in 1501 and named by him "Conception", (it was named Ascension probably by Alphonse D'Albuquerque in 1503), the island was not occupied, save by visitors and castaways until 1815, when it was garrisoned by the British to prevent the French using it as a base from which to rescue Napoleon from St Helena.

THE ROYAL MARINES BUILD ST MARY'S CHURCH

According to the diary of General Simon Fraser RMLI, – "On Sundays, we all assembled in the veranda of the barracks, that being the largest, and the Commandant or Adjutant read prayers and a sermon. Just before we left, however, the foundation of a Church was laid." The barracks mentioned are the present Exiles Club. The cornerstone of the Church was laid on Sept. 6th 1843 by Mrs Dwyer, the wife of the Commandant, and the occasion is commemorated by a brass plate in the porch of the Church. The first Royal Naval Chaplain, the Reverend George Bellamy arrived in 1844 and found problems over the building of the Church, due to alterations in the plans by the authorities, but by 1847 the main body of the present Church was completed. This makes it the second oldest existing Anglican Church in the Diocese, second only to St James'. The land on which the Church stands was granted by the Lords Commissioners of the Admiralty for ecclesiastical use to the Bishops of St Helena, and the Church was consecrated by Piers Claughton, the first Bishop of St Helena, on Ascension Day, May 9th 1861. During his visit he also consecrated the burial grounds at Georgetown, at Monkey Rock, Green Mountain, (the burial ground for the Hospital, – the "San", completed in 1867 and now the Administrator's residence) and at Comfortless Cove. This last "Bonetta" cemetery dates from about 1838, when HMS Bonetta brought cases of yellow fever to the island and they were quarantined at what was then named Comfort Cove. The victims were left to look after themselves, food being left for them and a musket fired as a signal. J.E. Packer gives details of the burials in his book on Ascension.

There followed a period of embellishment and repair of the Church. Many additions were made to the furnishings in 1872,

including an altar and brass altar rails, pulpit and pews. Wall bracket candle holders were fixed in 1877, a few still remaining. 1879 to 1880 saw a restoration and the addition of the sanctuary, commemorated by a brass plate in the porch. The tessellated pavement in the sanctuary was laid in 1895 and the brass eagle lectern bought in 1896. In 1899 stained glass was placed in the east window. The stone font dates from 1900 and the brass ewer was given by the children on the island the same year. There was another major restoration in 1901. A new floor was laid and much of the interior of the walls stripped and re-plastered. Salt water used in the original construction still causes trouble, especially to the mural tablets. There are 24 mural tablets commemorating personnel of the Royal Navy and Royal Marines who died between 1836 and 1909. The Church is an attractive building, with its own style of architecture, aptly described by John Packer as "Toy Town Gothic".

ROYAL NAVAL CHAPLAINS

From 1844 until 1905 the Garrison was served by a succession of 21 Naval Chaplains. From 1861 these Chaplains were licensed by the Bishop of St Helena and referred problems and matters of ecclesiastical discipline to him.

Thus in 1885 the Chaplain John Cavanagh, in a letter concerning Baptism returns, refers to 2 men of the Merchant Service "murdered by the Captain of their ship".

In February 1899 the Chaplain Arthur Hill wrote to Bishop

Welby asking for his assistance in a dispute with his Commanding Officer, Captain Napier, who had claimed the right to take services himself in St Mary's Church and had issued various orders to the Chaplain. In March 1890 Arthur Hill wrote again to the Bishop thanking him for his help, – "As regards the performance of Divine Service there is no longer any dispute the matter was settled in accordance with your Lordship's letter."

Labour was provided by Kroomen from the Gold Coast and

liberated slaves from West Africa, and a Confirmation held at Ascension by Bishop Claughton on May 16th

1861 included 34 African labourers, servants and cooks. Some St Helenians were working on the island in 1890 since Arthur Hill in his letter refers to his servant Alexander Duncan and his friend, both from St Helena and who both come to Holy Communion and who are in the choir. As a result of an insurrection of the Kroomen in 1921, more St Helenians were brought in to replace them.

The St Helena Parish Magazine for April 1900 has a letter

(reprinted in the April 1950 issue) from the Reverend H.P. Dawson describing life on Ascension. "The whole population – 445 men, 12 officers, 19 women, 30 children – are on the books of the Admiralty, and all of them receive their rations of meat, vegetables, milk, etc. per diem. Everything goes by the sound of the bugle ... We have a nice little Church holding about 350

people. Prayers are said every day at 9 o'clock. We have a Celebration every Sunday and Saint's Day, and the Services are hearty with plenty of congregational singing. We also have a school presided over by a Sergeant School Master and his wife ... We are earnestly looking forward to a visit from the Bishop, as there are a considerable number of candidates waiting for Confirmation, both white and coloured people. We hope after the War to get the Bishop here in a man-of-war. We are getting quite

a number of lads from your island. I think we have five now."

With the reduction of the Garrison to about 120 men, women and children, the last Chaplain, Dallas Brooks, was withdrawn in January 1905. In addition to the Royal Navy there were 7 members of the Eastern Telegraph Company, which in December 1899 had landed a submarine cable from the Cape at Comfortless Cove. It was the beginning of the growth of Ascension as a communications island.

THE CHURCH UNDER LAY LEADERSHIP

Bishop Holbech visited Ascension in November 1905 and licensed the Commanding Officer, Captain Reginald Morgan RMLI and the Assistant Paymaster Oswald Carter as Readers. In a letter to the Chaplain of the Fleet, the Bishop accepts that it would not be wise for him to send a civilian priest who would not be under Naval discipline to such a small community and urges that there should continue to be a Naval Chaplain.

Alternatively, he would hope to visit Ascension himself twice a year, and asked if the Admiralty would bear the cost of his passage amounting to £15 a visit. The Admiralty agreed to pay, but could not send a Chaplain.

Writing a year later, the Bishop reports that regular Sunday services were held by the Readers, and the Church was in good repair and order.

For the next 60 years, until 1967, this was to be the pattern of Church life, – no resident priest, twice yearly visits by the Bishop and regular Sunday worship led by lay people licensed by the Bishop.

In 1912 the slate roof of the Church was replaced by one of "uralite", paid for by the Admiralty. A brass tablet in the porch commemorates the work.

In 1922 the Royal Naval Garrison was finally withdrawn, and the Eastern Telegraph Company were now the sole residents. The Bishop's visit in 1923 coincided with that of Admiral Grant, the Managing Director of the ETC. An agreement was reached that the Company should continue the Admiralty custom of providing a free passage for the Bishop and entertaining him free of cost. The Company would also make such repairs as may be necessary to the Church building. Accordingly in 1924 the Church was renovated and electric lighting installed.

THE GROTTO CHURCH

Church records are sparse for the next 25 years. British and American Chaplains visited Ascension during the second World War. In 1924 the Americans constructed the "Wideawake" airfield, named after the Wideawake terns found only on Ascension. It was at this time that some American Roman Catholics erected what Fr. John Kelly called "a cave-like structure", later to be called the Grotto, in the middle of a lava flow, which they used for Mass. After the war this fell into disrepair, but the altar and also a Madonna which had come from America remained. In 1964 Fr. John Kelly SDB repaired and extended the Grotto, to make it into an open-air Chapel. This was further restored and developed in 1983 and a Mass of Thanksgiving was celebrated by Fr. Philip Bruggeman MHM on the Feast of the Epiphany 1984. The preacher was the Reverend Michael Hawes, the Anglican RAF Chaplain. The tabernacle was given by Mr Gerry Peake in memory of his wife Mary. Today the Grotto is used for Mass, when there is a visiting R.C. priest, and when there is not, for a weekday Communion service, led by a lay Eucharistic Minister.

ASCENSION BECOMES A COMMUNICATIONS ISLAND

By 1947 the Americans had left and Cable & Wireless, which had taken over the Eastern Telegraph Company, were the sole inhabitants, with a population of under 200. The Americans returned in 1956, to track test missiles fired from Cape Canaveral on the Missile Testing Range. Today the Americans are still there, but save for the Commanding Officer and a Sergeant, all are civilians, – Pan American, Bendix and RCA personnel. They were joined in the 1960s by NASA. The BBC came to establish their Atlantic Relay Station and the South Atlantic Cable Company sent a few South Africans to look after their cables. In 1964 the St Helena Government appointed an Administrator.

AN ECUMENICAL CHURCH

This influx of people, together with the St Helenians employed by them, marked the beginning of a new era in the life of the Church. People of different nationalities and different Church allegiances combined to worship God. The Anglican Church of St Mary now had a congregation which included Roman Catholics and, to use a convenient English term, Nonconformists, and invited representatives of those Churches on to the Church Council. So it is today, with an Anglican Vicar, who, in return, is often invited to preach at the RC weekday Communion.

But until 1967, and after that during intervals between Vicars, the services were still taken by lay people. It is encouraging to note the number of people, sent to Ascension to do a job of work, who were equipped and prepared to lead worship. Between 1940 and 1959 Bishop Turner issued 20 Reader's licenses for Ascension, a tribute to the calibre of Cable and Wireless personnel. Among them we may mention John E. Packer, first licensed in 1957 and still serving in 1969, the author of the invaluable handbook on Ascension. Equally long serving as a Reader on Ascension was James R. Bruce, now in retirement in Haywards Heath, but still in touch with the island. It was while he was General Manager of Cable & Wireless on Ascension in 1963 that much of the present furniture, altar, choir stalls and pews were made by Mr Bertram Williams, a St Helenian, known to most as "Little Willie".

Later other organisations were to provide Readers. Geoffrey Guy, later to be Governor of St Helena, was a Reader while he was Administrator. For 20 months, in 1978 and 1979, Mrs Valerie Allen, a Methodist Local Preacher and wife of a member of the BBC, was licensed by the Bishop and was responsible for worship in St Mary's Church.

An altar bookstand in oak was given by Mr & Mrs F.B. Stevens of Cable & Wireless and blessed by Bishop Turner in January 1955

THE FIRST VICARS

With the increase in the population, Bishop Beardmore decided to appoint a resident priest, and in October 1966 the foundation stone was laid for a Vicarage.

The Reverend John Archibald Leitch Thomson Crawford. 1966-69.

Born 1918, and ordained in 1950, John Crawford became the first Vicar of St Mary's. He arrived in 1966, just in time to take the Christmas services. The Vicarage was somewhat slow in building, and at first he lived in a tent at English Bay. The completed Vicarage was blessed by Bishop Capper in October 1968. USPG contributed £180 per annum towards his stipend. During his

time services were begun on the American base.

By 1968 it became evident that repairs amounting to £4000 were necessary on the Church, but by the time he left in May 1969, John Crawford had collected £3000 towards it, including £1500 from USPG and lesser amounts from the Diocese, the Royal Navy and the Royal Marines.

The Reverend Thomas Patrick Duffy. 1969-73.

Thomas Duffy came from South Africa in July 1969. He had previously looked after St James, Jamestown for a few months early in 1966. Soon after his arrival he formed a choir.

During his time the restoration work was carried out, involving the replacement of the roof tiles with copperoid sheeting, the replacement of the copperoid sheeting on the spire, resetting of the coping stones and making of louvered windows.

He left in July 1973 and for the next 2 years, services were taken by Readers, Mr J.K. Donald and Mr G.C. Guy. The Reverend David Anthony Bowles. 1975-77.

Born 1944, he became Vicar of St Mary's in July 1975 and left in September 1977. A regular monthly Eucharist at the "Red Lion", at the top of Green Mountain was inaugurated. The "Red Lion", built as new quarters for the Royal Marines in 1843, is today occupied by the St Helenians who work on the Farm.

The Reverend John Harvey was priest-in-charge from December 1977 to May 1978, en route from England to St Helena. After his departure there was another gap until January 1980, covered by Mrs Valerie Allen. At the end of 1978, Padre Andrew Couch of the Royal Army Chaplains Department came with his wife and children for several weeks to take Christmas services. His work and enthusiasm was very much appreciated. Padre John Slegg, R.A.Ch.D. visited for 2 weeks with a Combined Services exercise in August 1979.

Very heavy rain in 1978 caused damage to the Church and the Bishop appealed for £2500 for restoration. £1000 was given by USPG, £500 by the Diocese and £450 by the Royal Navy. Sudden torrential rain and consequent severe flooding, undermining roads and causing much damage, is a feature of Ascension from time to time. Packer mentions 9 inches in a day in 1859, and he and Mr Bruce both write of flooding in 1934 and 1963. A similar rainstorm in 1983 flooded Two Boats and the newly constructed RAF domestic site, and caused damage to the cemetery in Georgetown, but not to the Church.

There was much concern for the mural tablets to the Royal Marines in the Church, since analysis showed that salt and dampness was causing a change in the chemical composition of the marble. To date, a satisfactory solution has not been found.

The Reverend Richard Ireland Davison 1980-82.

Born in 1942, Richard Davison arrived with his wife Margaret and their 3 children in January 1980 and was collated as Vicar when the Bishop visited in July 1980. When they left in July 1982 the Bishop wrote; "When the time comes to write a history of the Church on Ascension, one of the highlights will be the ministry of Richard and Margaret Davison ... Those of you who live on the island will know, better than I, how outstanding their ministry has been".

The South African "Liturgy 75" was introduced in 1980 for

the 9.30 am Sunday Sung Eucharist.

In 1981 the Church was rewired and repairs made to the tower and the roof. The Vicarage garden was fenced and planted.

April 1982 saw the British Task Force coming through Ascension on its way to the Falklands. From that time there has been a continuous British Service presence. An RAF station was set up and the domestic site above Donkey Plain completed in December 1983. The work on that site and on the airfield produced employment for a limited period to a large number of St Helenians.

Royal Air Force Chaplains

For their last 3 months, the Davisons ministered to a population considerably increased by Servicemen. From July 1982 until April 1984 both civilian and Service people were ministered to by a succession of Royal Air Force Chaplains, living in the Vicarage. Their ministry was greatly appreciated, but had the disadvantage that like the majority of the Service men, none stayed longer than 4 months. Furthermore the Chaplains' Branch had its own manning problems, and in April 1984 it again became possible to appoint a civilian Vicar.

The Reverend George Henry Bradshaw. 1984-

Born in 1928, George Bradshaw was Vicar of Wittering, Peterborough for 18 years and also Officiating Chaplain to RAF Wittering. He became both Vicar of St Mary's and Officiating Chaplain to the new RAF station on Ascension.

In 1984 2 small stained-glass windows were installed in the wall of the nave on either side of the Chancel arch, representing on one side the Virgin and Child and on the other, St Michael. These were given by an anonymous donor in England, in memory of those Servicemen who passed through Ascension in 1982 and lost their lives in the Falklands. These were dedicated by the Bishop in July 1984, as was an electronic organ.

Also in July 1984 the sanctuary was refurbished and the altar re-sited, and the East window, which was in a dangerous condition, replaced.

One of George Bradshaw's Confirmation candidates was John Ford, 30 year old cook on the SS Mersk, a tanker anchored off Ascension. High seas often make landing at Ascension hazardous or impossible. So it proved on the night of the Confirmation. Showing remarkable determination, when the ship's boat could not come alongside the wharf, John put his clothes in a plastic bag and swam the last 100 yards to his Confirmation!

THE CHURCH TODAY

There has never been a permanent community on Ascension. Everyone is an ex-patriate, on contract to do a job. There are no old people. As someone once said; "You mean no-one's grandmother lived there." It is conceivable that one day it will once more be uninhabited. In this artificial situation, the Vicar, and if married his wife, play a very important part in the life of the whole community. The Church and the Vicarage are almost the only places on the island which are not connected with a particular organisation.

St Mary's Church, built by the Royal Marines nearly 140 years ago, is a continuing symbol and reminder of the continuing concern of God and His Church for that unique community.

CHAPTER SEVEN TRISTAN DA CUNHA

Tristan da Cunha lies some 1300 miles south of St Helena. A volcanic island, about 20 miles in circumference, its cliffs rise to about 2000 feet out of the sea, and then ascend to the summit of nearly 8000 feet. The only inhabitable part is a narrow plateau on the north west, about 9 miles long and a mile and a half wide, 100 feet above sea level. Two other islands in the group, Inaccessible and Nightingale, both uninhabited, both lie 20 miles away.

The island was named after a Portuguese navigator, who discovered it in 1506. It was not inhabited until 1811, when an American, Jonathan Lambert arrived with a few companions and declared himself its king. Only one of his party was left by 1816, when a small garrison arrived to prevent the French using the island as a base from which to rescue Napoleon. The garrison was withdrawn a year later because of food problems, but a Scotsman, Corporal William Glass elected to remain, with his family, and was joined by 3 others, Riley, Swain and Cotton. Glass was a religious man, of some education, and held daily prayers, and on Sundays read a printed sermon. By 1827 there were 7 men, 2 women and 2 children. The Captain of a Norwegian whaler was asked to find some wives for the unmarried and later returned with 5 women from St Helena.

The first priest to visit was the Reverend T.H. Applegate, a missionary on his way to India, who called in October 1835 and baptized 29 children. In October 1848, the Reverend John Wise, an SPG missionary going to Ceylon visited and baptized 41 children. An account of his visit was published in the SPCK Monthly Report and Bishop J. Chapman, first Bishop of Colombo, (he was succeeded by Bishop Claughton), wrote to SPCK: "A speck only in the wide Atlantic, it is not too small or too remote to be beyond the reach of your benevolence". As a result SPCK made a grant of books and SPG undertook to find a priest.

The Reverend William Frederick Taylor. 1851-56.

Mr Fred Taylor offered himself, was ordained Deacon and Priest in 1850 and arrived on Tristan on Feb. 9th 1851. The following Sunday, in the largest room of William Glass' house, all the 80 persons on Tristan gathered for worship. The first celebration of Holy Communion was on Easter Day with 8 communicants.

Taylor became concerned that the population was outgrowing the resources of the island and made representations to Bishop Robert Gray, since by now Tristan was in the Diocese of Cape Town. The Bishop interested Sir George Grey, Governor of the Cape Colony in their plight and the warship "Frolic" with the Bishop was sent to investigate, in March 1856. The Bishop wrote: "The men are English, American, Dutch, Danes. Their wives have come for the most part from St Helena. The children are fine, healthy, active, modest, young men and women. These have been nearly all under Mr Taylor's instruction ... The houses are about

equal to an English labourer's cottage; the furniture ... more scanty. At evening prayer we had about 50 present ... Their reverence and devotion impressed us all ... Mr Taylor has prayer in his Chapel, morning and evening throughout the year."

One small building served as Church, school and living room. On Good Friday the Bishop confirmed 32 persons, leaving only 2 people above the age of 15 unconfirmed. The Bishop agreed that the poverty of the island's resources made the island unsuitable for its present numbers. Later that year Fred Taylor left with about 40 islanders to become Rector of Riversdale in the Cape Province. It is said that some descendants of the Tristanians still live there. Taylor died in 1903 at Mossel Bay, aged 79. In 1856 SPG and SPCK published his book, "Some account of the settlement of Tristan d'Acunha".

Tristan was now without a priest for 25 years. William Glass had died in 1853 and the next "Governor" was Peter Green, wrecked on the island in the 1870s. In 1859 Tristan became part of the new Diocese of St Helena. Bishop Welby's efforts to find a priest were unsuccessful until 1880 when Edwin Dodgson volunteered.

In 1867, John Milner was Chaplain on the frigate HMS Galatea, which was taking the Duke of Edinburgh on a world cruise. They went ashore on Tristan on August 5th 1867, and Milner baptized 16 children who had been born since Fred Taylor's departure 10 years earlier. Milner offered to marry any couples who wished, but no-one took advantage of his offer.

The Reverend Edwin Heron Dodgson. 1881-85; 1886-89.

Born 1846, the younger brother of C.L. Dodgson (Lewis Carroll), he was priested in 1874 and was Principal of the UMCA College, Zanzibar from 1878 to 1880.

SPG, who provided a stipend of £100 a year for Dodgson, had difficulty in finding a ship to take him to Tristan. Eventually Dodgson left England in January 1881 for St Helena, hoping to find a ship from there. American whalers who called at Tristan also called at St Helena to leave their cargo of oil to be sent to America. By the time Dodgson arrived these whalers had all left for that year, but by chance a schooner called looking for a cargo of oil, and finding none, offered to take Dodgson to Tristan for £35, a voyage of 10 to 12 days.

Dodgson arrived on Feb.28th 1881. Unfortunately, after he was put ashore, the schooner ran on some rocks and was wrecked and almost all of his luggage was lost. Some of his clothes were washed ashore, and were repairable. The case with the Communion vessels was saved, as was a stone font, but a harmonium he was bringing out was lost, as were all his books, save for 100 copies of the "Mission Hymn Book".

In a report to Bishop Welby, he wrote that his first celebration of Holy Communion was on Easter Day, Lent having been used for a course of instruction, since it was so long since there had been a celebration. He had followed the Bishop's advice and invited the people to renew their Baptismal vows on Easter Eve. All the people came to Church on Sundays and about three quarters of them for Evensong and an address every weekday. He had school every day, with 48 pupils. "I found the children at first utterly undisciplined and with very few exceptions utterly ignorant, but by the combined use of patience and cane I have got the school into tolerable order, and though

the children have very little idea yet of using their minds, they seem very fond of school, and as they are naturally bright, they are getting on very well."

In January 1882 the Admiralty diverted HMS Diamond to Tristan at the request of SPG to take books, school materials and a harmonium, the gift of SPG.

Writing to SPG in January 1884, Bishop Welby said: "I have not had an opportunity of hearing from Mr Dodgson for the last ten months and I see no prospect at present of being able to visit him. I cannot go whaling for an uncertain time with the chance of being landed at Tristan d'Acunha, and then having to wait for a long time until the return of the only season in which whalers again touch there to get back to St Helena. No ships of war are now sent there from the Cape – the Admiral on this station told me that my best way would be to go to England and get a passage by some ship of war going out to the East: but if I could do this I must either go on to Australia or China or be left at Tristan d'Acunha for many months."

Early the same year a letter from Dodgson to SPG shows that he was becoming despondent about what he calls the "mindlessness of the children" which he attributes to their isolation, – "It has been for a long time my daily prayer that God would open some way for us all to leave the island." He wrote to his brother Charles in the same vein. Dodgson arrived in England in February 1885, after 4 years on Tristan, to endeavour to persuade the Government to arrange for the Tristan community to be moved elsewhere "before they are actually starved out by the rats which are overrunning the island and eating all the produce". Dodgson was unsuccessful in his endeavour.

Later that year tragedy struck the island when 15 men, who had put out in rough seas to intercept a sailing ship for provisions, were drowned, leaving only 3 adult men on the island. Hearing of this loss, Dodgson offered to return to the island, sailing in HMS Thalia which carried stores sent out by the British Government, arriving in August 1886.

Dodgson's letters reveal a great sense of humour. Writing of a principal item of diet, he said: "The eggs of the penguin are horrible. No amount of boiling will harden the whites, which always taste like castor oil surrounding a lump of rotten fish."

In December 1889 Dodgson, in poor health, was invalided home. He had given 8 years to the islanders, becoming more and more convinced that the only hope was for them to be resettled elsewhere. Tristan was to be without a priest for the next 16 years.

Bishop Welby, at the age of 82, visited Tristan in February 1892 in HMS Raleigh. Although the ship stayed for 24 hours, unfortunately bad weather prevented the Bishop from landing.

It was about this time that 2 Italian sailors, Repetto and Lavarello, whose descendants were to become influential on the island, were ship-wrecked on Tristan.

The Captain of a whaler which visited Tristan on Christmas Day 1900 reported that there were 18 families on the island. Many would like to leave but their problem was that were they to do so they would become paupers, since all they possessed was their homes and their livestock. Mr Peter Green, the Head Islander, still took services and taught the children. He died in March 1902 at the age of 94.

Bishop Holmes wrote a pastoral letter to the inhabitants of Tristan, printed in full in the February 1903 issue of the St Helena Diocesan Magazine. He dealt with the problem of spiritual loneliness and their life of prayer and worship in the absence of a priest.

The Reverend John Graham Barrow MA. 1905-09.

In December 1905, Bishop Holbech was able to write to Mr Andrea Repetto that he was sending J.G. Barrow and his wife. In Churchmanship an Evangelical, Graham Barrow had been ordained in 1894. In her diary, published as "Three years in Tristan da Cunha", Mrs Barrow tells that Graham's mother, as a girl aged 4, was a passenger on the "Blendon Hall" when she was wrecked on Inaccessible Island in 1821. The passengers were rescued by William Glass and the Islanders. Evidently a man of private means, Graham Barrow in gratitude offered to go to Tristan as Chaplain at his own expense.

Graham Barrow and his wife and their servant Ellen arrived at St Helena in December 1905, hoping for an American whaler to take them to Tristan. None being expected, they went on to Cape Town and after a month found a ship which would take them on the understanding that if the weather was too rough to land on Tristan, they would have to go on to Buenos Aires. They arrived at Tristan on Palm Sunday 1906, bringing with them a bell given by Graham's old parish of St Andrew's Polbrook, and their dog Rob. They found 75 people on the island. On that Good Friday there was a congregation of 74 and on Easter Day 12 at the 8am Holy Communion. Andrea Repetto wrote to the Bishop that they were all delighted at his arrival and the women very much appreciated the presence of Mrs Barrow.

The Bishop gave Barrow a letter of detailed if conventional advice to take with him. His advice on Alms may be of interest. "Even if there be no money current, the people should be trained to make offerings to Almighty God in some suitable way."

In reply to a letter from Barrow, the Bishop wrote in March 1907 that he thought Barrow had been too severe in telling his people that they may not trade with passing ships on Sundays, – since ships pass rarely and the people need supplies, he thought it was on a par with "leading your ox or ass to watering".

In May 1907 the Bishop wrote that he could see little prospect of being able to visit Tristan, and Barrow should admit to Communion those who had been instructed and were waiting for Communion.

The Barrows left Tristan in April 1909 with the firm intention of returning. With the Bishop's approval, Andrea Repetto was appointed Reader, to take services in Barrow's absence.

It proved impossible to find a passage back to Tristan. The Barrows waited in Cape Town for 15 months with no success and returned to England. They then went to Buenos Aires to try from that direction, but after waiting for some months they had finally to return to England. Tristan was again to be without a priest for 13 years.

On July 31st 1919, HMS Yarmouth called and the Chaplain, the Reverend Archer Turner stayed a night on the island. At a service at 10 pm he blessed 10 marriages which, since Graham Barrow's departure, had been contracted before the Chief Islander, Mr Robert Glass. Next morning 23 men and 18 women

received Holy Communion, and 15 children were baptized. The population had risen to 111, in 22 families, living in 18 houses. Turner comments: "The houses are very superior to the Crofters' houses in the neighbourhood of Scapa Flow, Orkney". He noted that there had been only one illegitimate birth, which was definitely condemned by the Islanders, who maintain "a very high moral standard".

The Reverend Henry Martyn Cheselden Rogers AKC. 1922-25.

In February 1921, Martyn Rogers, aged 42, and his wife Rose Annie, aged 17, answered an advertisement placed in the Times and the Guardian for a priest for Tristan. After waiting a year for a ship, the Rogers managed to get to Tristan on a Japanese vessel, arriving in April 1922. In 1926, after her husband's death, Rose Rogers was to write a detailed account of their ministry in her book "The Lonely Island", which gives an insight into the general conditions of daily living and the customs on Tristan.

Martyn Rogers started the 1st Tristan da Cunha Scout Troop, with a Penguin Patrol, and also organised cricket and football. Rose Rogers listed as additions to their functions as missionaries, those of Postmaster, Schoolmaster, Scoutmaster, Medical Adviser, Dispenser, First-Aider, Architect, Journalist, Meteorological Observer, Entertainments Organiser, Magistrate and Universal Umpire. Their son Edward was born on Tristan on Sept. 21st 1923 and he was baptized in the Font brought out by Edwin Dodgson.

THE BUILDING OF ST MARY'S CHURCH

Edwin Dodgson had had prepared a quantity of stones to build a Church but progress was so slow that he had ordered the stones to be used for a cemetery wall instead. Martyn Rogers determined to build a Church, and was able to use some of the stones prepared by Dodgson. Foundations were laid for a Church 50 feet by 14 feet and at the laying of the foundation stone a tin box containing small silver coins was buried beneath it. Work was begun in October 1922 and the Church was dedicated on Sunday July 8th 1923. The font was the one brought by Dodgson and the Lectern Bible the one brought by Barrow. The altar had seasonal frontals and a crucifix from Oberammergau. In a letter to the Church Times, published in the issue of July 14th 1922, Martyn Rogers had begun: "Some of your readers will, I am sure, be interested to know how we endeavour to uphold the Catholic Faith in our remotest island", and had ended: "I only wish I had incense and a set of Stations of the Cross; perhaps someone at home will help us for the love of Jesus and Our Lady." At least in one respect his wish was granted, for the new Church was furnished with Stations of the Cross.

Visit by Bishop Holbech.

The Church was not finished in time for the Bishop's visit in March 1923. The Admiralty had arranged for HMS Dublin to take a large quantity of stores to the island and offered the Bishop a passage. Writing from Cape Town on March 12th, the Bishop lists among the stores; – 96 tins of Huntley & Palmer's biscuits, 3600 boxes of matches from Bryant & May, 5000 cigarettes and 50 lbs of tobacco, together with 6 bales of clothing, and wood and iron for the roof of the Church, altogether some 25 tons of stores. Queen Mary had donated money for flour.

HMS Dublin left Cape Town on March 19th and after a journey of 7 days arrived at Tristan on the Monday in Holy Week. The Bishop held a Confirmation that night, spent the night on the island, celebrated the Eucharist next morning and held another Confirmation. Altogether 76 people were confirmed, out of a population of 127. On Tuesday afternoon the Bishop returned to the ship which left on Wednesday.

June 7th 1924 was Rose Rogers' 21st birthday, and it was celebrated by a public holiday. Everyone was invited for dinner, for which 9 sheep and 2 pigs were killed and 40 Tristan potato puddings cooked.

The Rogers left in February 1925. In a wireless message to the Cape Argus from the ship, he said: "My wife and I left Tristan da Cunha ill, due to bad feeding. The islanders are in a state of semi-starvation. For many months they have been short of flour, meat, groceries and clothes. Practically the only food on Tristan da Cunha today consists of sea-gulls and eggs. Tristan's food shortage is due chiefly to the failure of the last potato crop – a very serious event, as potatoes are the main food of the islanders." He was to advocate strongly the removal of the whole population to the mainland.

Martyn Rogers offered to return for a further tour. For some reason Bishop Holbech was very reluctant to accept this offer. Rogers persisted, backed up by representations from Mr Douglas Gane, a London solicitor who had formed the Tristan da Cunha Fund to raise money for the work on Tristan. Eventually the Bishop agreed to reconsider, but by that time Rogers had died, leaving his young widow in straightened circumstances with 2 small children. SPG raised over £700 to help, and George Allen and Unwin, publishers of Rose Rogers' book "The Lonely Island" gave all the profits from the sale to a Memorial Fund for her benefit. The Diocesan Archives have extensive correspondence between the Bishop, Rogers, Gane and SPG.

The Flightless Rail (*Atlantisia rogersi*), found only on Inaccessible Island was named after Martyn Rogers, who had first sent specimens of it to the British Museum.

The Reverend Robert Alexander Chernside Pooley MA 1927-29.

Born in 1880 and ordained in 1910, Robert Pooley volunteered to go to Tristan, accompanied by Mr Philip Lindsay, a student at St Boniface Missionary College, Warminster, who was given a licence as a Reader. Pooley had had some medical training which was to stand him in good stead. They arrived on Tristan in March 1927, taking much stores, including flour and blankets from the King and Queen, tools, Bibles, wedding rings and a gramophone.

Pooley wrote to Bishop Holbech soon after his arrival that there were 62 Easter communicants out of a population of 151 and there were 51 pupils at school. Brass memorial tablets had been placed in memory of Dodgson and Rogers. In March 1928, he wrote by the first ship for 11 months: "At our parliament for all heads of houses, I stopped gradual starvation by common sense. Mongrel dogs were killing lambs by dozens, hence flocks have dwindled steadily for 30 years. All dogs except one, in special cases two, were humanely destroyed. Now flocks increase." A new school, 30 feet by 12 feet, was being built behind the Church.

During all this period the financial responsibility for the priest on Tristan, his recruitment, passage and stipend, etc., were borne by SPG, and sometimes there would not be time for the Bishop of St Helena to be consulted. Hence, when it became

necessary that Pooley should leave the island because of ill-health, SPG were able to act speedily, and Pooley was able to leave in March 1929 on the ship which brought his successor. Lindsay stayed on for another year. The Reverend Augustus George Partridge. 1929-32; 1933.

Born in 1888 and ordained in 1920, Partridge had been a Missionary in South Africa and South America. He arrived in March 1929 on the tourist ship "Duchess of Atholl", with stores including a wireless set, half a ton of flour from the King and a harmonium from the Queen.

Visit of Bishop Watts.1932.

In 1931 Bishop Watts wrote that he was entirely happy to leave the matter of the Chaplain on Tristan in the hands of SPG. He visited Tristan in January 1932 in HMS Carlisle. This was the first ship to call for 13 months. The population had increased to 163. The purpose of HMS Carlisle's visit was so that a report on the spiritual, mental and physical condition of the islanders might be made. The Bishop reported as follows:

- (1) Wholesale evacuation of the islanders is quite unnecessary and would be cruel. There is no starvation in sight and, as a rule, the people are well fed. During the winter times are hard.
- (2) The people are hardy and show little sign of degeneration.
- (3) The Islanders as a whole are unanimous in their desire to remain on the island.
- (4) If possible some of the younger ones should be taken away. In 10 years time the cultivable land will be insufficient for the needs of the people.

However,

- (a) Certain stores, amounting to £150 per annum must be supplied.
- (b) A strong, sympathetic and capable missionary must be permanently resident.
- (c) A ship must visit at regular intervals.

The Bishop spent several days on the island and confirmed 36 candidates. Partridge returned with the Bishop on HMS Carlisle after a ministry of 3 years.

Also on HMS Carlisle was a Roman Catholic priest, Fr. Barry, who claimed some of the Islanders as Roman Catholics. During his second visit Partridge was to write to the Bishop that Fr. Barry had re-baptized several children on "the very afternoon of the day on which you confirmed them".

The following year Partridge was asked to return to Tristan by the British Government and was appointed Magistrate, to be there during the projected 18 month visit of a Brazilian Scientific Expedition. The Expedition did not materialise, and Partridge stayed for only 7 months. In contrast to Bishop Watts' assessment, he wrote after his return: "As matters stand I can see no future but inevitable starvation and progressive degeneration of the people." Before he left, Partridge set up an Island Council with Peter Repetto as the Head Man and his mother Frances Repetto as the Head Woman. Partridge received the OBE in the Birthday Honours List. Correspondence covering this period between the Bishop, Pooley, Partridge, SPG and Gane is in the Diocesan Archives.

The Reverend Harold Wilde MC. 1934-41.

Although SPG were themselves in some financial difficulties, they resolved to send another Chaplain to the Island and to maintain him.

In 1933 Harold Wilde (ordained 1919) volunteered and arrived on Tristan by the Royal Mail liner Atlantis in February 1934.

Shortly after he arrived Amy Repetto wrote that the children "are never so happy as when playing football or going swimming with him." He repaired the harmonium sent by the Queen in 1929 and played it in Church. In his reports published in the SPG "Mission Field" he writes of the need for renovation of the Church and for school materials, but is delighted with the way in which he has been able to teach the Islanders to drop into the Church during the day for private prayer. Problems were caused by a plague of rats in 1936.

Visit by Bishop Aylen. 1937.

The Bishop visited Tristan from February 28th to March 3rd 1937, in HMS Carlisle, whose Chaplain Harold Beardmore was one day to become Bishop. The population was 183. All appeared healthy with one man who was mentally defective. Harold Wilde had had a storehouse built, which helped conserve supplies. "The panic rumours of rats and starvation are the irresponsible reproductions of sensation mongers and bear no relation to the facts ... The idea of evacuating these people would be more than cruel – it would be silly." But the Bishop stressed the need for outside support of stores and more regular ships.

The Bishop confirmed 10 male and 9 female candidates.

Harold Wilde returned with the Bishop to St Helena, and preached in the Cathedral before going to England. He was appointed a Member of the Order of the British Empire, receiving his award from the King at Buckingham Palace. He returned to Tristan later in the year, and finally left in 1941, having served the island for 7 years.

Like his predecessors, Harold Wilde served not only as priest and schoolmaster, but also as a leader in the general running of the whole community. One of his achievements was the use of Inaccessible Island, with its useful deposits of guano, for potato growing.

ROYAL NAVAL CHAPLAINS.

I am indebted to the Reverend Gordon Taylor and his book "The Sea Chaplains" for clearing up a mystery of the situation on Tristan during the war years, a period on which the Diocesan Archives are silent. A secret Meteorological Station was set up on Tristan, manned jointly by the Royal Navy and the South African Air Force, and the staff included a doctor and Royal Naval Chaplain, who also ministered to the Islanders. The SPG publication "The Tristan da Cunha Newsletter" for August 1945 revealed that SPG had paid half the stipend of the Naval Chaplain but because of the secrecy of the appointment could make no appeal for funds during the war. The establishment was known as HMS Atlantic Isle, and Taylor states that part of its function was to maintain communication with the Cape for the benefit of Allied ships and aircraft.

The Reverend Percy Cyril Lawrence RN. 1942-44.

The first Chaplain to be appointed was Padre Lawrence. He had the ideal qualities for such a post. He was skilled in carpentry and building, and as well as continuing the tradition of the priest also teaching in the school, he made much of the school furniture. As it happened he had been trained at St Boniface College, Warminster as a missionary. Lawrence returned to Tristan in 1948 as a civilian leader of a combined commercial and scientific expedition, and the present economic viability of the island owes much to Lawrence, to whose vision the inception of the crawfish industry is due. He died in 1967.

The Reverend David Ingles Luard RN. 1944-46; 1949.

Lawrence was succeeded as Chaplain of HMS Atlantic Isle in 1944 by another Naval Chaplain, David Luard, who served until 1946. He returned as the civilian Chaplain in January 1949 but had to resign in April of that year due to his wife's illness.

The Reverend Alec Edward Handley. 1946-48.

Ordained in 1929, Handley was licensed as Vicar of Tristan in November 1945. He was accompanied by his wife. Sadly when Lawrence's expedition arrived early in 1948, they found Handley on his death bed. He died on February 9th 1948. His widow decided to remain on the island until the arrival of the new Vicar, and she continued her work as schoolmistress, as well as the many other duties normally performed by the Vicar. When she returned to England at the beginning of 1949, SPG sent out Miss E. Harvey, Headmistress of Gooderstone School, Norfolk to run the school during 1949. Mrs Handley then offered to return to Tristan as Schoolmistress.

Mrs Frances Repetto died in 1948.

The Reverend Dennis Wilkinson 1949-52.

Trained at King's College, London and ordained in 1939, Dennis Wilkinson left England for Tristan in September 1949 with his wife and 2 daughters aged 2 and 7. He left in 1952.

In 1952 Tristan became part of the Diocese of Cape Town, with whom it had far easier communication links.

David Neaum, Vicar of Tristan in 1952, was later to be Vicar of Jamestown. Another Vicar of Jamestown, Keith Flint, was on Tristan 1963 to 1966.

The history of the Church on Tristan is the story of a succession of priests. and wives, who have, at sacrifice to themselves, served Tristan in its widest aspects and placed the Church at the centre of the community.

The volcanic eruption in 1961, the evacuation and subsequent repatriation of the islanders is outside the terms of reference of this history. Politically Tristan is now a Dependency of St Helena, with its own Administrator, and the Diocese of St Helena still takes a prayerful interest in its neighbour in the South Atlantic.

CHAPTER EIGHT

A BRIEF HISTORY OF OTHER CHURCHES

ROMAN CATHOLIC

Two Roman Catholic priests, the Abbe Antonio Buonavita and the Abbe Ange Vignali arrived in September 1819 to minister to Napoleon and his entourage. Buonavita was not in good health and he left on March 17th 1821 in the Orwell. Vignali administered Extreme Unction to Napoleon and conducted the Burial Service. The entry in St James' Burial Register is:

May 9th 1821. Napoleon Buonaparte, late Emperor of France, he died on the 5th instant at the old House at Longwood, and was interred on Mr Richard Torbett's estate.

Vignali left on May 27th 1821 on the Camel.

From 1852 there was a succession of Roman Catholic priests sent as Chaplains to the Garrison. The present Church in Jamestown was built in 1852 and in that year Bishop Raymond Griffith, Vicar Apostolic of the Cape of Good Hope, came to administer Confirmation. When the Garrison was withdrawn in 1906 these Chaplains were also withdrawn. The last of these priests was Fr. J.H. Daine, who was on the island from 1892 to 1906. For the next 50 years there were only occasional visits by RC priests, until 1957, when the RC Archbishop of Cape Town sent the Reverend Jarlath Gough OFM Cap. who stayed for 6 years. He restored the Church of the Sacred Heart in Jamestown. By 1963, the average attendance at Sunday Mass was 17 on St Helena and 12 on Ascension.

Fr. Gough was succeeded in 1963 by Fr. Kelly SDB (Salesians of Don Bosco) who was to stay for 15 years, until 1978.

Fr. Kelly continued to visit Ascension periodically, where the changing population meant a fluctuation in the number of Roman Catholics. On St Helena, about 10 attended Sunday Mass. In 1977 an RC Matron, Miss Fitzgerald was appointed to the General Hospital, and the Archbishop of Cape Town made her an Assistant Minister of the Eucharist so that she could communicate herself and others, when the priest was on Ascension. Fr. Kelly was succeeded by Fr. Peter Paul Feeney OP, who spent a year from August 1979 to August 1980. During his time, and that of his successor, there was a growing friendly relationship between the RC and Anglican Churches, and indeed other Churches on the island.

Fr. Feeney was succeeded by Fr. Philip Bruggeman MHM (Mill Hill Mission), a Dutchman, who stayed from July 1981 until 1985, with a brief time in the Falklands in 1984. Fr. Philip paid 5 visits to Ascension, spending some 12 months there in all, the number of RCs on Ascension being much in excess of those on St Helena. Fr Philip continued the ecumenical spirit of his predecessor. His manual skills contributed much to the beautifying of his Church, and his Christmas cribs were a work of art. When he left in February 1985, there were no plans to replace him. Military Chaplains, British and American are able to

visit Ascension.

The brief history of the RC Church on Ascension can be found in Chapter 6.

BAPTIST

The Baptist Church on St Helena dates from the arrival of the Reverend James McGregor Bertram who came from Cape Town in July 1845. He preached at first in the house of a Mr Morris, and then Mrs Janisch, the widow of the Dutch Consul, offered the use of her parlour. Her son Hudson Ralph Janisch, later to be the only island born Governor, was impressed by his teaching and became a Baptist.

In 1846 the Baptists purchased a Mission House for £550. The first public Baptism by immersion took place on April 2nd 1848 and on that day Hudson Janisch was ordained a minister.

Bertram was Pastor until 1868, save for the 2 years, 1850 to 1852, when he travelled to the Cape and to America to raise funds. Amongst his other works of mercy, Hatfield in his account of Bertram's work pays tribute to his concern for the released slaves in Rupert's Valley.

The story of the Baptist Church up to 1957 has been well told by the Reverend Wilfred Edmunds, in his book "An Isolated Family" and will only be summarised here.

By 1870 the Church Roll had reached its peak, with a membership of 352. In 1899 the Church was affiliated to the Baptist Union of South Africa.

In 1900 the first Boer prisoners arrived, with their Chaplain, the Reverend J.R. Albertyn of the Dutch Reformed Church. The Baptist Minister, the Reverend Thomas Aitken welcomed him and invited him to preach in Jamestown. Some of the prisoners were Baptists. When the Boers needed a cemetery because of an outbreak of typhoid, the Baptists offered them a piece of their own ground at Knollcombe, just below the Baptist Chapel. Nearby in the Baptist cemetery is the memorial to Hudson Janisch, who died on March 19th 1884. There were 12 Pastors from 1845 to 1918. When the Reverend W.D. Morris left in 1918, there were not enough funds to invite a new Pastor. Alfred Nicholls, who had come to St Helena in 1904 as an Army Sergeant, and who later became Police Superintendent, offered to become a self-supporting Pastor, and continued as such for 20 years until 1938. In 1934 he was awarded the MBE, and in the same year the South African Baptist Union made him an accredited Minister.

From 1939 until 1958 a St Helenian, Mr William Benjamin served faithfully as the Pastor. Since then there have been 10 Pastors from overseas. From the welcome the present writer received when he arrived on the island in 1979 from the Reverend Michael Longstaff and his wife Norma, it was evident that any coolness between the Baptists and Anglicans was a thing of the past. Norma Longstaff will long be remembered for her enthusiastic work with youth and her artistic ability.

Today the Baptists number about 60. They have 4 attractive stone Churches. One is in Jamestown by the Manse. Knollcombe was built in 1875. Sandy Bay is the most isolated, in an area of barren rock, which has a beauty of its own. Head-of-Wain Chapel was built in 1918.

SALVATION ARMY

On May 5th 1884 HMS Opal called at St Helena for a 5 day visit. Some sailors who had themselves been recently converted in Cape Town held an open air meeting. Mr Thomas Woodman offered them his house for cottage meetings. When they left the island 5 days later, 59 people had accepted Christ.

Eight months later a British Army soldier, who was a Salvationist, landed on the island and found Salvation Army meetings being held in many parts of the island. Mr Woodman continued to be an active Salvationist up to his death in September 1895. His grave is in the Salvation Army cemetery.

The first Officers to be appointed to the island were Captain and Mrs Harris, who arrived in 1885. Since then many Officers have come from South Africa, England and America.

The 100th anniversary was celebrated in March 1984, with the visit of Colonel and Mrs Dinsdale Pender, the Salvation Army's Territorial Commander for Southern African Territory. A good number of clergy and members of other Churches accepted the warm invitation to participate. Colonel Pender's maternal grandparents

Adjutant and Mrs Harry Widdowson were Salvation Army Officers on St Helena from 1900 to 1903.

Today the Salvation Army on St Helena follows the teaching of its Founder, General William Booth, with a strong emphasis on Evangelism combined with a great concern for social work.

SEVENTH DAY ADVENTIST

Some of the Boer prisoners were Seventh Day Adventists, but it was not until 1949 that the Cape Field Mission of the Seventh Day Adventists in Cape Town sent Pastor Hilgard P. Camphor and his family to St Helena.

Membership from 1957 to the present day has varied between 60 and 80.

MINISTERS' FRATERNAL

In 1980 a Ministers' Fraternal was begun, meeting on the basis of a common acceptance of Jesus Christ as Lord and Saviour. Anglican, Roman Catholic, Baptist, Salvation Army and Seventh Day Adventist ministers have met monthly (with some gaps due to comings and goings) to the present time. to share in fellowship, for Bible Study, to discuss matters of common concern on the island and to grow together in Christ. We may thank God for the change in the relationship from earlier days.

CHAPTER NINE

EDUCATION AND FRIENDLY SOCIETIES

EDUCATION

From the 17th century, education on St Helena was largely in the hands of the clergy, and later was to be, to a large extent, sponsored by the Church.

The first East India Company Chaplain, William Swindle, was "to preach once and catechize every Lord's Day and to teach or direct the teaching of children as their Schoolmaster and also as many of the Negro children as are capable of learning. His allowance £50 a year as Minister, £25 as Schoolmaster ..."

The School was held in the Church. In 1678 a public notice exhorted the inhabitants to send their children to School at the Church. (See Appendix A).

In November 1679 the Schoolmaster was a soldier William Melling, who was suspended for a year for "many uncivil actions" towards one of the children, and was made to apologize upon his knees to the child and her mother. However in March 1683 he was again permitted to keep a School in the Church.

In 1680 the inhabitants in the Country petitioned that they were too far from the Town Church for their children to go to School, and asked for a school of their own.

There is no record of any substantial development in education in the 18th century, and it is not until the first half of the 19th century that progress is made. But it must be remembered that in England it was not until 1882 that education was made compulsory for children even between the ages of 5 and 10 years.

The Benevolent Society.

On October 27th 1814, a Public Meeting was held to consider proposals for the diffusion of Moral and Religious Instruction among the lower classes. At that meeting Governor Wilks admitted that some had entertained doubts as to whether it was desirable to extend the benefits of education to slaves and free blacks, but pointed out that similar misgivings in England over the extension of education had been proved wrong. He hoped that many would be prepared to release their slaves for instruction, not only on Sundays but perhaps for two hours on one weekday evening, and assured them that they would be rewarded by the additional value of their labours. However, "perhaps Sunday alone may, for the present, be advisable, lest we should risque failure by attempting too much."

The Benevolent Society was formed, financed by local voluntary subscriptions. By 1849 it had established a Town Infant School with 70 pupils, a Town Evening School with 90 pupils, Sandy Bay School (the building so designed that a Chancel could be added later) with 45 pupils and Hutt's Gate School with 26. An attempt to begin a school at High Knoll only lasted 2 years since it was not convenient for liberated African servants in the vicinity.

The Society's Report for 1858 speaks highly of the value of the Savings Bank which it had set up in 1838, but the report on

the schools by Archdeacon Richard Kempthorne, Superintendent of the Society's Schools, is disquieting. "The Bishop of the Diocese (i.e. Cape Town), when on his visitation here, publicly stated that the Society's Infant and Industrial School was inefficient, and I must add with regret that none of them except Mr Thompson's Evening School is in a satisfactory state," and recommended that they must try to obtain a trained Instructor for at least one of the Schools. The Society resolved to advertise for a trained teacher from England. As today, it was easier said than done, but by 1861, Mr Goodwin had arrived from England, with a marked consequent improvement in the Town Day School. To meet the increased expenditure, assistance to Hutt's Gate School was discontinued.

A School at "the new Village at Half Tree Hollow" was begun in 1860.

February 1864 saw the fiftieth annual general meeting of the Society and the Bishop paid tribute to the only surviving founder member, the Reverend Richard Boys, still living in retirement in England.

The Society were anxious to improve the teaching at Sandy Bay School, and engaged a teacher from England, Mr T.R. Wilson as Master. This was financed partly with a grant from the Government and partly by giving up the small school at Red Hill which had been in operation for a couple of years.

In 1867 a new Town Day School, with accommodation for 200 pupils, a playground and Master's residence was purchased for about £950.

In 1874 the Society repaired High Peak School, which had been badly damaged by the weather. This school, which belonged to St Paul's Parish, was given a monthly grant from the Society for a year from 1870.

By 1879, the Society had only 2 Schools, the Town Day School and Sandy Bay School.

Government Schools.

By 1814 the Government had a Country School near Plantation and, possibly by that date, a Lower School in the upper part of Jamestown. By Rules issued in 1852, these schools were open to all girls and boys between the ages of 6 and 12 years, on payment of 1d a week and after that age, 6d a week.

The Government Head School (the present Jamestown Community Centre) was built by local labour and opened in 1825. The East India Company's Arms over the door were cut by a Corporal Galway.

The Head School was open only to boys, and the fees varied from £6 a year for those under the age of 10 to £10 a year for those over 14. The subjects taught were English, History, Geography, Mathematics, Euclid, Algebra and Latin. Instruction in Greek, French, German, Italian or Drawing was to be paid for as extras. It was evidently a school for ex-patriate children, as is further attested by the list of prize winners in 1852, – Melliss, Janisch, Knipe etc.

The first Master of the Head School was the Colonial

Chaplain, the Reverend Richard Boys. In 1852 the Headmaster and Inspector General of St Helena Schools was the Reverend James Chambers of All Souls College Oxford. His report for 1852 is in the Diocesan Archives. The Reverend Robert Gray became Headmaster in 1863 but was dismissed 3 years later for negligence. The Reverend George Bennett became Headmaster in 1868.

The Head School was finally closed in 1885.

The Hussey Charity.

In 1865 Rebecca Hussey left about £22,000 for a Charity for the Redemption of Slaves, to be administered by Trustees in London. The proceeds of the Charity were to be split between St Helena and Lagos. The Local Trustees on St Helena were the Bishop, the Colonial Secretary and 4 Trustees appointed by the Governor. One of the first Trustees was Eden Baker, father of the first St Helenian priest.

Rules made by the London Trustees for Schools on St Helena under the Charity included the provisions that the Masters and Mistresses were to be members of the Church of England, and religious instruction should be that of the Church of England, but with provision for the withdrawal of pupils, if desired.

In 1866 the Local Trustees purchased a house in Jamestown from Messrs. Solomon, Gideon & Co. for £850 for use as a Town School, and engaged 2 certificated teachers from England, Mr and Mrs Hosking, as Master and Mistress of the Town School. They arrived in October 1866, but the Trustees were not entirely satisfied with the success of the school under Mr Hosking and he left in December 1867. His successor was engaged locally. The Trustees also leased (later bought) from the Government, Friar's Lodge, hoping to make it into a residential school for 5 children, but this did not come to pass, and the Lodge was let.

The curriculum at the Town School included carpentry and tailoring for the boys and needlework for the girls. In 1868 grants of £15 per year were made to the parochial schools of High Peak and Longwood, on condition that a proportion of their pupils were African.

In 1870, the Governor, "looking at the exhausted condition of the Local Treasury," asked the Trustees to take over the Government Evening School for Liberated Africans.

In 1861 the Church Society had required the land on which Hutt's Gate School stood as the site for the new Church. The parishioners built another one at a cost of £250, with accommodation for 100 children, on land leased from the Government. At this time, the Benevolent Society ceased their financial support to the School. The parishioners found its financial support an increasing burden and in 1872 the Hutt's Gate School was transferred to the Hussey Trustees. The Vicar, the Reverend J.C. Hands became the Schoolmaster.

In 1876 a school was opened in the house "next to Half Way House."

The Evening School was closed in 1896. Mr Algernon Broadway was appointed Master of the Town School. Friar's Lodge was sold to the somewhat eccentric Roman Catholic priest Fr. Daine. There is an extensive correspondence in the Diocesan Archives.

In 1902 the Trustees resolved to engage a certificated teacher from England for the Town School. Schools after 1900.

In 1901 there were 9 elementary schools on the island, as follows:

GOVERNMENT

| | | |
|---------------|------------|------------------|
| Town Boys | 90 pupils | |
| Town Girls | 100 pupils | |
| Town Infants | 42 pupils | |
| Country Mixed | 90 pupils | Total 322 pupils |

HUSSEY CHARITY

Town Mixed 62 pupils

Half Tree Hollow)

Hutt's Gate) 120 pupils Total 182 pupils

BENEVOLENT SOCIETY

Town Mixed 45 pupils

Sandy Bay 65 pupils Total 110 pupils

Canon Porter, who was very concerned with education, writing in his St Helena Diocesan Magazine, complains that there was great irregularity of attendance, compared with 40 years previously. However in November 1902 it was announced that the Ordinance of 1874 which secured compulsory school attendance between the ages of 9 and 12 years was to be enforced. In March 1903 he reported great improvement in attendance.

In 1900 no school had any industrial training, except for the Hussey Town School, which had a carpentry class. Most children left school at 13 or 14, whether they could read and write or not, and Canon Porter pressed the need for a more advanced class for those who could profit by it. "But at present this is out of the question, yet one to be considered and kept in mind."

In September 1901 the Benevolent Town School was in danger of collapsing and was closed for 2 months for repairs. Classes were held instead in St John's School Room above the Church, at that time used for Sunday School and Choir Vestry.

In December 1902 the Governor asked Bishop Holmes to make an enquiry into education on the island, and in January 1903 the Bishop presented his report which was forwarded to the Colonial Secretary. Perhaps it was the first of many reports! The Bishop was concerned at the apathy of parents towards the education of their children.

At the Synod in September 1903, Bishop Holmes said: "The state of Education is a cause for anxiety to all thinking men. Notwithstanding the fact that there are, and have been for many years, 8 or 9 schools on the island. education is at a very low level."

In 1903 education was made compulsory for all children between the ages of 6 and 14.

By 1904 High Peak School had been in ruins for some time and children had to walk 4 miles to the Country School.

By 1906 the 3 Government Town Schools had been regrouped into 2 mixed schools, Junior and Senior. The total number of pupils was about the same as in 1901, 625, but now 282 in Government Schools and 343 in Hussey and Benevolent Society Schools.

The Superintendent of Schools from 1904 to 1909 was Mr Leslie Tucker. He instituted courses in "Method of Teaching" for pupil teachers and was evidently a disciplinarian. He is remembered, as Mrs Joan Thomas records in her "Two Great Educationists in the early 1900s", for his method of punishment for boys. He would put them part way through the window, and pull down the upper sash window onto their backs to hold them in a good position for caning. He introduced Shakespeare as a way of improving diction. Mrs Thomas also records that during his time one of his pupils, Eva Fagan, won the prize, Lord Meath's Cup, for an essay on the British Empire, open to all schools in the Empire.

Tucker was succeeded as Superintendent of Education by Canon Walcott. Walcott also held weekly classes in Teacher Training.

In 1906 Bishop Holbech asked the Hussey Charity to build a school at Blue Hill (the present Blue Hill Community Centre). Once built the running of the school was to be in the hands of the Bishop. It became known as the Bishop Holbech Memorial School.

In 1908 the Benevolent Society Town School was absorbed into the Hussey Charity Town School.

In 1909 the Hussey Charity Trustees followed the precedent of the Government and the Benevolent Society in charging the pupils at their 3 schools, one penny a week.

THE SCHOOLS AMALGAMATION ORDINANCE 1941

By 1941, the two Government Schools, which in the 1920s had again become segregated into Boys and Girls Schools, were once more mixed, with Senior, Junior and Infants Schools. By an agreement between Bishop Turner and the Government, with the agreement of the Hussey Charity and Benevolent Society Trustees, the 5 Church Schools were taken over by the Government. Provision was made for right of entry into the Schools by the Bishop or Vicar for religious instruction, and for the attendance of pupils at Church services on Ash Wednesday and Ascension Day.

Whilst the Church might be proud of the contribution she had made to elementary education on the island, the task had become beyond her financial resources. Canon Walcott did not approve of the amalgamation. An Education Ordinance of 1941 made education compulsory for all children between the ages of 5 and 15. The standard of both Government and Church Schools at the time of the amalgamation can perhaps be gauged from the Colonial Report of 1948, even though it is a few years later. "The average standard of knowledge and attainment in school subjects of pupil teachers now being recruited at the age of 15, is that of an English child at the age of 11. Candidates for pupil teachers are always forthcoming but among many of these there is a regrettable lack of seriousness of purpose and willingness to study; for most, teaching is merely the best-paid and most attractive job available in the Island until a domestic appointment with free passage can be secured overseas." In 1948 "13 local teachers left the Department of Education most of them to take up domestic employment in England." The teacher/pupil ratio was 1 to 45.

The teachers who did stay laid the foundation for the vast improvement which we see today. Teachers and trainees are well motivated and devoted (although no longer in the best paid jobs). The teacher/pupil ratio is better than 1 to 20. The inauguration of the Secondary Selective School has led to the achievement of GCE O levels and the first beginnings of A levels. There is still much room for improvement, but hopefully the Prince Andrew Central School, which is expected to open in 1988, will provide further opportunities both in the academic field and in vocational training. But these are developments outside the scope of this chapter, which is confined to the contribution to education made by the Church.

Today the clergy visit the schools periodically for assemblies, and in some cases, by invitation assist with the teaching of religious education, both in schools and to teacher trainees. It is usual for the Governor to invite the Bishop to sit on the Education Committee.

FRIENDLY SOCIETIES

With no old age pensions, the Friendly Societies were founded in the nineteenth century, to provide sickness, death and old age benefits in return for a weekly subscription. The oldest, the Mechanics, was founded in 1838, the St Helena Poor Society in 1847, the Foresters in 1871, and the St Helena Workingman's Christian Association in 1873. Two Societies were founded under the guidance of the clergy, the Church Provident Society for Women in 1878, today by far the largest of the Societies, and the Church Benefit Society for Children, with its annual Church Service on Holy Innocents Day, founded by Mr J.E. Watson sometime before 1896. Today they continue to satisfy a need, and their annual general meetings are preceded by a Service in Church, to which they parade, with band, banners and regalia.

The St Helena African Benefit Society was founded in 1865 by Mr Thomas Goodwin, but is, of course, no longer in existence.

THE CHURCH SOCIETY

This is not a Friendly Society, but is included here for information. The Church Society was formed in 1845 to raise money by subscriptions and donations, on the island, for the support of the Church, both clergy and buildings. Bishop Robert Gray referred to it appreciatively at his visit in 1849. The latest annual report in the Diocesan Archives is for 1873.

ENVOI

Dear Reader,

If you have read this far, you may have found numerous mistakes, and perhaps some glaring omissions. It would be a kindness on your part to inform me, so that at least I can leave a corrected copy for my successor. At their meeting in April 1985, the Synod of Bishops of the Church of the Province of Southern Africa elected the Reverend Canon James Nathaniel Johnson as the Twelfth Bishop of St Helena. It is expected that Canon Johnson will be consecrated Bishop in Cape Town in November 1985 and will arrive in St Helena in December. He will be the first St Helenian Bishop. The account of his appointment as Vicar of St Paul's Cathedral is in Chapter Three of this history.

APPENDIX A

EXTRACTS FROM THE ST HELENA RECORDS

The following selection from Janisch's "Extracts from the St Helena Records" (P.L. Teale's Fourth Edit. of 1981) give some idea of Church life in the 17th and 18th centuries. (See Bibliography for availability of this book which has been of great value in the compilation of this history).

1673. Letter dated London 19th December. We have entertained Mr William Swindle a Minister of the Gospel of whom we have received a very good character to preach once and catechize every Lord's Day and to teach or direct the teaching of children as their Schoolmaster and also as many of the Negro children as are capable of learning. His allowance £50 a year as Minister £25 as Schoolmaster and £25 gratuity and to have his dyett at the Governor's table and also at Plantation.

....We also order that all negroes both men and women living in the said Island that shall make profession of the Christian faith and be baptized shall within seven years after be free planters and enjoy the privileges of free planters both of land and cattle.

....A Register is to be kept of all Marriages, Burials and Births.

1676. London March 8th. We take notice of your want of a good Minister by reason of the death of him last sent. We have entertained Mr John Winne who takes passage by way of Surratt.

1678. Consultation 2nd September. An Advertisement and Invitation unto the Inhabitants to send their children to School at the Church be publicly read in the Church on the next Lord's Day by the Minister Mr Wynne. "These are to advertise all the inhabitants of the Island and earnestly invite and desire everyone that hath children capable of learning, and that can possibly spare them, that they would lay aside unnecessary and frivolous excuses and be so much Friends to their children as to send them to the said school and keep them there as constantly as they may. That they would not be soe great Enemies to their children and to learning as to detain them at home about small or trifling matters, or to send them so seldom and soe uncertainly to the said School as that they should receive little or no profit thereby and so the gracious intendment of the Honourable Company be slighted, the design of this advertisement frustrated, the Minister and Schoolmaster discouraged and the poor children's welfare neglected.

1678. Consultation 30th September. The Church suffered damage by the extreme heat of the weather to be examined and repaired. Henry Kersey that lives near the Church to be Sexton. Lieut. Tyler and Mr Greentree to meet together to consider what each inhabitant should pay yearly into Kersey for officiating provided that none pay above twelve pence per annum. Also ordered that half a measured acre of ground about the said Church to be forthwith enclosed by the Inhabitants to be and remain for a Public Church Yard or burying place – the said enclosure shall be by a bank cast up out of a ditch that shall be five foot in breadth and five foot in depth upon the Topp whereof shall be set

Lemon Trees round the whole enclosure and a Gate shall be made with a bridge to go over the Ditch for a comely and convenient entrance and passage to and from the said Church and Church Yard.

1680. January 20th. The Inhabitants of the Eastern Division petition to build a place of worship and school being at soe great a distance from the Church.

1684. July 29th. Corporal Bowyer for marrying Mr Simms widow imprisoned, reduced to private, and Mrs Simms property 10 acres and 8 cattle seized. The offence being that he disobeyed the Governors order in his hasty proceeding to marry before the circumstances could be considered in Council.

August 5. Mr Sault the Minister immediately after dinner propounded something to the Gov, relating to a small parcel of land disliking the answer in some disgust and disturbance of mind he threw upon the table a paper folded up and departed. The paper complains of his discouragements, particularly the Governor's resentment of Mr Bowyers marriage which I will prove was strictly according to the canon law of the Church of England. The Govr. and his man both of them striking me (who am a priest in holy orders) on board Capt. Lane's ship because I told the Govr. I laughed to hear him say I was his domestic chaplain whereas we both serve the same Hon'ble masters.

August 15. Mr Sault in Council is desired to show a copy of the paper he was handing about the Country for signature which he promised to do – But Captain Holden beginning to speak something about keeping peace Mr Sault interrupted to say Now you are beginning to bubble out your law" – and the Govr, beginning to speak Mr Sault interrupted him saying "The King and Council would laugh heartily to see him baited by these fellows," then turning his back clapt on his hat and in a scornful manner went away.

1683. Letter from Court of Directors. 1st August. We find by Mr Church's proceedings he is an encroaching avaricious person and therefore we would have no allowance of provision made him hereafter since he has become so great planter upon 30 acres of our land, more than his beare salary and gratuity and diet att the Governor's table when he is there attending to say grace and do his duty as a Domestic Chaplain, and if it be true as we are informed that he did refuse to marry Mr Smoult's daughter upon the lycence of the Governor it is as great a signe of his weakness as of his pride, for if he understands our constitution he must know that no laws are of force in yt island till they are made by us.

1685. Letter from Court of Directors May 6. Mr Sault is now in prison (as wee hear) for debt you need not have suspected yt such a man as he could have any influence upon us to yr prejudice.

As the island had been more than a year without a clergyman some persons were glad to take advantage of the services of one, the Rev. Mr Buttler, who was on board the ship LONDON to bring up the arrears of marriages. On 2nd December Mr Buttler was complained of for having married one couple at 9 o'clock at night. He was ordered "to give under his hand a catalogue of all the Christenings, Burialls amd Manages by him officiated on the Island since the coming of the said shipp

tomorrow morning by nine of the Clock and when so done yt ye said Mr Buttler shall be presently carried on board of ye said shipp and there remain without coming on shore any more at this place."

1691. Oct 26. The Church in the Country in bad repair – the windward part much decayed it being all done with Boards. The Chappel in Town in bad repair and the roof in danger of falling.

Manning the Chirurgeon being unskilled and ignorant disrated to a private sentineil (as formerly he was) but to continue to read the prayers as before and funeral services at 2s a week.

Manning very sottish and continuing in his old drunken practises dismiss and Clifton to read the Prayers.

1692. July 25. William Clifton soldier and schoolmaster allowed 20s for having drawne out and perfected the Register Books of Christenings, Marriages and Burials.

1697. July 6th. Country Church to be rebuilt by an Assessed Rate. The Company contributing £20.

A Sexton appointed – to have 12d from each family yearly and for a grave in the Country 8s 6d. In Town 6s.

1699. April 20—whereas the Church in the country is much decayed being made all of Timber it was thought convenient that it be rebuilt with stones and for that end the day's work be for the gathering of stones towards the rebuilding of a new Church.

Several complaints against Mr Humphreys the Minister that he threatened Matthew Bazett that he would thrash him and have his blood and called him a nasty French Fellow – that he abused Elizabeth Bostock and struck her. He is sent to Sessions but in retort accused Elizabeth Bostock's mother of selling him several bowies of Punch without a lycence.

Aug 16. Mr Humphreys brought up for contemptuous words saying that if two members of Council did not join in any complaint to the Company against him he did not care a pish for the Governor's own pen and his pen would make as big a dent as the Governor's.

1701. Letter from the Court of Directors in London dated April 16, to the Governor & Council of St Helena.

"Our present Governor's continued care for discountenancing vice and promoting virtue we very well approve and earnestly recommend to all of you to lay your shoulders heartily to so good a work as you expect ye Divine protection and blessing and our Favour. When those in authority sett a good example the reformation of their Inferiors is therefore rendered more facil. Your care for keeping ye Lord's Day we approve but must at the same time remember that works of necessity and mercy are allowed at all times so yt when any ships are in danger of losing their passage or otherwise streightened in want of time, they should not be restrained from fetching water or other refreshments on ye Lord's Day nor on the other hand ought they be allowed to do any servile work on that day which can without prejudice be deffered to the next.

Mr Humphrey is come here and would faine extenuate ye crimes you charged upon him. We are sorry he proved so contrary to ye character wch first recommended him unto us. If we can hear of another of good report we intend to send him, otherwise we

think it far better to send none at all."

Oct 7. Mr Jethro Bradock the Minister of the shipp KING WILLIAM fined 80s for marrying Gabriel Powell and Sarah Rider without lycense and without Mr Ryder's consent. The Fine afterwards remitted on account of Mr Bradock's poverty and his being almost distracted.

Nov. 11. Council Proceedings. On Sunday last in ye morning the Gov. being going up into the Countrey to Church mett a black man of Mr Luffkins wth a burden on his back. Luffkin fined 6s.

1702. Jany. Ordered Dinner to be provided in the Countrey on Sundays for the Council when they went to Church.

1703. Feb. Dr John Kerr the Chaplain a most dangerous man and was always getting people by the ears worse than ever Mr Humphrey was – had boasted that he came here on purpose to ruin the French rogue and refugee – meaning the Governor.

Mr John Alexander Clerk of Council informs the Council that Drinking Punch with Dr Kerr in company with the Serjeant and Corporal, Dr Kerr abused the Governor saying he stood up in Church in time of Divine Service like a French Hogonot proud fool (and I think Rouge too) when he ought to have kneeled down to make his confession – moreover said he had gotten the copy of a letter the Governor wrote to the late deputy Governor deceased and that he had sent one copy to the Archbishop of Canterbury and another copy to the Bishop of London for he had wrote very reflectingly of them especially the Bishop of London and said further that he had done the Governor's business for him and was sure he would be turned out when the next ship come from England.

Dr Kerr accuses the Governor of disloyall words in having said "that the Royal race of Stuarts were an unfortunate family and never did any good for England. 2nd. That the Parliament of England did very ill in choosing Queen Ann to be Queen of England for she being a woman could not head the Army or Confederacy and the Parliament had better choose the Prince of Hanover to head the Army and Confederacy. 3rd. This deponent also swears that the said Governor said that if I were as Prince George if they did not make me King I would go over to Denmark and never see the Queen again."

Dr Kerr calls John Oswald for proof. Oswald says that in a conversation about Oliver Cromwell where the said Cromwell was called Usurper and Traitor the Governor said That these things might be lett alone, for when he was alive no man durst say so.

The Governor says that Dr Kerr turned the most innocent conversation into Criminal ones – as for example the letter which he wrote to the late Deputy Governor. It is well known to all the world that when my wife was with child it was our usual custom to drink to the Boy in the basket and besides to say I firmly expected a Boy which I did intend to educate to be a minnister and who knew but in process of time he might be Bishop of London. But proving to be a Girl I wrote to the worthy gentleman in the countrey as followeth – Sr. It hath pleased the Almighty to give my wife a happy deliverance yesterday of a **** I say no more but be sure it shall neither be Bishop of London nor Colonel in the King's Army.

October 5. Robert Leach singleman and Ann Gurling spinster came this morning down to Fort James in order of being

married in the presence of the Governor and Council so that in case Sutton Isaac did forbid the banns as he did on Sunday last they might have a trial before the said Governor and Council immediately. Whereupon Isaac again forbid the banns and produced evidence that Ann Gurling had promised to marry him and had accordingly broak a piece of money between them (an English shilling). Her engagement declared void she being a minor and free to marry Robert Leach.

Cornelius Sodington Deputy Governor arrived.

1704. Jan 19. Mr Sodington complains of the Chaplain Mr Kerr that he had not been in the Island ten days before Mr Kerr used his endeavours to raise an animosity between him and the Govr. telling him the Govr. was a traitor to his own King and was forct to fly his own country and that it could not be expected he should be true to the Company or Queen of England. That he found Mr Kerrs talent lay much more to Bacchus than to his own profession being never better pleased than when his face is of scarlet dye by his beloved Punch which makes him very captious, on the 17th inst. being very flushed as usual he did tell me his black coat was as good as my read, and called me little fellow. But the said Kerr's tongue is no slander he giving it what scope his airy genious thinks fitt to annihilate every one even the Govr. and his lady by Lampoons pretending he finds them but are always write by his own hand.

Jan 25. Doctor Kerr sets up the bloody hand upon a Proclamation by rubbing his hand in red paint and pressing it upon the Proclamation. Beats his servant barbarously for giving information about it.

Jan 31. Dr Kerr abuses Governor Poirier saying you Hogonist go, go to your own Hogonist country to command your Hogonist Ministers. Before the very Council calling him to his face church presbyterian.

1706. April 30. Mr Charles Masham the new chaplain died this day.

1707. December 19. List of those dieted at the General table and the order of their place, viz. – The Governor – The Council – The Minister – The Engineer – The Ensign ...

1708. May 25. Two years head money due to the Church from the inhabitants being computed after the rate of sixpence per head for all whites and blacks over 16 years of age. List shows 180 whites and 177 blacks – men and women – soldiers of Garrison and Company's slaves excepted.

1711. April 7. The Churchwardens petition that whereas our Churchyard at the Fort is very small and hardly room to dig a grave for rocks and graves already digged also our yard wall is very bad and irregular we pray that we may enlarge our yard backwards by cutting the water in a new course near the hill and have liberty of ranging the front wall with the street.

The Petitioners are answered that its commendable in them to promote the putting that piece of rubbish called the Churchyard in order; its for the credit of the Island and we advise you to repair the Church or it will tumble down in a little time. People will be apt to say that at this island the old proverb is true about settlements, that where the English

settle they first build a Punch House, the Dutch a Fort and the Portuguese a Church.

1715. December. We have a great need of a Church tho we have after an indifferent manner repaired this; yet it is a very scandalous place to look upon being worse in appearance than a poor man's Barn. There is one part of it ready to fall and the whole is too little being but 40 feet long and 21 feet wide. The Minister who is a very honest man has been industrious in getting subscriptions. He is a useful man and since our best Doctor dyed he has offered to prescribe in Physick for any of the Garrison gratis being always ready to do any good he can.

1716. August 28th. Parson Thomlinson having sold Arrack to a soldier the Governor says the Parson has engaged himself to him never to sell any more Arrack and the Governor is resolved he never will look upon him nor his wife if ever he does.

Sept 17th. Parson Thomlinson demands that a petition sent in against him should be torn. The Governor answers that his own petition ought rather to be torn because he hauls in all his sacred Function to the Scrape and to help out with his clamour; but so it has been too much of late, when a Churchman cant justify his actions then he cries out and makes his Church in danger, and for lugging in his Church into the brawl or contest it ought to be disregarded.

1717. Oct 8th. "Of late our parson has been more troublesome than usual and has several new notions. Last Sunday there was a great omission of several parts of the Liturgy, the Nicene Creed, the prayer for the Company and Shipping and there was only a Collect and the Lord's prayer before sermon." Mr Thomlinson being sent for and questioned is told "The Governor and Council are resolved to have no more of these Fopperies nor alterations in the established forms of the Church prayers and if you go on in these whimsical methods of altering the established prayers of halving them you will render yourself incapable of acting as Minister of the Church of England here and must expect to be sent home."

1718. July 10th. Letter to England ... As to Dr Thomlinson the Governor knows too well the trouble that attends disputing with any that have the privilege of wearing a Parson's gowne and therefore he always endeavours to avoid it for if any of them think they meet with the least slight or disappointment they cry out presently for the help of their tribe and their Church must be in danger from everything which crosses their covetous or ambitious humours and for that reason the Governor sayes he never cares to have too much to do with the Parsons. Some of them are good men while in a Pulpit who are but indifferent out of it.

1719. June 30th. Mr Tovey complains of Parson Jones who pulled off his gown and struck him the said Tovey with his fist in one of his eyes which is now swollen. Mr Jones answers that Tovey told him he was a scoundrell with other abusive words and he told Tovey "flesh and blood was not able to bear it" and does now own he did strike Tovey for which he is very sorry, upon which they shook hands.

Nov. 24th. Parson Jones refused to attend Council when summoned and is brought up by a warrant for neglecting to use the

prayer for the Company on 22nd November. He behaved very insolently and his gratuity was ordered to be stopped.

Dec. 21st. Letter to England. A true state of the case of Mr John Jones Chaplain. To draw him off from associating himself with those of too mean a rank for him now as a Clergyman tho his equals when he was in the Island before as a private soldier the Governor attributed his too familiar phrases and expressions he used to let fall at the Table before Him in some measure from his not conversing with a better sort therefore invited him to be his companion and allotted him an apartment at the Plantation House to be there when the Governor was there. On the 22nd of Sept at the Plantation House a wedding happened, one of the gentlemen of the Council to a young gentlewoman. The acct of what fish the fishing boat had taken was brought to the Gov as usual. The account was 12 fishes called Jacks and 12 fishes called Old Wives which occasioned the Gov. to jocke with Mr Jones by saying Parson you nor I need not despair for the old English proverb a Jack for every Gill is verified even by the fish you see here 12 Jacks to 12 Old Wives – which expression put Mr Jones in mind of the old woman he married when he went from hence to England before and raised his passion which the Gov. took no notice of at first but endeavoured to overlook it. But when he grew noisy the Gov. asked him what was the matter who had angered him. He in a surly loud way replied why you have if I had the misfortune to marry an old woman must I always be twitted in the teeth of it. When the Gov. told him he did not design any reflection on him it was the Proverb agreeing with the Fish was the occasion, but that answer was not assuaging his fury, the Gov. told him since he could not be easy he should quit the house tomorrow, to which he replied Aye that I'll do now I wont be beholden to you and so went his way.

The pulpit he hath several times made his stage to reflect on the Gov. administration and arrangue the People, which might have proved of ill consequence had not the whole Island been better satisfied.

On the Sunday following in his reading Divine Service he mistook the Collect for the day, when the Gov. said to Mr Jones you are wrong this is the 2nd Sundy in Advent, which he soon recollected. Before the Litany he read the forme appointed for the Hon. Company and then the Colect for the first Sunday which never was done in that place before nor enjoined by our Church. When he came to the Communion service he began to read the wrong Collect notwithstanding the Gov. again reminded him. and persisted and read the Epistle and Gospel in open defiance of the Gov. Whereupon for his insolent behaviour as well before the Gov. and Council as before, he was confined to his chamber until the departure of the KING GEORGE or the ADDISON then in the Road and then to be put on board for England.

1720. Jan 5th. Mrs Southern, Doctors Leigh and Civil and three others taken in custody for writing and sending home the following paper – "Whereas on the 29th Nov. 1719 that the Rev. Mr Jones the Rt Hon. Company's Chaplain on the said Island was celebrating Divine Service according to his office the Collect of the Day was interrupted by Governor Johnson saying very outrageously "You are out today as you was last Sunday, for this is the 2nd Sunday in Advent"; the which the Rev. Mr Jones read to prevent further indecency, but informing himself while a Psalm was sung and finding he had committed no error proceeded on his

duty till he came a 2nd time to read the Collect for the first Sunday in Advent was instantly interrupted by Governor Johnson saying why do you make these mistakes. To which the Rev. Mr Jones made no reply but went on to the end of the Communion Service and published the holy day viz. St Andrews being the next day adding that prayers will be at Church, – then the Rev. Mr Jones had no sooner expressed himself thus but Gov. Johnson said not by you Sr calling out very furiously officer take him prisoner, bring him before me. I'll see who is Governor Mr Jones or I. The order was immediately executed.

(For their pains Sarah Southern and Dr Civil were sentenced to be set in the Pillory for one hour).

Six other persons also certified, – "These are to certify whom it may concern that the Rev. Jones did formerly reside for some years and behaved himself soberly and civilly and did much good in his station as Schoolmaster and being since sent as the Hon. Company's Chaplain has in that function carried himself to the satisfaction of us the inhabitants."

1721. May 31st. Letter from England ... The affairs of Mr Jones the Chaplain taking him out of his desk in the time of Divine Service in that outrageous and unprecedented manner shockt us at the first hearing of it, and more so when it was further explained and the causes of it particularised. We are surprised that Mr Johnson who knows so much better could be capable of it. We tell you we will never endure it. It seems he did while officiating in his office act unbecomingly and the language thereof might be interpreted "Thou art the Man". If there had been no secret guilt why such outrageous anger. We have every reason to believe Mr Jones is not a man of the best morals, but that ought not to warrant unlawful revenge."

1722. Letter dated February 23rd. "The Governor's carriage towards Mr Jones mentioned in our last letter has made such a general ill impression upon people's minds here that we cannot hitherto get a Chaplain to be sent you."

1723. Jan. 6th. Gov. complains of Mr Giles "preaching a very seditious Sermon yesterday highly reflecting upon the Gov, and Council." Mr Giles being sent for asked Pardon heartedly.

Sept. 7th. Dr Wignall complains of Parson Giles calling him Rouge, Rascall and Villain and threatening as soon as he was well to lead him up and down the valley by the nose.

Nov. 28th. Parson Giles brought up for numerous cases of drunken and disorderly conduct drinking daily two or three quarts of arrack. The Council "willing to show our lenity towards him and the cloth he wears will try him one month longer."

1725. Jan. 4. Dr Wignall always drunk and nearly killed the Gov. by giving unsuitable medicines, his excuse being he had nothing else to give.

Dr Wignall for drunken disorderly conduct placed in the Stocks for one hour and he sung and swore the whole time.

1732. July 26. Mr White our Chaplain and his wife have for a long time led very scandalous and immoral lives, the woman having been drunk almost every day since she has been upon the Island and Mr White himself often in the same condition and always Rude and troublesome. One thing relating to him is very remarkable and

for the singularity of it ought everywhere to be known – he has been here 16 months and yet in all this space of time he has never dined or supped with his wife but once, which is a Precedent very illtaken and highly resented by all the good Dames of this Place and we believe and the woman says that this cold unkind usage is the cause of her giving herself up to Liquor and ill company.

Sept. 30th. Churches. Churchwardens letter to Governor. Vestry meeting concerning ruinous condition both of the Chapple in the Country and the Chapple at the Fort the former of which has laid level with the ground for two or three years, and the latter is so much out of repair that it is shameful a place set apart for the celebration of divine service and in open view of all strangers especially of foreign nations.

1738. On 29th September we had the misfortune to lose our Chaplain Mr Barlow. The most acceptable of his profession of any we have had among us for a great number of years past.

Wee have supplied his place with Archbishop Tillotson, Dr South, Bishop Fleetwood, Dr Calamy, and other eminent English Divines from whose discourses wee are sure we shall be much more improved than by the crude uncouth compositions wee have commonly met with for several years past, and such as were so far from edifying that often times they were not intelligible.

1755. July 17. Burial Ground. The Governor reports he is informed that the Burial Ground in Jamestown was so filled with Bodies that it is almost impossible to lay a Corpse in it at a proper depth and proposed to have another piece enclosed.

July 21. The inhabitants having a Burial Place in the Country where most of their Families are interred and the Burial Place in this valley being mostly filled with the dead bodies of Soldiers and Sailors, are willing to be at half expense for a New Burial Place.

1760. Dec. 31st. Letter from England. His Majesty having been graciously pleased to encourage the making of observations on the transit of the planet Venus over the Sun's disk on the 6th June next and proper persons being engaged by the Royal Society for the purpose ... Revd. Mr Nevil Maskelyne and Mr Robert Waddington take passage on the PRINCE HENRY to St Helena. As this is done to make some improvements in Astronomy which will be of general utility the two last named gentlemen are upon their arrival and during their stay to be accomodated by you in a suitable manner with diet and apartments at the Company's expense and you are to give them all the assistance as to materials, workmen and whatsoever else the service they are employed upon may require.

1761. May 28. Letter to England. Rev, Nevil Maskelyne and Mr Robt. Waddington shall be accomodated in a suitable manner with diet and apartments at the Company's expense. We have already erected an observatory for them in the country and shall furnish whatever else the service may require.

1769. The Country Church shut up full seven months in the year and in the other five only service on alternate Sundays.

1774. Feb. 2. Three houses built upon the ground where the Old Church stood for the use of the Comp. Servants.

1790. Sept. 16th. "Rev. Mr Wilson's turbulent conduct."

1797. Aug. 29th. Rev. Mr Wilkinson reprov'd for litigious conduct and "ridiculous ideas of self-importance."

1810. Jan. 14. Mr Solomon proprietor of St Helena Press is informed that objectionable remarks had appeared in the REGISTER for the month of Dec., and is directed to print no more until the sheets have first been submitted to the Secretary.

1811. Aug. 23. Mr Boys having undertaken to superintend the printing of the ST HELENA REGISTER the regulation of Jan. 14 is annulled in confidence in Mr Boys judgement that personalities and inaccuracies shall not be admitted. Doubtful communication to be first sent to the Governor.

Dec. 30. Mr Jones reprov'd for his sermon reflecting on the Inhabitants and forbidden to make any more allusions to the late unhappy transactions from the pulpit.

1812. Jan. 27. Rev. Mr Jones complains to Directors of interference of Gov. with the spiritual part of his work.

Feb. 21. Gov. regrets to receive another 28 page letter from Mr Jones defending himself from imaginary attacks.

April 10. Rev. Mr Jones complains of a public Insult to him at the Easter Vestry where he was elected "Inspector of the Common Sheep and Goats." Suggests as Inspector that the Sheep be taken to their respective owners farms and the goats be destroyed which would prevent his appointment from interfering with more important duties. Otherwise he had already a very wild herd of goats under his charge, viz., those whose conduct is here reprobated.

1813. April 12. Rev. Mr Jones complains of profanation of Sabbath on 4th April on board the ARMISTON where an elegant tiffin was given and a splendid dance in the evening. Exhibition of Conjurers etc., attended by an alarming number of respectable Inhabitants.

1815. Jan. 23. The controversy between the two Clergymen Jones and Boys, productive of disgraceful effects – ordered to abstain from any further personal controversy or circulation of written or printed letters referring to it on pain of suspension.

April 10. Rev. Mr Jones to retire on an allowance of 5s per diem.

April 13. Mr Jones acknowledges this "an extraordinary communication" although he will continue to officiate until the arrival of his successor unless forbidden – although "Mr Boys with great delicacy has taken upon himself to signify that I do no more duty." Told that his letter has so plain a tending to unnecessary trouble and indecorous discussions that his further services in the Churches will be dispensed with.

May 22. Appropriated Pews in Town Church – no Slaves or Free Blacks are to occupy any of the Pews.

1816. April 15. Mr Boys having refused to take to church the corpse of a deceased person alleging it to be a privilege for the upper classes only; is called upon for explanation.

May 29. Mr Boys in explanations. Complains of the superstitious habits of the place, the large concourse at every funeral to parade through the streets. Their passage up the aisle of the church round by the altar. Their anxiety to throw every piece of myrtle into the grave.

1819. March 25. Inhabitants apply for permission to have a

special Vestry in consequence of a paragraph in the MORNING CHRONICLE stating that a flagitious trade in slaves had long been carried on in St Helena and that the merit of the late abolition was due to Mr Boys. They state it was due to Sir Hudson Lowe and Mr Boys had no concern in it except that he like all humane men may have been favourable to it.

1821. May 5. Napoleon Buonaparte died at Longwood 5th May, aged 52; was buried on 8th May and on 21st May all of the household of the late Emperor sailed for England in the store ship CAMEL.

1821. June 4. Mr Boys reprimanded for calling after Mr Blenkins in the street when he passed on his way to the Castle "Blenkins when is the Green Bag to be given out."

June 11. Mr Boys complains of ordinary violations of Lord's Day – his complaint thought to be unfounded. He is said to be the author or dictator of many indecorous letters towards the Govt. reflecting in an insulting manner on Individuals.

July 9. Governor minutes on Mr Boys' sermon preached from text Publicans and Harlots go into the Kingdom of Heaven before you – sermon reflecting rudely on all the upper classes of Society. Mr Boys is requested to send a copy of his sermon for perusal. Mr Boys refuses to send it.

July 16. Mr Boys' sermon on 15th July – Mr Brooke minutes his disgust at hearing Mr Boys in an extempore address represent himself as persecuted for righteousness sake and implying that his persecutors were the Govt.

1825. Sept. 5. Head School completed – the entire labour executed by free men of colour. This work may be called their first fruits and pledge that the native population will be adequate for all the labours of the Island.

1828. March 31. Col. Kinnaird recommends Corporal Galway as a Stonecutter. The West window Head School – the Company's Arms over the door and also over the doors of the Military Offices cut by him.

June 23. Mr James Boys from Madras appointed to act provisionally during Mr R. Boys absence.

1832. April 23. Proposal to devote £300 Parish Funds to a Chapel at Hutt's Gate. Negated in Vestry by 12 to 7.

1833. Aug. 5. Church Tower in Town, dangerous cracks in it and repairs ordered.

1835. July 22. Church Steeple in danger of falling and ordered to be taken down.

APPENDIX B

A SELECTED ANNOTATED BIBLIOGRAPHY ST HELENA – GENERAL.

Philip Gosse. ST HELENA. Pub. Cassell 1938. The standard history.

Tony Cross. ST HELENA, Pub. David & Charles 1980

A useful account of St Helena today, with a short history and chapters on Ascension and Tristan. The list of endemic plants omits the St Helena Ebony, thought to be extinct for a hundred years and not rediscovered until 1981. There is now no telegraph cable to Cape Town.

Margaret Stewart Taylor. ST HELENA OCEAN ROADHOUSE. Pub. Robert Hale 1969.

An account of a visit in 1967/68.

Oswell Blakeston. ISLE OF ST HELENA. Pub. Sidgwick & Jackson 1957 This account of a visit includes a long interview with Bishop Turner. The Bishopsholme library copy has Turner's pencilled comments in the margin. Earlier works include: -

J. Osorio da Fonseca. NARRATIVE OF THE VOYAGE OF JOAO DA NOVA IN 1502, translated by J. Gibbs, 1752.

John Charles Melliss. ST HELENA. Pub L. Reeve & Co. 1875.

Chapters on the history, geology, zoology and botany with comprehensive lists of flora and fauna.

Benjamin Grant. A FEW NOTES ON ST HELENA AND DESCRIPTIVE GUIDE. Pub. St Helena 1883.

A small book written by the local printer.

E.L. Jackson (Mrs). ST HELENA. Pub Ward Lock 1903.

Both historical and descriptive, with lists of plants and very useful list of officials and personalities around 1902, but no index.

Arnold Chaplin. A ST HELENA WHO'S WHO. Pub. Arthur L. Humphreys 1919.

Subtitled, A directory of the island during the captivity of Napoleon.

Hudson Ralph Janisch. EXTRACTS FROM THE ST HELENA RECORDS. Pub. B. Grant St Helena 1885. 4th Edition, issued by P.L. Teale and Pub. W.A. Thorpe & Sons St Helena (from whom copies may be obtained) 1981.

An interesting collection of extracts illustrating many facets of St Helena life from 1673 to 1835. Those relating to the Church can be found in Appendix A of this history, by kind permission of Mr P.L. Teale and Mr Donald Thorpe.

ST HELENA – CHURCH.

Charles Gray. LIFE OF ROBERT GRAY. Pub. Rivingtons 2 Vols. 1876. Edited by his son. Contains accounts in his letters of Robert Gray's visits to St Helena.

ST HELENA DIOCESAN MAGAZINE 1899-1951. Edited by Canon Porter 1899-1921; Canon Walcott 1921-1951. Pub St Helena.

Invaluable, not only for contemporary Church news, but also for articles on Church history researched from the Archives. See espec. the series December 1935 to April 1940. When Gosse's history was published in 1938, Walcott thought that because it was largely based on the Government Archives it was too unsympathetic to the East India Company Chaplains. Although he had already dealt with that period, Walcott went over it again in greater depth in an attempt to rehabilitate the Chaplains.

Charles Christopher Watts. IN MID ATLANTIC. Pub. SPG 1936.

Based on the Bishop's lectures to ship's passengers visiting St Helena. Includes Ascension and Tristan. The author admits it was written at sea and far from books of reference.

Gordon Taylor. THE SEA CHAPLAINS. Pub. Oxford Illustrated Press 1978.

A monumental history of the Chaplains of the Royal Navy. The index has 13 references to St Helena, and 3 each to Ascension and Tristan. Includes an account of Bishop Beardmore when he was a Royal Naval Chaplain. Also Tristan during the second World War.

THE ECCLESIOLOGIST. Volumes 1850 and 1851.

Comments on Benjamin's Ferrey's designs for the new Country Church.

C.F. Pascoe. TWO HUNDRED YEARS OF THE SPG. Pub SPG. 1901. History and clergy lists for St Helena and Tristan.

W.O.B. Allen & E. McClure. HISTORY OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. Pub. SPCK, 1898.

Accounts of grants to St Helena, Ascension and Tristan.

ST HELENA DIOCESAN ARCHIVES.

From 1814 onwards. St James' Registers date from 1680, (Burials from 1767); St Paul's Registers date from 1820. earlier ones having been destroyed in a fire.

ASCENSION

D. Hart-Davis. ASCENSION. Pub. Constable 1972. A detailed history and bibliography.

John E. Packer. ASCENSION ISLAND. 3rd Edition 1983.

A comprehensive handbook of 54 A4 pages, including history, topography, -with maps, geology, flora and fauna by a member of Cable & Wireless who spent many years on the island and was a Reader in the Church. Has a very comprehensive bibliography. Obtainable from the Administrator's Office, Ascension Island, South Atlantic Ocean.

James Avenell. FOUNDING FATHERS. Pub. in THE SHEET ANCHOR, Journal of the Royal Marines Historical Society Vols. IV and V.

Richard Davison. ST MARY'S 1843 – 1981. Pub. in THE ISLANDER, Ascension Island May 1981.

Michael Howes. NOTES ON THE HISTORY OF ST MARY'S CHURCH. Pub. Ascension Island 1983. Revised and updated Michael Hawes 1984.

TRISTAN DA CUNHA

Robert Gray. THREE MONTHS VISITATION BY THE BISHOP OF CAPETOWN. Pub. Bell and Daldy, London 1856.

The Appendix reprints his letter of 5th April 1856 telling of his visit to Tristan in Holy Week 1856.

K.M. Barrow. THREE YEARS IN TRISTAN DA CUNHA. Pub Skeffington 1910 The diary of her life on Tristan 1906-1909 by the wife of the resident Chaplain.

Rose Annie Rogers. THE LONELY ISLAND. Pub George Allen & Unwin 1926.

Written by the widow of the resident Chaplain who went with him to Tristan at the age of 19, and was there 1922 to 1925.

Douglas M. Gane. TRISTAN DA CUNHA. Pub. George Allen & Unwin 1932 By the Founder and Secretary of the Tristan da Cunha Fund. Historical and descriptive, with a consideration of the prospects for the island as seen in 1932. Has a bibliography of 33 items.

R.R. Langham Carter. LITERATURE ON TRISTAN DA CUNHA 1851-1889. Pub. in the South Africa Library Bulletin for March 1982. By the Recorder of the Diocese of Cape Town.

THE MISSION FIELD. Pub SPG. Jan., July, Sept., 1881; April 1882 March 1887; Dec.1889.

Contains letters of Dodgson.

TRISTAN DA CUNHA NEWSLETTER. Pub. USPG.

OTHER CHURCHES – ROMAN CATHOLIC

John Kelly SDB. THE SOUTH ATLANTIC ISLANDS OF ST HELENA AND ASCENSION. 1974.

Two pages of notes.

Jarlath Gough OFM Cap. ST HELENA IS MY PARISH. Pub. in THE WORD, A magazine of the SVD Fathers.

Philip Bruggeman MHM, NOTES ON THE HISTORY OF THE CHURCH. 19 pages, written in 1985.

OTHER CHURCHES – BAPTIST

Edwin F. Hatfield. ST HELENA AND THE CAPE OF GOOD HOPE.

Pub, Edward H. Fletcher New York 1853.

Subtitled, Incidents in the missionary life of the Rev. James McGregor Bertram. The latter half of the book, dealing with his time on St Helena 1845-1850, (Chapter 4 and Appendix) have been re-issued by Mr P.L. Teale.

Wilfred Edmunds. AN ISOLATED FAMILY. Pub, South African Baptist Press 1957.

Contains history and list of ministers.

EDUCATION

DIOCESAN ARCHIVES

Including records of the Benevolent Society and the Hussey Charity.

Joan M. Thomas. TWO GREAT EDUCATIONISTS IN ST HELENA IN THE EARLY 1900s. Manuscript 17 pages.

Account of the work of Leslie Tucker and Canon Walcott as Superintendent of Schools.

ST HELENA ALMANACK AND ANNUAL REGISTER 1913.

Contains list of Government Headmasters and Assistants 1814 to 1913. Also list of education staff and teachers in 1913 with their rates of pay (Leslie Tucker received £216 with allowances).

COLONIAL ANNUAL REPORTS ST HELENA 1948 Pub. HMSO. Contains account of education in 1948.

APPENDIX C

CLERGY LISTS

These are as complete as the author has been able to make them but neither completeness nor accuracy can be guaranteed.

BISHOPS OF ST HELENA

1859-1862 Piers Calveley Claughton
1862-1899 Thomas Earle Welby
1899-1905 John Garraway Holmes
1905-1931 William Arthur Holbech
1931-1935 Charles Christopher Watts
1935-1939 Charles Arthur William Ayles
1939-1960 Gilbert Price Lloyd Turner
1960-1967 Harold Beardmore
1967-1973 Edmund Michael Hubert Capper
1973-1979 George Kenneth Giggall
1979-1985 Edward Alexander Capparis Cannan

HONORARY CANONS

1975 Derek Frederick Brown 1975 James Nathaniel Johnson 1981 William Richard Lindsay

ORDER OF SIMON OF CYRENE

A Provincial Order for Lay Churchpeople
who have given distinguished service.

1965 Charles Clingham
1968 John Field (died 1985)
1972 Matthew Crowie
1977 Reginald Victor Constantine (died 1980)

SUB-DEACONS

1951 Edward Frederick Constantine (died 1967)
1961 Arnold Flagg
1962 Kenneth Gough
1963 Matthew Crowie
1963 Kenneth Joshua (died 1974)

EAST INDIA COMPANY CHAPLAINS

In this and in the following lists, date of death indicates that the person died on the island.

1671 William Noakes
1673 William Swindle
1675 John Wynne
1681 Joseph Church
1683 John Cramond
1684 — Sault
1685 Robert Butler
1689 John Ovington (visitor)
1691 — Willis
1692 William Rudsby
1693 Jethro Bridcake
1695 Bartholomew Harwood
1697 — Simons
1699 John Humphreys

1701 Jethro Bradock
1702 John Kerr
1705 Charles Masham (died 1706)
1706 Laurence Hackett
1707 Joshua Thomlinson
1719 John Jones
1722 — Long
1723 Estcourt Giles
1727 – Sawbridge
1730 George White
1734 John Coney
1736 Francis Fordyce
1738 Francis Barlow (died 1738)
1740 Edwin Alcock
1746 William Field
1747 — Loveday
1750 William Lee
1765 John Thackeray
1767 William Bearcroft
1774 Robartes Carr
1781 John Wilson (died 1802)
1785 Edward Sewel
1797 J.F. Wilkinson
1808 Samuel Jones
1811 Richard Boys
1818 Bowater J. Vernon
1829 James Boys
1831 R.P. Brooke

In 1834 St Helena became a Crown Colony. SENIOR COLONIAL CHAPLAINS

1834-1836? R.P. Brookes

1837-1839 W. Helps

Helps came to St Helena as Military Chaplain, but when Brookes left, he was the only priest on the island and became Acting Colonial Chaplain until the arrival of Kempthorne in 1839. Thereafter he gave the greatest assistance to Kempthorne. They were the only 2 priests on St Helena until Bousfield arrived in 1847. Helps' dates are uncertain. He was still here in 1849 (though on leave when Bishop Gray visited). Walcott states that he was 25 years on the island.

1839-1861 Richard Kempthorne. Rural Dean from 1852

Archdeacon from 1857.

ASSISTANT COLONIAL CHAPLAINS

1847-1851 William Bousfield (SPG)

1849-1870 Henry Ludwig (Louis) Frey. Deacon & Master of Government Country School. (died 1870).

1852 J. Chambers

1852-1854 Matthew Hale Estcourt (died 1858 aged 39).

1857 H. Rees Webbe

1858 George Bennett

1858 Edward Bennett

JAMESTOWN

ST JAMES

1861-1863 George Bennett 1863-1866 Henry Whitehead 1866-1871 George Bennett

1875 Lister Smith

1877-1878 Peter Frank Cadman

1879-1886 Joseph Christopher Lambert

1886-1891 Stephen John Ellis

1891-1895 Edwin Hughes

1895-1896 Stephen John Ellis (died 1896)

1896-1899 Edwin Heron Dodgson

1899 M.H.M. Wood

1900-1904 Alfred Porter 1904-1907 Harry Gibbons

1908 F.M. Lane

1909-1917 Laurence Chase Walcott

1913 St James' and St John's combined into one parish

1917-1918 Robert John James Garrod

1919-1921 Gerard C. Day

1921-1950 Laurence Chase Walcott (died 1951)

1950-1952 Douglas Humphrey Cumming

1952-1954 Edgar James Mitchell

1954-1963 John Edgar Keith Flint

(1959 William Thomas Walter Samuel – licensed to officiate)

1963-1964 Fenwick Hall

1964-1966 Eric William Kleb

1966-1968 Leonard Albert Smith

1968-1981 William Richard Lindsay, Archdeacon

1981-1984 David Neaum, Archdeacon

1984- Michael Alan Houghton

ST JOHN

1861-1870 Henry Whitehead

1872-1874 Thomas Goodwin Schoolmaster

1835-1887 John Compton Hands

1889 George Mushet

1893-1900 John Compton Hands

1901-1907 Harry Gibbons

THE COUNTRY PARISHES

ST PAUL'S ST MATTHEW'S

1861-1862 Edward Bennett

1863-1870 George Barrow Pennell 1862-1867 Henry James Bodily

1870-1884 Henry Whitehead (died 1884) 1868-1911 John Compton Hands

1885-1894 Frederick Henry Baker 1894-1899 Edwin Arthur Barraclough 1899-1904 Bishop Holmes

1904-1921 Alfred Porter 1911-1918 Christopher Fenn Streeter Wood

1919-1920 John Compton Hands

1920 Sydney Wilson Ruscoe

1921-1922 Frederick L. Ashworth

1922-1924 Gilbert Price Lloyd Turner

1924-1926 Harold Alfred Lewty 1927-1932 Frank Oxley

1932-1934 Bishop Watts

1934-1935 Basil H. Warner

1935-1937 Bishop Aylen 1934-1937 Fenwick Hall

1937-1938 Bishop Ayien

1938-1939 Gilbert Price Lloyd Turner

1939-1959 Bishop Turner 1939-1944 Percy Clark

1945-1956 Fenwick Hall 1957-1961 Fenwick Hall

1960-1962 Bishop Beardmore 1961-1964 Bryan Neville Bartleet

1962-1965 Maurice Steadman Geen 1964-1965 Fenwick Hall

1966-1971 James Nathaniel Johnson 1965-1967 Maurice Steadman Geen

1968-1970 James Nathaniel Johnson

1972-1976 Charles Henry Milton-Smith 1970-1975 Gerwyn James Jones

1976-1979 Angus Greer Macintyre 1975-1978 Dennis Stanley Mander

1979 Bishop Giggall 1978-1983 John Diseworth Harvey

1980-1982 Melvin Clay Knowles

1982-1985 Andrew David Irwin Neaum 1984- Hermon John Crowie

(Archdeacon from 1984)

ASCENSION

ROYAL NAVAL CHAPLAINS

*indicates a mention in Taylor's "The Sea Chaplains"

1844 George Bellamy 1876 Hamlet Wm. Millett *
1847 William Bell 1878 John McG. Ward
1849 W.H. Pilcher 1881 George M. Sutton *
1853 Hugh McSorley 1884 John Cavanagh *
1856 Henry Glasson 1887 Arthur Price Hill *
1859 Arthur George Berry 1890 Thomas Austin *
1862 Douglas J. Bentflower 1893 Alwyne C.H. Rice
1862 Robert Hind 1896 William V. Rainier
1865 James Robinson 1899 Henry P. Dawson
1870 John T. Westroff 1902 Dallas Brooks *
1872 George C. Waller

The Naval Chaplains were withdrawn in 1905. Readers conducted the services until 1966.

VICARS

1966-1969 John Crawford 1969-1973 Thomas Duffy
1975-1977 David Anthony Bowles
1978 John Diseworth Harvey (P. in charge)
1980-1982 Richard Ireland Davison

ROYAL AIR FORCE CHAPLAINS

1982 Noel Beddoe Walters James (July-September)
1982-83 David Stuart Mackenzie (Sept.- January)
1983 Kenneth R. Brown (January-April)
1983 Michael John Norton Howes (April-August)
1983 Geoffrey Roger Huddleston (August-December)
1983-84 Michael Rowell Hawes (December-April)

VICARS

1984- George Henry Bradshaw

TRISTAN

1851-1856 William Frederick Taylor
1881-1885 Edwin Heron Dodgson
1886-1889 Edwin Heron Dodgson
1906-1909 John Graham Barrow
1922-1925 Henry Martyn Cheselden Rogers
1927-1929 Robert Alexander Chernside Pooley
1929-1932 Augustus George Partridge
1933 Augustus George Partridge
1934-1941 Harold Wilde
1942-1944 Cyril Percy Lawrence RN
1944-1946 David Ingles Luard RN
1946-1948 Alec Edward Handley (died 1948)
1949 David Ingles Luard
1949-1952 Dennis Wilkinson

FALKLAND ISLANDS

1859 Charles Ball

ORDINATIONS

1849 April DEACON Ludwig Heinrich (Louis Henry) Frey
1860 March PRIEST Horatio Rees Webbe
1868 July DEACON John Compton Hands
1871 June DEACON? Thomas Goodwin
1874 April PRIEST John Compton Hands
1874 April PRIEST? Thomas Goodwin
1880 May PRIEST Joseph Christopher Lambert
1889 George Mushet
1901 February 17th DEACON Harry Gibbons
1902 June 11th PRIEST Harry Gibbons
1935 February 24th PRIEST Fenwick Hall
1961 August 20th PRIEST Bryan Neville Bartleet
1963 May 5th PRIEST Maurice Steadman Geen

DIOCESAN SYNODS

First September 1885 Bishop Welby
Second 1887
Third 1889
Fourth 1891
Fifth 1893
Sixth December 1895
Seventh September 1897
Eighth 1903 Bishop Holmes
Ninth 1906 Bishop Holbech
Tenth August 1909
Eleventh May 1913
Twelfth October 1916
Thirteenth May 1933 Bishop Watts
Fourteenth January 1983 Bishop Cannan