

The Town
of Alice

H.L. Henchman



University of Fort Hare
Together in Excellence

The Town of

ALICE *with*
Lovedale *and*
Fort Hare



H. L. Henchman, L.Th.



University of Fort Hare
Together in Excellence

W. C. Conner

The Town of

ALICE

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H. V. Henchman, U.Ch.



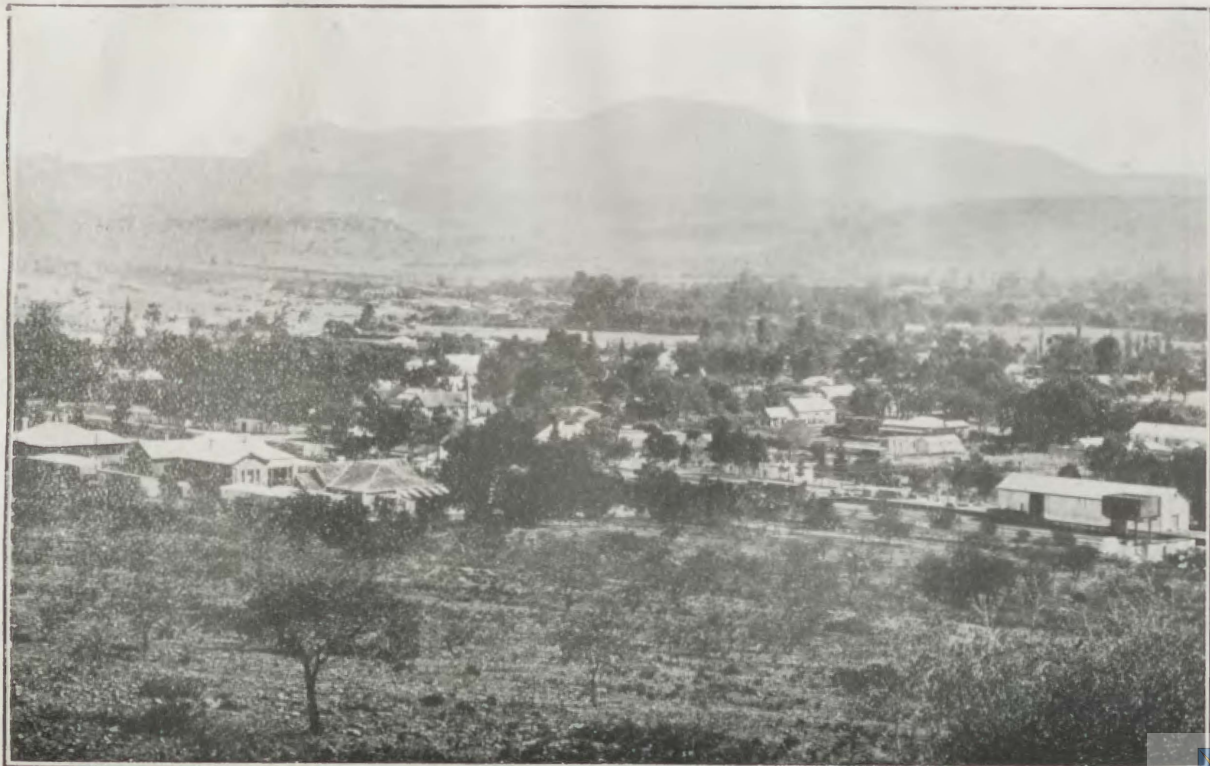
University of Fort Hare
Together in Excellence

Much of the matter contained in this book has already appeared in the columns of the *Alice Times*, and I am indebted to Mr. Piggott, the Editor, for his kind permission to reproduce it in another form.

Most of the photographs of Alice and Fort Hare are by Mr. Harry Bennett, who has kindly consented to their reproduction.

H. L. H.





ALICE LOOKING TOWARDS JUANASBERG MOUNTAIN.





AMATOLA HOTEL.



THE SHOWGROUND, FORT HARE. 1
(The scene of an Annual Native Agricultural Show)

Preface.

DEEP love of country, in whomsoever the good fortune of their early circumstances has inspired it, is, as we all know, an enobling grace. To be well-born is a matter of home and its environment hardly less than a matter of blood. How grateful then should those be whose lot has been cast among the rolling bush-clad foothills of the River Tyumie basin, circled, as it is, by its great spur of the inland mountains, the ridges faced by vast towering crags and krantzes, grassy slopes and belts of primeval forest broken by white streaks of falling water, a chain of endlessly varied peaks and summits which stretch in the west, sixty miles away, from the plateau crest of the Winterberg, in winter often covered with snow, to the red bare escarpment of Ntaba 'Ndoda, fifty miles to the east, a panorama of infinite beauty when sunset gilds its outlines and fills its valley with orange and purple and violet. And to this natural beauty is added the interest of history. For embedded in its soil lie relics of the stone-age; and in its place-names, ruined dwellings, grass-grown redoubts and trenches, old forts, abandoned furrows, and lonely groups of soldiers' graves, repose many tales of lives lived dangerously, daring deeds done, and difficult issues patiently and resolutely worked out to their end. It is surely a piece of country to take a pride in as well as to love. In collecting the material for this little book (some of it on the verge of oblivion) Mr. Henchman has placed the local township and district, and especially its rising generation, under a deep debt of gratitude. Everyone who shares his interest in, and affection for this district, will congratulate him upon this labour of love, and wish this little book all the success it deserves.

JAMES HENDERSON.

Lovedale,
22nd June, 1927.



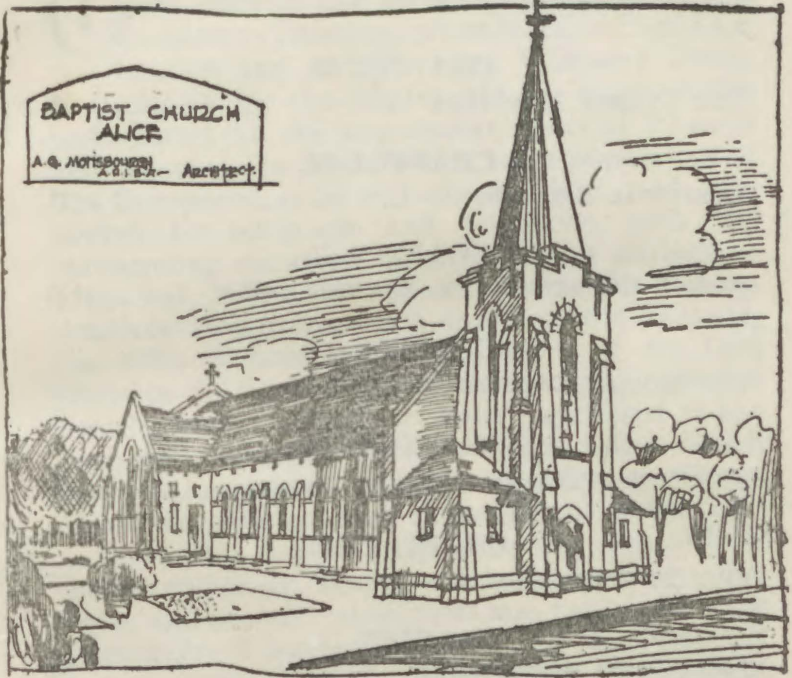
ALICE TOWN.

In earlier days,
With freer mind,
And mystery all around—
I knew thy ways;
And where to find
Those flowers that abound
Along the "Lovers' Walk" on fertile
ground,
By Alice Town.

In other days,
With younger feet,
A guarding Angel near—
I knew thy ways;
Each straggling street,
The Tyumie waters clear,
And all the wondrous glory of the year,
By Alice Town.

In fleeting days,
With graver face,
Blue heaven above me still—
I sing thy praise:—
Oh, happy place!
Restless my mind, until
I roam once more those grass grown
lanes at will,
In Alice Town.





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CHAPTER I.

Alice—Present Day.

ALICE, the capital of the district of Victoria East, in the Cape Province, is situated on the main railway line between East London and Cookhouse Junction, about 80 miles from East London and 42 from King William's Town. Fortunately for the inhabitants the trains arrive and depart at the convenient hours of 12 noon and 5 p.m. The town, which has a population of 728 Europeans, is lit with electric light, and connected by telegraph and telephone with the surrounding country. Situated at an altitude of 1700 feet, a few miles away from the famous Amatole Mountains which tower in the distance, the town without doubt enjoys one of the best climates in South Africa, and has a splendid health record; indeed for many years past it has been well known to those at the coast as a health and pleasure resort. Alice, on the Tyumie River, has never suffered from a shortage of water, and to those from less fortunate areas the town with its wealth of foliage, among which are some very fine oaks, and its cultivated plots and fields, gives the impression of one large garden. In this respect it is more English than South African. To lovers of beauty there are many glorious walks and drives; the best known being to the Hogsback Sanatorium, now completely renovated and under excellent management, which lies on a pass over the Amatoles 20 miles distant and 2,000 feet above the town, on the main road to Cathcart and Queenstown. In ascending the mountain the road at one point traverses a narrow ridge, from which a grand view is obtained of the Tyumie Valley on the left, and the Amatole Basin on the right. There are two other good motor drives, one



through the Booma Pass and Keiskama village, and thence over the Donza to Stutterheim; and the other past Pheffer's Kop and through the beautiful valley of Lushington to Seymour. The neighbouring town of Fort Beaufort, with its many historical associations, lies 14 miles away on an excellent motor road, and well repays a visit. More beautiful scenery for motorists than the country around Alice could scarcely be desired. In the town itself are three garages with qualified mechanics.

In writing of Alice, one should always mention in conjunction with it Lovedale and the Fort Hare Native College; the three settlements forming a triangle, separated by less than a mile from each other. At Lovedale, which is the largest missionary institution in South Africa, there are about 50 Europeans who supervise the education of some 900 Native students. Among the boarders we find the younger children of nearly all the chiefs and leading Natives south of the Zambesi. The activities of Lovedale cannot be dealt with in an article like this, sufficient to say that its presence within the municipality brings to Alice not only wealth, but many a distinguished visitor. The Fort Hare Native College with its 90 students, its principal and staff of 10 wardens and lecturers, and property worth over £80,000, also makes its presence felt. Alice without these Institutions would be like many another South African village, but with these it becomes the chief centre of the higher education of the Bantu peoples of Southern Africa.

In proportion to its European population, it is doubtful whether any other place in the land can assemble so many men and women of literary culture as Alice, and those who settle in the town are assured of a very pleasant social life.

It has often surprised the writer that the many advantages which the town possesses as a



dential centre for retired people are not more generally known. The town is one large garden, there is never a shortage of irrigation water, living is cheap and land is cheap. There is a good school, a good library—the latter far above that in most towns of its size. The local newspaper, the "Alice Times," one of the oldest in the Union, is a valuable medium for the exchange of news and opinions. There are four churches, a Masonic Lodge, a B.E.S.L. club room with a billiard table, and a group of "Toc H." At Fort Hare there is a branch of that great literary society, the English Association, one of the three branches in the Union, to which residents in Alice and Lovedale also belong; while at Lovedale there is a branch of the League of Nations Union. There are tennis and croquet courts, golf links, and other forms of sport. In tennis, golf, rugby football, rifle shooting, and ladies' hockey, local teams for some years past have been singularly successful in contests against neighbouring towns. For the accommodation of visitors there are two good Hotels, the Amatola and the Royal; also two comfortable boarding houses, one kept by Mrs. Temlett and the other by Mrs. Jakins.

The surrounding district, which abounds with historical interest on account of the many actions fought against the Kafirs in the early wars, is good farming country, chiefly used for cattle grazing, and several farmers have fine herds of "shorthorns." In the well watered valleys we find the cultivation of maize, tobacco, and citrus trees. The cultivation of oranges has proved most profitable, and is a rapidly increasing industry, while fruit from these parts has already made its reputation on the London market. Good farming land is still obtainable at moderate prices. The whole country has a peculiar charm, and the pretty little town, with its peaceful yet happy atmosphere, has a wonderful attraction for those who know it.



The names of several eminent men are closely associated with the town. It will not be long before the visitor will detect the monument, 90 feet high, on Sandili's Kop, erected to the memory of the Rev. Dr. Stewart, the great missionary who spent so many years at Lovedale. It was while a master at Lovedale and churchwarden of St. Bartholomew's in Alice, that Dr. Theal, the first great South African historian, conceived the idea of writing his famous history. In the Rectory for 23 years lived William Elijah Hunter, the Anglican Poet Priest of the Eastern Province. In Alice, General Sir H. Lukin, our late commander-in-chief, and General Collier, found their wives; while Colonel Grant, who commanded the S.A.M.R. and fought the first action in South-West Africa during the late war, married a Miss Stewart of Lovedale. Francis Cary Slater, one of our living poets, is an Alice boy, and also married a daughter of Dr. Stewart. At Lovedale, Mr. Roberts, now Senator Roberts, made the astronomical discoveries which gained for him a Doctorate in Science from the Cape University.

CHAPTER II.

Early Beginnings.

It is difficult to state the exact date of the settlement of Europeans in and around what is now the town of Alice, but a few historical facts may help us to trace the gradual growth of the community. As far back as 1819 a wagon laden with yellowwood logs, felled by soldiers on the Tyumie mountains, for the building of Fort Willshire, broke down in crossing a drift across the Gaga. The logs or blocks lay by the road-



side, and for forty-six years the locality was known as "Block Drift." In 1836 a small Fort to accommodate a garrison of ten Horse, thirty British Infantry, and thirty Hottentot Infantry, was erected on the hill where the Dutch Reformed Church now stands. At this date, as shown on the map drawn by Captain Stretch, there were only three buildings, Fort Thompson, named after an officer of the Engineers, "Baine's Cottage" where Mrs. Ballantyne's house now stands, and the Residency in what is now Lovedale.

The famous Tyumie Mission, begun in 1819, was for many years a place of considerable activity. It was more than an ordinary mission station, and came to be regarded as a diplomatic post, a recognised place of meeting between the representatives of the Europeans and the Natives. Its missionaries, with those at the more recently founded Lovedale Mission (1837), must have made a considerable contribution to the development of civilisation in those early days. Still there was no village, and the real beginnings of Alice appear to be associated with the building of Fort Hare in 1846. It is generally believed that the village was named after Princess Alice, daughter of the reigning Queen Victoria; though some of the old residents hold that the village was called after Alice the wife of Colonel Hare. The name most certainly is not associated with the sister of Sir Harry Smith as it appears early in 1847, at least ten months before he arrived in the country after his Indian Campaign. It is on record that Lieutenant Davies, Superintendent of Police, wrote on the 21st December, 1846, from Block Drift; but on the 5th January, 1847, without changing his station, he writes from "Alice." The name, which came into use early in 1847, was definitely fixed by the Government proclamation later in the year (23rd Dec.), which notified the public that "the district of Victoria had been



created, and that the rising town of Alice Town was to be the seat of a Magistracy." Not many places in the Union were rising towns in 1847, or had their own magistrate! On the 19th April, 1848, market regulations were drawn up. On Christmas Day 1850, the massacre in the Tyumie Valley occurred, and this was followed by the attack on Fort Hare and Alice. The form "Alice Town" also appears in the register of the Parish Church. For many years the Native name was Edikeni, meaning a pond or vlei, but it is gradually falling into disuse. In June, 1851, the 74th Highlanders marched through the village, and Sergeant McKay in his reminiscences mentions "the diminutive streets of Alice."

With the following year (22nd March, 1852) we find the Municipality of Alice created; and there must have been steady development, for on January 9th, 1855, Bishop Armstrong writes in his diary, "In the afternoon we reached the neat little town of Alice." From this early date the town has never failed to uphold its reputation, and is generally considered one of the most beautiful villages in the Eastern Province.

Alice at this time was not without a House of God, for in 1849 the Presbyterians had erected the stone church which has served them ever since.

In these early days Alice appears to have been known as "Alice Town," and the district as Victoria. It was only when the other Victoria in the West came into prominence, that the district became Victoria East. The name was most likely transferred to the area from the military camp at Victoria. This military post appears to have been a station of importance. We read of the Governor, Sir Peregrine Maitland, staying there; and on April 11th, 1846, a column marched from Post Victoria under the command of Col. Henry Somerset, and formed part of the force which was ambushed in the Booma Pass. In this disaster



the British lost 61 wagons laden with supplies, while nearly all the Regimental plate of the 7th Dragoon Guards (The Black Horse) fell into the hands of the enemy.

The hill to the east of Alice owes its name of "Sandili's Kop" to a conference held in 1846 on its slopes, where the famous Chief and Makoma his general, with several thousand of their followers, were met by Col. Johnstone, Major Smith, the Revs. H. Calderwood and F. Kayser. On this occasion the British formally took possession of the land as far as the Kei River. In the same year Fort Hare was built at a cost of £8,000. The term Fort is misleading, as it was more truly an intrenched camp enclosing an oblong area of several acres in extent, with bastions and gun emplacements at certain points. Very unwisely the Fort was erected on the Native side of the river, and this infringement of the agreement between the Europeans and the Natives is said to have been a contributory cause to the subsequent "War of the Axe." In 1847 the troops who had been stationed in and around "a stone building" at Lovedale, the old residency now known as Domira, were moved across the river into Fort Hare. There they lodged in wattle and daub buildings within the enclosure, which also contained a large quantity of provisions and munitions of war. From the numerous fragments of old-fashioned black bottles, and broken clay pipes, which may still be seen in the vicinity, it would appear that the officers and men of those days were not altogether without comforts.



CHAPTER III.

The Tyumie Massacre.

In 1847, Sir Harry Smith founded the four villages of Woburn, Auckland, Juanasberg and Ely, in which were placed discharged soldiers and their families. All went well until Xmas Day 1850, when the Natives in the Tyumie Valley rose and rushed the settlers. The colonists were so surprised that they could only offer a slight and unorganised resistance. The Rev. Geo. Brown, being at the time resident at the Gwali or Chumie Mission Station, gives a graphic account of these days in his book. He tells us how he saw the smoke rising from Woburn, but knew nothing of the massacre until Captain Stevenson and private soldier Snodgrass succeeded in gaining the protection of the mission. Makoma, the fighting chief, had given orders that none on the mission property were to be molested, and these instructions were faithfully observed, even though the Natives clamoured for the deliverance of Stevenson, stating that he was not a minister but a soldier. Snodgrass who was surprised on the road to Alice, is said to have outrun about fifty Native warriors in a cross country race of four or five miles. At Woburn 14 men were killed. Mr. Henry Dewey, who, as a boy, saw the remains of the Woburn cottages, says that the village was situated a quarter of a mile beyond the mill. At Auckland the settlers were preparing to have sports, when the Natives suddenly came upon them. Several fell before they were fully aware of the danger. The remainder then took refuge in a strong sod wall building without a roof, which they were erecting as a Church.

After some hours of resistance, the men parleyed with the Natives, who agreed to allow the women





ALICE LOOKING TOWARDS LOVEDALE.





GIRLS' SCHOOL, LOVEDALE.



OPEN AIR CHURCH, LOVEDALE.



and children safe passage to Fort Hare. To this they faithfully adhered, and the sentries that night at Fort Hare challenged this party of women, and heard their sorrowful story. The Rev. Geo. Brown says that one of the women told him that when they left there were still ten men alive in the building. How long the resistance continued none can say, for not one of the 27 men of the village survived. The total number massacred is sometimes given as 68, but a trustworthy writer states that altogether on that day there fell on the Border 91 white men and boys. For many years this outbreak of the Natives cast a gloom about Christmas, and it has always been regarded as one of the most terrible incidents in colonial history. The day after the massacre Colonel Mackinnon sent out a column of men from Fort Hare, chiefly composed of the 91st Highlanders, to search for survivors. They proceeded by the old road, which ran along the right bank of the river, to the Gwali Mission, and brought in Mr. Brown and a few others who had taken refuge on the station. Of the attack on Fort Hare at this time Sergeant McKay writes: "In the month of January, 1851, the Kafirs, in force attacked Fort Hare, rushing up to the bastions, which were only about eight or ten feet high; but they in turn received a severe chastisement, having to retire with heavy loss." We are also told that the Natives assembled on the hills to the west of the village of Alice, and that sixteen shells were fired at them from the Fort. Part of this attack was directed against Alice, and many shots are said to have been fired at the enemy from what is now the Royal Hotel. At one time an attempt was made by the Natives to get between the Fort and the town, but this was turned by a lucky shot fired by Mr. Levy from the building now used by Mr. Fairlie, which killed Soga the chief, who fell about 200 yards out in the valley between the

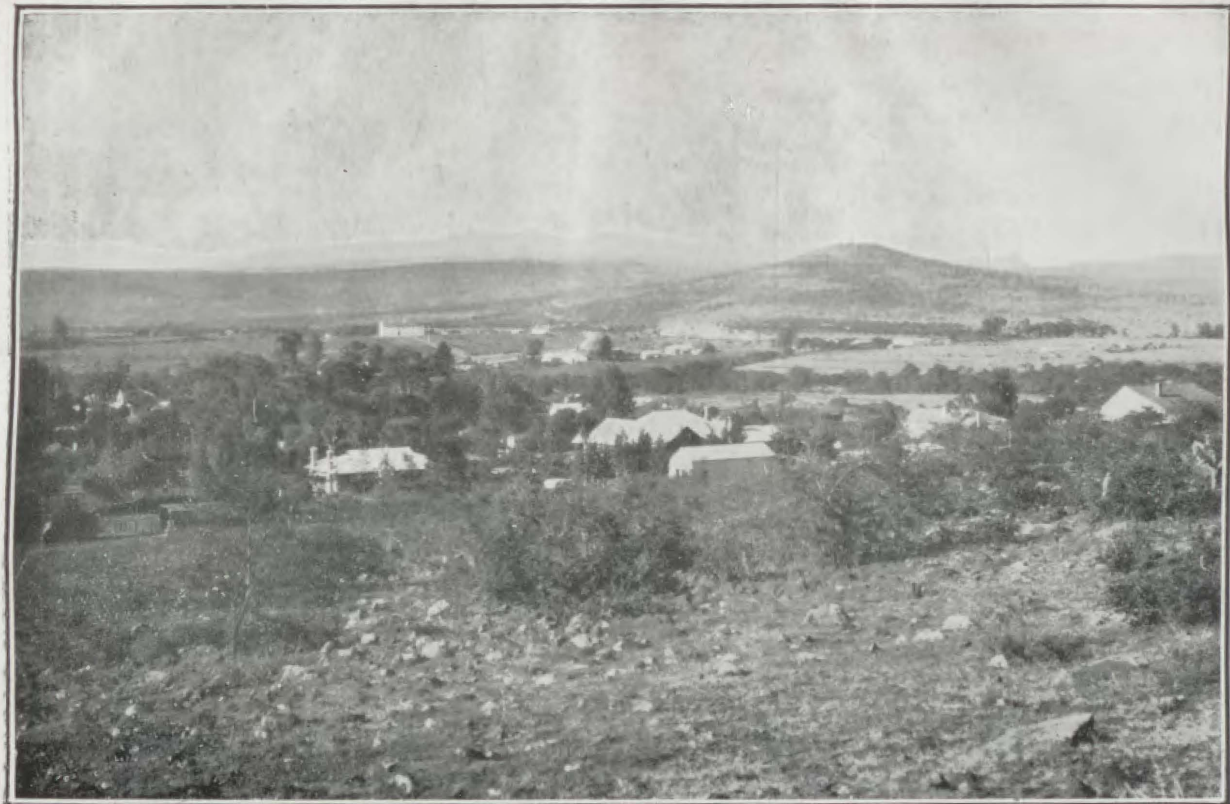


house and the river. An old resident told me of three Natives who were shot not far from where the Grove now stands. The 91st Regiment were not only good fighters but also good comrades. Sergeant McKay tells us that when the 74th (now the Highland Light Infantry) arrived in 1851, "a band of the 91st came out of the Fort Gate to meet them," but instead of musical instruments "they bore camp kettles of steaming coffee and burdens of bread," a welcome far more acceptable to the weary soldiers, than the music with which it was customary to greet the arrival of a new contingent.

Very pleasing too is the reference to life in the Fort as Bishop Armstrong knew it in 1855. He writes: "In the evening I dined with Colonel Jephson and the other officers of the 2nd (the Queen's) at the mess and had a pleasant evening, missionary subjects being far from unwelcome as topics of discussion. Captain Wolfe kindly got us quarters, and though the rooms, even of the Colonel and his wife, were but wattle and daub with mud floors and rough beams across the rooms with calico ceilings, still it was wonderful how the hands of English ladies had contrived to diffuse an air of comfort, and how contented under these rude roofs they all seemed to be."

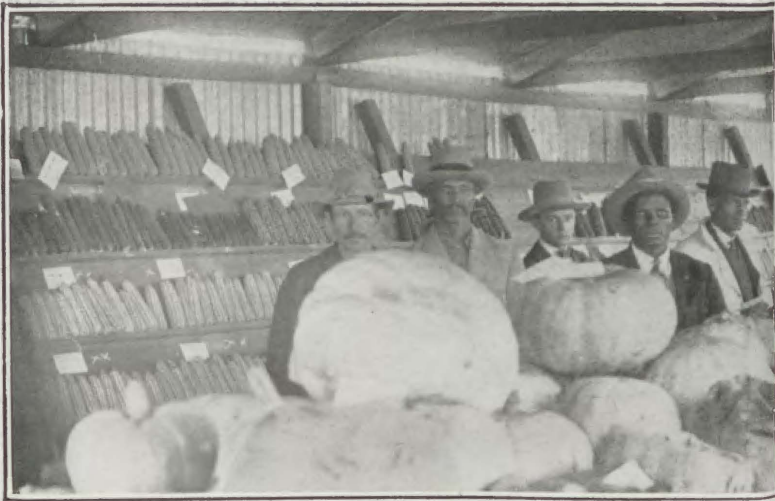
In another place he tells us that he held a confirmation within the Fort. At this time the chaplain was the Rev. H. Beaver, B.A., Queen's College, Oxford. He died in 1858, aged 59 years, and is buried in the Fort cemetery. The stone on his grave was "erected by the officers of the 2nd Queen's Royal Regiment in grateful remembrance of past ministerial services." Now that the Native College stands on the sight of the old Fort it is well to remember this worthy chaplain of former days, who so influenced the officers of the garrison that the first bishop of Grahamstown found them favourable to missionary endeavour.





ALICE LOOKING TOWARDS FORT HARE.





GIANT PUMPKINS.
(Fort Hare Native Agricultural Show)



HEATHEN NATIVES NEAR ALICE.



The very fact that the Bishop records this in his diary shows that these views were not generally met with.

The village of Alice in 1856 appears to have covered much the same area as it does to-day. Nearly all the allotments in the lower part of the town on which houses now stand were then occupied, but the buildings of course were of a very different nature, for the most part being nothing more than wattle and daub huts of two or three rooms. Most of these were occupied by discharged soldiers who earned a precarious livelihood, extreme simplicity of life, and poverty, being the prevailing conditions.

CHAPTER IV.

Municipal Records.

The Mayor, Mr. R. A. Ballantyne, has kindly granted me access to the municipal records, from which I have made a number of extracts. Trivial as many of these appear, they may yet help us in some degree to enter into the village life between the years 1868 and 1879. Unfortunately, Mr. Yates, the Town Clerk, can find no earlier minute book. He tells me that at one time there was a fire in which certain early records were destroyed.

The minute book opens with meetings at which William McGlashan, J. W. Temlett, R. C. Els, H. J. Viljoen, and A. J. Cumming were present. These gentlemen were known as Municipal Commissioners, and the custom was for all present to sign the book after each meeting. Entry after entry tells of the difficulty in getting in the water rates and other taxes. This would point to the poverty of many of the inhabitants, yet in the midst



this poverty it was resolved in March, 1869, "that a meeting be held at the Court House to take steps to raise money for the relief of the sufferers by the late fires in the Humansdorp, Uitenhage and other districts."

At this time my grandfather was Rector of Uitenhage, and I remember his account of the devastation caused by this terrible fire. Vast clouds of smoke and cinders darkened the atmosphere through which the sun showed red, no proper news was received, and terrified people assembled in Church, many thinking that the end of the world had come. Poor as Alice was, the public yet had something to give the sufferers around Uitenhage.

In September of the following year there is a resolution that oak trees be planted in the town, and that Mr. McGlashan supervise the work. Dr. Palmer is against the removal of a certain willow tree even though it obstructs the water in the furrow.

Shortly afterwards we find an application from "the Alice Improvement Society for leave to form a grove in the Square." The market bell—is it the same one?—is repaired at the cost of 7s. 6d. Locusts are about to make their appearance, and the Commissioners are warned by the Magistrate to take measures for their extermination. There is no Town Hall, but we find mention of the Reading Room and Town Office. Some friction arises between the Board and the Magistrate about the supervision of the hard labour party of convicts, the Magistrate apparently keeping them at work in his own quarter of the Town. The Board threatens "to report him to the Secretary of Government." The streets in the village at this time were being made by convict labour. There must have been far more water in Alice during these years than there is now, if we may judge by the numerous references to the construction



bridges. The need of some of these has now ceased to exist as, for instance, the one "between the Wesleyan Chapel and the Episcopalian Church" (St. Bartholomew's) which cost £2 10s.

In 1870 we find a volunteer corps formed. John Pollock and D. McBrien are now at the meetings. It is resolved that a rate of three farthings in the £ sterling be imposed for improving the streets and thoroughfares, and Mr. Armstrong, a former sergeant of the 74th Highlanders, is to be the overseer. In 1872 the "Town Clerk is authorised to institute a criminal action against the person or persons who rescued cattle from the Town Ranger," who had apparently impounded them. Later on we read that the Town Ranger is to receive "a gratuity of 10s. for his services in the rescue case." In many of the minutes there is mention of notices affixed to the "Public Knowledge Board" on the Town Square. Mr. Dorrington is Town Clerk and Treasurer at a salary of £42 per annum. Meetings are now held monthly instead of every fortnight. In July, 1872, Dr. Stewart of Lovedale, asks permission to plant telegraph poles on private property. He is informed that the Board has no power over private property. The names of John Graham, John Prior, and R. Levy now appear at meetings. On the 11th February, 1874, Mr. Dewey asks for Municipal advertisements for the *Alice Times*. Geese and ducks found in the water furrows are to be killed by the Overseer. Edward Palmer and James Attwell are among the signatures at the end of the minutes. It is agreed that surveyor Atmore be instructed to survey the Garden Walk, and bricks are no longer to be made there.

In January, 1876, we are given a full balance sheet by Town Clerk Dorrington, showing a total revenue of £416 5s. 8d. The principal items of expenditure are:—"Salaries and allowances municipal officers, street keeper, collector



taxes, etc., £160 6s. 10d. Expenditure on water-works, roads, streets, bridges, canals, materials and tools, labour, transport and other expenses in connection with public works, £194 4s. 2d." It is easy to see that this balance sheet is something to be proud of. Alice, notwithstanding all the unpaid water rates, is really going ahead.

About this time Mr. Oudendaal was appointed Town Ranger. The magistrate, Mr. Percy Nightengale, complains that a flock of geese have for the last two days been polluting the water used for household purposes by the jailor. The Board warns the owner that the geese are liable to destruction. In this year we have the first references to a Town Hall, which was let to the Oddfellows' Society for 2s. 6d. an evening. Up to this time the Rectory and glebe land appear to have been exempt from taxation. The Rector "to avoid any further unpleasantness and litigation" now offers £2 10s. annually, though he especially states that this is "not to be pleaded in any court of law as an admission of any right of the Municipality of Alice to tax the said property, but simply for the sake of peace and quiteness."

In 1877 His Excellency the Governor is approached for permission to sell a number of erven, the proceeds to be applied to the erection of a Town Hall. George M. Theal, the future historian of South Africa, now acts as chairman; and the names of Robert Stocks and E. Hughes appear. The Governor, Sir H. Barkley, visits the village, and an arch is erected at the entrance to the Square. The next entry is a long ably written report on tree planting, in the writing of Mr. Theal. Around the cemeteries 108 young oaks and 200 cypresses and other ornamental trees had been planted. The town square seems to have presented the same problem in those days that it does in these. Theal writes:—"The square in the village greatly needs ornamenting. As every inch





MAIN EDUCATIONAL BUILDING, LOVEDALE.





PRESBYTERIAN CHURCH.



DUTCH REFORMED CHURCH.



of it can be irrigated without difficulty, it might easily be made one of the most beautiful plots of ground in South Africa." He recommends that parts be fenced in and planted with trees. How much we owe to these early tree planters, and how little we are now doing to carry on this work! There is a reference to the Golowe which tells us that "according to the testimony of all the old residents, the Golowe was (at one time) a constantly running streamlet." But even in 1877, Theal writes of it as often being "a few pools of stagnant slime-covered water."

In January, 1878, the cash in hand is £1 2s. 6d., while over £100 is outstanding, and it is resolved to take legal proceedings against all defaulters. The chairman is very annoyed at the ruthless manner in which some of the finest trees around the Alice lakelet have been destroyed; apparently with the object of making an open fire zone in case of a Native attack. He has some things to say upon "the effect which panic has upon the mind when fear usurps the place of reason."

The Native war of 1878 was responsible for a resolution to the effect that no Native be allowed within the limits of the Municipality after 9 o'clock at night. Any Native without a pass was to be apprehended by the "Night Guard." Mr. Dorrington, the Town Clerk, resigns on account of his service with the Tyumie Levies, which keeps him from Alice. It is decided to abolish the separate offices of Town Clerk, Treasurer, Market Master, Pound Master, and Water Fiscal and appoint one man to perform all these duties at a salary of £150 per annum. Subsequently the first three offices are combined at a salary of £100 per annum, and Mr. Charlton was appointed. On the 31st July, 1878, it was "agreed that the bastions and barricades at present obstructing the thoroughfares of Alice at once removed."



CHAPTER V.

Parish Church of St. Bartholomew.

Bishop Armstrong tells us in his diary that on January 9th, 1855, accompanied by Mr. Henchman (Rector and Military Chaplain at Fort Beaufort) he held consultation with members of the Church in Alice, who decided to erect a building which should be used for divine service on Sundays, and as a school-room during the week. The old minute book records a meeting of "friends of the Established Church on the 22nd January, 1855," at which the following building committee was appointed:—Rev. T. Henchman, Messrs. D. Davies, C. Cumbers, J. Cowie, N. Dowel, A. Develing, J. M. Stevenson, and J. Graham. At a later meeting of the Building Committee in April, 1856, we find a Mr. Wallis. William Charles Wallis, of St. Augustine's College, Canterbury, had recently arrived in South Africa, and would have been ordained but for the death of Bishop Armstrong. Pending his subsequent ordination later in the year, he proceeded to Alice to organise Church life and act as schoolmaster.

The meeting resolved to erect three "lean-to" rooms attached to the schoolroom, and a month later it was decided that "a communion rail, reading desk, marriage register, communion cloth, and glass for windows be obtained." We then come to "a meeting held in the schoolroom," at which it was proposed by Captain Davies, seconded by Commandant Cumbers, that Mr. F. J. Miles be appointed treasurer of all Church funds. As financial difficulties now made their appearance the treasurer must have had no easy time. Whether Mr. Miles left the village or resigned we cannot tell, but a year later (March, 1857) we find a vote of thanks passed to Mr. Develing "for the





ANGLICAN CHURCH.



TYUMIE BRIDGE.





ANGLICAN CHURCH INTERIOR.



able and worthy discharge of his duties as Treasurer, and for his kindness in filling that office."

At this place in the book is a reference to the first parish quarrel. One of the principal men in the village, having "withdrawn his children from the school and himself and family abandoned the Church," appears also to have reported the Curate to the Rector of Fort Beaufort, upon whom the oversight of Alice still devolved. This called forth the resolution:

"That in the opinion of the committee the statement made by Mr.—— to the effect that the Rev. W. C. Wallis has not been living upon amicable terms with his parishioners is utterly without foundation and groundless."

The accuser was a prominent personage, but loyal and honest Churchmen did not fail to support their Priest.

Added to the old names we now find those of Cooper and Shepperson, the former being the Government Land Surveyor. At a meeting held in May it was resolved "that the lean-to of the Parsonage be plastered;" and a subsequent resolution "that a room be added to the Parsonage," would show that a Rectory of some kind existed in 1857. Mr. Wallis resigned, and many years afterwards died when Rector of Cradock, beloved by all who knew him. At this time the Curate was supposed to receive £100 a year.

On August 2nd, 1858, the Rev. W. H. Johnson was appointed, and Mr. McGlashan, a layman, who was to take an important part in Church affairs, is mentioned for the first time. It was resolved that "the two rooms be commenced forthwith, and also an additional room for the purpose of enabling Mr. Johnson to open a Boarding School." Exertions were to be made to guarantee from all sources a stipend of £150 per annum. It was also resolved to turn the stable into a pantry and a very good pantry it has made.



In September, Dr. Cotterell, Bishop of Grahams-town, is present at a meeting, and with him the Rev. T. Henchman, Rector of Fort Beaufort. "Proposed by his Lordship that all children under 12 years be charged £5 per annum for schooling, and above 12 years £10 per annum; classical education to be extra." This meeting definitely guaranteed the Clergyman £150 for the period of one year. The parish is soon in such financial straits that they approach the Rev. T. Henchman to ascertain whether he has any funds at his disposal which may be borrowed. Also they applied to the churches at Grahamstown, Port Elizabeth, and Fort Beaufort for assistance, but unfortunately without any success. Cumbers, McGlashan, Develing, and Church, seem to be the four leading laymen. There is the greatest difficulty in raising the necessary funds, so eight churchmen decided each to advance the sum of £10, making £80 in all. The Clergyman finds that "in consequence of the present high rate of the necessaries of life he cannot keep the boarders at the rate of schooling, £30 per annum." It is agreed that he charge £35. In the minutes of January, 1860, we have the first mention of the burying ground, which was surveyed in 1860. Mr. Church, the Warden of those days, is authorised to take the necessary step for obtaining the titles. In June, 1860, the Rev. W. H. Johnson resigned, and was succeeded by the Rev. J. R. Wilson. There is a meeting the following year under the chairmanship of Mr. Wilson, and the new names of Catherine, Byers and Jackson appear. Mr. Church leaves the village, and Messrs. McGlashan and Cooper are Wardens. In this year there is a mention of the Diocesan Central Fund, a scheme for centralizing finance about which we are still talking in 1926—sixty-five years later. Shortly after this the Bishop visited Alice, and made a present of £80, which he had years before lent towards building the Parsonage, on condition



that others who had also lent smaller sums would renounce their claims. Between May, 1863, and September, 1867, there is no record of any Church meeting, but on this latter date we find the Rev. J. R. Wilson still in charge, Mr. McGlashan the warden, and Messrs. Batchelor, Holland, Green, Graham and Walker present. The minutes make reference to the yearly half-crown from every parishioner, which has now developed into the Diocesan Gift. In 1869 Dr. Palmer, the local medical practitioner, and Mr. Street are wardens. Various new names appear—Burgess, Dell, Bishop, Taylor and Wynn. Mrs. Wilson is thanked for playing the harmonium, and Miss Lambert for training the choir, and Church life as a whole seems considerably improved. These references, though not very interesting in themselves, serve to remind us of the gradual development of Church life, and how much we owe to former generations. Nothing shows more clearly the general increase in education than reference to the early entries in the marriage register. In many instances marks are made instead of signatures. Indeed in some marriages this method is resorted to by everyone present with the exception of the Priest; bride and bridegroom, as well as witnesses, making their marks. The youthful age of the majority of the brides is most striking, seventeen years being one of the most popular ages. On the 22nd December, 1864, is the entry of the marriage of James McKay, schoolmaster of Lushington, to Margaret Armstrong, daughter of a Sergeant of the 74th Highlanders. Mr. James McKay, who was formerly a Sergeant in the same regiment, was the author of the "Reminiscences of the Last Kafir War," a most interesting book which has already been quoted.

Dr. Palmer was the first Churchwarden to leave a written report, which begins by telling us that his "term of office has been marked by two impor-



tant and interesting events. The first was a confirmation in our Chapel Schoolroom in the month of July (1869) by the Right Rev. the Lord Bishop of this diocese; and the second was the inclosing of the Burial Ground." His balance sheet shows receipts amounting to £60 11s. 10d., and we have a reference to the need of a better Church, the people being urged "to adopt speedy and energetic measures for the erection of a suitable place of worship." After four year's residence in Alice, Dr. Palmer removed to Fort Beaufort. He certainly seems to have been a loss to the village, as the following extracts from an address presented to him will show—"As a doctor we bear our united testimony to your skill and knowledge and experience. . . . We are grateful for the willing and able manner in which you have helped to advance the sociability of our small community by taking part in our occasional public recreations. You have always been as willing to assist in beautifying and improving the town of Alice, as in endeavouring to raise the tone of its inhabitants socially and intellectually." Dr. Latty took over the medical practice, and being a good churchman like his predecessor, accepted the offices of Warden and Lay Reader. In 1874 we find the Rev. E. Y. Brookes in charge of the Parish, and a well attended vestry meeting with the new names of Nightingale (the Resident Magistrate), Theal (the future Historian of South Africa), Clowes, Docknill, Clay and Muggleton. There must have been real spiritual hunger in the Parish, for the clergyman is "requested to hold an evening service on Wednesdays, at 6.30 p.m. in winter and 7 p.m. in summer." In October, the Bishop visited the parish and 20 candidates were confirmed, several of them still being among us. With Nightingale and Theal as wardens, the financial condition of the church rapidly improved, and meetings were constantly held. In May, 1875, it was resolved



that an effort be made towards building a church, and Mr. Rowland reported that Mr. Bates of Elands Post had offered £25. In August, we find £223 actually raised, £84 having been collected by Mr. Dockrill, £63 by Mr. Rowland, £20 by Mr. Nightingale, and lesser sums by other churchmen. Mr. McGlashan again appears at the meetings, and we also have the names of Hodges, Graham and Harber. As there was no bank in the village the money was deposited in the Standard Bank at Fort Beaufort. But there is a newspaper, for the subscriptions to the building fund are to be acknowledged "by public notice in the *Alice Times*." In November Bishop Merrimen visited the parish and confirmed 17 persons. Six months later the building fund is nearly £290, and plans for a church are submitted by Mr. Smithies. Among the names at this meeting are those of Dewey and Palmer. Later in the year it was decided to pull down the School Chapel with two small rooms between it and the parsonage, sell the material, and rebuild on the site. The first marriage was solemnized in the new church in September, 1877. From the minutes it would appear that Mr. Nightingale was largely instrumental in building the Church. Soon afterwards the Church was consecrated and dedicated to St. Bartholomew. The Bishop at this time was Nathanael Merriman, and it is interesting to note that the only two of our churches in South Africa dedicated to St. Bartholomew were consecrated by him. It is generally believed that Nathanael of St. John's Gospel is identical with the Bartholomew of the first three gospels. Mr. Brookes, in accordance with church custom, is now called the Rector, and Alice ranks as a full parish. In 1879, Mr. Brookes was succeeded by the Rev. Robert Martin. At the Easter Vestry, the next year, Messrs. Clay and Dewey are elected wardens, and it is proposed to hold a bazaar to raise money for



building a vestry. In 1882, Mr. Martin moved to Bredasdorp and after a few years there went to Seymour, and was succeeded by the Rev. Thomas Chamberlain. For several years we find Dr. Pope and Mr. Dewey the wardens. In 1885 improvements to the Church and Rectory cost £242. Perhaps this was the time when the thatch was replaced by galvanised iron roofing. A special vote of thanks is passed in appreciation of the services of Mr. R. Dewey and Dr. Pope in paying off this amount. Mr. Chamberlain resigned, and in 1886 we find the Rev. H. J. Mitchell, Rector. Before the end of the year he was succeeded by the Rev. W. E. Hunter, who remained in the parish for 23 years. He was a poet of no mean order, and to this day his name is mentioned with feelings of affection by many of the older residents. During his incumbency the beautiful East window was erected. The outstanding wardens of this period were Major Boyce (R.M.), Messrs. Dewey, McGlashan, Henry Dewey, Crallan and George Young. The Rev. W. Amcoats was appointed in 1910, and remained till 1912, when he was succeeded by the Rev. W. E. Farre, who resigned at the end of 1915. Mr. Amcoats, when afterwards serving as a chaplain in Flanders during the Great War, was mentioned in despatches for bravery. Mr. Farre spent about £60 of his own money on the Rectory, and left many improvements behind him. For a year the parish was vacant. From 1916 to 1919 the Rev. A. Harrison was curate in charge. During this time the Church was completely renovated at the cost of £100. Mr. Harrison was also instrumental in obtaining several gifts to the Church, including the altar, credence table, lectern and bell. From 1910 the leading Churchwardens have been Mr. E. N. Rankin, who stood by the Church through a very difficult period, Mr. J. E. Yates, who is still (in 1926) our senior warden, after an unbroken service extending over fourteen



years; Mr. E. E. P. Burl, and Mr. A. C. Hooper, who has been in office for two years, and has recently taken over some of the duties so ably fulfilled by Mr. Yates in the past. Three other names, Attwell, A. J. Smith and Liefeldt constantly appear among those present at vestry meetings, all serving as Sidesmen. During the seventy years of church life the registers show 786 baptisms, 156 marriages, and 204 burials. To these figures may well be added the thousands of acts of worship in the Parish Church. Of the twelve clergymen mentioned in this history the present Rector has known and conversed with no less than nine, all except Johnson, Wilson and Brookes, a condition which will not easily occur again.

St. Bartholomew's has afforded a spiritual home for many in the past, and those who have worshipped within its walls are now in various parts of the Union. As we review the past we take hope for the future, and pray that God's blessing may continue to rest on this town and parish of Alice.

CHAPTER VI.

The Roman Catholic Mission.

The Rev. P. Walshe, of Fort Beaufort, has kindly sent me the following historical sketch of the Roman Catholic Church at Fort Hare and Alice.

The first Catholic priest who ministered at Fort Hare was the Rev. George Gibson, son of a Manchester cotton broker, who was born in that city on the 20th August, 1806, and who came to the Cape in 1843. He was appointed as a chaplain at the military post at Fort Beaufort where the 7th Dragoons and the 91st Regiment were quartered, and where he resided till



return to England in 1846, where he was assigned to the Mission of Hornby (Lancs.) in succession to the Rev. John Lingard, the celebrated historian of England.

The first priest who actually resided at Fort Hare was the Rev. James O'Connell, born in Ireland on 10th May, 1812, who after his ordination in All Hallow's College, Dublin, came to the Eastern Province in 1851, and was appointed to the charge at Fort Hare on 18th August of that year. His principal work was in connection with the chief military stations. At his death in 1893, the *Beaconsfield Record* wrote of him "his death deprives the Catholic Church of one of its best and noblest priests known to soldiers and burghers who took part in the two years' war from 1850-1852 as a brave and daring man, often risking his life by riding through the enemies' lines in the dead of night when the call of duty came."

The *Kaffrarian Watchman* said of him "a man more devoted to the spiritual welfare of the soldiers and more conscientious in the discharge of his often onerous duties, it would be difficult to mention." He seems to have resided at Fort Beaufort during the greater part of his pastorate until November 1882, when he returned to Alice. On 9th November 1883, Bishop Ricards laid the foundation of the present little Catholic Church (with Presbytery attached) at Alice. The sum of £140 was "laid on the stone." Father O'Connell transferred the site to the Bishop. On 12th August the following year the Church was opened with Pontifical High Mass. Present (besides Bishop Ricards) Fathers O'Connell, Fagan and Coghlan—collection £56. (A bazaar and lottery subsequently realised £203 10s., mainly, we are told, through the exertions of Mrs. Quinn.) The Bishop preached a most eloquent sermon on the occasion on "Zeal." It was published by Sheffield, of Grahamstown.





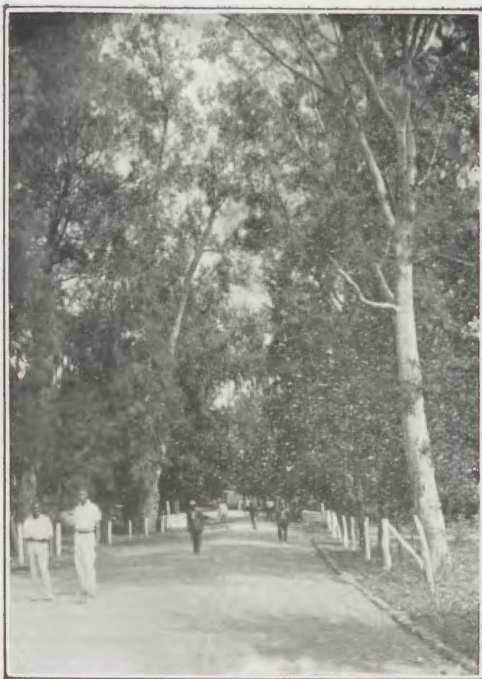
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GIRLS' DINING HALL LOVEDALE.



In January, 1879, Bishop Ricards convened a meeting of the Catholics of Alice, and opened a subscription list for an addition to the Presbytery estimated to cost £150. It was decided to get up a bazaar. The collection realised £105. The following June a young Italian priest (who afterwards became Bishop), the Rev. Peter Strobino, arrived and took charge of the little Mission of Alice. The congregation then numbered 74. He remained there till September, 1882, when he was transferred to East London. He was replaced by Rev. Father O'Connell, the latter returning to Alice once more and remaining there till 1891 when he retired to Izeli Farm, King William's Town, where he died in 1893. Since then Alice has been a secondary Mission or outstation of Fort Beaufort without a resident priest.

CHAPTER VII.

Presbyterian Church.

The following notes have been handed to me by Miss Mary Stewart.

The earlier records of the Alice Presbyterian Church have somehow or other been lost. It certainly emanated from the Lovedale Missionary Institution. Lovedale was founded in 1841, and soon after the services for Europeans were begun in Alice. The present Church is not on the site of the first building. The first Church was somewhere about the place where Mrs. Thomas's house now stands, and as it was struck by lightning a new site was procured. I believe the first building was of brick and was roofed with thatch.

The present stone building, costing £300, was built in 1849, by Mr. Pollock. It was roofed at first with thatch and afterwards with iron. I remember the opening, in conjunction with which there was an



old-fashioned tea meeting—tables laid all the length of the Church in three rows, and spread with all manner of good things, after which there were humorous speeches, no doubt were very interesting and edifying to the older portion of the congregation. The Church was at first under the auspices of the Free Church of Scotland, but a little over 25 years ago became a branch of the Presbyterian Church of South Africa.

In the earlier days it was wholly supplied from Lovedale, the Revs. William Govan, Henry Calderwood and James Laing taking part. The services were held at 11 a.m. and 2 p.m., and everybody walked to and from Church. I do not remember who the elders and deacons were, with the exception of Mr. James Weir, a missionary mechanic. Later on when Dr. Stewart came to Lovedale, and Mr. Govan and Mr. Calderwood had left, he still conducted the services in the Presbyterian Church, but then there was only a morning service. After this the Rev. W. J. Moir came as a teacher to Lovedale and assistant pastor for the Alice Presbyterian Church, which office he filled for about ten years, doing most of the preaching and other ministerial work while Dr. Stewart still remained as senior pastor. Mr. Moir's health gave way, and for two years Mr. Galt, who was not then fully ordained, came as assistant to Dr. Stewart. At the end of that time Dr. Stewart found that the work of the Institution claimed all his time and strength, so other arrangements had to be made, and it was decided to approach the Rev. Arthur Hanesworth. So in 1885, Mr. Hanesworth became pastor of the Church, coming over from Fort Beaufort—of which he was in charge and where he resided—at first every second Sunday, the alternate Sundays being supplied by the Revs. Brotherton, Moir, Durant and Philip. Later Mr. Hanesworth came over for morning service every Sunday—there was no evening



service—returning to Fort Beaufort for an afternoon and evening service. Later still when the Fort Beaufort congregation saw their way to call a full time minister Mr. Hanesworth came over every Sunday, and an evening service was started. Mr. Hanesworth's term of service had extended over a term of thirty-three years when he passed away on the 6th October, 1918. After a vacancy of six months the Rev. J. S. Lister took over the Church.

Mr. J. B. Temlett was Superintendent of the Sunday School for many years until the Rev. W. J. Moir came, when he started the Children's Church which had just come into being in the Home country. A morning Sunday School was also held by Mr. Archibald Fairlie of Lovedale for some years, until he could no longer attend to it, when the present afternoon Sunday School was started about the time that Mr. Hanesworth became pastor of the Church.

Amongst the Elders and Deacons who at different times served the Church were Mr. David Watson, Mr. R. A. Ballantyne, Mr. Robert Stocks, Rev. W. J. B. Moir, Mr. G. E. Matthews, Mr. David Munro, Mr. Hector Calderwood, Mr. C. R. Chalmers, Dr. A. W. Roberts, Mr. Alexander Geddes, Mr. J. A. Bennie, and others of the present Session and Deacon's Court who are well known.

CHAPTER VIII.

The Baptist Church.

The Rev. F. W. King, minister of the Alice Baptist Church, has kindly supplied me with information, thus enabling me to write the following short history of his Church. As far back as 1848 we find the first Sunday School in Alice conducted by the Misses Rhoda and Jemima Ralph. This school was held in the "Reading



Room," where Mr. J. B. Temlett held evening services, reading Spurgeon's sermons to the people. Subsequently the Sunday School was held in the Presbyterian Church, Mr. Temlett being the Superintendent. Years after the Rev. R. H. Brotherton, a Baptist minister of Grahamstown, came on a visit to Mr. G. Knott of Botha's Post. During his stay there he preached in Alice. As a result of his services the Baptists determined to have a minister of their own, and on Mr. Brotherton's return from England they invited him to Alice. On the first page of the Church Book we find the following entry:—We, whose names are under-signed, do solemnly join ourselves together on this 10th day of March, 1874, in Church membership, according to the Faith and Order of the Christian Society known as "Particular Baptists." Having, as we are inwardly assured, through grace believed, we yield ourselves to God. We would give ourselves to each other in the fellowship of God's Son for religious exercises, the support of the ministry of the Word; for the due observance of the Ordinances of the Gospel, the remembrance of the poor, mutual edification, and for the conversion of the world, etc." This document was signed by Mr. and Mrs. J. Amos, the Rev. and Mrs. Brotherton, Mrs. A. H. Gardener, Mr. and Mrs. G. Hughes, Mr. and Mrs. G. Knott, Miss J. Ralph, Mr. and Mrs. S. R. Ralph, Mr. and Mrs. J. B. Temlett, and Mr. W. Temlett.

Small as the beginning was we find that the Alice Baptist Church came in time to occupy a prominent place in the history of the Baptist Denomination in South Africa. It was the third English-speaking Church to be formed in the land, the older ones being Grahamstown (1820) and Port Elizabeth (1860). On the 11th August, 1875, the first Church was built at a total cost of £1331 16s., and in 1878 they purchased Mr. Theal's house for a manse, paying £560 for



In 1895 the Knott Memorial Church was built in memory of Mr. G. Knott of Botha's Post. On February 3rd, 1904, the European Church, costing over a £1000, was opened free of debt in Balfour. With the work in Balfour are associated the names of Sheppard, Davies and Green. The Church at Yellowwoods was opened for worship in 1906. This church cost £320 and was opened free of debt. Mrs. D. Moody was a zealous worker in this cause. The next Church was built in Winterberg, 60 miles from Alice. This building was mainly due to the generosity of Mrs. Moorcroft, the cost being £650 exclusive of furniture.

These churches were built during the pastorate of the Rev. F. W. King, who began his ministry in Alice in 1882. Indeed, the Baptist Church in Queenstown also has its beginnings from Alice, Mr. King being the first minister to give them quarterly services. On May 25th, 1924, the foundation stones of a new Church in Alice known as the Trinity Church was laid. This fine building, the crowning efforts of Mr. King's ministry, was completed at a cost of over £3,000. From his wonderful success in erecting five places of worship in the midst of comparatively poor communities, Mr. King has earned the admiration of many, and will always be remembered as "The Church Builder." A man of the greatest energy, of deep spiritual life, and much beloved by all, he has laboured in these parts for over 32 years, bringing spiritual help and comfort to many souls.

CHAPTER IX.

The Dutch Reformed Church.

At present there is no minister of the Dutch Reformed Church in Alice, and it has been im-



possible to obtain details of the past history of the Church. In the year 1875 a number of erven were sold in that quarter of the town which is still known as the "Dutch Village," and a sum of £2,000 was raised in one day. Soon after the Church and Parsonage were erected. The Church with its tower has long been one of the chief landmarks of Alice, and is especially conspicuous from the Fort Beaufort road.

CHAPTER X.

The Beginnings of Lovedale.

The history of early missionary endeavour in this district is filled with many stirring episodes, and contains the names of a long list of noble men and women whose labours in the past have gradually won for this locality its unique position as the chief centre for higher education of the Bantu people of South Africa. A large volume would be needed to tell this story in detail, and the present effort aims at nothing more than tracing in mere outline the gradual development of this great work.

The first missionary to begin settled work in this district was the Rev. John Brownlee, of the London Missionary Society, who in 1820 chose a site for his station on the Gwali, a tributary of the Tyumie. Those who visit the ruins of this mission cannot fail to be impressed by the beauty of the surroundings. Brownlee doubtless followed the tracks of the British military wagons which were sent a year earlier to the mountains to fell timber for the building of Fort Wiltshire. The Tyumie in those days ran strongly, and the early pioneers avoided the risk of crossing by making their way towards the mountains with the river on their right. The country swarmed with animal



life, including lions and other beasts of prey. The Gwali, or Chumie, Mission continued to be a stronghold against heathenism till the war of 1851, when it was abandoned and never re-occupied.

A year after Mr. Brownlee's arrival we find him joined by the Rev. W. Thomson and Mr. John Bennie, of the Glasgow Missionary Society. In 1823 the Rev. J. Ross arrived, bringing with him a small printing press, one of the earliest in South Africa. By 1825 the Gospels of St. Matthew and St. John were being translated, and Mr. Bennie was hard at work preparing a grammar and vocabulary. This printing press proved of the greatest service in enlightening the Natives. In 1824 Mr. Ross and Mr. Bennie determined to establish a second station on a site on the N'cera stream, which may still be seen on the farm Napier Park, owned by Mr. Munro. This they named "Lovedale," after the Rev. Dr. Love, secretary to the Glasgow Missionary Society, little thinking that this name would in time become so widely known.

Their place of worship was a large circular hut 24 feet in diameter, though better buildings were afterwards erected. On the 3rd July, 1825, three Natives were baptised. Later on we find a Communion service at the Chumie Mission, at which there were 13 converts. In 1827 the missions were reinforced by the arrival of Mr. W. Chalmers and his wife. They were met on their arrival at Port Elizabeth by Mr. Ross and conveyed to the station by ox-wagon. Mr. Ross now left Lovedale in charge of Messrs. Bennie and Chalmers, and proceeded with Mr. McDiarmid to establish a new post at Balfour, named after the new secretary of the Glasgow Society. Afterwards he removed to the Pirie, which he called after the Rev. A. Pirie, one of the founders of the Society.

In December, 1834, some 20,000 Natives descended on the Border districts of the Colony. Fifty farmers were killed and the whole country

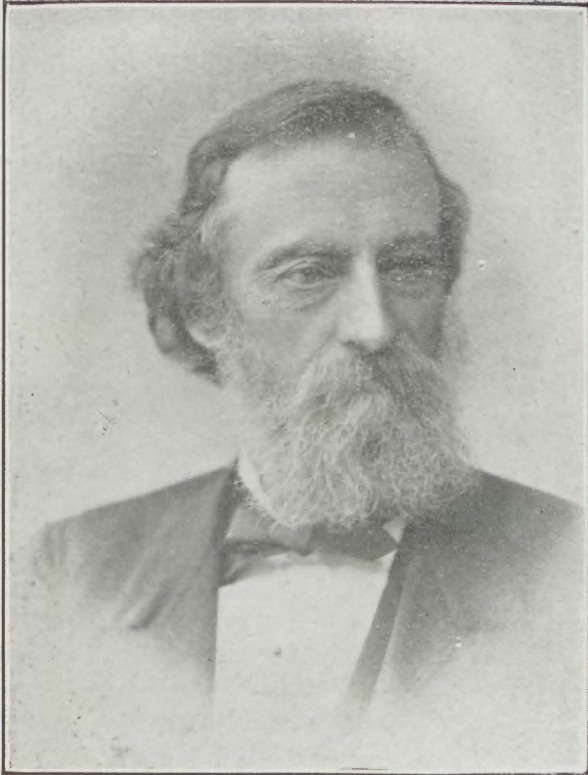


devastated. Among other stations, Lovedale was destroyed. On the establishment of peace it was decided not to rebuild on the old foundations, but to remove to a new spot on the banks of the Tyumie River where a good water supply was assured. The first building was erected on the east bank, but soon afterwards the present site was selected. In the erection of a mission house, and a meeting place for both church and school, the missionaries received much help from the little band of Kafirs, the fruit of 12 years' toil. Among these the outstanding name was Tshuka, who served the missionaries with an unblemished record for over 70 years. We are told that he drove their wagons and quarried stone, and was a most trustworthy servant, well proving, even in these early days, the success of missionary enterprise.

At this time Captain Stretch was the Diplomatic Agent and resided at Domira (now part of Lovedale), and the Native population in the immediate surroundings is said to have been about 7,700, while 60 to 70 Kafirs would attend the Sunday services, and 100 children were being taught. In 1840 the directors in Scotland determined to establish a Seminary, or Institution, as it is now called, at Lovedale, and sent out the Rev. W. Govan. In the presence of a number of missionaries, among whom were the Rev. Laing and the Rev. H. Calderwood, the Institution was formally opened on the 21st July, 1841. The outstanding scholar at this time was Tiyo Soga, who was born at the Gwali in 1829, his father being one of Gaika's Councillors. He was afterwards ordained, being the first Native minister.

In 1846 the War of the Axe broke out and the Institution was converted into a fort, a contingent of soldiers being accommodated in the house of Captain Stretch near by. The Chalmers family at Chumie fled to Fort Armstrong at what is now





THE LATE DR. STEWART.



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Seymour. There a small cottage was assigned to the missionary, his wife, and their eight children. The eldest son has left us an account of a night attack by the Kafirs. He tells us that all in the house were commanded to lie down against the wall on the side from which the attack came. Bullets rattled against the walls, door and windows, the Kafirs yelled, the cannon boomed from the tower, shells burst, and the children lay through the night hungry, cold, and insufficiently clad—"a wretched night never to be forgotten."

When they returned to the Gwali it was "a blasted waste," everything burned to the ground, and the printing type turned into bullets. Shortly after, in February, 1847, the Rev. W. Chalmers died, aged 44 years. His tomb in the little enclosed graveyard of the Mission tells us that "he laboured as a faithful (the next word is illegible but was most likely Minister) of the Gospel of Christ for 20 years." There are two other stones in the same spot in memory of his children.

On Christmas Day, 1850, there was the terrible Tyumie massacre, followed by an attack on Fort Hare. Burn's Hill and the Pirie Mission were burned to the ground, and Lovedale was again put into a state of defence. Though the enemy on two occasions presented themselves on the slopes of the hill they did not attack the Institution, the missionaries being very careful to restrain those in the Institution from firing at the enemy. In this year we find 45 boarders at the Mission, of whom 31 were Natives. In 1855 the Industrial Department was organised and the Governor of the Cape, Sir George Grey, granted £2,200 towards wagon-making and £600 towards training blacksmiths. In 1860 we find printing and book-binding taught. Among the names of the staff are those of James Weir, McGillivray, Fairlie, Fisher and Gray.




The outstanding Native of this period is John Knox Bokwe, who before his ordination was telegraphist and post-master. At this time a number of European lads were educated at Lovedale, some of whom have since risen to positions of honour in the land. In 1866, the Rev. W. Govan, after a long and faithful service, resigned the Principalship and was succeeded by the Rev. Dr. Stewart. Under his firm and wise rule, extending over forty years, the Institution grew steadily. Dr. Stewart was the first to conceive the idea of a Native University College in the proximity of Lovedale, and he worked steadily to this end. The Native College at Fort Hare came into existence after his death, but it owes much to his foresight. During his time the Hospital at Lovedale, always to be associated with the names of Mr. David Hunter and Dr. Macvicar, came into being. It is now the largest Hospital for Natives in South Africa, and has relieved many thousands of sufferers. In 1905 this great missionary passed to his rest and was buried on Sandili's Kop.

The present Principal, the Rev. James Henderson, was then appointed, and during the twenty years of his administration the Institution has continued to flourish. Last year there were 882 students in attendance, and they contributed £9,937 in fees. A Library and several buildings have been erected, new activities have been introduced, and the Institution is generally regarded as the greatest of its kind in South Africa.

CHAPTER XI.

The South African Native College, Fort Hare.

The South African Native College was opened in 1916 by General Botha. It occupies  the

magnificent and historic site of Fort Hare. The College buildings, consisting of Stewart Hall, the Tuition Block, a fine Dining and Assembly Hall recently opened by General Hertzog, two Hostels with Wardens' Houses erected by the Wesleyan and Presbyterian Churches, and the Principal's House, all stand within the ramparts of the old Fort, a striking testimony to the advance of civilization amongst the Bantu people. This is the only College for higher education of the non-European races of the sub-continent, and although the numbers of students are still comparatively small, they are drawn from all parts of the Union, and from the Native Protectorates of Basutoland, Bechuanaland, and Rhodesia.

The College prepares students for the degrees of the University of South Africa, for the Matriculation Examination, and also for Diplomas in Arts, Agriculture and Commerce. It possesses a farm of 1,600 acres, and runs an Annual Agricultural Show for the encouragement of Native farmers in the Ciskei. It undertakes to prepare students for the first year of the Medical Course, and so far nine of its students have proceeded to overseas Universities for the completion of the Medical Course, two of whom have graduated M.B., Ch.B., at Edinburgh. When students leave they readily find employment in schools, churches, civil service departments, and as agricultural demonstrators and field officers in Native areas. With the opening up of Junior Secondary Schools in the Union, of which there are about twelve, it is probable that the numbers will greatly increase in the next few years. The College owns property and land valued about £80,000.

The following Dedicatory Prayer was offered at the opening of the Stewart Hall by the Rev. Canon Wyche. This prayer helps us to realize better than anything else the objects and aims of the College.



“Almighty and Everlasting God of whose only gift it cometh that thy faithful people do unto Thee true and laudable service, we Thy servants humbly beseech Thee to bless our undertakings in this place. We give Thee high praise and hearty thanks for all Thy mercies vouchsafed to us, spiritual and temporal; for the faith of the learned, for the spread of education; for the direction of the labours of the scientists, authors and writers, towards the advancement of truth; for truth wherever and by whomsoever proclaimed; for all that is beautiful in art, by sight or sound; for the sacramental energy of medical skill and gifts; for the vision and foresight granted those who have gone before us; for the lives and witness of missionaries, and statesmen, and leaders of men, whose faithful execution of what Thy divine providence ordained has enabled us to erect this building on this spot, where the fierceness of men has turned to Thy praise.

“In the Name of the Father, of the Son, and of the Holy Ghost, we dedicate this house to be a home of sound learning, wherein those who teach and those who learn may be enlightened by Him in whose light we shall see light. Give wisdom, prudence, and self-sacrifice, to those who are called to direct the affairs of this College, patience and skill to the teachers, obedience and perseverance to those who learn. Grant that one and all may strive with all their hearts to seek Thy face and love Thy name, that this College now and in the generations to come may never want for sons and daughters dedicated to Thee and Thy service, who will labour for Thy Glory, the advancement of Thy kingdom, as well as the good of their souls.

“As our Saviour Christ hath commanded and taught us let us all now say:

“Our Father.”



CHAPTER XII.

The First Royal Visit.

In 1860 H.R.H. Prince Alfred visited South Africa. After calling at Fort Beaufort, the Royal Party went to the Wesleyan Mission at Healdtown, and, we are told by a contemporary writer, "soon afterwards they proceeded on their way by the rich valley of the Gaga to the border town of Alice, some seven miles further on. The road winds picturesquely through romantic glens, densely inhabited by industrious Fingoes, whose cultivated plots remind one of the subdivided acres of an Irish squireen's estate, or the pretty crofts so common in the Scottish Highlands. The view presented down the Gaga, as the basin opens up in which Alice lies prettily nestled, with Lovedale and the squat grim garrison of Fort Hare to the left and beyond, is one of the most charming to be met with in the Colony. The interest of the scene is still more enhanced when the traveller casts an upward glance at the wooded heights of the Gwali and Tyumie, the sites of the ill-fated military villages on their sloping base, and the great Hogsback range, of infamous memory to many an exhausted British soldier in the patrols of past Kafir wars.

"The reception of the Royal Party by the inhabitants of Alice was subdued in decent keeping with the solemnities of the Sunday, but was none the less earnest and hearty for all that. At the approach to the town a handsome arch was erected, of course; the band of the 25th Regiment, which had just arrived from Keiskama Hoek, performed the National Anthem; and the crowds of the inhabitants lined the road to Develing's Hotel, where the Prince and party dismounted, and were received by Mr. Calderwood, the Civil Commissioner of the division.



“On the following morning the Municipal Commissioners of Alice waited by appointment on His Royal Highness, with a dutifully loyal address, to which a gracious reply was returned; and soon afterwards the Prince and his suite set forth on their journey to King William’s Town. They first, however, visited in the immediate vicinity of the town, the Industrial and Educational Institution of Lovedale, conducted by an accomplished and devoted band of missionaries from the Free Church of Scotland. This is one of the most extensive establishments of the kind in South Africa, and is proving eminently successful in training up Native youths not only in the arts of civilized industry, but many of them in the highest branches of learning. It is mainly supported by funds from Scotland, and partly by grants-in-aid of money and of land from Sir George Grey. An address was presented to the Prince by the missionaries, and soon afterwards the cavalcade crossed the River Tyumie, and entered the bounds of Kafirland.”

Develing’s Hotel, known since the visit of Prince Alfred as the Royal Hotel, dates back to the year 1847. Originally it formed an out-post from Fort Hare, for the transaction of commissariat business and defence on this side of the river. Many shots were fired from this spot during the attack in 1850. The present owner, Mr. Painter, informs me that the room (No. 10), which was occupied by the Prince in 1860, is still in constant use as a guest chamber.

CHAPTER XIII.

Old Gravestones.

This district of Victoria East was the scene of many a skirmish in the early Kafir wars, and



though most of the British rankers who fell lie in unmarked graves, yet in certain spots, a few tombstones and many mounds of earth, help us to estimate something of the cost in precious lives which these early years involved. Fort Willshire on the Keiskama was the first military settlement in the district, and from 1819—1836 it was the most important military post in the Eastern Province. The Fort, now in ruins, inclosed a space of 150 yards square, and accommodated 1200 men of all ranks. It was built at a cost of £40,000. Not far from the Fort are the foundations of a second and better structure, begun but never completed; while the remains of small cottages testify to the number of people who once lived near the Fort. There are two cemeteries, the larger of which appears to contain about 48 graves. The tombstones are rapidly becoming illegible, and it is well that some of the more interesting inscriptions should be preserved in a pamphlet like this. The earliest date is that on the stone:—

To the Memory of
Mary Darling

Wife of Sergt Andrew Darling of the 72nd Reg.
Who departed this life on the 29th April 1820
Aged 36 years.

She was an industrious mother and a loving wife
Upright in all the affairs of life.

In all probability she was the first European woman to be buried in this district, and from the simple text on her stone we may well believe that she represented a fine type of womanhood.

Then we have a stone to the memory of:—

Gunner Caleb Warhurst
Late Royal Artillery
Who departed this life on the 20th July 1821
Aged 28 years.



On this we find a verse which our British soldiers have placed on tombstones in India and many parts of the Empire:—

Remember man as you pass by
As you are now so once was I
As I am now so must you be
Prepare yourself to follow me.

Another stone tells of:—

Matthew Stanworth
Late private soldier 49th Regt.
Who was unhumanely murdered by
Caffres on Feb. 24th, 1825.
The British soldier here interred
For eighteen years his country served,
Five summers braved a hard campaign
On Europe's warlike thundering plain
When lo! unarmed on Afric's lands
The veteran fell by savage hands.

It has been said that the sergeants are the backbone of the British army, and the following inscription to the memory of a fine soldier would certainly support this:—

In this spot is buried
Alexander Fleming
A native of Scotland and Sergeant in the 75th
Regiment of British Infantry who after a service of
nineteen years, died at this station on the 1st day
of April, 1836, in the 40th year of his age, regretted
by his Colonel, by his Captain, and by his Comrades,
by whose united wish, and in testimony of their
respect, this tribute to the memory of an Honest
and Good Soldier is thus raised.

That hippopotami were found in the district as late as 1858 is proved by the stone raised to the memory of:—

William George Cory,
Who departed this life on the 25th June, 1858,
After suffering severely for four hours from a mortal
wound caused by an accident while hunting Sea Cow
on the banks of the Keiskama River, aged 31 years.





1061 AVENUE OF OAKS, ALICE.



WESLEYAN HOSTEL, FORT HARE.





DINING HALL, FORT HARE.



University of Fort Hare
Together in Excellence

Graves Around Alice.

Around the town itself are several interesting inscriptions.

In a field at Lovedale we have the grave of

John Mears Devenish, Esq.
late Lieutenant Cape Corps.
Died April 25th, 1844.

In the same enclosure is that of

Catherine
Relict of James St. Leger Stretch Esqr.*
of Krock-duf, County Cork, Ireland
Died 31st May, 1845
aged 80 years

In the cemetery at the Tyumie or Gwali Mission Station under Juanasberg, nine miles from the town is the grave of

The Rev. William Chalmers
Who died at Glenthorn
On Monday, February 8th, 1847,
Aged 44 years
He laboured at Chumie as a faithful Minister
of the Gospel of Christ for 20 years.

The stone was erected by Mary his wife. In the same enclosure are the graves of two of their children.

On two occasions I made unsuccessful attempts to decipher the inscription on a stone in the little cemetery under Sandili's Kop, and strange to say none of the residents in Alice could tell me anything about the grave. A careful rubbing, how, revealed the following:—

Sacred to the memory of
Margret, wife of
David Moore
Died at Fort Hare,
June 7th 1848
Aged (30 or 50) years

*Capt. James Stretch is buried on the farm, Glen Avon, near Somerset East.



It was impossible to say whether the figure was 3 or 5.

The only other stone in this cemetery, where there are some twenty graves, is erected in memory of:—

Lt. Col. A. Erskine
45th Regiment
Who died at Fort Hare
British Kaffraria
18th July, 1848
Aged 41 years
leaving a widow and one child
“The blood of Jesus Christ cleanseth from all sin.”

In the cemetery on the river bank at Fort Hare, where many of our soldiers rest, only the following inscriptions are legible:—

Sacred to the memory of
Lieut. and Adj. J. Gordon
91st Regiment
Who was killed in Kafirs
. Fort Hare on 29th December, 1850.

He fell four days after the Tyumie Massacre, most likely in one of the attacks on the Fort.
The next inscription reads:—

Frederic C. Palacios
Ensign Cape Mounted Rifles
born
Nassau N. P. Bahamas
December 10th, 1824
Died February 28th, 1851

One wonders whether any of his kindred still exist in the remote island of New Providence.
We then come to the grave of:—

William Elford Adams
Captain in the 2nd Queen's Royal Regiment
Who died at Fort Hare 23rd September, 1856
Aged 34 years.



The last stone in point of date reads:—

Sacred to the Memory of
The Rev. H. Beaver, B.A.
Queens College, Oxford
Military Chaplain
Who died at Alice
On the 24th May, 1858
aged 59 years

Erected by the Officers 1st Battn, 2nd and Queens
Rl. Regiment in grateful
Remembrance of past Ministerial Services.

This funeral service was taken by the Military Chaplain at Fort Beaufort (Thos. Henchman) and though a space has apparently been reserved in St. Bartholomew's register with the number "7" filled in, yet the entry has never been made.

There are many interesting stones in the Alice cemetery, but space permits the mention of only one more grave, that of Dr. Stewart, the great Missionary, whose monument beside his last resting place on the summit of Sandili's Kop forms a conspicuous landmark.



