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 54 *BT* 25 November 1937, p.891.
 55 *BT* 2 December 1937, p.917.
 56 *BT* 9 December 1937, p.957.
 57 *BT* 6 January 1938, p.3.
 58 *BT* 13 January 1938, p.27.
 59 *BT* 17 February 1938, pp.122f.
 60 *BT* 21 July 1938, p.567.
 61 *BT* 1 December 1938, p.903. See also *Annual Report* 1938, pp.10f.
- 62 P. B. Cliff, *The Rise and Development of the Sunday School Movement in England, 1780-1980*, Redhill 1986, p.231.
 63 *ibid.*, p.221.
 64 *ibid.*, 220ff.
 65 cf. Hastings, *English Christianity*, pp.288f; Bebbington, 'The Oxford Group', pp.504f.

MICHAEL GOODMAN *Minister, Croham Road Baptist Church, South Croydon, Surrey*

REVIEW: Edgar Young, *More than Bricks and Mortar: The Story of Central Baptist Church, Luton, with personal memoirs by the author*, 1994, 156pp; pb, £5-95 + 70p p&p from author, 130 Cutenhoe Road, Luton, Bedfordshire LU1 3NJ

More than Bricks and Mortar not only describes the life of Central Baptist Church, Luton, from 1974 to 1993 but provides a brief history of the three uniting churches. Park Street Baptist Church traces its origin back to the mid-seventeenth century. An early list of members of the Kensworth church in 1675 included fourteen names of members living in Luton. Subsequently further names were added and it is certain that this group was active in forming the Park Street Meeting House, as the church was then known. Forty-seven members left in 1836 to form Union Chapel, Castle Street. The first two ministers were Independents but from then on the church became Baptist by name, doctrine and practice and the church joined the Baptist Union. In 1864 forty-three members resigned to form with others the King Street Congregational Church. Ten years after the first secession from Park Street, a further group left and, with others from Castle Street, formed the Ceylon Chapel in Wellington Street in 1846. The name 'Ceylon' was inspired by the life and ministry of Ebenezer Daniel who left the Park Street Church to go to Ceylon with the Baptist Missionary Society; he had died in 1843.

From time to time visiting preachers would ask why there were churches at Park, Castle and Wellington Streets; but the churches were convinced of the need to continue their distinctive witness. However, in 1973 for the first time in living memory two were without ministers and the Park Street Church was considering large-scale refurbishment. In September Park Street wrote to the others, asking whether there was indeed need for three. Events moved rapidly, leading to formal amalgamation on 12 January 1975. It was intended to establish the church in a new building on the Park Street site but for ten years they failed to sell the other buildings. Then both properties were sold within one year and the new building opened in 1986. The Castle Street sale was remarkable. Edgar Young mentioned to Joseph Batty Pierson their need to sell to meet the cost of the new premises. 'More by inspiration than with tact', Young said, 'I thought you might buy it as an investment'. Within half an hour they were viewing the property and Pierson bought it! This is a fascinating account not only of the work of the Central Baptist Church but also of the other Baptist churches in Luton.

MICHAEL J. COLLIS *Minister, Stafford Baptist Church, The Green*

BAPTIST PIONEERS OF ST HELENA

A Sesquicentennial Survey

The 150th anniversary of Baptist witness at Britain's second oldest colony, the lonely, 47 square mile, South Atlantic island of St Helena was marked on local radio during the year 1995 by an interview with 99-year-old Henry Benjamin, its oldest inhabitant and active church member.

His earliest memory was of the Revd Thomas Aitken (minister, 1897-1905), later President (1917) and Secretary (1919-35) of the Baptist Union, who gave the site for the Boer Prisoners' Cemetery at Knollcombe; another was of members cutting stone under mason James John for the chapel at Sandy Bay, and later for that at Head o' Wain under Andrew Stevens with the help of Rose March. His most vivid recollection was of the religious revival in 1912 when the Sandy Bay congregation was 'possessed by the power of the Holy Spirit'. Sadly, since the Second World War he had seen 'the church separated from its members', a deacon defect to Jehovah's Witnesses, and membership of its four churches fall to fifty. This article tells how and why the Baptist witness was founded and flourished 150 years ago, for it is a remarkable story of local and international endeavour.

At St Helena the story starts on 14 July 1845 when a Scottish evangelist, James M'Gregor Bertram, landed at Jamestown, armed with a letter of introduction to a local tradesman, James Morris. Bertram had been a pastor in Britain for several years, at Bristol and elsewhere, latterly with the Ebenezer Christian Missionary Society in northern England, but in 1844, as a family man aged 38, he answered a call to the Cape of Good Hope. There, after hectic months ministering to guano-workers at Saldanha Bay, he was begged by expatriate St Helenians to relieve 'the spiritual desolation' of their island home. So in mid-1845 he set out to see how he would be welcomed there.

DISSENT DISCOURAGED

Island history was not encouraging. Anglican Church supremacy had never successfully been challenged since 1659 when this rugged, uninhabited mid-ocean island - seen by early mariners as 'a miracle wrought by God', with its fresh water, meat, fruit and herbs - was first settled and fortified by the East India Company. The Directors discouraged Dissent at this vital staging-post for thier homeward-bound Indiamen, warning Governor Hudson Lowe in 1816, when Napoleon's entourage and royal regiments were in residence, that 'subversion of the Established Church' would be viewed as 'an evil of incalculable magnitude'. Yet nonconformity had been no bar to residence there, even under the Company's strict settlement policy, so that, while lawyers were banned, the Island had been home to men of many religious persuasions - Huguenot, Congregationalist, Quaker, Methodist, Baptist, Lutheran, Roman Catholic and Jewish, at least. In 1680 a Quaker, Mr Scudder, was given rights as a free planter to teach 'Mathematics, the art of

Navigation and other sciences', and only his use of 'uncivil words and actions to the Governor' got him expelled in 1682. Huguenots were then recruited as wine-growers, their leader, M. Poirier, even becoming Governor. In small close-knit communities nonconformists usually conform, so even those who could have exercised independence, like Lutheran, G. W. Janisch, or the Jewish Saul Solomon, took their place in the pews. If lascars and Chinese labourers observed their religions, it passed without comment, as did that of Napoleon's Roman Catholic priests, Buonavita and Vignali, who served 1819-21, the French exiles previously having relied on Anglican chaplains, as at Cipriani's funeral in 1818.

MORNING STARS OF ST HELENA DISSENT

Dissenting groups had, in fact, briefly existed at St Helena. Sergeant Thomas Payne of the St Helena Corps held Methodist meetings 'for a long period' in the 1760s until dismissed 'for disobeying orders contrary to his conscience'; he became in 1772 a well-known minister in Leeds and the north of England. In 1816 an attempt was made by another soldier, 'J.N.' of the 66th Regiment (a Baptist converted at Calcutta), who told the popular Penzance pastor, George 'Boatswain' Smith that at Jamestown he found only one 'professed Dissenter, 'G' . . . formerly a soldier in the St Helena Corps'.

You may suppose that we soon got acquainted and determined to do something for Christ on St Helena . . . Previous to our arrival there was no meeting in which to assemble for the worship of God, but as soon as we came, this servant of the Lord readily opened his dwelling house for regular preaching and praying. I rejoice to say, the house will now hardly contain the number who generally attend; so that we are about to . . . throw two large rooms into one . . .

A plan to license it for worship under British law failed, but prayer meetings were allowed at barracks in Jamestown and on Francis and Deadwood Plains, increasingly attended by Islanders, prompting J.N. to seek his discharge and settle.

Our chief object is to bring poor sinners to Christ, whether in or out of the regiment. We have now four candidates for the holy ordinance of baptism . . . Our congregation is chiefly of the lower class, but bless God, the poor have the gospel preached to them . . . The people here are very desirous of obtaining my freedom that I may go in and out before them, dispensing the word of life.

But his mission does not seem to have survived the regiment's departure in April 1819. It was also the heyday of a 'remarkable revival of religion' under the Company's energetic evangelical chaplain, Richard Boys (1811-30), 'fearless in his denunciation of vice, but with a real pastoral sense', as Edward Cannan recalled, when, *inter alia*, young officers met nightly to pray for Napoleon's conversion.

NEW RULERS: NEW RITUAL

When Bertram landed a generation later, however, he found a far different Island

from that which J.N. had left in 1819, one that had suffered a demoralizing blow. On 22 April 1834 the East India Company's paternalistic rule had been ended by Act of Parliament and St Helena was now a Crown Colony. But as the Colonial Office was in no hurry to accept its unwelcome burden, the Island lingered in limbo for almost two years until Major-General Middlemore strode ashore on 24 February 1836 with a detachment of the 91st Regiment - and dismissed most of the Company's staff. Clergy, however, were not replaced for a further three years, a Company chaplain, Robert P. Brooke, holding on until February 1837, aided from 1836 by a Military Chaplain, the aptly-named Revd W. Helps. Colonial chaplains had to be approved by the Bishop of London and it was 1839 before the first, young Richard Kempthorne, faced St Helena's anxious congregations. They were in for a surprise! Transfer from Company to Crown meant not only new rulers but new ritual. The Company had favoured Evangelicals; the Bishop recruited new Tractarians. So Kempthorne came armed with Tracts for puzzled parishioners, an appealing novelty to some, but unwelcome to others. Meanwhile, the social scene had become one of disorder and squalor - drunks even disrupted Sunday services - and in 1845 James Morris held meetings to pray for a missionary 'to minister in the name of the Lord'. When Bertram stepped ashore from the brig *Velox* on Monday, 14 July, it was an answer to their prayers.

The outcome was fortunately reported and published by a New York Presbyterian pastor, the Revd Edwin F. Hatfield, in 1852. Within a few days, Bertram found himself addressing audiences packed into Morris's house with invitations from householders in all parts of the Island. A nine-man Management Committee consolidated this island-wide coverage by appointing lay preachers, setting up Sunday Schools and renting a Mission House in Jamestown - all within a fortnight! Nor did Bertram's appeal wane as the months passed; against the odds, it grew despite counter-attacks by alarmed Anglicans.

WHO BACKED BERTRAM?

Supporters from the Cape clearly gave Bertram a flying start, led by the Revd George Morgan, Judge Williams of the Indian Civil Service and Captain James Adams of *Velox* (who gave Bertram, and later his family, free passages). Others included expatriate Islanders of the Alexander, Broadway and Solomon families, and the Revd J. H. Beck, whose death *en route* to St Helena in 1851 added a bizarre footnote to its history when his body floated ashore some days later. Under the banner of 'The Christian Mission from the Cape of Good Hope to St Helena', they gave Bertram's campaign sustained financial backing and encouragement, including valuable publicity in the Cape press.

More importantly, the Mission was thrust into the international missionary arena.

St Helena is the halfway house on the high road from the shores of the North Atlantic to the East Indies . . . Mr Bertram and his brethren had been accustomed, year by year, to extend the hand of fellowship and welcome to the weary, worn-out

missionary, and to cheer him in his feebleness and sorrow.¹

Veteran American missionary to Burma, Jonathan Wade, declared: 'Baptist and Paedo-Baptist denominations . . . owe these St Helena disciples a large debt'. He and his wife had spent three months recuperating there, but not all were so fortunate. Bertram had the melancholy task of comforting the famous Dr Adoniram Judson on his wife's death within hours of their arrival; Mrs Judson's memorial stone, sent by 'Baptist friends in Philadelphia', now stands outside Jamestown Baptist Church. From India came the Presbyterians, the Revd Mr Jamieson and W. W. Scudder; from Burma, the Revd Mr Haswell. Such contacts enabled Bertram to seek support in the wider world, urged on by 'signs of the times', and reports that Roman Catholic priests were to serve the new St Helena Regiment!

Bertram himself believed that dissatisfaction with the 'new Anglicans' was the major factor in bringing Islanders to his fold. The neglected coloured community also felt more at ease in 'chapel' than in 'High Church'. Obviously there were many desertions to the Mission, but evidence is clouded by an acrimonious battle of words for the souls of the 'Saints'. To zealous Dissenters, St Helena's High-Church Colonial chaplains 'with large salaries' seemed 'mere nominal Christians', interested only in dogma and ritual, as exemplified in 1847 by the first SPG recruit, the Revd William Bousfield:

a curious specimen, dressed to the latest Oxford fashion . . . [with] frequent use of an eye-glass . . . He had no disposition to make himself one of the people . . . [or] instruct the young in useful knowledge . . . [but] knew all the attitudes and gestures and could display a jewelled finger and a lilywhite hand to admiration.

But to Colonial chaplains, Bertram symbolized sectarian and communal dissension, an inherent Island fear, which won back some early 'deserters'. As Cape Town's Bishop Gray admitted, however, Bertram had excited a 'deeper interest in religious matters' and, ironically, hastened the creation of the Anglican Diocese of St Helena in 1859.

The most positive factor in Bertram's favour, however - apart from his recognized missionary skill - was the support of an unexpectedly wide range of St Helena society, with an essential leadership element. 'J.N.' had relied on the soldiery and the poor; Bishop Gray assumed that Bertram's appeal was likewise confined to 'the poor'. On the contrary, 'The Christian Brethren of the Missionary Church in the Island of St Helena', as they styled themselves, drew from a broad social base. Even Governor Hamelin Trelawney, an artillery veteran of the Napoleonic Wars, gave Bertram a sympathetic welcome; more significant was the backing of businessmen at a time when trade was in the ascendant. Nor did the pioneers who welcomed Bertram lack social status. They included Captain Daniel O'Connor, a Congregationalist formerly of the St Helena Artillery; Captain James J. Pritchard, another retired Artillery officer whose family became loyal supporters; William Carroll, merchant and US Consul; William Lambe, Sandy Bay's largest

landowner; farmer James Elliot and Captain Henry Mapleton, Police Magistrate. But Bertram owed most to the early support of Mrs Janisch, whose 'great respectability', wrote Hatfield, 'operated very favorably upon his enterprise'.

A KEY CONVERT

Mrs Janisch, a daughter of William Seale of the Company's service, had been widowed in 1843; her husband, Georg Wilhelm Jänisch, former aide to Hudson Lowe, stemmed from Lutheran pastors of St Katharine's, Hamburg, but her eldest son, Hudson, then a 20-year-old civil servant and secretary of the Library Committee under Kempthorne, was so embarrassed by her espousal of Dissent that he protested at their home becoming a 'meeting house'. In *Roots and Recollections* a descendant, the Revd Hubert Janisch, President of the Northamptonshire Baptist Association in 1942, described the sequel:

'Hear Mr Bertram', his mother pleaded, 'and if you are still displeased, permission . . . will be withdrawn.' Sunday morning came and at 9 a.m., not to interfere with the established church times, Mr Bertram preached, and Hudson Ralph stealthily stood outside, listening . . . He went to his mother saying . . . 'Those are solemn things we have heard this morning.' . . . A few weeks later [he] entered upon a profound conversion . . . [which] caused a great sensation on the Island.

Janisch became Secretary of the Management Committee, was later ordained and learned Greek to translate the New Testament. He married Captain Pritchard's daughter, Eleanor, and named their eldest son Bertram. Nor did Dissent blight his career: he rose through the civil service to become Governor, 1873-84, 'the right man in the right place', declared Benjamin Grant of the *St Helena Guardian*, though Island folklore has it that he favoured Baptists. He certainly adopted an informal style, and rather than move to the palatial Plantation House remained at Palm Villa, Upper Jamestown, partly to be by his Observatory - he was a grandson of the astronomer, Johann Encke, and himself a Fellow of the Royal Astronomical Society. After his death in 1884, the family went to the Cape, joining the Wale Street Church where his son William married a descendant of William Carey, and his son Hubert Janisch was serving the Baptist cause a century after Hudson's conversion.

FUND-RAISING OVERSEAS

By February 1850 the St Helena Mission was so well established that Bertram could trust it to thrive under Island leadership while he ventured overseas fund-raising. He sailed first to the Cape, where sponsors gave another £120, and so to Boston, gaining support from Presbyterians, Baptists, Congregationalists, and other 'friends of Christ' in New England. Next he went to Britain, where at Manchester he received an encouraging message from Saul Solomon, just arrived from the Island and living near Bristol:

All goes on well at the Mission House. Indeed you laid the foundation and no doubt all will prosper. Your exertions to promote the welfare demands public thanks. God grant you health and long life to follow up your undertaking.

In Southern Ireland he was less welcome, an angry mob stoning the windows of the Revd Benjamin Young's chapel at Cork during his appeal. Thence to New York where gifts reached \$6000 and Hatfield dedicated his 'humble memoir':

To The Friends of Missions of various evangelical churches in the United States who have so nobly responded to Mr Bertram's Appeals and so generously contributed to the erection of churches on 'The Rock of the Ocean'.

Not only had the Mission gained more funds but also, from being 'altogether unknown beyond the narrow circle of their own sea-girt isle', exclaimed Hatfield, 'now they are known, honored and loved wherever their pastor has gone'. This respect was reinforced by his book which sold two editions in two years (with a reprint of the St Helena section by Dr Percy Teale in 1975 to mark the 130th anniversary). Closer links with the wider Baptist movement also determined their allegiance and it was as the 'Baptist Mission Church' that their new building in Jamestown was opened in 1854. They now claimed 200 members and as many again in day and Sunday schools, with centres at Knollcombe, Sandy Bay, Levelwood and High Peak. The first public baptism by immersion had taken place on 2 April 1848; by 1870 there had been 352. Relations also improved with the Anglican Church under Bishop Claughton (1859-62) - Bertram stood by his side at an open-air service in 1861, though in 1867 Bishop Welby (1862-99) felt less secure and gave the 'numerous and influential' Baptists as a reason for not going to a Lambeth Conference. 'This is the Lord's doing and it is marvelous in our eyes', exclaimed Hatfield in 1852.

Bertram's later career is not so easily traced but he is unlikely to have maintained so active a ministry when older. At least, that is the implication of a 'religious revival' reported under his successor, the young William Josiah Cother, in 1866 after Bertram had retired to Dumfries. 'I have seen nothing like it', an elder wrote to him, adding consolingly, 'except the time when you first landed on the rock . . .':

Meetings have been crammed with attentive earnest hearers . . . We commenced the year's first week by early prayer meetings at six o'clock in the morning, and these were all well filled throughout the whole week. We have also had open-air preaching on the bridge in front of the market on Tuesday evenings attended by all classes . . .²

The vicar of St Paul's from 1863-70, the Revd George Barrow Pennell, called on Cother 'as a Christian brother', and other Churchmen openly admired his preaching.

Last night we had a congregation that would have done your heart good to have seen. It was an anniversary service for the schools . . . about 120 children, all looking so neat and pretty . . . The congregation then filled up every corner of the building until

there was not standing room for another person and a large number of people unable to get in congregated outside the doors and windows. It was one of the old times of refreshing come back again . . .

Significantly, he added, 'I cannot help thinking how many like them crowded at first to hear you, and how few in proportion were chosen'. This was sadly prophetic for, despite Cother's early success and persevering efforts, membership dropped from 205 to 118 before he left in 1885 for the United States. The decline was largely due to the exodus of families to the Cape, driven by unemployment caused by the fall in shipping following the opening of the Suez Canal in 1869. With Cother's departure and Hudson Janisch's death in 1884, appeals were made to Charles Haddon Spurgeon, after whom Cother had named his son, for help in finding a suitable replacement. In response, Spurgeon sent the Revd F. R. Bateman, who reported hopefully on his 'reorganization . . . considering all the difficulties', before leaving after two years' 'arduous labour' to be followed briefly in 1888 by the Revd J. W. Setchfield. News then reached the Island that Mr Cother was about to return from the United States; he had married James Elliot's daughter, Harriet, in 1872 and become sole executor of the farmer's will, inheriting land and stock on the Island. If he did return, he did not resume his pastorate as this passed to the Revd Joseph Young for the next three years, supported by appeals in *The Sword and the Trowel* in London.

The little church on the lone rock is sorely tried by the continual emigration of the members who, in common with the population generally, are leaving the Island as fast as they can find occupation elsewhere. Mr Young reports that on Lord's-day evenings the chapel is quite full; the people are anxious to hear the Gospel, and some are coming out and confessing their faith in Christ.³

The appeal on this occasion was one which country parsons ministering to scattered flocks in mountainous areas could well appreciate, though perhaps less well understood by townfolk in England: 'The pastor has had to purchase a horse . . . [having been] laid up through trying to walk over the hills under the heat of the tropical sun. Is there any one of our readers who would like to send £20 to this good brother to pay for the much-needed animal?' Despite attracting fifteen new members, in 1891 the church faced another unexpected and costly expense it was unable to meet without help: 'The white ants have destroyed part of the ceiling, together with some of the joists and the necessary repairs will cost [£50]. Money is not got here the way it is in England . . .'

Young returned to North Devon in 1893 to be succeeded by John Way (1893-96) and the Revd Thomas Aitken (1897-1905), a keen photographer, bringing us to living memory in the recollections of Henry Benjamin on St Helena Radio in 1995.

In 1899 support for St Helena's Baptists reverted to the Cape, whence it comes today. An account of it earlier this century, *An Isolated Family*, by the Revd Wilfred Edmunds, appeared in 1957 from the South African Baptist Press. St Helena today remains proud of its British traditions, among which are the origins

of its religious heritage. In the latest Census (1987) Baptist allegiance was claimed by 152 Islanders (73 men, 79 women), the second largest of eight nonconformist communities in a population of 5,500, of whom 86% registered as Anglicans. Actual Baptist membership, however, was 55 that year, and now stands at 40, with a combined Sunday attendance of about 70 at Sandy Bay, Head o'Wain and Jamestown chapels; Knollcombe is no longer used for worship. Of the present position, the minister, the Revd Andrew Coats from Johannesburg, writes:

The Saint Helena Baptist church may be considered a weak, struggling work today. This is mainly the result of inadequate teaching and preaching of scripture (i.e. man-centred and not God-centred theology), poor ministerial leadership, short ministries (i.e. no more than three years), and an unwillingness to exercise just biblical discipline. . . The church also struggles financially, being unable adequately to support a minister or to maintain and repair its buildings. The future of the work does not look promising, except that God is able by his grace and mercy to bring times of blessing and progress.

The Mission's sesquicentenary seems a timely occasion, therefore, on which to recall the names and exploits of St Helena's nonconformist pioneers, both the famous and the forgotten, for the sake of the Island's heritage and that of Baptist history.

SOURCES

- Henry Benjamin, Radio St Helena, 19 July 1995 (tape by courtesy of Nick Thorpe).
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Too. . . Methodism in the British Army, 1906.

---, Extracts from *The Sword and The Trowel 1866-1897*, kindly supplied by the Revd Ian Randall of Spurgeon's College.

NOTES

- 1 Hatfield, p.186.
- 2 *The Sword and the Trowel*, 1866, pp.234-5.
- 3 *The Sword and the Trowel*, 1890, pp.94-5.

APPENDIX: SOME ST HELENA BAPTIST PIONEERS (from Hatfield)

- ALESWORTH, Thomas, Owned a town house next to 'the burial ground' (p.195)
 BROOK, Sgt, St Helena Regiment; held soldiers' missions (p.202)
 BUCHANAN, James (p.207)
 BURNHAM, Mrs, Hutt's Gate (p.196)
 'CAESAR', Sandy Bay Valley (p.196)
 CARROL, William and Mrs, US Consul 1831-47 [J. W. Carrol 1847-52], (pp.140, 143, 191, 194)
 CHARLETT, Thomas, merchant, elected Elder (pp.140, 143, 152, 173)
 DICK, Thomas, 'Supt. of Sabbath Schools', preacher (pp.173, 187)
 EDMONDS, Mrs, daughter of Mrs Burnham (p.196)
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- GALBRAITH, Mrs. (p.140)
 GYOND, Mrs and 2 daughters (p.199)
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 JANISCH, Hudson R., son of above, Governor
 1873-84 (pp.137, 140, 143, 159, 173, 187, 211)
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 158-60, 197)
 M'NOUGHT, George, Irish Presbyterian; St Helena
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 Bay house used for meetings (p.151)
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 MILNE, George F., Licensed preacher (pp.173, 187)
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 SOLOMON, Saul, 'Merchant-King' of St Helena;
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 THOMPSON 'Mr', Schoolroom used for prayer
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 TORBETT, Mrs, 'of Napoleon's Tomb' (pp.168,
 194)
- WELLS, 'Granny' (p.199)
 WESTON, Mrs, mother lived at Green Hill (p.200)
 YOUL, Mrs (p.196)
 YOUNG, Mrs (pp.198, 199)
- SOME EARLY MEMORIALS AT KNOLLCOMBES
- BOBBINS, John & Sarah [9 May 1855]
 BOWERS, Ernest & Robert
 GALHRANH, Robert
 GIBB, George, Government printer
 HAYWARD, Thomas
 JAMIESON, Ebenezer
 MERCURY, Robert & Charlotte
 NOBLE, Robert & Louise
 STROUD, Stephen 'of Berkshire & Horse [Ridge];
 daughter married Benjamin Grant]
 THORPE, William Alexander, 'Merchant'.
- SOME SUPPORTERS OVERSEAS (from Hatfield)
- At the Cape 1845-50:* Revds George Morgan
 (Scottish Church), J. C. Brown (Union Church), T.
 L. Hodgson (Wesleyan), J. H. Beck (S. African
 Mission), B. Ridsdale (Wesleyan); Messrs Brown,
 Alexander, Hawkins and Williams (Baptist), T. and
 W. Cairncross, Broadway, J. Reid, A. Hutchinson,
 C. S. Pillars, G. Thompson, Borradailes, J.
 Lawton, Rutherford, Solomon, Dr Abercrombie,
 'and friends'.
- In America:* (Massachusetts, New Hampshire, Rhode
 Island, Connecticut, New York): Revds Rufus
 Anderson (Boston Missionary Rooms), Jonathan
 Wade, S. L. Pomeroy; the American Baptist
 Missionary Union; Governor George N. Briggs of
 Massachusetts.

TREVOR W. HEARL

The author first visited the Island in 1969 as an educational consultant for the Overseas Development Administration and founded the St Helena Link, an educational service agency for the St Helena Government, operated from the Anglican Colleges of St Paul and St Mary, Cheltenham, where he was a Senior Lecturer in Education. Since retirement in 1980, while the Link continues its training and advisory functions from the Cheltenham & Gloucester College of Higher Education, he has concentrated on promoting research, publication and information about the territory's natural and social history, including its remarkable religious heritage, recently related by the Rt Revd Edward Cannan in *Churches of the South Atlantic Islands 1502-1991* (Anthony Nelson, Oswestry 1992). He is a committee member of the St Helena Association providing aid for this tiny Island Diocese (including Ascension Island).