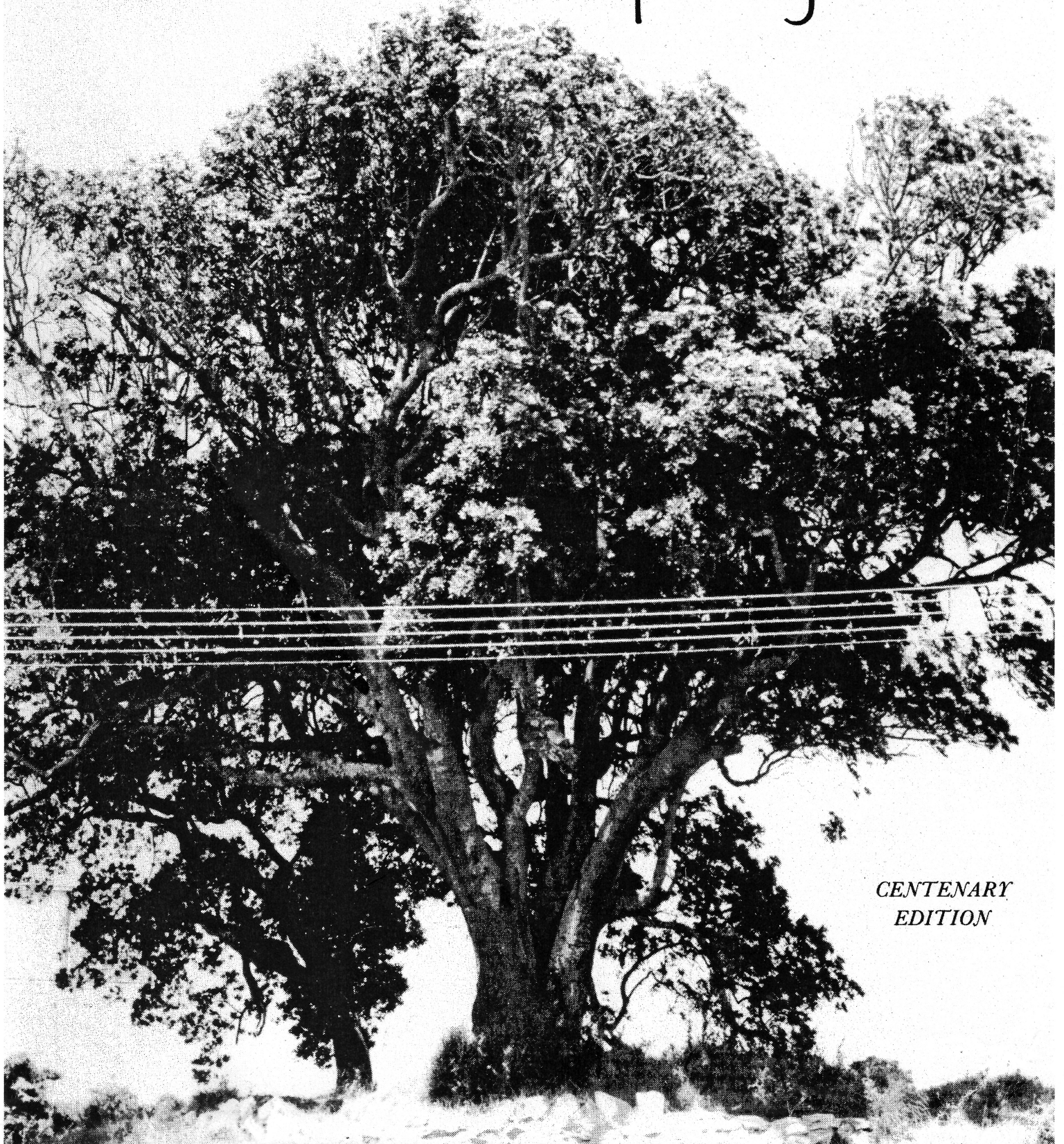


J. F. du Preez

1987-du-Preez-Mission-to-Municipal
Klaarwater to Pacalsdorp, South Africa

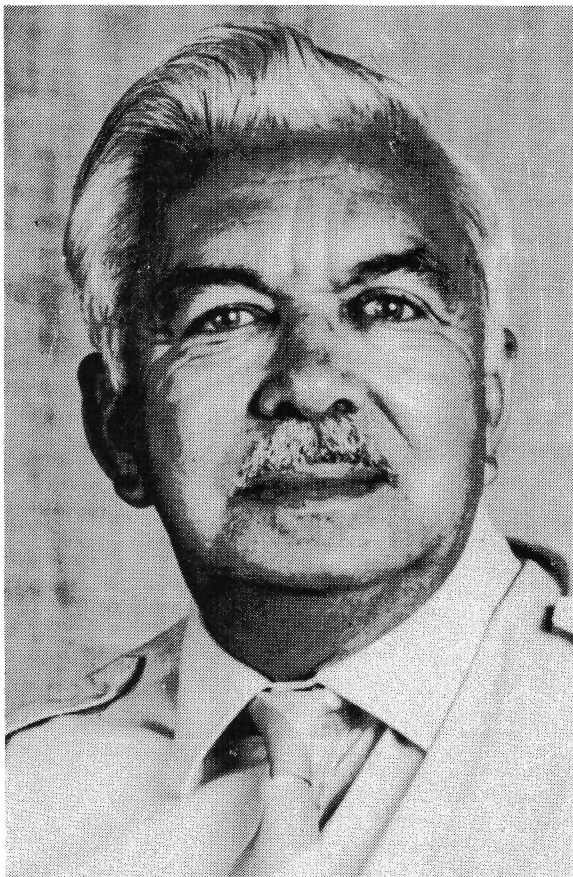
From Mission Station to Municipality



*CENTENARY
EDITION*

The London Missionary Society was established in 1794 — 1795. In 1799 its first missionaries were sent to South Africa. Their aims were to Christianize and civilize the non-white inhabitants of this country. In the process they also became the champions of freedom for these people. A number of successful mission stations were established during the first half of the nineteenth century, stretching from Namaqualand in the north-west to the country of the Xhosas in the east. The Missionary Institution of Hoogekraal (later Pacaltsdorp) was established in Outeniqualand in 1813. By 1848, however, the L.M.S. was considering withdrawal from South Africa, one reason being the financial burden most of the mission stations or "institutions" had become. Another reason was that the L.M.S. felt it had achieved its aims and was no longer needed in South Africa but could direct its missionary efforts elsewhere in the heathen world.

In 1855, the L.M.S. withdrew financial support from Pacaltsdorp. By Act 12 of 1873, the "L.M.S. Mission Stations" Act, the Cape Government decided that all



Ingram Frank du Preez

land on the mission stations should be transferred to the occupiers. In 1876 Surveyor I.A. Thwaites surveyed the land comprising the mission settlement of Pacaltsdorp. In 1878, the L.M.S. withdrew its presence officially from this settlement and local government passed from the L.M.S. into the hands of the missionary and his "Raad" of five "Raadsmannen". In 1879, transfer was granted to the occupiers of land in Pacaltsdorp, including the Independent Church.

In 1881, the Cape Government, by the Village Board of Management Act 29, decided that local government at all former L.M.S. mission stations should be in the hands of the local people rather than that of the missionary. Between 1881 and 1888, Missionary G.B. Anderson and his "Raad" continued to exercise control over Pacaltsdorp. The Quarter Public Meeting was an essential part of this "local authority". All matters from the "Raad" were referred to the Public Meeting for decision making. The "Raad" met in the Rev. Charles Pacalt's old mission house in Mission Street. Only on December 23, 1886, did the Cape Government proclaim the Village Board of Management for Pacaltsdorp. In subsequent elections three men were chosen to hold office until July, 1888. From July 1888, annual elections would be held for the V.M.B. The V.M.B. held its first meeting on January 28, 1887, in Pacalt's little mission house. During 1887 and 1888, Regulations for the governing of the village were drawn up by the Board and promulgated by the Cape Government from time to time. In November 1888 the Cape Government promulgated a revised complete set of Regulations for Pacaltsdorp.

The Board met in Pacalt's house from 1887 to 1888 after which the "Board Huis" in Church Street was used. The three-member Board chose its Secretary and Treasurer as well as other officers and officials of local government. Missionary G.B. Anderson served as Chairman, Secretary and Treasurer for much of the time between 1888 and 1910. His missionary son, J.B. Anderson, was Board Secretary from 1902 — 1922. By Municipal Ordinance 10 of 1922, Pacaltsdorp came directly under the control of the Administrator in Cape Town. Members of the Saaiman and Meyer families played a prominent role in local government between 1887 and 1974 both as Boardmen and local authority officials and employees. In 1964 the Board membership was increased to six. On January 1, 1975, the Village Management Board made way for the Municipality of Pacaltsdorp by Municipal Ordinance 20 of 1974. The Boardmen became Town Councillors, the Chairman became Mayor, and the Secretary-Treasurer became Town Clerk and Treasurer of the new Municipal Local Authority in Pacaltsdorp had come of age.

4. THE DISSENER

FAMILY BACKGROUND

William Anderson of Aberdeeen, Scotland, had five children, a girl and four boys. William, Junior, born on 14 July, 1724, was his third child and second son, the eldest being the only girl. William, the son, settled in London as a merchant and married Catherine Turner of Devon on 5 July, 1768. She was a relative of the great Romantic English landscape artist, Joseph Mallord William Turner, born in London on 23 April, 1775. The son of a village barber, he became famous and rich. He died in London on 19 December, 1851, and was buried in St. Paul's Cathedral. The artistic talent later exhibited by some of the granddaughters of William Anderson and Catherine Turner may be attributed to their illustrious artist relative.

Between 1769 and 1778, William Anderson, and Catherine Turner had six children, five boys and a girl. Their eldest son, also William, born on 1 December, 1769, was the only surviving sibling by 12 July, 1797, when his last brother died at the age of almost 26 years. The other siblings had all died as very young children. Father William, a Dissenter of the Independent Denomination, and his wife, Catherine, lie buried in Bunhill Fields, the famous Non-Conformist burial ground in England.

SERVICE WITH THE LONDON MISSIONARY SOCIETY

The third - generation William Anderson cherished a youthful desire to become a missionary to the heathen. This was fulfilled when he offered his services to the L.M.S., was ordained, and sailed for Cape Town in May, 1800. He brought the Anderson family Bible with him. On board with him were the Rev. James Read, and two Dutch missionaries, Bastian Tromp and A.A. van der Lingen. They formed the second party of L.M.S. missionaries to come to South Africa, arriving in September, 1800. They were preceded by the Rev. Dr. J.T. van der Kemp and his party, who arrived in Cape Town more than a year earlier.

Bartholomeus Schonken who had befriended Dr. van der Kemp and his missionaries in 1799, was among the Directors of the South African Missionary Society to welcome Anderson and his company to South Africa in 1800. Schonken was to become Anderson's father-in-law six years later. The Dutch Reformed Church in Cape Town founded the South African Missionary Society in 1799 to promote mission work among the heathen

of the interior. This local Society helped Anderson to start on his memorable journey into the unknown North, far across the Orange River.

MISSIONARY TO THE BASTARDS

Accompanied by the Rev. J.J. Kicherer and Cornelius Kramer, a local volunteer missionary, the Rev. William Anderson set out from Cape Town in a brand-new wagon on 10 February, 1801, on the first stage of his journey into the interior. His goal was to establish a mission station north of the Orange River, 480 km beyond the last white outpost. Barend Barends, chief of the Bastards, had asked for a missionary. After five weeks, the trekking party of missionaries arrived at Zak River, Kicherer's mission station among the Bushmen. Zak River was the northern boundary of the Cape Colony, 320 km south of the Orange River.

For six weeks Anderson remained at the Zak River mission, observing Kicherer's labours among the Bushmen. Then, with a few "Hottentots" from Zak River, he trekked northwards alone across the harsh desert to the Orange River. Two days' journey beyond the Great River he was given a site by the Bastard chiefs at the Aat Kaap or Reed Fountain (Rietfontein). Chiefs Barend Barends and Adam Kok and their followers accepted Anderson's presence with ulterior motives. One day, when the opportune time arose, they planned to murder the lone missionary and be enriched with his new wagon and other possessions.

Murder was further postponed when Kicherer brought Kramer to join Anderson. Then the long arm of the law appeared in the form of British soldiers accompanying William Edwards on his journey to Kuruman, 160 km to the north, where he was to found a mission among the Bechuanas. However, the British soldiers returned to Cape Town, Kicherer's Zak River mission closed down and the Kuruman venture failed. Thus, Anderson and Kramer were left alone in the vast expanses of the arid North with a bunch of wild, nomadic, murderous cut-throats. They lived by hunting, trading and plundering - these Bastards and Namaquas from the South and Korannas from the North, with the ubiquitous Bushmen (San) everywhere. The missionaries could not tame these wild tribesmen so they joined them. For four long, difficult years they became desert nomads, eating the same food and living in the same portable reed-mat huts as the Koranna "Hottentots". Often, for six months at a time, they were without bread or green vegetables.

THE "MIRACLE" OF THE LOAVES

Their efforts to civilize the Bastards and "Hottentots", and persuade them to give up their nomadic habits and attend the little thatched place of worship at Aat Kaap were in vain. The great drought of 1803 forced the Bastards to trek north to Bechuana country with their livestock. After the rains came, they returned south to their watering places. Anderson decided it was an opportune time to take action. He obtained seed-wheat south of the Orange River. Being a useful blacksmith, he fashioned some farm tools. Then he and Kramer prepared eight hectares of land, sowed the wheat, and irrigated it from the nearby Reed Fountain. A rich harvest ensured. The wheat was ground into flour and loaves of bread were baked in a "Dutch" oven. This "miracle of the loaves" convinced the wandering Bastards and "Hottentots" to settle down and add agriculture to their pastoral and other pursuits. During the following winter, the people sowed wheat in tiny fields around all six of their fountains. At last, Anderson's trekking ended in 1804 at Klaarwater about 480 km beyond the northern limits of the Cape Colony.

ILLNESS

The small-pox epidemic of 1805 caused many deaths among the people around Klaarwater. Anderson became seriously ill with fever and seemed to be dying. Dr. Henry Lichtenstein, the great explorer, found the missionary in this condition in a Koranna hut. He described him as a saint. Anderson was much encouraged by this visit by a fellow English-speaking person, after hearing only Dutch since leaving Cape Town. Meanwhile, a group of Dutch missionaries were passing south after having failed to reopen the Kuruman mission. One of them, a doctor named Lambert Jansz, cared for Anderson until he was able to travel south to Cape Town, nearly one thousand kilometres distant, in the wagon of another missionary of the group. There he would receive adequate medical treatment. Jansz, remained behind with Kramer at Klaarwater.

MARRIAGE

In Cape Town, in August, 1806, thirty-seven-year-old bachelor missionary William Anderson fell in love with twenty-nine-year-old Johanna Maria Schonken, the daughter of Dutch official Bartholomeus Schonken. (She was born on 22 July, 1777). As a director of the South African Missionary Society, her father had welcomed Anderson and his party of missionaries to Cape Town in 1800. William and Joanna were married after a short courtship, a union which lasted for 42 years, until she predeceased him at Pacaltsdorp in 1848.

With his health fully restored, William, Missionary to the Bastards, took his Johanna back to Klaarwater by ox-wagon. She was the only white woman in all of that vast country north of the Orange River. Their eldest son, William Bartholomeus, was born at Klaarwater on 3 October, 1807, and baptized by a visiting minister, the Rev. Mr. Ballot. This baby was the first white child born north of the Orange River. The Andersons and their children were also the first white family in that vast northland.

LABOURING TOGETHER AT KLAARWATER

On his return to Klaarwater, Anderson sent Kramer back to Cape Town for a rest, while Jansz remained with him and Johanna to care for their little Christian flock of Bastards, Koranna "Hottentots" and Bushmen (San). By means of personal friendship, schooling, catechetical instruction and diligent labour in the fields, they gradually brought the benefits of Christianity and civilization to this former lawless country. Admission to the church was slow. Due to persistent polygamy, the first Christian marriages occurred only in 1809. By 1808, the Bastards had long since forgotten their original plan to kill the missionary. Once again, Christianity had triumphed over savagery.

In November, 1808, British officers leading an exploring party, arrived at Klaarwater on their way to Mozambique. Anderson persuaded two "Hottentot" (Bastard) volunteers from the mission settlement to join them. The missionary accompanied the exploring party as far north as present-day Nylstroom and then turned back at Christmas, 1808. Before parting, the British officers presented him with a brand-new army tent, in appreciation of his kindness to them. Then the explorers vanished completely in the wilds of Africa. Anderson was sorry that he had sent the two Bastards with the ill-fated expedition.

IN CAPE TOWN AGAIN

Early in 1809, the Andersons went south to Cape Town to report on the expedition, to the Governor. Their second son, Johannes Edward, was born on 24 July, 1809, and baptized by the Rev. Mr. Maiyor. Through Johanna's kindness and courage, Johan Seidenfaden, who was later to become the young German missionary founder of Zuurbraak, chose her younger sister, Maria Elizabeth, as his wife in 1809. On 9 January, 1810, William and Johanna lost their eldest son, little William Bartholomeus.

However, their third child and eldest daughter, Maria Elizabeth, arrived on 26 March, 1811, and was also baptized by the Rev. Mr. Maiyor. A few weeks after Maria's baptism on 14 April, 1811, the Andersons left Cape Town in May, after an extended stay of two

years in the city. Cornelius Kramer (a married man now) and his wife travelled with them.

BACK AT KLAARWATER

The famous explorer, William Burchell, also travelled with the missionaries and their families to Klaarwater. He wrote about the labours of the Andersons, Kramers and Dr. Jansz at the mission settlement. He described their homes and gardens, and their thatched-roof pole-and-mat church with its dung floor. The Church could hold 300 people, all seated on the floor, as there were no benches. The church bell called the people to worship on Sundays from their mat-and-pole huts in the surrounding area. The church services in Dutch were translated into Koranna for the people who could not understand the white man's language. Catechism classes were held on weekdays, and evening classes were conducted for the children to teach them reading and writing. There were also workshops on the mission.

Later, Burchell quarrelled with the missionaries because they would not persuade some of their flock to accompany him on his travels further north. Against Anderson's advice, Burchell blazed a trail south-east to Graaff-Reinet to obtain "Hottentot" recruits for his exploring party. This action of Burchell to open a shorter route to Klaarwater led to problems with the Colony in subsequent years.

A few weeks after her arrival at Klaarwater, Kramer's wife died of pneumonia. Broken-hearted, he returned to Tulbagh with his young son in 1812. Catherine Helena (Kitty) was born to the Andersons on 9 September, 1812, and baptized by her father. In 1813, the Rev. John Campbell visited the missionaries at Klaarwater. He renamed the Bastards, "Griquas" after the dominant tribe of Griquias from which most of them originated. Thus, Klaarwater became "Griqua Town." A third daughter, Johanna Williamina, was born at Griqua Town on 30 December, 1813, and also baptized by her father.

CRISIS AT GRIQUA TOWN

1814 was a very difficult year for the missionaries at Griqua Town. Early in the year, Governor Cradock requested 20 "Hottentots", 17 to 40 years of age, as recruits for the Cape Regiment. The people of the Land of the Griquas - "Hottentots", Bastards, Bushmen (San) and escaped slaves - lived 10 days' journey north of the boundary of the Cape Colony and thus owed no allegiance to the Government. However, they depended on the Colony for contact with the outside world. When Anderson and Jansz announced the Governor's illegal order, there was an outcry and the people turned on their own

missionaries. On 26 March, 1814, Anderson informed the Governor of the failure of his efforts to comply with the demand for recruits. Two months later the Governor sent him an ultimatum. In this crisis, Anderson travelled to Cape Town to meet the new Governor, Lord Charles Somerset, who abhorred Dissenters. He continued to threaten the Griquas, but relented towards Anderson himself.

MORE PROBLEMS AT GRIQUA TOWN

With the missionary still in Cape Town, the outlaw, Coenraad Buys, formerly of the George District, rode into Griqua Town with his native wife and sowed suspicion among Anderson's followers. Many devoted Griquas joined Buys in his attacks on the Bechuanas and their cattle. Anderson returned to face the most difficult period in his career. Also, at this time, many runaway slaves and "Hottentots" followed "Burchell's Road" from Graaff-Reinet to Griqua Town, thus reinforcing the lawless elements there. Then Jansz, his partner, died. Heinrich (Henry) Carl Helm, and his English wife had come to South Africa in 1811 and had laboured in Namaqualand up to this time. Now they came as badly needed reinforcements to Griqua Town.

On 13 April, 1816, a fourth Anderson daughter, Elizabeth Anna, was born at Griqua Town and a fifth daughter, Williamina Isabella, followed on 8 January, 1818. Both girls were baptized by their father. In 1818, Buys fled to the Zoutpansberg. In 1819, Somerset was still hostile to missionary efforts among the tribes beyond the boundaries of the Colony. The eighth Anderson child, Bartholomeus Ebenhazer, was born at Griqua Town on 25 November, 1819, at eleven o'clock in the morning. He was baptized by his father two weeks later.

EXILED

The Governor never forgave Anderson for his failure to conscript the Griquas for military service in 1814. Finally the Andersons were persuaded that their labours among their beloved "Bastards" at Griqua Town should be terminated in the interests of the people. With heavy hearts they left Griqua Town at the beginning of March, 1820, with their seven surviving children, the youngest of whom was only three months old. They were conducted across the wilds of the North to civilization by a large group of their faithful Griqua converts. They spent the rest of 1820 in Cape Town. Of Anderson's service among the Bastards, Lovett, the L.M.S. historian, wrote: "William Anderson was one of the pioneers in one of the hardest of African fields and one of the most successful of Christian workers."

EN ROUTE TO PACALTSDORP

In 1821, the Andersons were posted to the Caledon Institution at Zuurbraak, near Swellendam. Johan Seidenfaden, who had married Johanna Schonken Anderson's sister, was sent to open work among the Attaqua Hottentots there, in 1811. However, his leadership was so bad that Dr. Philip dismissed him immediately on his arrival in South Africa in 1819. After only a few short months at Zuurbraak, the Andersons were called to Pacaltsdorp leaving Zuurbraak still in a confused state. Work was almost abandoned there. Fortunately, Henry Helm took over in 1827 and restored order at the Caledon Institution. The Helm family gave strong leadership at Zuurbraak from 1827 to 1942 (4 generations).

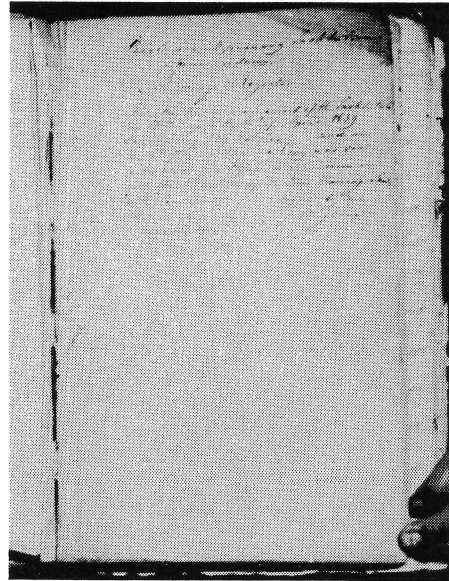
In 1821-1822, Dr. Philip had to face the threat of the closing down of Pacaltsdorp. Governor Somerset wanted the "Hottentots" of Pacaltsdorp shared out among the farmers and the land of the mission station given to a few British Settlers. Before he left George Town in 1819, even Van Kervel, the missionaries' friend, had begun to feel that this might be the best course to follow. It is also clear from correspondence between Dr. Philip and the Colonial Secretary, early in 1822, that the Governor had the authority to approve the appointment of all resident missionaries at the "Hottentot" kraals situated throughout the Colony. On the appeal of Dr. Philip, Pacaltsdorp was permitted to continue operating as a mission station and William Anderson's appointment to succeed the Rev. J.G. Messer was approved. Anderson and family arrived in Pacaltsdorp on 17 January, 1822, and Messer left six days later, on 23 January, to labour among the "Hottentots" at Hankey in the Gamtoos Valley.

THE ANDERSON FAMILY AT PACALTSDORP

Within two months of their arrival at Pacaltsdorp, the Andersons' ninth and last child, George Peterus, was born at George Town on 11 March, 1822. He was baptized by his father at Pacaltsdorp on 12 May, but died soon after, on 1 June, of the same year. He lies buried in an unmarked grave in "Missionaries' Acre." The seven surviving children, two boys and five girls, grew up to be of great assistance to their parents during their long years of service at Pacaltsdorp. They helped in both the day school and the instructional classes for adults on Sundays and during week-day evenings. The Anderson daughters acquired some knowledge of the Infant School System and an Infant School was established in Pacaltsdorp in 1832. There were 60 to 70 pupils in the day-school taught by two of the older daughters. Another daughter had a sewing school of 18 females, mostly young girls, where needlework and knitting were taught. A fourth



William Anderson, 1769 - 1852

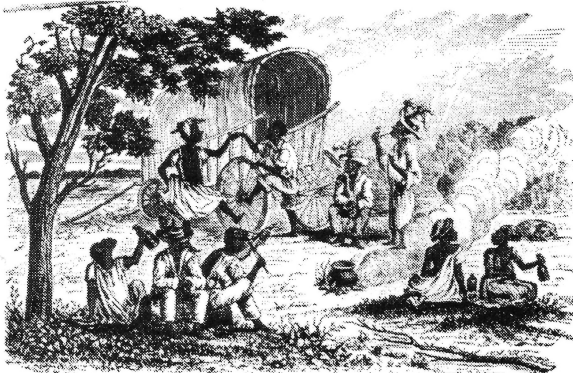


William Anderson's Register of Marriages

Inscription:

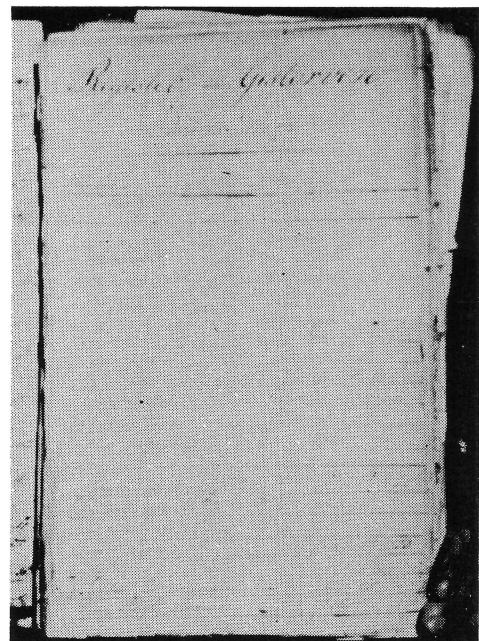
*Pacaltsdorp Missionary Institution
Memorandum
Marriage Register*

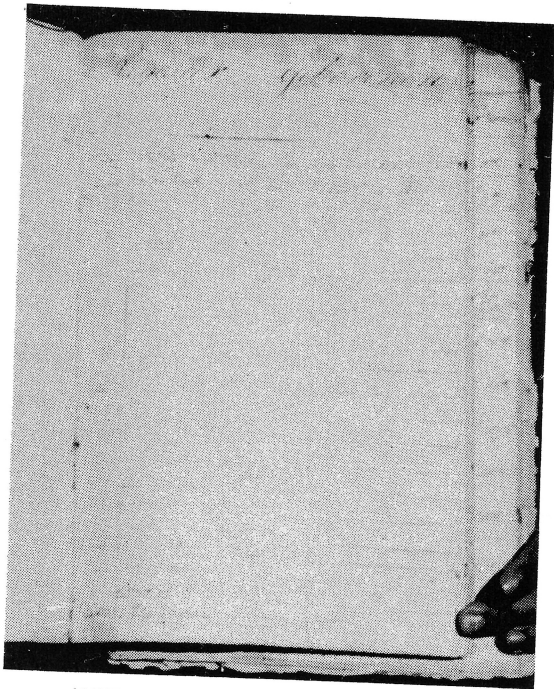
From the commencement of this Institution in 1813 - up to the 5th of April 1839 - containing 209 entries - and on the 6th of June 1839 - a copy was sent to the Colonial office in accordance with the 33 Articles of the New Marriage Law, with Declaration - signed by me William Anderson and E. Bergh Esqr. Magistrate.



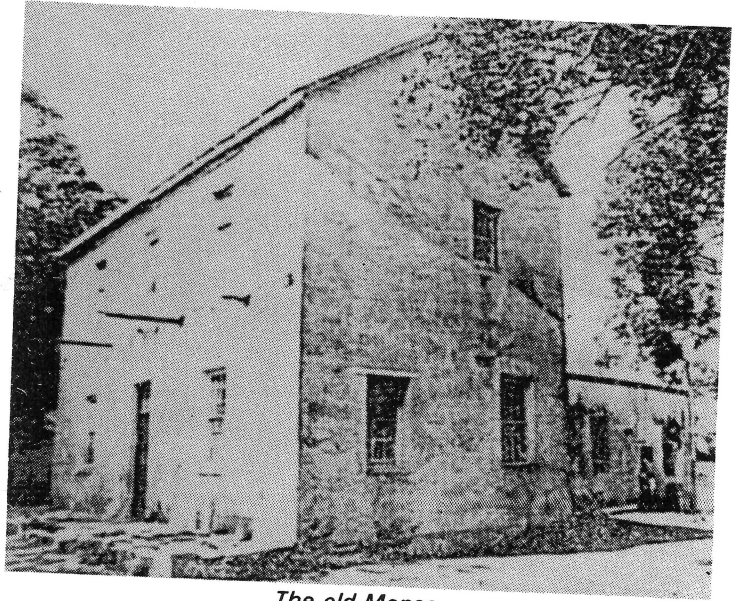
*Artist's impression of Griqua "Hottentots" at play
(Cape Archives, E3247)*

*William Anderson's Register of Deaths
Translation:
Register of deaths at Pacaltsdorp.
Died in the period between 1814 and 1821
Men Women*



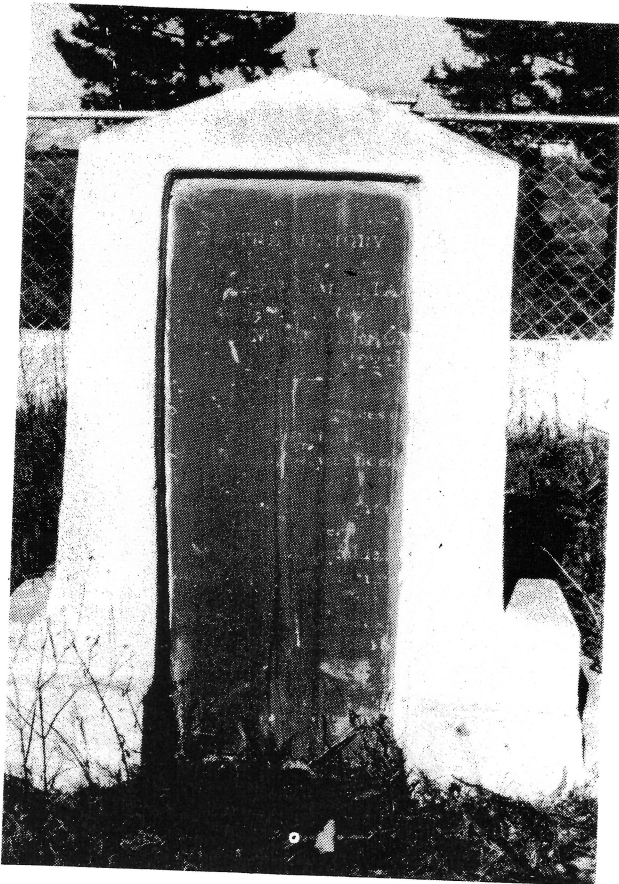


*William Anderson's Register of births.
Translation:
Register of Births at Pacaltsdorp.*



The old Manse

Canteen scene at Grahamstown (Cape Archives, E4275)



Mrs. Wm. Anderson's tombstone

*Inscription:
To the Memory of Johanna Maria wife of the Revd.
William Anderson. She was born July 22nd 1777.
Shining in all the graces of a Christian, She
discharged with fidelity every duty and prayerfully
sought to improve every opportunity of usefulness
among her fellow creatures till she fell asleep in
Jesus, on the 22nd of June 1848.
(Quotation from Rev. 14 vs 13)*

daughter helped in a Bible class for girls, which her father had established. None of the missionary children received any pay for their labours.

THE FIRST MANSE

Soon after his arrival in January, 1822, William Anderson began the construction of a solid, stone, double-storey manse next to Pacalt's little two-roomed sod-and-thatch mission house in Mission Street. With its large grounds, the Manse was adequate for his large and growing family of boys and girls. Boezak Platjes and his wife, Els, both 45 years of age, came with their family to live in Pacaltsdorp on 31 December, 1823. At the request of Boezak, his 6-year-old grandson, also Boezak, was adopted by the Andersons and joined the large missionary household. The child was baptized on 21 September, 1829.

THE GREAT STONE CHURCH

Pacalt's neat little chapel in Church Street was still in use when Anderson arrived, but by now it had become too small for the growing congregation. So he tackled the greatest construction project of his career - the building of the Great Stone Church with its massive Norman Tower. Work started three days before Christmas, 1823. To assist him in its construction in 1824 and 1825 were artisan missionaries, Mr. Mason and Roger Edwards. The church was opened on 19 June, 1825, when Dr. John Philip preached the dedicatory sermon. The church cost almost £2 000 0s 0d (R 4 000,00) to build, a massive sum in those days. Anderson was able to embark on this ambitious project, so soon into his term of office, through Pacalt's bequest of all his worldly goods, amounting to 4 000 Rixdollars (R600,00), to the L.M.S.

MISSIONARY ASSISTANTS

During his thirty years at Pacaltsdorp, William Anderson was assisted by a number of other missionaries:

Mr. Mason, 1824-1825 (approximately).

Mr. Roger Edwards, 1824-1825.

An unnamed "native" teacher from Theopolis, 1825-1826.

Mr. Thomas Edwards, 1826-1833.

The Rev. R.Th. Gregorowski, 1842-1848.

The Rev. T. Atkinson, 1848-1852.

During the last years of Anderson's life, i.e., after the death of his wife, Johanna, in 1848, Atkinson carried the main burdens of the mission until he assumed full leadership

on Anderson's death in 1852. Amongst other duties, these assistant missionaries helped the Anderson family with the operation of the religious and educational programme, with its many and varied activities.

RELIGION

"Hottentots", other servants (including "apprentices") and slaves came from afar to listen to Anderson's teaching. His instruction was very simple. Worship services were held twice on Sunday mornings and twice on Sunday afternoons. A singing service followed the second worship service in the mornings. A school for adults was held on Sunday afternoons after the second worship service, and also on each weekday evening. On Sunday evenings and on two week-nights, Anderson catechized the young people. Adults who were present at the catechism sessions also benefitted greatly. In a letter dated 22 January, 1827, to the Rev. George Burder, Secretary of the L.M.S. in London, Anderson gave a very revealing account of the daily round of religious activities at the Institution:

"Sabbath (Sunday) mornings early a Prayer meeting when I engage two of whom are natives ("Hottentots"). In the forenoon an exposition of some passage of scripture. Afternoon preaching.

"Evening the children are catechised before the adults excepting on the evening of the first Sabbath (Sunday) in the month when a short address is given before the administration of the Ordinance.

"Monday evening exercises in singing concluding with a prayer.

"Tuesday evening - explanation of some of the Assemblies Catechism.

"Wednesday evening catechising as on Sabbath (Sunday) evenings.

"Thursday evening - address by Mr. (Thomas) Edwards.

"Friday evenings I generally address them ...

"Duties moral and religious.

"Saturday evenings prayer meeting.

"Average attendance on Sabbath days (Sundays) 200. ...

"... the behaviour and attention is such as to enable me to hope that they are both instructed and edified."

EDUCATION

There were 40 to 60 boys in regular attendance in the day school. They were taught to read, write and cypher. Reading of the Bible was an important part of instruction both for children and adults. In 1825, Anderson changed the medium of instruction to English for the children, except on Sundays, when Dutch was used for the adults. In 1827, the

British Lancastrian System of education was introduced in the day school. Instruction for adults was given twice on Sundays, once each in the mornings and afternoons. Education also included a sewing school and a Bible class for the girls, and an Infant School for the children, aged 18 months to 8 years. As poverty was still a problem, Anderson wrote to the L.M.S. for clothes for the children. He also requested other needs, such as sewing machines, needles and thread. The assistant missionaries and Anderson's daughters were very active in the education programme at the mission station. A Friday meeting was held for the aged and infirm. The meetings did not last long because some of the people were too old and sickly to attend. Instead, Anderson switched to personal home visits to the aged and infirm, and their families.

OTHER ACHIEVEMENTS

SOCIAL CHANGES

Anderson got the Khoikhoi to gradually discard their sheep-skins for European clothes. Because of the poverty of the people he obtained old clothes from kind friends in England to help his charges make this change. More people started building houses rather than living in huts. He succeeded in establishing family life among them, based on Christian principles. Each family lived in its own house on its own erf (ground) and formed a single social and moral unit. The loose unions between men and women eventually became a thing of the past as marriages became stabilized in a Christian setting. Respect for certain Christian and civilized values became the norm in these newly-established family units.

OCCUPATIONS

Anderson also trained the "Hottentots" and other non-whites on his mission station in the occupations of a civilized society. In 1826, there were farmhands, a wagon-maker, 2 carpenters, 3 masons, a tailor, a shoemaker, timber cutters and sawyers, and wagon-drivers. Tobacco was grown on an extensive scale in 1830. In 1832, there were 68 gardens. Beans, peas, potatoes and corn were favourite crops. 2 wagon-makers, a blacksmith, a cooper and a shoemaker were plying their trades in 1838. Digging of sods, thatching of roofs, and quarrying of sand and stone, accompanied by house construction, were common occupations in the mission village. Of course, everybody had livestock to care for.

LOCAL GOVERNMENT

At the beginning of 1825, two corporals were chosen from among the people. Anderson also suggested that they elect three persons to be called Heemraden. These elected persons would settle small disputes in the community.

TEMPERANCE

In 1825 drunkenness was a great evil at Pacaltsdorp. The missionary complained to the authorities about its degrading effects on his charges. In 1831 he established a Temperance Society among the people. The I.O.T.T. of a century later had its roots in William Anderson's Temperance Society.

THE STIETZ AFFAIR

Early in his term of service at Pacaltsdorp, William Anderson had to fight a bitter battle against what he called "a source of evil." It appears that a certain Mr. Stietz, Licenced Retailer or Leaseholder (Pachter) at George had extended credit freely and recklessly to many of the men of Pacaltsdorp. He also combined the retailing of other commodities with the sale of liquor to these ignorant and naïve "Hottentots." As he had a monopoly on the supply of liquor in George, he stood to make huge profits at the expense of the poverty and misery of others, as well as contributing to the laziness and moral decline of the Coloured people.

Anderson genuinely feared that the people would become impoverished through the Pachter's practices. The fact, that on one occasion Stietz threatened to have 17 "Hottentots", who owed him money, either indentured to him or sent to prison, only heightened Anderson's fear of this "source of evil" in his midst. Although the men begged their protector and guide to stand security for their debts, he had to decline on principle. However, he took up the struggle on their behalf. He was opposed to the use of liquor by the mission inhabitants for moral and social reasons. He therefore expressed strong objections to any provisions which encouraged the "Hottentots" to visit the Pachter's liquor shop in George too frequently.

Both in March and April, 1827, the missionary appealed to Landdrost J.W. van der Riet to rescind such provisions. He felt that the Pachter should be restricted as to the amount of credit he extended to the poor "Hottentots." It seems that he did not get a positive response from the Landdrost. He therefore appealed to Lieutenant - Governor Richard Bourke through the Rev. Richard Miles, the L.M.S. official in Cape Town. The

Lieutenant - Governor condemned the Pachter's behaviour in very strong terms and checked the evil that had threatened to destroy all the good the missionaries had accomplished since the founding of the mission station 14 years before.

Anderson stated that he was a "missionary concerned with the welfare of the poor Hottentots." He described the Stietz Affair as "the painful and troublesome conflict" he had because "of the base conduct of the Pachter of George." He regarded the Pachter's behaviour as "a speculation to draw away all the able men from the Institution and though now checked it" had "been a source of evil." Thus he was a defender of the liberties of his people.

It is interesting to note that in August, 1832, William Anderson recorded that certain "Hottentots" were still in debt to "the late Mr. Stietz" and that 217 Rixdollars for a load of yellowwood delivered by them to the mission station "should be paid towards discharging their debt to the late Mr. Stietz when any agreement to that purpose was settled upon by the parties."

THE PURCHASE OF HANS MOES KRAAL

In 1825, the need for extending the boundaries of Pacaltsdorp became very pressing as greater numbers of people settled on the mission station at Pacaltsdorp. Many were living beyond the boundary wall and many others were already living on the neighbouring farm of Hans Moes Kraal. The only way to extend the settlement was to acquire this farm. Within six months, the people subscribed 875 Rixdollars out of their pitifully meagre earnings. A visitor, Mr. H. Rutherford of Cape Town, donated 25 Rixdollars. Anderson gave 100 Rixdollars (nearly half his annual basic salary). The purchase price was 5 000 Rixdollars. Anderson paid the thousand Rixdollars in subscriptions and donations to the owners. The L.M.S. stood security for the balance which was paid in two instalments of 2 000 Rixdollars each, at the end of July, 1826, and January, 1827, respectively. The transfer of ownership actually took place on 21 July, 1826, before the first instalment was paid.

GRAZING RIGHTS

Between 1837 and 1849 a boundary dispute existed between Pacaltsdorp and George over grazing rights which the Government wanted to grant to the mission station. On 25 February, 1837, fifteen burgers of George objected to the Government's intentions. They queried the existence of the mission station itself and the right of the "Hottentots" to the ownership of cattle. This was because they envied the lands of the "Hottentots" nearby.

The purchase of Hans Moes Kraal and Dyssels Kraal (in the Little Karoo) had provided extra grazing for the mission and these people in George could not understand why additional grazing land between their town and the mission should also be given to the people of Pacaltsdorp.

In a letter to the Civil Commissioner at George, dated 19 March, 1844, Anderson expressed his desire for a peaceful settlement but also noted that he would like to see a portion of the disputed land given to Pacaltsdorp. A year later, in March 1845, the Municipal Council of George recorded its objections to the granting of these grazing lands to the mission station: (a) as George was established two years earlier than Pacaltsdorp they had used the commonage in question, first; (b) Pacaltsdorp had never fenced in the disputed commonage. Only in March, 1849, were the differences between these two towns sorted out when the Government consented to grant part of the disputed grazing land to Pacaltsdorp. Anderson was given an official document of occupation, with a sketch-map indicating the boundary clearly. The mission could impound cattle trespassing on the "occupied" land but could not alienate the land itself.

THANKSGIVING SERVICE

1 December, 1838, marked the end of the four-year apprenticeships of the ex-slaves of the Colony and they became really free. Celebrations and thanksgiving services, were held at all mission stations, including Pacaltsdorp. Anderson never tempted labourers away from their masters. Rather, he encouraged them to remain on the neighbouring farms. This is borne out by the fact that the number of apprentices living in Pacaltsdorp did not increase appreciably after 1838. In fact, all new settlers on the mission were employed either locally, or by the farmers of the area.

THE ANDERSON CHILDREN - LATER YEARS

MARRIAGES

Nothing seems to have been recorded about Johannes Edward, the eldest surviving son of William and Johanna Anderson. On 8 February, 1841, Anderson officiated at the marriage of his fourth daughter, Elizabeth Anna, to the Rev. William Frederick Helm of Zuurbraak, son of his old friends, the Henry Helms. Anderson and Helm had laboured together at Griqua Town. The former had also spent a year at Zuurbraak in 1821. Helm laboured there from 1827 until his untimely death on 20 March, 1848, while on a visit to the Andersons at Pacaltsdorp. The death notice read: "The Rev. H.C.J. Helm. Late

Missionary at the Institution Zuurbraak and faithful servant of Christ in this colony for 37 years. Aged 68. Monday a.m., 20-3-1848."

Daniel Johannes Helm succeeded his father as director of the Caledon Institution at Zuurbraak. He married Johanna Williamina, third Anderson daughter, soon after the death of his father. He and Johanna served faithfully until their deaths in 1873 and 1892, respectively. Both lie buried in "Missionaries' Acre" in Zuurbraak. Their eldest son, Charles, served for a year at Zuurbraak after his father's death. He later served as a missionary to the Matabele at Hope Fountain near Bulawayo, Zimbabwe. Their second son, Samuel Johannes, was a missionary at Grahamstown for many years. After their retirement to George, the Samuel Helms served in Pniel, near Paarl, for a year. His wife died there. He returned to George, but on his own death in 1925, was buried beside her in Pniel. He helped with baptisms and marriages at Pacaltsdorp between March, 1923, and October, 1925, during George B. Anderson's last illness, and after his death. Samuel had a sister, Catharina Ellie, who married the Rev. J.P. Rossouw, minister at Zuurbraak from 1879 to 1921. Their son, Daniel Helm Rossouw, served at Zuurbraak from 1922 to 1942, when he had to leave because of the health of his young daughter. The Rossouws also lie buried at Zuurbraak. Daniel Rossouw's sister, Ellie Catharina, taught at the mission school at Zuurbraak after the 'flu-epidemic of 1918. She succeeded Annie Catharina Helm, one of her mother's cousins.

BARTHOLOMEUS EBENHAZER

When he became old enough, Bartholomeus Ebenhazer, youngest surviving son of William and Johanna Anderson, joined his sisters in service at the mission school in Pacaltsdorp. The Rev. T. John Melvill and Mrs. A.F. Melvill, who were in charge of the mission station of Dysselsdorp, formerly Dyssels Kraal, across the Outeniqua mountains, were frequent visitors to the mother institution at Pacaltsdorp. A daughter, "Bappy" Eliza, was baptized there on 6 May, 1838. William Anderson also recorded that he gave Mr. Melvill two yellowwood boards on 31 January, 1838, and one board on 14 May of the same year. Undoubtedly, young Bartholomeus E. Anderson made the acquaintance of an older daughter, Janet Susan Melvill, during these regular visits. At the end of 1842, they were married at Dysselsdorp. Their first child, Anna Fredrika, was baptized at Pacaltsdorp on 29 October, 1843.

In 1844 the young family joined the Melvills in Dysselsdorp where Bartholomeus served as headmaster of the mission school. On the retirement of T. John Melvill in 1848, B.E. Anderson was ordained and given charge of Dysselsdorp mission station. He had served his training period as a minister under the direction of his father at Pacaltsdorp. The

ordination took place in the Great Stone Church on 5 May, 1848. His father, William Anderson, Dr. John Philip, and the Revs. T.S. Hood and R.Th. Gegerowoski officiated at the service. Sixteen days later, John du Toit, B.E. Anderson's second child, was baptized at Pacaltsdorp.

William Anderson baptized his son's third child, Janet Catherine, on 25 August, 1850, the last Anderson grandchild to be baptized at Pacaltsdorp. Charles, born in 1853, became a medical doctor in Cape Town. (His daughter, Marjorie, married John B. Anderson, the last of the missionaries at Pacaltsdorp, in 1941). Ebenezer Thomas, born in 1856, became a magistrate. Just like their father, B.E. Anderson, before them, both these sons became chairmen of the Congregational Union of South Africa, Ebenezer T. in 1915 and Charles in 1930. Ebenezer T. was invited to unveil the commemorative plaque at the centenary of Pacaltsdorp on 19 April, 1913.

AT OUDTSHOORN

B.E. Anderson laboured at Dysselsdorp until 1862. Then he was called to Oudtshoorn where he served as missionary in the Congregational Church for the next 38 years. He also cared for an outstation at Matjesrivier, near the Zwartberg mountains.

When Anderson lost his wife, Janet, he was left with five motherless children. Fortunately, his second wife, Georgina, was the daughter of another missionary, William Elliott. This dauntless woman brought up a family of 14, including the five children of her husband's first wife. She ran her large household with the help of two young female servants. In addition, she operated a school for 15 white children. Six of them were farmers' daughters, who boarded with her family. She also taught the children to play the piano. Outside the home she ran twelve little houses for poor Coloured people. Many people sent for Georgina Anderson when they fell ill - both whites and Coloureds. She always had time for the children. When her husband needed a new wagon for his work in the district, she made articles of clothing and sold them to raise the money. One of her sons, George, also became a doctor in Cape Town like his half-brother, Charles.

As a result of the combined labours of this remarkable missionary couple, the Congregational Church and District of Oudtshoorn grew into one of the largest in South Africa with a membership in excess of 2 700. After serving at Dysselsdorp for 18 years and at Oudtshoorn for 38 years the Rev. B.E. Anderson died in 1900, at the age of 80 years, and was buried in his adopted town, Oudtshoorn. Many descendants of William and Johanna Anderson have seen service as missionaries and ministers in South Africa and Zimbabwe. Some are still in the service of the church today.



William Anderson's tombstone

Translation of Inscription:

In memory of the Revd. William Anderson. Born in London on the 1st December 1769 and died at Pacaltsdorp on the 24th September 1852.

He came as a Missionary to South Africa in the year 1800 and laboured with diligence and faithfulness for 21 years among the natives on both sides of the Orange River. In the year 1822 he came to this place where his faithful and untiring work was crowned with great prosperity. After a long life dedicated to the service of God and the welfare of his fellow-men he departed this world in peace in expectation of the mercy of our Lord Jesus Christ unto eternal life.



Rev. B.E. Anderson



E.T. Anderson



Fanny Anderson



Dr. Charles Anderson



Rev. & Mrs. W.W. Anderson



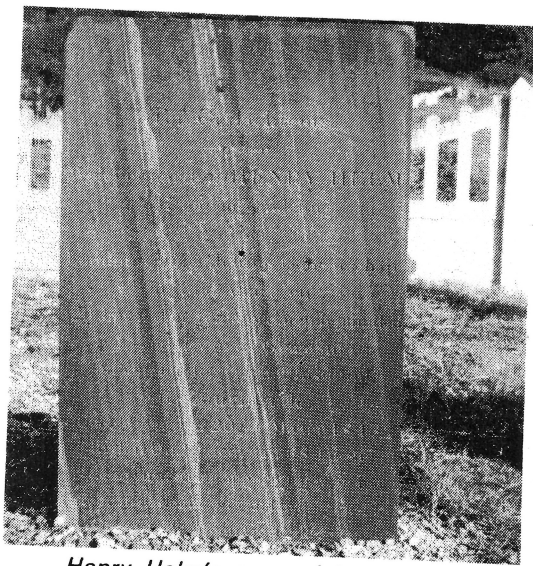
B.K. Anderson



Rev. & Mrs. Miller (nee Eileen Anderson)



Rev. Dante Anderson



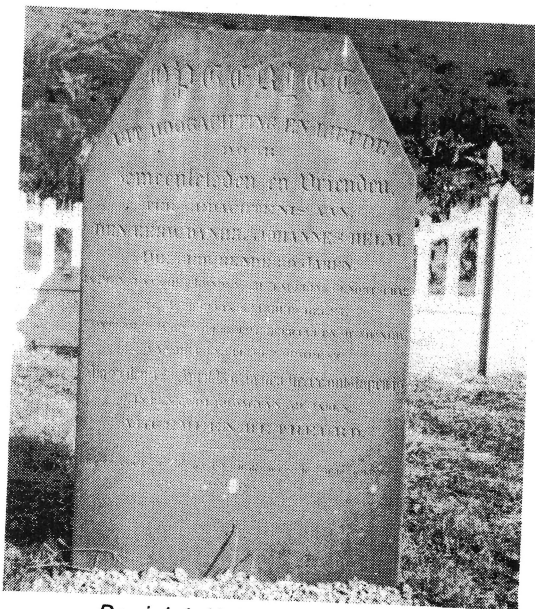
Henry Helm's memorial stone at Zuurbraak. He died and was buried while on a visit to Pacaltsdorp.

*Translation of Inscription:
In Memory of the Reverend Henry Helm for 37 years Missionary of the London Missionary Society in South Africa and for 20 years the faithful and beloved Minister of the Congregation and Overseer of the Institution at Zuurbraak. Died on the 20th March 1848, at the age of 68 years. This tombstone was set up by the members of the above mentioned Congregation as a Memorial.*



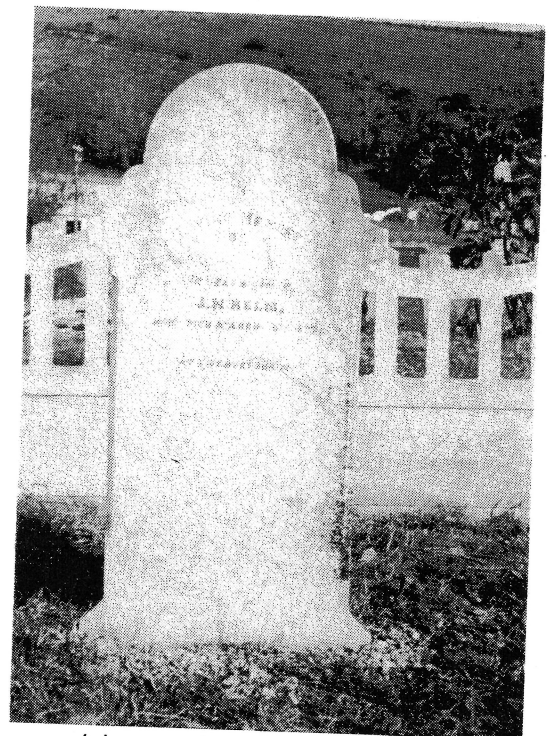
Wm. Frederick Helm's headstone at Zuurbraak

*Translation of Inscription:
In Memory of our father William Frederick Helm, died December 23 1869 and his daughter Charlotte Catherine, died June 10 1872.
Those who sit on the throne He will overshadow.
By the children
(Wife, Elizabeth Anna Anderson)*



Daniel J. Helm's headstone.

*Translation of Inscription:
Erected out of respect and love by church members and friends in memory of The Revd. Daniel Johannes Helm who during 39 years laboured at Zuurbraak in the service of the LMS. Besides, for 25 years he was the faithful minister and overseer of the institution, who died in the Lord on the 7th April 1873 at the age of 59 years, mourned by all.
(Quotation from Acts 11 vs. 24)*



Johanna Williamina Anderson Helm's headstone at Zuurbraak.

*Inscription:
In Loving Memory of our dear mother J.W. Helm who died March 16th 1892, until we meet again.
(Wife of D.J. Helm)*



Eerw. en mev. J.P. Rossouw



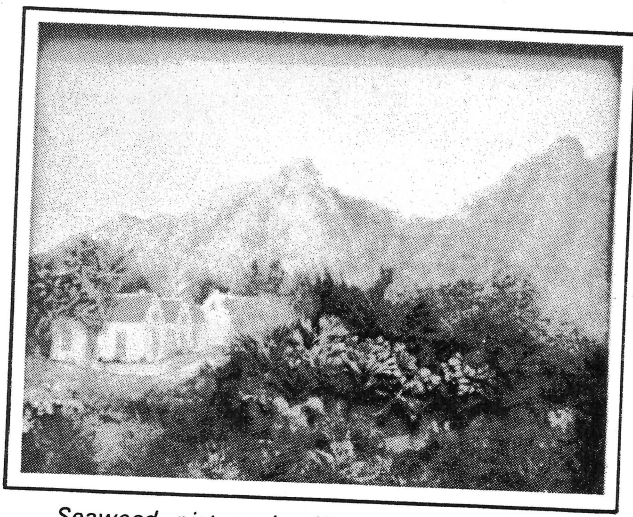
Ds. en mev. D.H. Roussouw

*Catharina Elizabeth Rossouw's tombstone
 Translation of Inscription:
 In Memory of Catharina E. Roussouw born 2 October 1853,
 died 12 September 1929, widow of Rev. J.P. Roussouw and
 daughter of Rev. D. Helm both of Zuurbraak.
 "She hath done what she could"
 (Daughter of Johanna W. Anderson Helm)*

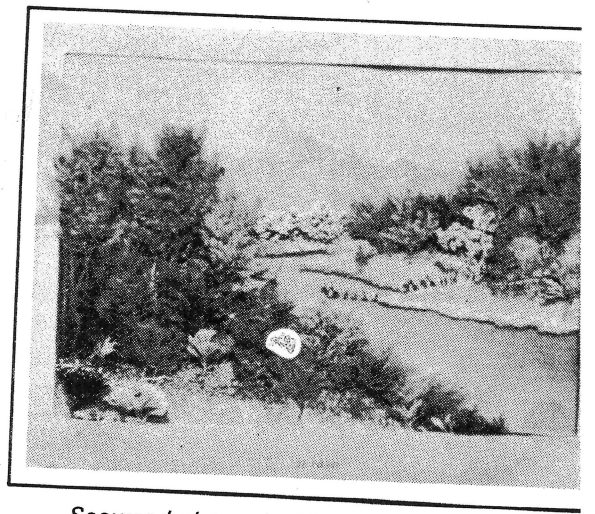


*Daniel Helm Roussouw's
 tombstone at Zuurbraak.*

*Translation of Inscription:
 Rossouw Rest in peace
 Reverend faithful
 Daniel Helm servant
 Born 17.2.1889 Phil. 1 : 21
 Died 17.6.1977 For me to live is Christ
 and to die is gain.*



*Seaweed picture by Kitty Anderson: "The Home" at Swellendam with "two o'clock" and "twelve o'clock" peaks of the Langeberge Range in the background.
(George Museum)*



*Seaweed picture by Kitty Anderson: Jordan
(George Museum)*



*Catherine (Kitty) Helen Anderson's headstone
at Zuurbraak.*

DEATH OF MRS. WILLIAM ANDERSON

Johanna Maria Anderson, born Schonken, died on 22 June, 1848, just one month short of her 71st birthday. In recording her death, her husband wrote "On the 22nd June my dear and beloved wife, Johanna Maria, was taken from out of my bosom by death, after an illness of one week - Thursday 22 June, 1848." She was buried in "Missionaries' Acre" two days later by the Revs. T. Atkinson and R.Th. Gregorowski. She had spent 42 years in mission service, of which 26 were at Pacaltsdorp. On her tombstone her husband had this beautiful tribute inscribed: "Shining in all the graces of a Christian, she discharged with fidelity every duty and prayerfully sought to improve every opportunity of usefulness among her fellow-creatures."

LAST YEARS

At the age of 78 years, William Anderson lost his faithful companion and also his zest for life. His assistants, R.Th. Gregorowski, and from 15 November, 1848, T. Atkinson, took over the burdens of the mission institution of Pacaltsdorp and its outstations. He was able to live quietly among his beloved people on the mission station until his death four years later. The death record reads "Rev. William Anderson, 52 years a laborious and faithful missionary in this country and 30 years at this institution - aged 82 years and 9 months. Fell asleep in Jesus on the 24th September, 1852." He was buried beside his beloved wife Johanna. His tombstone (in Dutch), records "his long life devoted to the service of God and the welfare of his fellow-beings."

IN RETROSPECT

The Andersons had had to contend with many problems and difficulties at Pacaltsdorp: failure of the harvest; the sluggish economy, and the low price of wood in the 1820's; poverty, disease, drunkenness and laziness among the inhabitants; three successive droughts in the 1830's; overcrowding by manumitted slaves who were averse to work, in the 1840's; the threats to the existence of the mission by the Government in 1846. Nevertheless, their labours were very successful and they were highly respected by the people of Outeniqualand.

The words of the L.M.S. historian, Lovett, have particular application to the labours of William Anderson: "The history of Pacaltsdorp is one of the most successful in the Society's book. The Founder transformed the moral and spiritual wilderness into a garden begun in prayer and self-sacrifice, Pacaltsdorp became a haven of refuge for

the downrodden and oppressed, it uplifted and instructed the degraded, forlorn and ignorant slaves and Hottentots: the first workers linked their lives inseparably with its interests. A visitor said in 1831 - Pacaltsdorp is one of the places on which the eyes look, and the thoughts dwell with peculiar feelings of satisfaction ... comparing what the station was when it was established with what it is now, it may well be said 'what hath God wrought'."

Another comment stated that Pacaltsdorp "approached most nearly to what the Board desired a station to be" - high tribute to Pacalt, Messer, and particularly, William Anderson.

THE LAST OF THE ANDERSON DAUGHTERS

The three unmarried sisters, Maria Elizabeth, Catherine (Kitty) Helena and Williamina Isabella moved to Swellendam in 1855. They were pioneers in education there. They opened a girls' school at "Morgenzon" on the outskirts of the town, and named it "The Home." They took in boarders from as far afield as Mossel Bay. They were great lovers of flowers and had a show garden. Kitty kept house while Maria and Williamina taught school. Kitty was the artist. Five of her seaweed collages depicting "The Home", and the Jordan River (in Israel), have found their way into the Drostdy Museums at Swellendam (three pictures) and George (two pictures).

After nearly 20 years in Swellendam, these highly respected maiden missionary ladies retired to Zuurbraak, where they had spent a few months as children in 1821. They lived out their sunset years at the old Caledon Institution under the peaks of the Langeberge. Kitty's tombstone is visible in the old "Missionaries' Acre" at Zuurbraak. She died there on 9 September, 1896, four years after her younger sister, Johanna Williamina, the "Juffrou" of that mission village.

5. THEY ALSO SERVED

Between 1824 and 1882, a number of missionaries served at Pacaltsdorp as assistants to the mission directors. They rendered valuable service and helped greatly in the development of the mission station. Two of them remained to become mission directors in their own right: the Revs. T. Atkinson and G.B. Anderson; and will not be discussed in this section. Actually, they were appointed to Pacaltsdorp in 1848 and 1879, respectively, with the express purpose of succeeding the ageing missionaries after a short period as their assistants.

MR. MASON, APPROXIMATELY 1824-1825

Mr. Mason helped in the day school. He also assisted in the construction of the great stone church.

MR. ROGER EDWARDS, 1824-1825

Young Roger Edwards, arrived at Pacaltsdorp on 11 March, 1824. He was a missionary artisan and schoolmaster. He taught a school for adults on Sunday afternoons and on weekday evenings. He was in charge of the singing service on Sunday mornings. He also helped in the day school. However, his most important task was the construction of the great stone church on Lot 3 in Church Street, which took over a year to complete. It was opened on 19 June, 1825. Being Anderson's secular assistant, Edwards was given full responsibility for the temporal affairs of the settlement by Dr. Philip on his visit in June, 1825. This left the missionary free to concentrate on the church and school.

Roger Edwards was Secretary of the Auxiliary Missionary Society, organized early in 1825. Funds subscribed by the people to the Society paid the wages of many of those who helped build the great stone church.

On 29 August, 1825, Edwards wrote to the Rev. George Burder, Secretary of the L.M.S. in London, supporting Anderson's opinion that the need for extending the boundaries of the mission station had become very urgent. This was because more and more people were coming to settle at Pacaltsdorp. As there was no place for them, they were forced to occupy ground outside Pacalt's boundary wall. This would lead to a serious reduction in pasture, wrote Edwards, and would result in saturation point being reached. In fact, some of the people were already living on the adjoining farm of Hans Moes Kraal. He also agreed with his superior that the purchase of Hans Moes Kraal was the only way Pacaltsdorp could be extended. The people supported their missionaries' plans by providing considerable financial assistance for the purchase of the much-needed land, even though they were very poor. The farm was purchased early in the second half of 1826.

On 7 September, 1825, Roger Edwards left Pacaltsdorp to continue his missionary endeavours at Theopolis near Grahamstown. Then he laboured among the people of Bechuanaland, where he built a church at Kuruman in 1831. He died in 1876, at the age of 81 years, in Port Elizabeth, where he had retired after a life-time of faithful missionary service.

AN UNNAMED "NATIVE" SCHOOLMASTER, 1825-1826

An unnamed "Native" (Hottentot) schoolmaster, who had been sent from Theopolis by Dr. Philip, left early in 1826, after a short stay at Pacaltsdorp. He was incompetent and lost the respect of the people. This seems to be the only recorded failure in the long history of mission service at Pacaltsdorp (besides Messer's problem of "questionable morality").

MR. THOMAS EDWARDS, 1826-1833

Mr. Thomas Edwards, a schoolmaster, was sent from Theopolis in July, 1826, by the Rev. Richard Miles to help in the school. He also helped elsewhere on the mission, especially with the public (community) work on Mondays. The two older Anderson girls, Maria and Kitty, were his assistants in the day school. At that time there were 211 children out of a total population of 361. Eighty-six of the children attended school. On Sundays, instruction was given in the morning, after the prayer meeting, and in the afternoon, after worship. Mr. Edwards and the Anderson girls conducted these classes. He also addressed the congregation each Thursday evening.

In 1831, Maria and Kitty were sent to Cape Town on the recommendation of Dr. Philip to gain experience in Miss Lyndall's Infant School. Meanwhile two younger sisters, Johanna and Elizabeth, took their places as Edwards's assistants. In September, 1832, Mr. W. Buchanan came from Cape Town to establish an Infant School at Pacaltsdorp. After a short stay he moved on to visit other mission stations. Johanna and Elizabeth, who had learned much from him, carried on with the newly-established Infant School which was housed in a new sod building on Lot 2 across the lane from the day school. Construction started in September, 1832, and the building was completed early in 1833. When the older sisters returned from Cape Town, they took over the Infant School. However, Johanna and Elizabeth eventually took charge of the Infant School.

During their term of service at Pacaltsdorp, three daughters were born to Thomas Edwards and his wife, Jane Moore. They were: Jane Margaret, born on 24 March, 1827; Elizabeth, born on 19 May, 1829; and Mary Ann, born on 16 April, 1831. Thomas Edwards left Pacaltsdorp on 16 May, 1833.

THE REV. THOMAS S. HOOD, 1833-1840

On 12 June, 1833, the Rev. T.S. Hood arrived at Pacaltsdorp to take Thomas Edwards's place in the day school. It had an enrolment of 70 pupils. Johanna Anderson and her sister, Elizabeth, taught the Infant School of 60-70 pupils. The sewing school for girls had an enrolment of 18 persons. One of the Anderson sisters was in charge of this girls' school. On 1 December, 1837, the corner-stone of the new building to provide for the increasing enrolment of the day school, was laid on Lot 4 in Church Street. Construction continued between December, 1837, and 1 January, 1840, when the school was occupied for the first time. The temporary buildings on Lots 27 and 2 became redundant after 1840. Donated labour and monetary gifts from well-wishers in Cape Town and George made the expansion programme possible.

The Rev. Hood was remembered for his skill as a school administrator and medical missionary. His medical work extended to the whites as well. The Hoods adopted Alartenns, a two-year-old boy whose "poor unfortunate" mother "suffered death at George, for arson, on 22 October, 1836." He was baptized on 23 April, 1837. Elizabeth, baby daughter of Thomas S. Hood and Mary Ann Hockley, was born on 26 August, 1835. She was baptized by the Rev. William Anderson at the same time as Alartenns.

The Hoods left Pacaltsdorp in April, 1840, for further service at Avontuur in the Little Karoo, where his medical missionary efforts were greatly valued by whites and non-whites alike. He visited Pacaltsdorp in 1848 to assist at the ordination of Bartholomeus Ebenhazer, youngest son of his former mission director, William Anderson.

THE REV. R.TH. GREGOROWSKI, 1842-1848

The Rev. R.Th. Gregorowski was a schoolmaster in Danzig in East Prussia before coming to South Africa in 1834. He worked for the Berlin Missionary Society among the Korannas at Bethany on the Riet River in the present Orange Free State. This mission station was later abandoned. In 1838, the South African Missionary Society sent him to Zoar in the Little Karoo where he did good work. Then he was sent to Pacaltsdorp to help the ageing William Anderson who was working alone after the departure of the Hoods, and urgently needed an able assistant.

At the time of Gregorowski's arrival at Pacaltsdorp on 26 October, 1842, the mission station was suffering from the effects of drought, measles, and overcrowding. He relieved the Rev. Anderson of all school duties. The school progressed under the labours of assistant missionary and schoolmaster, Gregorowski, helped by the Anderson sisters.

116 pupils were enrolled in the day school, and 130 in the Infant School. 145 children attended Sunday School and 48 persons were at evening school.

On 5 May, 1848, Gregorowski, with other missionaries, assisted at the ordination of Anderson's youngest son, Bartholomeus Ebenhazer, who was labouring at Dysselsdorp. Less than two months later, Gregorowski and the Rev. T. Atkinson (of Zuurbraak) officiated at the funeral service of Mrs. William Anderson. She died on 22 June, 1848, one month short of her 71st birthday, and was buried in "Missionaries' Acre" two days later. Gregorowski performed his last baptism at Pacaltsdorp on 24 September, 1848, and left before 12 November for Somerset East. The Rev. Theophilus Atkinson arrived on 15 November to replace him.

During the term of service of the Rev. Gregorowski and his wife, Martha Lawton, at Pacaltsdorp, two sons and a daughter were born to them: William, born on 21 February, 1844; Johannes, born on 21 April, 1846; and Martha Georgina born on 20 May, 1848. William Anderson performed the baptism of Martha Georgina himself.

6. AN ENGLISH GENTLEMAN

BACKGROUND

The Rev. Theophilus Atkinson was the son of the Rev. Charles Atkinson, a director of the L.M.S. He was born in Ipswich, England, on 25 October, 1804. He studied the book-trade but decided instead to prepare for missionary service. He completed the missionary course at Hoxton where he displayed an aptitude for languages. This was demonstrated by his ability to preach his first sermon in Dutch in Port Elizabeth on 21 February, 1830, within four months of his arrival in South Africa. 1829 was a memorable year for the young Atkinson. He was ordained in May, married Miss Henrietta Elizabeth Arderne on 29 June, sailed for South Africa on 18 July and arrived in Cape Town on 7 October. Dr. and Mrs. John Philip were on board the same boat, returning to mission service, after nearly four years' absence in England.

Atkinson was the first resident missionary in Port Elizabeth, where he surprised the people by preaching his first sermon in the Dutch language in February, 1830. He also preached at Bethelsdorp on alternate Sundays. In June, 1831, he returned to Cape Town. Then he sailed for Madagascar, in the company of the Rev. J.J. Freeman, on mission service. However, there was resistance from the inhabitants of the island and the Government there cut their work short. The climate also affected their health and the