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of the Literature of the  
Wesleyan Methodist Church  
of South Africa  
**1816 — 1916**

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BY THE  
REV. W. MORLEY CRAMPTON

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## Notes on a Bibliography.



In the survey we are making of the events and achievements of the past century our literature ought not to be overlooked. In his admirable articles on *Our Pathfinders* the Rev. W. Eveleigh has mentioned a few of the books written by the missionaries whose life and work he has sketched. It will, however, be a surprise to most of the readers of this journal to learn how varied and extensive is the literature those few works represent. During the past five or six years the writer of this article has found a pleasant occupation for his leisure hours in the compilation of a bibliography of all the publications that may be described as South African Methodist Literature. Many of the books so catalogued are on his own shelves; others may be seen at the Bookroom in the valuable collection commenced several years ago by the Connexional Book Steward, and the rest have been, by painstaking enquiries and patient research, tracked down to various libraries in this country and in England. Limitations of space will not permit anything more than a brief descriptive outline. The complete bibliography may appear in these columns later on.

Few of our early missionaries have left any account in book form of their heroic and apostolic labours. An engraving in a leaflet issued by the Mis-

sionary Society in 1821 (the earliest publication relating to South African Methodism) depicting the Rev. Stephen Kay crossing the Orange River on his way to Bechuanaland, is emblematic of the hard and strenuous life they lived. They had little leisure for literary work even if they had the inclination to tell their own story. One of the best known of the older books is the Rev. Barnabas Shaw's *Memorials of South Africa* (1840). An earlier work is that published by Stephen Kay in 1833 upon his return to England after some years arduous work as one of the founders of our mission in Kaffirland, with the title, *Travels and Researches in Caffraria*. The Rev. Samuel Young's *Missionary Narrative of the Triumphs of Grace as seen in the Conversion of Kafirs, Hottentots, Fingoes and Others* (1842) deals with parts of the same mission field. The Rev. William Shaw's *Story of My Mission* (1860) is an ably written account of the Christian labours and enterprise that helped to shape the history of the Eastern Province and Kaffirland. In 1850 was published *South Africa Delineated*, by the Rev. Thornley Smith, which should be read with the last-named book. In the Rev. John Edwards' *Reminiscences of Early Life and Missionary Labours* (1883) an old veteran shares with us his memories of fifty years of faithful service for his Master. A thrilling story of missionary adventure is told in the Rev. Samuel Broadbent's *Narrative of the First Introduction of Christianity amongst the Baro-*

long *Tribe of Bechuanas* (1865); in the Rev. William Moister's two books, *Memorials of Missionary Labours* (1866) and *The Story of My Life* (1886), we have a plain account of his indefatigable work as Chairman of the Cape of Good Hope District during the 1850-1860 decade. Interesting reminiscences of early Methodism in the Cape Peninsula are found in the Rev. Richard Ridgill's *Address* at the stone-laying of the Metropolitan Church (1875), and in a pamphlet bearing the unpromising title, *The Bachelor's Offering to the Wesleyan Bazaar, Cape Town* (1868). *Sunny Fountains and Golden Sand* (1888) by the Rev. Arthur Brigg, describes the work at Bensonvale and Wittebergen, whilst *Scenes and Adventures in Great Namaqualand* (1883), carries us to the arid regions beyond the Orange River, where the writer, the Rev. Benjamin Ridsdale, spent laborious years. The Rev. Henry Tindall's *Two Lectures on Great Namaqualand* (1856), gives a graphic description of the same country and its native tribes. The latest autobiography to be mentioned is the Rev. W. Shaw Caldecott's *Leaves of a Life*, published as recently as 1912.

Biographies are not so numerous as one would have expected. Although not the earliest, William Moister's *Barnabas Shaw, the Story of His Life and Missionary Labours* (1877), should perhaps have the first place. The earliest is the *Memoirs of Mrs. Anne Hodgson*, by Wm. Shaw (1836); the life of her husband, the Rev. T. Laidman Hodgson,

was told by Thornley Smith in his *Memoir* (1854); and from the pen of Benjamin Ridsdale we have *A Record of the Religious Experiences of the late Rev. T. L. Hodgson during his last illness* (1850), of which a Dutch translation was published the same year. *The Modern Missionary, Life and Labours of the Rev. Edward Cook in Great Namaqualand, by his Brother* (1849), is the record of an heroic life. Very brief sketches of the lives of two missionaries who deserve a fuller memorial are *A Brief Memoir of the Rev. John Ayliff* (1862), and *A Memoir of Rev. Samuel Broadbent by his Daughter* (1870). In 1873 was published *A Memorial Discourse in Relation to the Death of the Rev. Wm. Shaw; with a Biographical Sketch*, by the Rev. H. H. Dugmore; this was followed in 1874 by the Rev. W. B. Boyce's *Memoir of the Rev. W. Shaw, by his Oldest Surviving Friend*. Of W. B. Boyce we have no life, but in Telford's *Makers of our Missions* (1895) a chapter is given to him. The same book contains chapters on Barnabas and William Shaw, William Shepstone and William Moister. A small work, similar in character, is Marrat's *Missionary Veterans in South Africa. Biographical Sketches of the Revs. B. Shaw, T. L. Hodgson, and J. Edwards* (1894). *Memorials of the Rev. William J. Shrewsbury, by his Son*, ran into several editions, the fourth being dated 1869. The moving story told in *The Missionary Martyr of Namaqualand, Memorial of William Threlfall*, by Samuel Broadbent (1857), has



been worthily retold by the Rev. Thomas Cheeseman in his *Story of William Threlfall* (1910). To the diligent pen of Thornley Smith we owe *The Earnest Missionary, a Memoir of the Rev. Horatio Pearse* (1864), and a *Memoir of the Rev. J. W. Appleyard* (1881). The same writer has also given us a memorial of the devoted wife who shared his work in this country in *Memorials of Mrs. Elizabeth Smith* (1848). With the last-named may be mentioned *A Brief Memorial of the last days of Mrs. Anne Sargeant*, by her Husband, the Rev. W. Sargeant (1873). Tributes of affection to missionaries' children are found in *Janie, a Flower from South Africa*, by Rev. Robert Lamplough (1874), and *A Memorial of Annie H. Wilson by her Mother* (1871).

A general survey of the history of our church has been made three times; by the Rev. W. Clifford Holden in his *Brief History of Methodism and of Methodist Missions in South Africa* (1877), which reappeared in 1887 in an improved and enlarged form; and by the Rev. Joseph Whiteside in the *History* prepared and published by authority of the Conference (1906). The Rev. W. Eveleigh's *Short History* (1913) is a useful outline. The Rev. William Taylor's *Christian Adventures in South Africa* (1867) is the record of a remarkable revival which added many hundreds of converts to the church; in his sermon, *The American Preacher: his Preaching and its Effects* (1866), the Rev. H. H. Dugmore deals in a characteristic way

with the criticisms levelled against the great revivalist's manners and methods. *My Mission Tour in South Africa*, by Thomas Cook (1893), tells of a great soul-winning campaign at a later date. Two local histories appear in the bibliography, *A Brief Account of the Jubilee Celebrations, Healdtown* (1906), and *A Short History of the Wesleyan Methodist Church in Ladysmith* (1911). The connections of Methodism with the 1820 Settlers is graphically shown in John Ayliff's *Memorials of the British Settlers* (1845), and H. H. Dugmore's *Reminiscences of an Albany Settler* (1871). Belonging also to this period are Wm. Shaw's *British Settlers' Memorial* (1844), T. B. Glanville's *Sermon in Commemoration of the Landing of the Settlers* (1856), and H. H. Dugmore's *Sermon at the Jubilee of the Settlers* (1871).

Several books and pamphlets relating to the Kaffir War of 1834 are much valued by South African historians, notably W. B. Boyce's *Notes on South African Affairs* (1838), Wm. Shaw's *Letter to the Earl of Aberdeen* (1835), and Stephen Kay's *Succinct Account of the Kaffir's Case* (1837). Our missionaries in Kaffirland were subjected to much misrepresentation owing to the attitude they took up in regard to the war, and it was to meet the aspersions and charges contained in publications like *The Wrongs of the Kafir Nation*, by Justus, that Wm. Shaw wrote his able *Defence of the Wesleyan Missionaries in Southern Africa* (1839). In this con-

nection W. J. Shrewsbury's *Letter of Advice to Col. Smith* (1836) must be noted.

Religious controversy happily occupies a very small place in our literature. A little pamphlet by W. J. Shrewsbury, entitled *Sixteen Reasons for the Prayer Book* (Grahamstown 1834), upon being reprinted in 1836 with the title, *Several Reasons for the Book of Common Prayer* provoked a certain Capt. Fawcett to write and publish *Strictures on Wesleyanism* (1836). This was replied to by "Lay-Wesleyan" in *Observations in Reply to a pamphlet by Capt. John Fawcett* (1836). In these days of broad toleration, ecclesiastical controversy seems to be entirely out of date in South Africa. The zealous protestantism of former days is evidenced by the three pamphlets of Wm. Sargeant published in 1868 entitled *Checks to Popery in South Africa*. In 1869 the Rev. Thomas Guard entered the lists of the same controversy with *Four Letters to Bishop Moran*, published separately. The Roman Catholic Bishop's replies are contained in his two pamphlets, one of which is entitled *How the Rev. T. Guard and the Rev. W. Sargeant love the Truth and tell it*. The introduction of High Anglican teaching in Queenstown was the occasion of the publication of *Who shall decide when Doctors differ? Being Specimens of the "Unity" of Church of England Teaching* by H. H. Dugmore, *Original Minister of all the (English) Churches in Queenstown* (1880). Richard Haddy's *Strictures on*

*Dr. Jameson's True Interpretation of the First Page of Holy Writ* (1840), Bathabash Shaw's *Divine Service in the Open Air no New Thing*, Henry Tindall's *Christian Union* (1861), and his *De Christelyke Eenheid* (1863), belong to a milder category than that of controversy.

Space will not allow of detailed reference to lectures, sermons and ordination charges by Richard Haddy, James Cameron, George Blencowe, Calvert Spensley and others.

Considering the part played by our missionaries in the civilisation of the native races of this country, it is perhaps remarkable that the following appear to be their only contributions to the discussion of the native question: W. C. Holden's *Past and Future of the Kaffir Races* (1866), the same writer's *The Labour Question, Natives versus Coolies* (1883), and Frederick Mason's *Native Policy in Natal* (1906). Mention should also be made of the Rev. J. Whiteside's *History of the Abambo, generally known as Fingos* (1912), (largely compiled from papers left by John Ayliff), and a little book by a much honoured native minister, the Rev. Charles Pamla, on *Native Customs* (1913).

In the realm of linguistic research several of the ministers of our church occupy a high place, and are frequently quoted as important authorities in modern philological works. W. B. Boyce's *Grammar of the Kafir Language*, published at Grahamstown in 1834, was the first grammar of the language to see the light, and laid the found-

dations of all subsequent study of the Bantu family of languages. Second and third editions were edited and enlarged by W. J. Davis in 1844 and 1863. Davis' own *Grammar* appeared in 1872, and in the same year his *Kafir-English Dictionary*, followed in 1877 by an English-Kaffir companion. Of the latter a revised edition, edited by W. Hunter, was published in 1903. *A Small Vocabulary of the Kafir Language*, by John Ayliff, bears the date 1846 (second edition, 1863). J. W. Appleyard's *The Kafir Language* (1850) is a masterpiece to be mentioned with pride. The great South African philologist, Dr. W. H. I. Bleek, wrote of it: "It is almost unnecessary to state that this is a work of the highest importance and value to South African philology, and it is indeed to be wished that all languages were treated in this comprehensive and accurate manner."

Several works on Zulu by Wesleyan ministers are of value. As long ago as 1865 one of our veteran supernumeraries, the Rev. John Allsopp, published a *Zulu Vocabulary and Phrase Book*. *The Zulu-Kaffir Language Simplified* (1874), by Charles Roberts, has gone into several editions and is still in circulation. Other works by the same author are: *English-Zulu Dictionary* (1880) (second edition, 1895), *The South African Traveller's Handbook* (1879), and *Zulu Manual* (1900).

James Archbell's *Grammar of the Bechuana Language* (1837), is another foundation work in the study of South African languages. The same remark

applies to Henry Tindall's *Grammar of the Namaqua-Hottentot Language* (1857), which is still greatly valued by students.

One of the most noteworthy achievements of South African Methodism during the century is the translation of the Scriptures into the Kaffir language. In this connection the name worthy of highest honour is that of John Whittle Appleyard, who has been called "The Tyndale of South Africa." Like William Tyndale, he entered into the labours of less known predecessors. Wm. Shaw, W. J. Shrewsbury, W. B. Boyce, H. H. Dugmore and John Ayliff, were some of these. The first of their translations to be printed was W. B. Boyce's Gospel of St. Luke, issued from our own press at Grahamstown in 1833. This was followed by other separate books of the Old and New Testaments. In 1846 the first complete New Testament was published, and the entire Old Testament was added in 1859. In 1864 a revised edition of the whole Bible was published by the British and Foreign Bible Society, the revision being carried out in England by Mr. Appleyard at the Society's expense. This is not the place to narrate the history of the various revisions and re-revisions of the Kaffir Bible that have since been made. In 1902 Appleyard's own version was reprinted by the Society in an edition of 10,000 copies. In the complete bibliography there are titles of no less than sixty separate publications entered in the section for Wesleyan Scripture translations in Kaffir.

Although none of them was printed reference may be made to Henry Tindall's versions of St. Matthew, St. Mark, and the Epistles of St. John, in Nama-Hottentot. The manuscript of the first-named was illuminated by Sir George Grey and placed in his library, now in Cape Town. Before 1846 James Allison printed selections of Scripture translated into the Swazi dialect. Sesuto versions of Revelation (1851), and the Epistles of St. John (1852), were made by J. D. M. Ludorf, and printed at Platberg.

Of the considerable Kaffir literature produced by our church only the barest outline can be given. The first Catechism was published at Grahamstown in 1830 or 1832; of later editions twenty-four have been catalogued. At least twenty editions of the service book have been published since 1835. The first hymn book appears to have been printed in 1832 or even earlier, and up to date has been followed by about thirty different editions. The first tune book of 1891 has been several times reprinted. The first school reading book was issued in 1838. Numerous later editions were produced. Other school books are a History of England (*Incwadi eyi-Histori Yamangesi*) in two volumes (1878), and two volumes of Lessons for Sunday Schools (1878). A valuable work is the Rev. W. Hunter's *Umhlobo Wabashumayeli: The Preachers' Friend* (1870), a manual of theology; the edition at present on sale is the seventh. *Imbali ka Yesu* (The Story of Jesus) (1875), and *Ukusakwemini* (The Peep of Day) (1872).

are by the same writer. Nearly a score of tracts were issued from our Mission press before 1876. Other noteworthy books are *Ulwimi Lomlilo* (The Tongue of Fire) (1879); by a native layman, Mr. S. P. Gasa, and *Imbali ka-Gcinashe* (1870), both of which have recently been reprinted; *Indlela Yobomi* (The Way of Life) (1895), by the Rev. C. K. Hodges, and *Imbali Zezibalo* (1898), three volumes of illustrated Bible Stories by the Rev. J. S. Morris. Fifteen of Wesley's sermons, translated by the Rev. E. J. Barrett, were published in volume form in 1877, the *Standard Fifty-Three Sermons* in 1900, and a selection of twelve as the *Marrow of Methodism* in 1909. Other smaller books in Kaffir are *Ukululeka* (1840), by Richard Haddy, *Inkululeko*, by E. J. Barrett; *Abahambi Abasingayo Ezulwini* (1868); *Umntwana Wasehlatini* (1873), *Usindiso* (1878), by E. J. Warner; *Umhlobo Waboni* (The Sinner's Friend) (1877); W. S. Davis' *Kafir Hymns translated from the English* (1883), *Amasiko Obuheyideni*, by E. J. Warner (1877), and *Iziluleko* (1877). More recent publications are the Rev. E. J. Mqoboli's *Intyila-Zwi* (1905), and *I Bandla lama Wesile* (1908), *Umzingisi Akanashwa* (Perseverance Prevails), by Sipo Sowenu, and *Utandiwe wakwa Gcaleka*, by L. Kakaza.

Compared with that in Kaffir the missionary literature produced in the Zulu, Sechuana (Serolong dialect), Sesuto and Dutch languages is very limited.

As early as 1826 or 1827 James Archbell printed a small elementary book in



the Sechuana language at the Platberg mission press. This was followed by *Liopelo ka Tihelo* (1832); *Ritapelo tsa Sabath li Milao tsi Mishumi* (1832); translations of the First Catechism in 1833, 1840, and 1849 (I. and II.) and 1857; and Spelling Book and Catechism 1870, 1873, 1876, and later years, the latest edition of the Catechism being published last year. *Lihela tsa Bana ba Sekole* (Hymns for School Children), (1856); Hymns and Liturgy (1856); *Litiragalo lingwe tsa Bibebe* (Bible Stories) (1857); *Tiragalo lingwe tsa Phutego*. (Church History), (1856), and the Rules of Society, were translated by J. D. M. Ludorf. Editions of the Sechuana hymn book appeared in 1855, 1893 and later years.

Practically all the following books in Sesuto were the work of J. D. M. Ludorf: Catechism (1844), Spelling Books (1847 and 1857), Reading Book (1849), Barth's Church History (1856), Barth's Bible Stories (1857), and Hymns for Schools (1856). Nothing appears to have been printed in Sesuto by our church since the last-named dates.

The first Catechism in Zulu was published in 1905, a revised edition appearing in 1915; and the Hymn Book with Services in 1898 (recently revised). There is little more in this language to be mentioned, a life of Carvosso translated by J. Jackson, Junr. (1861), Step by Step in Zulu, by Charles Roberts, Reading Books by the same author, several editions of the Rules of Society, and a Reading Book by the Rev. John

Allsopp, which ran into eighteen editions, being all that the writer has traced.

*Tenkatekisini ta la Bawesly, Platberg* (1846), is a translation of the First Catechism into Swazi, by James Allison.

Our Dutch literature is very scanty. The first hymn book provided for our coloured congregations was a cheap edition of the Dutch Reformed *Gezangen* with a Wesleyan supplement. The first edition of our own hymn book appeared in 1841, subsequent editions being dated 1846, 1854, 1858, 1861, 1876 and 1894. The dates of three other editions cannot be given. The larger part of the Book of Common Prayer in Dutch was printed at Mount Coke, in 1860; and the Book of Services in 1861, 1876, 1894, and in several other editions, being always bound up with the hymn book. Barnabas Shaw printed a "question book" at Cape Town before 1819; the first edition of the catechism noted in the bibliography was published in 1854, in which year the Second Catechism was also published. Several editions of these appeared. Spelling books for use in the coloured schools were published in 1841, 1854 and 1866.

No mention can be made in this article of the various official publications catalogued in the bibliography, *e.g.*, Minutes of Conference, Missionary Reports, etc. Nor can any detailed reference be made to the numerous South African issues of the quarterly leaflet, *Papers Relative to the Wesleyan Missions*, although these are of considerable

interest, containing as they do many early views of our mission stations.

An exhaustive bibliography would take account of books of general South African interest by ministers of our church, such as W. C. Holden's *History of the Colony of Natal* (1855), and *British Rule in South Africa* (1879); the Rev. Charles Pettman's *Africanderisms* (1913), and *Notes on South African Place-Names* (1914); the Rev. Wm. Eveleigh's *South-West Africa* (1915); and also of reprints of contributions to the proceedings of various philosophical and scientific societies from the pens of Dr. Flint, the Rev. N. Abraham and others.

The *Methodist Churchman* is to-day the sole representative of South African Wesleyan journalism, but the chequered history of no less than thirteen periodicals is recorded in the bibliography. The briefest mention of these must suffice and will complete our rapid survey. Four of them are in Kaffir: *Umshumayeli Wendaba* (The Publisher of News), July, 1837, to April, 1841; *Isibuto Samavo* (A Collection of Tales), January, 1843, to July, 1844; and a more ambitious monthly paper, *Isitunywa Sennyanga* (The Messenger of the Month), which was commenced in 1850, and attained a circulation of 800 copies, but was discontinued the same year owing to the outbreak of a Kaffir war. The last attempt to provide our native people with their own journal was *Intlaba-Mkosi yama Kristu*, which ran for five months only, from August, 1903,

to January, 1904, and died from lack of support. In 1856 a monthly in the Sechuana language was issued, *Molekoli oa Bechuana* (Visitor of the Bechuana), and in 1847 a small magazine in Dutch, *Mengelstof voor Methodisten*. *The South African Christian Watchman* appeared monthly, from 1846 to 1865, with a break of three years, 1851 to 1853. Our first weekly was *The South African Wesleyan*, which saw the light at Grahamstown, in January, 1862, and ceased publication in a very short time. Twenty-three years elapsed before the next attempt was made. *The South African Methodist* lived from 1885 to 1895, and was succeeded in 1896 by *The Methodist Churchman*, which flourishes still! *The Natal Wesleyan Church Record* (ceased in 1894), *The Natal Methodist Guild Magazine* (1900), and its successor, *The Guild* (1901 to 1908) complete the list.

It should be stated in conclusion that no books relating to the Transvaal and Rhodesia Districts after the formation of the South African Conference in 1883 are recorded in the bibliography upon which this article is based. This will explain the omission of certain interesting and valuable works. A separate article may deal with the literature of those Districts.

It is probable that other omissions will be noted, and the writer will be grateful for information respecting any publications not mentioned in this article that they may find a place in the Bibliography.



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