

BOOK REVIEWS

The Rise of Methodism. By Richard M. Cameron. (New York : Philosophical Library, 1954. Pp. xv, 397. \$4.75)

The author is professor of Church History in Boston University, School of Theology.

His book is devoted largely to the Methodist Revival in 18th Century England, based on the vigorous and authentic words of John and Charles Wesley, George Whitefield and others.

The story of the early years of Methodism is one of the most stirring epics of Christianity since the Reformation. In the words of the author, "It is fitting that it should often have been retold by masters not only in the fields of history and religion, but of literature as well." These first Methodist leaders wrote not only with the authority of those engaged in a determined program, but with an integrity which surpassed the literary style of the period.

The author further states: "The method has been to select extracts which give as far as possible in the leaders' own words, a faithful picture of the movement, beginning, as John Wesley advised, 'before he was born,' and carrying it up through the holding of the first Conference in 1744."

The Wesley family for many generations was outstanding in devotion to Christianity. Quoting further from the text as follows:

"One great-grandfather and two grandfathers of the founders of Methodism were ornaments of the ministry in that wing of the Puritan tradition which, while clinging as long as possible to the national church, sought to rid it of 'the dregs of Popery,' to raise the standard of preaching, to mould Church and Nation into one Holy Community which should glorify God by pure worship and saintly living after the pattern in His Word. Some of the Puritans had left to begin afresh in New England. More stayed home to advocate their cause in press and pulpit and Parliament, and finally on the battlefield under Oliver Cromwell. While Cromwell lived, their cause prospered; when his strong leadership was removed, the nation, weary of conflict and military rule, swung back to the Kings, the Bishops and the Prayer Book. In 1662 a Parliament 'fiercely royalist and Anglican' passed a new Act of Uniformity which became effective, as those who suffered under it significantly pointed out, on the day of St. Bartholomew, made memorable by the massacre in Huguenots in Catholic France. It required that all ministers of religion qualify by being episcopally ordained, sub-

scribing the XXXIX Articles, and conducting public worship according to the Prayer Book only. Continued conformity under these conditions would have been apostasy to their faith for two thousand 'burning and shining lights' of Puritanism, who, half in sorrow, half in triumph left their pulpits for lives of reproach and suffering. The ejected ministers were, by the vengeful 'Clarendon Code,' forbidden to exercise their ministry, forbidden to teach, forbidden to live near their old homes; many, detected at conducting unlawful services, faced the courts and languished in prisons.

"Bartholomew Westley (1600-1671), the great-grandfather of John and Charles, was ejected from his living at Charmouth in Dorsetshire. He was able to make a meagre living by practicing as a physician, for which he may have studied at Oxford. Apparently he avoided imprisonment through the five years between his objection and his death. His son John Westley (1636-1670) did not fare so well."

Susannah Wesley, while a member of the Wesley family only by marriage, was the twenty-fifth child of Dr. Samuel Annesley, a very learned and distinguished member of the Church and a chaplain in the Royal Navy, but she has another distinction. She was the mother of Methodism and while her husband, Samuel Wesley, was loyal to the Church of England, she entertained very independent ideas about religion. She was a remarkable mother and few mothers in history have made the record she made in rearing her family. The systematic discipline and regularity of instruction of her children resulted in a family which recognized discipline and order and which obeyed without hesitation their mother's instruction.

Women in the England of that day were not given the opportunity for education that men were and yet to read Susannah Wesley's letters to her husband and to her son John constitute convincing proof not only of her deep religious piety but her literary ability as well. In her letter of July 24, 1732, to her son John, who was then a student at Oxford and who was hesitating about following in the footsteps of his ancestors as a minister in the church, she gives the program which she followed in her home: the simple lessons as to their course of conduct in almost every activity, her views upon religion and her position with reference to a real revival in religion, all of which disclose a mastery of the English language and a logical and forceful reasoning upon every subject which she discussed.

From the letters and writings cited in the book one has little difficulty in concluding that the influence of Susannah Wesley over her sons John and Charles was perhaps the most effective influence in their religious lives.

Every Methodist who is interested in the history of his church should read this remarkable book.

Edgar S. Vaught

Oklahoma City

Dwight Presbyterian Mission. Compiled by Betty and Oscar Payne. (Tulsa: Dwight Presbyterian Mission, Inc., 1954. Pp. vii, 33. Ill.) \$1.00)

Any account of the early missions and missionaries in Oklahoma is always interesting, and this small booklet is made doubly so by the use of many excellent photographs. In fact, it is almost possible to trace the history of Dwight through these pictures beginning with the early log structures, laboriously erected by the first mission family, and bringing us to the present well tended grounds and buildings. Necessarily brief, the Paynes nevertheless give an amazing amount of data—dates, places, people—around which Dwight Mission, Old and New, has been built. For Dwight is a continuing institution begun well over a hundred years ago, and still working today in its plan of Christian education.

The early years of Dwight were hard ones, of course. Men such as Cephas Washburn and Albert Finney must have been truly inspired to undertake missionary work in the face of family separations, personal danger, inclement weather, and unsettled countryside. But none of the mission family had time for looking back to more comfortable and settled lives, for each had arduous duties and responsibilities that contributed to the success of the station. Through the years the little mission settlement grew with additional buildings, increased school population, and more extensive instructional program.

Again and again this Cherokee mission was all but destroyed by fire, but each time the "spirit of Dwight" prevailed and rehabilitation brought greater improvement. Until 1948, Dwight operated as a Christian education school for Indian youth, but in June of that year the Synod of Oklahoma voted to close the school. But rather than give up to the encroaching weeds and timber, Dwight has entered a new era of service through the summer conference schedule of retreats and church camps. Today Presbyterians all over the state feel a little of the love and devotion which characterized those early missionaries who built the foundation for the educational and religious training institution along the banks of Sallisaw Creek.

—Lucyl Shirk

Oklahoma City

Indian Women Chiefs. By Carolyn Thomas Foreman. (Muskogee, Oklahoma; Press of The Star Printery, Inc., 1954. Pp. viii, 86. Ill. Index, Notes and Bibliography. \$1.50)

Americans in general have long fancied Indian women as holding a slavish position in their families, and no position at all in tribal affairs. *Indian Women Chiefs* refutes this belief.

Mrs. Foreman's published books now number half a dozen. All treat, at least in part, of Indian subjects. Several years ago while doing research for her writings, Mrs. Foreman was startled to run across an item concerning the governing power of Indian women. She made a note of this novel idea. Thereafter, when she found similar material, she made a note of it. This book is the result of those notes.

Indian women leadership is discussed in the first chapter. Women played prominent parts in most, if not all, American Indian tribes. In some they had the sovereign right to select candidates for male chieftainship. Many women became chiefs, queens, sachems, medicine women, and other tribal aids. Women chiefs provided for tribal festivals, ceremonies, and general assemblies. In many tribes they guarded the public treasuries of belts of wampum, furs, meal, corn, dried meats, and quill and feather work. Considering the value of women to the tribe, it is not surprising that among the Iroquois, Susquehanas, and Hurons, the punishment for killing a woman was double that for killing a man!

The succeeding six chapters are specific case histories of Indian women leaders. In the 1500s daring De Soto met a beautiful and intelligent Yuchi Queen, and a member of Sir Walter Raliegth's Expedition met a regal leader in Florida. On his foot trip through the southwest, Cabeza De Vaca learned of the Queen of Quivira.

In the 1600's, there were Wetamoo, Queen of the Wampanpas; the Massachusetts Queen; and the masterful Montour sisters. Trustworthy Awashonks ruled in Rhode Island, and Queen Anne was the power of the Powhatan Confederacy in eastern Virginia.

Moving into the 1700's, Sophia McGillivray Durant was a leader among her people, the Creeks. Mary Musgrove was a leader among the Creeks, though a turbulent one. The Seneca Queen Alluquippa was dignified, yet demanding, and Great Joseph's niece was gentle.

The 1800's, saw queens, prophetesses, advisory interpreters, chiefs, and sorceresses among the Chippewas, Chickasaws, Paiutes, Alaskans, Senecas, Modocs, and Mohawks. In 1875 the Osages elected Rosana Chouteau second chief of Beaver's Band. Lucy Toyiah Eads began her successful term as chief of the Kaws in 1908.

Much space is given to the life of Mrs. Alice Brown Davis, loyal and efficient chief of the Seminoles, probably the last woman chief in Oklahoma. The final chapter concerns Nancy Ward, Beloved Woman of the Cherokees.

Mention is made of Oklahoma Indian women who are, or have been, leaders. Among these are Rachel Caroline Eaton, Mabel Washbourne Anderson, and Muriel H. Wright, historians; Mrs. Jessie R. Moore, former Clerk of the Supreme Court of Oklahoma and Mrs.

Susanna Drew Adair Rogers, who acted as Clerk of the Creek Courts; Mrs. Eliza Missouri Bushyhead Alberty, outstanding in business and politics; and Mrs. Roberta Campbell Lawson, president of the General Federation of Women's Clubs.

This book is a monument to all Indian women. Through its insight future historians and writers have a wealth of new material, and the general reader has a true concept of the American Indian woman.

—Frances Rosser Brown.

Muskogee, Oklahoma.

Bibliographical Procedures & Style. A Manual for Bibliographers in the Library of Congress. By Blanch P. McCrum and Helen D. Jones. (Government Printing Office, Washington, D. C. 1954. 65¢)

In 1944 the Library of Congress published a brochure on the technique for bibliographers, giving a number of suggestions for the planning and carrying through of a bibliographical project. The brochure was soon out of print, and until the publication of the present volume there has been no reference available to workers giving a standard style for their guidance in bibliographical compilation.

As stated by the Director of the Library of Congress Reference Department in his preface, this publication has three purposes. First, it suggests methods of planning and carrying through a bibliographical project. Second, it provides a style manual of forms of entry developed by the General Reference and Bibliography Division, through the adaptation of rules followed by catalogers of the Library's collections. Third, in response to numerous requests from students and scholars, it makes currently available a manual used by Library of Congress bibliographers. Bibliographical procedures are of prime importance to the researcher of Oklahoma History and the present volume should be a handbook on the subject.

—George H. Shirk

Oklahoma City.