
Robert Hunt’s biography of William Shellabear is the story of a pioneer Methodist missionary to Malaysia. Shellabear was also a soldier, engineer, printer, rubber plantation owner, educator, and author. His successes and failures are interwoven with the history of Methodist missionary work in Malaysia which began with William Oldham’s 1885 arrival in Singapore. Hunt brings these themes together against the backdrop of the changing culture of Malaysian society.

William Shellabear was a British soldier when he first arrived in Singapore in 1885. His fascination with the Malays and their culture began almost at once, and he immersed himself in intensive language study. For Shellabear understanding the Malay language was key to understanding the people. By 1890 he had so impressed Oldham with his language and translation skills that Oldham encouraged him to set up a mission press in Singapore. Shellabear soon began printing religious tracts for the Methodist mission. His printing and translating skills also won quick recognition from the British and Foreign Bible Society which employed him for their printing work in Malaysia.

Although Shellabear had no formal education in theology, he possessed a strong evangelistic zeal and a desire to reach out to Malays often ignored by missionaries because they were uneducated, Muslim, and on the lower end of the social scale. Methodist missionary work in Malaysia focused primarily on the Chinese speaking inhabitants of Singapore and the Tamils of the region. Shellabear repeatedly urged the mission to expand its efforts to include the Malays. He argued this could best be achieved by adopting the vernacular form of the Malay language in education and evangelizing work. A recurring sub-theme in this book is Hunt’s discussion of Shellabear’s acknowledgment of how important vernacular language is in transmitting a people’s culture. Shellabear’s attempts to refocus the mission to include a ministry to the Malays using vernacular language became his life’s work, and sadly, were never fully realized.

Shellabear’s greatest legacy was the translation of numerous literary and spiritual works into Malay. In 1909 he finished a Malay translation of the Bible which he hoped would bridge the divide between high and low society. He also completed vocabulary and grammar translations. Many of his works are now considered standards.

Hunt successfully describes the transformation of Shellabear’s attitudes on Islam. Initially, Shellabear viewed Islam with some hostility, and he made little effort to understand its tenets and beliefs. He saw it as a hindrance to the development of Christianity in the region. Later in life, after studying Islamic literature, mysticism, and the Koran, Shellabear reformulated his opinion of
Islam. He saw it in a more positive light and realized that any mission outreach to the Malays would have to incorporate an understanding of Islam.

Hunt's work is easy to read and follows a narrative and chronological approach. He consulted major archival repositories in the United States, Britain, and Malaysia, and there is an extensive bibliography. Readers with little working knowledge of major Malaysian writers or classic Malaysian literature will have some difficulty in understanding the references to the texts and authors Shellabear translated. Hunt is successful in describing Shellabear's life, literary contributions, and love for the Malay people. His portrait of Shellabear is a positive assessment of the personal and professional accomplishments of a leading figure in Methodist missionary work in Malaysia.

KRIStEN D. TURNER
Madison, NJ


In 1993, Catherine Wessinger edited a volume called Women’s Leadership in Marginal Religions: Explorations Outside the Mainstream, which analyzed the role of women in such groups as the Shakers and the Theosophical Society. In this new volume, Wessinger and sixteen contributors extend that analysis to mainstream Protestant, Roman Catholic and Jewish groups. The section on Catholicism includes one article on Sisters and another on laywomen in ministry; that on Judaism comprises essays on Reform, Reconstructionist and Conservative women, and a more general chapter on the challenge of feminism to Judaism.

The Protestant section includes articles on women in a wide range of groups: Reformed, United Church of Christ, Unitarian-Universalist, Baptist, Evangelical Lutheran, and Anglican, as well as the Wesleyan tradition. The latter is treated in three essays. Rosemary Skinner Keller uses case-studies of five women in the United Methodist tradition to analyze their formative experiences and the consequences of these experiences in their lives. Jualynne E. Dodson writes of the work of women in the African Methodist Episcopal tradition which could not afford the luxury of restricting the role of preacher to men. And Susie C. Stanley discusses the active role played by women in the formative years of the Wesleyan/Holiness movement, and the later silencing of the sisters.

Women have, of course, given leadership in all religious groups, but the essays impress upon the reader how the specific forms of leadership and the group’s acceptance of women’s leadership are shaped by the particular nature
and situation of the religious body. The study by Dodson illustrates the opportunities brought by specific circumstances; those by Keller and Stanley demonstrate how a tradition which values religious experience holds the possibility of empowering women within that tradition.

Most of the essays focus on women in paid ministries, and many trace women’s tortuous path toward ordination. In some cases, women’s associational work and their participation in the governing structures of religious groups is mentioned as preparation for the acceptance of women into ministry. This is an important point, but surely these activities are themselves significant examples of women’s leadership. Few of the authors acknowledge this. Keller is one of the exceptions, writing about lay women of whom only Amanda Berry Smith felt called to a preaching ministry.

In her introduction, Wessinger raises the question of what changes may be wrought by the increasing leadership of women, and a number of articles suggest possibilities. Some point to change in religious language and practice, some to indications of a shift in styles of leadership.

Following the essays, there is a rich fifty-page chronology of key events for two centuries of women’s religious leadership in the United States. The book also includes an index, which should be a part of all such volumes, but which is sometimes absent from collections of this type.

Those interested primarily in Methodist history should not restrict themselves to reading the three directly relevant chapters. It is by making comparisons and by observing the recurring themes and questions that we may best use the resources offered in this valuable collection.

MARILYN FÄRDIG WHITELEY
Guelph, Ontario


Methodists in Canada, as elsewhere, have given much attention to the education of young women. In this volume, Johanna Selles documents ninety years of that history in what was known as Upper Canada, then as Canada West, and, after 1867, as Ontario. She writes of the rise, and sometimes of the decline, of Methodist schools, describing the individuals who shaped them and the experience of those who studied at them. The forms of education offered reflect the ideology of those who organized and supported the schools, and these gender ideals were absorbed to varying degrees by the students.

The earliest of these institutions was the Upper Canada Academy in Cobourg, which welcomed both male and female students during its first six years of operation. Albert College, a coeducational school in Belleville, was
organized by another branch of Canadian Methodists. Selles discusses both the environment and the curriculum of these early institutions which attempted to simulate the ideal family (with authority vested in the male principal), and which offered both “useful” and the “ornamental” studies.

The latter half of the 19th century saw the opening of three Methodist ladies’ colleges. There the student was trained in an elegant and carefully supervised setting to prepare her to be the mistress of a home. At the same time, the curriculum allowed young women to prepare for waged labor.

Upper Canada Academy became Victoria College, and during the 1880s, women were admitted as students. Early in the 1890s, the school was federated with the University of Toronto, and moved to that city. Students in boarding houses lacked the home environment which had been deemed so important in women’s education. Thus a group of women in the community organized to provide a supervised residence for Victoria women.

Although authority lay with the male administrators of these schools, a number of women such as Margaret Addison at Victoria played important roles in female education. Throughout the book, Selles shows how female educators were sometimes unrecognized as experts, at other times in conflict with the men in charge. She also examines the diversity of opinion concerning women’s education, and the ambivalence of some because of their concern that femininity might be undermined by higher education.

The McGill-Queen’s Studies in the History of Religion has served well in publishing important contributions to Methodist history. This most recent addition to the series enlarges our understanding of an important aspect of the history of Methodism in Canadian society.

MARILYN FÄRDIG WHITELEY
Guelph, Ontario


Gunpei Yamamuro (1872–1940) is one of those historical figures about whom most of us know far too little. Born in rural Japan, Yamamuro became a Christian and an evangelist while in his teens. He joined the Salvation Army soon after its introduction in Japan in 1895, attracted by its emphasis on ministry to the poor.

Yamamuro’s major contribution was to interpret the Army’s message to a Japanese audience, becoming in the process a nationally known author, speaker, and social reformer. It was Yamamuro’s gift to adapt Army measures and beliefs to the Japanese context. Writing and speaking in colloquial
Japanese, Yamamuro used Japanese themes and stories to communicate the gospel message in hundreds of writings and to thousands of hearers. He was widely admired as an author and orator. His *The Common People's Gospel* sold upwards of three million copies. Yamamuro was also an able administrator, rising through the Army's ranks to become territorial commander, only the second non-western officer to attain that position.

The author deftly tells three interwoven stories: Yamamuro's life, the Salvation Army in Japan, and the Meiji Era in Japanese history. The Meiji Era (1868–1912) was a period of modernization and political reform. Christian missions were allowed to flourish and Christian ideals inspired Japanese nationalists like Yamamuro. Japanese desire to assimilate Western culture was matched by the Salvation Army's determination to pursue its "native policy," that is, "to adopt Japanese means, Japanese dress, and the Japanese mode of life." The first western workers made a number of unintentional blunders because of their ignorance of Japanese customs, but their sincerity, hard work, and devotion to the poor soon brought them admiration and converts.

The Army's relief work during famines and natural disasters, as well as its successful campaign against legalized prostitution, brought it the gratitude of the Japanese people. The nationalism of its leaders, particularly Yamamuro, enabled it to exist in harmony with the Japanese government. Its military structure and its emphasis on discipline and loyalty appealed to the culture of Meiji Japan. During the 1930s, the growth of ultranationalism brought the Army under government suspicion and led to internal conflicts, including an unsuccessful attempt to oust Yamamuro. In 1943, the state disbanded the Army altogether.

Rightmire tells the story clearly and concisely. Extensive footnotes, a bibliography, an index, and photographs enhance the well-written text. The volume's price is the only major drawback, but those with an avid interest in the Salvation Army or the history of Christianity in Japan will find it a valuable addition to their libraries.

SUSAN E. WARRICK
Madison, NJ


The volume is a "celebrative history" of 150 years of the Louisville Annual Conference of The United Methodist Church. It is richly illustrated with photographs, drawings, and charts. It is available from the publisher, Providence House, P.O. Box 158, Franklin, TN 37067. Orders may be placed at 1-800-321-5692.
Essek William Kenyon (1867–1948) will be of interest to readers of Methodist History not for his early membership in the Methodist Episcopal Church, nor his brief service as an exhorter, nor his marriage under Methodist auspices. It is rather the influence on him of holiness, particularly Keswick, preaching and his mediation of his own refinements to those concerns to subsequent evangelicalism, particularly to Pentecostals and Charismatics, through his educational ventures (including Bethel Bible Institute predecessor to Gordon College), his preaching tours, his radio ministry, and his publications (his books in the 1970s still selling 100,000 per year), that make him a figure of consequence to Methodists. In a Preface and Postlogue, Simmons posits for Kenyon a significant 20th century impact, among baptistic Pentecostals, the independent Charismatics, particularly, Kenneth E. Hagin and others fascinated by Kenyon’s notion of “the Finished Work of Christ.”

The bulk of the volume Simmons devotes to comparisons of Kenyon’s thought with two movements influential on him and the age—the Higher Christian Life (Wesleyan, Oberlin, and Keswick perfectionism) and New Thought (Mind Cure, Mental Healing, Harmonialism, Christian Science). The three center chapters of the book, caring respectively for the themes of the book’s subtitle, examine the three positions, first on how each envisioned ultimate reality and human fulfillment (peace), second, on their construal of the nature and limits of human and divine agency (power), and third, on the benefits, particularly of health and wealth, each promised those who oriented themselves rightly (plenty).

Simmons honors the similarities of Kenyon’s thought to that of New Thought and, at places, points of dependence. He takes some pains with Kenyon’s exposure to New Thought ideas and the intellectual resources on which New Thought rested—Swedenborg, Kant, mesmerism, spiritualism, Romanticism—an exposure begun during Kenyon’s study at the Emerson School of Oratory in Boston and continued through relationships established there. While acknowledging some dependence, Simmons does not concede the extent of it recently posited by critics of Kenyon and shows, instead, that Kenyon borrowed more extensively from the holiness and Keswick communities. He does show extensive connection and interaction between and among currents of thought and communities of thinkers typically taken to be at the poles of liberal and evangelical religion. This point, which runs counter to the tendency in much evangelical scholarship to bifurcate Protestantism early and cleanly, Simmons supports with extensive notes and citations constituting fully one third of the book. An important contribution to an interesting series.

RUSSELL E. RICHEY
Durham, NC
THE NINTH ANNUAL MEETING of the HISTORICAL SOCIETY OF THE UNITED METHODIST CHURCH (HSUMC) was convened at 2:00 p.m. on Saturday, October 4, 1997 at the Boston University School of Theology by C. Faith Richardson, President.

THE MEETING WAS OPENED with prayer led by Gary Farrell.

THERE WERE FORTY-SIX members present.


THE REPORT FROM THE MEETING of the Board of Directors (BOARD) held on Friday, October 3 was given by Charles Finney, Secretary. Additional to the report from the General Commission on Archives and History (GCAH) made by James Morris [see below], Finney reported that there are reserve funds held by the GCAH which the General Council on Finance and Administration (GCFA) expects the GCAH to expend. To this end another full-time Archivist will be hired. This will make a staff of eleven in the Archives Department. Secondly, Dale Patterson, GCAH Archivist/Records Administrator, will convene a meeting of ten persons, two from each jurisdiction, to establish a plan for cataloging the archival holdings of each annual conference. Finally, an administrator will be hired for the preservation of the Photographic Collection. This commitment includes securing the necessary materials for this preservation.

THE CLERGY OBITUARY PROJECT, formerly the "Dead Preacher's File," is being compiled by Dawn Patterson, doing it electronically.

A BULLETIN INSERT PROGRAM, called "Shapers of United Methodism" is taking the place of the biographical booklets formerly published.

THE CATALOGING OF WORLD METHODIST MANUSCRIPTS, begun by the late Homer Calkins, is being continued by his widow, Mary Calkins.

THE BOARD VOTED TO ALLOW those with expiring memberships in the HSUMC to receive one additional issue of HISTORIAN'S DIGEST and METHODIST HISTORY.

THE COMMITTEE ON HONORARY MEMBERSHIPS had no names to submit.

THE TREASURER'S BOOKS have been audited according to BOARD policy, coming at the end of a term in office, e.g., four years.

THE BOARD APPROVED A RECOMMENDATION for a budget for 1998 to be submitted to the annual meeting.

THE EDITOR OF HISTORIAN'S DIGEST, Gary Ferrell, was re-elected by acclamation.

THE BOARD CELEBRATED the service of six members who will no longer be on the BOARD. This concluded Finney's report of BOARD considerations.

GREETINGS WERE ACKNOWLEDGED from James Nelson, the host for the 1996 meeting of the HSUMC in Dayton, Ohio. Nelson was not able to be present for this meeting.

THE SECTION ON COMMISSIONS AND SOCIETIES report was given by Lois Yost. The Section had been paid a visit by Elizabeth Uphan Yates, AKA Patricia Thompson. The Section received the concern from the BOARD and from Charles Yrigoyen, Executive Secretary of the GCAH, regarding the interpretations which annual conferences will put upon the wording in the 1996 THE BOOK OF DISCIPLINE allowing "alternate structures" instead of a conference commission on archives and history. An additional concern is that some annual conferences may elect to have no structure for the administration of archival and historical concerns.

A SURVEY BEING PREPARED by the Section on Commissions and Societies was distributed to Section members and discussed by Morris. This
survey is to provide an instrument which will list all pertinent information on the archival depositories within the United Methodist Church. Two years of work has gone into the preparation of the survey; the contents are set but the format is not ready yet. It needs to be in print by September 1, 1998. The survey is underwritten by up to $2,000; from 275 to 300 copies will be distributed with the Red Bird Missionary Conference handling the distribution.

THE SECTION ON GENEALOGY report was given by Fern Christensen. The directory produced by the section, “The 1996 Directory of Annual Conference Archives of the United Methodist Church in the U.S.A.” sells for $5.00 when ordered from Christensen. The program for the section meeting was provided by Steve Pentic, Boston University School of Theology Archivist.

THE SECTION ON EDUCATION AND RESEARCH report was given by Artemio Guillermo, acting section secretary. The section encourages the writing of the history of the jurisdiction. Also they are requesting the GCAH to establish a Web Site for research.

THE SECTION ON LOCAL CHURCH HISTORY report was given by Bradley Sue Howell. Each congregation must tell its own story. GUIDELINES: FOR LOCAL CHURCH HISTORY needs churchwide use. Local churches must make records of today’s events; they are tomorrow’s history. The section is asking, “Is there a computer program available for recording local church history?” They also asked if the section can have a location on the GCAH’s Web Site.

THE FINANCIAL REPORT was given by Thelma Boeder, Treasurer. The 1996 Balance Sheet showed a starting balance of $11,208, receipts of $15,576.96 of which $12,550.00 was from memberships, and expenditures of $18,443.45, resulting in an ending balance of $8,341.89. Funds needed to service memberships beyond December 31, 1996 was $9,843. Funds designated to service honorary and life memberships beyond December 31, 1996 was $8,294. Funds invested in the United Methodist Development Fund had a net value of $9,249.08 on December 31, 1996. The total assets of the HSUMC was $18,449.08.

A CURRENT, January 1 through August 31, 1997, FINANCIAL REPORT was shared by Boeder, showing a starting balance of $8,341.89, income of $8,568.32 of which $5,136 was from memberships, and expenditures of $9,175.71, resulting in an ending balance of $7,734.50. Funds needed to service memberships beyond August 31, 1997 was $4,676. Funds designated to service honorary and life memberships beyond August 31, 1997 was $8,096. Funds invested in the United Methodist Development Fund had a net value of $10,971.37 on June 30, 1997. The total assets of the HSUMC was $17,971.37.
THE BUDGET PROPOSED FOR 1998 as recommended by the BOARD was presented by Boeder. Income is anticipated at $15,300 to be derived from 612 memberships at $25 per unit. Expenditures anticipated: Sections @ $800; The Annual Meeting @ $2,400; METHODIST HISTORY @ $9,400; HISTORIAN’S DIGEST @ $1,700; and Program/Administration @ $1,000 for a total of $15,300.

MOVED, SECONDED, APPROVED: THAT the Budget recommended by the BOARD be adopted.

THE MEMBERSHIP IN THE HSUMC is down. Members must be deliberately engaged in recruiting more members.

THE EDITOR OF HISTORIAN’S DIGEST, Gary Ferrell, presented his report indicating that he wishes to be on the mailing list for local, conference and jurisdictional news letters. He explained the editorial process: information is received, the master copy is produced, it is taken to the printer, prepared for mailing and finally sent out first class.

THE REPORT FROM THE GCAH was made by Morris, a member of the GCAH representing Gerry Reiff, GCAH Representative to the HSUMC BOARD. The GCAH now has a Web site: www.gcah.org. There is a budget reserve which will be used [see above]. Finding aids are now available, thanks to Patterson. The emphasis on women’s and ethnic history continues. The United Methodist Church needs to be seen as a global church; thus there is a need to emphasize the history of the central conferences. There is great concern over the effect that the re-structuring allowed in the new DISCIPLINE on the workings of the archival and historical concerns of the church. A decision will be made soon by the church’s Judicial Council.

THE GCAH REPORT continued with the announcement that the 1998 GCAH meeting will be in Little Rock, AK at the same time as the HSUMC’s annual meeting, probably over one of the middle weekends of September. The next Quadrennial Convocation will be held at Hamlin University, St. Paul, MN June 25 to 28, 1999 with the theme: “Knowledge and Vital Piety: United Methodism’s Contribution to Higher Education.” Arthur Swarthout has been named the coordinator.

THE WORLD METHODIST CONFERENCE will be in Brighton, England during 2001. The North American Section will meet in Canada during 1999 on a date near that of the United Methodist Church’s Quadrennial Convocation. A report on the preparations was made to the GCAH by Marilyn Fardig Whiteley [226 Exhibition: Guelph, Ont.: NIH 4R5]. The hundredth anniversary of the organization of the Canadian Methodist Historical Society is during 1999.
THE GCAH WILL HAVE a new telephone area code number starting December 1. It will be 973.

THE NEW OFFICERS OF THE HSUMC were introduced: John Sims, President; James Holsinger, Vice President; Nancie Peacocke Fadeley, Secretary; and Millard Mead, Treasurer.

THE 1998 MEETING OF THE HSUMC will be in Little Rock, AK, probably during the third week of September.

WORDS OF APPRECIATION for the opportunities to have served the HSUMC were offered by Mark Conard, retiring Vice President, and by Richardson, retiring President.

MOVED, SECONDED, APPROVED: THAT C. Faith Richardson is appointed to begin writing the history of the HSUMC.

DISCUSSION ENSUED FOLLOWING a concern expressed regarding the tension between women in ministry and organizations such as Promise Keepers, Good News, etc.

DISCUSSION TOOK PLACE regarding the need for invitations to host the annual meetings of the HSUMC for the year 2000 and those following.

THE 1997 ANNUAL MEETING of the HSUMC adjourned at 3:35 p.m.

RESPECTFULLY SUBMITTED
Charles Finney, Secretary
721 Tenth Avenue West
Mobridge, SD 57601-1101
E-mail—CHASFINN@aol.com

PS: It has been a privilege and great joy to have served you as your Secretary for the past four years. I will always prize the acquaintances I have made and our work together in preserving the history of our great church. CF