

METHODIST HISTORY

April 2016

Volume LIV
Number 3



DULAC COMMUNITY CENTER (1968)



ARCHIVES & HISTORY

General Commission on Archives and History

THE UNITED METHODIST CHURCH

EDITORIAL BOARD

Christopher J. Anderson
Drew University

Morris Davis
Drew University

Paula Gilbert
Duke University

A. V. Huff
Furman University

Ian Straker
Howard University

Douglas Strong
Seattle Pacific University

Robert J. Williams
Retired GCAH General Secretary

Anne Streaty Wimberly
Interdenominational Theological Center

Charles Yrigoyen, Jr.
Wesley Theological Seminary

Assistant Editors

Michelle Merkel-Brunskill
Christopher Rodkey
Nancy E. Topolewski

Book Review Editor

Jane Donovan
West Virginia University

Cover: Photograph of children singing in a choir at Dulac Community Center in Dulac, Louisiana. See article by Janet Allured on the role of missions and feminism in the late twentieth-century South. Image from the Mission Education and Cultivation Program Department Collection of the General Commission on Archives and History of The United Methodist Church.

METHODIST HISTORY (ISSN 0026-1238) is published quarterly for \$25.00 per year to addresses in the U.S. by the General Commission on Archives and History of The United Methodist Church (GCAH), 36 Madison Avenue, Madison, NJ 07940. Printed in the U.S.A. Back issues are available.

POSTMASTER: Send address changes to METHODIST HISTORY, P.O. Box 127, Madison, NJ 07940 or email mmerkel@gcah.org.

METHODIST HISTORY

Alfred T. Day III, Editor

VOLUME LIV

APRIL 2016

NUMBER 3

CONTENTS

Contributors	164
Editor's Note	165
“Holy Boldness”: Feminist Methodist Women in the South, 1960-1980 <i>by Janet Allured</i>	167
Should the Methodists Get All the Credit? The Methodist Crisis in Neuchâtel, 1820-1830 <i>by David Bundy</i>	180
James M. Lawson, Jr., Called by King “The Greatest Teacher of Nonviolence in America” <i>by Natalya Cherry</i>	192
Transforming the World from the Kitchen? The Story of Women Working Together in British Methodism <i>by Sarah Braisdell</i>	202
Book Reviews	216

Copyright 2016, General Commission on Archives and History,
The United Methodist Church

Methodist History is included in
Religious and Theological Abstracts,
Historical Abstracts and America: History and Life
ATLA Religion Database

Manuscripts submitted for publication and all other correspondence should be addressed to
Editor: METHODIST HISTORY, P.O. Box 127, Madison, NJ 07940. Prospective authors are
advised to write for guidelines or visit www.gcah.org.

CONTRIBUTORS

JANET ALLURED is a Professor of History at McNeese State University in Lake Charles, Louisiana, where she also teaches courses in the history of the “New South,” Louisiana, American women, and the twentieth-century United States. She is co-editor of *Louisiana Women: Their Lives and Times* and is co-editor of *Louisiana Legacies: Readings in the History of the Pelican State*. Her most recently published article about Janet Mary Riley, the leader to overturn the “Head Master” law in Louisiana during the 1970s appears in *Louisiana Women, vol. 2* (University of Georgia Press, 2016). Dr. Allured’s book *Remapping Second Wave Feminism: The Long Women’s Rights Movement in Louisiana, 1950-1997*, from which her article in this edition is taken will be published by the University of Georgia Press this year.

DAVID BUNDY is Research Professor of World Christian Studies at New York Theological Seminary; Honorary Fellow at Manchester Wesley Research Center of Nazarene Theological College; and Visiting Professor at Seoul University, 2014-2016. He received a B.A. from Seattle Pacific University; the M.Div. and Th.M. from Asbury Theological Seminary; a Licentiate from Universite Catholique de Louvain; and D.Th. From Uppsala University. Bundy is a specialist in Methodist, Holiness, and Pentecostal History, focusing on the international dimension of these traditions. He is a frequent contributor to *Methodist History*.

NATALYA A. CHERRY is a Graduate Fellow of the Ph.D. program in Religious Studies at Southern Methodist University, Dallas, Texas; a John Wesley Fellow of A Foundation for Theological Education (AFTE); and a Dempster Fellow of the General Board of Higher Education and Ministry of the United Methodist Church. She earned a B.A. degree from Georgetown University and M.Div. from Wesley Theological Seminary. An elder in the Susquehanna Conference, Pennsylvania, she collaborated on an oral history marking the fiftieth anniversary of the 1956 official desegregation of the Methodist Church by Mitchell Memorial Methodist Church, Harrisburg, Pennsylvania.

SARAH BRAISDELL is the Methodist Women in Britain’s Heritage and Archives Researcher based at the Epworth Old Rectory, Epworth, North Lincolnshire, UK. Her work is the foundation for the exhibition *Transforming the World from the Kitchen? The Story of Women Working Together in British Methodism* on display at the Epworth Old Rectory through October, 2016, and is sponsored by Methodist Women in Britain and The Methodist Heritage Commission of the Methodist Church in Britain. Braidswell is an honors graduate of Bangor University (B.A., Contemporary History), Gwynedd, UK; and University of Sheffield (M.A., Modern History).

EDITOR'S NOTE

This issue of *Methodist History* is dedicated to Cornish R. Rogers. A long-time Editorial Board member of this journal, a member of the United Methodist General Commission on Archives and History, and distinguished emeritus faculty at Claremont School of Theology, Cornish was born into eternal life on February 5, 2016.

Writer (*Christianity and Crisis*, *The Christian Century*, *The Christian Ministry*), Black Church Historian, teacher, innovative educator, pastor, United Methodist Church leader and citizen of the world with involvement in Russia, Bolivia, Costa Rica, Jamaica, Nicaragua, Kenya, South Africa and The World Council of Churches, Cornish's broad-minded, sharp wit, and seasoned wisdom will be missed.

Invited to offer a word at the celebration of his life held at Holman United Methodist Church, Los Angeles, California, last month, I posed an important historical question. Based on the common knowledge that Cornish and Martin Luther King, Jr., were classmates at Boston University School of Theology and that they played a great deal of pick-up basketball together, and that King often played in street shoes, here was my question (pardon the in the parlance of the street): Who took who to school?

Cornish would be pleased with the "schooling" contained in this issue.

Janet Allured's essay investigates ways in which strong social justice traditions empowered southern white Methodist women to take up the banner of gender equality. Not only were these Methodist women far more likely to have feminist leanings than other southern women, they also were part of the foundation of the modern feminist movement. Allured also points to Methodist sacred spaces like the Gulfside Assembly, Waveland, Mississippi (a site nominated to the 2016 General Conference as a United Methodist Heritage Landmark by the General Commission on Archives and History) and St. Mark's Community Center for playing pivotal roles in the rebirth of 1960s feminism. Though the article focuses primarily on the work of white Methodist women in the south, African American Methodists like Dorothy Mae Taylor are recognized for "holy boldness."

David Bundy's essay examines a surprising nineteenth-century record of troops dispatched to control "riotous Methodists" on the streets of Neuchatel, Switzerland. The complaint: three young, local clergy were charged with "Methodism" by aggravated local colleagues. Their detractors were put off by their small-group evangelization efforts. Though the fledgling Methodists were supported by a few powerful bourgeoisie families, there was serious persecution to contend with. Eventually "Methodist Enthusiasm" was accommodated and included in the faith and practice of Neuchatel

Christianity, but not before some interesting and significant hostility.

Natalya Cherry's essay examines the Methodist DNA found in the prophetic, social activist ministry of James M. Lawson. Whether in his early role training non-violent protestors in the civil rights movement, his fateful invitation of Dr. Martin Luther King, Jr., to support striking sanitation workers in Memphis while pastor of Centenary Methodist Church in April of 1968, or his ongoing fight to end violence and promote justice to this day, Lawson is the embodiment of Wesleyan ideals. The influence of his studies of *Satyagraha*, a method of non-violent resistance experienced while a missionary in India are well known, not to mention his Boston University connections to King and Cornish Rogers to whom this issue is dedicated. Cherry's paper explores the Wesleyan soil that both nurtured Lawson's roots and continued to bear abundant fruit in the robust practical divinity and social holiness evident throughout his life's work.

Sarah Braisdell's essay charts the story of women working together in British Methodism within the Church's established movements from 1858 to the present day. It also recognizes the indispensable role women played in Methodism long before the establishment of an official women's movement, taking their inspiration from Susanna Wesley, the so-called "Mother of Methodism." An exhibition bearing the same name as Sarah's paper and displaying of her research is now appearing in the Epworth Old Rectory, through October, 2016. A notice of this exhibit appears on page 225 of this issue.

Good reading, everyone.

Alfred T. Day III

ERRATUM

In my "Editor's Note" in the October, 2015 issue, in describing John Newton Mars I mistakenly stated that Mars was the first African American ordained in the New England Conference. John Newton Mars was the first African American granted Probationary Membership in an annual conference. Thanks to Pat Thompson, the co-author of *The Reverend John Newton Mars (1804-1884): New England Cleric and Celebrated Standard Bearer in the Wesleyan Tradition*.