

## BOOK REVIEW

Marilyn Southard Warshawsky, *John Franklin Goucher: Citizen of the World*. Baltimore: self-published, 2016. 527pp. \$16.99.

Marilyn Southard Warshawsky begins the biography with a story of heroism and travel, setting the tone for the book. Despite his age, his fragile health, and a recent surgery, Goucher put others before himself and rowed a boat back and forth from a sinking ship to the rescue boat. This selflessness and fearlessness is woven throughout Goucher's life, as he traveled through remote foreign countries and gave seemingly limitless funds to support charities, educational institutes, and missionary efforts.

The story of Goucher is also the story of Methodism. After attending a Methodist revival at the age of fourteen, he converted to Methodism and spent the rest of his life serving the church. He received his first ministerial assignment from the Baltimore Conference where he served eight churches in the Baltimore circuit. Even as a young minister, Goucher was involved in many organizations, including the Sunday School Union, the Freedman's Aid Society, and the Women's Foreign Missionary Society. He became more involved in the education and missionary efforts of the Methodist church throughout his life.

Goucher was deeply committed to education and felt that "Always and everywhere Christian education is the fundamental condition for world evangelism" (86). He supported educational institutions both at home and abroad. In Baltimore, he served as the second president of The Woman's College of Baltimore (which was later renamed Goucher College in his honor, but against his wishes) and served on the Board of Trustees of the Centenary Biblical Institute (which later became Morgan State University). Abroad, he funded educational institutes in Japan and Korea, for both men and women. In India, Goucher wanted to provide education to the lowest caste, and when a village resisted a girls' school, Goucher insisted that if they wanted a school for boys, they would have to have one for girls as well. Goucher believed that women had multiple roles in society and must be educated to prepare for those roles.

Traveling became a great love of Goucher's and the *Baltimore Sun* proclaimed that Goucher "packs a gripsack and steps aboard a steamer with no more ado than an ordinary man would make in going from Baltimore to New York" (350). His extensive travels allowed Goucher to see the world, but also to visit missionary sites and report back to the church. During his travels, Goucher donated funds to various missionary efforts and educational institutions, but always with care. Goucher would often ask for a financial

plan before agreeing to a donation, to ensure that the money would be well managed and put toward attainable goals.

As a trustee of Goucher College, one might expect Warshawsky to write in praise of Goucher and his life, yet Warshawsky presents a balanced view of the man, even when his views would not be favorable today. Warshawsky's extensive use of archival materials allows for Goucher to speak in his own words, quoting from his diary, sermons, and letters. These quotes, peppered through the text, give life to the biography and insight into Goucher's personality. It seems there is no detail left out of the biography, making portions seem a little long, but I cannot easily recommend any cuts to the text. Warshawsky adds context to help situate Goucher's life in world history and the history of the Methodist church. This makes the biography an excellent primer for those new to Methodism or readers who wish to learn more about the man who supported so many missions and schools.

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