

## BOOK REVIEWS

David B. Potts, *Wesleyan University, 1910–1970: Academic Ambition and Middle-Class America*. Middletown, CT: Wesleyan UP, 2015. 694 pp. \$45.00 cloth, \$35.99 e-book.

I begin with several caveats: David Potts and I are Wesleyan grads, contemporaries, and fraternity brothers. Although not in the same class, we overlapped several years, both roomed in the Eclectic house, and enjoyed very good relations. For his first volume, *Wesleyan University, 1831–1910: Collegiate Enterprise in New England* (Yale UP, 1992), I served as a Methodist reader, minor counselor, and promotional comment supplier. In critiques of the previous volume I acknowledged that Potts is not a church historian but rather an esteemed interpreter of American higher education. Here I suggest that readers in that and related disciplinary locations will find his narrative instructive and enlightening but that Methodist readers may want guidance offered here before delving.

Potts is a scholar, and he has produced superb, well-researched volumes. In the first volume, the final third is devoted to endnotes and appendices. The two pages of “Abbreviations Used in Notes” references several Methodist serials: both *Methodist History* and *Methodist Review*; the *Journal of General Conference*; the three-volume, Emory Bucke-edited *History of American Methodism*; the *Methodist Yearbook*; and *Minutes* of five conferences. Methodism gets ample treatment throughout the 1831–1910 narrative.

In the current (1910–1970) volume, however, the “Abbreviation” notes only three Methodist serials, none of various other ongoing Methodist publications, and no scholarly monographs. One of the three papers, the *Circuit Rider*, he includes only for its 1953–1954 development campaign newsletter. Otherwise, he draws little on current Methodist scholarship and treats the denomination primarily in passing (as I note below). However, again as in the 1831–1910 volume, the engagement with literature on American educational developments is incredible. Of the book’s almost 700 pages, Potts devotes 40% to endnotes and elaborate explorations of pertinent scholarship, abbreviations and pertinent appendices (eleven pages in this volume).

Potts’s new volume can and should be read but not as an overview of Methodism and higher education. Rather, it provides a close-in, on-the-ground, year-by-year look at the dynamics by and through which many of our church’s universities and colleges have drifted away, effectively secularized themselves, and broken ties altogether. It carefully tracks the evolution of Wesleyan University’s leadership patterns: its fund-raising efforts; the interplay of students, faculty, alumni and trustees; governmental, accreditation, board leadership and publicity dynamics; and competition with other

colleges, particularly Amherst and Williams. For the three schools, appendices in both Potts books—the 1831–1910 and 1910–1970—treat enrollment and first year statistics, year-by-year for the periods covered. The second volume charts “Enrollment Dollars per Student” at the three schools as well. And throughout Potts compares Wesleyan with its “Little Three” rivals again and again. It reminds me of the intense fervor I experienced watching football and other sports with and playing basketball and lacrosse against both schools.

Repeated and ongoing comparisons in text with the two schools permit Potts to show Wesleyan’s tracking of overall educational development patterns and of ways in which the school gradually and increasingly treated its Methodist identity, heritage, constituency, support system, leadership and students as a problem not an asset. The problems with the latter derived from the modest means of student-sending families and of graduates, especially those that entered the ministry.

However, rather than devoting a section or whole chapter to the eroding denominational character, Potts devotes a few pages or adds an indicator here and there. So, again, the book can and should be read as showing slippage in and occasional fervor against church relations. Instances of the latter included efforts in the 1930s to change the school’s name to honor a key faculty member rather than John and Charles Wesley (144–145).

Potts treats the formal, full break with the Methodist Episcopal Church in 1937 (235–237) succinctly. He recalls indicators of denominational erosion addressed earlier—the 1907 removal of “stipulations that the president and a majority of faculty and trustees must be Methodist,” the ending in 1911 of an experiment in co-education (reinstated after my graduation), the appointment of a non-Methodist president (1925), lessening of recruitment efforts at denominational prep schools, waning in the 1930s of the MEC’s interest in the school, and finally in 1936–1937 the school’s making a formal break. An “all-Methodist committee,” he notes, “recommended charter revision in order to achieve ‘a discontinuance of the election of trustees by the several Conferences of the Methodist Episcopal Church’” (235).

Carrying through on the transition was the leadership of president Victor Lloyd Butterfield (1943–1967) who was previously admissions director (1935–1941), dean of freshmen (1938–1941) and associate dean (1941–1942). Half the book (264–415) Potts devotes to Butterfield’s long presidency and reconstitution of Wesleyan, but in pages 207–264 he portrays the school as guided in one way or another by Butterfield. Butterfield sought not to secularize Wesleyan but to enhance its mission “in nurturing ethical, aesthetic, and spiritual values,” as he proclaimed in 1944.

For some of his ongoing asides about Wesleyan and Methodism, the elaborate index provides a guide. However, other observations about waning denominational factors, influences, involvements, student and faculty numbers, trustee church relations and chapel attendance he offers in passing. In the latter regard, I would note that Wesleyan long required attendance at chapel or some similarly “ethical, aesthetic or spiritual” event, a poli-

cy continued into what was my freshmen year, 1959–1960. The endurance of that requirement might have invited treatment of Wesleyan’s relation to Methodism to attend to how the denomination itself—in the twentieth century—prioritized “ethical, aesthetic and spiritual values and invested heavily in social reform (ethical), liturgical transformation (aesthetic) and nurturing programming (spiritual formation via Christian education).” Attention to the radical changes in northern Methodist and to the ways that the church invested itself in and treated its institutions would have helped.

In the early twentieth century, Methodism engaged seriously and organizationally with other denominations. It led the national Protestant campaign against liquor (largely ignored in this volume). It grew its research universities, positioning its seminaries therein. It oriented its general agencies into society-transforming endeavors. It birthed an incredible Christian education apparatus. And, in much of this, Methodism downplayed the denominational label and accented the societal purposes being served. So although Butterfield led, Wesleyan’s transformation fit within a much larger Methodist strategy and operational pattern. That the church now perhaps suffers from having yielded too much of its identity, labeling, and pushing is a story for another context and assignment.

I recommend the book but encourage readers to rely on their knowledge of *Methodistica* for a useful experience.

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Luther Jeremiah Oconer, *Spirit-Filled Protestantism: Holiness-Pentecostal Revivals and the Making of Filipino Methodist Identity*. Foreword by David Bundy. Eugene, OR: Pickwick Publications, 2017. 220pp. \$27.00.

Luther Jeremiah Oconer is a Filipino theologian, an elder of The United Methodist Church in the Philippines, who is now teaching at United Theological Seminary in Dayton, Ohio. This book develops his 2009 doctoral dissertation at Drew University. Out of his own charismatic experience that brought headaches for him and some of his pastoral colleagues in the Philippines, he researched and analyzed theologically how Holiness-Pentecostal revivalism, then almost forgotten, had shaped the identity of Methodism in those islands.

The book is divided into six chapters on the relations between North-American Holiness Movement and Missions; the beginnings of the Methodist Missions in the Philippines, the experiential dynamics of the Filipino *Culto Pentecostal*; and the historical developments of the Filipino Methodist revivalism from 1910s through the 1960s, with its advances and setbacks, including its deplorable schisms. The work, chronologically organized, is based

largely on a wealth of primary sources with carefully-selected quotations and a good selection of historical photographs.

Oconer's intention is to understand and explain how a practical Christianity developed in eighteenth-century British and nineteenth-century American Methodisms became so fundamental to the making of Filipino Methodist Identity. In fact, what Oconer argues about the Radical Holiness experience of full salvation as the most important contribution to the formation of the spirituality of his own church is actually true for the formation of other Methodist churches in Asia, Africa, and Latin America. As a large number of missionaries sent abroad by both North American Methodist Episcopal Churches, in particular after the American Civil War, had been deeply influenced by the radical Wesleyan wing of the Holiness Movement, the increasing emphasis on the sanctifying ministry of the Holy Spirit in the personal and communal life of the believers was carried out by men and women committed to world evangelization.

In the specific case of the Philippines, such emphasis was reinforced by the presence and action of church leaders as Bishop William Oldham. The invitation of a Northern Church bishop to the Rev. H. C. Morrison—a well-known educator, evangelist, and revivalist of the Southern Church—shows how many Methodists in the North and the South shared the conviction that only believers endowed with the power of the Holy Spirit could attain the experience of entire sanctification in order to give with authority testimony to Jesus Christ as Lord and Savior of all nations. That notion, however, was not popular in established North American Episcopal Methodism, but, rather, among the “popular evangelical sources” of both Northern and Southern Churches.

Oconer underlines the great importance of Morrison's short visit in 1910 for further developments of the Filipino *Culto Pentecostal*, which, according to the author, was the Methodist *locus* for the experience of the baptism with the Holy Spirit. In contexts such as the Philippines and Latin America, influenced by prejudices against immigrants from Catholic countries, the first tendency of Methodist missionaries was to battle “romish papacy corruptions” of Christianity. Soon, however, Filipino Methodists understood that their message had something much more important to offer to their people—“a Higher Christian Life” as a “second blessing” experience—a Spirit-filled life. After Morrison's visit the *Culto Pentecostal* came to be the more visible demonstration of such Pentecostal spirituality, fundamental for the consolidation of the Filipino Holiness-Pentecostal Methodist identity for the next decades.

Oconer's work highlights the contributions of other missionaries, men and women, and native male pastors for the identity formation of Filipino Methodism. Nevertheless, even when mentioned *en passant*, it makes more visible the contribution of anonymous local lay preachers and class-leaders, who further spread the Methodist Holiness-Pentecostal message and experience across the Philippines. Also, Oconer's work does not consider how the Spirit-filled Methodism influenced—and still influences—other areas of

Filipino church life. Even when it mentions some educational and social activities in relation to Filipino revivalism, such as Sunday School, it does not analyze its impact at grassroots levels upon those two dimensions, that, along with evangelism, have characterized the Methodist mission and, since John Wesley's time, have been disseminated by Methodist women and men in mission around the world.

Finally, Oconer's book notes the cultural antecedents to Filipino Holiness-Pentecostal Methodism of the Filipino supernatural old religiosity, both of pre-colonial spiritualities and of Popular-Spanish Catholicism, and their influence on Methodist emotional-ecstatic experiences during the grassroots celebrations of the *Culto Pentecostal*. However, it does not go further in exploring the complex correspondences and similarities of those religious manifestations at local levels that may have cooperated for the expansion and consolidation of the Spirit-filled religion among Filipino Methodists. The 2012 doctoral work of Eugene Kim at Asbury Theological Seminary about the relationships between Filipino Popular-Catholicism and Filipino Methodism ("Toward Recontextualization of Christianity with Popular Catholicism") is a necessary complement to Oconer's work.

Oconer's *Spirit-Filled Protestantism* offers a rigorous and honest discussion, without cheap triumphalisms, of the historical developments that enfolded the Wesleyan full sanctification experience in the life of thousands of Filipino Methodists across decades of the last century. Oconer's historical-theological book in general achieves its original purpose and is a welcome resource for the studies of United Methodism missionary work not only in the Philippines but also for Methodism in Latin America which holds several similarities with its Filipino colleagues.

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Clive Murray Norris, *The Financing of John Wesley's Methodism c. 1740–1800*. Oxford: Oxford UP, 2017. 243pp. \$95.00.

The dramatic changes that occurred between the earliest stages of the Methodist movement and the development of an institutional church are well known and well documented, yet there has been little systematic study of how John Wesley and Francis Asbury paid for all the construction and programming that exponentially-expanding numbers of converts required. Finally, the fund-raising question has been opened for discussion.

In *The Financing of John Wesley's Methodism c. 1740–1800*, Clive Murray Norris has produced a fine study that lays an essential foundation for those who would explore the revenue-collection of early Methodism. Although this book focuses entirely on Britain during Wesley's lifetime and shortly thereafter, much of it is relevant for understanding Asbury's similar

challenges on the western side of the Atlantic.

Norris clearly identifies what it was that early Methodists needed to pay for and why they had problems meeting those obligations: “Wesleyan Methodism was characterized by continual tension between on the one hand what were experienced as the promptings of the Holy Spirit to spread the Gospel, through preaching, chapel construction, the dissemination of publications, and various educational, welfare, and missionary activities; and on the other hand the recognition that, lacking any endowment, public funding, or large-scale private patronage, the movement had to live within its means” (1–2). He does an excellent job of placing Methodism’s financial activities in the context of a British economy responding to the early stages of the Industrial Revolution and a lengthy series of wars. Further, he compares Wesleyan financial challenges to those of other groups during the Evangelical Revival, particularly the Church of England and the Countess of Huntingdon’s movement.

Chapters 1–3 focus on paying preachers. From the time that John Wesley’s heart was strangely warmed in 1738 to his death in 1791, 300 young men joined the ranks of the Methodist itineracy in Great Britain; a decade later, their numbers topped 400. Norris argues that compensation for the itinerants developed in four stages, beginning with an “informal, if not haphazard” arrangement (22). He identifies the introduction of quarterage (an annual clothing allowance) in 1752 as the second stage, which segued to a third stage in the late 1760s as a professional ministry developed. The fourth stage acknowledged Methodism’s obligation to make provisions for the preachers’ wives and children.

Chapters 4 and 5 focus on indebtedness engendered by chapel construction—some of which, Norris points out, was in response to the constraints of bad weather and violent attacks on field preaching. He notes that “wealthier Wesleyans” and lay sympathizers funded a significant amount of chapel construction, especially in the larger cities; others donated land or provided low-cost loans (84). Despite their generosity, at times Methodist indebtedness reached crisis levels, which, by the early 1780s, led to the introduction of pew rentals, a controversial practice that undermined Methodist egalitarianism. Chapter 6 focuses on how these financial challenges played out in societies and circuits.

Chapters 7 and 8 discuss the Book Room and the essential income generated by the sale of books and tracts. Chapter 9 explains Methodist activities in the areas of education (especially Kingswood School and Sunday Schools), welfare (mostly poverty relief and the Stranger’s Friend Societies), and missions. Thomas Coke backed up his determination to send missionaries to Scotland, the West Indies, and Canada by providing generous personal donations, which were supplemented by subscriptions from his London friends including William Wilberforce and Samuel Whitbread, and special collections from Methodist societies. Nevertheless, his project usually ran a deficit, especially as it attracted competition from the missionary societies of the Anglicans and Baptists.

Norris concludes that financial demands generated considerable “tension and strife” among early Methodists, and insists that “Financial issues were at the heart of successive shifts in the balance of power within the Connexion. They deserve more attention than they have received hitherto” (223). He is absolutely correct. This work should provide a major impetus toward remedying a significant deficit in Methodist scholarship.

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Martin V. Clarke, *British Methodist Hymnody: Theology, Heritage, and Experience*. New York: Routledge, 2017. 210pp. \$150.00.

History from the hymn tune! This study of congregational song throughout the Methodist connection offers a thematic analysis of the historical and theological influences within the plethora of Methodist identities. The work represents a respectful and digestible discussion of the subject which is approachable for a variety of audiences. As a thorough and nuanced resource, it will serve both those with specializations in the field and those interested in hymnody or Methodism.

This text initially recalls the history of the voluminous works of British Methodist hymnody, providing biographical sketches of the hymn books which he expounds later in the work. In Chapter 1, Clarke treks on a chronological journey through the roots of hymnody from the early Methodists to modern day constructions. Chapter 2 spends significant time processing Methodist hymns within the societal milieu of congregational song. Chapters 3–5 consider the implementation of Methodist hymnody as evangelistic outreach, theological grounding, and enculturation. By weaving together the theological underpinnings made explicit in the text, the missionary activity of British Methodism, and the history of hymns as cultural experiential pieces, Clarke identifies the ebb and flow of attitudes and perceptions in regard to the immediate context of ministry. Chapter 6 explores the interplay between historical and liturgical shifts and the overlap in musical trends, noting that the shift from home churches to larger institutional structures mirrored the early shift in music from simple melodic accompaniment, if and when possible, to carefully curated professional organ and choral accompaniment. Chapters 7 and 8 highlight the interdenominational hymn connections and then draw attention to the significance of Methodist hymnody.

By the end of this work, Clarke proposes Methodist identity is found in the extraordinary relationship of “hymns as theological expression, hymns as part of Methodism’s heritage, and the experience of singing, reading, or hearing hymns” (181). His research utilizes sermons, hymn texts, denominational resources, and theological themes to extrapolate what connections reach beyond the study of British hymnody. His insights are well organized, focusing first on “the concept of authorized hymnody” and then plotting a trajectory which places British hymnody within the larger framework of

Methodism's evangelism (3). It is a valuable educational resource for furthering understandings within Methodism, through which it is possible to garner a richer understanding of Methodist identity as it relates to music, culture, and faith throughout the denomination's history. The author's ability to succinctly relate the details of the topic is noteworthy.

However, though Albert Outler is unmistakably important for modern United Methodist conceptions of John Wesley's theological methodology, it may not be entirely fruitful to apply this recent principle to the vast array of historic theological expressions found in Methodist hymns. The quadrilateral is a helpful pedagogical tool for understanding the sources of authority to which John Wesley subscribed, but it does not apply as neatly to those works outside his creation.

Despite this minor critique, Clarke identifies the importance of this text for United Methodist studies, saying, "Theological expression, the awareness or influence of heritage, and the powerful impact of experiencing hymnody combine to afford hymns and hymn singing a special place in many statements of Methodist identity, both personal and institutional, and across the history of the denomination" (201). This work carefully and artfully demonstrates the intrinsic value of hymnody for the Methodist family.

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Gary M. Best, *The Cradle of Methodism, 1739–2017: A History of the New Room and of Methodism in Bristol and Kingswood in the Time of John and Charles Wesley and the Subsequent History of the Building*. Bristol: New Room Publications, 2017. 756pp. £25.

The early centers of the Methodist movement were Bristol and London. *The Cradle of Methodism, 1739–2017*, by Gary M. Best is an extended survey of Methodism in Bristol with a focus on the New Room and Kingswood School. Under the leadership of John and Charles Wesley, these institutions played a pivotal role in the growth and expansion of Methodism. The book concludes with a history of the New Room after the death of the Wesleys.

In 1739 George Whitefield traveled to Bristol and began preaching in the prison, at religious societies, and outdoors. He was followed by John Wesley, who preached and organized local Methodists into bands. Methodism grew rapidly in the city, leading to the construction of the New Room, the first Methodist preaching house. According to Best, managing the New Room prompted two important decisions. First, since Whitefield and the Wesleys were constantly traveling, they charged layman John Cennick with exhorting throughout Bristol. His appointment was instrumental to the development of the two-tier system of itinerant and local preachers. Second, John Wesley

assumed greater control by requiring tickets for membership. One of the principal ways that Wesley utilized his authority was to censure Methodists who accepted Calvinism, such as Whitefield and Cennick, inciting a divide between Wesleyan and Calvinistic Methodists.

Following the departure of the Calvinistic Methodists, Charles Wesley spent considerable time ministering in Bristol. He believed that John should have been more accepting of Calvinistic Methodists. He also criticized his brother for supporting the movement to ordain lay preachers and provide them with sacramental authority. Charles was convinced that these decisions, which John believed were not yet expedient, constituted a *de facto* division from the Church of England. The Wesleyan Methodists separated from the Church of England not long after the death of the Wesleys, despite strong opposition from those closely associated with the New Room.

The construction of Old King Street Chapel and passage of the Plan of Pacification caused the New Room's membership to decline dramatically. This decline prompted considerable financial distress, forcing the trustees to sell the New Room in 1808. For several decades, the building was owned by the Calvinistic Methodists, until Edward Lamplough helped the Wesleyan Methodist Church reacquire and begin restoring the building. Currently, the New Room holds worship and concerts while welcoming numerous visitors. Kingswood School shares a similar history: in 1748 Kingswood was established to educate the sons of Methodist preachers. John Wesley played an instrumental role in selecting its curriculum and hoped that it would one day become a theological seminary. Financial considerations led the school to relocate to Bath in 1851.

Within Methodist scholarship, there are numerous references to the New Room, Kingswood School, the tension between John and Charles Wesley, and the separation of the Wesleyan and Calvinistic Methodists. What distinguishes *The Cradle of Methodism, 1739–2017*, is its in-depth examination of eighteenth-century Methodism in Bristol, historical accounts of the New Room and Kingswood School, and pictures and illustrations. These contributions provide the reader with a lens into important persons, events, and institutions that helped shape the Methodist movement. Nevertheless, there are two revisions that would enhance the book. First, apart from a number of uncited references to other scholars, there is little interaction with secondary source material. Citing and further expanding upon these secondary sources, among others, would allow for the reader to utilize *The Cradle of Methodism, 1739–2017*, as a resource for further study. Second, the sections on slavery, Charles Wesley's sons, John Wesley's relationship with Grace Murray, and American Methodism are indirectly related to the central focus of the book. Moving these sections to the footnotes would allow for additional attention to be devoted to the social, economic, and political contexts surrounding Bristol, the New Room, and Kingswood School.

*The Cradle of Methodism, 1739–2017*, is an ambitious work that demonstrates Best's extensive research on and understanding of eighteenth-century Methodism in Bristol, the New Room, and Kingswood School. Hopefully,

his work will prompt further research on these important institutions and their contribution to British and American Methodism.

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Andrew M. Eason and Roger J. Green, *Settled Views: The Shorter Writings of Catherine Booth*. New York: Lexington Books, 2017. 300pp. \$110.00.

By all accounts, Catherine Booth was a fascinating Victorian figure and a remarkable leader as co-founder of The Salvation Army. In this anthology of her shorter writings, Andrew M. Eason and Roger J. Green introduce the reader to a remarkable preacher, theologian, and apologist for women in ministry. Both editors bring extremely valuable credentials to what can easily be described as the definitive edition of these writings. Andrew Eason—Director of the Centre for Salvation Army Studies at Booth University College in Winnipeg, Manitoba, and the lead editor for this work—pioneered earlier scholarly analyses of gender and equality in the Salvation Army, a topic, of course, in which Catherine Booth loomed large. Roger J. Green—noted biographer of both Booths, now in retirement from Gordon College—brings his encyclopedic knowledge of the movement and its leaders to bear on the task of elucidating Catherine's written legacy. This volume directly parallels the authors' earlier team effort related to the shorter writings of William Booth, *Boundless Salvation*, published by Peter Lang in 2012.

Three elements of this volume make it particularly valuable in terms of the way it makes these writings accessible to the popular reader and simultaneously an amazing resource for the scholarly community. First, many of the shorter writings of Catherine Booth have been inaccessible for generations. By collecting those documents together, which in their view are most significant, this volume opens windows of understanding and engagement that have been long shut. Secondly, *Settled Views* presents all these documents in their entirety and provides a well-developed contextual and interpretive framework within which to read and understand them. Most of the collections of Booth's writings, even more recent anthologies, have been devotional, or even hagiographic, in nature. This volume retains an elevated estimation of the spiritual content of these documents, but provides a much more fully textured scholarly and definitive examination of these writings. This point leads naturally to the third. Eason and Green bring the most recent biographical and critical insight to the task of contextualizing these documents and giving the reader a fuller understanding of their original setting, purpose, and significance. The depth of analysis they provide actually renders Booth's words more relevant and valuable for contemporary issues and concerns.

The editors organize Booth's shorter writings thematically around five themes: preaching, teaching, women's ministry, social issues, and world missions. The major thrust of Catherine's preaching revolved around the prima-

ry reality of reconciliation with God. The contours of her thought related to salvation mirror the Wesleyan heritage in which she was raised, with strong emphasis on conviction of sin, repentance, and faith. The writings examined in the first chapter of the book, therefore, carry titles such as “Regeneration” and “Wake Them Up.” Chapter 2 elevates the contribution of Booth as a theologian, and in particular, a teacher of holiness. Here again, she reflects her Wesleyan roots, particularly revealed in “Love in Its Relation to Holiness,” an original publication in *The War Cry*. Of particular interest here is the full text of Catherine’s quite famous address on “Holiness,” delivered in St. James’ Hall, Piccadilly. To interject a personal note, I still consider Booth’s writings on “Female Ministry” to be her greatest contribution, and Chapter 3 engages this issue better than any I have read heretofore. One particular aspect of Salvationist spirituality that continues to typify the movement has been its concern for social issues, injustice, and advocacy for the poor. Chapter 4 the “dangers of iniquity” through the lenses, particularly of temperance and human trafficking. The volume concludes with an examination of her writings in the area of world missions. The title of the first document in this section tersely summarizes her perspective: “Our Responsibility for letting the World Know about Salvation.” It is important to note that her final public address, delivered at the London City Temple on June 21, 1888, explored this theme.

As an additional benefit, this volume provides the most exhaustive bibliography of Catherine Booth’s writings to date and a dozen photographic images that help bring this amazing disciple of Christ to life. In an earlier endorsement of this book I described it as focused, inspiring, challenging, required reading. My judgment remains fixed. Through the lens of these short writings, a reader will encounter a panoramic portrait of Catherine Booth as preacher, theologian, protagonist, activist, and evangelist.

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Melissa A. Strangeland, *Adam Poe: Evangelist and Faithful Servant*.  
 Miamitown, OH: DayStar Publishing, 2015. x + 284pp. \$14.95.

The winner of the 2017 “Governor Thomas Worthington Book Award,” this biography tracks Adam Poe’s pilgrimage from Calvinist (Presbyterian) upbringing, through a succession of Methodist preaching and presiding elder appointments, to multiple Midwestern and national leadership offices and roles. Most notably, Poe became involved in the Wyandot missions; orchestrated the founding of Ohio Wesleyan; served on its board; played a key mentoring role for Methodism’s German czar William Nast; functioned for eight years as assistant editor and eight as editor for the church’s western mouthpiece, the *Western Christian Advocate*; represented his conference at successive General Conferences; was among the eleven founders of the Freedmen’s Aid Society; and helped establish the Union Central Life Insurance Company (along with P & G founders William Proctor and James Gamble).

Strangeland notes these and other achievements as she charts Poe's life, beginning the Introduction and ending the book with appendices locating Adam Poe within the longer family lineage. The introduction begins by crediting inspiration for encouraging "the task of studying and writing about the life and ministry of my great-great-great grandfather." The bibliography tracks outward from the Poe family. It lists a full page of manuscripts consulted, a half-page of regional and Methodist periodicals, two and a half pages of online accessions, and ten and half pages of pertinent nineteenth and twentieth-century scholarship. In various other ways, the biography evidences herculean efforts by a neophyte historian to treat a family member who emerged over his lifetime as a major actor in Midwestern Methodism.

This recovery of Poe and his influence needs to be celebrated, as recent scholars (Richey, Rowe, and Schmidt included) know little or say nothing about Poe. Nor, I should add, do *The Oxford Handbook of Methodist Studies*, *T & T Clark Companion to Methodism*, *The Cambridge Companion to American Methodism*, or *The Ashgate Research Companion to World Methodism*. Poe appears on one line as a founding member of the MECS Freedmen's Aid Society in volume 2 of Emory Bucke's edited *History of American Methodism* but has been ignored by the range of later Methodist historians. Poe did, however, merit an entry in Matthew Simpson's nineteenth-century *Cyclopedia of Methodism* and in the gargantuan *Encyclopedia of World Methodism*.

The recovery of Adam Poe, then, warrants such a study. In this reviewer's judgment, *Methodist History* readers wanting to see though Poe's scenes to the Methodist nineteenth-century panorama may, at points, be somewhat frustrated. At critical transitional places in the narrative, Strangeland comes to an important Poe topic—Nast and German Methodism; the Wyandots; temperance; Peter Cartwright; MEC bishops; and Ohio before, during and following Civil War—and offers an explanatory excursus on the subject, introductory for those totally unfamiliar with American Methodism but sometimes distracting from the narrative. Further, she does not track, detail, explore, and explain Poe's own activities in those larger arenas such as his style and policies as a presiding elder; his role in Ohio Wesleyan governance; his place in larger MEC, especially General Conference actions; and particularly his activities and role as WCA editor. A notable exception occurs towards the end, where she does helpfully track Poe's changing stances on abolition, his post-Civil War stances and initiatives, and his part in the founding of the insurance company that continues to this day.

So an important book that lays the groundwork for a dissertation or monograph building on foundations Strangeland has poured. Graphics throughout the book are fabulous and frequent. Such a follow-up study can readily capitalize on the incredible nineteenth-century resources she has garnered.

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Pauline Watson, *“Two Scrubby Travellers”: A Psychoanalytic View of Flourishing and Constraint in Religion through the Lives of John and Charles Wesley*. London and New York: Routledge, 2018. 200pp. \$155.00.

Pauline Watson’s title invites readers of multiple disciplines to explore this fascinating psychobiography and study of psychoanalytic theories applied to religion. Psychoanalysts will be drawn to “flourishing and constraint” as descriptive of the most basic human conflicts. Theologians and educators of religious formation will want to read the doctrines, movements, and resistances in Protestantism in the 1700s. Historians of eighteenth-century England and America might expect to learn how societal change is reflected in these two particular lives. Mental health professionals in general will consider how this book can inform their clinical practice with those both nourished and disturbed by religious experience.

Most scholars of theology and Methodist studies should find useful Watson’s discussions of psychoanalytic views of psychic space, God as a transformational object, and in particular the theory of how infantile representations of external objects (caretakers) develop in the internal world of the mind from split objects (good mother vs. bad mother) to more integrated ones (the good-enough mother and eventually the trustworthy-enough father). The resulting differences in dyadic vs. triadic relating have important implications for the ways John and Charles Wesley understood their conversion experiences and conducted their lives.

Those devoted to idealized versions of John Wesley may be disappointed. The power of his preaching, counseling, serving the poor, and organizing the followers who became Methodists is affirmed by Watson’s careful research. Her scrutiny of his journals, personal letters, essays, and observations by others reveals a much more complex portrait.

Watson emphasizes the impact of Susanna, mother of John, Charles, and 17 others, 8 of whom preceded her in death. Her superior intellect, commitment to early education, methods of discipline (though sometimes cruel), and strength in coping with loss are remarkable. “There was a particularly bleak five-year period before John was born in 1703, in which the Wesleys lost a baby (sex unknown) and two sets of twins” (124). Watson explores the likely dynamics of Susannah’s grief process and its implications for John, as a very special child.

He survived a house fire at age six, became a highly educated man and lifelong Church of England priest. He also suffered terribly from a harsh, punishing superego. Despite the passion that fueled his charismatic preaching, he writes of not being able to experience the unconditional love of God that he was asking others to accept. He described lack of feelings, fears of the “void,” and periods of emptiness. He seemed unaware of what others called his lack of empathy. While he had many women friends and correspondents, his relationships were often difficult, even abusive during his American sojourn, with times of idealization followed by abandonment. His eventual marriage was impulsive and short-lived.

John's belief that good works were crucial to salvation was moderated in adulthood by various influences, including his 1738 Aldersgate conversion experience. Watson quotes many theologians in following John Wesley's conscientious journey of discerning what he believed about grace, salvation, works, the Trinity, and his concept of "Christian perfection"—not being perfect but attempting to love God with one's whole heart, mind, and strength.

Younger brother Charles also became an Anglican cleric whose passionate faith was troubled by self-doubt. Differences in his early development, compared to John's, are attributed by Watson to the different internal state of their mother and different availability of their father. With the concomitant increase in Charles's experience of soothing, pleasure, and containment, he developed greater capacity to manage disturbing feelings, enjoy himself, and find outlets for his talents. Watson uses Melanie Klein's concepts of the paranoid/schizoid position and the depressive position in early mental life. Movement between these poles allows withdrawal of projections and achieving of integration of love and hate in relating to others and the self. Joyce McDougall's work explains the greater comfort with the erotic apparent in the poetry, prolific hymn-writing, and life patterns of Charles. The artistic power of his hymns is evident in their use throughout the Christian world.

The traditional psychoanalytic understanding of sublimation as the crucial defense in transforming our conflicts into creative pursuits is expanded by Watson via the work of French psychoanalyst Julia Kristeva. Her discussions of the symbolic (a realm of language, intellect, and rules) and the semiotic (beyond words, the realm of the body, of sensation, and of tolerating unknowing without despair) have implications for our understanding of the arts, religious symbols, sacraments, and rituals. This expansion shows how broad the scope of Pauline Watson's work becomes by the end of the book. Her study of religion through the lives of "two scrubby travellers" in a past time speaks to deep struggles in all human beings and the intersections of many disciplines today.

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