

BOOK REVIEWS

Robert A. Bickers and Rosemary Seton, ed., *Missionary Encounters: Sources and Issues*. Richmond, Surrey: Curzon Press, 1996.

One of the great untapped resources for today's scholarship are missionary records that can be found in a variety of religious archives. Documents found in missionary board records, personal papers, and printed sources provide a wealth of information on the work of missionaries and the denominations they represented. These documents often include first-hand accounts of early contacts with non-Western cultures. Because of the indispensable records created by these contacts, their appeal to various academic disciplines such as anthropology, social science, education, medical, and church history gave impetus to the publication of this volume.

The book is a composition of papers presented at the July 1992 meeting of the School of Oriental and African Studies in London, England. The purpose of this meeting was to showcase the role that British and Swiss missionary records contributed to the overall understanding of the history and culture in Africa, India, and China starting from the early 19th to the mid 20th century. These individual essays represent the specific viewpoints of the various disciplines mentioned above that heavily employed missionary records during their research. Topics include the infrastructure of missionary support, the elevation of leadership occupations for women available only on the mission field, limitations of researching with missionary records including mission photographs, indigenous education, nationalism, and cultural politics. At the end of the book there is a helpful appendix giving an overview of missionary related archival sources in Great Britain.

The use of United Methodist materials in this volume is completely absent and references to British Methodist records are sparse. Despite this absence, the book should be considered a primer for every student or scholar who has yet to understand the full value of missionary records and employ such sources in their subsequent research.

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Michael B. Friedland, *Lift Up Your Voice Like a Trumpet: White Clergy and the Civil Rights and Antiwar Movements, 1954–1973*. Chapel Hill, NC: University of North Carolina Press, 1998, 326 pp. \$49.95 hardcover, \$15.16 paperback.

Friedland's book is an account of select white clergy who were willing "to back up their religious convictions with action." As the title suggests, the book is divided into two sections. The first, chapters 1–5, treats the involvement of white clergy in the civil rights movement to 1965. In chapters 6–9 attention shifts to white clerical involvement in the antiwar movement during the ten years prior to the signing of the Paris Agreement.

The narrative begins with the experience of southern white clergy (Protestant, Jewish and Roman Catholic) who were vocal in their opposition to segregation. Friedland's approach is balanced in describing the pressures faced by these clergy. Those who were most vocal generally had the least to lose by being so. This was also true for northern white clergy whose increasing involvement helped draw attention to the movement through the national press. By 1963 northern churches, synagogues, and other ecumenical groups had organized for the march on Washington and the introduction of the civil rights bill. Friedland concludes the story of white clergy civil rights activism with the passing of the Voting Rights Act (1965).

The second part of the book returns to 1963 and the role of clergy in the antiwar movement. Unlike civil rights, opposition to the Vietnam War was less universally supported, even by liberal clergy. Friedland discusses the actions of liberal and radical individuals and institutions, their interaction with each other and with those who supported the war.

Lift Up Your Voice Like a Trumpet contains considerable original research on many nationally known figures and institutions of this era. For Methodists, the description of minister Robert E. Hughes' activism in the civil rights campaign is especially noteworthy. Hughes is however the only Methodist treated in depth. In Friedland's narrative Methodist activism is overshadowed by that of Episcopalians, Roman Catholics, and Presbyterians and appears most often in connection with ecumenical institutions. Non-mainline activity is nearly invisible. Clearly not every white clerical activist could be included. Friedland chose an admittedly "top down" approach to his subject. In doing so, he has undercut his goal of "understanding the role of clergy in contemporary society." Furthermore, Friedland's focus on white clergy, while a logical criteria when dealing with the civil rights movement seems, at best, arbitrary with regard to the anti-war movement. While useful as an introduction and suggestive of future research, the book is perhaps premature in attempting to bring together such a complex amount of material.

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George H. Shriver, Editor, *Dictionary of Heresy Trials in American Christianity*. Westport, CT: Greenwood Press, 1997. 511 pp. \$99.50.

In 1966 George Shriver published an important book, *American Religious Heretics: Formal and Informal Trials in American Protestantism* (Abingdon Press). In that volume he examined the lives of five men who were accused of heresy, including one Methodist, Borden Parker Bowne. His new *Dictionary* expands to 50 the number of persons and institutions accused of heretical views. Chronologically, they range from the colonial period to the 20th century. The articles are arranged alphabetically. They are between five and 15 pages. A brief bibliography is attached to each entry. Shriver has assembled a group of 40 scholars in addition to himself who briefly tell the stories of the accused.

The lives of three Methodists are examined: Borden Parker Bowne (1847–1910), the Boston University School of Theology professor, who was accused of teaching theology contrary to the established doctrinal standards of the Methodist Episcopal Church; Hinckley Gilbert Thomas Mitchell (1846–1920), Professor of Hebrew and Old Testament at Boston University School of Theology, whose views on the “higher criticism” of the Bible were suspect; and Alexander Winchell (1824–1891), geologist and zoologist, who was dismissed from Vanderbilt University for his views on evolution.

Shriver’s brief introduction (which is substantially based on the introduction to the 1966 volume) and concluding “Unscientific Postscript” raise provocative questions about heresy and heretics. “Dissenting heretics should be welcomed *and* heard . . .,” he states. There is much to learn about heresy and heretics, especially in light of the present state of theology and doctrinal standards in United Methodism.

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Kenneth O. Brown, *Holy Ground, Too: The Camp Meeting Family Tree*. Hazleton, PA: Holiness Archives, 1997. 328 pp. \$30.00. May be ordered from the author at 243 South Pine Street, Hazleton, PA 18201.

Kenneth Brown has established himself as one of the foremost experts on the history of the American camp meeting. His 1992 book, *Holy Ground: A Study of the American Camp Meeting* (Garland Publishing) challenged a number of assumptions about the origins and development of the camp meeting as an American religious phenomenon. The present volume is a revision of the earlier book. It includes an important essay on the history of the camp meeting in which Brown claims 1786 for the earliest encampment. He has

also accumulated a “working bibliography” of 2263 items related to camp meeting history and lists hundreds of camp meeting sites in the United States, Canada, and elsewhere. The sites are listed alphabetically by state with information about denominational affiliation, year of origin, and other important facts. United Methodism and its antecedent bodies, of course, are well represented. Brown shows the mutual importance of Methodism and the camp meeting. This is an important volume for students of United Methodist and American religious history.

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Ian Bradley, *Abide With Me: The World of Victorian Hymns*. London: SCM Press, 1997. 299 pp. £30.00 (hardback), £14.95 (paperback)

Lecturer in the Department of Theology and Church History at the University of Aberdeen, Ian Bradley has published a fascinating study of Victorian hymns. His work begins with a description of the genesis of this hymnody, moves through the musical and cultural influences which inspired it, the hymnbooks in which it was published, its themes, and the writers and composers whose talents created the texts and music. Since we sing many of these hymns in our worship, it is important to remember the context and theological substance which informs them. They include “Abide With Me,” “Jesus Calls Us O’er The Tumult,” “Just As I Am,” “Lead Kindly Light,” “Immortal, Invisible, God Only Wise,” “O Love That Wilt Not Let Me Go,” “To God Be The Glory,” “There’s A Wideness in God’s Mercy,” “There Is A Green Hill Far Away,” and “Make Me A Captive, Lord,” to name only a few. The author is convinced that, “. . . Victorian hymns can still inspire, instruct, uplift, challenge and encourage” us. It seems rather evident that the legacy of Victorian hymns is one that will last for generations. This book is highly recommended for its content and clarity. Those interested in worship will find it especially helpful.