BOOK REVIEWS

Carter Dalton Lyon, *Sanctuaries of Segregation: The Story of the Jackson Church Visit Campaign*. Jackson, MS: UP Mississippi, 2017. 366pp. $70.00.

A year before white Mississippians braced themselves for a student-led, summer voter registration drive, Jackson's church-going public would be challenged to integrate their most sacred spaces. In *Sanctuaries of Segregation*, Carter Dalton Lyon charts the fascinating story of the Jackson Church Visit Campaign (or "kneel-ins"), when Civil Rights activists challenged church segregation by visiting Sunday morning services in Jackson's white-only churches. From 1963-1964, the conflict was documented by the national media, and yet, surprisingly, historians have largely covered this chapter in Mississippi's fight for equality as a footnote to history.

There are a few explanations why historians have delayed study of the kneel-ins. One reason is because, unlike school desegregation, lunch counters, and voting rights, the Jackson movement failed to integrate local churches. Another explanation is that the church visit activists have been largely seen as a group of torchbearers for Freedom Summer. But Lyon argues for a more nuanced understanding— how visitors forced white southerners to confront the moral and theological underpinnings of segregation within the confines of their sanctuaries. While some did move on to other venues, others did not participate in further Civil Rights activities. For these visitors, both native Mississippians and those who traveled south, the experience was transformative and long-lasting. These people believed that God was on their side, because "they saw churches as unifying spaces in which to proclaim the unity of God's children" (284). Although most never made it through the doors of the churches they attempted to visit, they went away knowing they belonged to a brotherhood of mankind that continued to sustain them.

Although the book engages all of the major denominations in Jackson, Methodists are well-represented, both as agents of change and entrenched opponents of integration. Lyon effectively explains how Methodists struggled to find consensus between the idealistic goals of the more liberal General Conference and their conservative southern brethren. Local white ministers were often caught in the middle. Some were racially and socially moderate, but the threat of retribution convinced many to defend the status quo. Others pushed their congregations to embrace change, but the consequences for pushing too far could lead to being forced out of the pulpit or to the dissolution of the church.

There are fifteen chapters arranged chronologically. The introduction adequately frames the book's historiological significance, and the follow-

ing two chapters lead the reader from the 1954 *Brown v. Board* decision to 1963. The bulk of the narrative covers ten months of activities, starting in May, 1963, and ending just after Easter, 1964. The book explains how the church visit campaign was initiated by local faculty and students at Tougaloo College, then details how Jackson's Protestant and Catholic churches decided how best to respond. The national church bodies also weighed in on the crisis: ministers, seminary faculty and students, and institutional leaders became engaged in theological discussions that led to permanent changes in some denominations' racial policies.

One of the many virtues of this book is the author's use of personal interviews, which allows the voices of these historical actors to resonate with readers. Since this book is primarily a social history of the movement, it would have benefitted from an appendix of visual cues such as photographs of key actors and a map of downtown Jackson marking the locations of the churches in the campaign. Nevertheless, students of Methodism and Civil Rights will appreciate the contributions of this fine study.

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Richard P. Heitzenrater, *An Exact Likeness: The Portraits of John Wesley*. Nashville: Abingdon Press, 2016. 192pp. $39.99.

What did John Wesley really look like? With all the portraits, busts, and Wesleyana strewn across Methodism, this might seem like an unlikely question. Wesley only lived less than three centuries ago. It's not as though we're talking about Aquinas or even Aristotle. Yet for six decades, Wesley scholar and historian, Richard Heitzenrater, has tackled this question and revealed a complex world that might not have appeared evident to many. His dive into the world of Wesley portraiture is the backbone of his 2016 work, *An Exact Likeness.* For those familiar with Heitzenrater's larger body of work, this book on portraits can be seen as a continuation of Heitzenrater's dedication to find "the elusive Mr. Wesley." This time, however, textual considerations are not center-stage. Rather, the aim of the book is to search for Wesley by means of a complex web of portraits, imprints, and etchings; sources that Heitzenrater argues "carry the weight of being one of the best sources of contemporary historical information for our own understanding of Wesley" (102).

In Heitzenrater's examination of Wesley likenesses, he had four goals: "(1) how are [the portraits] similar or different; (2) what was Wesley's attitude toward the portrait, if any; (3) how did the public respond to these portrayals; and (4) what was the artist attempting to convey?" (4-5). These he examines through three main features of the "Wesleyan *persona*": the Oxford don, the Methodist preacher, and notable person.

One of the greatest contributions of the *An Exact Likeness* is its ability to bring Wesley portraiture to life. This is a highly accessible book that while detailed will not over burden the non-Wesley scholar. What Heitzenrater is able to do is to tell the story of how one man (in this case Wesley) sat for a number of portraits throughout his life, and yet how we still haven't a firm grasp of what he looked like. Portraits, however, grasp so much of the human experience. Heitzenrater wrote that, "faces are more than a montage of organs that see, breathe, speak, hear, eat, sing, smell, and yell," arguing that at time "a portrait might be even more useful than a biography" (1).

The frustrating aspect of Wesley portraiture is that even with so many, beginning with etchings while Wesley was "up" at Oxford as student to the year of his death with a silhouette in black paper, there is no consensus produced by the images, despite Wesley's imprimatur given to many of them. Wesley's imprimatur is one odd aspect of the story as he approved portraits and busts that are strikingly dissimilar. Even given the reality that a man who lived most of a century will change in appearance, it's hard to justify such variations.

Wesley allowed ten artists to try to capture his likeness and Heitzenrater spends time on each artist in the book, even quelling the often-repeated assertion that Wesley sat for Sir Joshua Reynolds. The artists, however, were well-known men, six of them members of the Royal Academy. Portraiture became more common as the eighteenth century progressed. Heitzenrater notes that "portrait painting became one of the more obvious and perhaps practical implementations of the growing Enlightenment view of the importance of the individual self across the cultural landscape" (2). Given Wesley's proclivity to equate almost anything sedentary with sinfulness, however, it's almost hard to imagine the revivalist sitting long enough for a portrait or likeness to be made. Heitzenrater notes that, "After sitting for Enoch Wood to create a bust of him in 1781, Wesley began complaining of the amount of time he was wasting, upon which Wood noted that if the sitter would just look up from his book once or twice, it would not take nearly as long" (4).

The heart of *An Exact Likeness*, however is not necessarily the story of Wesley portraiture, although that is definitely a part of it. The heart of the book is Heitzenrater's detective work, and his ability to decipher the sometimes-strange variants and origins of Wesley images. For the sake of brevity, I will use only one of Heitzenrater's descriptions, the portrait by John Williams.

The earliest painted portrait of Wesley, not an engraving which would have been the year before, was Williams' portrait of him in 1742 when Wesley was in his late thirties. Heitzenrater describes the portrait as "fulsome" with red drapery and books surrounding Wesley, whose hands are on top of a two-volume *Book of Homilies*, the officially-sanctioned collection of sermons of the Church of England. Wesley is portrayed as the scholarly Oxford don, and Fellow of Lincoln College.

It is from this painting that Heitzenrater's sleuthing is keenly seen. He

had previously mentioned Vertue's engraving of Wesley, but now with Williams' portrait he traces Vertue's publishing of two additional engravings, one with Williams' face of Wesley and the second with a combination of Williams and Vertue to create an entirely new depiction by 1745. But Vertue wasn't the only person to copy Williams. In fact, Heitzenrater traces the Williams portrait through at least six subsequent engravings/portraits of Wesley, some as late as 1770, and one, by John Downes, chosen by Wesley as the frontispiece of his *Explanatory Notes Upon the New Testament* (1755 and 1757).

An Exact Likeness contains short chapters that can be read in a matter of minutes. Most book reviews would go through a book trying to capture what each chapter or section may have said. Given the fact that Heitzenrater's book has twenty-three sections, I have not done this in this review. The short chapters, however, contribute to the work's accessibility. Included among the chapters are sections that one might expect—"Wesley the Methodist Leader" or "Wesley the Notable Scholarly Person"—but also others like "Wesley as Satirized," beginning with an anonymous 1775 engraving that insinuates a connection between Wesley and Grace Dalrymple, a "notorious and eye-turning socialite" (35). Another chapter is entitled "Portraits Purported to Be Wesley," which provides a dose of humor to the work. One image that Heitzenrater details is a bas-relief at SMU that was thought to be Wesley. But as Heitzenrater notes, "nobody seems to have noticed the rosary in the person's right hand" (82). Heitzenrater doesn't say this in the book, but the image provided makes me wonder if it isn't nineteenth-century French priest, Jean Vianney.

This brings me to my one critique of the book, although it is not a critique of Heitzenrater. Rather, my critique is with the publisher and the quality of the paper. Given the detailed analysis that Heitzenrater provides of dozens of images, the lack of quality printing in the book is detrimental. The reader cannot always see the detail that Heitzenrater describes because of the use of matte paper.

However, *An Exact Likeness* is a wonderful source of information, intrigue, and humor. Heitzenrater places the study of Wesley portraiture within the overarching field of Wesley Studies, a field that in its modern critical form is moderately new and sums up his project well when he wrote that, "at this point in time, neither the visual nor the intellectual image of the man can be recaptured in full. But the attempt is a worthwhile exercise, even if only partially possible" (98). The complexity of Wesley images mirrors the complexity of the man they try, even if unsuccessfully, to capture. With Heitzenrater as guide, however, Wesley is brought more and more to life. This is a book worth treasuring.

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Joanne K. and Grant Harrison, *The Life and Times of Irvine Garland Penn*. Philadelphia: Xlibris, 2000; 2nd ed. E-book, 2016. 220pp. $9.99.

Irvine Garland Penn's legacy is woven through many American institutions such as the Methodist Episcopal Church and its various entities from the Epworth League to the General Conference. In African American history, he is a star in the constellation of notables such as Frederick Douglass, Booker T. Washington, Jesse Moorland, and Mary McLeod Bethune. Yet the depth of his life was shrouded and undefined, until now. Joanne K. Harrison and Grant Harrison unveil the life of Penn.

The ten chapters with six appendices draw the reader through the life of I. G. Penn from birth to death. Born to Isom and Mariah Penn on October 7, 1867, Irvine was the eldest of five children. The Penns reared their family in Lynchburg, Virginia in the wake of the Civil War. The presence of bruised and embittered Confederate sympathizers dotted the landscape; however, his parents infused their children with Christian principles. His generation, free from enslavement, was impelled to strive for the best in life. Penn embraced that commission and did his best to blaze a trail for the race. All of his ideals were interwoven with the Methodist Church from Jackson Street Methodist Episcopal Church, the family church in Lynchburg, to greater service with the Epworth League and the Unification Committee seeking reconciliation among the trisected churches in the early twentieth century.

The chapters are brief and do not provide in-depth context of the age in which Penn navigated stringent segregation within and without the Christian church. However, his ambition to serve God and humanity by building bridges, not walls, is evident. The authors are clear on reiterating his personal mission through detailing his published books and connection with the Black press to share successes and calls for self-help for African Americans.

In 1895, he served as Head of the Negro Department for the Atlanta Cotton States and International Exposition. In concert with the desire of leading African Americans to display the educational, entrepreneurial, ministerial and industrial accomplishments Penn labored long and hard for the best exhibits about the advancement of the Negro race since Emancipation. His stalwart dedication provided him notoriety and access to other national organizations and events where his tenacity benefited all involved parties.

Of particular interest is Chapter 7 on the Negro Young People's Christian Educational Congress in 1894. This was an early ecumenical endeavor to provide a solid Christian foundation for black youth. Penn and J. W. E. Bowen, in response to rising materialism, stated that "the superiority of Christian character over all human possessions is of the upmost importance" (115). Through this endeavor, social and moral issues were given attention and infused a rising generation with responsibility to God, humankind, and country. The viable beneficiaries were students at Methodist founded/funded schools such as Morgan State University.

In essence, this book is a contribution to scholarship on the thoughts and activities of Penn. The authors lifted the shroud of ambiguity surrounding

Penn. They present him in full view as son, husband, father, race man, organizer, Methodist and American citizen. It is a timely read in the sesquicentennial year of his birth and in light of the current national conditions regarding race and self-help. Penn wrote, "when you come to go out in the world, try to help make it become what you think it should be" (216). His admonishment holds truth today, the authors answered the call and provide for us a balanced read using Penn's model on how to make such effective change.

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Paul W. Chilcote, *A Faith That Sings: Biblical Themes in the Lyrical Theology of Charles Wesley*. Oregon: Cascade Books, 2016. 122pp. $41.00.

A Faith That Sings, winner of the 2017 Saddlebag Selection Award given by the United Methodist Historical Society, plunges readers into the lyrical hymns of Charles Wesley while also visiting the depths of Wesleyan theology. These hymns express the systematic theology of John and Charles Wesley in accessible doses. Chilcote builds understanding through explanation of the themes of grace illustrated by Charles Wesley's hymns for emphasis. This allows the reader to experience more fully Wesleyan theology and hymnody than is found in current United Methodist hymnals.

Chilcote has highlighted some of the less well-known Charles Wesley hymns and renewed their power, reawakening the reader to the importance that hymns play in our understanding of God. Too often today our hymns have become a watered down version of God's acts in creation and in our lives, so that the singer never experiences the depth of God's love and grace and the importance of our faith-filled response. Chilcote reminds the reader that the lyrics we sing matter, and that as the heirs of the Wesley brothers, United Methodists have a unique and rich historical hymnody from which to draw.

Chilcote draws on significant sources, from the Wesley brothers to contemporary scholars. He expounds upon the expertise of those sources to highlight the importance of the means of grace within Wesleyan theology, allowing the reader a comprehensive understanding of grace in a cohesive format. The organization of the material follows the pattern of prevenient, justifying, sanctifying and perfecting grace, while infusing the inward and outward work of both God and the individual, together and yet separate. Also prevalent is the Wesleyan teaching on personal holiness balanced with social holiness. One is simply not possible without the other. "Faith is not simply what we say we believe; it is the dynamic foundation of our relationship with God . . . . Faith is the gift of trust—the Spirit enabling the alienated

children of God to entrust their lives to God's loving care" (49).

A Faith That Sings is not designed for a first-time study; rather, it takes the basic understanding of Wesley's means of grace and expounds on known Wesleyan tenets. For a person with some biblical and Wesleyan knowledge, this book offers a richer look at hymns that expound Wesleyan theology. Discussion questions at the end of each chapter help to focus the reader on the themes there explored, although some questions require prerequisite knowledge of Wesleyan theology in order to respond.

A Faith That Sings has the ability to deepen the reader's appreciation of Charles Wesley and his impact on the Wesleyan movement. Wesley's hymns continue to inspire today, as Chilcote has dusted off both beloved and unknown texts for us to unfold, examine, and wrap into our own theological understanding of the means of grace.

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Ted A. Campbell, *Encoding Methodism: Telling and Retelling Narratives of Wesleyan Origins*. Nashville: New Room Books, 2017. 200pp. $27.49.

In *Encoding Methodism*, Ted Campbell aims to demonstrate how Wesleyan and Methodist communities "encode and transmit their communal identities across generations" (1, cf. 163). Using the metaphor of "reusable code," he identifies some thirty-six narrative units that function to tell the Methodist story, such as "Anglican Declension" and "Aldersgate Experience." These codes, which emerge or are utilized at varying historical moments, make claims about Methodist identity by pointing toward "origins" and the way Methodism is or should be articulated and expressed. Campbell further suggests the Wesleyan movement as a "revival" or "a recovery of that which had been lost" (18) is the "control loop" or metanarrative for this storytelling process. Utilizing this schemata he then examines the evolution of the Methodist narrative in five eras: (1) the Wesleyan movement, (2) early American and British Methodist churches, (3) Methodist "ascendancy" from the mid- to late-nineteenth century, (4) "Methodist Modernism," and (5) "Beyond Modernism."

An example (albeit partial) of how this coding process functions is the module "Aldersgate Experience," which serves "to build the sense of Methodist identity as a religion of the heart" (13). In the first era, Wesley's *Journal* narrates Aldersgate as his conversion to "true Christian faith" (38). Then, in the early Methodist churches, Coke and Moore's *Life of Wesley* tells this story "unambiguously as 'his Conversion'" (44). The narrative of conversion carries into the era of Methodist ascendancy as represented by Tyerman's *Life and Times of John Wesley* (73) and Abel Stevens's *Compendious History* (78). In the early twentieth century, the interpretation of Aldersgate in studies such as Warren Sweet's *Methodism in American History* coincides with

"psychological interpretations of religious experiences" while introducing "Wesley Doubts" (107). Simultaneously, the trajectory of "true conversion experience" continues to be told, for instance, by Arthur Skevington Wood (121). Finally, in the last era, Rack's *Reasonable Enthusiast* nuances the meaning of conversion and continues to conjoin it with the code "Wesley Doubts" (146). Thus, the reader is offered a sense of transition in what is often considered a standard or persistent story of Wesley's Aldersgate Experience.

In this engaging and accessible text, Campbell has provided Methodist historians and scholars with a method by which to explore and analyze Methodism's self-understanding and the ways in which it has been shaped and reshaped, as well as the purposes it may serve. In so doing, he opens up critical avenues of exploration and explanation about how Methodist communities shape and reshape their identity, as well as highlighting the need to be circumspect in our appeals to Wesley and his eighteenth century movement. This reader found herself asking which of the modules she uses most often in teaching and retelling the Methodist story and to what end. Such questions are significant and generative.

Even so, the reader is left with a sense that Campbell's project—at least in this compact volume—is overly ambitious. While appreciating his attempt to consider Wesleyan and Methodist communities more broadly, ultimately, the scope produces an "error message." For example, the Nazarene Church is reasonably represented at points in the volume, but Campbell's references to the published works of the African Methodist Episcopal Church seem meager and unsatisfying. Further, why he chooses certain works to represent an era and not others also raises questions. Why omit, for example, George Croft Cell's *The Rediscovery of John Wesley* as a source? The need to make such choices is necessary, of course. Nonetheless, it begs the question of whether authors and works were selected to support Campbell's presuppositions about a given historical era—a point no doubt he recognizes. In sum, perhaps narrowing the focus to the origins and narrative units within the antecedent bodies of United Methodism, for example, might have provided a tighter, though still imperfect, analysis.

Despite these reservations, which are inevitable in a project of this scope and originality, Campbell's latest contribution to the field of Wesleyan and Methodist studies should be widely read. It provides a rich resource for expanding the conversation among Wesleyan and Methodist scholars and advancing notions of what it means to be Methodist.

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Daniel Ramírez, *Migrating Faith: Pentecostalism in the United States and Mexico in the Twentieth Century*. Durham, NC: U North Carolina P, 2015. 283pp. $32.50.

This book is an in-depth study of Latino Pentecostalism in the United States and Mexico considered as a single, transnational movement. Its particular focus is on the "Apostolics," the heterodox, non-trinitarian branch of Pentecostalism that baptizes in Jesus' name and understands "Jesus Christ as the full representation of the Godhead" (42). Just to tell their story is itself a major contribution.

But a second contribution is how Ramírez tells the story. To give voice to these "subaltern Pentecostals" Ramírez draws not only upon written records but testimonies and especially music, and examines them over a period of five decades. This method enables him to identify as central transnational "migration, mobility, and musicality," (3), features that might be missed by studies more localized in time or geography, or more centered on texts alone.

The book moves chronologically. Chapter 1 examines the early growth of the Apostolics against their main competition, the Methodists and the Assemblies of God. There Ramírez notes the large number of testimonies of persons moving from Catholicism to Methodism, and then to Pentecostalism. Chapter 2 describes the emergence of distinct Apostolic denominations between 1914-1930, focusing on two in particular: the Iglesia Apostolica in Mexico and its American counterpart, the Apostolic Assembly. A highlight of this chapter is the significant role of women in spreading the Apostolic message in these early years. Chapter 3 looks at the effects of repatriation, when American xenophobia forced hundreds of thousands to return to Mexico. This "massive exodus uprooted one out of every three Mexicans," and also "one out of three Pentecostals" (86). The unexpected result was the spread of Apostolic Pentecostalism to vast areas of Mexico hitherto unreached.

This forced migration was the catalyst for the emergence of a religious "transnationalism from below (112), leading to the 1944 "Constitution and Treaty of Unification" between the Inglesia Apostolica in Mexico and the Apostolic Assembly in the United States. This is the story of Chapter 4. That chapter also describes the impact of the Bracero guest worker program, which increased migration across the border and led to growth in both denominations. It also examines the influence of the music that flourished among Apostolics and how some of it was recorded and reached larger audiences in Mexico and Central America.

The characteristics of this transnational apostolicism are outlined in Chapter 5, including fellowship, hospitality, evangelism, healing, and more. But it also describes the strains the differing national contexts placed on the unity of the two denominations, leading to a renegotiation of their accord in 1966. Chapter 6 is devoted to an examination of the rich hymnody of Apostolic Pentecostalism. Among the conclusions Ramírez draws is that these Apostolics "demonstrated considerable agency in their construction of

a Pentecostal identity" (201), and have much to say to us if our scholarly methods will enable us to hear (207).

Methodism makes its appearance in many places throughout this volume. The MEC and MECS both had a vigorous missionary presence in the Borderlands, but especially with their growing professionalization of clergy found themselves distanced from the rural people that were a natural constituency of the Apostolics (128–129). There is also an extensive citation and analysis of the observations of MEC Bishop Gilbert Haven when he traveled to Mexico City in 1875 (168–171).

Many of the persons discussed in this book started out as Methodists. An often "glossed over feature of early Pentecostalism and adolescent Methodism" was many of the "key protagonists" of Pentecostalism first worked together as Methodists. Methodism was in a way a seedbed for Mexican Apostolics (70); indeed Ramírez describes Pentecostalism as "reheated Wesleyanism" (61).

This landmark study opens a new window not only on Latino Apostolics but on the complex interplay of transnational migration with culture and especially spirituality. It also offers an approach to that history that can illumine the role of marginalized people in spreading religious movements.

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*****General Editor's Note: Arrangements for the following book review, below, were made independently by the General Editor and not by the Book Review Editor whose work is being reviewed.***

Jane B. Donovan, *Henry Foxall: Methodist, Industrialist, American.* Nashville: New Room Books, 2017. xviii + 274 pp. $49.99.

In this fresh, innovative, highly readable, and wide-angled treatment of British-born Henry Foxall, Jane Donovan makes available, hopefully to a range of publics, a study of a heretofore largely-ignored American actor on the new nation's trans-Atlantic stage. "Stage" actually does not sufficiently indicate how diversely and before how many publics, Foxall acted; "stages" or "scenes" might better credit his many roles. This biography indeed reveals and tracks the many parts Foxall played—each identity of the subtitle, "Methodist, Industrialist, American"—covering an array of important societal, political, economic, religious activities. The Foxall activities, concerns, involvements, and vocations to which Donovan attends and explains as necessary include mining, canal management, merchandising, transportation, finance, manufacturing, technology, business-leadership, commercial endeavors, American politics, cannon-supplier *after* the Revolution, foreign

relations for the new nation, and advocacy and support of Methodism.

This book must be heralded on a number of counts. It introduces a superb scholar to the religious studies community. To *Methodist History* readers, it models denominational studies as a highly acceptable scholarly endeavor. Further, the book appears on the religious studies scene from a new publisher, one committed to scholarship of a first-rate order and willing to provide the discerning reader with footnotes instead of endnotes. Donovan demonstrates to the religious studies, church history, and Methodist scholarly communities that the UMC-agency sponsored publishing enterprise will take Wesleyan/Methodist studies onto a higher academic plane. And the book offers a fresh look at Methodism's emergence as a force with which to be reckoned in American life

Heretofore much of the historical attention to Methodism and to its leadership has focused on its "preachers"—what would now be termed ministers or clergy. The history of the denomination had been narrated and the parts played in American history were generally understood over, about, and through its *clergymen*. (And, here too, I should indicate that I am culpable on that account as readers and particularly my co-authors have complained.) Dr. Donovan, until retirement in Religious Studies at West Virginia University—but continuing as Book Review Editor of *Methodist History*—brings what was ostensibly a lay leader and his wife onto the Methodist stage, indeed onto the American history panorama. Donovan shows Foxall to be a major actor. As an exposition of the critically important, movement-sustaining and diverse parts that non-clergy played, this study models what denominational history ought to look like.

Why "ostensibly" a lay leader? Because Foxall's diverse supportive and active contributions to Methodist life led to his being ordained a local deacon (in Ireland) and then local elder (in the U.S.). However, those religious offices, although offering various opportunities to lead and even to preach, did not make the 'man' a member of the conference and an insider in Methodism's fraternal, clerical, decision-making leadership. His influence derived especially from his ongoing and close relations with other leaders, including the Methodist Episcopal Church's 'pope,' Francis Asbury. Foxall helped shape, enhance and provide for the religious communities in Philadelphia and then in and around Washington, DC.

The biography proceeds through Foxall's life and activities in chronological fashion. Chapter titles signal locale and/or involvements for each period: 1. Wales, West Bromwich, and Funtley (1758-88); 2. Ireland (1788-95); 3. Philadelphia (1795-1800); 4. The Barbary Powers and the Quasi-War with France (1797-1800); 5. The District of Columbia (1800); 6. The Columbia Works, Georgetown, DC (1800-10); 7. Georgetown, DC (1800-12); 8. Washington, Georgetown, and the War of 1812 (1810-15); 9. England, Wales, and Ireland (1816-17); and 10. Georgetown, DC and England (1817-23). More than thirty pages of bibliography and a fine index make this a fine introduction to trans-Atlantic drama—its multiple scenes, diverse actors, and the their identities.

The study comes from a publisher of religious books and gives ample attention to Foxall's Methodist involvements but Donovan succeeds in covering, explaining, and detailing the array of Foxall's businesses (above). And individual chapters, in tracking Foxall's "investments" for the period covered, give religious activities as did he. In Chapters 6 and 8, Methodism figures very little. In chapter 8, Donovan reminds readers of British-American relations as James Madison assumes the presidency; explains how iron furnaces, foundries and blacksmiths produce cannon; takes us once again through the War of 1812; details Foxall's involvement with the trial of fellow-Methodist John Ryan; and covers the war's effect on Foxall's manufacturing; and carries us through to peace.

Chapter 7 treats Methodism at its citadel—the Baltimore-Washington area; Methodist evolution over its half-century on American shores; and the denomination as it slowly recognized that its numbers, machinery and spread warranted a toehold in the emerging Protestant establishment. Donovan frames the overview by introducing Foxall's new wife, Margaret English Smith; detailing their spiritual/religious involvements; recalling Methodist planting and evolution; then covering as well both Foxalls development, including their owning and then freeing their slaves; noting the family's relationship with Bishop Asbury; tracking their agency in "mainstreaming" Methodism in/into the Montgomery Street Church; and framing the chapter and Methodism's maturation around the latter's evolution.

In other chapters, in accord with his activities for those periods, Donovan treats Foxall's religious/Methodist contributions alongside those in his diverse world. So, to reiterate, Donovan models a multi-dimensional approach to religious studies.

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