Women in the Wesleyan and United Methodist Traditions: A Bibliography

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The United Methodist Church
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INTRODUCTION

The history of women in the Wesleyan and United Methodist tradition is one of almost ceaseless activity. From faithful attendance in worship to service as missionaries, teachers, pastors' wives, preachers, organizers, and reformers, women stepped from their homes into a needy world. In the fruitful collaboration of women and the church is written much of the history of the Wesleyan movement. Women's church work is also the foundation of their involvement in social and political reform. This bibliography reflects the rich variety of women's work in the church; however, one of the lessons learned early in the process was that scholars have only begun to recover and interpret the history of that work. We hope that this bibliography will spur examination of some long-neglected areas.

This effort is indebted to Kenneth E. Rowe's pioneering contribution, Methodist women: a guide to the literature (1980), the first comprehensive bibliography of titles related to women in the Wesleyan tradition. For several years thereafter, Carolyn DeSwarte Gifford and Karen Heetderks Strong, then of the General Commission staff, collected information on additional sources, keeping pace with a growing body of scholarship. The first edition of this bibliography incorporated their work with my own, and was completed in 1991. The current edition includes titles published up through December 2001.

This bibliography is extensive, but it cannot claim to be exhaustive. I am very grateful to many generous colleagues, particularly the staff of the General Commission on Archives and History, but any errors or inadequacies are solely the editor's responsibility.

The bibliography's primary focus is The United Methodist Church and its predecessors. Secondly, we have included titles from the British tradition, particularly from the time of the Wesleyan revival. Some related Methodist groups are included, with special attention given to African American Methodist denominations, along with reference to Free Methodists, Primitive Methodists, and Wesleyans. More general titles have been
included that help place these women's activities in a broader historical and social context.

Organizing the contents presented its own challenges. Users will find that subject categories overlap at times. This was inevitable since so many issues (temperance, feminism, and woman's sphere, for example) are intertwined. The kinds of divisions we have established are in many ways artificial, but separation into categories was thought necessary in order to exert some intellectual control over the contents. The results made sense to the editor, and it is hoped that any discrepancies or confusion will be minimal.

One or two additional comments are in order. Titles are indexed by author and subjects. All denominations except the Methodist Episcopal Church, the Methodist Episcopal Church South, The Methodist Church, and The United Methodist Church are indexed by name. Each of these four larger bodies has too many pertinent titles to accommodate such broad treatment in the index. All women's organizations of any denomination (for which there is material in the bibliography) are indexed by name.

While there is a separate section for biographies, biographical studies are listed under virtually all the subject categories. All subjects of biographies are named in the index. If there is more than one biography for a person, her name is noted in the detailed lists of contents that precede most major subject categories in the text.

It is my pleasure to publicly express my gratitude to Charles Yrigoyen, General Secretary of the General Commission on Archives and History. His enthusiastic support of this project and his commitment to women's history have been a continual encouragement.

In 1991 I dedicated this volume to those women whose stories wait to be told, and twelve years later that still seems to be an appropriate dedication.

Susan Eltscher Warrick
June 20, 2003
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<td>AME</td>
<td>African Methodist Episcopal Church</td>
</tr>
<tr>
<td>AMEZ</td>
<td>African Methodist Episcopal Zion Church</td>
</tr>
<tr>
<td>CME</td>
<td>Christian (formerly Colored) Methodist Episcopal Church</td>
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<tr>
<td>EA</td>
<td>Evangelical Association</td>
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<tr>
<td>EC</td>
<td>Evangelical Church</td>
</tr>
<tr>
<td>EUB</td>
<td>Evangelical United Brethren</td>
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<tr>
<td>MC</td>
<td>The Methodist Church</td>
</tr>
<tr>
<td>MEC</td>
<td>Methodist Episcopal Church</td>
</tr>
<tr>
<td>MECS</td>
<td>Methodist Episcopal Church, South</td>
</tr>
<tr>
<td>MP</td>
<td>Methodist Protestant</td>
</tr>
<tr>
<td>UB</td>
<td>Church of the United Brethren in Christ</td>
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<tr>
<td>UEC</td>
<td>United Evangelical Church</td>
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<tr>
<td>UMC</td>
<td>The United Methodist Church</td>
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<tr>
<td>WCTU</td>
<td>Woman's Christian Temperance Union</td>
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WOMEN, SOCIETY, AND RELIGION

(Also see entries 376, 660)


The author explores the sources of negative stereotypes about women in Christianity and then describes five ways in which women have assumed far greater roles in the church than the stereotypes would suggest.


This study includes data on women in the American family of Methodist churches.


Includes discussions of single women and the church. Methodists Rachel Stearns, Julia Colman, and Frances Willard are featured.


Of special interest in this bibliography and interpretive guide to sources are sections on women missionaries and evangelists of the early national period, and on the temperance movement.


Analyzes why young women's participation in the Second Great Awakening was so high, and concludes that conversion gave these women stability, direction, and acceptance when their identity and future were uncertain in the post-Revolutionary period.


Examines how women's perceptions of male and female cultures changed through their religious activities from the First Great Awakening to the Woman's Christian Temperance Union.


Explores the relationship between nineteenth century social structures (including religion) and the lives of southern black and white women in an effort to understand why the southern women's reform movement emerged only gradually in the late nineteenth century.


In a paper read before the Second Ecumenical Methodist Conference, the author praises women's contributions to Christianity and calls for their increased activity in church work in the present.


A brief survey of Hispanic Methodist women's organizations, particularly those of the Rio Grande Conference.


Examines a broad spectrum of benevolent work performed by middle- and upper-middle-class Protestant women from the 1820s to 1885. Religious benevolence is discussed throughout, but is not a central focus of the book.


Includes a chapter by Frederick Norwood surveying Methodist women's history.


Brief historical survey on the occasion of the centennial of the founding of the Christian Advocate (New York).


The triple jeopardy is to be a woman, black, and active in religious institutions. Hoover asserts the importance of the life of the church in the black community and the importance of women to the life of the black church. This article also

Twelve essays addressing the history of Protestant, Catholic, and Jewish American women from the seventeenth to the twentieth century.

A variety of Methodist sources are included in this collection of documentary materials.

An overview of women's work in the church.

The essays were originally presented at the Women In New Worlds Conference held in Cincinnati, Ohio, Feb. 1-3, 1980. They are organized under the following general headings: "Women in church and society," "The spiritual empowerment of women," "Contributions of women to church life," "The status of women in institutional church life," "The movement of churchwomen into social reform," "Prescriptions: attitudes and ideology underlying woman's role in the church," and "Practice: the life experience of women in the Wesleyan tradition."

Study of the Sunday school and the working class community it served in Great Britain; particularly addresses the issue of Sunday schools as middle class agencies of social control. The author asserts that the Sunday school was a working class institution, not one imposed upon the working class from outside.


Includes an autobiographical reminiscence of her childhood by Frances Willard and memories of her teaching experience by Anna Howard Shaw.

Includes Protestant denominations, Roman Catholicism, Judaism, and sectarian groups such as the Shakers and the Church of Christ, Scientist. Also traces the
history of various reform movements, especially moral reform, temperance, and antislavery. There are numerous references to United Methodism and its predecessors, as well as other Wesleyan and Methodist denominations, particularly the AME and AME Zion churches.


Surveys women's historic involvement in The United Methodist Church and its predecessors through home and foreign missions and through preaching.


British Methodism is addressed in several essays, most particularly in "Ann Carr and the female revivalists of Leeds," by D. Colin Dews.


Oral history interviews were used to analyze women's activities in the Korean United Methodist Church, Oakdale, Minn. and the Korean Evangelical United Methodist Church, Fridley, Minn. This paper is in the archives of the General Commission on Archives and History and is available for use with the author's permission.


Papers presented at 1990 conference at Emmanuel College of Victoria University. Topics include both Protestant and Catholic organizations, along with voluntary groups like the WCTU. Methodism is well-represented.


The sources pertaining to women include documents on both sides of the ordination and lay representation issues, statements by Frances Willard, Belle Bennett, and Anna Oliver, a piece by Winifred Chappell, and a 1972 statement about the role of women in the church.

Includes a number of Methodist-related titles.


This volume, a sourcebook of primary documents, includes numerous items pertinent to women’s history in all the predecessor denominations of The United Methodist Church. A companion narrative volume is to be published in fall 2003.


Contains essays published previously in Women in New Worlds (entry no. 29) Rethinking Methodist History: a bicentennial historical consultation (Nashville: Kingswood Books, 1985), and the journals Methodist History and Quarterly Review. A significant proportion concerns women’s history.


The first extensive bibliography about the history of women in the United Methodist tradition.


Three volumes of essays and documentary sources. Volume one addresses the nineteenth century, volume two the colonial and revolutionary periods, and volume three covers 1900 to 1968. Women in the United Methodist tradition are represented by such figures as Jarena Lee, Phoebe Palmer, Frances Willard, Catharine Garrettson, Barbara Heck, Mary McLeod Bethune, and Belle Harris Bennett. Essays deal with such topics as clergy rights, reform movements, missions, revivalism, and religious education.


Methodist history is addressed in two essays, "Women in the holiness movement: feminism in the evangelical tradition" (Nancy Hardesty, Lucille Sider Dayton, and Donald Dayton) and "American women in ministry: a history of Protestant beginning points" (Virginia Lieson Brereton and Christa Ressmeyer Klein). Also of interest is "Their prodigious influence: women, religion and reform in antebellum America" (Dorothy C. Bass).


Surveys the history of women by focusing on women’s religious lives as expressed in diaries, autobiographies, and letters, rather than their religious activities.
Introduces the major themes explored more fully in her later work, Grace Sufficient: a history of women in American Methodism (entry #48).

   This is the first book-length comprehensive survey of the topic, ranging from the 1760s to 1939. The author makes extensive use of women’s writings and refers to all of the predecessors of The United Methodist Church as well as related Methodist bodies. The book ends with the 1939 Methodist merger, but an epilogue briefly addresses the years from 1939 to 1968.

   Focuses on women's history.

   The author calls for the inclusion of women and blacks in the history of United Methodism, particularly in the crucial periods of 1840, 1866, 1884, and 1919. This article also appears in Perspectives on American Methodism: interpretive essays, ed. Russell E. Richey, Kenneth E. Rowe, and Jean Miller Schmidt, 228-247. Nashville: Kingswood Books, 1993.

   Women are prominently featured in this assessment of deathbed narratives of the South and Midwest in the early nineteenth century.

   A collection of essays emphasizing biography, Southern women, women's voluntary associations, and education. Of special interest is "Women, religion, and social change in the South, 1830-1930."

   Chapter 6, "The Lord helps those..." features Southern Methodists.


   Touches upon numerous issues relevant to women's history.

   The author analyzes the results of a 1979 survey of United Methodist women which asked how personal and societal change had affected their involvement in the church.

59. Waltz, Alan K. Data on the participation of women in the organizational units of The United Methodist Church: prepared for Committee on the Study of the Role of Women. s.l.: United Methodist Church, Program Council, 1971.
   The statistical foundation for the committee's report to the 1972 General Conference.

   An abstract of a study authorized by The Commission on the Status and Role of Women. The study was undertaken during the 1973-1976 quadrennium; results showed a slow, steady increase in the participation of women in most areas and levels of the church.


   Nothing specific about Methodism is included, but the volume is a comprehensive history of an important women's organization. The author discusses preliminary organizations (prior to 1866) in Britain and the U.S., local and national organizations in the U.S., and the work of the YWCA from 1906 to 1916.

WOMAN'S SPHERE

Historical Analysis 64-80
Primary Sources 81-99

(Also see all entries for feminism, suffrage, and temperance [544-576] and 33, 39, 43, 47, 48, 141, 153, 162, 179, 269, 271, 280, 287, 314, 376, 401, 433, 435, 515, 527, 531, 534, 570, 639, 657, 669, 673, 684, 695, 700, 729, 730, 732, 733, 735-757, 770, 793, 797, 798, 807, 818, 830, 849, 865, 877, 891)

Historical Analysis:


   Does not specifically address Methodism, but is an analysis of how women interpreted their role and their sphere through their involvement in the Sunday school movement.


   Explores the nineteenth century alliance between middle class women and liberal Protestant clergy.


   A study of how mothers (as depicted in Sunday school literature) viewed the world of Jacksonian America and prepared their children to go out into that world, reflecting the power of maternal influence in the family.


   Discusses those elements (including religion) that constituted middle- and upper-class women's "sphere" in the 19th century.


   Addresses Palmer's "intellectual contributions to American religious thought and the creative approach to Christian living which she and her followers brought into liberal Protestantism."
_During this period, young women faced the choice of pursuing pleasure or higher spirituality. Church leaders believed that young women's leisure activities were an important issue, and this concern reflected historical changes in interaction between the sexes, habits of consumption, and the nature of parental authority._


_Analyzes the ways in which woman's separate sphere - domesticity - declined in cultural importance from the mid-nineteenth century to the mid-twentieth._

_The author compares Catholic and Protestant understandings of home as a sacred place and examines the flowering of Victorian domestic religion._

_Explores how the missions movement in the South enlarged women’s sphere without challenging accepted notions of “true womanhood.” The author analyzes the ways the societies and their leaders conformed to the principles of woman’s sphere._


_Argues that Methodism’s domestic ideology was a logical extension of Methodist identity and practice. The concept of woman’s sphere is discussed in detail._

_A groundbreaking essay which defined woman's sphere as piety, purity, domesticity, and submissiveness._

The essay is followed by ten primary documents.


The author concludes that Payne believed that "woman's central role was that of domestic educator," affirming both the importance of education for women and their primary and proper sphere as the home.

Primary Sources:


Argues that women are morally and spiritually stronger than men and so should have a greater role in the church, including in the pulpit.


A discussion of the biblical injunction against Christians marrying unbelievers. The author assumes that in such a potential partnership, the woman will be the Christian, and so addresses much of his sermon to women. A later version of this sermon is Christian marriages. A treatise addressed to young Christians. (London: John Mason, 1843).


Buckley emphasizes women's special role and influence, and warns the modern woman against ignoring her special work in an effort to gain an unfeminine degree of prominence.


In the author's words, "a series of delightful instances of the success of pious maternal influence...calculated to interest and improve the mind, and followed by short essays on the various duties and responsibilities of the Christian mother." Susanna Wesley and the mother of Thomas Coke are included.


Asserts that Christianity has elevated women since its beginning and that in return women owe the church their loyalty and service.

86. Donkersley, Richard. Facts about wives and mothers, for wives and mothers, being a selection of anecdotes having a bearing upon the two most important relations sustained by women. New York: Carlton & Lanahan, 1869; Cincinnati: Hitchcock & Walden, 1869.


   A tract urging women to evangelize the people around them; humanity needs woman's purity and spiritual nature.


   Chapters of this advice book address "Woman as a human being," "Woman as a social being," and moral, intellectual, physical, domestic, civil, and ornamental education.


   A book of advice for young women leaving home and entering the business world. Chapters address such concerns as "Friends," "Recreation," "Church," "Husband," "Home and Children," and "Vocation." The book is designed for use by church groups of "business girls."


   In "Epilogue: the problem of womanhood today," the author states that woman's "claim to be a person equally with man is a Christian claim."


   The lectures are addressed to both young men and young women.


   The chapter "Woman: her position in America" affirms women's moral and spiritual sensibilities and their privileged status in Protestant America.


   Urges young women to be independent and self-supporting, but not at the expense of their special sphere.

"Man is gradually coming to be aware that, in the latent powers of woman...half the capacities of the human race, like the powers of steam and lightning, have slumbered, until now, from the beginning of the creation. A new era is dawning upon the world." With an introduction by Bishop Matthew Simpson.

98. Wise, Daniel. *Bridal greetings: a marriage gift in which the mutual duties of husband and wife are familiarly illustrated and enforced*. New York: Lane & Scott, 1850.

Advises on such topics as "Avoiding the first quarrel," "Religious differences," "Making home happy," and "Domestic servants."

99. Wise, Daniel. *The young ladies' counsellor; or, Outlines and illustrations of the sphere, the duties, and the dangers of young women, designed to be a guide to true happiness in this life, and to glory in the life which is to come*. Boston: C. H. Peirce, 1852.

*A classic expression of the belief in woman's influence on the next generation, and thus on the future of the nation. "This book is [an]...effort to stimulate and direct the growth of the female mind, and thereby to fit it for the fulfillment of its high earthly mission" (motherhood).*

**BIOGRAPHIES AND MEMOIRS**

Collections 100-126

Individual Figures 127-186

Catharine Garrettson 177-181

Barbara Heck 182-186

(Also see biographical entries in other sections and 199)

**Collections:**


*Biographical sketches of over fifty history-making black women. A number are Methodists. Originally published in 1926.*


*Traces the development of a distinctly Asian feminist theology, focusing especially on Koreans and Korean-Americans. Includes an autobiographical essay.*

Biographical sketches of over one hundred American and British women, including such nameless women as "the missionary's wife," "the infidel's daughter," and "the Feejeean girl."


Four autobiographical narratives, including that of Methodist Nancy Prince.


Several women from the United Methodist tradition are included.


Includes Maggie Newton Van Cott, Phoebe Palmer, and a few other women.


Biographical dictionary.


Biographical sketches of eleven English and American women.


Sketches of contemporary women in Uruguay, the Philippines, Japan, the Belgian Congo, India, Korea, Argentina, Borneo, Algeria, Chile, and South Africa.

114. McClurkan, J. O. Chosen vessels illustrated: twenty-one biographical sketches of men and women, most of whom have been used of God in pioneering some great pentecostal movement. Louisville, Ky: Pickett Publishing Co., 1901(?)


Includes several American and British Methodist men and women.


The four authors included in this volume are Maria Stewart, Jarena Lee, Julia Foote, and Virginia Broughton.

120. Stevens, Abel. The women of Methodism, its three foundresses, Susanna Wesley, the Countess of Huntingdon, and Barbara Heck, with sketches of their female associates and successors in the early history of the denomination. New York: Carlton & Porter, 1866.

121. Taft, Zechariah. Biographical sketches of the lives and public ministry of various holy women: whose eminent usefulness and successful labours in the church of Christ have entitled them to be enrolled among the great benefactors of mankind: in which are included several letters from the Rev. John Wesley never before published. London: Kershaw, 1825; reprint, Peterborough [England]: Methodist Publishing House, 1992.

Biographical sketches of forty-five women, many of them preachers. Includes a lengthy preface defending the right of women to preach.

122. They went out not knowing; an encyclopedia of one hundred women in mission. New York: Women's Division, Board of Global Ministries, United Methodist Church, 1986.

*Includes some prominent late nineteenth-century Methodist women.*


*Biographical sketches of eighteenth century British Methodists, written for children.*

125. Wise, Daniel. *Sketches and anecdotes of American Methodists of "the days that are no more"*. New York: Phillips & Hunt; Cincinnati: Walden & Stowe, 1883.

*Biographical sketches of early American Methodists; includes several women, of whom Barbara Heck is the best known.*


*This collection of biographical sketches includes Amanda Berry Smith, Mary McLeod Bethune, and Susanna Wesley.*

**Individual Figures:**

127. An account of Mrs. Elizabeth Johnson, well known in the city of Bristol for more than half a century, for her eminent piety and benevolence, to which is added, an extract from her diary. Bristol: W. Pine and son, 1799?

*Biography of an active Methodist, 1721-1798. The diary extract is dated 1750-1786.*


*Biography of a Primitive Methodist in England.*


*Biographical sketch of Sally Burritt Bangs (1789-1864), wife of Heman Bangs. Quotes from her diary.*

   
   A series of letters between one of Wesley's preachers and the woman he married on January 28, 1780.

   
   Includes a brief biographical sketch of the subject, a Methodist woman who died in childbirth.

   
   Anna Maria Green (Cook) was active in the MECS in her home in Milledgeville, Georgia. She was born in 1844 and died in 1936.

   

   
   Includes excerpts from her journal and letters. Ann Burton was born in 1770 and died in 1832.

   
   The diary runs from 1818 to 1832 and the letters from 1824 to 1832. Hannah Bunting taught Sunday school, attended camp meetings, visited the sick, and lived a quiet life in the church.

   
   Ella Clanton Thomas lived in Georgia, the wife of a wealthy plantation owner. A devout Methodist all her life, she graduated from Wesleyan Female College in Macon, Georgia. Her diary makes many references to Methodism and to her family's struggles during and after the Civil War.

138. Bustard, John. *Memoirs of Miss Mary Helen Bingham, who died in the seventeenth year of her age; and of her brother, Mr. John Bingham, Jun., who died in the eighteenth year of his age*. London: John Mason, 1832.
   
   Includes lengthy extracts from Mary Helen Bingham's journal.

*Catharine Reynolds, a semi-invalid for the last twelve years of her life, was born in 1810 and died in 1841. The diary extracts are dated 1831 to 1841, the letters from 1832 to 1840.*


*Autobiography, diary entries, and letters of an active charitable worker, although an invalid. Sarah Lankford, Phoebe Palmer's sister, was her spiritual mentor.*


*Biographical sketch that draws heavily from her diary and letters. Also included are some brief essays (including "Woman", "Why does woman write?", and "Woman's mission") and poems.*

142. Crowther, Jonathan. A sermon, preached in the chapel at Stourport, the 26th of February, 1797, on the death of Mrs. Wright, of that place. Worcester: Printed at the Herald office, by T. Holl, 1797.


*Explores the lives and writings of Anne Hart Gilbert (1773-1833) and Elizabeth Hart Thwaites (1772-1833).*


*Madame C. J. Walker's haircare products made her a millionaire. She was a member of the AMEZ Church.*


*Biography of Miss Sallie K. Caldwell. The title refers to her practice of devoting an hour a day to prayer. Much of the book consists of letters on spiritual matters between Caldwell and her friend Amelia.*


*Written from the age of fourteen to twenty-three, this is of interest because of Josephine Brown's activities in the Methodist Episcopal Church, including the Epworth League.*


*Biography of a Methodist born in 1818. The diary extracts and letters run from 1837 to 1840. She died in 1841, five days after giving birth to her second child. Mary Howe’s mother was Mary Morgan Mason (see entries 400-402).*


*Biography of Mary Elizabeth Hubbell (1833-1854) includes journal excerpts, letters, poetry, and fiction.*


*Biographical sketch of the daughter of Bishop Matthew Simpson, wife of a professor at DePauw University and active Victorian churchwoman, wife, and mother.*


*Biography of a church worker in Boston. The frontispiece is a portrait of "Mother Munroe."


*Based on a diary kept from 1846 to 1848 during Cooley's migration with her husband from Virginia to Texas to Missouri. She was an active Methodist until her death in 1848 at the age of twenty-three.*


*Hannah Kilham, the widow of Alexander Kilham, converted to the Society of Friends from Methodism and was involved in numerous charitable activities in Great Britain and Africa (especially Sierra Leone).*
   *Six letters, 1838-1845, which document a young woman's efforts to support herself on farms in Massachusetts and New York, and in a cotton factory in Connecticut. Sally Rice became a devout Methodist during those years.*

   *Biographical sketch of the philanthropist includes information about Glide Memorial Church in San Francisco and other institutions she benefited.*

   *Consists mostly of her journal, 1809-1837.*

   *Includes a reprint of John A. Roche, The life of Mrs. Sarah A. Lankford Palmer who for sixty years was the able teach of entire holiness.*


   *Autobiography of a free black woman who travelled and worked in Russia and Jamaica. Reprinted in 1988 as part of The Schomburg Library of Nineteenth-century Black Women Writers (see entry 104).*

   *Ann Dumville lived on the Illinois frontier and was an outspoken abolitionist. Her inspirational "widow's mite" kept the financially troubled Illinois Female Academy (now MacMurray College) in Jacksonville.*

   *Sarah Rice was born in 1909, the daughter of an AME pastor in Alabama. She taught in Alabama and Florida and worked as a domestic in white homes in Florida, remaining very active in the AME Church. The autobiography is based on taped interviews.*

Dolly Burge lived in Newton County, Georgia. She was married three times, once to an MECS minister, and her diary records her active attendance at worship, love feasts, and camp meetings. The diary dates from 1847 to 1879.


The diary documents Lydia Dart Moxley's (1851?-1948) daily life as a farm wife near Grinnell, Iowa, including her regular attendance at the United Brethren Church.


Sketch of the first director of the Associated Women of the American Farm Bureau Federation, who was an active Methodist in her local church in Indiana.


Lydia Carr (1807-1844), kept a diary detailing her spiritual state. Extracts from 1827 until her death in 1844, along with letters, constitute most of this memoir.


Rebecca Steward was an active AME church member. Several of her poems and essays are included; some of these express her opposition to the holiness movement.


*A biography of Alice, Louisa, Georgiana, and Agnes Macdonald, four daughters of an itinerant Methodist preacher. Each married into a family that became famous: Alice was Rudyard Kipling's mother, Georgiana married the artist Edward Burne-Jones, Agnes the artist Edward Poynter, and Louisa was Stanley Baldwin's mother.*


*Mansfield was the first woman admitted to the bar in the United States, professor at Iowa Wesleyan and DePauw University, and an active Methodist.*


*Biography of a pioneer in Ohio; includes accounts of camp meetings and her involvement in the spread of Methodism on the frontier.*

Sketch of a teacher, elocutionist, and women's leader, graduate of Wilberforce University, and active member of the AME church.


Mabel Cratty was a niece of Isabella Thoburn and an active Methodist. She was general secretary of the YWCA from 1906 until her death in 1928.


Caraway was a U.S. Senator from Arkansas who was also a lifelong Methodist.

Catharine Garrettson


Uses Catharine Livingston Garrettson’s diaries and correspondence and several Methodist preachers’ journals to explore the experiences of eighteenth century Methodist women, concluding that women were welcomed and embraced by early American Methodism.


Discusses how Garrettson translated her deeply mystical faith into a public ministry in harmony with socially sanctioned roles for women. Includes several lengthy examples of Garrettson’s writings.


While much is said about Garrettson’s spirituality and Christian character, very little biographical information is given.

181. Zaragoza, Diane Lobody. "Lost in the ocean of love: the spiritual writings of Catharine Livingston Garrettson." In Rethinking Methodist history; a bicentennial...

Based on Garrettson's journals.

Barbara Heck


Brief biography includes a number of photographs of Heck-related sites in Ireland, the U.S. and Canada.


A drama inspired by the life of Barbara Heck.


One chapter (pp.117-124) is devoted to "The elect lady," Barbara Heck.


JOHN WESLEY'S CIRCLE

John Wesley's Circle 187-267
Hannah Ball 209-210
Grace Murray Bennet 211-216
Sarah Crosby 217-218
Mary Bosanquet Fletcher 219-223
Selina Hastings, Countess of Huntingdon 224-237
Sophy Hopkey 238-240
Hester Ann Roe Rogers 241-245
Susanna Wesley and her daughters 246-267

(Also see entries 48, 784, 822, 823, 831)


The diary extracts and letters date from 1771 to 1810.
Collection of letters between Wesley and Mary Clark.


The author contests the traditional belief that Sarah Ryan was housekeeper at Kingswood School; he concludes that she held that position at the New Room in Bristol.

A survey of women's contributions to the establishment of Methodism in eighteenth century England, especially the activities of Hannah Ball, Ann Bolton, and Patty Chapman.

Profiles several prominent eighteenth century British Methodists: Grace Murray, Mary Bosanquet Fletcher, Sarah Crosby, and the Countess of Huntingdon.

Discusses the variety of leadership roles taken by eighteenth century Methodists, particularly Darcy, Lady Maxwell, Mary Bosanquet Fletcher, Elizabeth Ritchie, Sarah Crosby, the Countess of Huntingdon, and Hester Ann Rogers. The author has also compiled information about 110 women whose active Methodist lives overlapped John Wesley's.

Examines three roles played by women in eighteenth century Methodism: as public speakers, itinerant preachers, and support-group leaders.


Included with these sketches of British women are the Countess of Huntingdon, Grace Murray Bennet, Mary Bosanquet Fletcher, and Darcy, Lady Maxwell.

   *Explores the history of Leytonstone, an orphanage and school (founded in 1763) headed by Mary Bosanquet Fletcher and a community of single women. Leytonstone moved to “Cross Hall” near Leeds in 1768.*

   *An anthology of early Methodist women’s writings, circa 1730 to 1815. The author draws on autobiographical accounts, diaries, and letters to reveal women’s roles in the Wesleyan Revival.*

   *Discusses how the first generation of English Methodist women wrote and spoke of their joyful experiences of holiness of heart and life.*


   *The author sets Wesley's life in the context of his relationships with women.*

   *Chapter 14, "The women of Methodism," discusses such women as Susannah Wesley, Mary Bosanquet Fletcher, and Sarah Crosby.*


*Collection of over one hundred letters. Of particular interest is one on women as class leaders.*

**Hannah Ball**


*Autobiography of a founder of the Sunday school movement and a Wesley associate.*


**Grace Murray Bennet**


*The author argues that Wesley had a legally binding marriage contract with Grace Murray.*


*A response to Frederick Maser's article in the same issue which contradicts Baker's argument that Wesley and Grace Murray were legally married (see entry 216).*


*A drama about the relationship between Grace Murray and John Wesley; the play ends with her marriage to John Bennet.*

214. Bennet, William. *Memoirs of Mrs. Grace Bennet, lately deceased; relict of the Rev. John Bennet, of Chinley, Derbyshire; interspersed with some account of the ministry and death of Mr. Bennet; to which are subjoined extracts from her diary, and a brief account of her death, February 23, 1803, in the eighty-ninth year of her age*. Macclesfield, England: Bayley, 1803.


*A chapter about Grace Murray Bennet explores her relationship with John Wesley.*

Argues against Frank Baker's contention that John Wesley was legally married to Grace Murray (see entry 212).

**Sarah Crosby**


Focuses on the Wesley-Crosby correspondence.


**Mary Bosanquet Fletcher**

219. Burns, Jabez. *Life of Mrs. Fletcher: with a brief sketch of the character of her beloved husband, the Rev. John Fletcher, of Madeley: to which is annexed, several of their letters, with select beauties from his writings*. London: Milner and Co., 1843.


Written for "those who are called to the glorious privileges of a single life."

221. Fletcher, Mary Bosanquet. *Thoughts on community with happy spirits*. Birmingham, England: King, 17--?


John Fletcher is given far more attention than his wife in this brief biography.

**Selina Hastings, Countess of Huntingdon**


This pamphlet-length biography is number 8 in the Tract Society's Biographical Series.

228. Figgis, John Benjamin, ed. The Countess of Huntingdon and her Connexion, with notes of services at the centenary of her death. London: S. W. Partridge, 1891.
   The book contains biographical sketches as well as information about Trevecca College and missions in Sierra Leone supported by the Connexion.


   Discusses a number of women and men associated with Lady Huntingdon, particularly Lady Willielma Glenorchy.

   This brief but thorough biography of the Countess of Huntingdon includes her Connexion's Fifteen Articles.

232. Knight, Helen C. Lady Huntingdon and her friends; or, The revival of the work of God in the days of Wesley, Whitefield, Romaine, Venn, and others in the last century. New York: American Tract Society, 1853.

   Focuses on her efforts to evangelize the upper classes.

234. Mudge, Z. A. Lady Huntingdon portrayed; including brief sketches of some of her friends and co-laborers. New York: Carlton & Porter, 1857.


Sophy Hopkey

   A novel about the relationship between John Wesley and Sophy Hopkey.


*The author contends that Wesley's experience with Sophy Hopkey, despite its painful personal consequences, reflects his advanced views about the spiritual equality of women.*

**Hester Ann Roe Rogers**


*The article focuses more on Wesley than on Rogers, but includes biographical information and excerpts from her journal.*


*Also includes some extracts from her journals.*


244. Rogers, Hester Ann. *An account of the experience of Hester Ann Rogers, and her funeral sermon by Thomas Coke, to which is added her spiritual letters*. New York: N. Bangs and J. Emory for the Methodist Episcopal Church, 1828.

*Published in numerous editions, the work is largely drawn from her journals.*


*Initially published in 1818, this consists of selections from her diary, 1775-1784. It is more extensive than her Account of the experience of Hester Ann Rogers (entry 244).*

**Susanna Wesley and her daughters**


           The author, writing this biography as part of a "Famous Women" series, does not write "from a sectarian nor even from a particularly religious point of view."


           Concentrates on the parents and siblings of the Wesley brothers.


           Includes chapters about the Wesley daughters.


           A biography for young people.


           Contains the text of a recently rediscovered letter from Susanna Wesley to Charles Wesley, ca.1739-1741.


           This was the Wesley Historical Society Lecture for 1985. The author analyzes the relationship between Samuel Annesley and his daughter Susanna and, through her, his effect on his grandson, John Wesley.

   *Argues that Susanna Wesley "incarnated many of the values of Puritanism, bred them in her children, and so transmitted them to Methodism."*


   *A novel about the tragic life of John and Charles Wesley's sister.*


   *Concludes that Susanna Wesley's active intellectual life gave her a measure of freedom in her relationships with her father, husband, and sons not usually granted to women of her time.*


   *Relying on Wesley's devotional journal, the author sees her as "an eminent example of feminine spirituality."*


   *A discussion of the facts known about Susanna Wesley's family.*

**MISSIONS AND MISSIONARIES**

Missions and Missionaries 268-526
World Methodism 296-303
British Methodism 304-313
Margaret Cargill 312-313
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Welthy Honsinger Fisher 391-393

Pamphlet which describes the work of several denominations' medical missions in India, China, and other Asian countries.


The Methodist tradition is well-represented in this study, which concentrates on the foreign missions movement.


While this work is not specifically related to Methodist history, it tells an important part of the larger story of church women's involvement in missions, the woman's movement, and the social gospel.


Examines how American evangelical women in the late 19th century defined and catalogued the differences between themselves and "heathen" women. American women believed that they enjoyed a unique and enviable position and sought to elevate women in other cultures through missions. The author concludes that this popular ethnology was "infused into the larger culture, and, ultimately, it helped to shape an American self-definition."

The author focuses in particular on mission-sponsored education and the church's women's organizations as the means by which Korean women gained personal freedom, developed leadership skills, and bonded with other women.


Methodist-related organizations are the MEC New York Female Missionary Society, 1819-1861; the MEC Ladies' China Missionary Society, 1848-1871; the MEC Woman's Foreign Missionary Society (founded 1869), the MEC Woman's Missionary Society of the Pacific Coast (founded 1871), the MECS Woman's Foreign Missionary Society (founded 1878); the Ladies' Wesleyan Missionary Association (London, founded 1859); and the MP Woman's Foreign Missionary Society (founded 1879).


See pages 130-150 for historical sketches of women's missionary societies in Britain and Canada as well as in the American family of Methodist churches.


The author believes that these single women typify the "new woman" of the early twentieth century, and examines their educational background and career goals, particularly what motivated them to become missionaries.


Explores how Native American men and women responded differently to white colonization, focusing on the relationships of Ojibwa and Cree groups of the Great Lakes and eastern Subarctic with missionaries, including British Wesleyan Methodists. Women more often opposed Christianity and western values and became guardians of traditions which stressed women's authority and autonomy.


Argues that European perceptions of Indian culture devalued the role of women and perpetuated images (e.g. "the squaw") that became stereotypes. This paper is in the archives of the General Commission on Archives and History and is available for use with the author's permission.

   The chapter entitled "Service entrance" is an overview of women's organizations and missions in the Methodist predecessors of The United Methodist Church.


   Relates the foreign mission movement to the ideology of spheres, arguing that the very success of the movement undermined its future: as women began to participate more actively in the public world through the missions movement, they discarded the cultural premises upon which the movement was based.


   The three women are Fannie Jackson Coppin, Amanda Berry Smith, and Sarah E. Gorham.


   The author uses sixteen primary documents in her discussion of the missions movement, including an article from The Evangel (UB Women's Missionary Association), statements from the Heathen Woman's Friend (MEC Woman's Foreign Missionary Society), an historical sketch of the AME Women's Parent Mite Missionary Society, excerpts from Christian Golder's History of the deaconess movement and The deaconess motherhouse, passages by Lucy Rider Meyer in The Deaconess Advocate, and a statement about the work of Kansas City National Training School graduates.


   Does not deal specifically with women's issues, but this is an important source for understanding relationships between Cherokees and the Christian church as well as Cherokee culture. MEC missions are discussed at length.


Explores the conflict for Chinese American women between Victorian ideals of companionate marriage and "true womanhood" and traditional Chinese views of women's roles. The author does not use Methodist sources, but offers rarely-researched information on the effect of missionary efforts upon Chinese women.


This is the first comprehensive, multi-denominational study of women's missions history. The author has included significant information about The United Methodist Church and predecessor bodies, as well as other Methodist groups.


Report from a workshop held at the 1978 International Association for Mission Studies (IAMS) Conference.


Contends that Nez Perce women had equality with men until the introduction of Christianity. This paper is in the archives of the General Commission on Archives and History and is available for use with the author's permission.


Examines what motivated the first generation of single women missionaries (of several Protestant denominations) to choose and then to survive on the foreign mission field.

A number of British Methodist and Methodist Episcopal women are included in this volume for young people.

World Methodism:


Overview of the lives of South American women, focusing on their Protestant church involvement (including Methodism). This was prepared as a study book for U.S. women's missionary societies of several denominations.


Describes the work of the Wesleyan Methodist Missionary Society in Nigeria from the 1870s to the 1930s.


Biographical essay about an influential South African woman, detailing her government service as well as her close ties to Methodism.


The author includes several Methodist and EUB women's societies in her discussion.

British Methodism:

(Also see entry 300)


_The Cloughs sailed for India in 1825; Margaret Clough died in 1827 at the age of twenty-three._


_The diary and letters (1832-1848), mostly on spiritual matters, of an active churchwoman. She married a clergyman in 1842 and died on the mission field in India in 1848._


_This frank account of a British missionary wife's experiences in South India was later published in an expanded account as Mrs. Mish: the confessions of a missionary's wife (London: Epworth Press, 1963)._ 


_Includes substantial information about Methodists, statistical data, and an extensive bibliography._


_The story of Catherine Leigh and Anne Turner, wives of the first English Methodist missionaries to New Zealand._


_Biographical sketches of foreign missionaries._


_Biographical sketches of six contemporary missionaries._


_The Wilsons sailed for the Bahamas in 1816; she died in 1823, at the age of thirty-seven. The memoir includes excerpts from her diary and an appendix with a biographical sketch of Phebe, the Wilsons' black servant, and a historical sketch of missions in the Bahamas, including biographical details about several missionaries._
Margaret Cargill


*The Cargills were among the earliest British Methodist missionaries to the South Seas, sailing in 1833.*


Canadian Methodism:


*The Woman’s Missionary Society of the Methodist Church of Canada sent more than 300 single women to labor in Japan and West China, and among the immigrant and indigenous peoples of Canada. The author analyses the backgrounds and careers of the missionaries.*


*Traces the nineteenth-century history of women’s mission societies in the two major Canadian Methodist denominations.*


*Tuttle was a Canadian Methodist who was active in the Women’s Missionary Society and the WCTU, and matron of a Chinese Rescue Home for the WMS in the late nineteenth century. The book includes her autobiography and correspondence.*

American Methodist, Evangelical, and United Brethren bodies:

African Methodist Episcopal Church:

(Also see entries 45, 283, 387, 847)


*Includes biographical sketches of society leaders and a chronology of important dates in WMS history.*

An essay defending the work of the Woman's Home and Foreign Missionary Society.


The story of the 1874 organization of the Women's Parent Mite Missionary Society of the African Methodist Episcopal Church.

Colored/Christian Methodist Episcopal Church:


Discusses the period from 1954 to 1979. The institutes, begun as leadership training for black women, became self-supporting and then developed a cooperative working relationship with the World Federation of Methodist Women. This paper is in the archives of the General Commission on Archives and History and is available for use with the author's permission.

Evangelical Association:

(Also see entries 7, 36, 48, 122, 288, 324, 468, 681)


Evangelical Church:

(Also see entries 36, 122)

324. The abiding past; or, Fifty years with the Woman's Missionary Society of the Evangelical Church, 1884-1934. Harrisburg(?), Pa.: Woman's Missionary Society of the Evangelical Church, 1936.
   Appendices include a roster of home and foreign missionaries supported by the Society.

   Supplement to The abiding past, bringing the history to the point of merger with the United Brethren in Christ. Includes a list of home and foreign missionaries with dates of service.

Evangelical United Brethren:

(Also see entries 48, 323, 288, 331, 468)

   Includes lists of staff, officers, and home and foreign missionaries.

Free Methodism:


Methodist Church:

(Also see entries 48, 122, 278, 288, 390, 468, 554, 681)

   Biography of Mary Sue Robinson, MC missionary to Algeria, beginning in 1951.

   The author discusses women's involvement in early Methodism and then focuses in particular on the women's missionary societies of The Methodist Church and its antecedents.

_Brief biographical sketch of a medical missionary who founded the Mary Johnston Hospital in Manila, Philippines. Dr. Parrish died in 1952._

331. Fagan, Ann. _This is our song; employed women in the United Methodist tradition._ New York: Women's Division, Board of Global Ministries, United Methodist Church, 1986.

_A history of organizations for employed women in the predecessor denominations of United Methodism; primarily discusses the Wesleyan Service Guild (founded in 1921 in the Methodist Episcopal Church, but best known as a Methodist organization)._ 


_Hartman, a Methodist clergywoman, pastored churches in Japan and taught at the Hiroshima Girls' School._


_Outlines the process by which the Woman’s Division of Christian Service was consolidated into the general mission board of The Methodist Church._

336. White, Mary Culler. _I was there when it happened in China._ New York: Abingdon Press, 1947.

_Autobiographical account of White's experiences in China from 1937 to 1943. She was held in a Japanese internment camp in Shanghai in 1943._

337. Woolever, Eloise Andrews. _Declaring His glory; Methodist women at work around the world._ Cincinnati: Woman's Division of Christian Service, Board of Missions, The Methodist Church, 1955.

_This portrait of the home and foreign mission work of the MC Woman's Division of Christian Service was designed as a study book for local churches._


_Biographical sketches of twelve twentieth century Methodist women missionaries._

*A project of three Scarritt College professors who were assisted by a seminar group they taught in the fall of 1948.*

**Methodist Episcopal Church:**

(Also see entries 8, 36, 46, 48, 50, 55, 120, 122, 269, 273, 278, 283, 288, 291, 331, 468, 527, 545, 554, 664, 668, 681, 687, 701, 760, 851)


*Angie Newman was an executive of both the MEC woman's home and foreign missionary societies. She was one of the women refused seating at the 1888 MEC General Conference. (Also see entry 376)*


*The author places the formation of the MEC Woman's Foreign Missionary Society in the context of American Methodist history of the period.*


*A history of the first decades of the MEC Woman's Foreign Missionary Society, focusing on the author's relative, Sarah Peters, a missionary in China.*


*Flora Best Harris, wife of Bishop Merriman Colbert Harris, was a missionary to Japan from 1874 until her death in 1909. Especially noted is her interest in Japanese poetry.*

344. Baker, Frances J. *Historical sketches of the Northwestern Branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.* Chicago: Jameson and Morse, 1887.


   Details the varied responsibilities and activities of local church ladies aid societies (especially in fund-raising) in the late nineteenth and early twentieth century.

   Biography of the author's mother, Clementina Rowe Butler, missionary with her husband in India and Mexico. She was the force behind the organization of the Woman's Foreign Missionary Society of the Methodist Episcopal Church in 1869.

   Includes letters and diary extracts, 1835-1843, ending with her death at the age of twenty-eight. Orin and Susan Howard were missionaries in Buenos Aires from 1840 to early 1842, when the South American missionaries were recalled by the Missionary Board.

   Describes the work of the MEC Woman's Foreign Missionary Society in Argentina, 1874-1883. Much is the personal account of Eliza Jane Clemens.

   Brief biography of an influential Methodist Episcopal bishop's wife. Her advocacy of home mission work among freed slaves led to the organization of the Woman's Home Missionary Society in 1880.

   The Woman's Auxiliary was founded in 1907. The chapter outlines the administrative structure, finances, and programs of local Auxiliaries.


   A list of WFMS and Board of Missions personnel in Korea from 1885-1938 is appended.

   Earl and Blanche Bull were missionaries from 1912 to 1928; she taught at the Tsurumina Girls’ School.


   Almira David Raymond (1813?-1880) went to Oregon as a missionary with her husband, whom she divorced in 1864.


   Methodists included in this collection of biographical sketches are Ann Wilkins, Mary Reed, Clara Swain, and Beulah Woolston.


   Tribute to a secretary of the Ladies’ China Missionary Society and an executive of the MEC Woman's Foreign Missionary Society.


   Includes biographical sketches of medical missionaries and excerpts from their letters and reports.


   Nearly all the letters are to family members and so contain personal information and observations often lacking in official missionary correspondence.


   Includes a biographical sketch of Martha Drummer, black MEC missionary to Africa.


   Written by the founder of Goodwill Industries, this includes chapters on the Morgan Memorial Church's Children's Settlement, the Eliza A. Henry Working Women's Settlement, and other aspects of women's participation in urban missions in Boston.
Memoir of a medical missionary in China. Along with vivid descriptions of life and work in China during tumultuous times are frank discussions of Hemenway's doubts about the Christian faith and observations about the insensitivity of some Methodist missionaries to Chinese people and culture.


Focuses on the missionary's experiences during the Boxer Rebellion; also discusses the Mary Porter Gamewell School she founded in Beijing in 1872.

The Brewers were a farm family from Wilbraham, Massachusetts, who volunteered for the Oregon Mission. They returned to Massachusetts in 1848.

Includes a historical sketch of the Des Moines Branch and biographical sketches of its missionaries. There is also a 1914 update by Kate E. Moss.


Surveys all the homes, hospitals, and schools under the aegis of the WHMS.

Explores two simultaneous events: the denial of lay and clergy rights for women by the MEC General Conference and the growth of the Woman's Foreign Missionary Society, which combined to foster a separate sphere of work for

Includes illustrations and a number of anecdotes about missionaries' experiences.

Biographical sketches of nineteen missionaries supported by the Minneapolis Branch.


The first chapter is a history of the New York Female Missionary Society (1819-1861).

The author examines four groups, including the Salt Lake City Industrial Christian Home, established for former Mormon wives. The MEC Woman's Home Missionary Society supported the Home and its administrator, Angie Newman.

This interdenominational report includes the MEC Woman's Foreign Missionary Society.

Discusses the influence of the Holiness movement on the WFMS.
Discusses the conflict over the creation of an Anglo-Chinese College. Their opposition to the college led to the resignation of the Woolston sisters, pioneer missionaries and founders of the first Methodist girls’ boarding school in China.

Includes a chapter on Isabella Thoburn, the Lal Bagh School (which Thoburn founded), and its successor Isabella Thoburn College, one of the earliest women’s liberal arts colleges in Asia. The author focuses on the missionaries who founded women’s colleges and hospitals in India. There are abundant references to Methodist mission history.

Historical sketch of the Association, whose organizing purpose was to raise money for the construction of Heck Hall at Garrett Biblical Institute. This originally appeared in the May 1866 issue of The Ladies' Repository.

Includes a chapter on the Five Points Mission and the Five Points House of Industry.

The Templins created a cooperative education program to provide opportunities for senior high boys in construction work in local villages.

384. Tomkinson, Mrs. T. L. Twenty years' history of the Woman's Home Missionary Society, Methodist Episcopal Church, 1880-1900. Cincinnati: Woman's Home Missionary Society, Methodist Episcopal Church, 1903.


Most of the volume is devoted to biographical information about the missionaries supported by the Society in its first ten years. The author also discusses several Methodist women's missionary societies organized prior to 1869.
  Identifies a number of women missionaries who have largely been neglected in historical accounts.

  Calls women to the work of home missions, particularly evangelization in the homes of both rich and poor. Wittenmyer is not a supporter of the Social Gospel, arguing that many of the needy, "if they could be reached by the gospel, would give up idle and expensive habits and provide bread for themselves."

  Biography of a Methodist Episcopal missionary to India, 1898-1938. Includes numerous photographs and excerpts from her diaries.

  Dr. Ailie May Spencer Gale (1878-1958) was a medical missionary for the Methodist Episcopal Church and The Methodist Church.

Welthy Honsinger Fisher

(Also see entry 702)

  The first half of this autobiography recounts Fisher's experiences as a Methodist missionary in China, 1906-1918. In the second half she discusses her marriage to Bishop Frederick Fisher and her literacy work in India.

392. Homage to a world citizen, Dr. Welthy H. Fisher. s.n.: Kirpal Print. Press, 1973?
  Collection of tributes by Indian officials and others upon the occasion of Fisher's retirement from literacy work in India at the age of ninety-three.


Rosetta Sherwood Hall

  The autobiography of Rosetta Sherwood Hall's son. Information about Rosetta Hall, an MEC missionary physician in Korea, is included, as is a bibliography of titles by and about her.

Lizzie L. Johnson


Lizzie L. Johnson was an invalid who raised thousands of dollars for missions and inspired many worldwide with her devotion.


The author, a Methodist Episcopal bishop, was largely responsible for bringing wide attention to Johnson.

Anna Maria Pitman Lee


A fictional account of the lives of Jason Lee and Anna Maria Pitman Lee (1803-1838).

Mary Morgan Mason


Mary Mason was a founder of the New York Female Missionary Society (1819) and active in numerous benevolent organizations. Includes journal extracts and correspondence with Ann Wilkins, missionary to Liberia.


Includes a chapter on Mary Mason’s involvement with education, missions, and women’s charitable organizations in New York. The author also discusses the work of several other Methodists.


Mary Mason was a founder of the Society, which was the most influential Methodist women’s missionary organization of the antebellum period.
Mary Clarke Nind

  
  *Most of the book is an account of Nind's travels in Japan, Burma, India and China in 1894-1896.*

404. Mary Clarke Nind and her work: her childhood, girlhood, married life, religious experience and activity, together with the story of her labors in behalf of the Woman's Foreign Missionary Society of the Methodist Episcopal Church / by her children. Chicago: Published for the Society by J. N. Nind, 1906.
  
  *Quotes from Nind's diaries and other writings, including a sermon. Discusses her leadership of the MEC Woman's Foreign Missionary Society, her election to the 1888 MEC General Conference, and her journey around the world in the 1890s.*

Mary Reed


  *Mary Reed, an MEC missionary to lepers in India, is included in this collection of biographical sketches.*


Martha A. Sheldon

407. Browne, Eva C. M. *Among the Bhotiyas and their neighbors*. Boston: Woman's Foreign Missionary Society of the Methodist Episcopal Church, 1903.
  
  *An account of the mission work of Dr. Martha Sheldon and Eva Browne on the India/Tibet border, 1902-1903.*

408. Browne, Eva C. M. *Life and letters of Dr. Martha A. Sheldon, missionary to Bhot, India*. n.p.: Woman's Foreign Missionary Society of the Methodist Episcopal Church, 1917.

Clara Swain

409. Hoskins, Charlotte L. R. *Clara A. Swain, M.D., first medical missionary to the women of the Orient*. Boston: Woman's Foreign Missionary Society, Methodist Episcopal Church, 1912.

410. Swain, Clara A. *A glimpse of India, being a collection of extracts from the letters of Dr. Clara A. Swain, first medical missionary to India of the Woman's Foreign Missionary...*

This has been reprinted as part of Garland Publishing Company's series, Women in American Protestant Religion, 1800-1930 (1987).


Isabella Thoburn


414. Gesling, Linda Joyce. "Gender, ministry, and mission: the lives of James and Isabella Thoburn, brother and sister in Methodist service." Ph.D. diss., Northwestern University, 1996. The Thoburns, a Methodist Episcopal bishop and a pioneer unmarried missionary, were an enormous influence on the late nineteenth century woman’s home and foreign missions movements.


Methodist Episcopal Church, South:

(Also see entries 8, 19, 21, 36, 48, 50, 52, 53, 75, 122, 273, 278, 288, 331, 530, 538-543, 554, 681, 696, 986, 987)


The author concludes that although efforts to convert the Chinese were largely unsuccessful, missionaries served as role models for Chinese women and introduced ideas and cultural values that helped lay the foundations for revolution in China.

420. Brown, Robert King. Life of Mrs. M. L. Kelley. Nashville?: s.n., 19--?

Kelley was a founder of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, South. Of particular interest are comments about the effects of the Civil War and her treatment of her slaves.


Juliana Hayes was the first president of the MECS Woman's Foreign Missionary Society (organized 1878). This biography has helpful insights about women's involvement in the nineteenth century missions movement.


Biography of the first corresponding secretary of the MECS Woman's Foreign Missionary Society; includes excerpts from her annual reports as well as a number of letters.


Ransom’s father, Junius E. Newman, established the first Methodist congregation in Brazil in 1867. She opened a school in Piracicaba, which closed after her marriage to missionary John J. Ransom in 1879.


Biographical sketches of Southern Methodist men and women, home and foreign missionaries.


Of particular interest is detailed information about schools established and supported by MECS women on home and foreign mission fields.

This small volume was "prepared for the children of the church" and describes the Society's work among urban, immigrant, and rural poor children.


A detailed account of Nannie E. Holding's experiences in the Texas/Mexican mission field beginning in 1883, especially at Laredo Seminary (later Holding Institute).


A history of Southern Methodist women's involvement in the foreign missions movement.


Ortha May Lane served in North China, 1919-1948.


Analyzes Southern Methodist women’s commitment to social reform through their work on behalf of children, laborers, immigrants, black women, the antilynching movement, and laity rights for women.


Discusses the work of the North Carolina Federation of Women's Clubs and the state's Methodist missionary societies. The author concludes that although these
organizations did not challenge assumptions about women's roles, they provided increased opportunities for women within an expanding sphere.


Women's organizations and laity and clergy rights for women are discussed.


Includes a great deal of information about specific home and foreign mission institutions and programs.


Originally published in 1909, this is a biography of a Southern Methodist missionary who taught at the McTyeire School in Shanghai, 1901-1906.


Biography of a Southern Methodist missionary who served in China from 1884 to 1941.


Biography of a professor of English and sometimes principal at Wesleyan Female College (Macon, Georgia) from 1863 to 1904, and associate secretary of the MECS Woman's Board of Foreign Missions, 1904-1914.

**Belle Harris Bennett**


442. MacDonell, Mrs Robert W. Belle Harris Bennett: her life work. Nashville: Board of Missions, Methodist Episcopal Church, South, 1928.

The author quotes extensively from Bennett's diaries, speeches, and writings. This title was reprinted in 1987 as part of Garland Publishing Company's series, Women in American Protestant religion, 1800-1930.


Biographical study illustrating how Bennett combined piety with a commitment to social action. Originally presented at Women in New Worlds Conference, Cincinnati, Ohio, February 1-3, 1980.
Nannie B. Gaines

   *Brief biographical sketch of the Southern Methodist missionary, in Japan from 1887 until her death in 1932. She is best known for founding the Hiroshima Girls' School.*


Laura Askew Haygood


Lucinda B. Helm


   *Focuses on Lucinda Hardin Helm and two of her daughters, Mary Helm and Lucinda Barbour Helm. This paper is in the archives of the General Commission on Archives and History and is available for use with the author's permission.*

Methodist Protestant Church:

(Also see entries 8, 36, 48, 122, 273, 288, 331, 879, 982, 983)

   *History of the Woman's Foreign Missionary Society and Woman's Home Missionary Society; includes numerous photographs.*

452. Krummel, John W. Bible women of the Methodist Protestant Church, Japan, 1880-1940. S.l.: s.n., 1994?

The author has identified and documented the indigenous women hired to do evangelistic work for the Methodist Protestant Church in Japan.


United Brethren in Christ:

(Also see entries 4, 8, 36, 48, 122, 283, 288, 468)


The author concludes that the history of women in the Evangelical United Brethren tradition exhibits two distinct patterns of lay involvement in the church.


A study book for local churches which reports on the current status of United Brethren missions; refers to women's missions and women missionaries.


Vera Blinn was the general secretary of the UB Women's Missionary Association and editor of The Evangel.

United Evangelical Church:

See entry 324

United Methodist Church:
(Also see entries 17, 278, 288, 331, 332, 468, 554)

459. Campbell, Barbara E. *In the middle of tomorrow*. New York: Women's Division, Board of Global Ministries, United Methodist Church, 1983.

An account of the work of United Methodist Women as a component of the Women's Division, Board of Global Ministries, since its organization in 1972. Originally published in 1975, this edition has a Centennial Supplement covering 1975 to 1983.


A history of the Women's Division and of United Methodist Women. Policy statements and resolutions are included in several appendices.


Reviews the Women's Division's involvement in a variety of feminist concerns in the church, the home, and the workplace.


Examines how several women's societies in the South Indiana Annual Conference adapted to the merger of the Wesleyan Service Guild and the Woman's Society of Christian Service into United Methodist Women. Focuses on the period between October 1971 and December 31, 1973.


Consists of articles from *response* magazine, written to encourage observance of the United Nations' Decade of Women and Development (1975-1985).


Documents the process leading up to the establishment of the General Commission on the Status and Role of Women in 1972. Also see Alan K. Waltz, *Data on the participation of women* (entry 59).

*Wesleyan:*

   *Autobiography of a Wesleyan Methodist missionary in Sierra Leone. Includes photographs.*

**Annual Conferences:**

   *Biographical sketches of Hispanic Methodist women, mostly in the twentieth century. This paper is in the archives of the General Commission on Archives and History and is available for use with the author's permission.*


   *Biographical sketches highlighting the significant roles played by both lay and clergy women.*

470. Brown, Mrs. T. A. Our golden jubilee; historical sketch of the Woman's Missionary Society, West Texas Conference, Methodist Episcopal Church, South. n.p., 1928.

   *Sketches of fifteen contemporary women active in the North Mississippi Annual Conference.*


   *Most of the women are twentieth century figures.*

A collection of photographs with lists of WSCS officers and brief sketches of local units.


476. Herbert, Walter I. Fifty wonderful years, 1878-1928. Story of missionary work by Methodist women in South Carolina, Methodist Episcopal Church, South; published by jubilee committees of the two South Carolina conferences; compiled and edited by Walter I. Herbert. Philadelphia, 1928.

477. History of woman's work, North Texas Conference, Methodist Episcopal Church, South / prepared in accordance with the plans of the Woman's Missionary Council for the observance of the year of Jubilee. Dallas: The History Committee, Woman's Missionary Society, North Texas Conference, 1929.

Also see entry 483.


The chapter entitled "The rise of women in Illinois Methodism" discusses how key issues related to women's role in the church were played out in Illinois, a center of Methodist Episcopal agitation for women's rights. Focuses on Jennie Fowler Willing, Frances Willard, and Lucy Rider Meyer and the organizations they led.

   Includes a reprint of the 1929 History of woman's work, North Texas Conference, Methodist Episcopal Church, South (entry 477).


   Discusses women's contributions to the growth of Methodism in Texas.


**Deaconess Movement:**

(Also see entries 5, 9, 24, 33, 39, 42, 48, 55, 122, 174, 283, 288, 333, 337, 370, 374, 375, 413-417, 425, 426, 437, 457, 467, 468, 478, 480, 485, 487, 529, 582, 671, 672, 681, 699, 705, 706, 851, 852, 883)


   "Tillie" Brooks was a deaconess for The Methodist Church.
A study of a North London deaconess home by an American woman commissioned by the MEC Woman's Home Missionary Society.

496. Deaconess movement: woman's work in the church in conference relation. Buffalo, New York: General Deaconess Board of the Methodist Episcopal Church, 192-?

The author argues that the feminism exhibited by deaconesses was "uniquely innate, a spiritual feminism that demonstrated woman's ecclesiastical power by forcing the church to rediscover its maternal nature."


The chapter entitled "Women in Christian service - the deaconess movement" discusses the founding and early history of the modern deaconess movement in Germany and the support given in the United States by German Methodists. Particularly noted are the homes and institutions supported by the German Methodist annual conferences, and the work of Christian and Emma Golder.

The volume contains reprints of The burden of the city by Isabelle Horton (entry 506) and The early history of deaconess work and training schools for women in American Methodism, 1883-1885 (entry 512).

Methodist efforts are prominent in this account of the European and American deaconess movement. Includes numerous illustrations.

505. Horton, Isabelle. The builders; a story of faith and works. Chicago: Distributed by The Deaconess Advocate Co., 1910.  
This history of the Chicago Training School includes a number of photographs. Appended are a curriculum description for the 1910 school year and a list of faculty.

A home mission study focusing on settlement house and deaconess work in urban settings.

The author calls for the increased professionalization of deaconess work and recognition of deaconesses as members of the clergy.


A history of the movement and a survey of Methodist-related deaconess work worldwide as of 1963.

Written prior to the organization of Methodist deaconess work, but provides helpful background information on Early Church, Reformation-era, and nineteenth century deaconess movements.

*Includes historical information about the Montana Deaconess Hospital (founded 1898), the Bozeman Deaconess Hospital (1911), the Kennedy Deaconess Hospital (1925), and the Billings Deaconess Hospital (1927).*


*This pamphlet argues that Jane Bancroft Robinson and the WHMS are the true founders of the American Methodist deaconess movement, not Lucy Rider Meyer and her Chicago Training School.*


*The authors explore the history of deaconess orders in Germany and the United States, concluding that they fostered a spirit of sisterhood and female mutuality that empowered women to move beyond the constraints of their sphere.*


*Discusses the work and history of Kaiserwerth, Mildmay, and other deaconess homes in Germany, France, England, and Scotland. Includes chapters on German Methodism and on deaconess work in the United States, but does not focus exclusively on Methodism.*


*Tells of the deaconess movement founded by England's Free Methodists; includes several personal stories of deaconesses.*

A collection of four sermons preached by Thoburn on the efficacy of the deaconess movement and the biblical precedents for it.


Concludes with a chapter on deaconesses in the Methodist Episcopal Church.


*Wesley Deaconess-Evangelists were established by the Wesleyan Methodist Conference. Their involvement in evangelistic missions is of particular interest to the author since the Wesleyan Methodism of the period otherwise distanced itself from revivalism, which was more the province of the Bible Christians and Primitive Methodists.*


*Gives a brief historical overview and suggests ways to recruit young women to the deaconess ministry.*

**Lucy Rider Meyer**


*Focuses on the lives of Lucy Rider Meyer and Josiah Shelley Meyer.*


*This has been reprinted as part of Garland Publishing Company's series, *Women in American Protestant religion, 1800-1930*. *

## SOCIAL REFORM AND REFORMERS

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(Also see entries 116, 270, 307, 334, 363, 432, 433, 920)


   *Examines how women's organizations formed a major part of the Protestant response to the social problems of the late nineteenth century. Through evangelism, charitable work, and social reform, women reinterpreted the ideology of sphere to include public social concerns.*


   *Provides helpful background on the settlement house movement and its connection to the Social Gospel.*


   *The author emphasizes that these Southern Methodist women were in many ways ahead of their time, and worked in the face of hostility and opposition. In the process they developed bonds of sisterhood that protected them from social alienation.*

The introductory essay connects the ideology of woman's sphere and women's participation in reform movements. Thirteen primary documents include passages from Frances Willard's Woman and Temperance (entry 575) and Anna Howard Shaw's sermon "The Heavenly Vision," given before the International Council of Women in 1888.


Evangelical women (though not specifically Methodists) are included in this study of women's involvement in reform.


The biographical essays in this volume, accompanied by selected primary documents, serve as case studies in the history of American Methodist women’s social activism.


Malloy was the first female newspaper editor in northern Indiana. She worked with the WCTU and other reform organizations and traveled widely as a public speaker for temperance and women’s rights. The book includes some of her newspaper articles, speeches, and sermons.


This was originally published in 1957 as Revivalism and social reform in mid-nineteenth century America. Of particular interest is the author's treatment of Phoebe Palmer.

Antislavery/Civil Rights:

(Also see entries 15, 18, 22, 33, 42, 163, 164, 587, 875, 920)


The author discusses the relationship between religion and reform but does not focus specifically on Methodism. Three of the women profiled are Amanda M.
Way (MEC and Quaker), Clemence Harned Lozier (MEC), and Sallie Holley (onetime MEC, later Unitarian).

Asserts that the Department of Christian Social Relations of the Woman’s Division of The Methodist Church, headed by Thelma Stevens, led the church in its efforts for black civil rights in American society. This is a published version of the author’s dissertation, “Bound by the spirit, found on the journey: the Methodist women’s campaign for southern civil rights, 1940-1968.”

Discusses the leadership role of the MECS Woman's Missionary Council in the interracial movement.

Describes how black and white Methodist women worked together, particularly in the areas of education, ministry to the rural poor, and leadership training for women of the CME church.

Profiles Carrie Parks Johnson, Jessie Daniel Ames, and Dorothy Rogers Tilly, major figures in the struggle to improve conditions for African Americans in the South.

The author argues that Wells’ leadership in the civil rights movement, particularly the anti-lynching campaign, was deeply rooted in her faith.

Feminism:

(Also see entries 11, 19, 53, 57, 73, 419, 461, 463, 497, 498, 570, 760)


Of particular interest to Methodist studies are a number of references to Anna Howard Shaw.


The author explores theology's role in the woman's rights movement. There is a particularly helpful discussion of the nineteenth century beginnings of feminist theology. Based on the author's dissertation, "Created in God's image: religious issues in the woman's rights movement of the 19th century." (Northwestern University, 1975).


Argues that feminism began with voluntary associations formed by urban women to help members of their own sex, not with the abolition movement, as many historians have claimed. The MEC Five Points Mission is discussed, as are other church-related organizations.


Chapter 8, "The evangelical roots of feminism," asserts that nineteenth century evangelical revivalism gave birth to the woman's movement, noting the role of Methodists (among others) like Frances Willard, Lee Anna Starr, Phoebe Palmer, and Amanda Berry Smith.


Discusses how nineteenth century evangelical Christians used various biblical passages to support an expanded role for women in the church. This waned in the early twentieth century and then began to reappear in the 1960s.


Contends that "the dawning of a feminist consciousness in America occurred within the context of orthodox Christianity." Included is a bibliography of 19th century publications defending women's ministry. This work is based on the author's dissertation, "Your daughters shall prophecy: revivalism and feminism in the age of Finney." (University of Chicago, 1977).

Based on the author's dissertation.


Connects early nineteenth century evangelical Christianity and the woman's rights movement, and argues that the church eventually drove out radical feminism and instead became the bulwark of the ideology of woman's sphere.


The author includes church-related organizations in his analysis of early nineteenth century feminism.


Traces the history of feminism in *The United Methodist Church and its predecessors*.


Links early nineteenth century revivalism and the beginnings of American feminism and describes how both were affected by economic and social change in American life.


A study book for the lay person on the role and status of women in the contemporary British Methodist church.


Willard urges young women to live active, meaningful lives, and tells her readers that "the barriers that have hedged women into one pathway and men into another, altogether different, are growing thin."

Suffrage:

(Also see entries 567, 570, 594, 645, 749)

   "Suffragism is examined as a political and social movement, with theory, strategy, constituency, and organizational form."


   The author explores the woman suffrage movement in the West and identifies suffrage supporters as those who also supported prohibition and immigration restriction and felt that women's vote would further those causes.

   Pamphlet answering objections to suffrage for women, written by the secretary of the foreign department of the MECS Board of Missions.

   Analyzes the views of the long-term leaders of the National American Woman Suffrage Association, including Anna Howard Shaw, president of the NAWSA from 1902 to 1915.

Temperance:

(Also see entries 18, 22, 33, 52, 53, 57, 372, 388, 594, 645, 664, 749, 920)

   The author maintains that the WCTU became the first mass organization of American women, and that women's work for temperance enabled them to move widely into public life by 1900.

   Examines how women's perceptions of male and female cultures changed through their religious activities from the First Great Awakening to the Woman's Christian Temperance Union.

The author examines the writings of WCTU leadership, and concludes that there was conscious effort to "reconstruct the ideal of womanhood," encouraging women to choose their work, which might or might not reflect traditional perceptions of their sphere. This essay also appears in Perspectives on American Methodism: interpretive essays, ed. Russell E. Richey, Kenneth E. Rowe, and Jean Miller Schmidt, 309-321. Nashville: Kingswood Books, 1993.


The author argues that evangelical domesticity - "a belief in the gospel power of women to elevate society to values symbolized by the home" - enabled women to justify their entrance into the public sphere.


Discusses how traditional assumptions about woman's sphere and her moral authority underlay the temperance crusade.


Examines temperance fiction, newspaper accounts of speeches and meetings, autobiographies and biographies, and minutes of temperance conventions. The author contends that temperance rhetoric played an essential role in the developing women's rights movement of the late nineteenth century.


This history by one of the leaders of the 1873-1874 Woman's Temperance Crusade was originally published in 1888.


The convention was held at the World's Columbian Exposition in Chicago.
   
   A manual for Woman's Christian Temperance Union workers.


   
   A history of the WCTU and biographical sketches of its leaders. Also includes a chapter on "How to organize a W.C.T.U."


**Reformers:**

   
   Mattie Cone Sleeth was president of the Oregon WCTU (1918-1919). She was also a licensed MEC local preacher (1920) and the first woman juror in the state of Oregon (1922). This paper is in the archives of the General Commission on Archives and History and is available for use with the author's permission.

   
   Stevenson was a pioneering woman physician who was also an active Chicago Methodist and reformer.

   
   Julia Colman wrote temperance tracts for MEC agencies and worked for the MEC Sunday School Union and Tract Society as well as for the WCTU.
Lozier was a pioneering physician and social reformer active in the holiness movement.

Autobiography of a Korean Methodist pastor's unionizing efforts among women industrial workers.

The author focuses on Chappell's commitment to a changed social order as reflected in her left-wing political involvement, her work with the Methodist Federation for Social Service, and her writings on behalf of women industrial workers.

Cunningham, a Texas Methodist, was a suffragist, politician, and community leader.

Fuller was an Arkansas social reformer and devout Methodist. She was active in the WCTU, worked for child welfare legislation, and actively supported women's suffrage. She was responsible for much social reform legislation in Arkansas.

Includes extracts from some of her temperance addresses and tributes from Frances Willard and others. The author also discusses Mrs. Downs' family background and her life as the wife of a Methodist Episcopal pastor.

Bushnell was a medical doctor and a crusader for the WCTU against forced prostitution in the United States and internationally. She was also a biblical scholar who was convinced that biased translations perpetuated the oppression of
women. She strongly advocated education for men and women in the biblical languages.


592. Strawn, Sonia Reid. Where there is no path; Lee Tai-Young, her story. Seoul: Korea Legal Aid Center for Family Relations, 1988. Lee Tai-Young is a Korean Methodist, graduate of Ewha University (1936); the first woman lawyer in Korea (1952); founder of the first legal aid center for women (1956) - now the Korea Legal Aid Center for Family Relations; dean of Ewha's Law College (1963-1971); democratic activist, and feminist. Among her many honors is the World Methodist Peace Award (1984).


   *Stewart was a Methodist temperance reformer in Ohio and one of the early leaders of the WCTU.*


   *Sketch of a temperance reformer and active Methodist; Thompson led the Hillsboro crusade in 1873-1874 that led to the formation of the WCTU.*


   *Dickinson was a pro-Union Civil War orator and lyceum lecturer (usually on the topic of women's rights). She was an active Methodist during her early life.*


   *Merrick was a Louisiana suffrage and temperance leader.*

**Jessie Daniel Ames**


   *Discusses the history of the Association under Jessie Daniel Ames' leadership. The author especially notes the conflict between the ASWPL and the NAACP over federal antilynching legislation.*


Albion Fellows Bacon

   
   *Albion Bacon's autobiography, originally published in 1914. Bacon was a Progressive-era housing reformer in Indiana. She was also a devout Methodist who wrote two devotional books. Her older sister was author Annie Fellows Johnston (entry 759).*


Lucy Webb Hayes

   
   *Lucy Webb Hayes was the first president of the MEC Woman's Home Missionary Society and wife of President Rutherford B. Hayes.*

   
   *Biography based on the author's dissertation, "Lucy Webb Hayes: an unexceptionable woman" (Western Reserve University, 1962).*


Belle Kearney

   
   *Autobiography of the WCTU leader, originally published in 1900 by Abbey Press.*

Margaret Barrett Allen Prior


Anna Howard Shaw


616. Linkugel, Wilmer Albert. "The speeches of Anna Howard Shaw: collected and edited with introduction and notes (volumes I and II)." Ph.D. diss., The University of Wisconsin, Madison, 1960. Some sermons and temperance speeches are included, but most are suffrage speeches.


   
   Assesses the nature of Shaw's leadership from the standpoint of her personal psychology, particularly the circumstances of her childhood.

   
   Based on the author's dissertation, "The religious social thought of three U.S. women suffrage leaders: towards a tradition of feminist theology" (The University of Chicago, 1980).

   
   Shaw's autobiography.

   
   Shows how Shaw's theological background and personal history led her to the Social Gospel movement.

   
   Discusses Shaw's suffrage activities, her relationship with Woodrow Wilson, her leadership of women's war work, and her advocacy of the League of Nations (also see entry 618). This paper is in the archives of the General Commission on Archives and History and is available for use with the author's permission.


**Dorothy Rogers Tilly**


**Sojourner Truth**


*Written for young people; includes photographs and illustrations. The author emphasizes Sojourner Truth's spiritual life.*


*This biography was first published in 1938.*


630. Gilbert, Olive. *Narrative of Sojourner Truth; a bondswoman of olden time, emancipated by the New York Legislature in the early part of the present century; with a history of her labors and correspondence, drawn from her "Book of Life"*. Boston: For the author, 1875.

*Originally published in 1850, this biography went through several editions. The most recent reprint is by Penguin Books, 1998, and is edited with an introduction and notes by Nell Irvin Painter.*


*Reprints Olive Gilbert's 1850 biography (entry 630) and adds an appendix of testimonials, articles, and newspaper accounts that Truth called her "Book of Life."*

**Harriet Tubman**


*First published in 1869 as *Scenes in the life of Harriet Tubman*. *


**Frances Willard**

Focuses on Willard's personal life and family relationships.

The first full-scale biography of Willard since Mary Earhart Dillon's in 1944 (entry 640), this volume uses recently rediscovered Willard papers. The author emphasizes Willard's devotion to both conservative values and radical social ideas.

A major revision of Anna Gordon's panegyric (entry 644), this biography offers an objective and critical account of Willard's political and social views, especially in the area of women's rights.


Willard’s nearly fifty journals were rediscovered in 1982 after having been lost for several decades.

Emphasizes Willard's temperance activities; does not discuss her advocacy of other more radical reforms or her political beliefs.


Concludes that "Willard's religious thought had the strengths and weaknesses of the theology of the Social Gospel." This paper is in the archives of the General Commission on Archives and History and is available for use with the author's permission.


The author analyzes how Willard's stated goals compare to the actual achievements of the WCTU and evaluates Willard's religious thought in light of the principles of the Social Gospel as developed by Walter Rauschenbusch.


Pamphlet-length biographical sketch.


A biographical sketch which focuses on Willard's support of women's rights.


Includes addresses by Senators and Representatives paying tribute to Willard.


*Willard's biography of her sister, Mary, who died at nineteen. Includes excerpts from Mary's diaries.*


*Talks about careers in a wide range of areas, including farming, real estate, the ministry, medicine, music, insurance, teaching, inventing, hairdressing, journalism, banking, dressmaking, and piano tuning.*


*Collected excerpts from speeches and writings; sources of quotations are not given.*

659. Willard, Frances Elizabeth. *A wheel within a wheel; how I learned to ride the bicycle, with some reflections by the way*. Chicago: Fleming H. Revell Co., 1895.

*Willard learned to ride the bicycle at the age of fifty-three.*


*Includes some prominent late nineteenth-century Methodist women.*

661 Williams, Alice L. *Brilliants selected from the writings of Frances E. Willard*. New York: H. M. Caldwell Co., 1893.

*A collection of quotations on a variety of topics."

**Jennie Fowler Willing**


*Examines Jennie Fowler Willing's commitment to mission work, temperance and other reform movements, and Christian Socialism. The author also discusses Willing's feminism and her involvement in the holiness movement.*

A dominant figure in missions and social reform, Willing has been all but forgotten by history. Includes several lengthy excerpts from her extensive body of writing.

Annie Turner Wittenmyer


Brief biography which discusses Wittenmyer's work with the U. S. Sanitary Commission and the Christian Commission during the Civil War, her involvement with the WCTU and the Ladies and Pastors Christian Union, and her benevolent work in Keokuk, Iowa.


Calls women to the work of home missions, particularly evangelization in the homes of both rich and poor. Wittenmyer is not an advocate of the Social Gospel, arguing that many of the needy, "if they could be reached by the gospel, would give up idle and expensive habits and provide bread for themselves."

EDUCATION AND EDUCATORS

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   _One chapter is devoted to Methodist efforts to educate Indian women, particularly in Isabella Thoburn College in Lucknow._


   _Methodist sources are included throughout, and chapter 4, "Sunday school teachers," focuses on women's involvement in the movement._


   _Profiles women's education at the Methodist-related school. At a time when coeducation had fallen out of favor, the coordinate college idea was developed as a compromise between coeducation and the separate woman's college._


   _The three schools are: the Chicago Training School for City, Home and Foreign Missions; the New England Deaconess Home and Training School; and the Scarritt Bible and Training School._


   _Methodist-related Wesleyan College (Macon, Georgia) is included in this examination of women's education in the progressive era._


   _The author has gathered valuable statistical information about schools for women._


676. Fackler, William M. _An overview of the involvement of the Methodist Church in female education in the southern states prior to 1860._ Durham, N.C.: The Author, [1993?]

*Garrett, a Methodist, founded Garrett Biblical Institute (now Garrett/Evangelical Theological School) in 1855 with her husband’s estate. Her special concerns were an educated clergy and educational opportunities for women.*


*Methodism is prominently represented in this study of Directors of Religious (or Christian) Education, 1906-1976. Appendices include lists of DREs, 1920 and 1926.*


*Gibson was president of Scarritt Bible and Training School for almost thirty years. She died before she could complete the book; Haskin included an autobiographical sketch by Gibson as well as biographical information and tributes.*


*After giving historical background, the author analyzes the Division's educational policy from 1940-1960. Schools for African Americans, Southern whites, Hispanics, and Native Americans, and deaconess training schools are discussed. The author concludes that no formal educational policies were in operation and recommends that they be established.*


*The work of the MEC Freedmen's Aid Society is included in this study.*


*A quantitative analysis of both schools' turn-of-the-century graduates reveals that Wesleyan graduates generally assumed domestic roles, while Randolph-Macon graduates in significant numbers pursued professional careers.*

Sarah Jane Woodson (AME) is one of the women featured in this study. Also included among the primary documents is an excerpt from Fanny Jackson Coppin’s *Reminiscences of school life, and hints on teaching* (entry 714).


Profiles three Methodist Episcopal missionaries: Mary Fletcher Scranton, who founded Ewha in 1884 as an elementary school; Lulu E. Fry, who built it into a college (1910); Alice Rebecca Appenzeller, the last missionary president (1922-1939) of Ewha College.


The author included schools for women in his research.


The author is mainly concerned with the federal government's Freedmen's Bureau and the American Missionary Association, but the MEC Freedmen's Aid Society is also discussed, as are black and white women teachers.

690. Newhall, Jannette E. "There were giants in those days; pioneer women and Boston University." *Nexus* 7 (November 1963): 17-23, 41-42.

_Tells of the first women graduates of Boston University School of Theology._


_A brief description of a women's history seminar held at Garrett Theological Seminary in the spring of 1971._


_Among the colleges examined are Isabella Thoburn College, Clara Swain Hospital School of Nursing, Lal Bagh Intermediate College, and The Howard Plested Girls' Intermediate College._


_Whitworth College (Brookhaven, Miss.) was founded in 1858, growing out of Elizabeth Academy, founded at Washington, Miss. in 1818. The author analyzes_
the factors - changing social trends, accreditation and financial problems, and administrative difficulties - that led to the school's demise in 1937.


Documents the history of higher education for women as well as the often ambivalent reaction of church and society to educated women.


A major portion of the thesis analyzes the development of the MECS Woman's Home Missionary Society and church-related higher education for women.


Historical sketch of the Association, whose organizing purpose was to raise money for the construction of Heck Hall at Garrett Biblical Institute. This originally appeared in the May 1866 issue of The Ladies' Repository.


Does not specifically address church-related education, but provides helpful background in the history of higher education for American women.

699. Stubbs, David Carson, comp. Scarritt Bible and Training School graduates (Kansas City, Mo., 1894-1924) and Methodist Training School graduates (Nashville, Tenn., 1907-1915), alphabetized, with cross-references, and married names. n.p., June 1948.

700. Williams, John Milford. The education of women for the new age; a plea for greater liberality for women’s colleges. Nashville, TN: Board of Education, M.E. Church, South, n.d.

Educators:


A major subject of the dissertation is Dora Schoonmaker (1851-1934), who established the first girls’ school in Tokyo for the Woman’s Foreign Missionary Society of the Methodist Episcopal Church.


Discusses Fisher's involvement in literacy education and the education of women. (Also see entries 392, 393).
   Autobiography of the prominent educator and longtime president of Ewha University in Korea.

   Biography of an Indian Methodist, best known as a teacher at Isabella Thoburn College in Lucknow.

Edna M. Baxter

   Autobiography of a Methodist deaconess who was head of the department of Christian education at Hartford Seminary and the first woman to achieve the rank of professor in a U.S. seminary.

   Included with eleven primary documents is an autobiographical sketch of Edna Baxter.

Mary McLeod Bethune


   Pamphlet-length biographical sketch.


   The author discusses Bethune's Christian faith and its influence on her life and career.


**Fanny Jackson Coppin**


*Coppin, an influential educator, was also active in the AME missions movement.*


*An autobiography which includes personal information about Fanny Jackson Coppin, Bishop Coppin's second wife.*


*The author emphasizes Coppin's pioneering leadership in the education of African Americans.*

**Sarah Dickey**


*Biography of the United Brethren educator and founder of Mount Hermon Seminary for freed slaves.*


**Georgia Harkness**


WRITERS AND MUSICIANS

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Magazines:


Pilcher died in 1840, at the age of 22. Her biography, published in the first volume of The Ladies’ Repository, introduced several of the magazine’s recurring themes, including the value of education for women and the importance of a Christian home.


The author uses this influential magazine to examine antebellum Methodist women's changing views of themselves and their role in the world. This article also appears in Perspectives on American Methodism: interpretive essays, ed. Russell E. Richey, Kenneth E. Rowe, and Jean Miller Schmidt, 248-264. Nashville: Kingswood Books, 1993.


The Companion affirmed women's moral authority and encouraged them to become active social reformers. It also fostered solidarity among isolated women and gave them a vehicle through which to express their shared anger and suffering.

Fiction:

(Also see entries 141, 152, 183, 261, 828)


Explores the effect of the temperance crusade on the fictional town of Delhi. Arthur is best-known for his novel, Ten nights in a bar-room, and what I saw there.


One of several of Bennett's novels based on a close and critical acquaintance with respectable chapel going in the industrial towns of Victorian England.

*A fictional woman's experiences of early British Methodism.*


*The story of a Methodist clergyman and his wife, set in the 1840s.*


*The most famous portrait of British Methodism in 19th century literature. Both Seth Bede and Dinah Morris are drawn from life, and Dinah's preaching is based on actual happenings in the life of Marian Cross' remarkable aunt, Elizabeth T. Evans.*


*A novel in two volumes with vividly drawn scenes of Methodism in antebellum Virginia and Maryland.*


*A companion to My book and heart (entry 744).*


*This sequel to The circuit rider's wife continues the author's criticism of local church life.*


*Originally serialized in the Saturday Evening Post (1909) this novel was to become her best-known work, written out of bitter personal experience as the wife of a pastor in the Methodist Episcopal Church, South.*


*Harris' autobiography.*


*Published following Samantha Allen on the woman question, this work is the only novel written from Josiah's perspective.*
   Fictionalized account of the 1888 Methodist Episcopal General Conference, where five women delegates were refused seating.

   Essentially a reprint of *Sweet Cicely* (entry 749), with a few minor changes.

   Excerpts from the author's writings published between 1873 and 1914.

   In this novel, Holley argues that women need the vote if the temperance movement is to succeed.

   Contains *Prudence of the parsonage* and two sequels, *Prudence says so*, and *Prudence's sisters*.

   Light-hearted novel about the daughters of a Methodist preacher.

   A popular novelist's tale of a Methodist preacher in rural England just after the death of Wesley.

   A novel about the difficulties and rewards of ministerial life. The title character dies of consumption at the age of twenty-eight.

   A portrait of Methodist life on the Midwest frontier, written by a pastor's wife.

   A tale of the Civil War (written from the Confederate perspective) and of two single women dedicated to duty.

   Novel of a wife's faithfulness.

*The male title character is reformed by the example of a woman's purity and goodness. The heroine writes a novel whose theme is that woman's sphere is the home, where she "reigns by divine right."*

**Authors:**

(Also see entries 143, 594, 760)


Emily Miller was active in the MEC Woman's Foreign Missionary Society; served as trustee, dean of women, and assistant professor of English literature at Northwestern University; and was a temperance lecturer and writer as well as a popular writer of fiction and poetry.


Annie Fellows Johnston was the author of nearly fifty books for children (the best known is *The Little Colonel*) and a devout Methodist. Her younger sister was housing reformer Albion Fellows Bacon (entries 602-604).


Bailey, an outspoken and independent feminist, wrote *The Grains*, a thinly disguised autobiography in which she attempted to explain a lifetime of unconventional behavior. Originally a Methodist missionary to Oregon, she was in constant conflict with mission authorities and divorced an abusive husband.

**Corra Harris**


**Marietta Holley**


   *Argues that Holley's use of humor helped win sympathy for feminist causes.*

**Music and Musicians:**

   *Gives biographical sketches of several women hymnodists and discusses reasons for women's special involvement in nineteenth century gospel hymn writing. This paper is in the archives of the General Commission on Archives and History and is available for use with the author's permission.*

767. Called home: being tributes of appreciation and love concerning Mrs. W. J. Gibbs (Miss Ada Rose), with memorial service. London: Robert Culley, 1905.
   *Ada Rose was a popular British revival singer and hymn writer, later the wife of the Superintendent of the Farwig Wesleyan mission in Bromley. An appendix contains some of her hymns.*

   *Includes Methodists Florence Cain, Fanny Crosby, Ellen Felkin, Elvina Hall, Carrie Hardcastle, Georgia Harkness, Mary Kidder, Mary Lathbury, Elizabeth Marcy, Emily Miller, Jessie Moore, Priscilla Owens, Phoebe Palmer, and Harriet Phillips.*

   *Biographical sketches.*

   *Of special interest is chapter 4, "Passion in its place: the domestic image," which discusses both hymns and novels.*

**Fanny J. Crosby**

   *Includes a chapter on Fanny J. Crosby.*

*With biographical sketch by Robert Lowry.*


*Examines how Fanny Crosby's hymns addressed society's need for assurance in the wake of insecurities and uncertainty caused by the Civil War, urbanization, labor struggles, and the rise of evolutionary theory and higher biblical criticism.*


*Describes the origins of a number of her hymns.*


**CLERGY WIVES**

(Also see entries 48, 180, 193, 244, 245, 304-306, 308, 309, 311-313, 329, 391, 467, 473, 489, 491, 577, 585, 715, 737, 738, 741-744, 753, 754, 761, 762, 767, 842, 924, 931, 934, 938)

782. Atmore, C. *A short account of Mrs. Eliza Atmore, who departed this life August 22, 1794, to which are subjoined some of her letters*. York: Wilson, Spence, & Mawman, 1794.

*Memorial sketch of a British Methodist minister's wife and class leader, written by her husband. Includes thirteen letters written between 1785 and 1794.*

Edith Barratt was a British Methodist class leader and pastor's wife. The second half of the book is comprised of many of the notes she used in her classes; topics include scripture passages, the life of Christ, Christ's treatment of women, and "a woman's life in Christ."

Discusses Wesley's attitudes about marriage for his preachers.

Catherine Blaine was Seattle's first school teacher and wife of its first Methodist Episcopal minister.

The author has collected several stories of early circuit riders' matrimonial and romantic entanglements.

Mary Goucher worked with her pastor husband to promote world missions, Christian education, and ministry to young people. Their best known contribution is Goucher College in Baltimore.

Autobiographical memoir of a clergy wife, with many details of daily life in England, particularly during World War II.

Biography of an AME pastor's wife.

790. Dow, Peggy. Vicissitudes in the wilderness; exemplified, in the journal of Peggy Dow. To which is added, an appendix of her death, and also, reflections on matrimony, by Lorenzo Dow. Norwich, Connecticut: Printed by William Faulkner, 1833.
Unlike most early preachers, Lorenzo Dow was married, and unlike most circuit riders' wives, Peggy Dow travelled with her husband, so her autobiography provides rare glimpses into early Methodism from a woman's perspective. An annotated reprint of this work appears in The Chronicle (Spring 1990), the historical journal of the UM Central Pennsylvania Conference Historical Society.

    The author hopes that "this little book may serve the double purpose of warning any who otherwise might lightly undertake the great responsibilities that necessarily devolve on the wife of an itinerant Methodist minister, and of securing for those who are labouring to discharge their duties in that relation, that sympathy and support which their labours and sacrifices demand."


    Biographical sketches of the wives of Methodist preachers. Some 170 women are included in the volume; many lived on the early nineteenth century frontier.


    A tribute to pioneer women, many of them circuit riders' wives.


    Biography of a clergy wife in New York and Ohio. She experienced entire sanctification in 1848, about a year before her death. The book closes with a chapter on her "qualifications as a minister's wife."


    Lively, honest biography of the author's mother, Julia Ann Powelson, wife of a Methodist pastor in Iowa, and reminiscence of the author's life growing up in a Methodist parsonage.


    Hughes and her pastor husband were active in social reform programs in the late nineteenth and early twentieth centuries. In particular, she discusses the Sisters of the West London Mission and the admission of women to the Annual Methodist Conference in 1911.

The author explores the role of pastor's wife in the context of the nineteenth century American frontier, where the possibility existed of a genuinely shared ministry for Methodist clergy and their wives.

799. Jordan, Helen Smith, comp. Love lies bleeding. n.p.: privately printed, 1979. Letters dated 1865 to 1875 written by Mary Abigail Chaffee Abell (1846-1875) detailing the struggles of farm life near Manhattan, Kansas. Mary Abell was the wife of a Free Methodist pastor.

800. Mason, Rev J. A. A short memoir of the life and death of Mrs. Sarah Mason, late of Ticknall, in the county of Derby, who departed this life June 17th, 1829, in the seventy-fifth year of her age. London: P. & M. Andrews, 1840. Biography of a Methodist (and widow of a Methodist preacher) who converted to Catholicism. The author is her son, a Catholic priest who is highly critical of Methodism.

801. Mitchell, F. Joseph, and Norma Taylor Mitchell. "Supporting, sharing, shaking the patriarchy: women and bishops in United Methodist history." Unpublished paper presented at Women in New Worlds Conference, Cincinnati, Ohio, February 1-3, 1980. The authors discuss the lives of bishops' wives and their influence on the episcopacy. This paper is in the archives of the General Commission on Archives and History and is available for use with the authors' permission.


*Uses four models to analyze the changing roles of clergy wives: the Companion, the Sacrificer, the Assistant, and the Partner. A number of Methodist women are discussed, particularly Peggy Dow, who exemplifies the Sacrificer.*


*Autobiography of a British Methodist pastor's wife. Of special interest are her memories of World War I.*


*A review of H. M. Eaton's The Itinerant's Wife (entry 791).*


*Biography of a Chinese Christian and pastor's wife.*


*Fanny Lamson Bartlett was a devout Methodist and a pastor's wife in Massachusetts and New York. The article is based on her memoir, published in 1860 by A. A. Phelps.*

### CLERGY RIGHTS AND CLERGYWOMEN

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British Methodism:

(Also see entries 5, 27, 55, 121)

813. Alexander, Disney. A scriptural view of female privileges in the church of Christ, being a refutation of Philotheoses' allegations in a letter to the people called Methodists, on their unscriptural mode of addressing God at their prayer meetings; together with restrictions and observations on his acrimonious, and invidious assertions. Manchester, England: J. Bradshaw, printer, 1827.

The author refutes objections to women speaking and praying in public.


Chapter 3, "Women and the church," surveys the support for, and objections to, the ordination of women in British Methodism.


The author argues that the growing role of women in the nineteenth century church developed because of "certain religious beliefs and practices," not because of the secular women's rights movement. In turn, women's church work did not contribute anything to the women's rights movement because church work was defined and defended in essentially anti-feminist terms.


A pamphlet outlining the Anglican and British Methodist positions on the ordination of women and analyzing how differences could be reconciled should the two churches reunite.


Traces the names of women preachers in the records of the Bible Christians up to 1907.


First published in 1859 during the controversy raised by Phoebe Palmer's visit to Britain.


The author limits his discussion to an examination of the biblical injunction for women to keep silence in the churches. He concludes that Paul meant to end disorder and confusion in the Corinthian church, not "enforce a law of universal silence upon the Christian women of all the ages." Reprinted from the *Methodist Quarterly Review* (New York), April 1878.


Examines three roles played by women in eighteenth century Methodism: public speakers, itinerant preachers, and support-group leaders.


The author examines the evolution of women's roles as class and society leaders, preachers, and evangelists. A concluding chapter describes developments after Wesley's death until 1803, when women's preaching was either restricted or formally prohibited within the Methodist Societies. The appendices include biographical outlines of forty-two Methodist women preachers, a comprehensive list of letters related to the question of women's preaching, and an exhaustive sermon register for the female preachers.


One chapter discusses women preachers and includes biographical sketches of such women as Sarah Crosby, Mary Bosanquet Fletcher, Mary Barritt, Margaret Davidson, and Alice Cambridge.

825. The following letter is given to the press in compliance with the request of some friends... Knaresborough, Eng.: Wilson, 1827.

A published letter by "M.S." defending the right of women to participate publicly in the work of the church, particularly "teaching or expounding the word of truth."


The author has collected biographical information about more than one hundred women. The Wesley Historical Society has also published *Chosen by God: a list of the female travelling preachers of early Primitive Methodism*, based on Dr. Graham's research (1989).


The author discusses the importance evangelical Christianity held for Victorian women social problem writers. The first chapter describes the rise of female preaching among the Wesleyan Methodists, and later chapters focus on evangelical writers - Hannah More, Charlotte Elizabeth Tonna, Elizabeth Gaskell, and George Eliot - who enlisted the voices and rhetorical strategies of female preaching and adapted the narrative techniques of fiction to the goals of social reform.


Of interest is the chapter entitled "Wesley and the ministry of women," in which the author contends that although Wesley allowed women to preach, he shared the prejudices of his age and never would have approved of ordination for women.


Criticizes women's public role in worship.


Briefly surveys Wesley's attitudes toward and relationships with women preachers.

832. Stamp, John. The female advocate: or, The preaching of women clearly proved to be in strict accordance with the New Testament, the usages of the Primitive Church, old Methodism, etc. London: J. Pasco, 1841.


Information about British Methodist preachers in the early nineteenth century. The second installment focuses on the Bible Christians and Primitive Methodists.

834. Taft, Zechariah. A reply to an article inserted in the Methodist Magazine, for April 1809, entitled Thoughts on women's preaching. Extracted from Dr. James McKnight. Leeds: G. Wilson, 1809.

The author states in his preface, "Whatever opposition there may be in the minds of the preachers in general against women's preaching among us I am confident there is very little (comparatively) among the people." (see entry 835)
835. "To the editor (On women preaching)." Methodist Magazine (London) 32 (April 1809): 159-161.

Extracts from James McKnight's translations of the epistles of Paul on the role of women in the church. See Zechariah Taft's Reply to an article in the Methodist Magazine (entry 834) for a response.


Concentrating on Methodist sectarianism, the author examines the challenge to established religion and industrial society posed by the "cottages religion" of laboring men and women. Female preaching, in particular, distinguished sectarianism from other forms of evangelicalism: the prominent and rebellious role of women reflected the importance of the household in the laborer's response to economic insecurity. This is adapted from the author's dissertation, "Prophetic sons and daughters: popular religion and social change in England, 1790-1850" (Brandeis University, 1982).

British Preachers and Evangelists:

(Also see entries 9, 37, 55, 121, 192, 193, 329, 739)


Brief biography of an early Methodist who led prayer meetings and participated in revivals.


Autobiography of a door-to-door evangelist.


William Mason was a founder of the Bible Christian Connexion; Mary Mason was herself a preacher.


Two chapters are about Sarah Kirkland Harrison Bembridge (born 1794), "the first female travelling preacher in the Primitive Methodist Connexion."

841. Parr, James Tollefree. The Angel of Blackfriars; or, The sister with the shining face, the story of "Sister Annie," for seventeen years Sister of the People at Surrey Chapel Central Mission, Blackfriars Road, London. London: W. A. Hammond, 1914.
Emma Davis ("Sister Annie") was ordained about 1893 by the Primitive Methodist Church in England.

   *Mary Barritt was a noted evangelist who exercised wide influence over the north of England as a travelling minister. She later married preacher Zechariah Taft (see entries 121, 834).*

843. Thorne, Samuel Ley. **The maiden preacher, wife and mother: Miss Mary O'Bryan, Mrs. Thorne.** London: S. W. Partridge, 1889.  
   *William O'Bryan founded the Bible Christian Church. His daughter followed him to the pulpit. The contents are based mainly on her journal.*

**Sarah Crosby**

   *A 1757 letter to John Wesley with an account of Crosby's conversion plus lengthy extracts from her diary, 1761-1802. Edited by Elizabeth Ritchie Mortimer.*


**Canadian Methodism:**  
**Preachers and Evangelists:**

(Also see entries: 39, 846)


**American Methodism:**

(Also see entries 4, 5, 8, 9, 24, 26, 28, 35, 36, 40, 42, 43, 45, 46, 48, 55, 81, 371, 436, 489, 491, 507, 550, 551, 554, 573)

   *A study of Turner's influence upon the religion and church life of African-Americans, particularly those in the AME Church. There is a chapter on Turner's advocacy of women's leadership in the church.*

Argues that since women are morally and spiritually stronger than men, they should play a greater role in the church, including in the pulpit.


The essay, which discusses the roles women played in revival movements, is followed by eleven primary documents under the headings "Women as revival members" and "Women as revival promoters". Of special interest to Methodist studies are an excerpt from Amanda Berry Smith's autobiography (entry 961), Peter Cartwright's description of a camp meeting, a selection from Olive Gilbert's Narrative of Sojourner Truth (entry 630), and a portion of Maggie Newton Van Cott's The harvest and the reaper.

850. Brekus, Catherine Anne. “'Let your women keep silence in the churches': female preaching and evangelical religion in America, 1740-1845.” Ph.D. diss., Yale University, 1993.

The author includes Methodism in her discussion of women’s participation in the evangelical revivals of the First and Second Great Awakenings, which led the way in creating a new public religious role for women.


The author, a bishop of the AME Church, calls for two ordained orders for women: one of service as deaconesses and one of preaching as presbyters.


Discusses the careers of ordained United Brethren women after the formation of the EUB church, which officially denied ordination to women.


See Chapter 10, "Woman's rights in the modern pulpit," which gives biographical information about several ordained Methodist Protestant women, including Anna Howard Shaw, Lee Anna Starr, and Eugenia St. John.

Analyzes the theological and historical reasons for women's active role in the churches of the holiness movement. This paper is in the archives of the General Commission on Archives and History and is available for use with the author's permission.

   Argues that evangelical Christianity has historically given women a large role in the church, a practice which has declined in recent decades.


   A study of how women preachers pressured the AME Church for a greater role in the church. Despite the fact that women's positions (especially stewardess and deaconess) were added to the church structure, the church refused to ordain women throughout the nineteenth century.

859. Fletcher, Grace Nies. "Woman's status in Protestant churches: is she to be forever a sort of holy cook?" Zion's Herald 118 (December 11, 1940): 1206, 1226-1227.
   Summarizes a survey undertaken by the Federal Council of Churches.

   The two reprinted works in the volume are Woman in the pulpit (Frances Willard) (entry 891) and The dual human unit: the relations of men and women according to the sociological teachings of Holy Scripture (William Fairfield Warren). The latter originally appeared as chapter 2 of Warren's Constitutional law questions pending in the Methodist Episcopal Church (entry 889).

   An outspoken defense of women's preaching, written by a holiness evangelist.

   Gorrell explores the actions of the MEC General Conference in 1920, when women were granted local preachers' licences, and in 1924, when they were granted ordination as local preachers.


Contains articles on the 1888 MEC General Conference, the struggle for clergy rights in the Church of the United Brethren in Christ, and women's education at the United Brethren Seminary (Dayton, Ohio) and the Evangelical School of Theology (Reading, Pennsylvania).


A comparison of two works which offer alternative models for women's ministry: Phoebe Palmer's *Promise of the Father* (entry 950) and Frances Willard's *Woman in the Pulpit* (entry 891).


Commends the United Brethren Church for its progressive attitudes and policies toward women's ministry in all areas of the church.


Discusses theological and cultural objections to women in the ministry and gives evidence of women's success in the field since they were granted full clergy rights by the 1956 MC General Conference.


Surveys women's role in the church throughout Christian history and discusses arguments for and against women's ordination.


Pamphlet using scripture to support women's public role in the church, although not as clergy.


The final chapter strongly advocates clergy rights for women.


   Reprint of works originally published 1853-1905. Included in the volume are Woman's right to preach the gospel (Luther Lee) (entry 876); Ordaining women (B.T.Roberts) (entry 884); Female ministry; or, Woman's right to preach the gospel (Catherine Booth) (entry 818); and Women preachers (Fannie McDowell Hunter).


   A classic defense, preached by a Wesleyan Methodist. Antoinette Brown was the first woman ordained by a recognized American denomination (Congregationalist).

877. "May women preach?" Quarterly Review of the Methodist Episcopal Church, South, n.s. 3 (July 1881): 478-488.

   The question is answered firmly in the negative. The author asserts that women have their own work to do, instead.


   Surveys the course of clergy and laity rights for women, concluding that the Methodist Protestant church was a significant influence for reform in Methodism.


   The author concludes that while Buckley's was a powerful voice opposing reform, it forced women and their supporters to be tenacious and committed.

881. Parrish, Carrie. Journey of women toward ordination in the United Methodist tradition: an examination of the efforts of women to become ordained in the Methodist
tradition since the mid-nineteenth century. n.p.: Commission on the Status and Role of Women, North Carolina Conference, United Methodist Church, 1983.

   An historical overview of the church's reaction to women's ordination and a series of arguments favoring ordination of women in British and American churches, including Methodist. Includes data gathered on the current status of women in numerous denominations.

   The author notes that Methodism allows women to preach but not to be ordained, and concludes that this reflects the church's Anglican heritage, a tradition which lays greater importance on the administration of the sacraments than on preaching.

   The author, first bishop of the Free Methodist Church, concludes that "no person evidently called of God to the gospel ministry, and duly qualified for it, should be refused ordination on account of race, condition, or sex."

   The fourteen supporting documents include an excerpt from *The Bible Status of Women*, by Lee Anna Starr, an ordained pastor in the Methodist Protestant Church (see entry 887).

   Tract by a Free Methodist pastor.

   Starr, a Methodist Protestant pastor, analyzes Old and New Testament treatment of women, concluding with a call for women's full participation in and acceptance by the church.

   Surveys the history of women’s struggle for clergy rights and includes the author’s memories of her own participation in the movement.

   Includes a discussion of laity and clergy rights for women. The author supports both.


   The author includes a list of all the women recognized as ordained United Brethren clergy by their annual conferences from 1889 to 1894.


   Willard's defense of the pastoral ministry for women. Includes testimonials from women clergy of several denominations.


   Biblical arguments for the acceptance of women preachers, plus a personal account of the author's call and pastoral work since the 1860s.


   Three of the primary documents chosen by the author have Methodist origins: passages from Frances Willard's Woman in the pulpit (entry 891), Jarena Lee's autobiography (entries 119, 940), and Phoebe Palmer's Promise of the Father (entry 950).


   Surveys the progress of women's ordination in the Methodist, Presbyterian, Lutheran, and Episcopal denominations. Fifteen supporting documents include a report to the 1924 MEC General Conference, excerpts from the periodical The Woman's Pulpit, and the minority report to the 1956 Methodist General Conference.

American Clergywomen:

(Also see entries for Sarah Dickey, Anna Howard Shaw, Lee Anna Starr, and Maggie Newton Van Cott, and 468, 478, 581, 805)

Sociological study of women clergy in nine Protestant denominations, including The United Methodist Church.

   The family history of Bishop Leontine T. C. Kelly, the first African American woman to be elected bishop by a major American denomination.

   Based on responses to a survey in 1979, this is a companion volume to New Witnesses: United Methodist Clergywomen (see entry 898).

   A sociological study, authorized by the Division of Ordained Ministry and presented to the 1980 UM General Conference (see entry 897).

   Biography of the well-known Louisiana clergywoman, based in part upon taped interviews with her.

   Includes Anna Oliver and Maggie Newton Van Cott.


   Research on women clergy in several denominations, including The United Methodist Church and The Wesleyan Church.

   Transcript of a series of interviews with the first woman to receive full clergy rights in The Methodist Church (1956). Most of Maud Jensen's career was spent as a missionary in Korea (1926-1969).
   Personal reminiscences of the author's clergy career.

   Report on the first Consultation of United Methodist Clergywomen, held at Southern Methodist University, Dallas, January 2-5, 1979.

   Profiles several nineteenth and twentieth century clergywomen in Northern New Jersey; includes an appendix listing clergywomen in the NNJ Annual Conference as of February 1985.


   The author discusses native religions, the influence of Christianity, and Pan-Indian religion. Among the fourteen complementary documents is an interview with Hazel Botone, a retired Kiowa Methodist pastor.

   The personal stories of contemporary women clergy in a number of denominations, including The United Methodist Church.


   Part of the Creative Leadership Series, this is a collection of essays written by women clergy (not all United Methodists) on the general theme of parish ministry.

   Thumbnail sketches of women in the pastorate in several denominations.

914. Troxell, Barbara B. “Honoring one another with our stories: authority and mutual ministry among United Methodist clergywomen in the last decade of the twentieth

*Interviews with bishops, district superintendents, and general agency staff.*


*Results of a 1986-1987 survey of 2407 lay and clergy members of The United Methodist Church.*


*Results of a survey of clergy couples in several Protestant denominations (including The United Methodist Church) undertaken in 1977.*


*Report on the first National Consultation of Ordained Women, held in Nashville, January 1975. A similar article appears in Christian Century 92 (February 26, 1975).*

**Anna Oliver**


*Anna Oliver's account of her call to the ministry, written the year she sought ordination by the MEC General Conference.*


*Oliver is best remembered as a pioneering preacher, but she was also strongly committed to social reform, as detailed in this essay.*

Traces the events leading up to and the results of Anna Oliver's bid for ordination by the Methodist Episcopal Church. This essay also appears in Perspectives on American Methodism: interpretive essays, ed. Russell E. Richey, Kenneth E. Rowe, and Jean Miller Schmidt, 298-308. Nashville: Kingswood Books, 1993.

American Preachers and Evangelists:

(Also see entries for Mary Clarke Nind and Jennie Fowler Willing, and 1, 12, 24, 35, 36, 45, 46, 48, 55, 108, 126, 174, 329, 467, 489, 491, 550, 551, 805, 807, 847)


Harriet Baker was a Primitive Methodist evangelist; includes several sermons.

923. Baker, Elizabeth V. Chronicles of a faith life. n.p., 1922(?)

Autobiography of a Methodist who became a Pentecostal evangelist.


Includes excerpts from the diaries and letters of the English-born Methodist Protestant preacher and clergy wife, and of her husband, William Reeves.


Sarah Cooke was a holiness evangelist and Free Methodist.


Zilpha Elaw preached on the East Coast and in England from the 1820s to the 1840s.


Autobiography of the evangelist who in 1894 became the first woman ordained in the AME Zion Church.


The author focuses on preachers in the Kansas West Conference, and in particular on M. Madeline Southard.

*Biography of an author, evangelist, and Sunday school worker active in the holiness movement. Includes excerpts from diaries, letters, and published writings.*


*Autobiography of an MEC local preacher and holiness evangelist. She was also active in the temperance movement and the Ladies and Pastors Christian Union.*


*Autobiography of an early nineteenth century itinerant's wife (1793-1824) who was a preacher herself.*


*Amanda Way was a Methodist and Quaker preacher, and a temperance and suffrage reformer. She was licensed as a local preacher in the MEC in 1871, but returned to the Society of Friends following the action of the 1880 MEC General Conference.*


*Biography of an early Free Methodist, graduate of Genesee Wesleyan Seminary, teacher at Gainesville (NY) Female Seminary, and preacher.*


*Autobiography of a preacher (b.1796) who travelled along the east coast and in Canada and England in the 1820s and 30s.*

    Autobiography of the popular evangelist who began preaching in 1923 at the age of eleven. Included are four of her gospel messages, delivered between 1928 and 1930.


    Biography of a Free Methodist pastor and evangelist, and the wife of a pastor. After her husband died, she established a mission in a black community of Washington, D.C.

Martha Inskip


    Profiles John and Martha Inskip, the husband and wife team of holiness evangelists, and her work after his death in 1884.


Jarena Lee


    This paper is in the archives of the General Commission on Archives and History and is available for use with the author's permission.


    Focuses on the writings of Jarena Lee and another antebellum itinerant preacher, Rebecca Cox Jackson.
Phoebe Palmer


950. Palmer, Phoebe Worrall. Promise of the Father; or, A neglected speciality of the last days. New York: W. C. Palmer, 1859. Argues that all believers, both male and female, are impelled to prophesy, to speak for Christ. She also supports women holding positions of responsibility in the church, although she does not address the issue of ordination for women. Reprinted in 1985 by Garland Publishing Company as part of its series, The Higher Christian Life.

951. Palmer, Phoebe Worrall. The tongue of fire on the daughters of the Lord; or, Questions in relation to the duty of the Christian church in regard to the privileges of her female membership. New York: W. C. Palmer, 1869. A pamphlet urging women to claim the gift of prophecy and the church to accept women's active involvement in its work.

A biographical essay on Palmer and her influence on American religion, particularly in the area of religious language (her "altar phraseology"). This paper is in the archives of the General Commission on Archives and History and is available for use with the author's permission.


Based on the author's dissertation of the same title (Boston University, 1986).


Amanda Berry Smith


961. Smith, Amanda Berry. An autobiography: the story of the Lord's dealings with Mrs. Amanda Smith, the colored evangelist; containing an account of her life work of faith, and her travels in America, England, Scotland, India, and Africa, as an independent

*This has also been reprinted by Oxford University Press (1988), with an introduction by Jualynne E. Dodson, as part of its series, The Schomburg Library of Nineteenth-century Black Women Writers.*


**Jennie Smith**


*The author tells of her work as an evangelist and her recovery from invalidism.*


*Autobiography recounting the author's illnesses and invalidism.*


*Fourth autobiography, recounting her evangelistic efforts among railroad workers and her involvement in the WCTU.*


*Third autobiography of the camp meeting revivalist and railroad workers' evangelist.*

**Maggie Newton Van Cott**


*The author uses Van Cott's experience to examine the struggle within the Methodist Episcopal Church over the issue of women's ordination.*

968. Foster, John Onesimus. *Life and labors of Mrs. Maggie Newton Van Cott, the first lady licensed to preach in the Methodist Episcopal Church.* Cincinnati: Hitchcock & Walden, 1872.

*Includes the texts of two sermons and a chapter defending women's right to preach.*


Alma White


Alma White was the founder and bishop of the Pillar of Fire Church, originally the Methodist Pentecostal Union (1901-1917).


LAITY RIGHTS

(Also see entries 8, 24, 28, 36, 40, 42, 45, 48, 323, 340, 341, 404, 433, 491, 554, 647, 653, 745-748, 797, 861, 864, 867, 880)


The author uses biblical arguments to support the admittance of women as lay members of the MEC General Conference.

974. Buckley, James Monroe. Because they are women, and other editorials from The Christian Advocate on the admission of women to the General Conference. New York: Hunt & Eaton, 1891.

Reprints four of Buckley's editorials opposing laity rights for women: "The 'rights' of women and others," "Making void the law of God," "Letting in the light," and "Because they are women."


Chapters 38 and 39 concern laity rights for women.

The chapter entitled "Woman at the door" is a brief discussion of the laity rights controversy at the 1880 MEC General Conference, with reference to the conflict between James Buckley and Frances Willard.

977. The German Conferences and the woman question: a justification and a remonstrance. n.p.: n.d., 189-?
A statement by the German Methodist Preachers' Meeting of Cincinnati and Vicinity protesting the potential admission of women to the MEC General Conference.

The volume includes "Because they are women" and other editorials from The Christian Advocate on the admission of women to the General Conference (James M. Buckley) (entry 974); The admission of women to the General Conference: a reply to Dr. Buckley's pamphlet "Because they are women," and other editorials (George W. Hughey) (entry 979); Our laity: and their equal rights without distinction of sex in the Methodist Episcopal Church (Alpha J. Kynett) (entry 981); and Are women eligible as lay delegates to the General Conference (Willis Palmer) (entry 984).

979. Hughey, George W. The admission of women to the General Conference: a reply to Dr. Buckley's pamphlet "Because they are women". Chicago: Woman's Temperance Publishing Association, 1891.
Supports laity rights for women.

Explores two simultaneous events: the denial of lay and clergy rights for women by the MEC General Conference and the growth of the Woman's Foreign Missionary Society, which combined to foster a separate sphere of work for women in the church. This essay also appears in Methodist History 18 (January 1980), 83-94.

The author supports women's membership in the MEC General Conference and analyzes church legislation on the issue.
   The author focuses on the role of the Woman's Foreign Missionary Society in gaining laity rights for Methodist Protestant women.

   Surveys the course of clergy and laity rights for women, concluding that the Methodist Protestant church was a significant influence for reform in Methodism.

   The author examines the church's constitutional law and concludes that "the day has come for the admission of women into the legislative bodies of the church."

   1904 was the year women were granted laity rights by the MEC General Conference.

   The author looks at how the reorganization of the women's missionary societies in 1910 affected the laity rights movement in the MECS.

   Much of the thesis focuses on the laity rights controversy.

   Women's organizations and laity and clergy rights for women are discussed.

Lists the first female lay delegates and the dates of their admission to the various General Conferences.

   Includes a discussion of laity and clergy rights for women. The author supports both.
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