

plete study of the official immigration activities of Dakota Territory published two decades ago.

A lengthy ethnological study of the Siouan Indians by W. E. Sanders under the title, "Trail of the Ancient Sioux" leaves this reviewer somewhat perplexed. The author undertakes to examine the archaeological and anthropological records for the different areas inhabited by forty-seven divisions of Siouan stock to find common features or similarities in their culture patterns apart from their community of language traits. The disciplines of history and sociology are also heavily drawn upon for illustrative materials. This might just as well be called a study of North American Indians frequenting a distinct geographical region extending from the Great Plains to North Carolina and from the Gulf coast to the Ohio and Upper Mississippi Valleys. Much of the material presented does not seem relevant to the author's purpose. The ceremonials, the social organizations and mores, as well as the economy pattern, are not necessarily peculiar to the ethnic groups reviewed. The inclusion of so much irrelevant material produces the effect of disunity rather than the unity he seeks to establish. The author, however, is to be commended for his extensive exploration into the field. He has steeped himself in the published literature but has permitted himself to become lost in the process of selecting and organizing his data and consequently fails to make his thesis convincing.

University of South Dakota

Herbert S. Schell

The Rise of Methodism: A Source Book. By Richard M. Cameron. (New York: Philosophical Library, 1954, pp. xv, 397. Index. \$4.75.)

This source book provides the layman with a substantial introduction to the early thinking of Wesley and other Methodist Church fathers. It is characterized best as a warm and intensely human work—no small task for a source book. Wesley comes alive through these expertly chosen pieces of his writing. The editor's selections give Wesley's family background, his early soul-searching, and conclude with the meeting of the first Conference. All is tied together with an unobtrusive editorial text.

Wesley's ancestors were noteworthy for their dissenting views and intellectual independence; however, they remain remote to the reader. His immediate family, on the other hand, is pictured vividly. One shares the family troubles of disastrous fires and annoying ghosts—Wesley's youthful environment becomes quite real.

Well-selected documents tell the story of Wesley's activities in the Holy Club. This organization's emphasis on the hard and regular life is related clearly to Wesley's spiritual growth, and the anxiety to save his soul which he felt at this time took him to the missionary field of Georgia. His experiences there are extensively documented and are interesting for the colorful lights they throw on Wesley in a nonreligious context.

Documents demonstrate the influence of Bohler and Whitefield on the religious thinking of Wesley and also detail the climax of his religious experience in the "strange heart-warming" in the Aldersgate Chapel. By 1739 Wesley was trying eagerly to give all Englishmen his glowing knowledge of personal salvation. This large task created the need for field preaching and lay preachers, which Wesley accepted as undesirable, but necessary, innovations. Whereas in 1739 Wesley's work was still revival in form, by 1741 his United Societies were taking shape and gradually separating the Wesleyan movement from others of the period.

By 1745 this separation was complete, and Methodism's basic form had been set. Wesley had achieved a spiritual revival combined with a reform program in a superb organizational frame. The organizational forms—the band, the class, the conference—assured Wesley's control and influence in the early formative years of Methodism.

Printing costs, no doubt, are responsible for the grouping of the footnotes at the end of the book. This will not be a serious fault to the layman who will read this work, but it is to be regretted by all that the scope of the book is so limited. Few documents are included which present insights into the social and intellectual ferment of eighteenth-century England. Methodism and Wesley's personal development can only be understood in terms of these conditions. Nevertheless, the book is of value for its concise reporting by Wesley of his early views.

Jack J. Detzler

South Bend Extension Center, Indiana University