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# Heavilin, B.A. & Heavilin, C.W's "The Quaker Presence in America: Let us then try what Love will do"

Hugh Barbour

*Earlham College and Earlham School of Religion*

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Heavilin, B.A. and Heavilin, C.W. (eds) *The Quaker Presence in America: 'Let us then try what Love will do'* (Series in Quaker Studies, Vol. 5), Lewiston, NY: Edwin Mellen Press, 2003. pp.vii + 283; ISBN 0-7734-6790-4, Cloth; £74.95, \$109.95.

This book witnesses that Midwestern American Friends in Indiana and Western Yearly Meetings can speak in a more united, positive, and Christian voice than was suggested by Earlham President Douglas Bennett's recent survey published in 2000 as *Among Friends* (Richmond, IN: Earlham School of Religion) Most of the Heavilins' book consists of the first formal printing or reprinting of annual Quaker Lectures at the Yearly Meeting sessions, choosing from the many possibilities one as early as 1966 and two others by Elton Trueblood, a clear, crisp one on Holiness and Perfectionism by John Miller, and one on 'Primitive Christianity Revived' in 2001 by David Johns, all faculty members at the Earlham School of Religion. The set includes one by its present Dean, Jay Marshall, who also wrote a short preface, and a Pendle Hill pamphlet by its first Dean, Wilmer Cooper, on 'The Testimony of Integrity.' (The reader may ask why some lectures and authors were not included.)

The best may be an essay written especially for this book: Earlham Archivist Tom Hamm's thoroughly researched 'Indiana Quakers and Politics, 1810-1865,' during which years most Friends were tactful Whigs rather than radical Abolitionist Republicans. Charles Heavilin's own 'Christ and Universalism,' expanded from an article on the inadequacy of universalism, impressed this reviewer more than his longer new essay 'Placing Friends in the American Context,' which leans on Christopher Hill, and on David H. Fisher's *Albion's Seed* (Oxford: Oxford University Press, 1989) to link inward and outward radicalism as Friends' contribution to American culture, but also provides the bonds to a 1927 chapter on the Inner Christ by Rufus Jones, who never separated Quaker missions and service, and Linda Selleck's lecture condensing her work on Quaker women's programs among Freedmen after the Civil War. Barbara

Heavilin's own contribution, a 43-page Introduction, starting from the book's subtitle quoting William Penn, summarises all the articles.

The Heavilins are both graduates of Indiana Wesleyan University, from which Barbara went on to teach at Taylor University, both solidly Evangelical, but via a Master's degree at Ball State. Charles had gone on to Asbury Seminary, but then to Union Theological Seminary in Virginia and clinical pastoral training.

The cover and frontispiece reproduce a quilt of Lion and Lamb lying together in a cosmic field by Emily Cooper, Wilner's wife, which now hangs at Earlham School of Religion. It is unfortunate that the Mellen Press price for this attractive, irenic, but not heavily scholarly work, following its custom of passing on neither charges nor royalties to its authors, is \$110.

Hugh Barbour

Earlham College and Earlham School of Religion (Emeritus), USA

Abbott M. P., Chijoke M.E., Dandelion P., Oliver J.W., Jr *Historical Dictionary of the Friends (Quakers)* (Historical Dictionaries of Religions, Philosophies, and Movements, no 44) Lanham, MD: Scarecrow Press, 2003. pp. xxxii + 432, ISBN 0 8108 4483 4, Cloth, \$80.

This is a very welcome and useful compendium of information on Friends worldwide. The introduction stresses the fact that the size of a movement is not necessarily an index of its influence, something that the volume seeks to bring out. For this format, however, the small size of the Society is quite a boon. It means that the coverage can be comprehensive in a way that would be hard for a larger group, although that itself brings out the surprising internal variety of the Society.

It is, quite deliberately I suspect, a dictionary of Friends, rather than of 'Quakerism', reflecting the inappropriateness of trying to define some common core of belief. The welcome appendices give a fascinating overview both of the evolution and the numbers of Friends and make the point that representing the diversity while reflecting the balance of numbers of particular groups is a well-nigh impossible task. Rightly, the emphasis has been more on the former than the latter for such a historical dictionary. The entries themselves, and the contributors, do represent a fair cross-section of the diversity of the society.

One might argue that that very diversity means that ideally every single Friend since the 1650s should have his or her individual entry. That is of course impossible, although the projected Dictionary of Quaker Biography will go some way towards redressing the balance, but it serves to point up how easy a game it is for the reviewer of such a reference work to point out omissions and imbalances. In addition to the overall balance of entries, within short articles it is inevitable that similar questions can be raised, particularly where the articles touch on contentious issues or deal with well-known figures. Moreover, such a dictionary has to serve a very varied audience. It must give a clear and succinct introduction to each subject for those who know little about Friends and are using it as a first point of reference while still satisfying those who are very familiar with the Society, or at least one branch of it, and are seeking further information or a reminder of crucial facts.