2003

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

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Recommended Citation
Quaker Studies: Vol. 8: Iss. 2, Article 14.
Available at: http://digitalcommons.georgefox.edu/quakerstudies/vol8/iss2/14

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Quaker and the eponymous hero of some two dozen detective stories in the late nineteenth century. Broadbanners affiliation to the Friends was recognisable not only by his hat but by the peculiarities of his speech; the association of these with sobriety, wisdom and the pursuit of justice conveyed a positive image. And in 1919 there was published in New York a dance tune that confounded the notion of Friends as the bearers of grey habit, 'All the Quakers are Shoulder Shakers'. Neither these examples nor *Moby Dick* nor *Uncle Tom's Cabin* nor Kellogg's cereal packets are deeply explored in this volume, though it prompts such work to be undertaken.

Roger Homan
University of Brighton, England

This book by two distinguished historians in their particular fields, was first published in 1992 and is appeared in paperback is long overdue and will be welcomed by all of those who are involved in researching the Religious Society of Friends in Great Britain, Ireland and on the other side of the Atlantic. The authors have analysed the life experiences of over 8,000 Quaker families to provide a painstaking reconstruction of Quaker populations in Britain. These they have compared with a variety of English and other populations to produce a work of great value to historians studying Friends either in a local or wider historical context, as well as to those engaged in family history. The work will also be of interest to those studying social history and demographic change in this period.

The period under consideration was one of unprecedented demographic change and Vann and Eversley consider the demography of a group of people whose distinctive life-style and religious beliefs set them apart from the general population. The study shows that these differences effected changes to the demography of Friends as a group. It shows that Quaker women in the nineteenth century were choosing not to marry in increasingly large numbers which has interesting implications for the history of Quaker women and for the history of women in general. This suggests that the distinctive values and beliefs of Friends not only altered women's perceptions of the importance of marriage but also may have affected their opportunities for marriage. It concludes that fertility rates for Quakers in the first one hundred years were fairly low and that the group barely reproduced itself. However, in the period 1750-1850, fertility rates rose significantly but this rise was mitigated by a rise in age at first marriage which was offset by a shorter interval between births despite the later age of women at marriage. The authors have considered geographic and environmental influences and show that this rise in fertility displays variations; fertility being higher in the cities but lower in the North-East of England. Professor Vann and Eversley demonstrate that the Irish Quakers were exceptionally fertile even when compared with other populations. At the same time as fertility was increasing, life-expectancy amongst Quaker women increased. Finally, they conclude that it took a century for a distinctive pattern of Quaker fertility and nuptiality to emerge and that it was British Quaker marriage and birth rates, and not mortality, which were closest to those of the people around them in the first 100 years. Only after 1750, when the rest of English society was marrying at an increasingly early age and Quakers were marrying later, was there a deviation. Mortality rates on the other hand show that Quakers appear to have had an advantage, especially in Ireland, over the rest of the population and that this advantage increased after 1750.

This study provides the first in depth analysis of the demography of Friends and makes a valuable contribution to understanding the social and economic history of the Quakers in Britain and Ireland. At the same time, it will prove invaluable to historians requiring comparative demographic evidence when studying other groups in society. It is an exceptionally fine piece of demographic work and it will be welcomed at an affordable price.

Sheila Wright
University of York, England


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 1866 and two other 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 tacitful 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 condemning 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, Wither'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.

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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 on 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.