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REVIEW

The Lamb's War: Essays in Honor of Hugh Barbour. Edited by John W. Newman and Michael Birkel. Richmond, Indiana: Earlham College Press, c1992. 302 pp. \$19.95

Reviewed by David L. Johns

Delayed in press for quite some time, the long-awaited festschrift commemorating the retirement of Hugh Barbour is finally completed. I should note as a point of introduction that my review is not based upon a *de visu* examination of the published work but rather upon what I have been assured are final page proofs. In addition, my comments will be selective and descriptive rather than exhaustive and analytical given the number of writers and the varied themes.

The Lamb's War: Essays in Honor of Hugh Barbour is the ambitious collaboration of sixteen scholars including Barbour himself: Michael Birkel, John Newman, James Kennedy, Geoffrey Nuttall, Steven Ward Angell, Thomas D. Hamm, Bridget Bower, Edwin Bronner, Arthur Roberts, John Punshon, J. William Frost, Douglas Steere, Alan Kolp, Eleanor Ferris Beach, and Paul Lacy.

Newman admits in his introduction that the essays are not joined intentionally by any thematic objective, thus, only the book's subtitle is representative of its content. The range of themes explored in *The Lamb's War* is indicative of Barbour's own interests. Most of the book's seventeen chapters are focused on seventeenth- to nineteenth-century concerns; Roberts's "John Frederick Hanson," and Frost's "William I. Hull and the Quaker Search for Peace, 1908-1920," provide the only twentieth-century historical treatments (Steere's essay on Thomas Kelly may be classified here as well as with spirituality).

Overall, the essays are balanced, well researched, and are rather new contributions to the literature; several, however, warrant closer attention.

Barbour's own "Spilgrimage" is a warm and candid autobiographical portrait emphasizing his conviction that "... historical and scientific knowledge, self-knowledge and worship all need each other." (18) Understanding the intellectual climate in which he was reared and his driving concerns illuminates the human and spiritually sensitive dimension of a man who may be known to many only through his writings.

Nuttall's "The Letters of James Nayler" includes Nayler correspondence previously available only in manuscript form in the library at Friends House. He also discusses the content of the letters, the quality of Nayler's writing as well as his spirituality, the number and location of extant manuscript copy, and he hints at the complex questions that are raised when attempting to establish provenance.

Unlike other essayists, Angell enters into dialog with Barbour in "William Penn: Puritan Moderate" by offering an alternative interpretation to Barbour's 1979 *Church History* article, "William Penn: Model of Protestant Liberalism." Angell argues that Penn never diverged significantly from typical Puritan patterns of thought and that his occasional use of latitudinarian language was more a rhetorical apologetic than a theological conviction. In addition, he notes that the nineteenth-century concept of "liberal," with its accompanying images, may be an inaccurate description of Penn.

In "John Woolman on the Cross" Michael Birkel presents what may function as a corrective to the notion of the excessive inwardness of Quietist Quakerism. The image of the cross is one of self-denial and spiritual travail, which moves one who experiences it to enter into the suffering of the oppressed. Birkel concludes that while Woolman draws upon a variety of traditions in his writings "... his works do not provide a synthetic and systematic theology.... Instead, he seems to have woven these various strands into an eloquent life." (98)

John Punshon provides insight into "The English Quaker Firm." He asks whether there was indeed a unique type of Quaker firm and whether Quakerism can offer a model of managerial practise to guide our present business structures and activities. Punshon notes that as the Quaker firm waned through the era of specialization, larger managerial units, the mature Industrial Revolution, and now multinationalism, Quaker business thinking was influential in the development of better working conditions in British industry. He suggests that the Quaker firm has demonstrated that change occurs most effectively from within and thus, "... conceivably the best place for young Quakers who wish to change the world is back in business." (193)

The Lamb's War contains two essays on spirituality, Alan Kolp's "The Pre-Pendle Hill Spirituality of George Fox," and Douglas Steere's "Thomas Kelly: A Brother Lawrence for Our Time" (one may place Nayler's letters in this category as well); and two theological treatises, Beach's "Meditations on the Flood," where she

addresses the question of what our responsibility may be in rescuing creation from acts of violence, and Paul Lacy's "The Theological Implications of the Image of 'The Inward Teacher.'" For guidance into Barbour's own writings, Kennedy and Birkel have compiled a selected enumerative bibliography of works dating from 1945 to 1991.

Other essays include Bower's "The Hicksites and the Discipline, 1827-1850," Hamm's "Problems of the Inner Light in 19th Century Quakerism," and Birkel's "In Appreciation of Hugh Barbour as Quaker Historian."

The Lamb's War: Essays in Honor of Hugh Barbour is an interesting and substantial contribution to the literature of Quaker history, theology, and spirituality. The significance of the essays is only overshadowed by the significance of the man to whom the festschrift pays tribute.