guide to two of the most important collections of Indiana materials in the state. If only the third such collection could be so well represented through a guide to its holdings.

*Lilly Library, Indiana University, Bloomington*  

Saundra Taylor


It is ironic that more is known about slave women than about post-Emancipation black women. The Black Women in the Middle West Project is one attempt to fill in a portion of this lacuna by organizing a grass roots collecting effort in Indiana and Illinois. The resulting guide is not just a description of the documents collected and their disposition; it is also a detailed account of how the project was organized so that it might be used as a model to be duplicated elsewhere.

Funded by the National Endowment for the Humanities and directed by historian Darlene Clark Hine, the project recruited over a thousand volunteers to set about the task of collecting letters, photos, school report cards, account statements, newspaper clippings, etc. A copy of the “Collector’s Manual” explains how items were obtained. Both individuals and organizations like the Citizens Forum founded by Mattie Cooney and the Gary softball team called the Steel City Chicks are represented. Conference workshops to train volunteers as field workers were held throughout the two states. These meetings included an address on the state of black women’s history plus the presentation of oral histories by local women. Two addresses and three representative oral histories are included in the guide.

Of particular interest is the speech presented by historian Juliet Walker because it provides an agenda for future research in black women’s history by detailing a large number of specific questions that have yet to be answered. She also points out the need for new paradigms for black women’s history. The racism and sexism experienced by black women prevent them from fitting neatly into the framework used to narrate the broader topic of American women’s history.

The volume also provides a delightful sampling of photographs. Unfortunately, however, the biographical profiles cannot be used to construct the typical black volunteer involved in this effort, since race is not designated. The documents themselves re-
flect largely the lives of church-going, educated women and so leave a large segment of the population still unrepresented. Nevertheless, the materials which have now been deposited in historical societies and libraries provide a counterpoint to the archival materials of well-known black women achievers. It is hoped that what this project has done for Indiana and Illinois will be only a beginning and that others will take up the challenge to document the lives of ordinary black women in the late nineteenth and twentieth centuries.

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Christie Farnham


The Hicksite Separation of 1827–1828 is the central event of the history of the Society of Friends in the United States. It sndered American Quakerism and started the two contending parties down divergent paths that even in the twentieth century have yet to meet: the larger Orthodox faction in the direction of evangelicism, the minority Hicksites toward religious liberalism. H. Larry Ingle's book raises hope of the long-needed definitive treatment of this event. Unfortunately, while Ingle's book is impressively researched, cogently argued, and unusually readable, it is not quite definitive.

The strength of this work is its treatment of the Hicksites, followers of the Long Island minister Elias Hicks (1748–1830). Focusing on events in the Philadelphia area, where the separation began, Ingle argues that Hicks and like-minded Friends perceived American Quakerism in the early nineteenth century as contaminated by the encroachments of materialism and evangelicalism. Thus a reformation of the society was necessary to return it to first principles. Here Ingle offers a number of new and valuable insights, especially concerning the important role played by Friends in Wilmington, Delaware.

Ingle's treatment of the Orthodox party is not as convincing. He argues that they, in contrast to the Hicksites, had successfully adjusted to the changing American economy. This adjustment entailed contacts with non-Quakers that moved such Friends closer to the predominant evangelical culture. The Orthodox, moreover, entrenched in leadership positions in the society, saw the Hicksites as a threat to their power. This is quite plausible. The problem lies in Ingle's depiction of the Orthodox as "evangelical," a term that he defines so broadly that few in the 1820s would have accepted it. Some Orthodox Friends were undoubtedly evangelical. But when such Friends became more open in such beliefs in the 1830s, other Orthodox leaders, such as Jonathan and William Evans of Phila-