

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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*Quakers in Conflict: The Hicksite Reformation.* By H. Larry Ingle. (Knoxville: University of Tennessee Press, 1986. Pp. xv, 310. Illustrations, map, notes, bibliographical essay, index. \$29.95.)

The Hicksite Separation of 1827–1828 is the central event of the history of the Society of Friends in the United States. It sundered 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 evangelicalism, 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-

delphia, fought them just as bitterly as they had fought the Hicksites. A strong case can be made that the Orthodox were no more guilty of departing from "traditional" Quakerism in the 1820s than were the Hicksites.

*Quakers in Conflict* provides us with an excellent starting point. What we need now is to do for the Orthodox and for Friends outside Philadelphia what Ingle has done for the Philadelphia Hicksites.

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*Sugar Creek: Life on the Illinois Prairie.* By John Mack Faragher. (New Haven: Yale University Press, 1986. Pp. xvii, 280. Maps, illustrations, notes, index. \$25.00.)

Here is a book difficult to set aside until fully read. Not that the author presents a work astonishing in conceptualization. He offers little not already familiar to most American historians concerned with the nineteenth-century middle western frontier. What captures the reader's imagination is the thoroughness with which the author examines the important themes of contemporary frontier scholarship within the context of area: the Sugar Creek valley south of Springfield in central Illinois. Nicely written, the story of Sugar Creek comes alive as an epic tale relating culture, society, economy, and environment. The work has been meticulously researched and is presented with a flair for the dramatic.

Chapters are numerous (twenty in all, organized into five sections). Each chapter serves as a vignette to capsule some aspect of pastness. And yet they all interrelate, interwoven to create a fabric of stimulating interpretation. Part One deals with both the physical environment and the historic Indians, their hunting, sugar-making, and warring in the late eighteenth and early nineteenth centuries. Part Two concerns the coming of American pioneer hunters, a kind of "Tartar" movement into the wilderness. Part Three treats the rise of farming with special attention given to the institution of marriage and to woman's role in forging an agrarian world. The evolution of rural community with a focus on geographical and social mobility is the subject of Part Four. The railroad's arrival in the 1850s strengthened commercial agriculture and launched a new era of town building, the subject of Part Five.

Throughout, John Mack Faragher emphasizes the commonplace rooted in the growing sense of locality that made Sugar Creek and its principal town, Auburn, memorable to those who lived its history. Faragher allows representative actors to step forward, but only to illustrate the common picture: for example Robert Pulliam (initial settler), Angus Langham (land surveyor), the Drennon family (early farmers), Charlotte Jacobs (pioneer wife and mother), Cornelius Lyman (early schoolmaster), and Daniel Wadsworth