

## A quick and dirty guide to Quaker schism

20th–21st c.: "Hicksite" Friends  
become Liberal Friends > FGC

Reliance on the Inner Light

Caricatures which may have some truth:

- Active in the world
- Tend to be educated/intellectual:  
social workers, psychologists,  
teachers
- Tend to be urban, or in college towns

Continuing tension: Christ-centered  
theology vs. universalist theology

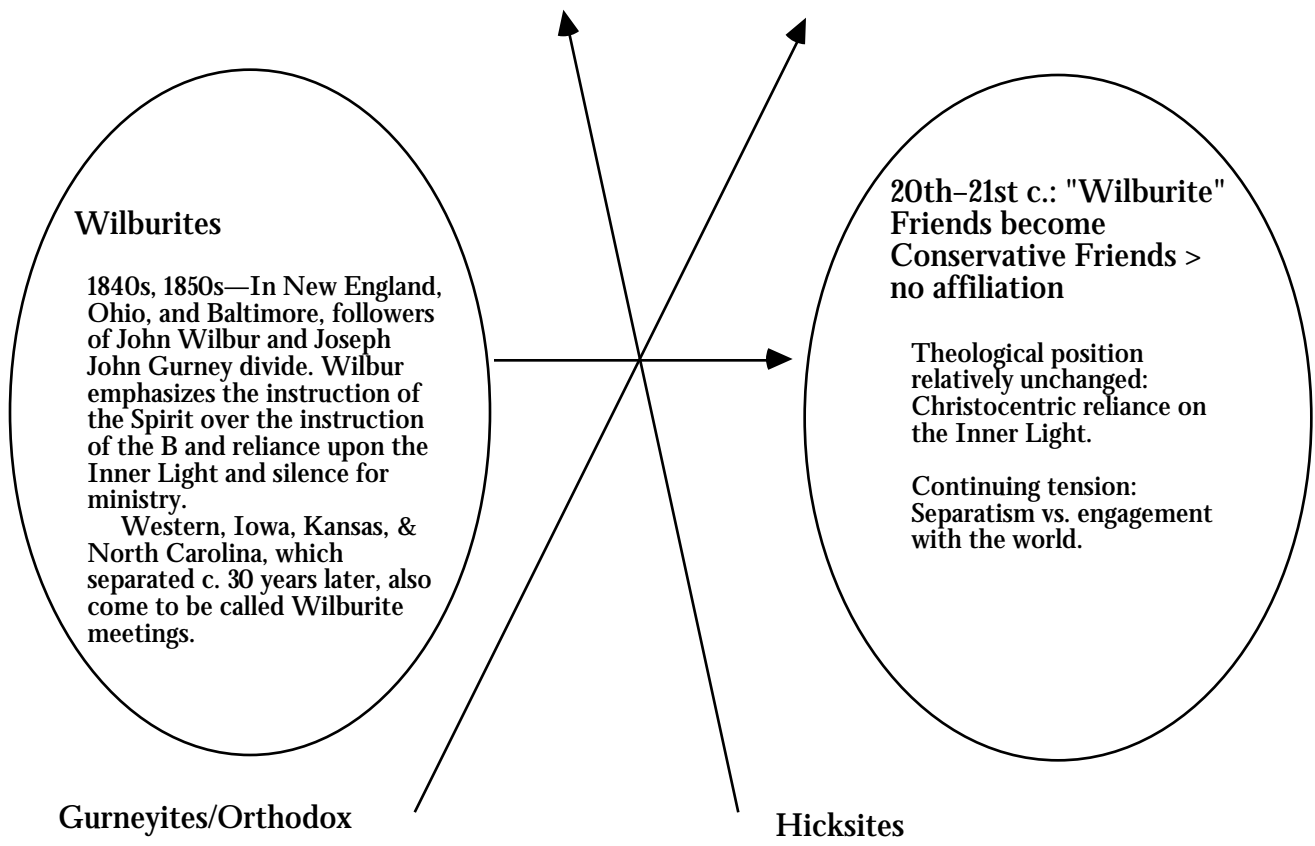
20th–21st c.: "Orthodox" Friends become  
Evangelical Friends > FUM/EFI

Emphasis on the authority of  
scripture, and on the evangelical  
interpretation of scripture

Caricatures which may have some truth:

- Often not particularly engaged w/ the  
world, except through mission work.
- Not as academically oriented.
- Largely rural, esp. in FUM.

Continuing tension: Friends'  
"distinctives" vs. generic evangelicalism



1820s—Those who become the Orthodox tend to be wealthy, urban. They desire wider education, wider contact with the world, want to be engaged ecumenically. The emphasis on B reading is one aspect of their educated, ecumenical emphasis. In the politics of their day, they tend to be liberal, in the sense that they are "for progress".

Within the Society, they are identified with the power of the Elders, at a time when the Elders are quite powerful in regulating the behavior of members.

B = Bible

1820s—Those who become the Hicksites tend to be rural farmers, not merchants or businessmen. They are withdrawn from the world, and think it best that the Society stay that way. They give priority to the Inner Light over the B; are suspicious of the learning it requires to do a lot of B reading. They want the RS of F to continue to educate its own, do not desire ecumenical contact or joint efforts with others.

Some scholars postulate that in Philadelphia, they were identified with the Ministers: those responsible for vocal ministry in worship, but with increasing tension with the Elders over the Elders' control of life and ministry.