

Billy Graham and the Beloved Community: America's Evangelist and the Dream of Martin Luther King, JR - By Michae...

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Religious Studies Review

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interaction of Christianity and culture. It is included in the long-running *Point Series* which is devoted to theology and social sciences in the Melanesian context and is directed primarily at church workers in Melanesia.

Mary N. MacDonald

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The Americas: Canada

“HIS DOMINION” AND THE “YELLOW PERIL”: PROTESTANT MISSIONS TO CHINESE IMMIGRANTS IN CANADA 1859-1967. By Jiwu Wang. Waterloo, Ontario: Wilfrid Laurier University Press, 2006. Pp. 224. Cloth, \$65.00, ISBN 978-0-88920-485-0.

Jiwu Wang has written a most interesting account of the early settlement of Chinese people in Canada and the early efforts to convert them to Protestant Christianity. In the best interdisciplinary fashion of a religious studies scholar, he has provided a historical overview of early Chinese settlement and subsequent Methodist, Presbyterian, and Anglican missionary efforts. He has given a sociological analysis to the problems of the early community of mostly men and has indicated the political efforts to build a nation of “pure” Anglo-Canadian stock. Finally, he has explained in comparative detail the religious practices and beliefs of the Chinese people and the missionaries who were trying to convert them. What is particularly enjoyable about the book is Wang’s critical analysis of Protestant missionary efforts for what they were. On the one hand, denominational efforts were part of the Anglo-Canadian establishment’s efforts to create “God’s dominion” based on Protestant Christian values and beliefs. At first, these efforts were minimal because denominational authorities were convinced that these people would return to China as soon as they had made their financial fortunes. On the other hand, Wang indicates how Protestant missionaries soon became interested in evangelizing these people because a) they were convinced this was the duty of every God-fearing Christian and b) these people really needed their help in so many ways. This balanced view of the missionary effort is a credit to Wang’s writing and analysis. The book has its shortcomings though. The first three chapters concerning early Chinese immigration, individual, and denominational missionary efforts are full of interesting, original research as is Chapter Six wherein Wang gives us a wonderful overview of Chinese response to Protestant missions. However, Chapter Four is supposed to be about missions from 1923 to 67 when in fact it is really an overview of Canadian census figures regarding Chinese religious identification between 1931 and 1961. Wang gives some more good analysis here but what we learn about Protestant missions during this period is limited to some general statements about social services that were provided for the Chinese population. Chapter Five is also not that helpful in that it seems to summarize many of the arguments and analyses already presented in the first three

chapters regarding Protestant motives and methods. While the conclusion is a very good summary of the author’s findings, we are left wondering how and why, by 1961, over half (53.7 percent) of Chinese people in Canada self-identified as Protestant, despite the obviously flawed intentions and methods of Protestant missions. In short, this book does a wonderful job of analyzing the difficulty of Protestant missions among a new immigrant group that was treated so badly by Canadian authorities and society during the period from 1859 to 1930 but it could tell us even more about this same relationship between 1930 and 1967 as the title suggests. Hopefully, the author is continuing to work in this area as he obviously has much to offer given the careful analysis of the first few decades of Canadian mission work.

Bryan Hillis

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The Americas: USA

INTRODUCTION TO NEW AND ALTERNATIVE RELIGIONS IN AMERICA. By Eugene V. Gallagher and W. Michael Ashcraft. Westport, CT: Greenwood Press, 2006. 5 vols. Pp. 1,504. Cloth, \$399.95, ISBN 978-0-275-98712-1.

Gallagher and Ashcraft have edited an impressive set that introduces readers to New Religious Movements (NRM) in America. Several things make this collection invaluable to the student of New Religious Movements. First, although they focus on the North American scene, *Volume One* offers broad theoretical perspectives on the history and controversies of NRM, highlighting areas such as leadership, recruitment and departure, gender, legal conflicts, global issues, conflicts of interpretation over “cults,” violence, millennialism, and sexuality. The authors provide rich historical background and also address specific issues with clarity that renders the volume very informative. The introductory essay written by the editors demonstrates familiarity with the complexities involved not only in defining, but studying and mapping out issues that have provided not only points of disagreements, but contributed to an abiding scholarly and popular interests in NRM. Wessinger’s essay on Millennialism, Kaplan’s essay on NRM and globalization, and Bednarowski’s essay on gender in NRM are some of the essays we enjoyed reading. Some readers might be surprised at which groups are listed as NRM in *Volume Two: Jewish and Christian Traditions* and will learn that religious groups that are now a familiar feature of the American religious landscape, such as Church of Jesus Christ of Latter-Day Saints, were once considered controversial by those who opposed the religious imagination that initiated these groups. Some may wonder why these groups are studied together with groups like the Branch Davidians and Christian Identity. Such a question only points to the valuable historical and open perspective of NRM adopted by the authors. These traditions once thought to be on the margins

have shaped religious diversity in America. *Volume Three: Metaphysical, New Age and Neopagan Movements* helpfully orientates the reader by dividing this broad field into three main segments and providing clear historic and thematic overviews on the major topics in each by leading authorities in the area. Particularly eye-catching are Elwood's discussion of "The Theosophical Society," the elucidation of "North American Esotericism" by Versluis, Wernitznig's tackling of "Contemporary Shamanism," and Eller's reflections on feminist goddess worship in the United States. Taken separately, each article works perfectly as a topic introduction. As a collection, they nicely build on and expand each other, offering a detailed overview of the wider field. Less comprehensive but still impressive, *Volume Four: Asian Religions*, focuses on the transplantation of Asian religions in the United States. Predictably, Hinduism and Buddhism receive the most attention. The Vedanta Society is solidly covered by Rinehart, as is the Hare Krishna Movement by Rochford Jr., and Soka Gakkai, American Buddhism, and Tibetan Buddhism are adroitly handled by Machacek, Wilson, and Cozort respectively. Stockman's piece on the Baha'is and Mickler's on the Unification Church add variety, while Lowe's critique of the controversial American Guru, Adidam, and Geaves's more sympathetic reading of Guru Maharaji, are useful for those pondering the "Americanization" of Hinduism. We thought *Volume Five: African Diaspora Traditions and Other American Innovations*, was an excellent contribution, especially with informative essays that debunk old falsehoods on African-derived religions by Clark on Santería, and Fandrich on Vodou. The entire set is highly recommended for all libraries and scholars looking for handy reference to NRM in America.

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BILLY GRAHAM AND THE BELOVED COMMUNITY: AMERICA'S EVANGELIST AND THE DREAM OF MARTIN LUTHER KING, JR. By Michael G. Long. New York: Palgrave Macmillan, 2006. Pp. xi + 268. Cloth, \$35.00, ISBN 1-4039-6869-1.

Long examines this icon of conservative Christianity through the social justice lens of another religious icon, Martin Luther King Jr., during their shared time on the world stage (1955-68). He provides a rigorous comparison of Graham's views to three hallmarks of King's vision of the beloved community: racial reconciliation, ending poverty, and world peace. Their views of the Bible, patriotism, and role of the individual in social change emerge as key differences. For example, Graham's patriotism leads him to befriend US presidents and speak against Communism while King's patriotism propels him to befriend the oppressed and speak prophetically to US leaders. Long identifies in Graham's beliefs the early stages of the Christian nationalism of the conservative religious right that dominates the Ronald Reagan through George W. Bush era of US

politics. Long's primary sources for research are Graham's sermons, letters, and statements at press conferences. He admits a bias toward King's vision, but notes places where Graham's critique of viewpoints held by King were valid. The comparison of Graham to King's beloved community ends in 1968, which left me wanting to know where Graham's legacy finally rests in comparison to King. This is a very valuable contribution to scholarship on Graham (and King), and politically conservative evangelicalism.

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South Asia

THE CAVE OF THE HEART: THE LIFE OF SWAMI ABHISHIKTANANDA. By Shirley Du Boulay. Maryknoll, New York: Orbis Books, 2005. Pp. xx + 276; illustrations. Paper, \$22.00, ISBN 978-1-57075-610-8.

This meticulously researched account of the life of Swami Abhishiktananda draws the reader compellingly into the struggle of a Benedictine monk to live an authentically Christian and an authentically Hindu spirituality. Born Henri Le Saux, Swami Abhishiktananda initially traveled to India with the intention of spreading Christianity. His approach, a revolutionary one at the time, was to incorporate Hindu spirituality into Christianity; and he was instrumental in establishing the Christian ashram, Shantivanam ("Forest of Peace"), for this purpose. A meeting with the Hindu sage, Ramana Maharshi, however, drew him inexorably toward the Hindu path of *advaita*, or nondualism, which he struggled for the rest of his life to reconcile with his commitment to Christ. The reconciliation of the two, this Christian Swami discovered, is not on the conceptual level of theology, but on the level of lived mystical experience, in "the cave of the heart." This book is an excellent spiritual biography, written, it seems, for a primarily Catholic audience. But a reader well versed in Hindu traditions will note that Swami Abhishiktananda's internal struggle is not without precedent in Hinduism, in which *advaita* and theistic devotional paths coexist. Like Swami Abhishiktananda with Christ, Sri Ramakrishna similarly struggled to reconcile his devotion to the Divine Mother, Ma Kali, with *advaita*, and with similar results, concluding that ultimate reality has both an impersonal, nondual and a personal, dualistic dimension, with both being equally real and neither being reducible to the other. The dialogue between traditions that Swami Abhishiktananda embodied thus has the capacity to draw the Hindu reader's attention to the non-advaitic dimensions of Hinduism, just as it draws the Christian reader's attention to the (relatively untapped) nondual dimensions of Christianity.

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The Journal of Religion Volume 88, Number 4. Previous article. Next article. Search for more articles by this author. , Vanderbilt University. Full Text. Michael E. Long, author of "Billy Graham and the Beloved Community: America's Evangelist and the Dream of Martin Luther King, Jr." "Graham contributed to the theological defeat of segregation," Miller tells CNN. "He could reach an audience that civil rights activists obviously could not. And on several notable occasions, he made a point of using that sway to link his evangelistic message with racial tolerance." For others, Graham was a civil rights coward. Martin Luther King Jr. to deliver a prayer at a Madison Square Garden crusade in New York in 1957. Billy Graham and the Beloved Community: America's Evangelist and the Dream of Martin Luther King, Jr. Hardcover " August 20, 2006. by NA NA (Author). About the Author. Michael G. Long is assistant professor of religious studies and peace and conflict studies at Elizabethtown College, Pennsylvania. Product details. Publisher : Palgrave Macmillan; 2006th edition (August 20, 2006). Excellent book about the relationship of Rev. Billy Graham and his relationship to the Civil Rights Movement and the efforts of Dr. Martin Luther King. Rev. Graham was in a position to address the issue of race and injustice but hid behind the veil of religiosity. In spite of a cordial relationship with Dr. King, Rev. the Vietnam War "were designed to transform the broken community of America into an inclusive, just, and peaceable community. Graham was not an enthusiastic supporter. For Graham, the threat of disorder and communism always trumped the mandates of Jesus' nonviolence, and Kennedy and Johnson were right if not righteous in their violent mission to safeguard Western civilization from a demonic political ideology. By the time of the assassination Graham had also sniffed at King's pie-on-the-earth theology. This was not the evangelist's style. It was never his style. If King survived on the