
Past biographies, histories, and government documents have ignored Quaker Alice Paul’s contribution to the women’s suffrage movement, but this groundbreaking study scrupulously fills the gap in the historical record. Masterfully framed by an analysis of Paul’s nonviolent and visual rhetorical strategies, *Alice Paul and the American Suffrage Campaign* narrates the remarkable story of the first person to picket the White House, the first to attempt a national political boycott, the first to burn the president in effigy, and the first to lead a successful campaign of nonviolence.

Katherine H. Adams and Michael L. Keene also chronicle other dramatic techniques that Paul deftly used to gain publicity for the suffrage movement. Stunningly woven into the narrative are accounts of many instances in which women were in physical danger. Rather than avoid discussion of Paul’s imprisonment, hunger strikes, and forced feeding, the authors divulge the strategies she employed in her campaign. Paul’s controversial approach, the authors assert, was essential in changing American attitudes toward suffrage.


This book illuminates the evolution of Quaker war tax resistance in America, as told by those who resisted and those who debated the limits of the Quaker peace testimony where it applied to taxpaying. Among the writers featured in this documentary history are Isaac Sharpless, Thomas Story, William Penn, James Logan, Benjamin Franklin, John Woolman, John Churchman, James Pemberton, Joshua Evans, Anthony Benezet, Job Scott, Warner Mifflin, Timothy Davis, James Mott, Isaac Grey, Samuel Allinson, Moses Brown, Stephen B. Weeks, Rufus Hall, Gouverneur Morris, Elias Hicks, Joshua Maule, and Cyrus G. Pringle.

Cover title: *We Won’t Pay*

David Gross is not a Quaker.

Amugamwa, Benson Khamasi. *Quakerism and the Isukha Culture: the Impact of Quakerism on the Culture of the Isukha People of Western Kenya*.

Thesis (M.A.Th.) -- Earlham School of Religion, 2008

A study of the Isukha people, a sub-tribe of the Luhya living in Western Kenya (especially in the Kakamega District), and the success of the Society of Friends’ missionary work among them beginning in the early 20th century. The author describes how a sizable Quaker community developed among the Luhya, struggling to adapt indigenous customs and beliefs to Quaker ways. The author concludes offering the idea that, due to similarities in culture and beliefs, there might have been early contact between the Bantu people (including the Luhya) and the biblical Israelites residing in Egypt.-- Author's abstract.

Liberal Quakerism is an authentic and often growing strand of the Religious Society of Friends, and it is rooted in developments on both sides of the great split which took place between "Hicksites" and "Orthodox in 1827. Its historical and theological foundations have not been well understood. Steve Angell, lecturer, attempts to remedy that in this lecture. Going back over 200 years, he describes the witness of Friends, and the varieties of spirituality that have often underlain the liberal Quaker impulse, including rationalism, mysticism, universalism, and the Social Gospel. Finally Steve discusses possible future directions: Where may the liberal Quaker movement be heading in the twenty-first century?


This article presents one of the theological contexts for early feminist thought in England in the late seventeenth century. It argues that an emerging universalist soteriology in Platonist and radical thought had a positive impact on discourses about sexual equality, and shows how two female writers (the Quaker Elizabeth Bathurst and the visionary M. Marsin) combined their critique of the doctrine of limited atonement—in other words, the idea of an exclusive elect—with a confident assertion of women's calling to preach and teach in the Church. -- Publication abstract.


Excavations in a Quaker burial ground at Kingston-upon-Thames uncovered the remains of 360 individuals buried between 1664 and 1814. Historical records combined with the evidence from the excavations have provided an insight into burial rites and undertaking practices of an early Nonconformist community. The archaeological evidence suggests that the simplicity and plainness of Quaker lifestyle were to a large extent reflected in burial. A detailed osteological analysis indicated a healthy, thriving community.


Although the first Quakers aligned history with superfluous tradition, detrimental to true appreciation of the inward voice of God, by the early eighteenth century they had produced their first histories as a defense against Anglican allegations of continued disorder and enthusiasm. At the same time, pressure to publish the collected works of James Nayler, a convicted blasphemer, proved particularly contentious. Leo Damrosch has sought to understand what Nayler thought he was doing in the 1650s; this study considers what motivated later Quakers to censor his works and accounts of his life, and demonstrates how English Friends in particular sought to revise the popular image of Quakerism by rewriting history.


Benjamin Furly (1636-1714) was a remarkable individual, whose interests and activities are not captured by the designations 'Quaker' and 'merchant'. The proud owner of one of the largest private libraries of the late seventeenth century, Furly played a key role as facilitator in the intellectual and political life of his time. His antipathy to authoritarianism in all its forms underpinned his staunch advocacy of religious freedom and support for radical political causes. The visitors to Furly’s house in Rotterdam make an impressive list of religious, philosophical and political names. His network friends and acquaintances included John Locke, Pierre Bayle, William Penn, Jean LeClerc, Pierre Bayle, John Toland, Anthony Ashley Cooper, first Earl of Shaftesbury. This collection of articles by a group of distinguished scholars brings together the diverse facets of Furly’s activities: the merchant, the Quaker, the supporter of radical religious and political causes, the book collector. The volume also includes a number of documents relating to the Quaker controversy about ‘hat honour’, in which Furly defended the radical Quaker leader, John Perrot. Edited by Stefan Villani, most of these are published here for the first time, and shed light on the European dimension of seventeenth-century Quakerism. --Publisher’s description

*Bennett, Michael J. Quaker Life in Tasmania: The First Hundred Years.*
Design and picture research by Gillian Ward. Hobart, Tas.: University of Tasmania, c2007.

"Based on an exhibition curated by Gillian Ward and Zoë McKay"


Maria Mitchell was raised in isolated but cosmopolitan Nantucket, a place brimming with enthusiasm for intellectual culture and hosting the luminaries of the day, from Ralph Waldo Emerson to Sojourner Truth. Like many island girls, she was encouraged to study the stars. Given the relative dearth of women scientists today, most of us assume that science has always been a masculine domain. But as Renee Bergland reminds us, science and humanities were not seen as separate spheres in the nineteenth century; indeed, before the Civil War, women flourished in science and mathematics, disciplines that were considered less politically threatening and less profitable than the humanities. Mitchell apprenticed with her father, an amateur astronomer; taught herself the higher math of the day; and for years regularly "swept" the clear Nantucket night sky with the telescope in her rooftop observatory." "In 1847, thanks to these diligent sweeps, Mitchell discovered a comet and was catapulted to international fame. Within a few years she was one of America’s first professional astronomers; as "computer of Venus" - a sort of
human calculator - for the U.S. Navy's Nautical Almanac, she calculated the planet's changing position. After an intellectual tour of Europe that included a winter in Rome with Sophia and Nathaniel Hawthorne, Mitchell was invited to join the founding faculty at Vassar College, where she spent her later years mentoring the next generation of women astronomers. Tragically, opportunities for her students dried up over the next few decades as the increasingly male scientific establishment began to close ranks."

"In this biography, Renee Bergland chronicles the ideological, academic, and economic changes that led to the original sexing of science - now so familiar that most of us have never known it any other way.--Book jacket.


Quakerism is the first Anglo-American religion that has gained ground in Germany, especially in the north, in the second half of the 17th century. Contrary to older church historiography, this was not a marginal phenomenon. Rather, stable congregations developed, as did a Europe-wide network of missionary work and a differentiated culture of polemic writings. These points of encounter allowed the Quakers to establish contact with supporters of Böhme and radical pietists while at the same time enabling an Antiquakeriana campaign against them. At the center of this study lies the question for the religious-historical positioning of Quakerism. The author argues that due to impulses of extra-ecclesiastical pietism, positions arose that transgressed Christianity's frame of reference. Therefore the reference to the early modern understanding of esoterism has proven especially useful.


Michael Birkel has discovered in the letters of Margaret Fell, one of the founding members of the Religious Society of Friends, a "treasure trove" of wise and loving counsel for those on the spiritual journey. In a careful exploration of passages from some of these letters, he shows modern readers how to find the gems of wisdom embedded in the rich language of early Friends, the unique use of Biblical imagery, and the meditative practice of "reading within." Margaret Fell's guidance is rich in good advice

*Faith and Fortune* examines the intersection between religious allegiance and economic ambition on the volatile frontiers of the seventeenth-century Caribbean. Encompassing both Spanish and English colonies, it employs four case studies to explore how ordinary individuals created and manipulated the meaning of their religious affiliations. The first chapter examines cases of Christianized slaves in Cartagena de Indias who denounced their masters’ harsh mistreatment as un-Christian, using their membership in the community of believers as leverage to demand better conditions. The second chapter is a study of the motley crew of Protestant Northern Europeans who, as sojourners in the Spanish Caribbean, converted to Catholicism as an assimilation strategy. The ideas and practice of English Puritanism animate the third chapter’s case study of the political economy of Oliver Cromwell’s Western Design -- a puritan crusade against the Spanish Catholic empire in the New World -- using an analysis of race, class, and gender to examine its failures. The final chapter takes place in Barbados, birthplace of the English colonial “sugar revolution,” where Quaker missionaries intent on Christianizing the local African slave population churned up fears of slave rebellion and challenged local Friends’ interpretation of their own faith and convictions. "Faith and Fortune” personalizes the history of Caribbean inequalities from the perspective of slaves, sailors, servants, and sectarians who made their lives and fortunes in the profit-saturated landscape of the Caribbean. It illuminates how for them, articulating a Christian identity was a political act, an important power negotiation, and a way to articulate injustice. -- Author’s abstract.


Boggs, Clay Javier. “‘The Jews’ and 'the Pharisees' in Early Quaker Polemic,” *Quaker History, 97.2* (Fall 2008), 1-18.

Brady, Marilyn Dell. "Early Quaker Families, 1650-1800," *Friends Journal* 55.6 (June 2009), 10-12, 45.


The memoir of a Quaker college professor and antiwar activist. Becoming a conscientious objector while a student at Haverford College after World War II, he worked for the American Friends Service Committee and the Fellowship of Reconciliation. In 1965 he was deeply affected by the self-immolation at the Pentagon of Quaker Norman Morrison. Returning to college teaching in 1972, he taught antiwar literature and memoir writing.

Over 40 small biographies of unpaid ministers who have served Friends meetings in North Carolina from the early 1800s to the start of the 21st century.


Surveys the history of women’s political thought in Europe from the late medieval period to the early modern era. The authors examine women’s ideas about topics such as the basis of political authority, the best form of political organization, justifications of obedience and resistance, and concepts of liberty, toleration, sociability, equality and self-preservation. Women’s ideas concerning relations between the sexes are discussed in tandem with their broader political outlooks; and the authors demonstrate that the development of a distinctively sexual politics is reflected in women’s critiques of marriage, the double standard and women’s exclusion from government. Women writers are also shown to be indebted to the ancient idea of political virtue, and to be acutely aware of being part of a long tradition of female political commentary. This work will be of tremendous interest to political philosophers, historians of ideas, and feminist scholars alike. --Publisher’s description.

Includes one chapter on Quaker women (p. 162-179).


Biography of Elizabeth Gurney Fry, a British Quaker. She was an eminent philanthropist, prison reformer, and religious minister. This volume was originally reprinted from one of the publications of the London Tract Association of Friends with a few unimportant changes and the addition of some passages from an obituary in the ‘Annual Monitor’.” This edition includes eight study lessons for groups or individuals.


In the late-seventeenth century, Quakers originated a unique strain of constitutionalism, based on their theology and ecclesiology, which emphasized constitutional perpetuity and radical change through popular peaceful protest. While Whigs could imagine no other means of drastic constitutional reform except revolution, Quakers denied this as a legitimate option to governmental abuse of authority
and advocated instead civil disobedience. This theory of a perpetual yet amendable constitution and its concomitant idea of popular sovereignty are things that most scholars believe did not exist until the American founding. The most notable advocate of this theory was Founding Father John Dickinson, champion of American rights, but not revolution. His thought and action have been misunderstood until now, when they are placed within the Quaker tradition. This theory of Quaker constitutionalism can be traced in a clear and direct line from early Quakers through Dickinson to Martin Luther King, Jr.


In this lecture, Lutz Caspers refers to his life’s path as a mosaic. Using the title, “Rough, endangered, (yet) protected”, he looks back over a lifetime which began in the harsh years of World War II. His reaction to wartime childhood experiences was a conscious decision to work for peace, leading him to become involved in Service Civil International projects in the Middle East, in local politics at home, and, for many years, in being responsible for Quäker-Hilfe (the German Quaker service organization).


Written to commemorate the first Welsh settlement in Lower Merion and Narberth. "In August 1862, the Welsh Quakers arrived in what is now Lower Merion and Narberth. They were seeking a home in the New World, which they had christened The Welsh Tract. These Merioneth Adventurers from the County of Merionethshire in the North of Wales were part of William Penn’s vision of the Holy Experiment in which the persecuted peoples of the Old World could find refuge in a land of promise and new beginnings."--Back cover. Includes extensive color illustrations of William Penn, Lower Merion Township, Merion Meeting House, Harriton House, and General Wayne Inn.


Most scholarship on republican citizenship has emphasized the domestication of women and their exclusion from politics in the wake of the Atlantic revolutions, but attention to such loyalist women as Kezia Coffin in Massachusetts and Maria Antonia Bolivar in Venezuela reveals the ongoing viability of female agency in several arenas. This comparative study argues that, in choosing to retain their colonial identity within European empires, loyalist women in the Americas implicitly rejected the rising republican emphasis on the separation of public and private spheres. Coffin and Bolivar were motivated in defense of family position rather than individual political partisanship, but neither one would have identified herself primarily as wife or mother. Rather, they saw themselves as positioned in multiple ways within their kin networks and larger imperial communities, and this more supple and intersectional identity allowed their strategic deployment of power within overlapping economic and political fields.


Friends House on Euston Road in London was purpose-built as the national centre for the Religious Society of Friends (Quakers). Architect, Hubert Lidbetter won the 1927 RIBA bronze medal for the best building erected in London, and *Architectural Review* called it "eminently Quakerly". In 1996 the building and its garden were listed by English Heritage as Grade II - a building worth preserving. Illustrated by pictures from the Society's archives, this is the story of the building, from the decision to relocate from its 200 year old predecessor and the controversial choice of site, through its completion and the later changes.

Dalleo, Peter T. *Researching the Underground Railroad in Delaware: A Select Descriptive Bibliography of African American Fugitive Narratives*. [Wilmington, Del.: Underground Railroad Coalition of Delaware; City of Wilmington], 2008.


In 2003, Grace Jantzen presented the George Richardson Lecture, the annual international lecture in Quaker studies, entitled ‘Choose Life! Early Quaker Women and Violence in Modernity’, which was published in *Quaker Studies*. It was part of her ongoing work on the preoccupation of modernity with death and violence. In the lecture she argued that Margaret Fell and most other early Quaker women encouraged a choice of life over a preoccupation with death, while most male Friends (as Quakers are also called) maintained the violent imagery of the Lamb’s War, the spiritual warfare that would usher in the kingdom. While both men and women developed what became the Quaker ‘peace testimony’ (the witness against war and outward violence), the language used by male and female Friends differed in its description of the inward spiritual life and its consequences and mission. Thus, Grace Jantzen argued that these women Friends were choosing a language counter to modernity, while the male apocalyptic was indeed counter-cultural but still within the frame of modernity. In this article, we take Grace Jantzen’s basic thesis, that a female ‘Choose Life!’ imagery may be set against a male ‘Lamb’s War’ metaphor, and apply it to four sets of Quaker data in other geographic and temporal locations, to explore the extent to which the arguments she sets out can usefully illuminate the nature of Quakerism. This four-fold approach highlights the complexity of the history of Quaker discourse, as well as the continually shifting cultural and social contexts in which Quakers necessarily found themselves embedded. It also brings to the fore how useful an analytical tool Grace Jantzen has given us and not only in situations where we come to agree with her conclusions.

There has always been a mystery surrounding Darwin: How did this quiet, respectable gentleman, a pillar of his parish, come to embrace one of the most radical ideas in the history of human thought? It's difficult to overstate just what Darwin was risking in publishing his theory of evolution. So it must have been something very powerful - a moral fire, as Desmond and Moore put it - that propelled him. And that moral fire, they argue, was a passionate hatred of slavery. "To make their case, they draw on a wealth of fresh manuscripts, unpublished family correspondence, notebooks, diaries, and even ships' logs. They show how Darwin's abolitionism had deep roots in his mother's family and was reinforced by his voyage on the Beagle as well as by events in America - from the rise of scientific racism at Harvard through the dark days of the Civil War." "Leading apologists for slavery in Darwin's time argued that blacks and whites had originated as separate species, with whites created superior. Darwin abhorred such "arrogance." He believed that, far from being separate species, the races belonged to the same human family. Slavery was therefore a "sin," and abolishing it became Darwin's "sacred cause." His theory of evolution gave all the races - blacks and whites, animals and plants - an ancient common ancestor and freed them from creationist shackles. Evolution meant emancipation." "In this rich and illuminating work, Desmond and Moore recover Darwin's lost humanitarianism. They argue that only by acknowledging Darwin's Christian abolitionist heritage can we fully understand the development of his groundbreaking ideas. Compulsively readable and utterly persuasive, Darwin's Sacred Cause will revolutionize our view of the great naturalist. --Publisher's description..

Contains numerous references to Quakers.


Explores the impact of the Ramallah Friends Schools on students, alumni, teachers, staff, parents, the community, the Religious Society of Friends, and the wider world through first-person interviews and testimonies.


"[H]ouses burning about Crookstown, shots whizzed by Dr. Johnson, Wm & me as we looked out We got some of our beds on the floor lest shots should enter at the windows, & lying down got some disturbed sleep." Because they were Quakers, Mary Leadbeater and her family attempted a position of neutrality regarding the rebellion; this included refusing to join the yeomanry, to own a working firearm, or to take an oath of allegiance to the United Irish cause. As Kevin O'Neill has shown, however, the Leadbeaters had a close relationship with the United Irish organizer Malachi Delany and were thus implicated in the revolutionary politics of the 1790s. Their dear family friend Dr. Francis Johnson, shot by a party of government troops almost before their eyes, was also possibly a United Irish leader in the area. Historical studies of the rebellion have tended to elide the presence of both Quakers and women, because, as O'Neill has pointed out, "violence in patriarchal societies" is assumed to be "primarily a male sphere of action, so violent moments were primarily 'male moments'"; however, "political violence does not necessarily emerge out of the 'normal' realms of male aggression." -- Publication abstract.

From Pennsylvania newspapers, pamphlets, sermons, correspondence, commonplace books, and literary texts, Nicole Eustace identifies the explicit vocabulary of emotion as a medium of human exchange. Alternating between explorations of particular emotions in daily social interactions and assessments of emotional rhetoric’s functions in specific moments of historical crisis (from the Seven Years War to the rise of the patriot movement), she makes a convincing case for the pivotal role of emotion in reshaping power relations and reordering society in the critical decades leading up to the Revolution. As Eustace demonstrates, passion was the gale that impelled Anglo-Americans forward to declare their independence - collectively at first, and then, finally; as individuals. --Publisher’s description.

Contains extensive references to Quakers.


This book reveals the central role that women played in creating and perpetuating an elite class in the foremost city of colonial British America Early in the eighteenth century, as the city’s major merchant families sought to reinforce their power over both newcomer immigrants and upwardly mobile middling sorts, they endeavored to remake themselves into a colonial version of the English gentry. This book highlights how the intersection of gender and class identities powerfully shaped the lives of privileged women in colonial Philadelphia. This account is based on extensive archival research that includes women’s letters and diaries, materials from cultural organizations, British prescriptive literature, Anglican and Quaker religious records, and newspapers. This important study offers fresh insights into colonial America, women’s history, urban history, and the British Atlantic world.”--Publisher's description.


Considers the American Friends Service Committee (AFSC) relief project in Gaza (1948-50) to explore ethical dilemmas that are endemic to humanitarianism. Considering humanitarian practice from this distinctive perspective can shed new light on this arena. Exploration of the “ethical labor” of Quaker practice in Gaza illuminates an ethical practice that joined concern for others with care of the self, a practice that was equally attentive to an obligation to be “in the world” and to be true to oneself. The debates and practices of AFSC volunteers in Gaza reveal humanitarianism as a field of compromised action.


This article focuses on Elizabeth Fry and her assistants, and the quilts produced by convicts, including the Rajah Quilt.
Covers minutes from 1675 to 1729 and includes indexes.


Investigating the origins of aid work in Britain, this article examines the formation of humanitarian relief as a new field of vocational endeavor distinguished by an ethos of "rational compassion." It analyses the competing grounds for intervention produced by the rival British National Society for Aid to the Sick and Wounded in War and the Quaker Friends' War Victims' Relief Fund in the Franco-Prussian War, and the alternative meanings and moral investments made in the increasingly systematized administration of relief. In doing so, it utilizes organizational papers and the first-hand testimony of relief workers to document the development of novel relief practices and roles that have received little historical attention.

Graber, Jennifer. ""When Friends Had the Management It Was Entirely Different': Quakers and Calvinists in the Making of New York Prison Discipline," *Quaker History*, 97.2 (Fall 2008), 19-40.

Conflicts between Protestants and Catholics intensified as the Cromwellian invasion of 1649 inflamed the blood-soaked antagonism between the English and Irish. In the ensuing decade, half of Ireland’s landmass was confiscated while thousands of natives were shipped overseas - all in a bid to provide safety for English Protestants and bring revenge upon the Irish for their rebellion in 1641. Centuries later, these old wounds linger in Irish political and cultural discussion. In his new book, Crawford Gribben reconsiders the traditional reading of the failed Cromwellian invasion as he reflects on the invaders’ fractured mental world.
As a tiny minority facing constant military threat, Cromwellian Protestants in Ireland clashed over theological issues such as conversion, baptism, church government, miraculous signs, and the role of women. Protestant groups regularly invoked the language of the "Antichrist," but used the term more often against each other than against the Catholics who surrounded them. Intra-protestant feuds
splintered the Cromwellian party. Competing quests for religious dominance created instability at the heart of the administration, causing its eventual defeat. Gribben reconstructs these theological debates within their social and political contexts and provides a fascinating account of the religious infighting, instability, and division that tore the movement apart.

Providing a close and informed analysis of the relatively few texts that survive from the period, Gribben addresses the question that has dominated discussion of this period: whether the Protestants’ small numbers, sectarian divisions and seemingly beleaguered situation produced an idiosyncratic theology and a failed political campaign.

Includes many references to Quakers.


This is the only currently available volume that identifies the Colonial-era Mennonite and Brethren buildings and sites still in existence in the Germantown section of Philadelphia. Complete with photos and map, the book invites strolling through these historic neighborhoods. The Tour Guide section is couched within a short history of these Germantown Mennonites, describing in colorful fashion the life and faith of the first German immigrants to arrive in the “New World.” --Publisher's description.


Focusing primarily on the seventeenth century, Gragg draws on wills, censuses, levy books, letters, sermons and journals to tell how Quakers on Barbados sought to implement their beliefs in a place ruled by a planter class that had built its wealth on the backs of slaves. --Publisher's description.


Members of this family were Quakers.

Hamm, Thomas D. "'Chipping At the Landmarks of Our Fathers': the Decline of the Testimony against Hireling Ministry In the Nineteenth Century," Quaker Studies 13:2 (March 2009), 136-159.

One of the distinctive features of Quakerism from the 1650s until the 1870s was its stance against any kind of pay for ministers, what Friends referred to as ‘hireling ministry’. Friends viewed a paid, authoritative pastoral ministry as contrary to Scripture, as tending toward preaching that pleased
humans rather than God, as limiting the leadings of the Holy Spirit, and as generally corrupting. One of the criticisms of Orthodox by Hicksite Friends in the 1820s was that the Orthodox were compromising this testimony by associating with clergy of other denominations in reform and humanitarian causes, and both Orthodox and Hicksite Friends in the United States invoked this tradition to discourage Friends from joining abolition societies after 1830. Between 1860 and 1900, however, most Friends softened their stance. Hicksites, while eschewing paid ministry, came to view labeling other minister as ‘hirelings’ as being uncharitable and judgmental. American Gurneyites, swept up in a wave of revivalism in the 1870s, came to embrace pastoral ministry as the best way of caring for converts. In the British Isles, however, equally evangelical Friends of Gurneyite sympathies, for complex reasons, while also ceasing to label other clergy as ‘hirelings’, after some controversy and for complex reasons, rejected the pastoral system.


Quaker women have been the subjects of considerable scholarly interest because of the freedom that they had to preach and speak publicly, which in turn made them leaders in the early women’s rights movement. The life of Priscilla Hunt Cadwalader (1786–1859) shows the limits of this Quaker commitment to gender equality. Cadwalader was one of the best-known Quaker ministers in the United States between 1820 and 1850, a leader in the division of American Friends into Hicksites and Orthodox in 1827–1828. When the critical separation took place in the Ohio Valley, however, she was strangely mute, which weakened the Hicksite forces there. She had become a center of controversy because her second marriage to a fellow Quaker minister failed publicly and ended in an unprecedented divorce. This essay looks at Cadwalader’s life and analyzes the responses of fellow Quakers. Orthodox Friends used her marital difficulties to attack Hicksites; Hicksites responses ranged from denial to vindication to attempting to remove Cadwalader from public ministry. It concludes that had Cadwalader been more active in the Hicksite Separation that the Hicksites might have emerged stronger, that her case shows the inability of Quakers to deal with failed marriages, and that her experience may have been one of the cases of gender injustice on the minds of the Hicksite Quaker women who organized the Seneca Falls Convention of 1848.


This edition contains the complete text of Bownas’ 1760 edition, with an introduction and notes designed to explain the background to this true story. Includes the original verbatim account of the incident that occurred in 1725. Also include a 20-page introduction by Simon Webb giving historical background, relating Quaker attitudes at the time, and adding information about the Hanson family and Samuel Bownas (1676-1753). "The substance of the foregoing account was taken from her own mouth by Samuel Bownas." -- p. 16.

Hanson, Roger. “’The Blessed Community’: The Mutual Influences of Friends General Conference and the New Meetings Movement, 1915–1945” *Quaker History*, 97.2 (Fall 2008), 41-50.

This revised and expanded second edition of a book first published in 1997 offers sketches of a wide range of Irish Quakers, mostly 18th- and 19th-century figures. The information provided in these biographical pieces is a mixture of family history, information on commercial life and anecdotal material. In addition to the expected entries for different Bewleys, Pims, Jacobs, Newsoms, Richardson and others, there are many names listed not now remembered as Quakers. It covers Quakers from all four provinces and most major towns and cities are well as Quakers who emigrated to North America. Coffee merchants, grocers, soap-boilers, spademakers and others emerge in a lively, familiar way. Activists in concerns dear to Quakers are here, in anti-slavery, prison reform, famine relief, anti-hanging and temperance. Whilst many English and American Quakers are remembered internationally, Irish Quakers are mainly of significance in Irish history, but even then they reveal numerous traits shared with a wider Quakerdom, in its emigration patterns, its transatlantic, commercial and philanthropic links.

Available online at http://etd.lib.uiowa.edu/2008/lhershey.pdf

Hill, Thomas C. Property of Meetings in Wilmington Yearly Meeting. 2008.
List of property held by Meetings subsumed under Wilmington (Ohio) Yearly Meeting of the Religious Society of Friends (Quakers).

This article describes the efforts of two respectable, young, Quaker women, Elizabeth McClintock and Anna Southwick, to seek their fortunes in the fabric import business in Philadelphia in 1849. It suggests that the power and fragility of gendered work conventions, middle-class anxieties about preserving gender distinctions, the allocation of gendered space, well-intentioned generational paternalism, and market conditions converged to problematize the process of self-making for women, and argues that the intersection of social practices and economic realities acted both to constrain and expand female attempts to intrude themselves into the male-dominated world of business. By exploring attempts to broaden the context for the exercise of female entrepreneurship in an age that idealized the "self-made man," it expands our understanding of the various strategies that women quite self-consciously used to try to improve their position in American society.--Publisher’s description.

Horn examines the early Quaker movement in England during the second half of the 17th-century in order to determine what role the production of Quaker letters helped the Quakers form a mechanism of balance between the individual worshiper’s need for personal apprehension of religious experience and the corporate movement’s need to maintain body unity. The conclusion reached is that the collected and circulated epistles from the early Quaker ministers and especially from George Fox formed a peripheral boundary around the charismatic tendency of the Quakers’ religious activity, a boundary that provided the Quaker ministers with a quasi stable expression of orthopraxy. But because the texts
had to be interpreted, and because they could be accessed by every literate Quaker, the production of the authority grounded in these texts and imposed upon the group was more of a corporate undertaking than a unilateral dictation.


Quaker peace activist Dorothy Hutchinson joined a fast against nuclear weapons testing at the Atomic Energy Commission (AEC) headquarters during Mother’s Day weekend in 1958. Supporting the crew of the Golden Rule, then in jail in Honolulu for sailing into a nuclear testing zone, the fasters demanded a meeting with AEC chairman Lewis Strauss. The protest helped the Golden Rule’s message resonate with the political culture of the day. Hutchinson’s activism combined successfully the pragmatic peace activism of the years between the world wars with the direct action protest born from the existential angst of the nuclear age. -- Publication abstract.


A 1964 television series, “Profiles in Courage,” based on the late President John F. Kennedy’s Pulitzer prize-winning book, featured the life of Mary Stone McDowell, a quiet, yet strong, teacher. Within peace circles, McDowell was a well-known figure. Because of the stand she took during World War I, this Quaker public school teacher in New York City became the first educator in American history to test the constitutionality of the newly enacted loyalty oaths on religious, rather than political, grounds. Howlett and Howlett point out the conflict between McDowell’s Quaker pacifism—long protected as a matter of practice—and school-sponsored patriotism in wartime. Her case is the first in which school administrators deliberately chose to ignore the fine line between separation of church and state, thereby challenging both academic freedom and religious conscience within schoolhouse gates. - Publisher’s description.


"Exhibition at Witney Antiques.” “In this our annual exhibition of samplers we have set out to explore the far reaching influence of Quaker teaching on school girl needlework. Included in the exhibition are samplers from well known English Quaker schools such as Ackworth, York School and Milverton, as well as those worked under anonymous Quaker tuition. Amongst a number of examples of American Quaker needlework on display will be a particularly rare globe worked at Westtown School, Chester County, Pennsylvania.” -- http://www.cotswolds-antiques-art.com/exh/witney.html


Explores the moral significance of inequalities of income and wealth through an historical examination of the Roman Catholic and the Quaker traditions’ definitions, interpretations, and analyses of economic inequality. [A concern] has been to enhance the moral force of arguments against increasing inequality (or stated positively, to enhance the moral arguments for relative economic equality).--from the author's abstract.


In this wide-ranging intellectual biography, Maurice Jackson demonstrates how Benezet mediated Enlightenment political and social thought, narratives of African life written by slave traders themselves, and the ideas and experiences of ordinary people to create a new antislavery critique. Benezet's use of travel narratives challenged proslavery arguments about an undifferentiated, "primitive" African society. Benezet's empirical evidence, laid on the intellectual scaffolding provided by the writings of Hutcheson, Wallace, and Montesquieu, had a profound influence, from the high-culture writings of the Marquis de Condorcet to the opinions of ordinary citizens. When the great antislavery spokesmen Jacques-Pierre Brissot in France and William Wilberforce in England rose to demand abolition of the slave trade, they read into the record of the French National Assembly and the British Parliament extensive unattributed quotations from Benezet's writings, a fitting tribute to the influence of his work. -- Publisher's description.


This auction catalog includes photographs of some of the covers/title pages of many of the books, manuscripts, broadsides, maps and prints in the collection. They relate to the Philadelphia region from its founding in 1681 through the 1876 Centennial celebration. Highlights from the early colonial material in the collection include rare promotional tracts by William Penn and Gabriel Thomas, a 17th century Philadelphia record of land purchases along the Welsh Tract, as well as important documents and letters by Penn, Jonathan Dickinson, James Logan, and Isaac Norris.


As head of the National Consumers' League from its founding in 1899 until her death in 1932, Florence Kelley led campaigns that reshaped the conditions under which goods were produced in the United States. She also worked to pass laws providing for an eight-hour workday, a minimum wage, the first federal health legislation for women and children, and abolition of child labor. An ally of W.E.B. DuBois, she was a founding member of the National Association for the Advancement of Colored People and served on its board for twenty years. This volume collects nearly three hundred of Kelley's letters, written over the course of more than six decades. Rendered in Kelley's vivid, often combative prose, these letters also provide an intimate view into the personal life of a dedicated reformer who balanced her career with her responsibilities as a single mother of three children.

Florence Kelley was a Quaker and a granddaughter of John Bartram. As an adult she was a member of the meeting at 15th Street and Stuyvesant Square, New York City (p. 467).

This essay is an intimate portrait of two women whose very different lives and characters were faithful responses to the challenges of loss, responsibility, love, and difficulty at different times and places in Quaker history. The author’s mother, Lael Macy, and his grandmother, Madora Kersey, “sang” the same ballad of love and pain in very different lyrics. Using the metaphor of the ancient ballad, *The Three Ravens,* Richard Kelly invites us to explore how history and family traditions may limit our understanding of Truth or give us the strength and vision to see new possibilities in times when disagreements—including the contemporary controversy between Friends of liberal and evangelical traditions over different understandings of marriage and sexuality—trouble our communities. Discussion questions included.


*A Quaker Boy at Mt. Carmel* recounts the memories, experiences, and reflections of the author after living as a boarding student at a Christian high school in the mountains of eastern Kentucky. His life as a student during the late-1940s in a rural setting with electric lights but no other electronic devices or recreations is described. He found classroom studies as well as rural life to be pleasurable and rewarding.- -Publisher's description.


Available online via OhioLINK's ETD Center.

Early Quakers formed group awareness and identification through patient suffering. The developing Quaker bureaucracy encouraged them to witness to their faith according to sanctioned practices and to have reports recorded into the "Great Book of Sufferings." Using Lancashire as an example, this thesis examines the structure, contents, and overall purpose of the suffering accounts. The Society of Friends initially used its members’ sufferings as a public advocacy tool to end religious persecution. By the late 1680s, the focus shifted as persecution lessened. Friends subsequently sent in their reports as part of a ritual that built internal solidarity through joyful suffering and created a quasi-martyrological tradition. Beginning around 1660, Ellis Hookes, clerk to the Quakers, copied countless accounts into two volumes of the "Great Book of Sufferings." He began a practice, which lasted over a century and filled another forty-two volumes, of linking Quakers together through their suffering accounts.


The Quaker doctor, scientist and philanthropist, Thomas Hodgkin (1798-1866) founded the Aborigines’ Protection Society (APS) in 1837 in order to protect and promote the rights of indigenous peoples throughout the British Empire. While the Aborigines’ Protection Society had limited success, Hodgkin’s position as a humanitarian campaigner on imperial affairs and interest in human natural history gave him a distinctive perspective on the anti-slavery and missionary movements. Although Hodgkin acknowledged the importance of combating slavery and the slave-trade and was committed to
missionary endeavours, his concern for the welfare and rights of indigenous peoples led him to criticize the priorities and strategies of missionaries and abolitionists.


The great German migrations to the north American colonies began in 1709 and 1717. The first period of migration, from 1683 to 1708, has been largely neglected. This dissertation examines that period of German migration through the life of one migrant, Francis Daniel Pastorius. Pastorius’s life was chosen because of the extensive manuscripts he crafted during his thirty year-plus life in Pennsylvania, his connections with both the English Quaker majority and the nascent German minority of Pennsylvania, and his promotional works which encouraged other Germans to immigrate to Pennsylvania. Pastorius promoted acculturation of himself and his fellow Germans into English Quaker society, by learning English, adopting English laws, and in time, becoming naturalized. By the end of Pastorius’s life, he was neither fully English nor German, but American.--Author’s abstract.


"Under Hitler, Germany’s state-linked provincial churches functioned as seedbeds of nationalism. A smaller and independent church form - the "free church" or denomination - offered greater promise of nonconformity. Linked by pacifist traditions, German Mennonites, Seventh-day Adventists, and Quakers promoted a range of liberal principles: empowerment of the individual conscience, respect for confessional diversity, and separation of church and state. Nonetheless, two of these denominations used these same principles to defend and even embrace the Nazi regime. This book examines what makes Christian communities - when meeting the harsh challenges of modernity - viable entities of faith or hollow forms."--Book jacket


Reminiscences by and about May Virginia Bassett Little (1913-1994) and her Quaker family.

Lunn, Pam. "Woodbrooke and the Enduring Thread of Adult Education," *Friends Quarterly* 36.3 (Summer 2008), 4-12.


*Stepping Stones* is a joint memoir by two longtime participants in movements for social change in the United States. Staughton and Alice Lynd have worked for racial equality, against war, with workers and prisoners, and against the death penalty. Coming from similar ethical backgrounds but with
very different personalities, the Lynds spent three years in an intentional community in Northeast Georgia during the 1950s. There they experienced a way of living that they later sought to carry into the larger society. Both were educated to be teachers - Staughton as a professor of history and Alice as a teacher of preschool children. But both sought to address the social problems of their times through more than their professions.” ”After being involved in the Southern civil rights movement and the movement against the war in Vietnam in the 1960s, both Staughton and Alice became lawyers. In the Youngstown, Ohio, area they helped workers to create a variety of rank-and-file organizations. After retirement, they became advocates for prisoners who were sentenced to death or confined under super-maximum security conditions. Through trips to Central America in the 1980s, Staughton and Alice became familiar with the concept of accompaniment. To them, accompaniment means placing themselves at the side of the poor and oppressed, not as dispensers of charity or as guilty fugitives from the middle class, but as equals in a joint process to which each person brings an essential kind of expertise. Throughout, the Lynds, who became Quakers in the early 1960s, have been committed to nonviolence. Their story will encourage young people seeking lives of public service in the cause of creating a better world. --Publisher’s description.

Mathieson, Genevieve. Thomas Young, Quaker Scientist. 2008.
Thesis (M.A.)--Case Western Reserve University, 2008.

Thomas Young was a widely accomplished polymath who discovered the principle of interference of light. This was just one of his achievements, made in the midst of practicing medicine, working as both a professional scientist and bureaucrat, deciphering portions of the Rosetta stone, determining the causes of color vision, and writing prolifically on all of these topics. The interference of light was later shown by Fresnel to be conclusive proof that light was vibratory rather than corpuscular. Given Young’s strong support for vibratory theory, this thesis seeks to determine why Young did not pursue his optical theories further. Through study of Young’s Quaker upbringing, an analysis of Quaker schooling and scientific practice, Young’s work and its reception by his scientific peers, I argue that Young’s scientific practice was inextricably linked with his Quaker background.


A journal of Robert McCoy’s service in the American Friends Service Committee in post-World War II France and Austria from May, 1946 to March, 1950. A young Quaker farmer spends three years in many parts of Europe doing relief work after WWII with the AFSC. Told in very detailed and fascinating letters home about life in an extraordinary period of world history, McCoy documents this time. He met his future wife in Germany and her short poem, "What is Love," appropriately ends the book.


There is a common misconception that most Quakers assisted fugitive slaves and involved themselves in civil rights activism because of their belief in equality. While there were Friends committed to ending enslavement and post-enslavement injustices, Fit for Freedom, Not for Friendship reveals that racism has been as insidious, complex, and pervasive among Friends as it has been generally among people of European descent. The book documents the spiritual and practical impacts of discrimination in
the Religious Society of Friends in the belief that understanding the truth of our past is vital to achieving a diverse, inclusive community in the future.


This article uses the life of Rasoah Mutuha, a Quaker convert in western Kenya during the twentieth century, to explore the way female Quakers in East Africa participated in pastoral ministry. As an Abaluhya woman living in a patriarchal society, Rasoah maintained ordinariness to her life: getting married, raising children and farming. However, she was also well educated for her time and sought to become part of the professional ministry of this ‘Friends’ church brought from the United States, a goal which directly contradicted gender norms for her society. The diverse documentation of Rasoah’s story shows how she and others have reinterpreted her life over a fifty-year period to represent shifting paradigms of gender and religion in African history.


Also on title page: "Including J. K. Townsend’s *A Narrative of a Journey Across the Rocky Mountains to the Columbia River and a Visit to the Sandwich Islands, Chili. &c. (1839)* with commentary and zoological notations by Barbara and Richard Mearns”.

Includes bibliographical references (p. 376-383) and index.

John Kirk Townsend was a Quaker. He lived much of his life in Philadelphia.


Explores the commemoration and understanding of Penn’s Treaty with the Indians, as represented in popular history, art and Philadelphia’s Penn Treaty Park.


British Quaker Louise Milbourn and her sister Blanche were evacuated from Plymouth, England to Moorestown, New Jersey, to live with a Quaker family there.


Drawing extensively from archival sources and in-depth interviews, Kelly Moore examines the features of American science that made it an attractive target for protesters in the early Cold War and Vietnam eras, including scientists' work in military research and activities perceived as environmentally harmful. She describes the intellectual traditions that protesters drew from - liberalism, moral individualism, and the New Left - and traces the rise and influence of scientist-led protest organizations such as Science for the People and the Union of Concerned Scientists. Moore shows how scientist protest activities disrupted basic assumptions about science and the ways scientific knowledge should be
produced, and recast scientists’ relationships to political and military institutions. --Publisher's description.
Includes many references to individual Quakers and Quaker organizations.


This dissertation articulates an integrated model of network and cultural change. Building on the work of Collins and Zelizer, this study utilizes the concept of a "circuit" as an extension of the network metaphor; actors interact and connect in a circuit of shared meanings, of culture...This theoretical framework is utilized to understand the evolution of the growth of venture capital in Philadelphia from 1980 to 1999. Using ethnographic and empirical data on the interactions between entrepreneurs, angel investors and venture capitalists in the Philadelphia region, strong support is found for the main features of the approach. The results reveal that the evolution of patterns of social interactions conformed to long-standing cultural patterns of Philadelphia social structure, rather than more recent cultural attributes associated with venture capital. The dissertation concludes by discussing the implications of this framework for economic sociology and organizational theory.--From the author's abstract.


Elizabeth Bathurst (1655-1685) was one of few Quaker systematic theologians in the Restoration. Her soteriology showed a pattern of traditional Quakerism common to earlier and contemporary Quakers like Fox and Barclay. However, her theology created a different theological atmosphere from them, in that she stoutly insisted on the sole authority of the Light and on the infallibility of Human Beings guided by the Holy Spirit against mainstream Quakerism after the 1660s. The first part of this paper briefly introduces the soteriology of Bathurst together with her understanding of human nature. In the second part, many citation errors from the Bible in Bathurst's works are examined and compiled as a list of corrections to call editors' and publishers' attention to rough handling of research materials in the field of Quaker studies and publishing.


Ethical consumerism was one of the strategies used during the protracted struggle against slavery and was especially popular with Friends. From simple abstention from slave-grown produce to the promotion of alternative goods, it provided a means to bridge the distance between the consumer and the enslaved. This paper surveys the background to the mid-nineteenth-century British Free Produce Movement and explores the problems and opposition its supporters encountered. The reasons for the
inability of the movement to develop mass appeal even amongst abolitionists, or for it to have any noticeable impact on the outcome of anti-slavery campaigning, are examined, as is its role in revitalizing abolitionism at a time when interest had diminished. Particular emphasis is placed on ethical consumerism in the north-east anti-slavery movement, including the coordination of the Free Produce Movement from about 1846 to 1854, by Newcastle Quakers Henry and Anna Richardson.


Peter Collinson’s life was a microcosm of 18th-century natural history. A London Quaker, a draper by trade, and a passionate gardener and naturalist by avocation, he was what we would now call a facilitator in natural science, disseminating botanical and horticultural knowledge during the Enlightenment. He influenced men such as the Comte de Buffon and Linnaeus. He found clients for the Philadelphia Quaker farmer and naturalist John Bartram at a time when the English landscape was evolving to emphasize trees and shrubs, and the more exotic the better. Thus American plants populated great estates like those of the Dukes of Richmond, Norfolk, and Bedford, as well as the Chelsea Physic Garden, and the nurseries of James Gordon and Robert Furber. Botanic painters such as Mark Catesby and Georg Dionysius Ehret painted American plants in Collinson’s garden. His membership in the Royal Society enabled him to broaden his scope: he encouraged Franklin’s electrical experiments and had the results published, he corresponded about myriad natural phenomena, and he was ahead of his time in understanding the extinction of animals and the migration of birds. Though a man of modest Quaker demeanor, because of his passion for natural science, he had an unprecedented effect on the exchange of scientific information on both sides of the Atlantic. In this monograph, the authors give a convincing biographical portrait of Collinson. --[p. 2] of book jacket.

Otori, Yukako. To Be a Modern Instrument of Peace: American Quaker Pacifism in the First World War.

Thesis (B.A.)--Univ. of Tokyo, 2009

Contents: First World War chronology to the American entry -- Events in Europe and American responses, July 1914 to May 1917 -- Introduction -- Chapter I. Preparations: American Quakers at the dawn of the twentieth century -- Separation, diversification and crisis in Philadelphia -- Quaker liberalism: Rufus M. Jones and the Young Friends’ Movement -- Chapter II. Strenuousness: Quaker presence in the American peace movement -- Massive withdrawals from the pre-war peace movement -- Lucy Biddle Lewis as "a Quaker delegate without a name" -- Quaker presence in the women’s peace coalition -- Lewis and Addams after The Hague -- Chapter III. Their "preparedness": Initial attempts in the politicization and secularization of Quaker pacifism -- spiritual un-preparedness at the onset -- Protest against militarism in the neutral United States -- Formation of the Friends’ National Peace Committee -- Tradition and transformation: outgrowth of the Quaker liberalism -- Conclusion and epilogue -- Bibliography.


William Penn envisioned a society dedicated to religious toleration, participatory government, and liberty. Central to this Holy Experiment was his belief that all children deserved a moral education. In 1689, Penn established a Friends Public School in the commonwealth of Pennsylvania. Over the years,
many Quakers have been similarly inspired, and today there are 81 member schools in the Friends Council on Education operating in 22 states. This book includes images from the 10 Friends schools founded in or near Philadelphia before the 20th century: Abington Friends School, Frankford Friends School, Friends Central School, Friends Select School, George School, Germantown Friends School, Greene Street Friends School, Plymouth Meeting Friends School, William Penn Charter School, and Westtown School. Philadelphia Friends Schools tells the photographic story of an educational philosophy rooted in three centuries of faith and practice.—Publisher’s description.


In his lifetime John Woolman (1720-1772) drew attention to himself with his unusual behavior, his expressive demeanor and his clothes. He sought to become a ‘sign’ directing others toward a way of life without exploitation or slavery. After his death and the publication of his journal, he was celebrated as the most important figure in the campaign to turn the Quakers against slaveholding. Woolman's self-presentation, contemporary responses to him, and the posthumous commemoration of him provide an indication of the power and significance of personal narrative within Quakerism and in antislavery politics in Britain and America.


In *Bayard Rustin: American Dreamer*, Jerald Podair examines the life and career of a man who shaped virtually every aspect of the modern civil rights movement as a theorist, strategist, and spokesman. Podair begins by covering the period from Rustin's 1912 birth in West Chester, Pennsylvania, to his 1946 release from federal prison, where he served over two years for draft evasion. After his release, Rustin threw himself into work on behalf of pacifism and racial integration, two goals that, at this stage of his career, fit together almost seamlessly. Podair goes on to examine Rustin's role as the main organizer of the 1963 March on Washington, the most important civil rights demonstration in American history. He was a major influence on Martin Luther King, Jr.'s philosophy of nonviolent direct action, which led to the strategy that changed the course of American race relations. During the last years of his life, Rustin continued to champion the causes of socialism, coalition politics, and racial integration, as he also sought to aid oppressed people and foster democratic institutions worldwide.” "Yet for all this, Rustin was rarely permitted a leading role in the movements he helped to shape. Because of his sexuality and his background as a former communist and draft resister, he was forced to do much of his work on the fringes, offering his organizational, strategic, and rhetorical skills to public leaders who chose to keep him at arm's length. Despite this, as Podair makes clear, Bayard Rustin was one of the most important civil rights leaders-and one of the most important radical leaders-in twentieth-century American history.” "Documents in this book include excerpts from Rustin's writings, speeches, and public statements."--Publisher's description.


This book looks sociologically at the condition of British Quakerism. It represents a study of a liberal faith group, when liberal religion is the focus of much scholarly debate particularly with reference to the secularisation thesis.

In attempting to rescue victims of Nazi persecution, Bishop Bell of Chichester established aid organizations in England. He also worked through personal contacts, including his sister-in-law Laura Livingstone and Pastor Grüber in Berlin as well as Jewish organizations and the Quakers. The Kindertransport trains in 1938/1939 were the last major success in this story, but an important development stemming from this new network of cooperation was the founding of the Council of Christians and Jews in 1942.


In recent decades, the historiography of early modern Ireland in general, and of the seventeenth century in particular, has been revitalized. However, whilst much of this new work has focused either on the critical decades of the 1640s or the Williamite wars and penal era that followed, the Restoration period still remains somewhat neglected. As such, this volume provides an opportunity to explore the period and reassess some of the crucial events it witnessed.—Publisher's description.

Includes a chapter, pp. 85-98, by Sandra Maria Hynes, “Changing Their Path: Quaker Adaptation to the Challenge of Restoration, 1660-1680.”


Mary and Joseph Evans were farmers who lived on Buttonwood Farm in Carversville, Pennsylvania, near the Delaware border.

Includes genealogies of the Roberts, Kinderdine, and Evans families.


When Americans today think of the Religious Society of Friends, better known as Quakers, they may picture the smiling figure on boxes of oatmeal. But since their arrival in the American colonies in the 1650s, Quakers’ spiritual values and social habits have set them apart from other Americans. And their example—whether real or imagined—has served as a religious conscience for an expanding nation. Portrayals of Quakers — from dangerous and anarchic figures in seventeenth-century theological debates to moral exemplars in twentieth-century theater and film (Grace Kelly in *High Noon*, for example) -- reflected attempts by writers, speechmakers, and dramatists to grapple with the troubling social issues of the day. As foils to more widely held religious, political, and moral values, members of the Society of Friends became touchstones in national discussions about pacifism, abolition, gender equality, consumer culture, and modernity. Spanning four centuries, *Imaginary Friends* takes readers through the shifting representations of Quaker life in a wide range of literary and visual genres, from theological debates,
missionary work records, political theory, and biography to fiction, poetry, theater, and film. It illustrates
the ways that, during the long history of Quakerism in the United States, these “imaginary” Friends have
offered a radical model of morality, piety, and anti-modernity against which the evolving culture has
measured itself. --Publisher's description.

of Print in Modern America, edited by Charles L. Cohen and Paul S. Boyer. Madison, Wis.: 

Schmermund, Gary L. More Pioneer Quaker Families of The Stillwater, compiled by Gary L.
Includes bibliographical references (p. 394-398) and index.

A brief (6 page) survey of seventeenth-century Quaker printers in England.

Shaw, Amy J. Crisis of Conscience: Conscientious Objection in Canada During the First World War.
Vancouver [Canada]: UBC Press, c2009 
The First World War's appalling death toll and the need for a sense of equality of sacrifice on
the home front led to Canada's first experience of overseas conscription. While historians have focused on
resistance to enforced military service in Quebec, this has obscured the important role of those who saw
military service as incompatible with their religious or ethical beliefs. Crisis of Conscience is the first book
about the Canadian pacifists who refused to fight in the Great War. The experience of these conscientious
objectors offers insight into evolving attitudes about the rights and responsibilities of citizenship during a
key period of Canadian nation building.--Publisher's description.

Shea highlights the life of America's first sculptor, Patience Lovell Wright (1725-1786). Wright,
raised on Quaker precepts in New Jersey, was bold and brash and became the toast of London after
moving there to pursue her art among England's elite. She was welcomed into the finest salons and even
in audience with King George and Queen Charlotte. She earned her fame modeling likenesses of the well-
to-do--first in Philadelphia, then in London--squeezing and scratching soft wax to create faces and entire
bodies that were sometimes hard to tell from life. On Mar 20, 1748, she married Joseph Wright, a cooper
who came from a wealthy Quaker family of landowners and shipbuilders in West Jersey. Between their
marriage and 1761, they had four children--Mary, Elizabeth, Joseph, and Phoebe. They lived comfortably
in the center of Bordentown, New Jersey, across the street from Joseph Borden's mansion.

Slaughter, Thomas P. The Beautiful Soul of John Woolman, Apostle of Abolition. New York: Hill and
Wang, 2008.
John Woolman was one of the most significant Americans of the eighteenth century, though he was not a famous politician, general, scientist, or man of letters, and he never held public office. In this illuminating new biography, Thomas P. Slaughter makes it clear why he mattered so much. "To Quakers and Native Americans, rich slaveowners and impoverished yeoman farmers, Woolman preached a gospel of simplicity, peace, and self-sufficiency, as well as a broad idea of community that crossed national, racial, and social lines. Slaughter's intriguing discoveries about his life and work ably explain why his pamphlets found devoted audiences far beyond social reformers, labor organizers, socialists, and peace advocates, and why his Journal remains a model devotional tract and a luminous exemplar of Christian charity." --Book jacket.


Nineteenth-century [English Quaker] artist Lefevre James Cranstone recorded the life and landscape of three continents. For the first time, Cranstone’s life and work in England, America and Australia are assembled into one volume. In Donald L. Smith’s book, we quickly discover a gifted artist whose work deserves world recognition. Cranstone’s watercolors, oils, crayon, pen and ink, lithographs, and engravings bring his subjects to vivid life and demonstrate his versatility with diverse media. Few painters of his time matched the immaculate detail of his sketches. Smith’s book is a study of both art and history, as the artist’s work documents the cities, rural landscapes, and people of the time. Cranstone’s ten-month sojourn to America between 1859 and 1860 resulted in almost 300 detailed sketches which capture antebellum America, with its beautiful scenery and its cruel slave trade--Publisher’s description.


Thesis (M.A.)--Concordia University, 2006.

This thesis provides an account of Quaker service work for peace and social justice in the Canadian context, drawing from life history interviews gathered during attendance at Canadian Yearly Meeting and Canadian Friends Service Committee meetings. Interviews explored each individual’s involvement in peace and social justice within the context of their Quaker spirituality. The analysis of the interviews emphasizes that religion is woven into each person’s life over time and through experiences. Further, because Quaker spirituality emphasizes that each person has the capacity to commune with the Divine on an individual basis, the nature of religious experience will differ. This problematizes the notion that religiously-based service for peace and social justice derives from one type of religious experience. Instead, this research shows how, for Quakers, involvement in peace and social justice is intimately connected to personal experiences of the Divine, which are both fostered and tempered by their spiritual community.--Author’s abstract.


The 1,551 letters written by the Quaker merchant, Robert Plumsted of London, provide a unique insight into transatlantic commerce and credit during the early phase of the Seven Years War. The rare survival of his last two letter books allow for a reconstruction of his firm’s accounts and reveal a cyclical trade, with net-flows of capital in and out of his business of up to L10,000. Trade with the West
Indies and North America posed difficulties, not least the ongoing management of the cash-gap (referred to by contemporaries as 'Circulation'), as well as problems caused by the onset of war. In its blend of socio-religious commentary and financial insights, the letter books illustrate how Plumsted used private ordering systems to ease transactions. Moreover, his often frank expositions to Friends on the moral requirements of merchants and customers highlight the importance of social capital within the Quaker community. The letters demonstrate how trust was cemented by the operation of family succession, reputation-promoting behavior, arbitration mechanisms, Quaker ostracism, and rhetoric of persuasion. Yet the correspondence also demonstrates how the expansion of colonial market redefined the qualities needed to be a successful merchant, and how Plumstead was forced to react to changes in the transatlantic iron trade. Influenced by the mid-eighteenth century Quaker reform movement, Plumstead criticized declining standards of conduct among traders and condemned over-liberal credit extension. --- Publisher's abstract.


This book examines the history of Quakerism in terms of the holiness tradition arguing that the holiness heritage of Quakerism can be traced to its founder, George Fox, who understood union with God, or perfection, as the essence of the Christian experience. The study identifies eight different traditions of Christian holiness and shows how Quakerism uniquely combined elements of each, reinterpreting them into a radical new kind of holiness movement. It also identifies eight essential elements that comprise Quaker holiness, and shows how these are located within differing emphases in the writings of early Friends and in Quakerism thereafter—Scripture, eschatology, conversion, evangelism, charisma, suffering, mysticism, and perfection.


This pamphlet was a project of Sally Rickerman.


[...] an informed familiarity with early American religious history and with subsequent interpretations and misinterpretations provides a necessary foundation for understanding aspects of later American history and contemporary public debates. William Penn's vision of a colony committed to liberty of conscience survived largely intact, though religious differences, suspicions, and jealousies provided a basis for political factions known as the Quaker party, the Anglican party and the Presbyterian party.

Contains many references to Quakers and their activities with the Japanese.


On November 16, 1965, Beth Taylor’s idyllic childhood was shattered at age twelve by the suicide of her older brother Geoff. Raised in an “intentional community” north of Philadelphia - a mix of farm village, hippie commune, and suburb - she and her siblings were instilled with nonconformist values and respect for the Quaker tradition. With the loss of her beloved brother, Taylor began her complicated journey to understand family, loss, and faith.” "Written after years of contemplation, The Plain Language of Love and Loss reflects on the meaning of death and loss for three generations of Taylor’s family and their friends. Her compelling portrait of Geoff reveals a boy whose understanding of who he was came under increasing attack. He was harassed by schoolmates for being a “commie pinko coward”, and he tried to appease fellow Boy Scouts after he abstained from a support-the-troops rally. Touching on the timely-issues of bullying, child rearing, and nonconformity, Taylor offers a rare look at growing up Quaker in the tumultuous 1960s.” "Taylor tells how each stage of her life exposed clues to the subtle damage wrought by tragedy, even while it revealed varieties of solace found in friendships, marriage, and parenting. As she struggles to understand the complexities of religious heritage, patriotism, and pacifism, she weaves the story of her own family together with the larger history of Quakers in the Northeast, showing the importance of family values and the impact of religious education.” "Beth Taylor says that she learned many things from her childhood, in particular that history is alive - and shapes how we judge ourselves and choose to live our lives. She comes to see that grief can be a mask, a lover, and a teacher. --Publisher’s description.


The text of a 1789 letter from a Quaker group to President George Washington expressing concern that their religious beliefs had been misrepresented in the past and raising the controversial subject of what they believe their duty to the new government to be is provided, along with the text of Washington’s reply to the letter, in which he stated his conviction that the only entity to whom people owed explanations about their personal religious beliefs was God and reassured the Quakers that it was his duty, as the leader of the country, to prevent oppression.


Includes many references to the Cox family.

On September 11, 1851, at Christiana, Lancaster County, Pennsylvania, the African-American community rose up in arms against attempted enforcement of the Fugitive Slave Law of 1850. While attempting to save four men from the federal posse charged to re-enslave them, rioters killed the Maryland farmer who was trying to reclaim his “property.” -- Cover title.

Biography of Joseph Williams Thorne (1816-1897), a Quaker, on p. [9]-[11].

Includes portraits of Thorne on the cover and the back inside cover.

Tiedemann, Joseph S. "Interconnected Communities: the Middle Colonies on the Eve of the American Revolution," *Pennsylvania History* 76.1 (Winter 2009), 1-41.

Tiedemann includes religion and Quakerism in his examination of social networks.


The convincement accounts of first- and second- generation Quakers reveal changes in the implicit, narrative theology of regeneration and revelation, despite a relatively consistent articulated theology. Early Friends experienced one, overarching grace that encompassed justification, sanctification and the restoration of creation, emphasizing the culminating experience of regeneration. Anxiety about election, inherited from Puritanism, was replaced with assurance grounded in an experience of victory over sin that both justified and sanctified, and conferred a new, immediate understanding of the truth. This understanding was a subjective, relational knowledge of God’s presence that was only secondarily propositional.

Without the broad vision linking justification and sanctification, which dissipated with the passing of the historical moment, second-generation Friends were left with the expectation of victory over sin, but with no explicit teaching on justification and an experience that suggested the struggle with sin was ongoing. For some, regeneration was easily reduced to individualized ethical perfection without the assurance of forgiveness, which was compounded by the problem of communicating the experience of grace. Second-generation experience left greater room for doubt; and although immediate revelation remained authoritative, Friends began to raise the question of discernment and draw on secondary sources of knowledge.


In early national Philadelphia, portrait patronage and production were rooted in the meanings that portraits had for specific groups, meanings that were connected to social, economic, religious, and political conditions. Elite Philadelphia-area Quakers used silhouettes to distinguish themselves from non-Quakers; reinforce bonds of kinship, friendship, and community at a time of internal and external challenges (particularly the Orthodox-Hicksite schism); and preserve and interpret their roles in early national history. By collecting their eminent ancestors and their cohorts-and binding them with themselves and their kin in albums-Quakers connected themselves to these individuals, their accomplishments, and their characters.

This dissertation explored the development of transnational tactical diffusion, tactical adaptation and reinterpretation through a macro-level historical analysis of the longstanding interactions between British and American abolitionists. To examine the emergence of the British abolitionist mobilization, I explore how the presence of structural similarities between early British and American activists, drawn from primarily Quaker and later Protestant congregations, played a crucial role in facilitating the early spread of tactics prior to the emergence of the American movement. I argue that by the 1830s, the transnational flow of strategies and tactics, originating with the British movement and adopted by the burgeoning American movement was further facilitated through the construction of political unity as well as political disunity with the older, more established British movement by American abolitionists, frequently borrowing excerpted pamphlets and published correspondences from the British abolitionist press in their early efforts at abolitionist mobilization...Author's abstract.

Includes references to Quakers.


The diary (1864-1867) of William Harvey Walter, a Quaker of Kennett, Chester County, Pennsylvania, who served with the Union army during the Civil War, 1863-1865.


Proposed construction of a regional conference center at the Religious Society of Friends Meetinghouse in Burlington, New Jersey, threatened the reported site of the original 17th-century meetinghouse. Excavations at the site (28BU432), which confirmed that the building was hexagonal in plan with a rectangular addition, resulted in the recovery of an artifact assemblage associated with site use of approximately 100 years. This paper presents a description of the artifact assemblage and an analysis of the behaviors and values reflected therein. The artifact assemblage recovered from excavations at the Burlington Friends Meetinghouse suggests that many meals were consumed on the premises, that few meals were prepared there, and that the choice of ceramics mirrored the Quaker value of simplicity.


Quakers were involved with the Old Bailey and the notorious Newgate Prison for over 200 years. Their number included Quaker criminals, victims of injustice, and prison reformers such as Elizabeth Fry. Drawing on the Newgate Calendar, The Proceedings of the Old Bailey and other sources, this book tells a true story of Quakers, crime, justice and reform from 1652 to 1851. --Publisher's description.


One day in November 1965, Norman Morrison, a devout Quaker, immolated himself on the steps of the Pentagon as a protest against the Vietnam War. It was a terrible and defining moment of an era, one that marked the lives of many people—not least Morrison’s own family, who were left struggling to understand his action and to pick up the pieces of their lives. In this memoir his widow, Anne Morrison Welsh, recounts Norman’s story as well as her own journey, over a lifetime, to find acceptance, forgiveness, and recovery from life’s wounds. --Publisher’s description.


Carol Wayne White introduces readers to the religious naturalism of the seventeenth-century English philosopher Anne Conway, whose work offers an analysis of the mechanical conception of nature. White shows how Conway’s mystical cosmology provides an alternative to the dominant mechanistic models advanced by her leading male contemporaries, especially Descartes. She connects these philosophic impulses to Conway’s late religious conversion to Quakerism, arguing that Quaker practical mysticism and its emphasis on equality within the natural order resonate with Conway’s philosophic naturalism. White also explores Conway’s continuity with and departure from current veins of religious naturalism, which entail an aesthetic ethical mandate seeking the increase of goodness in the world.


[This book] provides a new way of looking at Quakers. [Willard] breaks preconceived notions of Quakers, giving readers the stories of several members of the Religious Society of Friends who performed deeds not deemed ordinary for them, sometimes causing them to lose their membership. Willard skillfully shares the lives of many Quaker men who struggled with the decision to fight for the United States or obey their teachings of peace. For these men, the choice was something bigger than themselves. Willard also tells the stories of many Quaker women who attended college, became doctors, worked in the entertainment industry, and even held public office, defying the social standards of their time to be equals...--From the publisher’s description.


While few intellectuals today accept the notion that the world is literally about to end through a prophesied supernatural act, between 1500 and 1800 many of Europe’s and America’s most creative minds did believe it. Perhaps most surprisingly, apocalyptic expectations played a central role during this period in creating secular culture—arguably the signal achievement of the post-medieval west. The topic
is much with us still, as many on the religious right look to the end of days, a goal that seems closer than ever. Apocalyptic ideas and expectations shaped the world in profound and enduring ways. In the Early Modern era, a deeply religious set of ideas proved instrumental in enabling people to see their world through prisms other than that of religion. The apocalypse underwrote the Reformation in the 16th century, the English Revolution in the 17th century, and the American Revolution in the 18th century. This book explores such themes through an examination of a range of major figures and events from the period. Why was the apocalypse—so alien to us today—so pivotal to the creation of our culture and to what we are? Only by seeing its central and often creative role historically within western civilizations can we meaningfully assess its significance to the current world. Only by grasping apocalypse then, can we truly understand apocalypse now.


The struggle within American Christianity, Garry Wills argues, now and throughout our country’s history, is between the head and the heart: between reason and emotion, Enlightenment and Evangelicalism. Why has this been so? How has the tension between the two poles played out, and with what consequences, over the past four hundred years? How “Christian” is America, after all? Garry Wills has brought a lifetime’s worth of thought about these questions to bear on a historical reckoning that offers perspective on some of the most contentious issues of our time. --Publisher’s description.

Includes references to Quakers.


Quaker women resettling west of the eastern United States in the late 18th and early 19th centuries remade familial and community relationships by way of voluminous correspondence with female kin. Such correspondence in concert with the unique meaning that Quaker religiosity lent to notions of community and continuity in this period resulted in Quaker women being newly positioned within their families and communities in ways that scholars, assuming that all women experienced a decline in authority and autonomy as a consequence of their isolation in nuclear families on the frontier, have so far failed to appreciate...This study is based on a collection of two hundred letters preserved by Charity Rotch, (1766-1824), a member of an elite New England Quaker family who migrated from Connecticut to the Midwest in 1811 where she and her husband, Thomas Rotch (1767-1823) lived until their deaths in 1823 and 1824. As the titular head of a farming family in Ohio, Thomas Rotch’s commercial activities linked him formally with the wider economy of the Atlantic world in ways easily recognizable to historians. However, less recognizable has been the ways in which Charity Rotch’s relocation to the frontier and repositioning within a nuclear family context also broadened her world. Evidence drawn from letters written by and to Charity Rotch chart her active roles in the gendered spaces of the public sphere where she exercised what she believed to be her right and responsibility as a spiritual equal and as a Quaker women -- that of shaping and sustaining the faith community from one generation to the next. Her ability to do so was largely a consequence of what I have termed the “community of letters” that she helped to forge among Quaker women across significant distances. As a strong spiritual leader and role model for women Friends everywhere her letters went, she seized opportunities to remind women of the centrality of their faith in their lives, of the need for sacrifices to keep the faith, and of their responsibility for sustaining their faith in their communities.--Author’s abstract.
Writings, Nineteenth and Early Twentieth Centuries. Milhous and Vernon Families. [United States?, 2007?]


“One January morning in 1734, cloth merchant Peter Collinson hurried down to the docks at London’s Custom House to collect cargo just arrived from John Bartram, his new contact in the American colonies. But it was not reels of wool or bales of cotton that awaited him, but plants and seeds...” “Over the next forty years, Bartram would send hundreds of American species to England, where Collinson was one of a handful of men who would foster a national obsession and change the gardens of Britain forever.” "This is the story of these men - friends, rivals, enemies, united by a passion for planes - whose correspondence, collaborations and squabbles make for a tale which is set against the backdrop of the emerging empire, the uncharted world beyond and London as the capital of science.”--Book jacket


In September 1883 Thomas Sidwell opened a new school in a back room in Washington, DC’s Quaker meetinghouse. In the next 125 years Sidwell Friends School carved a unique place in American education, becoming the largest Quaker day school in the country and a leading force for Friends values, academic excellence, diversity and environmental stewardship. Delving deep into Sidwell Friends’ incomparable archives and interviewing dozens of alumni and current and former faculty and staff, James Zug describes the riveting personalities, rich traditions and dramatic stories that form the backbone of the school’s special history. The Long Conversation, with hundreds of vibrant photographs and an elegant design, is the landmark centerpiece of Sidwell Friends’ quasquicentennial celebration.--Publisher’s description.

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