

RECENT SCHOLARSHIP IN QUAKER HISTORY

2010

An annotated list of the titles below is available at the
Friends Historical Association website
<http://www.haverford.edu/library/fha>

Alexander, Sarah Arlene. *An Examination of the Embroidered Globes of Westtown Boarding School and Geography Education in the Early American Republic*.

Thesis (M.A.), Cooper-Hewitt National Design Museum, Smithsonian Institution and Parsons The New School for Design, 2008.

Alley, Elizabeth. "Penn's 'Solicitous Thoughts' for Europe," *The Journal of the Friends Historical Society*, 61:1 (2006), 51-53.

Anniversary Essays: Celebrating 75 Years at Friends Meeting of Washington, prepared by Records and Handbook Committee, Friends Meeting of Washington.
Washington, D.C.: Quaker Heron Press, 2010.

In 2005 and early 2006 Friends Meeting of Washington celebrated its 75th anniversary with a series of talks by notable Friends that looked both backward and into the future. The talks referred to the unique position of FMW in covering the history of Quakers in America and Washington and in considering the challenges that faced Friends at the beginning of the 21st century.

The essays include: "American Friends: Divisions and Coexistence," by Thomas Hamm; "Cooperation, Quaker Diversity, and the Hicksite Reawakening," by Deborah Haines; "Social Concerns and Peace Action at Friends Meeting of Washington," by Barbara Nnoka; and "The Next 75 Years: A To-Do List for the 21st Century," by Joe Volk.

Aronwitz, Robert A. *Unnatural History: Breast Cancer and American Society*. New York, NY: Cambridge University Press, 2007.

Chapter 2 includes Susan Dillwyn Emlen's personal account of her surgery for a breast cancer in 1814.

Austin, Allan W. "'Let's Do Away with Walls!': The American Friends Service Committee's Interracial Section and the 1920s United States," *Quaker History* 98.1 (2009), 1-34.

Bahr, Bob. "Benjamin West's Quick and Curious Rise," *Drawing (Interweave Press)* 5.18 (2008) 16-23.

The writer discusses the life and work of Benjamin West on the occasion of "'Hail Sacred Genius': Drawings by Benjamin West From the Swarthmore College Collection," an exhibition at the Woodmere Art Museum in Philadelphia, Pennsylvania, from March 30 to June 8, 2008. The show presented 60 of the college's more than 200 West drawings, which range from quick sketches on the back of envelopes and programs to highly finished drawings intended to secure commissions from wealthy patrons. The diversity of the images and the skill with which they were made go a long way toward explaining how a boy born on the frontier in the relatively new settlement of Pennsylvania could become the toast of Europe's Neoclassical elite and appointed Historical Painter to the King of England by the time he was 34. The writer traces West's career in detail and examines some of the drawings in the show.

Ball, Lloyd. *The History of the Friends' Meeting House of Quaker Hill, Uxbridge, Ontario, 1809-2009*. Uxbridge, Ontario, Canada: L. Ball, c2009.

Barber, Melanie. "Tales of the Unexpected: Glimpses of Friends in the Archives of Lambeth Palace Library," *The Journal of the Friends Historical Society*, 61:2 (2007), 87-123.

Barnard, Clifford. *Binding the Wounds of War : a Young Relief Worker's Letters Home 1943-47 from the Friends Ambulance Unit and British Red Cross in North-West Europe : with a revised version of Sandbostel Revisited*. London: Pronoun Press, 2010.

Clifford Barnard became a conscientious objector after leaving school, and joined the Friends Ambulance Unit, being part of the team in North-West Europe that relieved Sandbostel concentration camp in 1945. He continued as a British Red Cross worker until 1947.

Bauer, Nancy Marshall. *The Marshalls: From Derbyshire to Darby: A Quaker Family of Pennsylvania, 1661-1907*. Baltimore, MD: Gateway Press, 2009.

Beck, William. *The London Friends' Meetings: Showing the Rise of the Society of Friends in London; Its Progress, and the Development of Its Discipline; With Accounts of the Various Meeting-Houses and Burial-Grounds, Their History and General Associations*. Compiled from original records and other sources by William Beck and T. Frederick Ball; facsimile reprint with a new introduction by Simon Dixon & Peter Daniels, illustrations and index. London: Pronoun Press, 2009

Specialist historians have long known the usefulness of this 1869 book, now more easily available for anyone interested in the history of London, its buildings, and its religious and social world, in an enhanced edition. William Beck was a Quaker architect, and Frederick Ball grew up in the rambling old Devonshire House building, centre of British Quakerism at the time. Their survey of London Quaker history was part of a mid-19th century awakening of Friends to the significance of their own past. This facsimile reprint contains a new introduction, by Simon Dixon PhD, author of the thesis "Quaker Communities in London 1667-c1714", and Quaker writer and editor Peter Daniels. Where possible,

illustrations have been inserted of the buildings described in the book, and there is a comprehensive new index.--Publisher's description.

Beiler, Rosalind J. *Immigrant and Entrepreneur: The Atlantic World of Caspar Wistar, 1650-1750*. University Park, PA: Pennsylvania State University Press, c2008.

"*Immigrant and Entrepreneur* examines the life of German immigrant and successful businessman Caspar Wistar (b. 1696) who arrived in Philadelphia in 1717 with nearly no money; at the time of his death in 1752, his wealth outstripped that of the contemporary elite more than threefold. Through this in-depth look at an immigrant's path to achieving the American Dream, Beiler reevaluates the modern understanding of the entrepreneurial ideal and the immigrant experience in the colonial era."-- Publisher's description.

Bernet, Claus. "Corder Catchpool (1883-1952): A Life between England and Germany," *The Journal of the Friends Historical Society*, 61:1 (2006), 58-66.

Bernet, Claus. "Das deutsche Quäkertum in der Frühen Neuzeit: Ein grundsätzlicher Beitrag zur Pietismusforschung" *Zeitschrift für Religions- und Geistesgeschichte* 60.3 (2008), 213-234.

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 Bohme 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.

Bernet, Claus. *Quäker aus Politik, Wissenschaft und Kunst: 20. Jahrhundert. Ein biographisches Lexikon*. Nordhausen, Germany: Bautz, 2007.

Bernet, Claus. *Rufus Jones (1863-1948): Life and Bibliography of an American Scholar, Writer, and Social Activist*; with a foreword by Douglas Gwyn. Frankfurt am Main, Germany: Peter Lang, 2009.

Biddle, Daniel R. *Tasting Freedom : Octavius Catto and the Battle for Equality in Civil War America* / Daniel R. Biddle and Murray Dubin. Philadelphia : Temple University Press, 2010.

Octavius Valentine Catto was an orator who shared stages with Frederick Douglass, a second baseman on Philadelphia's best black baseball team, a teacher at the city's finest black school and an activist who fought in the state capital and on the streets for equal rights. With his racially-charged murder, the nation lost a civil rights pioneer, one who risked his life a century before Selma and Birmingham. The authors painstakingly chronicle the life of this charismatic black leader a free black

whose freedom was in name only. Born in the American south, where slavery permeated everyday life, he moved north where he joined the fight to be truly free to vote, go to school, ride on streetcars, play baseball and even participate in July 4th celebrations. Catto electrified a biracial audience in 1864 when he proclaimed, "There must come a change," calling on free men and women to act and educate the newly freed slaves. With a group of other African Americans who called themselves a band of brothers, they challenged one injustice after another. *Tasting Freedom* presents the little-known stories of Catto and the men and women who struggled to change America.--Publisher's description.

Bishop, Margaret S. *Older Churches and Their Forgotten Families*. Bel Air, MD: Harford County Genealogical Society, 2009.

Burton, Paul F. "Using Quaker Records for Social History," *Scottish Archives*, 14 (2008), 39-46.

Describes the sources and records available for analyzing the social changes that took place over two centuries within the Society of Friends in Scotland.

Brown, Francis G. *Robert Valentine, 1717-1786*. Downingtown, PA: John Bryer Pubs., 2009.

Robert Valentine was born in Ireland; his family emigrated to Chester County, Pennsylvania around 1727. He was a storekeeper, and a recognized minister of the Society of Friends. The book includes several photographs of Friends' meeting houses in the Chester County area.

Bruyneel, Sally. *Margaret Fell and the End of Time: The Theology of the Mother of Quakerism*. Waco, TX: Baylor University Press, 2010.

Margaret Fell and the End of Time offers an unprecedented interpretation of the life and theology of one of the central figures of the seventeenth-century Quaker movement. While Fell has been the subject of some historical research, until this book she had not been studied as a religious author or theologian in her own right. Taking her seriously as a prophetic and practical theologian, Sally Bruyneel systematically analyzes Fell's writings on both Quaker and orthodox Christian subjects, ranging from the Inward Light to eschatology to the Trinity. In doing so she demonstrates that Fell was deeply influenced by Biblical apocalyptic literature and the strong eschatological expectations of her time which became central to her work with the Jews, for her defense of the spirituality equality of women, and for her promotion of the Quaker testimony of peace.

Carroll, Kenneth L. "American Quakerism's 350th Birthday: a Look at its Maryland Birth Pangs," *The Journal of the Friends Historical Society*, 61:1 (2006), 32-44.

Carroll, Kenneth L. "Persecution and Persecutors of Maryland Quakers, 1658-1661," *Quaker History*, 99:1 (Spring 2010), 15-31.

Carter, Max L. "Elizabeth Kirkbride Gurney's Correspondence with Abraham Lincoln": The Quaker Dilemma," *The Pennsylvania Magazine of History and Biography* 133.4 (Oct. 2009).

Cecil, Patrick William. *William Penn and Pan-Utopianism*.

Thesis (M.A.)--George Washington University, 2009.

William Penn lived during an era of great intellectual and social advancement, as well as a time plagued by warfare, religious intolerance, and absolutism. As Europe and its New World colonies suffered from the ill-effects of war, Penn and his contemporaries envisioned happier times wherein society would adopt utopian principles to secure peace, prosperity, and harmony. Over his lifetime, Penn continually sought after the establishment of a 'city upon a hill.' The purpose of this thesis is to examine Penn's colony of Pennsylvania and three proposals that he offered for the establishment of a utopian society...--From the author's abstract.

Chenoweth, John M. "Social Identity, Material Culture, and the Archaeology of Religion: Quaker Practices in Context," *Journal of Social Archaeology* 9.3 (Oct. 2009), 319-340.

This article considers how social identity groups come to be associated with certain material signs or traits. It is argued that this is a complex and continuing process, but not one which is untraceable or random, and so we can still use these signs to aid our understanding of social identity. Using the archaeological study of religious identity seen through Quakerism as a starting point, this article considers the nature of social identity and how it can be accessed archaeologically. Past Quaker archaeology is briefly outlined, and the apparently contradictory conclusions in this body of work are contextualized. While historians and Quakers themselves felt there to be a strong community, archaeologists have observed disparate material practices. A consideration of the social context of Quakerism and its 'rules' will help clarify these contradictions and also suggest a clearer understanding of how the material culture of a social group can allow us access to ephemeral social identities. Even through a changeable window of material traits, we can find coherence and unity in a social group by considering that material culture variability in a matrix of in- and out-group material and social relations, contextualizing what kind of difference each relation marks.

Chenoweth, Lynda Salter. *Philena's Friendship Quilt: A Quaker Farewell to Ohio*. Athens, OH: Ohio University Press, c2009.

In *Philena's Friendship Quilt: A Quaker Farewell to Ohio*, Lynda Salter Chenoweth discovers the story behind a Quaker signature quilt made in Ohio, in 1853. Chenoweth practices what she calls "fabric archaeology" to reveal not only the identity of the quilt recipient and details of her life and community but also a striking feature of the quilt itself—a hidden design element created by the deliberate placement of names on the quilt's surface. Chenoweth also describes nineteenth-century signature quilts and their appeal to Quaker quiltmakers. Signature quilts, also known as friendship quilts, were often given as mementos to mark important community events. Chenoweth shares the methodology used to determine that Philena's quilt was made for Philena Cooper Hambleton, a resident of Butler Township in Columbiana County before she left Ohio to begin a new life in Iowa with her husband and two daughters. Chenoweth devotes the final chapter to the story of Philena's life and that of her immediate family. It follows her from her birth as Philena Evaline Cooper in Clearfield County, Pennsylvania, in 1822, until her death in Tulsa, Oklahoma, in 1915. The details uncovered from information inscribed on

the face of this quilt illustrate the value of quilts as important documents from which history can be recreated and past lives understood.--Publisher's description.

A Collection of Townsend Family Letters, 1810-1858: Letters Provided by Charles Townsend Spackman, Frederick Townsend Spackman and Donald Townsend Little. Transcription and commentary by Dana Dunbar Howe. [Richmond, VA?: D.D. Howe?, c2009].

Includes 42 letters written by the Townsend family of Philadelphia between 1810 and 1858, covering the topics of travel, life at boarding school, advice against worldly fashions, sibling relationships, human rights, domestic concerns, and weather.

Two CD-ROMs containing scans of the letters are mounted in sleeves on the inside back cover.

Coming From the Silence: Quaker Peacebuilding Initiatives in Northern Ireland, 1969-2007, editors, Ann Le Mare and Felicity McCartney. York, England: William Sessions Ltd., 2009.

Members of the Religious Society of Friends, commonly known as Quakers, have had a long history of involvement in peace and relief work in many parts of the world. During the Troubles in Northern Ireland Quakers were involved in a series of projects. 'Coming from the Silence' describes the work of four major projects and a number of smaller initiatives taking place between 1969 and 2007. It sets the work in a wider Quaker context and analyses it from an international development perspective. The four major projects described are: Quaker House, a conciliation project based in Belfast; the Ulster Quaker Service Committee, a family support service working initially at Maze/Long Kesh prison; the Centre for Neighbourhood Development, a Belfast based community development agency; and the Quaker Peace Education Project, a Derry based initiative working mainly with children and young people.--Publisher's description.

Craig-Snell, Shannon. "Contesting the Primacy of the Word: Activism, Autobiography and Mimesis," *Feminist Theology: The Journal of the Britain & Ireland School of Feminist Theology*, 18:3 (May 2010), 257-276.

This essay explores elements of the relationship between feminist activism and feminist theory focused on language. I examine the autobiographies of two seventeenth century Quaker women who were activists, and then use the writings of Luce Irigaray to interpret their work. For both the Quaker autobiographers and the French feminist philosopher, the concrete oppression of women is connected to the primacy of the word in western culture. Drawing on these sources, I argue that given the masculine economy of language, resisting the dominance of men can be profoundly related to resisting the unrivalled primacy of the written word. The discursive disruption called for by feminist theory can be perhaps most profoundly accomplished with embodied action, while the activist concerns of feminism achieve greater potency when social action is also used to subvert discourse.

Craven, Geoff. "George Fox -- Early Quaker Leader, Man of the Spirit," *Journal of the European Pentecostal Theological Association* 29.1 (2009), 56-71.

Crothers, A. Glenn. "Virginia's Quakers and the War for Independence: Negotiating a Path of Virtue in a Revolutionary World," in *The Other Loyalists: Ordinary People, Royalism, and the Revolution in the Middle Colonies, 1763–1787*, ed. Joseph S. Tiedemann, 105–30. Albany: State University of New York Press, 2009.

Daniels, C. Wess. "Convergent Friends: The Emergence of Postmodern Quakerism," *Quaker Studies*, 14:2 (March 2010), 236-250.

Davis, Robert Scott. "Children of Dissent and Revolution: Joseph Maddock and the Wrightsborough, Georgia, Quaker Community," *Quaker History*, 99:1 (Spring 2010), 1-14.

Dennis, Matthew. *Seneca Possessed: Indians, Witchcraft, and Power in the Early American Republic*. Philadelphia, PA: University of Pennsylvania Press, 2010.

Seneca Possessed examines the ordeal of a Native people in the wake of the American Revolution. As part of the once-formidable Iroquois Six Nations in western New York, Senecas occupied a significant if ambivalent place within the newly established United States. They found themselves the object of missionaries' conversion efforts while also confronting land speculators, poachers, squatters, timber-cutters, and officials from state and federal governments. In response, Seneca communities sought to preserve their territories and culture amid a maelstrom of economic, social, religious, and political change. They succeeded through a remarkable course of cultural innovation and conservation, skillful calculation and luck, and the guidance of both a Native prophet and unusual Quakers. Through the prophecies of Handsome Lake and the message of Quaker missionaries, this process advanced fitfully, incorporating elements of Christianity and white society and economy, along with older Seneca ideas and practices. But cultural reinvention did not come easily. Episodes of Seneca witch-hunting reflected the wider crises the Senecas were experiencing. Ironically, as with so much of their experience in this period, such episodes also allowed for the preservation of Seneca sovereignty, as in the case of Tommy Jemmy, a Seneca chief tried by New York in 1821 for executing a Seneca "witch." Here Senecas improbably but successfully defended their right to self-government. Through the stories of Tommy Jemmy, Handsome Lake, and others, *Seneca Possessed* explores how the Seneca people and their homeland were "possessed culturally, spiritually, materially, and legally" in the era of early American independence.

Drinker, Elizabeth Sandwith. *The Diary of Elizabeth Drinker: the Life Cycle of an Eighteenth-Century Woman*, edited, with a new preface, by Elaine Forman Crane. Philadelphia, PA: University of Pennsylvania Press, 2010.

The journal of Philadelphia Quaker Elizabeth Sandwith Drinker (1735-1807) is perhaps the single most significant personal record of eighteenth-century life in America from a woman's perspective. Drinker wrote in her diary nearly continuously between 1758 and 1807, from two years before her marriage to the night before her last illness. The extraordinary span and sustained quality of the journal make it a rewarding document for a multitude of historical purposes. One of the most prolific early American diarists -- her journal runs to thirty-six manuscript volumes -- Elizabeth Drinker saw English colonies evolve into the American nation while Drinker herself changed from a young unmarried

woman into a wife, mother, and grandmother. Her journal entries touch on every contemporary subject political, personal, and familial. Focusing on different stages of Drinker's personal development within the domestic context, this abridged edition highlights four critical phases of her life cycle: youth and courtship, wife and mother, middle age in years of crisis, and grandmother and family elder. There is little that escaped Elizabeth Drinker's quill, and her diary is a delight not only for the information it contains but also for the way in which she conveys her world across the centuries.--Publisher's description.

First published in 1994 by Northeastern University Press.

Dugan, Mary Larkin. *East Linden Street: A History: Abolition, Industry & Diversity in Kennett Square, Pa.* Kennett Square, PA: Kennett Underground Railroad Center, c2008.

The Quakers who developed [East Linden Street], peaceful and hard working but also staunch abolitionists, were largely responsible for the growth of the area that would become Kennett Square. The heritage of these entrepreneurs and of the African-Americans who joined them to live and work on East Linden continues today in this diverse little community. Descendants of a fugitive from slavery who found refuge in this "hotbed of abolitionism live here, and many who made Kennett Square were a part of the street's rich history.--From the publisher's description.

Dunbar, Julia. *Oh: Who Can Appreciate the Word Home But Those Who Enjoy One": The Life and Work of Edith Bushong.*

Senior thesis -- Haverford College, 2010.

This thesis examines the role of rural mid-Atlantic middle-class women in the antebellum period through a close reading of the diary of Edith Bushong, a Quaker farmer's wife in Lancaster County, Pennsylvania.--From the author's abstract.

Dunstan, John. *Sarah Biller of St Petersburg: a Sheffield Teacher in 19th Century Russia.* York: William Sessions Ltd., 2009.

Sarah Biller spent a turbulent childhood as the daughter of Alexander Kilham, Methodist rebel and founder of a breakaway church. In her first job she helped her strong-minded and sometimes unorthodox stepmother Hannah to run a Quaker girls school (Western Bank School) in Sheffield. In 1820, responding to the tsar's invitation to found an experimental school for poor girls, she travelled alone to St Petersburg and made her career there, eventually as director of a nursing and teaching community. The book focuses on Sarah's activities inside and outside the workplace. It considers ordinary and extraordinary events in her school's daily life, examines how she coped with authority figures often suspicious of foreigners, presents her among her Russian and expatriate friends and colleagues and suggests why she deserves to be remembered. Sarah's story will appeal to people interested in nonconformist, Russian and educational history, Yorkshire patriots and all admirers of pioneering women.

Sarah Kilham Biller's mother (Sarah Gray Kilham) was a Quaker. Sarah Kilham Biller disassociated from the Quakers in 1825. The book includes extensive references to the monitorial system of education, also called the Lancasterian system.

Edwards, Eric H. "Note: A Rediscovery Concerning the Swarthmore Manuscripts," *Quaker History* 98.2 (2009), 46-47.

Fetters, William B. *John Brooke (1638-1699) and Frances Morton of Hullock & Hagg, Yorkshire and Sons James & Matthew Brooke of Limerick, Pennsylvania*. Decorah, Iowa: Anundsen Pub. Co., c2009.

Field, Jonathan Beecher. *Errands into the Metropolis: New England Dissidents in Revolutionary London*. Hanover, NH: Dartmouth College Press, 2009.

Includes many references to Quakers as dissenters in early colonial New England. Field's chapter on "Suffering and Subscribing: Configurations of Authorship in the Quaker Atlantic," examines Quaker publishing in the 1650s and 1660s.

Fields of Vision: Essays on the Travels of William Bartram / edited by Kathryn E. Holland Braund, Charlotte M. Porter. Tuscaloosa: University of Alabama Press, 2010.

William Bartram was a naturalist, an artist, and author... The book, based on his journey across the South, reflects a remarkable coming of age. Brought up as a Quaker, Bartram portrayed nature through a poetic lens of experience as well as scientific observation, and his work provides a window on 18th-century southern landscapes. Particularly enlightening and appealing are Bartram's detailed accounts of Seminole, Creek, and Cherokee peoples. "The Bartram Trail Conference" fosters Bartram scholarship through biennial conferences held along the route of his travels. This richly illustrated volume of essays, a selection from recent conferences, brings together scholarly contributions from history, archaeology, and botany. The authors discuss the political and personal context of his travels; species of interest to Bartram; Creek architecture; foodways in the 18th-century south, particularly those of Indian groups that Bartram encountered; rediscovery of a lost Bartram manuscript; new techniques for charting Bartram's trail and imaging his collections; and Bartram's place in contemporary environmental issues.

Foley, Betsy. "An Extraordinary Life of Service: Dr. Lillie Rosa Minoka-Hill," *Native Peoples*, 21.3 (May/June 2008), 54-55.

Dr. Minoka-Hill (1876-1952) was the daughter of a Mohawk mother and a Philadelphia Quaker father. She graduated from the Grahame Institute, a Philadelphia Quaker boarding school for girls.

Fox, Jim. *How Durst He Do That?: The Life of Benjamin Flounders Esquire 1768-1846*. Durham, England: History of Education Project, 2007.

Jim Fox has found a rich cache of papers in the North Yorkshire Record Office relating to his wife's ancestor Benjamin Flounders of Yarm ...Flounders was born a Quaker but at the beginning of the nineteenth century abandoned that faith...However he seems, never to have abandoned his Friends connections and on his death left a large sum of money to the establishment of the still surviving Quaker school at Ackworth, near Pontefract.--British Association for Local History review.

Freeman, Mark. "The Decline of the Adult School Movement between the Wars," *History of Education*, 39: 4 (2010), 481-506.

This article considers the decline of the adult school movement, one of the largest voluntary movements in the history of adult education, and critically examines some of the reasons that have been used to explain it. It explores various features of the decline, using records of selected adult schools, and discussing variations by region and gender. It argues that adult schools pursued a strategy of 'resistance' to secularization, and increasingly concentrated on their core religious activities rather than attempting to compete with secular adult education providers. As a result, whereas the late nineteenth century had seen a rapid turnover of adult scholars, by the 1930s they were increasingly restricted to a committed core, dominated by older men and, especially, women. Reasons for the decline include the availability of alternative leisure pursuits, a lack of unity within the movement, and the association of the schools with unfashionable styles of philanthropy.

Freeman, Mark. "Fellowship, Service, and the 'Spirit of Adventure': the Religious Society of Friends and the Outdoors Movement in Britain, c. 1900-1950," *Quaker Studies* 14.1 (Sept. 2009), 72-92.

Freeman, Mark. "Muscular Quakerism? The Society of Friends and Youth Organisations in Britain, c.1900-1950," *The English Historical Review*, 125.514 (2010), 642-669.

Many historians have considered the complicated relationship between Christianity and militarism in the late nineteenth and early twentieth centuries, some focusing in particular on organized youth movements. This period has been seen as one in which early conceptions of muscular Christianity, first popularized by Thomas Hughes and Charles Kingsley, gave way to a focus on the promotion of athleticism and team sports, associated with aggressive imperialism and preparations for war. Here, Freeman talks about the involvement of one nonconformist denomination--the Religious Society of Friends or Quakers--in organized youth movements, focusing in particular on organizations that either had or were perceived to have had a militaristic dimension. The relationship of Quakerism to such organizations was particularly problematic because of the Quaker peace testimony, which--in theory at least--rejected armed combat of any kind.

Dem Frieden dienen: drei Quäker berichten aus ihrem Leben. Bad Pyrmont [Germany]: Religiöse Gesellschaft der Freunde (Quäker) 2010.

Biographies of three Quakers: Roswitha Jarman (1935-), Daniel O. Snyder (1950-) and Jean Zaru (1940-).

Gathered Stories: Commemorating the Kindertransport. London, England: Friends House, [2008?].

Quakers were involved at all stages of this extraordinary rescue, from the first train on 1 December 1938 to the last on the outbreak of war in September 1939. In London, they joined with Jewish delegates in persuading the government to relax immigration requirements, making it easier to evacuate

people from Nazi Europe. In Berlin and Vienna, they accompanied children onto the trains and through the long journey to safety. And across Britain, Quakers hosted those children who had escaped, separated from their parents, providing a new home or securing wartime employment. Many meeting houses threw open their doors to accommodate the refugees. Quaker schools waived fees; in some cases, parents of existing pupils contributed to fund additional places for the incoming children. These were chaotic and painful times. There are stories of Quakers involved in the rescue effort trying desperately to deal with huge numbers of people pleading for assistance in leaving Germany; though many were helped, many, inevitably, could not be. The Kindertransport rescued nearly 10,000 children: of the six million who died in the concentration camps, a million and a half were children. And although we celebrate the survival of those who arrived on the Kindertransport trains and ferries, every case is touched by grief -- families divided, parents never seen again. For many, the only memories are sorrowful. On 1 December [2008] a modest commemoration at Friends House paid a quiet tribute to those who enabled almost 10,000 children to be rescued.

Gill, Catie. "'Evans and Cheevers's *A Short Relation* in Context': Flesh, Spirit, and Authority in Quaker Prison Writings, 1650-1662," *The Huntington Library Quarterly* 72.2 (2009), 257-272.

A Short Relation of Some of the Cruel Sufferings ... in the Inquisition in the Island of Malta (1662) was written from a Maltese prison where its authors, the English Quakers Katherine Evans and Sarah Cheevers, were being held by a branch of the Roman Inquisition. In this article Catie Gill examines the features of *A Short Relation* that are related to earlier Quaker accounts of imprisonment--the subjects' forthright resolve in denying their imprisoners' authority, their foregrounding of bodily suffering, and their evocation of Quaker antinomian and martyrological traditions. The article focuses particularly on the way the gender of the authors affected their experience and their account of it.

Ginzberg, Lori D. *Elizabeth Cady Stanton: An American Life*. New York, NY: Hill and Wang, 2009.

Lori D. Ginzberg narrates the life of a woman of great charm, enormous appetite, and extraordinary intellectual gifts who turned the limitations placed on women like herself into a universal philosophy of equal rights.

Includes references to Quakers Susan B. Anthony and Lucretia Mott and to Quaker involvement with the First Woman's Rights Convention at Seneca Falls, New York, in 1848.

"*The Good Education of Youth*": *Worlds of Learning in the Age of Franklin*, edited by John H. Pollack. New Castle, DE: Oak Knoll Press, 2009.

Explores Franklin's influence on education, in particular for African Americans, women, German Americans, Quakers, and other populations of Pennsylvania in the eighteenth century. Includes nine essays, an exhibition catalogue, and a photographic essay of surviving schoolhouses in the Delaware Valley. -- Publisher's description.

Gordon, Abby. *The History of Horsham Monthly Meeting*. Horsham, PA: Horsham Monthly Meeting, Society of Friends, 2009.

Graves, Michael P. *Preaching the Inward Light: Early Quaker Rhetoric*. Waco, TX: Baylor University Press, 2009.

Studying the history of early Quaker preaching, Michael Graves uses careful rhetorical analysis to provide insights into Quaker theology and practice. Situating the movement within the intellectual context of early seventeenth century Europe, he explores both seminal preachers and lesser known figures who were nonetheless important rhetoricians. Through extant sermons he demonstrates that the early Quakers could be a vocal, even revivalistic, sect that sought to put into effect world-wide the moral, spiritual, and practical virtues of what they called primitive Christianity. Thus, Graves challenges the stereotypes of the early movement and shows the denomination to be theologically innovative and socially important. Well-researched and well-written, *Preaching the Inward Light* is a timely look backward to these spirited people.--Publisher's description.

Green, Miles. *William Penn and Quaker Links with Penn Parish*. Tylers Green, England: Penn & Tylers Green Residents Society, c2009.

William Penn the Quaker is known and revered in the United States as the founder of Pennsylvania and the author of its remarkable early constitution. What is less well-know[n] are his many interesting connections with the parish of Penn in England. His first wife was living in Tyler End Green, one of the hamlets in the parish, for nearly two years before their marriage and six of his grandchildren are buried in a vault under Penn Church. William Penn used the same coat of arms as the local Penn family and his son was apparently offered the lands of Penn Manor and tried to buy property in the parish, both families believing it was the home of their common ancestors. This extensively illustrated and meticulously researched little book tells this story and brings it up to date with the unexpected but related events of the 20th-century--Publisher's description.

Gribbin, John R. *He Knew He Was Right: The Irrepressible Life of James Lovelock and Gaia* by John Gribbin and Mary Gribbin. London ; New York: Allen Lane, 2009.

Jim Lovelock is an iconic figure in British science, a prophet whose prophecies are coming true. This is his definitive authorised biography. Lovelock is best known as the 'father' of Gaia theory, which is now established as the most useful way of understanding the dramatic changes happening to the environment of the Earth. But few people know about his early work as a chemist and inventor - work which included inventing the detectors used to search for life on Mars, and blowing the whistle on the depletion of ozone layer. In his personal life, he was a Quaker and conscientious objector in World War Two (later changing his mind in view of the evils of Nazism), supported his family for a time by selling his own blood, and gave up a salary and security to become an independent scientist based in an English village - from which all his best known work emerged. As he approaches his 90th birthday, looking forward to going into space, this book truly reveals an independent, original and inspiring life.

Grundy, Martha Paxson. *Early Friends & Ministry*. With an introduction by Beckey Phipps. Boston, MA: Beacon Hill Friends House, c2009.

"What did the first Friends actually have to say about ministry? Marty Gru[n]dy provides a short but thorough guide to this aspect of early Quaker thought. In addition, she gives us her incisive analysis, examining today's thought and practice concerning ministry in the light of early Friends' intentions..."--Publisher's description.

The author's name is misspelled as "Paxton" on the front cover, title page, and back of title page; spelled correctly as "Paxson" on the back cover.

Gurney, John. *Brave Community : the Digger Movement in the English Revolution*. Manchester [UK] ; New York : Manchester University Press ; Distributed exclusively in the USA by Palgrave, 2007.

This is the first full-length, modern study of the Diggers or 'True Levellers', who were among the most remarkable of the radical groups to emerge during the English Revolution of 1640-60. It was in April 1649 that the Diggers, inspired by the teachings and writings of Gerrard Winstanley, began their occupation of waste land at St George's Hill in Surrey and called on all poor people to join them or follow their example. Acting at a time of unparalleled political change and heightened millenarian expectation, the Diggers believed that the establishment of an egalitarian, property-less society was imminent. The book establishes the local origins of the Digger movement, and sets out to examine pre-civil war social relations and social tensions in the parish of Cobham -- from where significant numbers of the Diggers came -- and the impact of civil war in the local community. It provides a detailed account of the Surrey Digger settlements and of local reactions to the Diggers, and it explores the spread of Digger activities beyond Surrey. In chapters on the writings and career of Gerrard Winstanley, it seeks to offer a reinterpretation of one of the major thinkers of the English Revolution. This book should be of interest to all those interested in England's mid-seventeenth-century revolution and in the history of radical movements.--Publisher's description.

Gwyn, Douglas. *Revolutionary Quaker Witness: Learning From the Lamb's War of the 1650s*. With an introduction by Brian Drayton. Boston, MA: Beacon Hill Friends House, c2009.

"What were they thinking? What were the spiritual and social roots of the activism our Quaker forbearers were known for? Doug Gwyn provides a short guide to the history of Quaker beginnings, focusing on the aspects that enabled the first Friends to truly 'tear down the pillars of the world' as one version of the George Fox song has it. Gwyn applies his understanding of this dynamic to our current sense of impasse in the face of the world's ills, and comes up with some challenging answers!" -- Publisher's description.

Hamilton, Dorothy Malone. *Hezekiah Pennington Malone: We Didn't Know Who You Were*, by Dorothy Malone Hamilton & Alfred A. Hamilton. Canton, OH: Oliver House Publishing, 2010.

"This is the saga of the remarkable Malone family, ancestors and progeny of Hezekiah Pennington Malone...a story of Quakers in Ohio who saw every life as sacred...the story of the founding of Malone University and the "Yacht Club Crowd" that dominated social life in Dunedin on the west coast of Florida in the later 19th century."

Harlow, Jonathan Antony Sturges. "The Life and Times of Thomas Speed."

Thesis (Ph.D.)-- University of the West of England, 2008

Thomas Speed was a Quaker merchant in Bristol, England.

Harrison, Richard S. *The Richardsons of Bessbrook: Ulster Quakers in the Linen Industry (1845-1921)*. Dublin: Original Writing, 2008.

This study in Irish commercial and industrial history has as its core theme the Richardsons of Bessbrook, County Armagh, one of the several Irish Quaker families of Ulster and the Lagan valley who were involved in the linen industry from the seventeenth to the twentieth century. The Richardson linen-spinning enterprise at Bessbrook was set up as the Great Famine of 1845-49 threatened. In their purposebuilt town they endeavoured to promote the best conditions for their workers, as well as for the productivity of their firm. Although this study is primarily a business history, the introduction brings out the philanthropic and physical background of Bessbrook. John G. Richardson, its founder, was a promoter of temperance and his son, James N. Richardson III, was elected in 1880, as Liberal MP for Co. Armagh. -- Publisher's description.

Hartshorne, Susan Vipont. *Elfrida : Elfrida Vipont Foulds 1902 to 1992*. York [England] : Quacks Books, 2010.

A biography about Elfrida Vipont Foulds. Elfrida Vipont wrote over 40 books. Some are serious books about Quakerism; some are written for teenagers - adventure stories or biographies of famous authors; and some are suitable for much younger readers. She was awarded a Carnegie Medal for *The Lark on the Wing*, and her book for reading to the very young, *The Elephant and the Bad Baby*, has become a classic. However, not many of her readers know that Elfrida trained first as a professional singer and that she spent the war years as headmistress of a school for evacuees. Only after that did she turn to writing as a full time career. Elfrida was also an inspiring lecturer, speaking both about her books and also on Quaker subjects.

The Having of Negroes Is Become a Burden: The Quaker Struggle To Free Slaves In Revolutionary North Carolina / [edited by] Michael J. Crawford. Gainesville: University Press of Florida, 2010.

Presents the compelling story of colonial manumission movements among North Carolina Quakers... Embedding complete primary documents within the context of his own interpretive analysis, Crawford effectively shows how the consequences of this group's antislavery activism radiated out from a few individuals to the region, the state, and, eventually, the nation. Students and scholars will be able to draw their own insights from the important documents presented in *The Having of Negroes Is Become a Burden*, many of them obscure or recently discovered. Through diaries, petitions, legislative debates, and letters, well-known as well as unknown players in the struggle for manumission are allowed to tell their own stories in their own words. This approach has the effect of highlighting the personal motivation of figures both prominent and obscure in the movement. The book contains transcripts of original documents, 1772-1798, with an interpretative analysis of the progress of manumission and the influence of Quakers.

Hazard, James E. *Quaker Records: Fallowfield Monthly Meeting*. Swarthmore, PA: Friends Historical Library, Swarthmore College, 2009.

Abstracts of records of Fallowfield Monthly Meeting (Chester County, Pennsylvania) since 1740. Included are: Minutes, 1811-1938; vital records since 1740, including births and burials, marriage records, membership lists, removals; Women's Meeting minutes, 1811-1893.

Hazard, James E. *Quaker Records: Green Street Monthly Meeting*. Swarthmore, PA: Friends Historical Library, Swarthmore College, 2009.

Abstracts of records of Green Street Monthly Meeting (Philadelphia, Pennsylvania) since 1775. Included are: minutes of the men's meeting and later, of joint sessions with women; vital records (births, burials, deaths, marriage and membership records, removals, etc.); women's meeting minutes, etc.

Hazard, James E. *Quaker Records: Horsham Monthly Meeting*. Swarthmore, PA: Friends Historical Library, Swarthmore College, 2009.

Abstracts of records of Horsham Monthly Meeting (Montgomery County, Pennsylvania) and its predecessors since 1713. Included are: minutes of the pre-Separation and Hicksite meetings, 1782-1996; records of births and deaths, marriage and membership records, removals issued and received; women's minutes, etc.

Hazard, James E. *Quaker Records: Radnor Monthly Meeting*. Swarthmore, Pa.: Friends Historical Library, Swarthmore College, 2010.

Abstracts of records of Radnor Monthly Meeting since 1680. Included are: minutes and vital records, etc.

Hazard, James E. *Quaker Records: Uwchlan & Bradford Monthly Meetings*. Swarthmore, PA: Friends Historical Library, Swarthmore College, 2009.

Abstracts of records of Bradford & Uwchlan Monthly Meeting (Hicksite) (Chester County, Pennsylvania) and of its predecessors.

Heinz, Helen A. *"We Are All As One Fish in the Sea...": Catholicism in Protestant Pennsylvania, 1730--1790*.

Thesis (Ph. D.)--Temple University, 2008.

This work is a study of colonial Catholicism in eastern Pennsylvania. Although Catholicism was one of the major religions of the European world, few have studied its first transitions to America. Pennsylvania Quakers in the Philadelphia area created a society and government modeled on Great Britain and British law but with a difference: religious tolerance for other Christian sects. They allowed and encouraged the unfettered immigration of a diverse European Christian population, mostly Protestant but including hated Catholics. This fundamentalist and rigid Christian Church arrived with English and German Jesuits. These priests as leaders took up a non-threatening political stance early in the 18th century. Pennsylvania was the only colony that allowed them entrance. The Quakers started a

new ethnically diverse and religiously tolerant province where religions competed for members. Catholics could safely grow and prosper....--From the author's abstract.

Heuzeroth, Günter. *Humanitäre Hilfe für Deutschland nach den beiden Weltkriegen: aktivitäten der USA und der amerikanischen und englischen Quäkerhilfsdienste: die Einsätze in der Region Oldenburg/Weser-Ems*. Oldenburg [Germany]: Förderverein Internationales Fluchtmuseum, 2009.

Tells the story of American and British Quaker relief work after World War II in Germany, especially in the region of Oldenburg/Weser-Ems. In 1947 the Nobel Peace Prize was awarded to the Friends Service Council (Great Britain) and the American Friends Service Committee for their humanitarian work. Heuzeroth researched for two years in German archives to document the work of the Quakers so that their efforts would not be forgotten.

Hicks, Elias. *The Journal of Elias Hicks*, edited by Paul Buckley. San Francisco: Inner Light Books, 2009.

For 175 years, the prevailing image of Elias Hicks has been a false one. His opponents in the Religious Society of Friends have successfully misrepresented him as denying Christ and the scriptures. In his last year of life, Hicks reluctantly penned a reply to these charges, recounting in his journal how God had ordered his life. But the published *Journal* was edited into a bland portrayal of one of the most dynamic figures in Quaker history. Paul Buckley has meticulously compiled a new edition of *The Journal of Elias Hicks* from the original manuscripts -- most in Hicks' own handwriting -- that restores more than 100 pages of missing material.--Publisher's description.

Hinds, Hilary. "'And the Lord's Power Was Over All': Calvinist Anxiety, Sacred Confidence, and George Fox's Journal," *ELH* 75.4 (2008), 841-870.

This essay investigates the starkly contrasting affective states of seventeenth-century spiritual subjects. Whilst the self inscriptions of Calvinists such as John Bunyan are characterised by an unassuageable anxiety, the *Journal* of the founder of the Quaker movement, George Fox, charts his transition from a position of anxiety to an equally overwhelming and unshakeable spiritual, social and subjective confidence. Locating its argument in relation to the critical debates about early modern masculinity and the specificities of Quaker doctrine, it concludes that Fox's confidence is rooted in a heteronomous subjectivity predicated on the Quaker theological cornerstone of the indwelling Christ.

Hinshaw, Gregory P. "Southern Friends in the Settlement and Organization of Randolph County, Indiana, 1814-1830," *Quaker History* 98.2 (2009), 26-45.

Hopes, Jeffrey. "Abolition in Context: the Historical Background of the Campaign for the Abolition of the Slave Trade," *Revue Francaise de Civilisation Britannique*, 15.1 (2008), 11-22.

Examines the abolition of the slave trade in Great Britain through its various historical backgrounds, including the contemporary point of view of the problem, the economic functioning of the slave trade itself, and the European and colonial wars as well as the slave rebellions, 1760's-1807. In

addition, the author discusses the religious groups that initiated the abolitionist movement, especially the Quakers and the Evangelicals, and debates in Parliament.

Imagining Transatlantic Slavery, edited by Cora Kaplan and John Oldfield. Basingstoke [England]; New York: Palgrave Macmillan, 2010.

A collection of new essays, *Imagining Transatlantic Slavery* offers the latest research and thinking on current debates about the representation - past and present - of transatlantic slavery. Building on the interest generated by the bicentenary in 2007-8 of the end of British and American involvement in the transatlantic slave trade, our volume is interdisciplinary, drawing on history, literature and museum and heritage studies. Its focus is on the transatlantic nature of slavery and abolition, and the essays range from the seventeenth to the twenty-first century. Its distinguished contributors offer a critical view of the histories leading up to the defining decisions of 1807-1808 and its complex legacies over the last two centuries. Essays on notable figures such as Phillis Wheatley, Olaudah Equiano, Hannah More, Benjamin Flower, and William and Ellen Craft are juxtaposed with those on early Quaker writing and the use of photography in abolitionist discourse. The last part of the book on 'Remembering and Forgetting' addresses debates surrounding the representation of slavery in drama, visual culture, museums and galleries, and appraises the importance of recent research to public understanding of slavery today.

Includes a chapter, "Inventing a Culture of Anti-Slavery: Pennsylvanian Quakers and the Germantown Protest of 1688" by Brycchan Carey.

Isba, Anne. *The Excellent Mrs. Fry: Unlikely Heroine*. London; New York: Continuum, 2010.

This is a study of the Quaker social reformer, who transformed the lives of prisoners and made a lasting mark on English society. Elizabeth Fry was one of the quiet heroines of Victorian England. Her name is inextricably linked with prison reform, and specifically Newgate... When Fry was born in 1780, Newgate was being rebuilt after the notorious anti-Catholic Gordon riots. Many years later it was at Newgate that she pioneered her reforming vision. It is there today, in what is now the Old Bailey, that Fry's statue bears witness to her inestimable influence. But there was more to her career than Newgate. Elizabeth Fry supported the anti-slavery movement, and campaigned tirelessly across Europe for prison reform. She was driven by religious conviction and found in her work a satisfaction that sadly eluded her in her private life.

Jacob, Philip R. *A Jacob Family: Tramore in the 1900s*. Dublin: Jacobbooks, c2008.

The story of the Jacob family of the Irish seaside town of Tramore, County Waterford, from about 1891 to around 2000, focusing mostly on the 1930s and 1940s. Members of the family were Quakers who sheltered Jewish refugees during World War II.

Jennings, Judith. "Mary Morris Knowles: Devout, Worldly and 'Gay'?", *Quaker Studies*, 14:2 (March 2010), 195-211.

Jones, Dafydd. *A Life on the Road Less Traveled: The Story of Parry Jones*. West Conshohocken, PA: Infinity Pub., 2008.

Parry Jones (1919-2005) grew up in Wales, and was a conscientious objector during World War II. He joined the Friends Ambulance Unit, working in London during the Blitz, then in China for four years, and finally India for two years before coming to the United States. He graduated from Swarthmore College in 1950, married, and started a family. He later went to Pakistan in 1955-1957 to work for birth control movement organizations, before starting a career in teaching in Pennsylvania that lasted for 20 years. This book is his life story as told to his sons.

Juterzenka, Sünne. *Über Gott und die Welt: Endzeitvisionen, Reformdebatten und die europäische Quäkermission in der Frühen Neuzeit*. Göttingen [Germany]: Vandenhoeck & Ruprecht, 2008.

In the early modern period, English Quaker missionaries traveled extensively to the European continent. They contacted radically different groups with which they were conducting a dialogue on religious renewal, and established a dense network among England, the Dutch Republic and the German territories. They occupied key positions in promoting the production and dissemination of literature. The author locates the missionary journeys in the context of religious renewal efforts and shows the internal differentiation within the spectrum of reform, and the distinction of the radical religious groups from mainstream churches.--Translated from the publisher's description.

Kennedy, Thomas C. *A History of Southland College: The Society of Friends and Black Education in Arkansas*. Fayetteville, AR: University of Arkansas Press, 2009.

In 1864 Alida and Calvin Clark, two abolitionist members of the Religious Society of Friends from Indiana, went on a mission trip to Helena, Arkansas. The Clarks had come to render temporary relief to displaced war orphans but instead found a lifelong calling. During their time in Arkansas, they started the school that became Southland College, which was the first institution of higher education for blacks west of the Mississippi, and they set up the first predominately black monthly meeting of the Religious Society of Friends in North America. Their progressive racial vision was continued by a succession of midwestern Quakers willing to endure the primitive conditions and social isolation of their work and to overcome the persistent challenges of economic adversity, social strife, and natural disaster. Southland's survival through six difficult and sometimes dangerous decades reflects both the continuing missionary zeal of the Clarks and their successors as well as the dedication of the black Arkansans who sought dignity and hope at a time when these were rare commodities for African Americans in Arkansas.--Publisher's description.

Kenny, Kevin. *Peaceable Kingdom Lost: The Paxton Boys and the Destruction of William Penn's Holy Experiment*. New York, NY: Oxford University Press, 2009.

In 1682, the Quaker William Penn established a colony where settlers would attempt to coexist peacefully with Native Americans. But 80 years later, his vision had been destroyed by violence, ideology and greed. Boston College historian Kenny...in this mostly fast-paced account, offers new insights on the demise of Penn's holy experiment, focusing on a violent group of militiamen called the Paxton Boys, who in 1763 wiped out a group of Conestoga Indians living on land ceded to them by Penn. As Kenny points out, Pennsylvania moved from its peaceful ideal through the greed and deceit of Penn's sons (who swindled Indians out of their lands), the carnage of the French and Indian War, and the ruthless brutality of the Paxton Boys, who declared that the Indians' land belonged to them by right of conquest. Although

the provincial government denied the Paxton Boys the land, it never prosecuted them. Kenny concludes that the Boys' attitude toward the Indians and their attacks on the ruling powers presaged the military and political activities of the American Revolution and the new nation's mistreatment of the Indians.-- Review in *Publisher's Weekly*, July 2009.

Kidson, Adam. "Quaker Pacifism during the Irish Revolution," *The Journal of the Friends Historical Society*, 61:2 (2007), 144-157.

Kilham, Hannah. *Memoir of the Late Hannah Kilham: Chiefly Compiled From Her Journal, and Edited By Her Daughter-in-law, Sarah Biller, of St. Petersburg*. Cambridge; New York: Cambridge Univ. Press, 2010.

A reprint of a work originally published in 1837. This memoir, compiled from the journals of Hannah Kilham, traces the life of this remarkable woman (1774-1832). It was prepared for publication in 1837 by her stepdaughter, Sarah Biller, who emphasizes those aspects of her stepmother's life that support the representation of her as an independent and pioneering women in order to make further claims for women. In 1796 Hannah Kilham joined the Society of Methodists and became an advocate for the poor, for exploited children and for Irish immigrants. She voyaged to Sierra Leone to bring Christianity to its inhabitants and on her third visit to the country she established a school there. Hannah Kilham fought for the rights of slaves and former slaves and against the practices of colonialism and colonial trade. She also produced textbooks for the study of African languages and established herself as a politically astute chronicler of missionary and educational activities.

Kinch, Eileen R. *The ESR Story: 1985-2010*. Richmond, Ind. : Earlham Press, 2009.

A history of the Earlham School of Religion, Richmond, Indiana.

Kinney, Jill. *"Letters, Pen, and Tilling the Field": Quaker Schools among the Seneca Indians on the Allegany River*.

Thesis (Ph. D.)--University of Rochester, 2009.

In 1798, the Society of Friends' Philadelphia Yearly Meeting Indian Committee sent three young men to reside among the Seneca Indians on the Allegany reservation in the state of New York and the private land grant of chief warrior Cornplanter in adjacent Pennsylvania. Their goal was to provide the Senecas with agricultural, mechanical, and literary instruction in order to equip the Senecas for self-sufficiency in a rapidly changing world. Through their instruction, Friends altered Seneca religion and culture--From the author's abstract.

Knowing Our History: African American Slavery & the University of Maryland. By the students of History 429 ... [et al.] [College Park, Md.?]: University of Maryland, [2009]

Includes references to Quaker Benjamin Hallowell.

Küttner, Eberhard E. *Interreligiosität: die Suche nach der Einheit in der Vielfalt*. Bad Pyrmont [Germany]: Religiöse Gesellschaft der Freunde (Quäker), Deutsche Jahresversammlung, 2009.

The search for unity within religious diversity.

Lamborn, Suzanne Parry. *Some Bucks, Montgomery, Chester & Lancaster County Paxson Related Families*. Morgantown, PA: Masthof Press, c2008.

Landefeld, William R. *The Changing Boundaries of Pennsylvania from 1493-1921*. Kennett Square, PA: Barbara C. Landefeld E. Pratt, c2009.

Lane, Raymond M. "Here Slavery's Death Began," *Friends Journal*, May 2010, 6-8.

Lapp, Herb. "Thomas Livezey: Pennsylvania Merchant Miller," *The Chronicle of the Early American Industries Association*. Part I: 63:1 (Mar. 2010), 1-20; Part II: 63:2 (June 2010), 47-69.

Lasst euer Leben sprechen: Quäker-Friedenszeugnisse in unserer Zeit: 1660 bis 2010, herausgegeben von Helga und Konrad Tempel im Auftrag der Religiösen Gesellschaft der Freunde (Quäker). Bad Pyrmont [Germany]: Religiöse Gesellschaft der Freunde (Quäker), 2010.

Leimdorfer, Karen. *Cultural Imperialism or Cultural Encounters: Foreign Influence Through Protestant Missions in Cuba, 1898-1959: A Quaker Case Study*, Saarbrücken [Germany]: VDM Verlag Dr. Müller, 2008.

This book contributes to the 'cultural encounters' debate, exploring the extent to which the encounter between US Quaker missionaries and Cuban communities could be described as a cultural exchange or cultural imperialism. It examines the extent to which ideas of cultural superiority and a sense of national imperial pride pervaded the attitudes and actions of the US Quaker missionaries. The discussion investigates the objectives behind the Quaker mission and argues that the motives were characterized by the historical development of Quaker evangelism in the US, at a time of 'Manifest Destiny'. US Quakers believed Cubans to be inferior and unable to govern the mission, which in turn reflected the US authorities' discourse of superiority throughout the time of the Cuban Republic. The close relationship between the Quakers, the United Fruit Company, and local and national elites in Cuba is researched, finding this relationship to perpetuate political corruption. The encounter was structured by attitudes of religious, racial or cultural superiority, combined with political and economic expansionism. Describing it as a cultural exchange diverts attention away from the nature of this historical and political phenomenon. The book is addressed to scholars interested in Cuban studies, protestant evangelism and/or US cultural imperialism.

Lelos, Ingrid. "The Sufferings of a 'Captive Maid': Jane Fern Hoskens and the Quaker Reformation," *Early American Literature* 44.3 (2009), 517-540.

In accordance with the interests of those in England who sought to keep servants contented in their lowly positions was Hoskens's advice: "I am persuaded that if servants were careful to discharge their trust faithfully, to their masters and mistresses, the Lord would provide suitable for their support, through the world, with credit and reputation" ... *The Life and Spiritual Sufferings of that Faithful Servant of Christ, Jane Hoskens*, probably the first working-class narrative to be published in early America, has been used to affirm rather than subvert social hierarchies.

Lim, Susan. "The Rise of the Rogerenes in Colonial New London," *Connecticut History* 47.2 (2008), 237-251.

The article discusses the origins of the Rogerenes religious sect. Particular focus is given to the influence of overseas commerce and the transatlantic trade on the religious beliefs of Rogerenes founder John Rogers (1648-1721). The influence of Seventh Day Adventist beliefs on Rogers, his attempts to reconcile Sabbatarian principles with those of the Congregational Church, and his exposure to Quaker practices are examined. The tenets of the Rogerene movement are presented and include adherence to the Trinity, the importance of the Holy Bible, and acceptance of the Calvinist view concerning salvation.

Loose, John Ward Wilson. "Founders and Builders of Lancaster County: The Wright's Ferry Triumverate," *Journal of Lancaster County's Historical Society*, 111.2 (Summer 2009), 42-45.

The article profiles the lives of three Quaker men who contributed to the development of Lancaster County in colonial Pennsylvania. The article discusses the emigration of the pioneer John Wright from England to Pennsylvania, the police officer Samuel Blunston who settled along the Susquehanna River, and the pioneer Robert Barber and the building of his sawmill. Other subjects under discussion include the creation of the Governorship and provincial council, the settlement of the town Wright's Ferry, and the building of a courthouse and a prison.

Manning, David. "Accusations of Blasphemy in English Anti-Quaker Polemic, c1660-1701," *Quaker Studies*, 14.1 (Sept. 2009), 27-56.

Marsh, Caroline S. *Friends of Iowa Yearly Meeting (Conservative): Who We Are and What That Might Mean*.

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

Marsh, Dawn. "Penn's Peaceable Kingdom: Shangri-la Revisited," *Ethnohistory* 56.4 (2009), 651-667.

The history of indigenous Pennsylvania and William Penn's peaceable kingdom is often considered an exception to the standard narrative of violence, dispossession, and conquest in the broader account of colonial North America. The story of Hannah Freeman, a Lenape woman who lived in the Quaker colony, counters that standard narrative, despite the best efforts of regional and state historians to

offer Hannah Freeman as an artifact of Penn's benevolent conquest. This essay examines that process of commemoration relative to Freeman's life in southeastern Pennsylvania.

Massie, Larry B. "The Husseys of Battle Creek," *HSM Chronicle*, 30.4 (2008), 12-14.

Discusses the contributions of Quaker couple Erastus and Sarah Eddy Bowen Hussey of Battle Creek, Michigan, to the Underground Railroad and their work to assist runaway slaves. From 1840 to 1855, the Husseys helped guide more than one thousand slaves to freedom.

Matthews, David. "Quaker Shillings," *The Journal of the Friends Historical Society*, 61:1 (2006), 54-57.

McCallum, Chris. *Yes to the Troops, No to the Wars: Quaker House & Forty Years of Front-Line Peace Witness*. Fayetteville, AR/Fort Bragg, NC: Quaker House, c2009.

Miller, Nicholas P. "Theology and Disestablishment in Colonial America: Insights from a Quaker, a Puritan, and a Baptist," *Journal of the Adventist Theological Society*, 19.1-2 (2008), 137-160.

Examines William Penn's ideas on religious liberty.

Minott, Janice. *Letters from Kabul, 1966-1968: a Memoir*. Victoria, B.C.: Trafford, c2008.

Letters written by Quaker Janice Minott from Kabul, Afghanistan in the 1960s.

Mulley, Clare. *The Woman Who Saved the Children: A Biography of Eglantyne Jebb, Founder of Save the Children*. Oxford: Oneworld Pub., 2009.

Eglantyne Jebb was a Quaker.

Neelon, David. *James Nayler: Revolutionary to Prophet*. Becket, MA: Leadings Press, 2009.

In this definitive study of one of the earliest leaders of the Quaker movement in 17th century England, James Nayler is shown at one of the great turning points in western history. He was a revolutionary complete in all respects, a military officer working for the overthrow of the monarchy, a political idealist seeking the establishment of a republic respectful of freedom of conscience, and a religious mystic in the tradition of the Biblical Prophets. Nayler is remembered for his ride into Bristol accompanied by idolaters singing hosanna, as if he were Jesus entering Jerusalem, but his writings show a different and far more humble character. Though he was tortured, imprisoned for blasphemy, and cast out in disgrace by many Quakers, his books and papers written from Bridewell Prison explain a deep and faithful spiritual discovery, lost for generations in the suppression of his works. The author unwraps this obscurity to present the first complete story of James Nayler's life ever written.--Publisher's description.

Nesbitt, Eleanor. "Interrogating the Experience of Quaker Scholars in Hindu and Sikh Studies: Spiritual Journeying and Academic Engagment," *Quaker Studies*, 14:2 (March 2010), 134-158.

Newman, Edwina and Judith Jennings. "New Perspectives on Eighteenth-Century British Quaker Women," *Quaker Studies*, 14:2 (March 2010), 159-177.

Newman, Francis Henry. *The Wartime Diaries of Francis Henry Newman: A Medical Orderly 1915-1919*, Compiled and introduced By Margaret A. Hill. York: William Sessions, 2008.

Although Francis Henry Newman was not a Quaker, he served in the Friends Ambulance Unit. This is a diary-style account of a medical orderly during the first World War. By the age of 18, Frank's religious convictions had led him to become a conscientious objector and so in 1915 he became a member of the newly formed Friends Ambulance Unit. Newman's interests led him to serve as a medical orderly, to which he later added his knowledge in photography, X-ray work and electricity. Contains numerous photographs and documents from the period.

Nicholson, Hazel. "A Disputed Identity: Women Conscientious Objectors in Second World War Britain," *Twentieth Century British History* 18.4 (2007), 409-428.

There were many more British women conscientious objectors during World War II than the 911 officially granted that status by tribunals. The real number of objectors was probably in excess of three thousand. The discrepancy resulted from the many ways women could be assigned noncombatant roles or even ignored by the tribunals. This article includes several references to Quaker women conscientious objectors.

Nieuwerth, Kees and Fritz Renken. "A Plea for Freedom of Religion: William Penn and Friends in Emden," translated and edited by Marieke Faber Clarke, *The Journal of the Friends Historical Society*, 61:1 (2006), 45-50.

Olver, A. David. "The Prize Essays of 1859 and Their Impact on British Quakerism," *The Friends Quarterly* 37.3 (July 2009), 30-36.

Othman, Enaya. *Middle Ground in the Middle East: American Quakers & Palestinian Women at the Friends Girls School in Ramallah, 1889-1948*.

Thesis (Ph. D.)--Marquette University, 2009

This dissertation examines the Quakers' Ramallah Mission by focusing on the Friends Girls School, a case study of the interaction between Americans and Palestinians. It shows how both sides arrived at a "meeting ground" reflecting their shared values, such as a high regard for education and womanhood training skills. This encounter catalyzed a cross-cultural process in which both groups through a process of trial and error recognized their mutual interests and benefited from them. Neither of the two groups overwhelmed nor dominated the other during this interchange.--From the author's thesis.

Otsu, Mitso. "An Invitation to the History of Friends School's First 50 Years," *Bulletin of the Friends School*, no. 14, (2007).

Includes the reminiscences by three American Friends of the early days of Friends School in Tokyo: Gilbert Bowles, Minnie P. Bowles, and Esther B. Rhoads; also included is a short extract from the memoirs of Fredrick J. Gillman. Includes reminiscences by Gilbert and Minnie Bowles and Esther B. Rhoads concerning the early days of the school in Japanese and English.

Otter, Samuel. *Philadelphia Stories: America's Literature of Race and Freedom*. New York: Oxford University Press, 2010.

A historic and symbolic city on the border between slavery and freedom, antebellum Philadelphia was home to one of the largest and most influential "free" African American communities in the United States. The city was seen by residents and observers as the stage on which the possibilities of freedom would be tested and a post-slavery future would be played out for the nation. Philadelphia's charged setting produced a distinctive literary tradition that confronted issues of race, character, violence, and liberty. ... Samuel Otter's authoritative study considers the significance of geographical, social, and literary "place." It offers a model for thinking about the relationships between literature and history and among European-American and African-American writers. It challenges conventional narratives of American literary history. And finally, it establishes Philadelphia as fundamental to our understanding of not only the political but also the imaginative life of nineteenth-century America.

Ouellette, Susan M. "Religion and Piety in the Journal of Phebe Orvis," *Vermont History*, 77.1 (Winter/Spring 2009) 6-15.

The article explores early 19th-century female piety and the social conditions of the Second Great Awakening through examination of the journal of the Vermont Quaker Phebe Orvis (b. 1801). Details are given describing two major periods of her life, her career as a single evangelist in Vermont and her married life and struggles with her husband in New York. Discussion is offered highlighting her accounts of daily life and their religious overtones, but particular attention is given to the conflict between her Baptist husband and her own Quaker beliefs and sensibilities.

Patuleanu, Ioana. "George Fox's *Journal* and the Practice of Self-Observation in Restoration England," *Restoration: Studies in English Literary Culture, 1660-1700* 32.2 (2008), 25-44.

Paulick, Pamela Lancaster. *Lucretia Coffin Mott: Early Leader in the Struggle for Women's Rights within the Society of Friends and the Anti-Slavery Movement*.

Thesis (M.A.H.)-- Dominican University of California.

Connects Mott's Quaker and secular concerns for women's rights.

Pearce, J. M. S. *Quakers in Medicine: "Friends of the Truth"*. York, England: W. Sessions, c2009.

This is a brief account of a selection of brilliant Quakers in search of medical truth often set against a stark background of religious prejudice and adversity. Their achievements make an inspiring lesson in medical science, history, compassion and philanthropy. John Pearce, a neurologist and author of many papers and books, highlights the extraordinary discoveries and services to medicine to the wider community, made by British Quakers, both doctors and scientists.--Publisher's description.

Pink Dandelion. "Guarded Domesticity and Engagement with 'the World': The Separate Spheres of Quaker Quietism," *Common Knowledge* 16.1 (2010), 95-109.

This contribution to a symposium on quietism concerns what is known as the Quietist period of Quakerism in the eighteenth century. Dandelion addresses the key question of conflict between the quietist commitment of the Quaker faithful and the commitment of many among them to abolitionism and other pressing social causes. He reviews the scholarship on this issue, noting the recent tendency to look for mystical aspects to the social commitment of Quakers. Instead, however, he argues that the culture of Friends during this period became self-enclosed to a remarkable degree, permitting some of the members to move about extramurally, as required by conscience, then return to their essentially quietist world.

Plank, Geoffrey. "Sailing with John Woolman: The Millennium and Maritime Trade," *Early American Studies: An Interdisciplinary Journal* 7.1 (2008), 46-81.

Over the course of his lifetime, the New Jersey Quaker antislavery campaigner John Woolman (1720–1772) developed an increasingly comprehensive critique of the global economy, and he focused his attention ever more sharply on the worldwide influence of sailing ships. Woolman believed that sailing carried great promise because it allowed Christians to reach out to “heathen” peoples around the world. At the same time, however, his encounters with sailing vessels repeatedly reminded him that they could serve as instruments of violence and corruption, destroying the lives of mariners and promoting a culture of extravagance, exploitation, impiety, and waste. Woolman sought to live an exemplary life and distance himself from pernicious commerce. He also wanted to travel because he believed that he had a message for the world. How, then, could he, as a good Christian, sail? Woolman struggled with this question for years, and though he boarded several ships for extended journeys, the experience increasingly tormented his conscience. His ambivalence toward sailing affected his tactics as a protestor, his vision for the future, and the content of his analysis of the slave trade.

Pryce, Elaine. "'Upon the Quakers and the Quietists': Quietism, Power and Authority in Late Seventeenth-Century France, and its Relation to Quaker History and Theology," *Quaker Studies*, 14:2 (March 2010), 212-223.

Ratcliff, Richard P. *Spiceland Friends Cemetery Inscriptions: (With Stories, Biographies, Memorials and Photographs)*. Spiceland, IN?: R.P. Ratcliff?, 2008.

Third edition; first ed., 1974; 2nd ed., 1981.

"Spiceland Friends Cemetery, 1829 first burial, 1937 last internment. Over 575 buried here. 200 in unmarked graves. Including Indian, a soldier War of 1812, 13 Civil War veterans and several former slaves."--p. [3]. "This listing of burials should be considered a companion volume to *The Quakers of Spiceland*, published in 1968."--p. [6]. Includes a brief history of Spiceland Friends Meeting.

Regan-Lefebvre, Jennifer. *Cosmopolitan Nationalism in the Victorian Empire: Ireland, India and the Politics of Alfred Webb*. Basingstoke [England]; New York: Palgrave Macmillan, 2009.

"All our absorbing interest in our own Irish affairs should not blind us to what is going on in other countries, should not lessen our sympathies towards men and women in other countries who are striving for free institutions as we are." Thus wrote Alfred Webb (1834-1908), Irish Quaker, nationalist, Member of Parliament, suffragist, and President of the 1894 Indian National Congress. In the first full-length biography of Webb, Jennifer Regan-Lefebvre describes a vibrant civic and political life in nineteenth-century Ireland. She reveals how Irish and Indian nationalists met in London, the capital of the British Empire, and pursued a multi-cultural politics of cooperation. Rich in detail and drawing on extensive original research, this historical biography provides a fascinating journey into the political, social and cultural worlds of late-Victorian imperialism, and provides a new assessment of the Irish role within it.--Publisher's description.

Richardson, Pamela. "Kinship and Networking in a Quaker Family in the Nineteenth Century". *Family & Community History*, 12.1 (May 2009), 22-36.

This study of kinship and networking in the British Quaker Fox family in the 19th century illustrates the family's effectiveness in creating responsible family members and good citizens, with great emphasis on the role of Quaker ethics in their kinship behavior. The article discusses how kinship originated, strengthened and underpinned their achievements and how its importance faded over time.

Roberts, Arthur O. *Through Flaming Sword: The Life and Legacy of George Fox*. Newberg, OR: Barclay Press, c2008.

"Fiftieth-anniversary edition with revisions to the original edition published in 1959."

Robertson, James. "William Penn, the Oglethorpes and an Election in Haslemere: a New Letter," *The Journal of the Friends Historical Society*, 61:2 (2007), 136-143.

Robinson, Donovan L. *The 1872 Diary of the Mooresville Macy Farmstead: Footsteps from the Mayflower to California*, by Donovan L. and Joyce A. Robinson. Bloomington, IN: AuthorHouse, 2010.

A farmstead in Morgan County, Indiana has stood as a sentinel on the South West corner of Mooresville since 1859 when William Monroe Macy (WMM), 1820-1911, built the home. WMM was

prosperous by local community standards of the period, however, that did not afford him much leisure. He managed many diverse businesses which kept him and his entire family hard at work every season of the year. This book focuses primarily on the "personal journal" Alva Perry Macy wrote during 1872 while living on this Farmstead. The activities he records are through the eyes of a 14 year old who seems fascinated with the industry around him. To put the journal in perspective, the family history has been explored to properly position the Mooresville Macys of 1872. The Robinsons have compiled what they believe to be an accurate account of the Macy Farmstead. Alva is a ninth generation derivative of Mayflower passengers (John Howland and Elizabeth Tilley) of 1620. His ancestors also include the early Nantucket settlers (Thomas Macy) who challenged the raw wilderness of the 1600's.

Rossi, Deborah G. "The Stuff of History: American Free Produce Association Label, 1839-1847," *Connecticut History* 47.2 (2008), 252-255.

The article features an American Free Produce Association label from the collection of the Middlesex County Historical Society in Connecticut. It mentions that the printing on the front is combination of seven different fonts and that there are marks in two different kinds of black ink as well as faint pencil marks. It notes that the American Free Produce Association was one of many early 19th century groups which aimed to provide people with a way purchasing goods that would considered fair trade and its connection with Quakers and the abolition movement is also discussed.

Rubinstein, David. *The Backhouse Quaker Family of York Nurserymen: Including James Backhouse: 1794-1869, Botanist and Quaker Missionary*. York, England: Sessions Book Trust, c2009.

This book is mainly about the exciting religious journeys of James Backhouse (1794-1869) in the southern hemisphere which included his botanizing along the way, with exotic seeds sent back home to his Quaker nurseryman brother Thomas. Following ten years of pioneering journeys to the scattered isolated Quaker groups in southeast Australia, notably Tasmania (then Van Diemens Land) and on to Mauritius and South Africa, he returned to York to make important Quaker visits to many parts of the United Kingdom and later to isolated village communities of seekers in the Norwegian fjords.-- Publisher's description.

Ryan, James Emmett. "Staging Quakerism in American Theatre and Film," *Quaker Studies* 14.1 (Sept. 2009), 57-71.

Sansom, Hannah Callender. *The Diary of Hannah Callender Sansom: Sense and Sensibility in the Age of the American Revolution*, edited by Susan E. Klepp and Karin Wulf. Ithaca, NY: Cornell University Press, 2010.

Hannah Callender Sansom (1737-1801) witnessed the effects of the tumultuous eighteenth century: political struggles, war and peace, and economic development. She experienced the pull of traditional emphases on duty, subjection, and hierarchy and the emergence of radical new ideas promoting free choice, liberty, and independence. Regarding these changes from her position as a well-educated member of the colonial Quaker elite and as a resident of Philadelphia, the principal city in North America, this assertive, outspoken woman described her life and her society in a diary kept

intermittently from the time she was twenty-one years old in 1758 through the birth of her first grandchild in 1788...In 1762, under pressure from her father, she married fellow Quaker Samuel Sansom. While this arranged marriage made financial and social sense, her father's plans failed to consider the emerging goals of sensibility, including free choice and emotional fulfillment in marriage. Hannah Callender Sansom's struggle to become reconciled to an unhappy marriage is related in frank terms both through daily entries and in certain silences in the record. Ultimately she did create a life of meaning centered on children, religion, and domesticity...Long held in private hands, the complete text of Hannah Callender Samson's extraordinary diary is published here for the first time. In-depth interpretive essays, as well as explanatory footnotes, provide context for students and other readers. The diary is one of the earliest, fullest documents written by an American woman, and it provides fresh insights into women's experience in early America, the urban milieu of the emerging middle classes, and the culture that shaped both.

Saville, Heather. *Friends in Deed: 50 Years of Quaker Service Australia*. Kenmore, Queensland: Religious Society of Friends in Australia, 2009.

Friends in Deed is the inspiring and deeply human story of a small group of people who wanted to help change the world, one step at a time. With a passionate sense of commitment and a filing system in a couple of boxes, a few Australian Quakers began a fifty-year journey to build a respected international aid organization known today as Quaker Service Australia, or QSA.--Publisher's web site.

Schmitz-Hertzberg, Friedrich. *The Night is Full of Stars: An Account By a German Physician as a Prisoner of War in the Soviet Union 1945-1949*; translated from the German by Kathleen Schmitz-Hertzberg with Evelyn Schmitz-Hertzberg. York, England: William Sessions Ltd, 2009.

This [Quaker] German physician's account as a POW in the Soviet Union was written shortly after his release in 1949 and prior to emigrating to Canada with his English Quaker wife, Kathleen. Now, fifty years later, Kathleen has translated this story. This is a remarkable book by a remarkable man, who relives the wretchedness and despair, with frequent death, but occasional hope, of German soldiers who became POWs. Somehow the author managed to retain not only his integrity as a caring individual, but also his conviction that all would be well in the end.

Scott, Michael C. "Was He Ever Here?" *The Friend* 167.25 (19 June 2009), 14-15.

The author examines the evidence of George Fox's vision.

Seeking the Sense of the Meeting: a History of Friends Meeting of Washington, 1972-1992, prepared by Records and Handbook Committee, Friends Meeting of Washington. Washington, D.C.: Quaker Heron Press, 2010.

Shelton, Kenneth A. *The Way Cast Up: The Keithian Schism in an English Enlightenment Context*. Thesis (Ph. D.)--Boston College, 2009.

This dissertation uses the Keithian Schism, a split within the Society of Friends in the last decade of the seventeenth century led by George Keith, to integrate and thus better explore several aspects of Quakerism, the public sphere, and early Enlightenment fears of religious heterodoxy. Quaker history has often narrowly focused on those aspects of Quakerism that set it apart from English society as a whole. The Schism, I first seek to show, reveals how very early modern the Quakers were in their handling of honor culture, public dispute, identity, and political authority.--From the author's abstract.

Smith, Bernadette. *Martha Simmon(d)s, 1624-1665: Her Life and Quaker Writings and 'The Fall' of James Nayler*. York, England: Sessions Book Trust, 2009.

The name of Martha Simmons would have been well known amongst the members of the London book trade in the 1650s as her husband, Thomas Simmons, and her brother Giles Calvert, were the first two major Quaker publishers. Little is known however of her early life and the sources of information are scant and not always reliable. This book attempts to trace the likely course of her life from her writings, which form her spiritual autobiography. It also draws on the evidence of Quaker correspondence and documentary evidence from other archive sources.-- Publisher's description.

Smith, S.D. "The Account Book of Richard Poor, Quaker Merchant of Barbados," *The William and Mary Quarterly* 66.3 (2009), 605-623.

Smith examines the account book of Quaker merchant Richard Poor, which spanned the years from 1699 to 1713. The book's title identifies the manuscript as "Journall: No A:"--a volume that, in the scheme of double-entry bookkeeping, maintained a daily record of transactions with customers listed alphabetically in a corresponding ledger. In common with most colonial rather than double-entry, resulting in accounts not readily divisible into debtors and creditors. Consequently, the journal functioned as an interim record of business, with pinpricks and page numbers in the left-hand margin recording the transfer of information to the ledger. This unique source offers a portal through which to view the mercantile community of one of the world's most prosperous colonial settlements. Furthermore, using the journal, Smith analyzes the development of Poor's trade and examines his client base to gain insight into the role of island factors in transatlantic merchandising.

Smolenski, John. *Friends and Strangers: the Making of a Creole Culture in Colonial Pennsylvania*, Philadelphia: University of Pennsylvania Press, 2010.

In its early years, William Penn's "Peaceable Kingdom" was anything but. Pennsylvania's governing institutions were faced with daunting challenges: Native Americans proved far less docile than Penn had hoped, the colony's non-English settlers were loath to accept Quaker authority, and Friends themselves were divided by grievous factional struggles. Yet out of this chaos emerged a colony hailed by contemporary and modern observers alike as the most liberal, tolerant, and harmonious in British America. In *Friends and Strangers*, John Smolenski argues that Pennsylvania's early history can best be understood through the lens of creolization -- the process by which Old World habits, values, and practices were transformed in a New World setting. Unable simply to transplant English political and legal traditions across the Atlantic, Quaker leaders gradually forged a creole civic culture that secured Quaker authority in an increasingly diverse colony. By mythologizing the colony's early settlement and casting Friends as the ideal guardians of its uniquely free and peaceful society, they succeeded in

establishing a shared civic culture in which Quaker dominance seemed natural and just. The first history of Pennsylvania's founding in more than forty years, *Friends and Strangers* offers a provocative new look at the transfer of English culture to North America. Setting Pennsylvania in the context of the broader Atlantic phenomenon of creolization, Smolenski's account of the Quaker colony's origins reveals the vital role this process played in creating early American society.

Starr, Douglas. "The Making of Scientific Knowledge in an Age of Slavery": Henry Smeathman, Sierra Leone and Natural History," *Journal of Colonialism and Colonial History* 9.3 (2008).

Steinert, Johannes-Dieter. "British Humanitarian Assistance: Wartime Planning and Postwar Realities," *Journal of Contemporary History* 43.3 (2008), 421-435.

Discusses Britain's plans for postwar relief efforts, which began early in the 1940's; the deployment of relief personnel and materials in northwestern Europe after the Allied landings; the provision of food and aid to concentration camp survivors and German children; and the relationship between relief teams and the British military occupation forces in Germany. The author comments particularly on the activities of the Council of British Societies for Relief Abroad (COBSRA) and the Quaker Friends.

Steneck, Margaret L. *The Friends Meeting House and Quaker Cemetery of Randolph Township, New Jersey: Celebrating 250 Years of History and Preservation*. Randolph, NJ: Friends Meeting House and Cemetery Association of Randolph Township, New Jersey, 2008.

Stewart, Althea. "From Iconoclasts to Gentle Persuaders: Plain Dress, Verbal Dissent and Narrative Voice in Some Early Modern Quaker Women's Writing," *Women's Writing*, 17:1 (May 2010), 111-128.

Early modern Quaker women writers reflected, and to some extent aided, the development of the Religious Society of Friends from confrontational, persecuted iconoclasts to an organized group that began to enjoy a measure of tolerance and respect. A more conciliatory approach succeeds to the aggressive proselytizing of Esther Biddle, Dorothy Waugh, Katharine Evans and Sarah Cheevers. The women's meetings organized by Margaret Fell encouraged the composition of intimate spiritual autobiographies, in which survivors of the earliest days recall former, more extreme, attitudes. Some points, however, admit no compromise: adopting plain dress could cause distress, humiliation and misunderstandings when apparel was a mark of status in a hierarchical society; addressing all individuals, regardless of rank, with the familiar "thee" and "thou" instead of the more respectful "you" could have serious consequences. Mary Penington, Barbara Blaugdone and Elizabeth Webb recall how painful it was to conform to these demands. Their intimate narrative voice connects with the eighteenth-century taste for fictions whose readers are expected to empathize with the sufferings of virtuous heroines, rejoice in their achievements and understand their innermost desires. Their insistence that women have independent minds, and that all are equal before God, brings them close to Samuel Richardson's *Pamela*.

Storr, Katherine. *Excluded from the Record: Women, Refugees and Relief, 1914-1929*. New York: P. Lang, 2010.

Contains many references to the Society of Friends, including the Friends Ambulance Unit, Friends Emergency Committee, and the Friends War Victims' Relief Committee.

Swiss Quaker Life, Belief and Thought = Vie, foi et pensée des quakers suisses = Leben, Glauben und Gedanken der schweizer Quäker. Edited by Erica Royston and David Hay-Edie. Genève: Switzerland Yearly Meeting; distributed by Sessions of York and Switzerland Yearly Meeting, 2009.

This anthology, in French, English and German throws a rare insight into the lives of Swiss Quakers. It includes the writings of such well known figures as Pierre Ceresole, Helene Monastier and Elisabeth Rotten, and also the thoughts and lives of lesser known Friends who have expressed their beliefs and thoughts through humanitarian actions.--Publisher's description.

Teakle, Josephine. "Mary Birkett Card (1774-1817): Struggling to Become the Ideal Quaker Woman," *Quaker Studies*, 14:2 (March 2010), 178-194.

Thomas, Donald B. and P.J. Nugent. "Walter Martin, 'Friends Visit Jomo Kenyatta at Maralal'", *Quaker History*, 99:1 (Spring 2010), 32-46.

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

Tusan, Michelle. "The Business of Relief Work: A Victorian Quaker in Constantinople and Her Circle," *Victorian Studies*, 51.4 (2009), 633-661, 775.

This article explores how Victorian notions of charity translated to evangelical mission projects in the Near East. Focusing on Quaker philanthropist Ann Mary Burgess, it traces the trade networks that she established to serve the Armenian community living in the Ottoman Empire. Burgess's vast network of supporters throughout Britain, Europe, and the Near East enabled her to fund relief projects using profits from goods produced by the orphans and widows served by the Friends' Constantinople Mission. The mapping of these networks reveals the evolving relationship between evangelicalism, the humanitarian movement, and the marketplace in imperial Britain.

Twycross, Meg with Hilary Hinds and Alison Findlay. "'The Journeys of George Fox, 1652-1653': Interim Report on a Research Project and Website," *Quaker Studies*, 14:2 (March 2010), 224-235.

Ventress, Monica P. *A Great Convincement: the Story of the Quakers of North East Yorkshire*. Whitby [UK]: M.P. Ventress, 2008.

Includes details of the persecutions of Quakers in North East Yorkshire primarily before 1800, and especially in the 17th century.

Walton, Mary. *A Woman's Crusade: Alice Paul and the Battle for the Ballot*. New York: Palgrave Macmillan, 2010.

Alice Paul began her life as a quiet girl from a strict Quaker family in New Jersey. But as a young woman, an interest in social work brought her to England, where she apprenticed with the militant suffrage movement there, led by Emmeline Pankhurst and her daughters. Upon her return to the United States, Alice founded her own suffrage movement. Calling themselves "Silent Sentinels," she and her followers were the first protestors to picket the White House. Behind bars, they went on hunger strikes and were force-fed and brutalized. Years before Gandhi's campaign of nonviolent resistance, and decades before civil rights demonstrations, Alice Paul and her followers practiced peaceful civil disobedience. In 1920, a woman's right to vote finally became law. In celebration of the 90th anniversary of the Sentinels' great victory, here at last is the inspiring story of the woman who dedicated her life to winning universal suffrage for women and helped propel that dream to reality.

Wamsley, Douglas W. *Polar Hayes: the Life and Contributions of Isaac Israel Hayes, M.D.* Philadelphia: American Philosophical Society, 2009.

In the mid-19th century as an ambitious young country expanded its horizons westward, Dr. Isaac Israel Hayes, a young physician from an Orthodox Quaker family in the rural farmland of Pennsylvania, turned his eyes to the North. As a member of the harrowing American arctic expedition under the command of Dr. Elisha Kent Kane in search of the lost British explorer Sir John Franklin, Hayes became obsessed with making his own mark in the far northern polar regions. He organized his own privately funded voyage to the Arctic in 1860, during which he claimed to have reached a farthest north and to have stood on the edge of the fabled Open Polar Sea, a mythical ice-free zone in the high northern latitudes.

Ward, Miriam Cosand. *A Family History: A Long Time in the Making*. [Medford, N.J.]: M. Ward, c2009.

Includes histories and genealogies of many Quaker families throughout the United States.

Warren, Martin L. "The Quakers as Parrhesiasts: Frank Speech and Plain Speaking as the Fruits of Silence," *Quaker History* 98.2 (2009), 1-25.

Watson, George H. *George Watson, Innovative Quaker Educator: a Memoir*. [S.l.]: HistoryCrafters, c2010.

The memoir of George H. Watson, a Friend active all his life in education and race relations, and President Emeritus of Friends World College. His wife was Elizabeth Grill Watson (1914-2006).

Western Yearly Meeting, 1858-2008: 150th Anniversary: The History of Western Yearly Meeting From Its Founding to Its Sesquicentennial. Plainfield, IN: Western Yearly Meeting Friends Church, 2008.

Includes directory of monthly meetings and a listing of officers of the Yearly Meeting.

Whyman, Susan E. *The Pen and the People: English Letter Writers, 1660-1800*, New York: Oxford University Press, 2009.

Susan Whyman draws on a hidden world of previously unknown letter writers to explore bold new ideas about the history of writing, reading and the novel. ... Based on over thirty-five previously unknown letter collections, it tells the stories of workers and the middling sort -- a Yorkshire bridle maker, a female domestic servant, a Derbyshire wheelwright, an untrained woman writing poetry and short stories, as well as merchants and their families. ...As the pen, the post, and the people became increasingly connected, so too were eighteenth-century society and culture slowly and subtly transformed. The author includes the Quaker Follows family of Suffolk in her analysis. --Publisher's description.

Williams, Justine. "Dispute and Print in Cambridge, 1659," *The Journal of the Friends Historical Society*, 61:2 (2007), 124-135.

Wright, Hugh. *Stanley Webb Davies, 1894-1978: Arts and Crafts Furniture Maker*. Carlisle [England]: Bookcase, 2006.

Stanley Webb Davies became a Quaker while a student at Bootham School. During World War II he served for four years in Friends' War Victims Relief Unit.

Wright, Sheila. "Town and Country: Living as a Friend in Urban and Rural Yorkshire 1780-1860," *The Journal of the Friends Historical Society*, 61:1 (2006), 3-29.

Younger, Karen Fisher. "Philadelphia's Ladies' Liberia School Association and the Rise and Decline of Northern Female Colonization Support," *The Pennsylvania Magazine of History and Biography* 134.3 (July 2010), 235-261.

Considers the role of Quakers and the divisions within Quakerism and the anti-slavery movement over colonization. The Ladies' Liberia School Association was founded in 1832 and disbanded in 1848.

Zug, James. "'The Color of Our Skin': Quakerism and Integration at Sidwell Friends School," *Quaker History* 98.1 (2009), 35-47.

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