

RECENT SCHOLARSHIP IN QUAKER HISTORY

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Abruzzo, Margaret Nicola. *Polemical Pain: Slavery, Cruelty, and the Rise of Humanitarianism*. Baltimore: Johns Hopkins University Press, 2011.

Today no one denies the cruelty of slavery, but few issues inspired more controversy in the eighteenth and nineteenth centuries. Abolitionists denounced the inhumanity of slavery, while proslavery activists proclaimed it both just and humane. Margaret Abruzzo delves deeply into the slavery debate to better understand the nature and development of humanitarianism and how the slavery issue helped shape modern concepts of human responsibility for the suffering of others.

Includes chapter: "Self-Denial, Martyrdom, and the Formation of Quaker Humanitarianism."

Adams, David R. "The Secret Printing and Publishing Career of Richard Overton the Leveller, 1644-46," *The Library*, 11.1 (March 2010), 3-88.

The arrest of Richard Overton in August 1646 marked the end of one of the most notorious and successful underground presses of the Civil War period. Over the previous twenty months, a steady stream of distinctive and radical tracts had issued from Overton's press. This article begins by offering an account of Overton's complex political and business dealings, and goes on, through detailed type analysis, to identify works not hitherto attributed to Overton which tell us much about his alliances in this period. The article concludes by suggesting that, despite the fact that the output of figures like Overton was shrouded in secrecy, the traces left by the printing technologies that they used can allow the scholar to recover much about their activities.

Allen, Richard C. "Nantucket Quakers and the Milford Haven Whaling Industry, c. 1791-1821," *Quaker Studies*, 15.1 (Sept. 2010), 6-31.

Andreev, Aleksandr Nikolaevich. "Kvakery Na Zapade I V Rossii. XVIII Vek," [English translation of title: "Quakers in the West and in Russia: The 18th Century"], *Novaia i Noveishaia Istoriiia*, 4 (2010), 165-177.

The article outlines the nature, history, and dissemination of the Quaker movement ...Elements of the movement, which was based on the individual's "inner light," spread across Europe and first appeared in Russia in the late 17th century, when German mystics Quirinus Kuhlmann and Conrad Nordemann came to St. Petersburg. Their visit culminated in their being tried as heretics. Under Peter the Great (ruled 1689-1725), Russia became more open to Western influences in spiritual as well as material matters, and by the reign of Empress Anna Petrovna in the mid-18th century, Quaker ideas were accepted by a small but growing group. (Publisher's description).

Apetrei, S. L. T. (Sarah Louise Trethewey). *Women, Feminism and Religion in Early Enlightenment England*. Cambridge; New York: Cambridge University Press, 2010.

"Illuminating a formative period in the debate over sexual difference, this book contributes to our understanding of the origins of feminist thought."

Includes extensive references to Quaker women.

Barnes, Greg. "Anne Parrish: Unsung Friend," *Friends Journal*, 57.5 (May 2011), 12-13.

About Philadelphia Quaker Anne Parrish (1760-1800) and her work in establishing institutions to support the poor and distressed.

Bernet, Claus. "Die Familien Reckefuß und Ellermann unter Berücksichtigung ihrer Amerikaauswanderung," *in Historisches Jahrbuch für den Kreis Herford*, 2011. Band 18 (2011). Bielefeld [Germany]: Verlag für Regionalgeschichte, 2010.

Bernet, Claus. "'Dass Innerste meines Hertzens mittheilen': die Korrespondenz Johann Georg Gichtels an die Fürstäbtissin Elisabeth zu Herford," *in Historisches Jahrbuch für den Kreis Herford*, 2009. Band 16 (2009). Bielefeld [Germany]: Verlag für Regionalgeschichte, 2008.

Bernet, Claus. "Marc Swanner (1639-1713): The Man Behind Fox and Penn," *Quaker History* 99.2 (2010): 20-36.

Bernet, Claus. "Quaker Missionary Work in Germany from 1790 until 1899: List of Anglo-American visitors," *The Journal of the Friends Historical Society* 62.1 (2010), 25-41.

Black Fire : African American Quakers on Spirituality and Human Rights / edited by Harold D. Weaver, Jr., Paul Kriese, and Stephen W. Angell, with Anne Steere Nash; foreword by Emma Lapsansky-Werner. Philadelphia : Quaker Press of Friends General Conference, 2011

Black Fire gathers together the voices of 18 remarkable individuals who spoke and wrote as African Americans from within the Quaker community. They testify about their viewpoints on racial justice - both within the Religious Society of Friends and society at large - and they speak of their life in the Spirit. As a collection, these selections exhibit the vitality and wisdom that three centuries of African American Quakers have contributed to and on behalf of Friends.

Block, Kristen. "Cultivating Inner and Outer Plantations: Property, Industry, and Slavery in Early Quaker Migration to the New World," *Early American Studies: An Interdisciplinary Journal*, 8.3 (2010), 515-548.

For American Quakers during the seventeenth century, a careful moral calculus permeated the Society's negotiations between their twin goals of spiritual reflection and economic sustenance — balancing one's metaphorical plantations, both "inner" and "outer." In Barbados, where the Society of Friends had attracted a large following by the 1660s, slaveholding and plantation culture were facts of life that dominated efforts to implement universalist ideals without threatening social control. Many leading West Indian Quakers embraced a paternalistic evangelization campaign to the enslaved in an effort to ease the consciences of individual masters, to create a consensus among the Society's members, and to help Friends in the colonies build up a stock of "moral capital" to be used against their non-Quaker peers. Although some Friends experimented with the idea that particular enslaved individuals could redeem themselves through "moral" behavior or industriousness, the process of legal racialization virtually negated the concept of free will, the heart of non-Calvinist Protestant conversion. In following the migratory patterns of wealthy Barbadian Friends to the North American Middle Colonies, this article demonstrates the depth of their influence in promoting African slavery and quelling critiques of the institution.

Blundell, John. "Abolitionist Sisters," *Freeman*, 61.5, (June 2011), 20-24.

Concerning Sarah and Angelina Grimké.

Bradstock, Andrew. *Radical Religion in Cromwell's England: a Concise History from the English Civil War to the End of the Commonwealth*. London; New York: I.B. Tauris, 2011.

A popular history of the Civil War period, based on secondary sources, with chapters on the Baptists, Levellers, Diggers, Ranters, Quakers, Fifth Monarchists and Muggletonians.

Brubaker, John H. *Massacre of the Conestogas: On the Trail of the Paxton Boys in Lancaster County*. Charleston, SC: History Press, 2010.

On two chilly December days in 1763, bands of armed men raged through camps of peaceful Conestoga Indians. They killed twenty women, children and men, effectively wiping out the tribe. These murderous rampages by Lancaster County's Paxton Boys were the culminating tragedies in a series of traded atrocities between European settlers and native tribes. Lancaster journalist Jack Brubaker gives a blow-by-blow account of the massacres, examines their aftermath and investigates how the Paxton Boys got away with murder. Join Brubaker as he follows the bloody trail left by the killers through the Pennsylvania countryside. Includes extensive references to Quakers.

Bush, Julia. "Caroline Stephen and the Opposition to British Women's Suffrage," *Quaker Studies* 15.1 (Sept. 2010), 32-52.

Bynum, Victoria E. *The Long Shadow of the Civil War: Southern Dissent and Its Legacies*. Chapel Hill: University of North Carolina Press, 2010.

Relates uncommon narratives about common Southern folks who fought not with the Confederacy, but against it. Focusing on regions in three Southern states - North Carolina, Mississippi, and Texas - Bynum introduces Unionist supporters, guerrilla soldiers, defiant women, socialists, populists, free blacks, and large interracial kin groups that belie stereotypes of the South and of Southerners as uniformly supportive of the Confederate cause." ...Includes references to the "Quaker Belt" of central North Carolina.

Cadbury, Deborah. *Chocolate Wars: The 150-Year Rivalry Between the World's Greatest Chocolate Makers*. New York: PublicAffairs, 2010.

A history of the fierce, 150-year business rivalry told through the story of one of its most distinctive Quaker competitors: Cadbury.

Carn, Trish. "An Early Quaker Woman Printer," *The Friend*, 169.5 (4 Feb. 2011), 12-13.

Concerning eighteenth century Quaker printer Tacy Sowle.

Carnall, Geoffrey. *Gandhi's Interpreter: A Life of Horace Alexander*. Foreword by Philippa Gregory. Edinburgh: Edinburgh University Press, 2010.

Horace Alexander was an English Quaker who played a significant part in relations between Indian nationalist leaders and the British Government in the years before the transfer of power in 1947. He came to know Gandhi well, and was trusted by him as an intermediary. At the same time he enjoyed the confidence of the British Conservative ministers R.A. Butler and Leo Amery, as well as, on the Labour side, Sir Stafford Cripps and Lord Pethick Lawrence. ... This biography relates the development of Alexander's commitment to a humane and just international order from its origins in Quaker pacifism and the optimistic liberal ideology prevailing in early twentieth-century Cambridge, to its attempted realisation in the League of Nations. As Geoffrey Carnall demonstrates, Alexander saw Gandhi's ideas as a fulfilment of this vision, and sought to interpret them in terms comprehensible to people in the West.

Castro, Wendy Lucas. "'Being Separated from My Dearest Husband, in This Cruel Manner:' Elizabeth Drinker and the Seven-Month Exile of Philadelphia Quakers," *Quaker History*, 100.1, (Spring 2011), 40-63.

Chenoweth, Lynda Salter. *Neighbors and Friends: Quakers in Community: 19th Century Life in Columbiana County, Ohio*. [United States]: Xlibris, 2010.

Lynda Salter Chenoweth purchased a quilt in 2001 in the town of Petaluma, California. Thirty-nine names were inscribed on the quilt's blocks along with the words "Columbiana County," "Ohio," and the date 1853. Lynda spent the next several years conducting research that revealed the lives of those named on this quilt. The first result of her research was a book titled *Philena's Friendship Quilt, A Quaker Farewell to Ohio*, released by Ohio University Press in the fall of 2009. This book concerned the quilt itself, Quaker signature quilts in general, and the life of the quilt recipient, Philena Cooper Hambleton. *Neighbors and Friends: Quakers in Community* shares and documents the information that Lynda collected about all of the people named on Philena's quilt, as well as members of other families who were important in the community where Philena lived. ...Appendix A: *Minutes of the Proceedings of the New Garden Anti-Slavery Society*.

Collett, Stephen. "Friends International Centres in the Early Twentieth Century," *The Journal of the Friends Historical Society* 62.1 (2010), 87-91.

Collins, Peter. *Quakers and Quakerism in Bolton, Lancashire 1650-1995: The History of a Religious Community*, with a preface by Ben Pink Dandelion. Lewiston, NY: Edwin Mellen Press, 2010.

Traces the theoretical origins of social movements in the United States and Great Britain to a single Quaker meeting house.

Cooksey, Pamela. *Joseph Wood, 1750-1821: A Yorkshire Quaker: An Introduction to his Life, Ministry and Writings*. Petergate, York [England]: Quacks Books, 2010.

An introduction to a remarkable man who was both a true Quaker of the Quietist years and a prolific writer. Based on the contents of 100 notebooks written by Wood from his youth until 1821, related letters and Quaker writings, it offers a lively portrayal of a minister of the Gospel for 42 years, who in that time became a greatly valued friend of all who knew him, a well respected and much travelled minister, a hugely influential person and powerful preacher, and a tireless worker in the cause of spreading Quaker truth.

Crichton, Andrew B. *Foundational Science and Continued Revelation at Westtown School*. [Westtown, PA?]: Andrew B. Crichton, 2011.

Examines the significant role of the sciences at Westtown, the Philadelphia Yearly Meeting boarding school, from its founding in 1799 to the present and the impact of Westtown faculty and graduates in the development of the sciences in the Philadelphia area through involvement in Haverford College, the Pennsylvania Hospital, the Academy of Natural Sciences, the Wistar Institution and other institutions.

Cross-Hansen, Jody. *Transcendent Reform : Quaker Women and Social Reform During the Hicksite Schism*.

Thesis (Ph. D.)--City University of New York, 2010.

Explores the role of Quaker women in social reform during the period from 1790-1920, particularly among the leading female reformers of the Northeast, focusing especially on the reforms of abolition, women's rights and peace witness. ...The study also describes how the creation of the American Friends Service Committee in the early 20th century, as a merger of Hicksites and Orthodox Quakers concerned with peace and international humanitarian reform, served as an early healing of the Hicksite schism and symbolized the core Quaker values that characterized the denomination and united the reformers in their activities throughout the centuries.

Cummings, Rosemund. "A Nineteenth Century Student - Joseph Bevan Braithwaite (1818-1905)," *The Journal of the Friends Historical Society* 62.1 (2010), 42-48.

Dale, Alzina Stone. *When the Post War World Was New*. Mustang, Oklahoma: Tate, 2009.

After graduation from Swarthmore College in 1952, Mary Alzina Stone Dale, known by her nickname "Maryal" Stone, volunteered for a Quaker work camp to rebuild post-war Europe under the auspices of the American Friends Service Committee. As a member of the Quaker International Volunteer Service (QIVS), she joined a work camp in Finland. This book is based on her diary and letters from June through December 1952, and describes her work camp experiences and subsequent travel through Europe.

Dear Hannah: a Collection of Letters Depicting Quaker Life in Rural Philadelphia, Pennsylvania, 1850-1860, transcribed by C.B. Frederick. [United States]: JEAM Norway Publishing, 2011.

A collection of 145 letters written to Hannah Fells Wilson Roberts from 35 correspondents, containing over 1,000 unique family names, written between 1850 and 1860, and transcribed with original spellings and annotated markings by C. B. Frederick. ... Of special interest are letters from Martha Schofield, who would later found the first school for black boys in South Carolina in 1868, although that endeavor is not mentioned in this collection.

Dench, Judi. *And Furthermore*, by Judi Dench as told to John Miller. New York: St. Martin's Press, 2011, c2010.

...This book is much more than a career record. Her marriage (Michael Williams died in 2001), their daughter, and her impish sense of humor contribute vividly to her account of more than half a century as Britain's best-loved actress. Judi Dench is a Quaker (p. 201). She attended The Mount, a Quaker boarding school, in York (p. 6). Her husband was Michael Williams, also an actor.

Dixon, Mark E. *The Hidden History of Delaware County: Untold Tales from Cobb's Creek to the Brandywine*. Charleston, SC: History Press, 2010.

A local history of Delaware County, Pennsylvania, with many references to Quakers, ranging from involvement with Native Americans and the Underground Railroad to the integration of Media Friends School in 1937 and a local Quaker organizing assistance for Vietnamese orphans in 1975.

Drayton, Brian. *James Nayler Speaking*. Wallingford, Pa.: Pendle Hill Publications, 2011.

"To read James Nayler is to connect with Quakerism's initial eruption of insight and obedience," writes Brian Drayton, who has found, in the writings of this influential and controversial Friend, messages that speak to the turmoil of our times, as they spoke to the turmoil of 1650s England. Some central themes in the ministry of James Nayler are explored, with attention to how they address the most basic challenges of faithfulness in what early Friends called "the Lamb's War." Through this exploration, Brian Drayton invites readers into a closer acquaintance and dialogue with the life and works of James Nayler. Discussion questions included.

Dunicliff, Joy. *Quaker to Catholic: Mary Howitt, Lost Author of the 19th Century*, edited by Stanley J. St. Clair. McMinnville, TN: St. Clair Pubs., 2010.

Written in the first person, this book is a look inside the life of one of the most endearing figures of nineteenth century England. Best known for her classic children's poem, "The Spider and the Fly," Mary Howitt was a close friend of such figures as Charles Dickens, William Wordsworth and Elizabeth Barrett Browning. She introduced the English version of Hans Christian Anderson's tales by translating them from Danish. She and her dedicated husband, William, helped get many well-known authors of their day into print. A great champion of women's rights and abolition of the slave trade, she became friends and an associate of Harriet Beecher Stowe, author of *Uncle Tom's Cabin*. Uneasy with the practices of the Quakers in relation to clothing and rights of women, she finally converted to Catholicism before her death in 1888 at the age of 89. Illustrations include a drawing and photograph of Uttoxeter meeting house.

Faulkner, Carol. *Lucretia Mott's Heresy: Abolition and Women's Rights in Nineteenth-Century America*. Philadelphia: University of Pennsylvania Press, 2011.

Lucretia Coffin Mott was one of the most famous and controversial women in nineteenth-century America. Now overshadowed by abolitionists like William Lloyd Garrison and feminists like Elizabeth Cady Stanton, Mott was viewed in her time as a dominant figure in the dual struggles for racial and sexual equality. History has often depicted her as a gentle Quaker lady and a mother figure, but her outspoken challenges to authority riled ministers, journalists, politicians, urban mobs, and her fellow Quakers. In the first biography of Mott in thirty years, historian Carol Faulkner reveals the motivations of this radical egalitarian from Nantucket. Mott's deep faith and ties to the Society of Friends do not fully explain her activism -- her roots in post-Revolutionary New England also shaped her views on slavery, patriarchy, and the church, as well as her expansive interests in peace, temperance, prison reform, religious freedom, and Native American rights. While Mott was known as the "moving spirit" of the first women's rights convention at Seneca Falls, her commitment to women's rights never trumped her support for abolition or racial equality. She envisioned women's rights not as a new and separate

movement but rather as an extension of the universal principles of liberty and equality. Mott was among the first white Americans to call for an immediate end to slavery. Her long-term collaboration with white and black women in the Philadelphia Female Anti-Slavery Society was remarkable by any standards. *Lucretia Mott's Heresy* reintroduces readers to an amazing woman whose work and ideas inspired the transformation of American society.

Fayle, D. C. F. *Fayle's Hardware: Main Street, Birr, Co Offaly, Eire: the Descendants of William & Mary (Edmundson) Fayle: a Family History*. [Palgrave, Ont.: D.C.F. Fayle], c2010.

Field, Clive D. "Zion's People: Who Were the English Nonconformists?," *Local Historian*, 40.3 (2010), 208-223.

The article explores the occupational identities of Nonconformists within the context of the church history of England. Emphasis is given to the social structure and professional organization of Quakers, Baptists, and Congregationalists in relation to categories such as wholesale trade, agriculture, and retail trades. The author utilizes baptismal records and birth registers to explore denominational boundaries and the relationship between religion and social class. Other topics include the growth of Baptist affluence, a concentration of Quakers in the upper and middle classes, and occupational drift.

Gerbner, Katharine. "The Ultimate Sin: Christianising Slaves in Barbados in the Seventeenth Century," *Slavery & Abolition*, 31.1 (2010), 57-73.

Traces the changing attitudes toward slave conversion in seventeenth-century Barbados - from hesitant discomfort in the mid-seventeenth century, to virulent rejection in 1680 - and argues that the attempted rebellion of 1675, which was widely blamed on Quaker proselytising efforts, played a pivotal role in the development of an antagonistic attitude toward missionaries in Barbados. The 1675 attempted rebellion, the author suggests, linked slave conversion with slave rebellion in a new and decisive way that had repercussions throughout the British West Indies.

Getz, Lynne M. "The Quaker, the Primitivist, and the Progressive: Three Cultural Brokers in New Mexico's Quest for Multicultural Harmony," *Journal of the Gilded Age & Progressive Era*, (2010), 243-256.

An essay that examines three cultural brokers from New Mexico is presented. It examines how Quaker trader and archaeologist Richard Wetherill brought Anglo culture to Native Americans and taught Anglos to appreciate Native American antiquities. It discusses how author Mary Austin urged Anglos to learn from Native American cultures and examines how professor George Sánchez worked to show Anglos and Hispanos that each could learn the other's culture.

Goodwin-Coleman, Ada Jane. *Thomas Goodwin (1648-1743), a Quaker from Wales: a Genealogical History of the Goodwin, Klein, Valentine, & Rittenhouse Families: Their Journeys from Wales, England, Ireland, France, & Germany to Pennsylvania, Connecticut, Virginia, Maryland, Kentucky, Ohio, Indiana, Illinois, & Beyond*. Baltimore, MD: Published for the author by Otter Bay Books, 2011. 3 volumes.

Thomas Goodwin (1648-1743), reared in the Anglican Church in Wales, the life-long church of his parents, as an adult converted to the Society of Friends and later at about age 60, emigrated to Chester County, Pennsylvania around 1708 with his wife and four of their five children (three daughters and younger son, Thomas). It is from their son Thomas (1694-1775) that all Goodwins in America of this particular lineage descend. ... The publication includes over 500 photographs and illustrations.

Graber, Jennifer. *The Furnace of Affliction : Prisons & Religion in Antebellum America*. Chapel Hill : University of North Carolina Press, 2011.

Focused on the intersection of Christianity and politics in the American penitentiary system, Jennifer Graber explores evangelical Protestants' efforts to make religion central to emerging practices and philosophies of prison discipline from the 1790s through the 1850s. Initially, state and prison officials welcomed Protestant reformers' and ministers' recommendations, particularly their ideas about inmate suffering and redemption. Over time, however, officials proved less receptive to the reformers' activities, and inmates also opposed them. Ensuing debates between reformers, officials, and inmates revealed deep disagreements over religion's place in prisons and in the wider public sphere as the separation of church and state took hold and the nation's religious environment became more diverse and competitive. Graber argues that, by revising their original understanding of prisoner suffering and redemption, reformers learned to see inmates' afflictions not as a necessary prelude to a sinner's experience of grace but as the required punishment for breaking the new nation's laws.

Includes references to Quakers, including Isaac T. Hopper and Thomas Eddy.

Green, S. J. D. "Social Science and the Discovery of a 'Post-Protestant People': Rowntree's Surveys of York and their Other Legacy," *Northern History*, 45.1 (2008), 87-109.

Building on fifty years of his social surveys of York, in *English Life and Leisure* (1951) Benjamin Seebohm Rowntree (1871-1954) and his collaborators revealed the full extent of the decline of church organizations, affiliation, and attendance in 20th-century Great Britain. Though criticized or dismissed at the time by professional sociologists and by churchmen, Rowntree's work revealed a "post-Protestant" Great Britain, with decline affecting the Nonconformist as well as Anglican communities - the decline was associated not only with competition from new forms of leisure but also with a diminution of specifically Christian beliefs among the population as a whole and a widespread dislike of the clergy. Despite the moralistic tone frequently employed by Rowntree, arising from his own deeply felt Quaker beliefs, his provided one of the bases for early contemporary cultural studies in the 1950s and anticipated the conclusions of later sociologists of religion.

Guibbory, Achsah. *Christian Identity, Jews, and Israel in Seventeenth-Century England*. Oxford; New York : Oxford University Press, 2010

Christian Identity, Jews, and Israel in Seventeenth-Century England is a cultural history of seventeenth-century England. It assesses the complexity and fluidity of Christian identity from the reign of Elizabeth I and the early Stuart kings through the English Revolution, and into the Restoration, when the English Church and monarchy were restored. Throughout this tumultuous period, which included debate about readmission of the Jews, England was preoccupied with Jews and Israel. As the Reformation sharpened national identity and prompted reconsideration of the relation of Christianity to Judaism, English people showed intense interest in Jewish history and Judaism and appropriated biblical Israel's history, looking to the narratives in the Hebrew Bible, even as reformed Christianity was thought to be purged of Jewish elements. ...Attention is also paid to publications associated with James I, Charles I, and Cromwell, and writings by and about such figures as William Prynne, Gerrard Winstanley, Margaret Fell, George Fox, Menasseh Ben Israel, and self-proclaimed prophets such as John Rogers, Abiezzar Coppe, and Anna Trapnel.

Hackett, Brian Lang. *'Harboring Negroes': Race, Religion, and Politics in North Carolina and Indiana*. Thesis (Ph.D.)--Middle Tennessee State University, 2009.

Hagglund, Betty. "Changes in Roles and Relationships: Multiauthored Epistles from the Aberdeen Quaker Women's Meeting," *in Woman to Woman : Female Negotiations During the Long Eighteenth Century*, edited by Carolyn D. Williams, Angela Escott, and Louise Duckling. Newark : University of Delaware Press, 2010.

Hagglund, Betty. "Expulsion and Dissent: William Penn at the Protestant Academy," *The Friend*, 169.22 (3 June 2011), 8-9.

Concerning Penn's studies at Saumur in France.

Hall, David J. "Spreading Friends Books for Truths Service: The Distribution of Quaker Printed Literature in the Eighteenth Century," *The Journal of the Friends Historical Society* 62.1 (2010), 3-24.

Hall, David J. "What should Eighteenth Century Quakers Have Read?" *The Journal of the Friends Historical Society* 62.2 (2010), 103-110.

Hamm, Thomas D. *The Road to ESR: or, the Long, Tangled, and Often Confusing Story of How Friends Came to Embrace Theological Education*. [Richmond, Ind.]: Earlham School of Religion, [2010].

"2010 Willson lecture on the occasion of the ESR 50th anniversary, April 5-6, 2010."

Hansen, Matilda. *The Legacy They Gave to Us: Early Quakers in Strand Parish, Norway*. Laramie, Wyo.: Commentary Press of Wyoming, 2010.

A true story, told in the manner of an historical novel. This is Book One of a trilogy tracing the quest of Strand Parish Quakers in their efforts to exercise religious freedom -- to practice the religion of their choice during the early 1800's in Norway when the Norwegian Lutheran Church reigned supreme in its domination of the lives of the parishioners. It tells of Quakerism coming to Norway when the men, captured by the British during the Napoleonic War, returned home from being imprisoned on the hulks of old English war ships. This volume ends when each of the families has emigrated to Iowa between 1848 and 1875.

Harper, Steven C. "Making History: Documenting the 1737 Walking Purchase," *Pennsylvania History*, 77.2 (Spring 2010), 217-233.

Several popular accounts tell how, in the summer of 1737, the Pennsylvania proprietors negotiated with four Delaware sachems for land west of the Delaware River that could be traversed by a walker in day-and-a-half. When the walk was executed in September, the hired walkers traveled more briskly and northwesterly than the Delawares assumed they would. Indeed, the ablest walker covered more than sixty miles, resulting in Delaware complaints. As William Heller wrote, "there is no doubt the Indians honestly believed they had been betrayed, but the facts lead us to believe that there was no intention on the part of the whites to demand only what *their deed* called for." Delaware complaints did not match these facts. They were therefore sincere but mistaken and considered too simple to understand such sophisticated things. Francis Jennings was first to notice that the facts in this case are not what they seem. In 1970 he published an iconoclastic article titled "The Scandalous Indian Policy of William Penn's Sons: Deeds and Documents of the Walking Purchase." That is a significant story, but another set of deeds and documents of the Walking Purchase unfold in another chapter, one that emphasizes Delawares as active agents in history and the concerted suppression of it. Delawares were almost absent from the popular narratives and only passively concerned in Jennings's focus on the Penns' policy. Did it have to be that way? Were Delawares passive? Did Delawares actively influence historical outcomes? Did they have a story to tell?

Harrison, Richard S. "Quaker Publishing in Eighteenth and early Nineteenth Century Ireland," *The Journal of the Friends Historical Society* 62.2 (2010), 111-130.

Hazard, James E. *Quaker Records: Byberry Monthly Meeting*. Swarthmore, Pa.: Friends Historical Library, Swarthmore College, 2011.

Abstracts of records of Byberry Monthly Meeting since 1726. Included are: minutes (1810-2003), women's minutes (1810-1897), and vital records (1726-1879).

Hazard, James E. *Quaker Records: Maurice River Monthly Meeting & Greenwich Monthly Meeting*. Swarthmore, Pa.: Friends Historical Library, Swarthmore College, 2011.

Abstracts of records of the pre-Separation and Hicksite meetings, 1728-1854. Included are minutes of the pre-Separation men's meeting, 1804-1828; women's meeting minutes, 1833-1854; ministers and elders' minutes, 1830-1854; birth and death records, 1728-1854; abstract of births and deaths, 1728-1912; and marriage records, 1805- 1844. Records of Greenwich Monthly Meeting since 1677. Included are: minutes since 1784; registers of births and deaths, marriage and membership records, removals, etc.; women's meeting minutes; financial and property records; miscellaneous papers.

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. Includes minutes and vital records, etc.

Hazard, James E. *Quaker Records: Sadsbury Monthly Meeting*. Swarthmore, Pa.: Friends Historical Library, Swarthmore College, 2011.

Abstracts of records of Sadsbury Monthly Meeting (Society of Friends) and Sadsbury Monthly Meeting (Society of Friends: Orthodox). Included are: minutes (1738-1969), women's minutes (1806-1885, copies, 1777-1791) and vital records (1733-1898). Orthodox records: Minutes (1828-1907), Women's minutes (1828-1904), Vital records (1739-1902).

Healey, Robynne Rogers. "I am Getting a Considerable of a Canadian They Tell Me': Connected Understandings in the Nineteenth-Century Quaker Atlantic," *Quaker Studies*, 15.2 (March 2011), 227-245.

Uses correspondence of the William and Mary Mullet family of Canada with their relatives in Britain and the United States to explore the creation of a distinct British-Canadian Quaker identity.

Herbert, Amanda E. "Companions in Preaching and Suffering: Itinerant Female Quakers in the Seventeenth- and Eighteenth-Century British Atlantic World," *Early American Studies: An Interdisciplinary Journal*, 9.1 (2011), 73-113.

This article explores the sufferings of itinerant Quaker women in the seventeenth and early eighteenth centuries. Quakers who were Public Friends — who traveled and preached as a testimony of faith — were a formative and highly visible part of the early Colonial British American landscape. Itinerant Quaker women faced the perils and discomforts of frequent transatlantic travel, and they were ostracized as well as physically abused on their journeys. But believing that the most genuine followers of Christ suffered in his name, Quakers felt that writing about and experiencing bodily torments and spiritual tribulations identified them as true religious adherents. Many itinerant women wrote about their journeys in printed testimonials, and these writings were celebrated by Quakers and circulated widely throughout Britain and its early colonies. For women Friends, the practices of writing and of suffering also became a testimony of their gender; traveling Quaker women refigured seventeenth- and eighteenth-century constructions of the female body, femininity, and female sociability. Relying upon female companions who accompanied them on their journeys, itinerant Quakers sought solidarity with and solace from other women during their travels, and they expected female companions to sustain and

succor them during difficult missions. This spiritual society both heightened and reinforced the spiritual, bodily and emotional experiences of early Quaker women.

Hicks, Elias. *Dear Friend: Letters & Essays of Elias Hicks*, edited by Paul Buckley. San Francisco: Inner Light Books, 2011.

In the course of his life, Elias Hicks (1748-1830) penned hundreds of letters, while writing only one book. *The Journal of Elias Hicks* is a record of service to the Religious Society of Friends, revealing a man repeatedly called by God to travel among and minister to Quakers in North America. Paul Buckley has compiled and transcribed a selection of Elias Hicks' letters and essays from the original manuscripts. To aid the reader, he has added footnotes and scriptural citations to the text, as well as appendices explaining Quaker terms and structures, definitions of archaic and unfamiliar words and phrases, and biographical sketches. Includes texts of brief and/or fragmentary essays by Hicks: *Lamentation and Weeping and Great Mourning*; *Christ is the Word of God, Not the Scriptures* (fragment); *An Essay on the Birth and Offices of Christ*; *Observations and Remarks on the Present State of Christendom* (fragment).

Howlett, Charles F. and Ian M. Harris. *Books, Not Bombs: Teaching Peace Since the Dawn of the Republic*. Charlotte, NC: Information Age Pub., c2010.

Books not Bombs is a work relevant to peace scholars, practitioners, and students. It offers an exciting and comprehensive historical analysis of the origins and development of peace education from the creation of the new Republic at the end of the eighteenth century to the beginning of the twenty-first century. It examines efforts to educate the American populace, young and old, both inside the classroom and outside in terms of peace societies and endowed organizations. ... Includes references to Quakers, including the American Friends Service Committee.

Jackson, Caroline Swayne and Milton Jackson. *Around the World with Caroline and Milton Jackson, 1907-1909*. Transcribed by Mary Shoemaker McKinney. [United States : M.S. McKinney], 2010.

Caroline and Milton Jackson were Philadelphia Quakers who embarked on a two-year journey in 1907. Milton Jackson was a manager of the Miller Lock Company. Their descendant, Mary Shoemaker McKinney, has transcribed their four travel diaries, which after the first months were primarily written by Caroline Jackson. They travelled to Europe, North Africa, Turkey, Greece, Palestine, Syria, Egypt, India, Ceylon, Singapore, Hong Kong, and mainland China.

Jones, Marjorie G. "Bowling Along: Early Travel Adventures of Mary Morris Vaux," *Quaker History*, 100.1, (Spring 2011), 22-39.

Kennedy, Thomas C. "Quaker Courage, Quaker Faith, Quaker Ambiguity: Southland College and the Evangelical Renewal of American Friends, 1860-1925," *Quaker Studies*, 15.2 (March 2011), 135-151.

Considers the involvement of Indiana Yearly Meeting with African-American education at Southland College in Arkansas.

Kidson, Adam. *The Quaker Peace Testimony in Ireland: Religion, Pacifism and Politics*. Saarbrücken [Germany]: VDM Verlag Dr. Müller, 2011.

The Religious Society of Friends have long been associated with the cause for peace. Across the world this small community has worked tirelessly in the interest of conflict resolution and no more so than in Ireland where peace has been especially elusive. As a branch of the Protestant faith it is impressive that Quakers have been so influential in the mediation process given the overtly religious dimension to that historical conflict. Charting the evolution of Quakerism in Ireland this book offers their unique 'peace principle' as the foundation for this success. Rather than become victims of the religious discord that Irish history has often witnessed, through pacifism Quakers were actually able to enhance their position and become one of that nation's most respected communities. Focusing upon significant moments of distress in Irish history, the analysis presents new perspectives on well known events that should be especially useful for those interested in the impact that ordinary people can make on national politics. In broader terms it should also be of interest to those who are concerned with how Ireland was able to achieve peace.

Kirk, Margaret O. *Doing Well and Doing Good : Moorestown Friends School at 225*. Moorestown, NJ : Moorestown Friends School, 2010.

A history of Moorestown Friends School.

Kjaer, Lise. *Awakening the Spiritual: James Turrell and Quaker Practice*. 2008.

Thesis (Ph. D.) -- City University of New York, 2008.

This dissertation examines the works of artist James Turrell (b. 1942, Pasadena, California) in relation to his interest in Quakerism.

Lawrence, Amanda. "Quakerism and Approaches to Mental Affliction: a Comparative Study of George Fox and William Tuke, *Quaker Studies*, 15.2 (March 2011), 152-226.

Compares the approaches of George Fox (1624-1691) to William Tuke (1734-1822), seeing both religious similarities and practical differences in approach.

Levy , Barry. "Levelers and Fugitives: Runaway Advertisements and the Contrasting Political Economies of Mid-Eighteenth-Century Massachusetts and Pennsylvania," *Pennsylvania History*, 78.1 (Winter 2011), 1-32.

Includes a consideration of the labor systems favored by ethnic and religious bodies, including Quakers.

Lodwick, B. M. "Peter Price and the Quaker Dames Of Neath Abbey," *Welsh Journal of Religious History*, 5 (2010), 36-78.

The article presents a historical investigation into the lives of the Quaker family of Peter Price in

early-19th century Neath Abbey, Wales. Details are given describing the personal and religious life of Peter as the patriarch of the family as well as those of his wife Anna, and their daughters. Accounts are given explaining the religious culture of Wales at the time, highlighting the experiences of the early Quaker community there. The significant involvement of the Price family in the economic, educational and philanthropic aspects of Neath Abbey is also presented.

Love, Rachel Marie. *An Inward Retreat: From Puritan to Quaker on the Chesapeake Bay*. Thesis (M.A.)--Liberty University, 2010.

Although Puritan studies have been largely focused on New England, Puritanism also existed in the southern colonies, specifically Virginia. A group of Puritans settled south of the James River in what would come to be known as Isle of Wight County, Virginia. Similar to their New England counterparts, the Puritans of early Virginia emerged among the volatile religious environment of sixteenth-century England and coalesced around the formation of the Ancient Church in Holland. As a result of persecution under Governor Berkeley the Virginia Puritans migrated to Maryland in 1649 to once again attempt the creation of a Puritan settlement in the South. Before long Puritan persecution resumed when the Lord Baltimore sought to maintain control of his colony as he watched royalist power fall to the Puritan Protectorate in England. Though the Puritans survived their struggle with Governor Stone and defeated the Cavaliers at the Battle of the Severn, their Puritan theological tenets did not last. As displayed through the example of these particular Puritans, an overemphasis on the doctrine of the Holy Spirit within the Puritan faith pushed moderate Puritans into the more liberal strands of non-conformity. This eventually resulted in an antinomian faith whose foundations in Cambridge Platonism prepared the path toward Quakerism.-- Author's abstract.

McBride, Rebecca. *Traveling Between the Lines: Europe in 1938: the Trip Journal of John F. Randolph and His Daughter's Response*. Rhinebeck, N.Y.: Epigraph Books, 2010.

Quaker author Rebecca McBride writes in response to her father's journal of a trip taken by her parents to Europe in 1938, one year before the start of World War II. John F. Randolph, 34, a mathematician, and his wife Margaret, 27, traveled by train, rented bicycles, and slept in youth hostels--a typical tour in an atypical time. Knowing what took place in Germany in 1938 and what would follow throughout Europe, the author began to research the historical context for the trip and ask, how much did they know, and what did they see? The book combines her father's trip journal with her historical commentary, including references to Quakers and American Friends Service Committee involvement in helping Jewish refugees.

McCarter-Joseph, Tricia. "Woodlawn's Secret," *Preservation*, 62.3 (2010), 18.

Research conducted by historic preservationist and genealogist Maddy McCoy and architectural historian Susan Hellman has revealed details of the forgotten past of Woodlawn, a National Trust Historic Site in Alexandria, Virginia. In 1846, two staunch abolitionist Quaker families bought Woodlawn, intending to start a "free labor colony" to disprove Southern assertions that slave labor was needed to make plantations profitable. The researchers found that the new owners succeeded in developing a diverse and tight-knit community that encompassed free black landowners and workers, as well as recently arrived Irish and German immigrants.

Marsh, Callie. *A Lively Faith: Reflections on Iowa Yearly Meeting of Friends (Conservative)*. Philadelphia PA: FGC, QuakerPress, 2011.

A chronicle of how Conservative Friends of Iowa have held fast to their roots against the winds of change, while simultaneously grappling with and responding to the modern world. Iowa Yearly Meeting (Conservative) stands its own ground, fitting neither into the liberal nor orthodox Quaker camps, yet with connections to both. Callie Marsh entered this community as an adult seeker and made it her home, taking part in identity-wrenching struggles, such as their understanding of Christianity and the question of same-gender marriage.

Men of Peace: World War II Conscientious Objectors, edited by Mary R. Hopkins, foreword by Duane L. Cady. Caye Caulker, Belize: Producciones de la Hamaca, 2010.

Men of Peace was written by thirty-two men who refused to become members of the United States armed forces during World War II. They tell what led them to refuse induction and choose to labor for no pay or go to federal prison during the conflict. We discover what influenced them in early life and how they managed during the following decades. By the end of this book we can look back on social changes that they have made and what impact these intelligent humanitarians have had on our present day society.

Includes extensive references to Quaker conscientious objectors and the American Friends Service Committee.

Mirra, Carl. *The Admirable Radical : Staughton Lynd and Cold War Dissent, 1945-1970*; foreword by Howard Zinn. Kent, Ohio : Kent State University Press, 2010

Son of famous sociologists Helen and Robert Lynd, Staughton Lynd was one of the most visible figures of the New Left, a social movement during the 1960s that emphasized participatory democracy...Staughton Lynd was a Quaker, but the book does not contain references to this.

Morris, John S. "Silvanus Bevan the 'Quaker FRS' (1691-1765) Apothecary With a Note On His Contribution to the Founding of the Pharmaceutical Company Allen and Hanbury," *Journal of Medical Biography*, 19.1 (Feb. 2011): 2-4.

Silvanus Bevan was born in Swansea, South Wales, moved to London where he trained as an apothecary, and then in 1715 opened a business at Plough Court off Lombard Street in London. As a committed Quaker he was renowned for honesty and fair-trading and consequently he prospered. In the 1730s he took his brother Timothy as a partner. Silvanus Bevan had practised medicine at his Plough Court pharmacy and, with the arrival of his brother became less involved in pharmacy and increasingly interested in medicine. In 1725 he became a Fellow of the Royal Society. Within the family the pharmacy at Plough Court continued to prosper and became the forerunner of the pharmaceutical company Allen and Hanbury. Marriage into other Quaker families linked Silvanus Bevan with the banking firm Barclays.

Murphy, Andrew R. "Persecuting Quakers?: Liberty and Toleration in early Pennsylvania," in *The First Prejudice : Religious Tolerance and Intolerance in Early America*, edited by Chris Beneke and Christopher S. Grenda. Philadelphia : University of Pennsylvania Press, c2011, p. 143-165.

In many ways, religion was the United States' first prejudice---both an early source of bigotry and the object of the first sustained efforts to limit its effects. Spanning more than two centuries across colonial British America and the United States, *The First Prejudice* offers an exploration of the early history of persecution and toleration. The twelve essays in this volume were composed by leading historians with an eye to the larger significance of religious tolerance and intolerance. ...

Neale, Reginald W. *Farmington*, foreword by Margaret Hartsough. Charleston, S.C.: Arcadia Pub., 2011.

Includes photographs of the 1816 Farmington Meetinghouse, later called the Hicksite Meeting House, and the 1876 Farmington Friends Church. Many of the photographs were taken by early Farmington photographer Edwin J. Gardner.

Pinder, Hilary. "Scott Bader: Christian Enterprise in Transition," *Quaker Studies*, 15.2 (March 2011), 246-253.

Compares the 1951 founding documents of the Scott Bader Commonwealth, a chemical company owned by its workers, set up by British Quaker Ernest Bader, with current documents.

Pamonag, Febe D. "Turn-of-the-Century Cross-Cultural Collaborations for Japanese Women's Higher Education," *U.S.-Japan Women's Journal: A Journal for the International Exchange of Gender Studies*, 37 (2009): 33-56.

The article presents an examination into the relations between Japanese women's higher education institutions and their U.S. financial donors. Specific examples are given highlighting the interactions between the Joshi Eigaku Jaku, or the English Institute for Women, run by Tsuda Umeko, and the "American Committee for Miss Tsuda's School" under the leadership of the U.S. Quaker Mary Morris. Broad observations are drawn contrasting the divergent institutional expectations of Japanese and U.S. educators regarding women's education in Meiji Japan and the conflicts which came from them.

Post, Albertson, and Hicks: Family Letters, edited by Margery Post Abbott. Portland, OR: Margery Post Abbott, 2009-2010.

The bulk of these letters span the century from about 1840-1940, with a few dating back to the late 1700s. This set is a compilation of letters, almost all by members of the Religious Society of Friends (Quakers). The story they tell gives a glimpse into the anti-slavery and women's rights movements of the mid-nineteenth century.

Pryce, Elaine. "Negative to a Marked Degree or an Intense and Glowing Faith?: Rufus Jones and Quaker Quietism," *Common Knowledge*, 16.3 (2010), 518-531.

A contribution to the sixth installment of the Common Knowledge symposium "Apology for Quietism," this article focuses on the early-twentieth-century Quaker historian and philosopher of mysticism, Rufus Jones, who treated Quietism as in polar opposition to the work of Quakerism "here in this world." Consequently, he placed Quietism within a negatively-constructed framework of belief, identifying much of its influence in Quaker history on the spiritual teachings of the Miguel de Molinos, Madame Guyon, and François Fénelon. This article examines Jones's premise that Quietism was "no more than a noble mood, too rare and abstract to be translated into real human life." It contends that Jones's aversion to Quietist influences in Quaker history had more to do with his own personal ambivalences, his response to the violence of World War I, his modernizing agenda, and his distorted understanding of Quietist spirituality than with anything inherent to Quietism itself.

Pugh, Hal. E and Eleanor Minnock-Pugh. "The Quaker Ceramic Tradition in Piedmont North Carolina" (p. 66-105); "The Dennis Family Potters of New Salem, North Carolina" (p. 140-167); "The Hannah Dish" (p. 229-230) *in* *Ceramics in America 2010*. Milwaukee, WI: Chipstone Foundation, 2010.

This tenth annual edition of the interdisciplinary journal *Ceramics in America 2010*, for collectors, historical archaeologists, curators, decorative arts students, and social historians, has three essays on Quaker potters in North Carolina, including a comprehensive overview of their history, archaeology, and wares. Some of the pottery families included are: Beard, Beeson, Dennis, Dicks, Hoggatt/Hockett, and Mendenhall.

Quaker Writings, an Anthology, 1650-1920. New York: Penguin Books, 2010.

Covering nearly three centuries of religious development, this comprehensive anthology brings together writings from prominent Friends that illustrate the development of Quakerism, show the nature of Quaker spiritual life, discuss Quaker contributions to European and American civilization, and introduce the diverse community of Friends, some of whom are little remembered even among Quakers today. It gives a balanced overview of Quaker history, spanning the globe from its origins to missionary work, and explores daily life, beliefs, perspectives, movements within the community, and activism throughout the world. It is an exceptional contribution to contemporary understanding of religious thought.

Rakove, Jack. "The Patriot Who Refused to Sign the Declaration of Independence," *American History*, 45.3 (2010), 58-63.

The article discusses U.S. patriot John Dickinson and his refusal to sign the U.S. Declaration of Independence in 1776. The author reflects on the role of moderates in the period leading to the American Revolution and efforts at negotiation with the British government. Other topics include Dickinson's Quaker religion and moral duty, principles of self-government, and criticism from Massachusetts legislator John Adams.

Reilly, Matthew. "'No Eye has Seen, or Ear Heard': Arabic Sources for Quaker Subjectivity in Unca Eliza Winkfield's *The Female American*," *Eighteenth-Century Studies*, 44.2 (2011), 261-283.

This essay examines Unca Eliza Winkfield's 1767 novel, *The Female American*, in the context of its debt to Ibn Ṭufayl's 12th-century Arabic philosophical romance, Ḥayy ibn Yaqzān. The author argues that *The Female American* engages Ḥayy ibn Yaqzān from the perspective of Quaker observers who adopted that text to portray the spiritual growth of the individual. When archives of early Quakers and their Arabic influences are brought to bear on *The Female American*, what emerges is not a minoritarian Robinsonade but a full on philosophical, religious, and cultural critique of the theory of Enlightenment subjectivity exemplified by Defoe's castaway.

Riedel, Peter John. *Quakers, Indians, and Modernity in Colonial Pennsylvania : Cultural and Racial Conflict in the Seven Years' War*.

Thesis (M.A.)--California State University, Dominguez Hills, 2009.

Before 1755, the people of colonial Pennsylvania enjoyed a long period of peace encouraged by pacifist Quaker leadership. This spirit of cooperation and tolerance between Indians and settlers disintegrated during the Seven Years' War. As tensions between Indians and colonists grew, the discourse around difference increased. Many colonists succumbed to the pressure to take sides in the conflict, and, in the process, advanced the racialization that divided whites from Indians. The Quakers, whose ideologies were more aligned with the notion of cooperation, were caught in the middle of this hardening difference. An improved understanding of this historical moment can be achieved via a more rigorous engagement with the concept of modernity. The forces of modernity overwhelmed the evidence of cooperation and made progress the most important value for the majority of colonists. -- Author's abstract.

Note: The North American theater of the Seven Years' War is generally called the French and Indian War in the United States.

Robare, Mary Holton. *Quilts and Quaker Heritage*. Winchester, Va.: Hillside Studios, 2008.

Selections from an exhibition, Virginia Quilt Museum, May 3-September 22, 2008.

Roberts, Sian. "'I Promised Them That I Would Tell England About Them': a Woman Teacher Activist's Life in Popular Humanitarian Education," *Paedagogica Historica* 47.1/2 (Feb./Apr. 2011): 155-172.

Arguments for popular education in the twentieth century were articulated through a variety of media including publications, exhibitions and the press. Such arguments were also often directly linked to ideas about change and social justice... Throughout her life the British teacher, author and Quaker humanitarian activist Francesca Wilson (1888-1981) used a variety of strategies to raise public awareness of the plight of refugees and displaced persons affected by war and famine in Europe. Through autobiographical and historical accounts, the press, radio broadcasts, exhibitions, public meetings and educational organisations, she sought to change popular perceptions of the displaced, and to influence the educational and organisational policies and practices of relief agencies. This article begins by locating her within a wider group of comparable female educator activists before going on to explore how she adapted a wide variety of media tools to convey her message to a range of different audiences.

Robertson, Stacey M. *Hearts Beating for Liberty: Women Abolitionists in the Old Northwest*. Chapel Hill: University of North Carolina Press, c2010.

Challenging traditional histories of abolition, this book shifts the focus away from the East to show how the women of Ohio, Indiana, Illinois, Michigan, and Wisconsin helped build a vibrant antislavery movement in the Old Northwest. Stacey Robertson argues that the environment of the Old Northwest--with its own complicated history of slavery and racism--created a uniquely collaborative and flexible approach to abolitionism. Western women helped build this local focus through their unusual and occasionally transgressive activities. They plunged into Liberty Party politics, vociferously supported a Quaker-led boycott of slave goods, and tirelessly aided fugitives and free blacks in their communities. Western women worked closely with male abolitionists, belying the notion of separate spheres that characterized abolitionism in the East. The contested history of race relations in the West also affected the development of abolitionism in the region, necessitating a pragmatic bent in their activities. Female antislavery societies focused on eliminating racist laws, aiding fugitive slaves, and building and sustaining schools for blacks. This approach required that abolitionists of all stripes work together, and women proved especially adept at such cooperation.

Rogers , Abbie. "Confederates and Quakers: The Shared Wartime Experience," *Quaker History*, 99.2, (Fall 2010), 1-19.

Rogers, Stephen T. "Tilghman Vestal: Tennessee Potter and Civil War Conscientious Objector," *Tennessee Historical Quarterly*, 69.1 (2010), 2-17.

A biography of potter Tilghman Ross Vestal (1844-1928), a conscientious objector during the U.S. Civil War. The author reflects on Vestal's Quaker faith when conscripted by the Confederate Army and his refusal to pay the fine for exemption from military service. Emphasis is given to his experiences in the Fourth Tennessee Infantry such as being bayoneted by fellow soldiers and his internment at Castle Thunder Prison and the Confederate State Militia Penitentiary in Salisbury, North Carolina.

Roney, Jessica Choppin. "'Ready to Act in Defiance of Government': Colonial Philadelphia Voluntary Culture and the Defense Association of 1747-1748," *Early American Studies: An Interdisciplinary Journal*, 8.2 (2010), 358-385.

This article examines the Defense Association formed in Philadelphia in 1747-48, an extralegal militia that for a short time usurped governmental powers when the city feared attack during King George's War. It argues that the Defense Association was no aberration, that it must be understood as the fruition and extension of patterns of voluntary organization that had been developing in Philadelphia for twenty years. The Association, in turn, expanded the scope of what was politically possible through voluntary organization and carved out space for future extralegal organizing up to and including the Revolutionary groups of the 1770s.

Includes extensive reference to Quakers.

Rubenstein, David. "Friends and War, 1914-15," *The Journal of the Friends Historical Society* 62.1 (2010), 67-86.

Saeger, Armin L., Jr. *Sowing my Quaker Oats*. [Tulsa, OK?: A.L. Saeger], 2009.

Oklahoma author Armin Saeger's Quaker roots shape the man he becomes and the work he undertakes. These real-life snapshots take us from early childhood, in Oklahoma and Missouri as well as Philadelphia, through World War II experiences as a conscientious objector, then into the author's professional life as a social worker and psychotherapist...[he writes about] the Dust Bowl, the Great Depression, human guinea pig experiments with infectious hepatitis and frostbite, the civil rights movement, Native American issues in the 1960s, individual and group mental health approaches... Armin Saeger attended Friends Select School in Philadelphia.

Sagafi-nejad, Nancy Black. *Friends at the Bar : a Quaker View of Law, Conflict Resolution, and Legal Reform*. Albany : State University of New York Press, 2011.

A Quaker lawyer looks at Friends' relationship with the American legal system and at Friends' legal ethics. George Fox, founder of the Religious Society of Friends, admonished his followers against "going to law." ...the author explores the relationship between Quakers and the American legal system and discusses Friends' legal ethics. A highly influential group in the United States, both for their spiritual ideals of harmony, equality and truth-telling, and for their activism on many causes, including abolition and opposition to war, Quakers have had many noteworthy interactions with the law. Nancy Black Sagafi-nejad sketches the history and beliefs of the early Quakers in England and America, then goes on to look at important twentieth-century constitutional law cases involving Quakers, many involving civil rights issues. Sagafi-nejad's survey of one-hundred Quaker lawyers shows them to be at odds with the adversarial system and highlights a legal practice which must balance truth-telling and zealous advocacy. The Quaker development of extra-legal dispute resolution to solve debates among Friends is discussed, along with a look at the possible future of mediation.

Sassi, Jonathan D. "With a Little Help from the Friends: The Quaker and Tactical Contexts of Anthony Benezet's Abolitionist Publishing," *The Pennsylvania Magazine of History and Biography*, 135.1 (January 2011), 33-71.

Seckel, Klaus. *Das Tagebuch des Klaus Seckel: Anfang und Ende einer Kindheit an der Quäkerschule Eerde (1937-1943)*, herausgegeben von Susanne Brandt und Rainer Kappe; unter redaktioneller Mitarbeit von Ruth Schilling. Berlin: Simon Verlag für Bibliothekswissen, 2011.

The diary of Klaus Seckel (b. 1928), a Jewish youth at a Quaker boarding school, the Quäkerschule Eerde located in Eerde, Ommen, Netherlands near the German-Dutch border. Klaus Seckel apparently died in Auschwitz, ca. 1943. First published in the Netherlands, 1961.

Sedgwick, Katherine. "An Ambiguous Purpose: Religion and Academics in the Bryn Mawr College Curriculum, 1885-1915," *Perspectives on the History of Higher Education*, 27 (2008), 65-104.

The article discusses the role of religion in shaping the curricula of Bryn Mawr College. The author notes that although the college's leadership was composed of Orthodox Quakers, the college itself remained secular and suggests this resulted from conflicting goals of the college's Board of Trustees regarding orthodoxy and academic achievement. She comments on the secularization of U.S. colleges following the U.S. Civil War and compares Bryn Mawr to Haverford College, which was also established by the Society of Friends. The doctrinal splitting of Quakerism and the development of evangelical Quakerism are noted. Quaker Joseph Taylor's views of the college's goals are discussed.

Seraile, William. *Angels of Mercy: White Women and the History of New York's Colored Orphan Asylum*. New York: Empire State Editions, 2011.

William Seraile uncovers the history of the Colored Orphan Asylum, founded in New York City in 1836 as the nation's first orphanage for African American children. ...While the white female managers and their male advisers were dedicated to uplifting these black children, the evangelical, mainly Quaker founding managers also exhibited the extreme paternalistic views endemic at the time, accepting the advice or support of the African American community only grudgingly. It was frank criticism in 1913 from W.E.B. Du Bois that highlighted the conflict between the orphanage and the community it served, and it wasn't until 1939 that it hired the first black trustee. Weaving together African American history with a unique history of New York City, this is not only a painstaking study of a previously unsung institution of black history but a unique window onto complex racial dynamics during a period when many failed to recognize equality among all citizens as a worthy purpose.

Silverman, David J. *Red Brethren: The Brothertown and Stockbridge Indians and the Problem of Race in Early America*. Ithaca, NY: Cornell University Press, 2010.

New England Indians created the multiracial Brothertown and Stockbridge communities during the eighteenth century with the intent of using Christianity and civilized reforms to cope with white expansion... The stories of Brothertown and Stockbridge shed light on the dynamism of Indians' own racial history and the place of Indians in the racial history of early America.

Smith, Nadia Clare. "'A Good Quaker and a Bad Sinn Feiner'": Identity Formation in Rosamond Jacob's Diary," *Eire-Ireland*, 45.3-4 (Fall/Winter 2010), 124-146.

A literary criticism of the diaries of Irish writer Rosamond Jacob is presented. The works are examined in light of interest in the history of women in Ireland and 20th-century women writers, as well as diary scholarship, political and social conditions in Ireland in the 20th century, and women's life writing on the 19th and 20th centuries. The author discusses Irish nationalism, feminism, opposition to British imperialism, and Catholicism and Protestantism as represented in the diaries.

Soike, Lowell. "Salem's Radical Quakers," *Iowa Heritage Illustrated*, 90.2 (2009), 54-58.

The article discusses the harboring of fugitive slaves in the 19th century in Salem, Iowa as well as radical Quaker abolitionists in this community. The author explains that slaves from Missouri would

escape into southern Iowa. The author talks about the purging of radical abolitionists and how this caused the formation of twelve Quaker antislavery bodies in the church. One of these bodies, the Society of Anti-Slavery Friends, was located in Salem. Fugitive slave John Walker is mentioned.

Specht, Neva Jean. "Being a Peaceable Man, I have Suffered Much Persecution': The American Revolution and Its Effects on Quaker Religious Identity," *Quaker History*, 99.2, (Fall 2010), 37-48.

Stearn, Roger T. "Edwardian Peace Testimony: British Quakers Against Militarism and Conscription c. 1902-1914," *The Journal of the Friends Historical Society* 62.1 (2010), 49-66.

Subak, Susan Elisabeth. *Rescue & Flight: American Relief Workers Who Defied the Nazis*. Lincoln: University of Nebraska Press, 2010.

When Susan Elisabeth Subak discovered that members of the Unitarian Church had helped her Jewish father immigrate to the United States, she was unaware of the impact the organization had made during World War II. After years of research, Subak uncovers the little-known story of the Unitarian Service Committee, which rescued European refugees during World War II, and the remarkable individuals who made it happen. The Unitarian Service Committee was among the few American organizations committed to helping refugees during World War II. The staff which ran the committee assisted those endangered by the Nazi regime, from famous writers and artists to the average citizen. Part of a larger network of American relief workers, the Unitarian Committee helped refugees negotiate the official and legal channels of escape and, when those methods failed, the more complex underground channels. From their offices in Portugal and southern France they created escape routes through Europe to the United States, South America, and England, and rescued thousands, often at great personal risk. Includes references to the American Friends Service Committee and other Quaker organizations.

Tadajewski, Mark. "Quaker Travels, Fellow Traveler: Wroe Alderson's Visit to Russia during the Cold War," *Journal of Macromarketing*, 29.3 (September 2009), 303-324.

This article will add an important detail to our knowledge of Wroe Alderson's life, namely his journey to Russia at the height of the cold war and the subsequent intelligence gathering efforts of the Federal Bureau of Investigation (FBI) following Alderson's return from Russia in 1955. It does this by situating the text (AFSC 1956) that resulted from the journey in its historical context, connecting the trip to Russia with the Quaker value system that motivated the expedition. These values are, in turn, related to the files of the FBI via a brief review of the relevant volumes of FBI files that referred to the American Friends Service Committee (AFSC)—the group that Alderson traveled to Russia with. Using the Quaker publication coauthored by Alderson that details the journey to Russia, this article reconstructs the arguments found in that text. Finally, the author examines why Alderson attracted the attention of the FBI. His characteristic willingness to critique the assertions of a party of Soviet individuals with whom he met, as well as support for Alderson from an unknown Quaker associated with the FBI, would ensure that his credentials as an American patriot were never in danger.

Thralls, Chad. "Strained, Breathless, and Hurried: Learning from Thomas R. Kelly," *Friends Journal*, 57.5 (May 2011), 16-17.

Tiedemann, Joseph S. "A Tumultuous People: The Rage for Liberty and the Ambiance of Violence in the Middle Colonies in the Years Preceding the American Revolution," *Pennsylvania History*, 77.4 (2010), 387-431.

The article discusses the Middle Colonies of the U.S., including New York, New Jersey, Pennsylvania, and Delaware, in the years preceding the American Revolution. It focuses on violence and the desire for liberty among European Americans in these colonies. The author particularly examines the role of the inhabitants' diversity in their unification and their views on religious liberty, political liberty, and individualism. Violence between Native Americans and European Americans is also discussed, including the Paxton Boys vigilante organization and its role in the Conestoga Massacre. Other topics include William Penn and the Society of Friends, perceptions of liberty in New England, and the New York City patriot Issac Sears.

Torrens, Hugh S. "Dissenting Science: the Quakers among the Founding Fathers," in *The Making of the Geological Society of London*, edited by C.L.E. Lewis and S.J. Knell. London: The Geological Society, 2009. Geological Society Special Publication no. 317, 129-144.

Only three of the 13 founding members of the Geological Society of London were Quakers: William Allen and the brothers Richard and William Phillips. As dissenters, they sought to play a significant part in this new scientific development because they were in many ways excluded from English civil society. Such exclusion had encouraged their entry into trade and commerce, and they saw science as a means of improving the world and their place in it. Their great agitation against slavery, at its height just as the Geological Society of London was founded, significantly enhanced their coherence as a group. One of the first fruits of their interest in science was the Askesian Society, founded in 1796 by Allen and William Phillips, among others. With over half of its membership made up of Quakers, the Askesian was amongst the earlier of the London scientific societies. From its membership, in 1799, grew the British Mineralogical Society, which planned, by survey and analysis, to produce a mineral history of Britain. With Allen, and soon both Phillips brothers, involved in manufacture, analysis and lecturing in the field of chemistry, these interests inevitably led them to want to better understand, and use, mineral resources and to contribute to the founding of the Geological Society.

Tyson, Rae. "Our First Friends, the Early Quakers," *Pennsylvania Heritage* 37.2 (Spring 2011), 26-33.

The article examines the history of the Society of Friends Christian sect in Pennsylvania in the late 17th and early 18th century. It is noted that Friends were present as an organized sect in Pennsylvania prior to its founding as an American colony of Great Britain by William Penn, credited with establishing the Friends there. The growth of the Friends and the sect's influence in the economic and social life of the colony following Penn's arrival in Pennsylvania are considered.

Vallance, Edward. *A Radical History of Britain : Visionaries, Rebels and Revolutionaries: the Men and Women Who Fought for Our Freedoms*. London : Abacus, 2010.

...This study traces a national tendency towards revolution, irreverence, and reform wherever it surfaces and in all its variety. It unveils the British millworkers, miners, preachers, and intellectuals who fought and died for religious freedom, universal suffrage, justice, and liberty. Includes references to the Levellers.

Vlasblom, David. "Islam in Early Modern Quaker Experience and Writing," *Quaker History* 100.1 (Spring 2011), 1-21.

Volo, James M. *A History of War Resistance in America*. Santa Barbara, CA: Greenwood, 2010.

From the Colonial period on, war has inevitably divided U.S. society into pro-war and antiwar factions, and few subjects have proven as polarizing or long-lasting as a nexus of public discourse. In the contest over war and peace, uninformed beliefs have been conflated with uncontested truths by both sides, fueling a lack of bipartisanship in foreign policy that has been prevalent since the nation's earliest days. *A History of War Resistance in America* delineates clearly the tradition of war opposition in the United States. It examines the military, preparations for war, and war's justifiable prosecution, as well as pacifism, legitimate resistance to war, and the appropriate and free exercise of civil liberties. This thought-provoking volume offers an analysis of the reasons for conflict among peoples, the prosecution of war among nations, and the development of war resistance movements. It also explores the role of the media in forming public opinion and that of the courts in protecting—or limiting—civil liberties. Includes references to Quakers.

Webber, Christopher L. *American to the Backbone: the Life of James W.C. Pennington, the Fugitive Slave Who Became One of the First Black Abolitionists*. New York: Pegasus Books, 2011.

At the age of 19, scared and illiterate, James Pennington escaped from slavery in 1827 and soon became one of the leading voices against slavery prior to the Civil War. As he fought for equal rights in America, Pennington's voice was not limited to the preacher's pulpit. He wrote the first-ever *History of the Colored People* as well as a careful study of the moral basis for civil disobedience, which would be echoed decades later by Gandhi and Martin Luther King Jr. More than a century before Rosa Parks took her monumental bus ride, Pennington challenged segregated seating in New York City street cars. He was beaten and arrested, but eventually vindicated when the New York State Supreme Court ordered the cars to be integrated. In a day when most American leaders believed that the solution to America's racial problems was for African Americans to be sent "back" to Africa, Pennington and others insisted that they too were Americans. "American to the backbone," was Pennington's way of putting it. Amazingly, it is the vision that he and a small group of free African Americans held up that prevailed. After the Civil War, Pennington took part in the work of Reconstruction in Mississippi and served also in Portland, Maine, and Jacksonville, Florida. Pennington was assisted in his flight from slavery by Quakers William and Phebe Wright and Isaiah and Elizabeth Kirk in Pennsylvania.

Women, Gender and Religious Cultures in Britain, 1800-1940, edited by Sue Morgan and Jacqueline deVries. London; New York: Routledge, 2010.

This volume is the first comprehensive overview of women, gender and religious change in modern Britain spanning from the evangelical revival of the early 1800s to interwar debates over women's roles and ministry. This collection of pieces by key scholars combines cross-disciplinary insights from history, gender studies, theology, literature, religious studies, sexuality and postcolonial studies. The book takes a thematic approach, providing students and scholars with a clear and comparative examination of ten significant areas of cultural activity that both shaped, and were shaped by women's religious beliefs and practices: family life, literary and theological discourses, philanthropic networks, sisterhoods and deaconess institutions, revivals and preaching ministry, missionary organizations, national and transnational political reform networks, sexual ideas and practices, feminist communities, and alternative spiritual traditions. Together, the volume challenges widely-held truisms about the increasingly private and domesticated nature of faith, the feminization of religion and the relationship between secularization and modern life. Includes references to Quakers.

Woolman, John. *John Woolman and the Affairs of Truth: the Journalist's Essays, Epistles, and Ephemera*, edited by James Proud. San Francisco, CA: Inner Light Books, 2010.

This edition gathers into one volume and in chronological order all of the known essays, epistles, and other works which Woolman intended for general readers, excluding the *Journal*. While some, but not all, of the essays have been published at various times, and while several of the epistles in the texts have been incorporated into printed versions of the *Journal*, most of the ephemera in Texts 7 A, B, C, D, E, and F have never before been published, and the children's primer in Text 10, as well as all eleven of the Appendix texts, have barely been known in modern times. By placing this body of Woolman's literary work in chronological order, the development of his thought in the context of his life experiences seems best revealed. The editor's introduction to each of the texts is intended to explain the context for each work in its historical moment.

Ziegler, Roy. *The Parrys of Philadelphia and New Hope: a Quaker Family's Lasting Impact on Two Historic Towns*. Bloomington IN: Iuniverse Inc, 2011.

The Parrys left England to practice their Quaker religion... and found their home in New Hope, Pennsylvania, where they went on to become one of the region's most illustrious families. Follow two generations of the Parry family, spanning a period of one hundred years from the pre-Revolutionary War to the end of the American Civil War...The family derived much of its strength from Benjamin Parry, a multifaceted entrepreneur, inventor, and community leader who dominated New Hope for more than half a century. His efforts make the town the industrial capital of Bucks County in the early nineteenth century. The story continues with Benjamin's son, Oliver, who becomes an intrepid pioneer of Philadelphia's Spring Garden District when the city was expanding its boundaries westward in the mid-nineteenth century.

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