
Illuminating essays and more than two hundred images offer a compelling account of the 18th-century contemporary history painters John Singleton Copley and Quaker-born Benjamin West—America’s first global art superstars. "This catalogue was published to coincide with the exhibition American Adversaries: West and Copley in a Transatlantic World, organized by the Museum of Fine Arts, Houston, from October 6, 2013, to January 5, 2014."


Maurice Creasey’s ecumenical vision of the Quaker movement sees it not as a sectarian enclave, seeking to bolster its influence in the world via its self-referentiality and ideological repristinization. Rather, the best way to be Quaker, and even to further the movement’s prospering, is less a factor of imitating external traits (which would have transgressed diametrically the convictions of Fox and Barclay) but to recover the spiritual vitality of early Friends—patterned after a vision of the recovery of vitality of primitive Christianity—experienced inwardly and transformingly.


In the early days of the Cold War and decolonization in Asia, Jawaharlal Nehru, India’s first Prime Minister, proclaimed a world vision of neutralism (later called non-alignment) and anti-colonialism… This article focuses on one such ‘friend of India’—the Quaker pacifist Horace Gundry Alexander.


Immigrant ancestors came to New England between 1630 and 1662 and to New Jersey between 1676 and 1705. The New Jersey pioneers include families who came there directly from Great Britain and
others who migrated from New England, some via Long Island. They lived principally in Burlington, Mercer, Monmouth, and Salem counties. After several generations in New Jersey, the migratory trail leads to Ohio between 1803 and 1822. A majority of these families were Quakers.


Meeting records kept by Friends are rich in detail, and those searching for Quaker ancestors can expect to discover a wealth of information in them, as soon as they learn how to use them. This book acquaints Quaker researchers with the intricacies of meeting records. The author, a professional genealogist, is a tenth-generation descendant of multiple lines of Quakers who came to the colonies in the earliest years. The book includes many images, tips, and guides, including a case study that walks the reader through the research process for tracing Quaker ancestors.


An account of the seven military operations conducted by the Confederacy against deserters and disloyalists and the concomitant internal war between secessionists and those who opposed secession in the Quaker Belt of central North Carolina.


The author first encountered the Christological writings of Maurice Creasey while working through the controversial literature relating to the Christology of early Friends, searching for direction that would point him toward a more conciliatory spirit. Obstacles to dialogue persisted, not only between Friends and outside religious groups but within the Society of Friends. A critical interpretation of Creasey’s approach to the Christology of early Friends must necessarily consider historical consistency and Creasey’s demythologizing of the Christological language of early Friends.


Pennsylvania Quakers originally from northern England settled in the northern area of Loudoun County near the Potomac River, and established communities representative of their Pennsylvania hometowns. In the southern portion of the county, non-Quaker English settled large plantations reminiscent of their roots in the eastern Tidewater region of Virginia. Scots-Irish Presbyterians and
German Lutherans could be found along the western side of the county abutting the Blue Ridge Mountains and dispersed amongst the Quakers in the northern part of the county. Although these various ethno-religious groups were cordial with one another for nearly a century, as the strings of discord on the national scene were plucked in the turbulent 1850s, Loudoun County turned into a casebook example of a community torn asunder.


Pennsylvania Quaker Anthony Benezet was one of the first to combine religious and philosophical arguments with extensive documentation of the slave trade based on eyewitness reports from Africa and the colonies. Benezet’s antislavery writings served as foundational texts for activists on both sides of the Atlantic. In England, those who incorporated his work into their own writings included Granville Sharp, John Wesley, Thomas Clarkson, and William Dillwyn, while Benjamin Franklin, Benjamin Rush, David Cooper, James Forten, Absalom Jones, and Richard Allen drew inspiration from his essays in America. Despite Benezet's pervasive influence during his lifetime, David L. Crosby’s annotated edition represents the first time Benezet’s antislavery works are available in one book. In addition to assembling Benezet’s canon, Crosby chronicles the development of Benezet’s antislavery philosophy and places the abolitionist’s writing in historical context. Each work is preceded by an editor's note that describes the circumstances surrounding its original publication and the significance of the selection.


A good way to trace the exchange of ideas in picture painting in the eighteenth century would be to follow an artist like Benjamin West from his Quaker background in Pennsylvania to the center of the neoclassical style in Rome and a prolific career in London at the Royal Academy. West’s travels and career offer an example of how an American pursued the artistic style of contemporary Rome to make images of North American history from a base in England.


The authors explore the remarkable life and achievements of Increase Lapham (1811-1875). Lapham’s ability to observe, understand, and meticulously catalog the natural world marked all of his work, from his days as a teenage surveyor on the Erie Canal to his last great contribution as state geologist. Self-taught, Lapham mastered botany, geology, archaeology, limnology, mineralogy, engineering, meteorology, and cartography. A prolific writer, his 1844 guide to the territory was the first book published in Wisconsin. Increase Lapham was a Quaker, born in Palmayra, New York.
Bouldin, Elizabeth. "In Search of 'Fellow Pilgrims': Radical Protestants and Transconfessional Exchanges in Europe and the British Atlantic, c. 1670-1730," *Church History*, 83.3 (September 2014), 590-617.

The mobility and literacy of many seventeenth- and eighteenth-century dissenters allowed for the circulation of people and ideas throughout Europe, the British Isles, and colonial North America. This article focuses on the interactions of dissenting groups which flourished in the half century between the Restoration and the Great Awakening, such as English Philadelphians, French Prophets, radical German Pietists, Quakers, Bourignonians, and Labadists.


The article looks at Quakers during the Commonwealth period in Great Britain to determine whether the Peace Testimony of 1660-1661 reasserted or created a commitment to pacifism in the Society of Friends. According to the article, historical research performed outside the Society of Friends shows the installment of Quakers in militias in 1658 and 1659. It also looks at how Quakers backed British Lord Protector Oliver Cromwell’s army as a means of creating a kingdom of peace and justice.


Review of a conference held in Paris in May 2013.


This dissertation uncovers women healers’ vital role in the eighteenth- and early nineteenth-century healthcare marketplace. Euro-American women healers participated in networks of health information sharing that reached across lines of class and gender, and included female practitioners in American Indian and African American communities. Although their contributions to the healthcare labor force are relatively invisible in the historical record, women healers in the Delaware Valley provided the bulk of healthcare for their families and communities. Nonetheless, apart from a few notable monographs, women healers’ practices and authority remain understudied. Includes references to Quakers.


Seeking greater opportunity and religious toleration, a group of New Englanders migrated to Dutch western Long Island, New York. In 1645 they were granted a patent for the town of Flushing. Using a collection of probate inventories spanning the years 1669 to 1689 and the account book of John and
Samuel Bowne (1649-1703), this thesis investigates local production and consumption and the influence of pluralism upon Flushing’s material landscape. Explorations of agricultural methods, trade, fashion, and domestic interiors reveal that seventeenth-century Flushing was an identifiably English and Quaker enclave that boasted a rich and complex material life shaped by the selective appropriation and exchange of objects and ideas from various Native and European sources.

This article considers the voice of the Quaker religious and social thinker Maurice Creasey, and his views on the nature of Quaker community and belonging.

Elias Hicks was a minister, a mystic, a farmer, an environmentalist, an abolitionist, a father and a husband. The purpose of this book is to discover the true Elias Hicks and to lay out his beliefs in an orderly manner.

A history of conscientious objectors during the First World War. Drawing on previously unpublished archival material, Burnham reconstructs the personal stories of several men who refused to fight, bringing the reader face-to-face with their varied, often brutal, experiences. Includes chapter on the Friends Ambulance Unit.

Includes references to Quakers, including chapter: "The Hungry and the Sick: Herbert Hoover, the Russian Famine, and the Professionalization of Humanitarian Aid".

Dickinson has both a history problem and a historiography problem. The history problem is that contemporaries were not ready for many of his ideas, including those that prompted his most notorious acts: speaking against the Declaration of Independence, abstaining from the vote, and refusing to sign. He was out of step with his time on other issues, too, which is why he is fascinating.

Esdaile Carter uses contemporary letters and documents along with modern histories to tell the story of Jack, a pilot of a Halifax heavy bomber and Freda, a Quaker pacifist. The letters describe the lives of Jack,
who flew mainly to Germany from near York, and of Freda, who lived in the bombed-out East End of London and worked in the Friends Ambulance Unit office.


Quakers dominated Pennsylvania politics until the Seven Years' War. They shared the Anabaptist commitment to nonresistance and refused to pass a militia law. Anabaptists flourished under Quaker rule, offering passive obedience to the state by paying taxes. During the Seven Years' War, Quaker power diminished as more Pennsylvanians demanded defense measures for the beleaguered frontier. After the Seven Years' War and Pontiac's War ended, the conflict with Great Britain escalated, and a new group of politicians emerged to spearhead the growing protests. Known as the Whig Party, this new group eventually formed a radical cadre of political leaders that dominated Pennsylvania politics during the Revolution. They required military service and loyalty oaths to the new government in exchange for political rights like voting, holding office, and serving on juries. These requirements disenfranchised Anabaptists who refused to join militias or swear oaths. This dissertation examines old sources and introduces new quantitative evidence from tax lists to argue that the radical democracy in Pennsylvania provided greater political opportunities for some Pennsylvanians by linking political rights to active support of the state rather than wealth or family connections. This potentially inclusive government marginalized Anabaptists who offered passive obedience rather than active support of the state.


A meeting of the Religious Society of Friends (Quakers) formed in the British Virgin Islands in the 1740s offers a window onto broader practices of religion-making. Equality, simplicity, and peace form a basis for Quaker thought, but in the BVI these ideals intersected with the realities of Caribbean life and the central fact that members also held enslaved Africans. What members did to create Quakerism varied for this group, yet it was nonetheless understood to be a part of the broader community of "Friends."


The Nottingham Lots were founded in 1701 after William Penn was told by Lord Talbot of Maryland that Pennsylvania could settle as far as the fall waters of the Susquehanna go downhill. This area is now located in Northern Cecil County, Maryland and Southern Chester County, Pennsylvania. Many members of this family were Quakers.


Reimagines the connection between the self and the other within activist performance, providing fascinating new insights into women's nineteenth-century reform efforts, revising the history of abolition, and illuminating an affective repertoire that haunts both present-day theatrical stages and
anti-trafficking organizations. …Drawing on liberal religious traditions as well as the Eastern notion of transmigration, Elizabeth Chandler, Sarah Forten, Maria W. Stewart, Sarah Douglass, Lucretia Mott, Ellen Craft and others forged activist pathways that reverberate to this Day.


Mary Gove Nichols (1810-1884) (Quaker) and Thomas Low Nichols, operating separately in the 1840s and then together as a dynamic partnership in the 1850s, earned national reputations as notorious sex radicals. They were public figures well known to other antebellum reformers and to the newspaper-reading public of their day. At their pinnacle of fame, they co-wrote a book titled Marriage (1854) that argued forcefully against traditional monogamy and in favor of freedom of affections in love relations. Thomas Nichols also published a frank book about the physiology of sex, called Esoteric Anthropology (1853), Mary Gove published a thinly fictionalized autobiography, Mary Lyndon (1855), and together they issued a periodical for five years, with some 20,000 subscribers, declaring their advocacy of both men’s and women’s sexual autonomy. They argued not only for a woman’s right to say no to sex, but for her right to say yes as well, even outside of marriage. To note the obvious: No other woman in the 1840s or 1850s was so publicly a free love advocate.


A genealogical reference work chronicling the Polk family, tracing its origin back to the eleventh century A.D., about the time of William the Conqueror. This book follows two lines of the family up to modern times spanning over 900 years. Some members of this family were Quakers.


Images of America series.
Located in the lower Hudson Valley, Woodbury (Orange County) was home to Quaker farmers before the Revolutionary War. The book includes many vintage photographs.

Crabtree, Sarah. "Navigating Mobility: Gender, Class, and Space at Sea, 1760–1810." Eighteenth-Century Studies, 48.1 (Fall 2014), 89-106.
This article examines the relationship between gender, class, & space during the closing decades of the “Age of Sail” (1760–1810). Using onboard diaries of male and female Quaker itinerant ministers, it explores the relationships between cabin and steerage passengers as well as those between passengers,
It argues that many passengers attempted to recreate the gendered and classed divisions observed on land as a way of engineering stability and security—two feelings lost to the disorientation of a transatlantic voyage. Thus, far from being a space of exception, life at sea proved to replicate and reinforce the social space of land.


The motivating factors of William Wilberforce, Elizabeth Fry, and Dietrich Bonhoeffer's engagement in social justice are the topic of this dissertation, as they each confronted different injustices. The research topic will include Wilberforce opposing slavery in Great Britain during the late eighteenth and early nineteenth century; Fry opposing prison conditions for females in Great Britain during the early nineteenth century; and Bonhoeffer opposing Nazism in Germany during the first part of the twentieth century.

Daniels, Christopher Wess. *A Convergent Model of Hope: Remixing the Quaker Tradition In a Participatory Culture.* Thesis: Ph.D., Fuller Theological Seminary, School of Intercultural Studies, 2013.

In the wake of modernity, faith traditions face the challenge of how to adapt within changing cultures, new scientific discoveries, and other pressing realities that bring about crisis. Often the response to revitalization is to eschew tradition altogether or rigidly cling to it. The "convergent model of renewal" proposed here demonstrates how renewal can conserve tradition while being innovative...Two examples are presented that demonstrate how the model works: early Quakerism and Freedom Friends Church in Salem, Oregon.


Quaker life writing possesses an undeniable public dimension, as what Sandra Stanley Holton calls the authors' "memoriais for the dead, and as their gift to the living." In the editions discussed in this essay, Elaine Forman Crane and Susan E. Klepp and Karin Wulf demonstrate that the most private aspects of Hannah Callender Samson and Elizabeth Drinker's lives—their dedication to what Laurel Thatcher Ulrich has called the "dailiness" of female existence—are precisely what bring their work into the public record, transforming it in the process.


Katherine Dimancescu’s narrative offers readers a window into the lives of some of her well-known and also little known maternal ancestors who helped shape the New England communities they called home. These discoveries include Mayflower passengers John Alden and his future wife Priscilla Mullins, ancestral homesteads from the 1600s, veterans of The Pequot War (1637) and King Philip’s War (1675-76), slave-owning ancestors in New England, 17th and 18th century diary keepers whose original diaries are in archives, persecuted Quakers including Mary (Barrett) Dyer who was hanged on Boston Common, and signers of The Flushing Remonstrance.


Examines Elizabeth Haddon Estaugh’s world, a complex milieu of Quaker family, religious, social, business and economic factors in colonial West Jersey and Philadelphia regions.


Includes extensive reference to Quakers.


In 1832 British Quakers James Backhouse and George Washington Walker travelled ‘under concern’ to the antipodean colonies on a mission sponsored by the Religious Society of Friends. This article examines Backhouse and Walker’s mission to witness the ‘testimony’ of Looerryminer and other Aboriginal women who had lived with sealers in the Bass Strait Islands. It argues that this investigative journey is best comprehended in the context of the long tradition of Quaker trans-imperial travel ‘under concern’ and particularly their abolitionist witnessing undertaken from the late eighteenth century and its associated texts with their distinctive form, language and repertoire.


Convinced that they were led by the Light of Christ, Quakers defied state laws, the formalism of the Church of England and the social mores of deference to superiors. This caused many to be imprisoned and persecuted both by state authorities and by neighbors. This thesis examines one Quaker’s responses to this persecution and his arguments in favor of toleration. It reviews the copious writings of the Quaker Edward Burrough, who published extensively from 1653 to 1663.

On 29 April 1790, the Society of Friends in York was informed that Hannah Mills had died in the York Asylum. Although there was no evidence of mistreatment, the Society was shocked. Later, at a gathering of the Tuke family, Anne, daughter-in-law of William Tuke, asked why there was no establishment for such persons in their Society. This question became a “guiding light” for William Tuke, who, at the age of sixty, set about to reform the treatment of insanity. In 1791, William Tuke presented his ideas for the treatment of the insane to the Quarterly Meeting of the York Society of Friends.


This volume covers the Victorian and Edwardian periods, a time when Nonconformists in Wales were assertive in their challenge to the Anglican establishment. The Quaker contribution to those events was muted, yet in British national life they were fairly prominent.

Fabrizio, Andrea. "Women Writing their Faith: Doctrine, Genre, and Gender in This Is a Short Relation of Some of the Cruel Sufferings (for the Truths Sake) of Katharine Evans & Sarah Cheevers (1662)," *Clio*, 42.3 (Summer 2013), 309.

This article presents literary criticism of the book *This Is A Short Relation of Some of the Cruel Sufferings (For the Truths Sake) of Katharine Evans & Sarah Cheevers* by Katharine Evans and Sarah Cheevers. It focuses on the variety of rhetorical voices present within the text, which the author argues can illuminate the evolution of the Quaker faith and Quaker women's increased self-awareness of their role within the Quaker community. Gender roles, speech, and literary genre are also discussed.


The Progressive Quakers, though long forgotten by historians, were the radical seed of activist American religion in much of the nineteenth and early twentieth centuries. They included pioneer crusaders for abolition and women's rights. They denounced authoritarianism in churches and many traditional dogmas as well. They championed the application of reason to doctrine, the Bible and theology; yet they were also welcoming to the burgeoning spiritualist movement. They also shaped the contemporary liberal stream of the Quaker religious movement.


Includes references to Quakers, including a chapter by Jane E. Calvert, "The Quaker Contributions of John Dickinson to the Creation of the American Republic."

Frederick Douglass arrived in Ireland in the summer of 1845, the start of a two-year lecture tour of Britain and Ireland to champion freedom from slavery. He had been advised to leave America after the publication of his incendiary attack on slavery, *Narrative of the Life of Frederick Douglass, An American Slave*. Douglass spent four transformative months in Ireland, filling halls with eloquent denunciations of slavery and causing controversy with graphic descriptions of slaves being tortured. He also shared a stage with Daniel O'Connell and took the pledge from the 'apostle of temperance' Father Mathew. Douglass delighted in the openness with which he was received, but was shocked at the poverty he encountered. This compelling account of the celebrated escaped slave's tour of Ireland combines a unique insight into the formative years of one of the great figures of nineteenth-century America with a vivid portrait of a country on the brink of famine.

Folwell, Robert Cook III. *The Folwell Family of Mullica Hill: History and Memories*. [United States]: [CreateSpace Independent Publishing Platform], [2013].

Traces the history of the Folwell family from their Quaker roots in England to their arrival in America where they settled in the colony of West Jersey in 1678. Later in the 1750s, the Folwell family moved to Mullica Hill, where the heart of the story lies, covering not only the Folwell family and their farms, but also the Mullica Hill community from the early family farming days, through the author's boyhood and the Depression-era struggles to keep the family estate and farms, to the challenges presented to the author, a pacifist in World War II and his life beyond.


As a distinguished Quaker scientist, pacifist, and feminist, Ursula Franklin has been regularly invited by diverse groups to share her insights into the social and political impacts of science and technology. This collection contains twenty-two of Franklin's speeches and five interviews that have been retrieved and restored from audio and visual recordings with the help of her collaborator, Jane Freeman. These speeches and interviews, available here in print for the first time, stress the increased need for discernment and principled dialogue among Canadians. Addressing practices of education, research, and civic life, Franklin looks to the past as well as the future to suggest collective ways of cultivating discernment and of advancing human betterment.


The article discusses 18th century Quaker abolitionist Anthony Benezet, particularly his theology and the influence of Quakers on his comprehension of Christian ethics and his access to political leaders in Philadelphia, Pennsylvania, and London, England. According to the article, Benezet arrived in Philadelphia in 1732. The article discusses Benezet's religious background, his writings, and his membership in the Society of Friends and the importance of the Society of Friends to Benezet's influence.

Just eight months after Gandhi’s assassination, Bayard Rustin arrived in India to give a series of lectures to pacifist organizations. Between 1947 and 1952, Rustin made several important trips to Africa and India where he met and exchanged ideas with other prominent social reformers, which left an indelible imprint on his strategies of organizing African-American protest.


Contrary to popular perception, slavery persisted in the North well into the nineteenth century. This was especially the case in New Jersey, the last northern state to pass an abolition statute, in 1804. Because of the nature of the law, which freed children born to enslaved mothers only after they had served their mother’s master for more than two decades, slavery continued in New Jersey through the Civil War. Passage of the Thirteenth Amendment in 1865 finally destroyed its last vestiges. *The Ragged Road to Abolition* chronicles the experiences of slaves and free blacks, as well as abolitionists and slaveholders, during slavery's slow northern death. Includes extensive references to Quakers.


This book is the result of a conference organized by the Kindlers in Britain. The participants set the scene of England after the Civil War and discuss the courage of Quaker women, travelling widely and speaking out forcibly. It looks at some of their writings - most little known at the moment; includes a compact disc with readings of these works.


This work traces the Quaker peace testimony through the second half of the nineteenth century, analyzing the ways in which it was inflected by changes to the moral status of nonhuman animals during this period. It articulates the moral universe of late Victorian British and American Quakers, focusing specifically on how the Quaker peace testimony both established and blurred the boundaries between humans and animals. Interweaving historical, philosophical, and textual inquiry, this dissertation argues that Victorian Friends’ perspectives on animal cruelty, virtue ethics, and vivisection—or experimenting upon live animals--convinced Quakers that nonhuman species were deserving of moral consideration. This altered the way in which Quakers envisioned and articulated the parameters both of their pacifist ethic and of their testimony for simplicity. Generally understood only to prohibit war, the Quaker peace testimony now expanded to oppose violence to certain nonhuman animals. This shift was premised on a thoroughly theocentric understanding of virtue ethics, exemplified in the Quaker concept of the Inner Light.

In 1869, President Ulysses S. Grant initiated the “Peace Policy” with American Indians, an approach that privileged humane interactions with native peoples and allowed religious groups to run reservations across the American West. The Society of Friends (Quakers) administered the largest number of reservations and symbolized the policy’s benevolent aims. This essay explores varying Quaker understandings of peaceful relations with Indians as well as the general public’s perception of the Friends’ nonviolence. The essay focuses on an 1871 Indian attack on an overland wagon train, including Quaker engagements with the army in the attack’s aftermath. Despite the Society’s part in an emerging culture of threat against Plains Indians, Americans continued to consider both the Society and the policy to be peaceful. As such, this episode proves useful for understanding the intersections of religion and violence in United States history. Close analysis of the internal Quaker debate about military engagement, as well as Americans’ ongoing identification of the policy with nonviolence, shows how religious groups and religious language were employed to reclassify episodes of violence as peace.


Includes extensive references to Quakers. The Sylvester family gave shelter to traveling and persecuted Quakers, including Mary Dyer.


The article discusses the Quaker minister David Ferris (of Wilmington, Delaware) and his arguments against slavery. It examines the arguments against slavery by the Society of Friends, particularly the sinfulness of slavery, the suffering of slaves, and slavery’s contravention of economic, cultural, and political institutions. The article discusses letters written by Ferris to slave-owning members of the Society of Friends and his use of Biblical references against slavery, the Quaker reform movement, and Ferris’s ministry.


This article uses interviews conducted around the 2010 Centennial celebrations of the Ramallah Friends (Quaker) Meeting House to explore domestic and expatriate Quaker peace and justice efforts over the years. Although the general public often equates peace building with direct action aimed at reducing violence, such as facilitation of peace negotiations or activities bringing conflict parties together for dialogue, the history of the Quakers in Ramallah suggests the need for a broader understanding of peace and justice promotion that is rooted in an understanding of Quaker testimonies, traditional Quaker practices, and an appreciation for the political reality in which Palestinian Quakers live. After exploring the Quaker approach to peace, the article discusses specific efforts of the Quaker community in Ramallah, including the ministry of hospitality, a preschool in the Am’ari refugee camp, and the Friends International Center in Ramallah (FICR), which provides a space for hosting groups and conducting
programming related to Quaker concerns.


As white settlers and pioneers moved westward in the late eighteenth and early nineteenth centuries, some of the first to settle the Indiana territory, near the Ohio border, were members of the Religious Society of Friends (Quakers). Many of these Quakers focused on social reforms, especially the anti-slavery movement, as they fled the slave-holding states. Less discussed in Indiana’s history is the impact Quakerism had in the movement for women’s rights. This case study of two of the founding members of the Indiana Woman’s Rights Association (later to be renamed the Indiana Woman’s Suffrage Association), illuminates the influences of Quakerism on women’s rights. Amanda M. Way (1828-1914) and Mary Frame (Myers) Thomas, M.D. (1816-1888) practiced skills and gained opportunities for organizing a grassroots movement through the Religious Society of Friends. They attained a strong sense of moral grounding, skills for conducting business meetings, and most importantly, developed a confidence in public speaking uncommon for women in the nineteenth century. Quakerism propelled Way and Thomas into action as they assumed early leadership roles in the women’s rights movement. As advocates for greater equality and freedom for women, Way and Thomas leveraged the skills learned from Quakerism into political opportunities, resource mobilization, and the ability to frame their arguments within other ideological contexts (such as temperance, anti-slavery, and education).


Through the story of Philadelphia’s dancing and fishing clubs, this article explores the intersection of elite Anglo-American social institutions, gender relations, and political culture in the late colonial and early national periods. Includes references to Quaker social clubs.


This second (2014) edition, originally issued in 2007, incorporates the minutes of Cheltenham Monthly Meeting with those of Abington Monthly Meeting, including Pre- and Post-Separation minutes. This volume includes Cheltenham Monthly Meeting of Friends and Abington Monthly Meeting of Friends (Orthodox: 1827-1944).

Abstracts of Pre- and Post-Separation records of London Grove Yearly Meeting and its predecessor, London Grove Monthly Meeting (Hicksite), minutes, 1792-2000, women’s minutes, 1792-1893, vital records, 1792-1954; also, abstracts of records of London Grove Monthly Meeting (Orthodox), minutes, 1827-1944.


Abstracts of records of Middletown Monthly Meeting and of its predecessors, the pre-Separation and Hicksite meetings, since 1649. Included are: Pre- and Post-Separation and Hicksite records: Minutes, 1683-2003, Women’s minutes, 1683-1893, Vital records, 1649-1989; also includes Middletown Monthly Meeting of Friends (Orthodox) records: minutes, 1827-1862, women’s minutes, 1827-1862, vital records, 1828-1861.


The churches’ support for World War I was often wholehearted, but just as often nuanced and critical, shaped by either the classic just war paradigm or pacifism’s outright rejection of violence. The war heightened issues of Canadianization, attitudes to violence, and ministry to the bereaved and the disillusioned.


Heller traces the trajectory of Quaker Edmund N. Bacon’s two-decade tenure as Philadelphia’s city planning director, which coincided with a transformational period in American planning history.


The article discusses the history of the Quakers and the Society of Friends in Appalachian region of southeastern Ohio from the late 18th century through the 1850s, including in Short Creek Valley, Ohio. Particular focus is given to Quaker farmers’ efforts to apply environmental ethics to agricultural practices.


In the late seventeenth and early eighteenth centuries, cultural, economic, and political changes, as well as increased geographic mobility, placed strains upon British society. But by cultivating friendships and alliances, women worked to socially cohere Britain and its colonies. In the first book-length historical study of female friendship and alliance for the early modern period, Amanda Herbert draws on a series
of interlocking microhistorical studies to demonstrate the vitality and importance of bonds formed between British women in the long eighteenth century. She shows that while these alliances were central to women's lives, they were also instrumental in building the British Atlantic world. Includes references to Quaker women.


*Journey into Life* explores how the stories and texts of Quakers in the past can offer a vision of how to transform and invigorate our Quakerism now; by examining the faith, politics and metaphors of Quaker heritage, the author shows how understanding the spiritual awareness of early Friends opens us to a new conviction and truth in the present.


Between November 1938 and December 1941, more than 300 citizens of Jewish heritage sought assistance from the Munich couple Rudolf and Annemarie Cohen, who succeeded in rescuing around 200 people by helping them find contacts, arranging for emigration, and organizing financial support. Annemarie and Rudolf Cohen were Quakers, having joined German section in 1932. The editor of this book, Peter Zahn, edited the visitor logs, which document the fate of 326 families comprising more than 1,000 people.


In 1943, University of Washington student Gordon Hirabayashi defied the curfew and mass removal of Japanese Americans on the West Coast, and was subsequently convicted and imprisoned as a result. In *A Principled Stand*, Gordon's brother James and nephew Lane have brought together his prison diaries and voluminous wartime correspondence to tell the story of Hirabayashi v. United States, the Supreme Court case that in 1943 upheld and on appeal in 1987 vacated his conviction. Gordon Hirabayashi was a Quaker.


Includes extensive references to Quakers.


In 1831, Joseph Bancroft, a young English Quaker, founded a textile mill on the banks of the Brandywine River near Wilmington, Delaware. He hoped to create a company that produced fine cloth at
reasonable prices, and he applied his ideas, shaped by his Quaker faith and his experience in the English textile industry, to employee relations. The Bancroft story reveals important aspects of the interplay between religious belief, ethics, and business through the lens of corporate culture.


The standard account of Quaker dispositions to visual culture is a story of initial proscription and subsequent relaxation. It implies a view of art as a constant state and of Quakerly attitudes shifting around it. This paper offers an alternative interpretation: Christian art is recognized as an inherently contemplative activity. ... The recovery of the spiritual capacity of art in Quaker faith and practice is evident in, and owes much to, a number of practising artists including Edward Hicks in Philadelphia and Joseph Edward Southall in Birmingham.


An interdisciplinary study that interprets the material evidence of New England burying grounds through the lens of political history. This analysis is grounded in fieldwork in seventy historic graveyards in Massachusetts, Connecticut, Rhode Island, New Hampshire, and Maine, which resulted in an archive of over 5,000 photographs of gravestones and landscapes. The dissertation combines close readings of these objects with more traditional archival research in order to build a rich, chronologically-specific context for understanding how New Englanders deployed the material culture of death to consolidate and contest power among the living...Disenfranchised people, including Quakers and slaves, found that graveyards offered them a public forum for challenging ruling orthodoxies.


Discusses the Irish Quakers’ responses during the Crimean War from 1854-1856, through its Meetings and through individuals, and with active and passive means.

Tells the story of three Quaker families who lived in Essex in the 1600s, tracing the first family, which came as Huguenot refugees in 1640, and then the lives and beliefs of the Alexander, Marriage and Corder families, who became Quakers. The book is illustrated with drawings by the author’s great-grandmother, Mary Ann Alexander. "Goldrood" was the family home near Ipswich.

As Head Man of the Rich Square Friends’ Meeting during the 1920s and 1930s, the author’s grandfather Myrton Lewis Johnson was at the center of a heated controversy concerning music, and whether the performance of music was consistent with Quaker beliefs. At the center of this controversy were competing ideas about how to experience “ultimate reality,” whether called God, the divine light, the inward light, the seed of truth, or the Christ within. This controversy raises important issues about the experience and meaning of music.

M.K. Gandhi’s religious thought and pluralism have received attention from scholars and activists. This thesis addresses underexplored areas which reveal shifting boundaries in his pluralism, including Gandhi’s relationship with atheists, in particular his Indian friend Gora; the relationship between Quakers and Gandhi, in particular Marjorie Sykes and Horace Alexander; and Gandhi’s approach to inter-religious marriage in an Indian context, exploring both religious and societal dimensions.


Based on: Barclay’s Apology in Modern English (edited by Dean Freiday, 1967).

The author argues that Abraham Lincoln and the Religious Society of Friends faced a similar dilemma: how to achieve emancipation without extending the bloodshed and hardship of war. Distinguishing between the reality of Lincoln's relationship with the Quakers and the mythology that has emerged over time, the book differs significantly from previous works in at least two ways. It shows how Lincoln
skillfully navigated a relationship with one of the most vocal and politically active religious groups of the 19th century, and it documents the practical ways in which a shared belief in the "Doctrine of Necessity" affected the president's decisions.


Previous approaches to colonial New Jersey Quaker tailor, John Woolman (1720-1772), have failed to address the centrality of theology to his social reforms. This thesis comprises an original contribution to Woolman studies and 18th century Quaker theology through a demonstration of a heretofore unrecognized apocalyptic theology which encompassed a practical and comprehensive vision of God’s kingdom on earth. Based on an analysis of Woolman’s entire body of writing, this thesis argues that Woolman’s theology is best understood as apocalyptic because it was centered on a vision of Christ’s immediate presence governing all aspects of human affairs. Woolman’s apocalypticism is analyzed around three main theological themes: divine revelation, propheticism and eschatology.


John Woolman (1720-1772) has been described as the 'Apostle of Abolition' and as a key figure in the Quaker ‘Reformation.’ While Woolman’s historic role in 18th century Quakerism has been studied, there is a gap in the literature regarding the theological motivations that inspired Woolman. This paper argues that Woolman’s abolitionism and reform impetus is usefully understood through the lens of theology and in turn that this theological lens can illuminate broader tropes in the history of Quaker theology.


New Jersey Quaker minister and tailor John Woolman (1720–1772) is a well-known figure among scholars of eighteenth-century Quakerism and antislavery. Woolman is most famous for his Journal, which is regarded as a spiritual classic and an important example of colonial North American literature. Besides his Journal, Woolman also left a body of essays, letters, ephemera, and documents written in official capacity as a leader among Philadelphia Yearly Meeting Quakers (PYM). Taken together, this body of literature provides a more complex and nuanced depiction of Woolman than is possible from the Journal alone. For this reason, it is essential to identify and make accessible Woolman’s writings.


The author explores the ethical capitalism of Quaker enterprises from the eighteenth to the twentieth centuries, providing an extensive history of Quaker economic and social thought.
While social relations constitute a domain in which social groups fortify their solidarities and distinguish themselves from other groups, they also constitute a domain in which social differences can be mediated and collaboration effected. This article explores how such mediation and collaboration worked, using the instance of a retired Quaker shopkeeper in Bath who, notwithstanding modest resources, was able to become a significant social and cultural broker. Later eighteenth-century Bath offered him opportunities for interaction with his social superiors. With a set of empowering discourses and self-conscious social techniques, he negotiated the constraints of a hierarchical society to become an effective social and cultural agent.


*Faithful Bodies* focuses on three communities of Protestant dissent in the Atlantic World: Bermuda, Massachusetts, and Rhode Island. In this “puritan Atlantic,” religion determined insider and outsider status: at times Africans and Natives could belong as long as they embraced the Protestant faith, while Irish Catholics and English Quakers remained suspect. Colonists’ interactions with indigenous peoples of the Americas and with West Central Africans shaped their understandings of human difference and its acceptable boundaries. Prayer, religious instruction, sexual behavior, and other public and private acts became markers of whether or not blacks and Indians were sinning Christians or godless heathens. As slavery became law, transgressing people of color counted less and less as sinners in English puritans’ eyes, even as some of them made Christianity an integral part of their communities. As Kopelson shows, this transformation proceeded unevenly but inexorably during the long seventeenth century. Includes extensive references to Quakers.


Includes references to Quaker conscientious objectors.


Weaving Indian and Euro-American histories together in this groundbreaking book, Sami Lakomaki places the Shawnee people, and Native peoples in general, firmly at the center of American history. The book covers nearly three centuries, from the years leading up to the Shawnees’ first European contacts to the post-Civil War era, and demonstrates vividly how the interactions between Natives and newcomers transformed the political realities and ideas of both groups. Includes references to Quakers.
Includes references to Quakers.

Includes chapter about the lost African American settlement of Lick Creek, Indiana, part of Orange County; includes other references to Quakers.


Includes references to James Naylor and other Quakers.

The manuscript of James Logan's master work, *Of the Duties of Man as They May Be Deduced from Nature*, written in the years 1735-c. 1737, was lost for over 200 years, and only rediscovered in the early 1970s. It is published here for the first time.


Based on research conducted at the archives of the American Friends Service Committee in Philadelphia, Macri reconstructs the huge humanitarian contribution that British Quakers, first, and then American Quakers contributed to European countries during the devastation and famine of World War I and its aftermath.

Historically, civil religion has been associated with republican government, ranging from the civil
religion of the Roman Republic through the thought of Machiavelli to Rousseau's Social Contract. Because civil religion attempts to create a shared narrative and ethos whereby all citizens are shaped by its basic tenets, it is seen as inimical to religious liberty. Penn shared with the classical republicans a concern for civic virtue, but he did not place a high premium on republican political institutions. Moreover, although he protected Quaker values, he also actively recruited other religious dissenters to join his colony and provided constitutional protections for their political rights. Penn believed the reasonableness of his principles would prevail in uniting the colonists in the cause of supporting the civil interest of the colony, even if their religious principles differed.


The first book-length biography of a remarkable couple whose contributions were pivotal in redefining liberal Quakerism in the 20th century. For sixteen years they served as directors and teachers at Pendle Hill, a Quaker retreat and study center in Pennsylvania. During their lifelong careers they also worked with Quakers in California, Indiana, Japan, and England.


A Lenape among the Quakers reconstructs Hannah Freeman’s history, traveling from the days of her grandmothers before European settlement to the beginning of the nineteenth century. The story that emerges is one of persistence and resilience, as “Indian Hannah” negotiates life with the Quaker neighbors who employ her, entrust their children to her, seek out her healing skills, and, when she is weakened by sickness and age, care for her; yet these are the same neighbors whose families have dispossessed hers. Hannah Freeman’s life is remarkable for its unique view of a Native American woman in a colonial community during a time of dramatic transformation and upheaval.


This book discusses clockmaking tradition in the context of the Quaker way of life, centered upon the Quaker core principles of simplicity and truth, within an organizational network embracing the Quaker ideals of education, apprenticeship and travel. This radiated out from the London Yearly Meeting to the local Preparative Meetings, where each of the Quaker clockmakers featured in this book played their part.

James Cropper (1773-1840) was a Quaker.


Josephine Butler was the charismatic campaigner who fought Victorian exploitation of vulnerable women, and the state organization of prostitution. The "steel rape" of women is a scandal that is almost forgotten today. In Victorian England, police forces were granted powers to force any woman they suspected of being a "common prostitute" to undergo compulsory medical examinations. Women who refused to submit willingly, some as young as 13, could be arrested and incarcerated. The scandal was exposed by Josephine Butler, an evangelical campaigner who did not rest until she had ended the violation and helped repeal the Act that governed it. She went on to campaign against child prostitution and the trafficking of frightened girls to government-planned brothels in India, and was instrumental in raising the age of consent from 13 to 16. Josephine Butler was not a Quaker, but worked with Quakers. Includes many references to Quakers.

May, Isaac. "Opening the Shutters: Gurneyite Quakerism and the Struggle for Women’s Equality in the Meeting for Business, 1859 To 1930," *Quaker Studies* 18.2 (March 2014), 170-.

In the late nineteenth and early twentieth centuries American Gurneyite Quakers ended the practice of having separate women’s Meetings for Business. This article examines the discourse among Gurneyite Quakers that argued for and against ending these separate Meetings and the creation of co-gendered ‘joint’ Meetings. It argues based on this inquiry that while this process may have been linked to larger shifts in gender roles that were occurring within American religious life, it also arose out of circumstances that were particular to Quakerism. Further, this paper raises questions about what the consequences were for Gurneyite women of eliminating Women’s Meetings, suggesting that it may actually have worked to marginalize them and restrict their roles in church governance.


Female Quaker preachers of mid-seventeenth century England perplexed their non-Quaker contemporaries, but found initial encouragement within their sect. Despite extensive research conducted on and about Quakerism and its members during the English civil wars and Revolution some questions are left unanswered, in particular connections between male and female members are often overlooked. Since the Quaker sect valued spiritual egalitarianism, the contributions of each sex deserve examination. This study applies a comparative gendered approach to Quaker attitudes towards female preaching through the mid- and late-seventeenth century.

Discusses understanding of the political dimension and purpose of Bartram’s *Travels* by considering it as a work of applied economic theory: an intermixing of political economy and ecology wherein the modes of affiliation and friendship that Bartram valued (quite highly) between whites and natives would remain essential to the social order of the Southeast.


Early Quaker encounters with Muslims in the seventeenth century helped to generate some of the most distinctive and sympathetic Christian responses to Islam found in the early modern era. Some responses are all the more striking as they came about as a reaction to the enslavement of a number of Quakers by Muslims in North Africa.

*Memories of the Quaker Past: Stories of Thirty-Seven Senior Quakers* / edited by Christine Ayoub. Xlibris Corporation, c2014.

The book consists of excerpts from interviews of senior members of State College Friends Meeting. The narrators who lived through the Great Depression tell of their difficult childhood -- and yet in most cases one which they regarded as happy. Some of the conscientious objectors during World War II tell of life in Civilian Public Service camps; others speak of using nonviolent methods with mental patients, while still others relate stories of participation in "human guinea pig" experiments. Of those who did relief work after the war overseas, probably the most exciting tales are told by the four who worked with the Friends Ambulance Unit in China, located near to where the Nationalists and the Communists were fighting.


This book consists of seven stand-alone accounts of individuals who operated as spies during the American Revolutionary War. Includes chapter: "The Quakeress Spy: Lydia Barrington Darragh (1728-1789)"


Includes chapter: "'Arbitrary, Unjust, and Illegal': Philadelphia Quakers on the Virginia frontier, 1777-8."

This article explores the founding of Pennsylvanian as a window into the complex relationship between political theory and political practice. The author argues that this founding illustrates both the importance and the limits of political theory to the study of political life. It closes by reflecting on what the case of Pennsylvanian might tell us about the broader study of political theory and political practice. The author suggests that we need a more flexible understanding of what political theory ‘is’ if we want to make sense of thinkers like Penn who theorized out of their deep involvement in the thick of actual governing.

Murphy, Andrew R. "Trial Transcript as Political Theory: Principles and Performance in the Penn-Mead Case," *Political Theory*, 41.6 (Dec. 2013), 775-808.

This paper focuses on one arena of political contestation: the collision between dissenters and their communities’ legal systems. It focuses on *The Peoples Ancient and Just Liberties Asserted* (1670), a purported transcript of the trial of William Penn and William Mead for disturbance of the peace. The trial plays an important role in the emergent principle of jury independence and a key role in Penn’s career as a political actor during the 1670s, culminating in his American colonizing enterprise.


Members of the Barrington family were Quaker landowners in County Wicklow.


Through her letters written to Friends, to her opponents: priests, magistrates, politicians, including the king, Elizabeth Hooton leaves a captivating testimony of her activism in quest of the truth, freedom, justice and equity for all as well as peace on earth and within the Quaker movement.


Includes references to Gilbert Lesage, who was probably a Quaker. He worked with Quaker agencies, which sent him to Germany and then Vichy France where he disobeyed orders to round up Jews, and clandestinely warned Jewish and other rescue organizations of impending raids, thus making it possible to hide most of the children destined for deportation.

This volume provides a reference work for the study of Quakerism. It is global in its perspectives and interdisciplinary in its approach, offering the reader a narrative through the academic debates. In addition to an in-depth survey of historical readings of Quakerism, the handbook provides a treatment of the group’s key theological premises and its links with wider Christian thinking. Quakerism’s distinctive ecclesiastical forms and practices are analyzed, and its social, economic, political, and ethical outcomes examined. Each of the 37 chapters considers broader religious, social, and cultural contexts and provides suggestions for further reading and the volume concludes with an extensive bibliography to aid further research.


Includes extensive references to Quakers, including two chapters: "Quakers, Memory & the Past in Literature" and "Unwavering Insubordination: Rebellion & Memory in The Letters of Elizabeth Hooton", both by Bill F. Ndi.


The Kanzas confronted powerful Euro-American forces during their last years in Kansas. Government officials and their policies, Protestant educators, predatory economic interests, and a host of continent-wide events affected the tribe profoundly. As Anglo-Americans invaded the Kanza homeland, the prairie was plowed and game disappeared. The Kanzas’ holy sites were desecrated and the tribe was increasingly confined to the reservation. Includes extensive references to Quakers.


Martha Schofield was a Quaker, a teacher, and a woman who came of age at the beginning of the Civil War. She began teaching in 1858 both to contribute to her family’s income and in answer to what she came to believe was her life’s calling. Along with abolitionism, women’s rights, and temperance were among the causes she and her family supported. In addition, her mother was a Quaker minister, often traveling from home to preach as well as to lecture. During the war Martha taught in a school for free blacks in Philadelphia and volunteered as a hospital worker and nurse. Her influences were many for women’s contributions in a reforming and expanded post-war world, including Lucretia Mott, Anna Dickinson, and Susan B. Anthony.

This study examines the major foreign policy events of Herbert Hoover's presidency. As a Quaker, he strove for world peace; his administration took part in several disarmament conferences with the goal of reducing arms and ultimately an elimination of war. Ultimately, this study, by blending Hoover's moral character, ambitions and determination with his humane policies, attempts to dispute misconceptions of Hoover and his presidency. It adds to the missing historiography and strives to bring Herbert Hoover from the prejudice of condemnation and into more favorable light.


The diary of Ernest W. Pettifer, a British Quaker, who volunteered for the Friends Ambulance Unit in 1915. The text is primarily Pettifer's war diary from February 3, 1917 to February 7, 1919; a memoir of Pettifer by his son Bryan is included. Includes extensive references to the Friends Ambulance Unit. The diary is very fully illustrated with original photos, postcards, drawings and press cuttings, collected by the author.


Exploring the encounters between Papunhank and Friends provides a glimpse of one Indian leader's attempts to grapple with the immense challenges of the mid-eighteenth century by obtaining new sources of spiritual and political power. Given his quest for security amid the pressures and perils of the early 1760s, Papunhank could have been expected to cast his lot with Quakers. The reasons why he did not give insight into the complex webs of relations between Munsees, other Indians, Quakers, Moravians, colonial governments, and other political factions that shaped the lives of natives and Euro-Americans in the mid-Atlantic.


Despite decades of scholarship illuminating divisions within Southern society during the nineteenth century, religious historians still imply that white Southerners collectively supported slavery, secession, and the Confederate war effort, choices they believed to be inherently just and holy. This dissertation challenges this notion by highlighting religious dissent in the South during the antebellum and Civil War eras. It argues that antislavery and anti-Confederate white Southerners imagined their lives and times, and justified their social and political choices, with as much religious urgency as their proslavery and pro-Confederate neighbors. Recognizing Protestant diversity rather than evangelical uniformity, this study insists that there was no religious consensus among whites in the South during the antebellum and Civil War eras. Traditional religious "others," particularly Quakers, are major players in this dissertation, but so too are an array of folk Protestants, ranging from "old ship" Methodists to Primitive Baptists. Often locally-minded, they cared little about the mainline churches' social and political agendas.

This article examines a particularly fraught zone where the British and American conceptions of food aid and moral guidance conflicted – the former enemy nations of Austria and Germany. In this article, the author argues that in both Germany and Austria, conflicts developed between American and English Quaker societies animated by competing ideals: a British imperial, missionary model couched in internationalist language and an American model emphasizing efficiency, scientific management, and self-help framed with the Wilsonian vocabulary of freedom. In addition, with American public funds propping up many of the foreign aid missions, Herbert Hoover and the American Friends wanted recognition of the American nature of the work, while English Quakers sought to identify the work as Quaker international work.


In the early national period, Philadelphian Quakers were on the forefront of antislavery and black uplift efforts; they also took an early stand on Indian rights and were involved with gradual civilization. This dissertation tells the interconnected story of these two arms of Friends' racial benevolence, bringing the Quaker vision of black Philadelphia alongside their hopes for the Allegany Seneca of western New York. By exploring the groundbreaking possibilities and disheartening limits of these Quaker programs, this project seeks to deepen the conversation about Quaker philanthropy and racial difference in the early republic.


The article discusses the history of the Quaker Yearly Meetinghouse in Mt. Pleasant, Ohio, focusing on its use and functions. Other topics of the article include a brief history of the Society of Friends in Ohio, the disuse of the meetinghouse after World War I, and preservation of the building by the Ohio Historical Society in 1966.


This collection of fifteen essays examines the complexity and diversity of Quaker antislavery attitudes across three centuries, from 1658 to 1890. Contributors from a range of disciplines, nations, and faith backgrounds show Quakers’ beliefs to be far from monolithic. They often disagreed with one another and the larger antislavery movement about the morality of slaveholding and the best approach to abolition. The essays were originally presented at the conference *Quakers and Slavery, 1657-1865* held in Philadelphia in 2010.

The educational theories and policies promoted by Ernest L. Boyer (1928–1995), who served as chancellor of the SUNY system, U.S. Commissioner (Secretary) of Education, and president of the Carnegie Foundation for the Advancement of Teaching, were significantly influenced by his affiliations with the Brethren in Christ Church and the Society of Friends (Quakers) even though he rarely spoke about his faith publicly. Drawing on Anabaptist, pietistic, and apophatic (silence-oriented) theological traditions, Boyer's public career demonstrated a service-focused convictional theology that could be termed “public pietism.” Boyer was raised in a Quaker family and later converted to Quakerism.


*The Light upon the Candlestick* (1662) was written by a Dutch Collegiant, but was taken by the Quakers to be a good account of their own theory of knowledge. Yet a contemporary scholar of Dutch Collegiant thought interprets this same essay as showing the beginning of the Collegiants' moving away from a spiritualist interpretation of the Light Within and towards a rationalist interpretation, influenced by the philosopher Spinoza. While the title page of this essay indicates the influence of a Quaker, it seems that, until now, no one has examined this connection in detail. A recent translation of William Ames' *Mysteries of the Kingdom of God* (1661) has now made this comparison possible. The comparison shows that the Quaker influence is substantial, and that *The Light upon the Candlestick* is better interpreted as a point of convergence between Quaker and Collegiant thought than as a rationalist turn in Collegiant thought.


This article focuses on two women educator activists based in Birmingham, UK, in the first decades of the twentieth century: Geraldine Southall Cadbury (1865–1941) and Margaret Ann Backhouse (1887–1977). Motivated by a common belief in education as a force for progressive social change, Cadbury and Backhouse were both Quakers who shared similar social backgrounds and were active in a range of educational and humanitarian causes. This article presents two episodes from their broader lives of activism to explore how transnational exchanges in which they were involved were inscribed onto a local educational landscape, and the role that their faith, and their profound belief in the power of the personal, played in their agency.

Discusses the culture and events that shaped persecuted Quakers Mary and William Dyer.


For a leading man of science ca. 1800, John Dalton (1766–1842) had risen from surprisingly modest circumstances. This article explores the life history and personality of the founder of atomic theory in chemistry, with useful comparisons and contrasts to his somewhat younger contemporary, Humphry Davy (1778–1829).


This paper addresses migration, war resistance, and counterculture activity in the West Kootenays region of British Columbia during the 1960s and 1970s. We show how common experiences of marginalization along with shared values of pacifism, war resistance, community-building, and self-sufficiency facilitated the arrival of this new group, and with them the entrenchment in the region of a vibrant counterculture identity.


This book examines the leading role of the Quaker American Friends Service Committee (AFSC) in the United Nations relief program for Palestine Arab refugees in 1948-1950 in the Gaza Strip. It situates the operation within the context of the AFSC’s attempts to exercise new influence on the separate issues of pacifism and disarmament at a time marked by US efforts to construct a Cold War security regime in the Middle East and British efforts to retain influence and bases in Arab countries.

Ross, Ellen M. "Personal and Social Transformation in the Work of Anthony Benezet (1713–1784)," *Quaker History*, 103.2 (Fall 2014), 30-41.

Concerns the written works of French-American Quaker schoolteacher and abolitionist Anthony Benezet, particularly the way his vision for social and personal transformation, the abolition of slavery, and other reforms were tied to his religious commitments. The article examines the concept of peace that prevails in Benezet's writings, his theological worldview, and the concept of the harmony of the human inner and outer landscapes. It also discusses the concept of the nurturing of compassion among humans.

In 1887 the Quakers of the Hobart Meeting [in Tasmania] set out to create a school modeled on those conducted by Quakers in Great Britain and the USA. Since then, The Friends’ School has grown to be the largest Quaker school in the world.


Educated by Quakers, Electa Quinney decided early on that she wanted to become a teacher so she could pass her knowledge on to others. Growing up in the early 1800s in New York, she went to some of the best boarding schools. But Electa was a Stockbridge Indian, and her tribe was being pressured by the government and white settlers to move out of the state. In 1828, Electa and others in her tribe moved to Wisconsin. Almost as soon as she arrived, she began teaching in a log building that also served as the local church. In that small school in the woods, she became Wisconsin’s first public school teacher, educating the children of the Stockbridge-Munsee Band of the Mohican Indians as well as the sons and daughters of nearby white settlers and missionaries. Electa’s life provides a detailed window onto pioneer Wisconsin and discusses the challenges and issues faced by American Indians in the nineteenth century.


Zephaniah Kingsley (1765-1843), a nominal Quaker raised in a Quaker family, was a ship captain, Caribbean merchant, and Atlantic slave trader during the perilous years of international warfare following the French Revolution, but his assertion that color should not be a “badge of degradation” made him unusual in the early Republic. His unique life is revealed in this reminder of the deep connections between Europe, the Caribbean, and the young United States.


In 1823 a group of Orthodox Quaker women in Philadelphia formed the Female Prison Association of Friends in Philadelphia, a female auxiliary of the Philadelphia Society for Alleviating the Miseries of Public Prisons (later known as the Pennsylvania Prison Society). For approximately the next fifty years they engaged in organized prison visiting in Philadelphia at Arch Street and Moyamensing prisons and the Eastern State Penitentiary. Their main goal was spiritual, and the salvation they sought was their own as well as that of the imprisoned women they aided. Their story suggests that the spiritual motivation of some nineteenth-century women may be a significant but little-noted force behind their contributions to the history of social reform.

This essay examines the dynamics of Quaker school expansion in Philadelphia during the eighteenth century. The author argues that both administrators and teachers approached education as a competitive market, which influenced their decisions about hiring, student enrollment, and curriculum. However, Quaker ideas about benevolence also influenced and complicated their understanding of the educational marketplace.


The article discusses the author Martha Allen’s depictions of the 17th-century Quaker martyr Mary Dyer in a series of articles for the periodical *Arthur’s Home Magazine* which was published during the 19th century. Particular focus is given to the ways in which Allen’s depiction mirrored 19th century ideals of femininity and domesticity. Topics discussed include respectability and piety. This article analyzes the ways in which Martha Allen, a Quaker and regular contributor to *Arthur’s Home Magazine*, worked to resuscitate Mary Dyer as a prototype for the True Woman.


This thesis focuses on communities of female Quaker readers in York c.1885-c.1925. In a corrective to current historiography on late-Victorian and Edwardian Quakerism -- which tends to concentrate on Friends’ entrepreneurial activities, politics, reform work, and social activism -- this thesis reveals that engaging with artistic culture, and more specifically literature, was an important component of the belief, identity and practice of turn-of-the-century Quakers. Includes references to The Mount School, the York Friends’ Sewing Meeting, and Lucy Harrison.


This foundational collection of writings (essays, poetry, stories) from leaders in Friends education reflects on the history and principles of Quaker education and the defining features of Quaker education in practice.


This essay is a comparative study of two religious sects that faced the Civil War: the Quakers and the Disciples of Christ began on two different continents and developed different theologies, but had pacifism in common. They faced the same war with the same view of war, but reacted differently. While the Quakers seem to have largely maintained their peace testimony, the Disciples’ pacifism disintegrated.
under the pressure of intense sectional conflict. After the war, the Quakers initially renewed their commitment to peace and dreamed of a system of international arbitration, but slowly retreated from their traditional positions, including pacifism. The split that occurred among the Disciples during the war worsened, leading to an official separation in 1906. What caused these radically different results from two denominations that endured the same war with the same perspective? Tradition, education, geography, organization, theology, and political views all influenced the outcome.

Smith, Bill L. “Never Take Kinship Personally: Confronting Slavery, Masculinity, and Family in Revolutionary America,” *Quaker History*, 103.1 (Spring 2014), 17-35.

Brothers David and John Cooper spent their lives linked together, but became divided by subtle, albeit significant, differences in their approaches to Quaker theology and the American Revolution. They embodied the struggle of those who navigated through changing conceptions of what it meant to be a Quaker, an American, and a man during the late eighteenth century.

Smith, Peter. “Handmaids of the Lord in King’s Lynn and West Norfolk,” *Quaker History* 102.2 (Fall 2013), 12-27.

Writing in *Quaker History* in 2008, Stephen A. Kent showed how a nationwide petition sent to the English Parliament in 1659 could be used to shed light on the early Quaker movement and its sympathizers. In this article the author hopes to show that the petition, printed and published in 1659 as part of a nationwide campaign, enjoyed support from women from King’s Lynn and west Norfolk but contributed to the fears and anxieties which led Norfolk gentry to support General Monck and the restoration of monarchy.


Includes facsimiles of Samuel Moon Snipes’ handwritten writings.


Includes facsimiles of Samuel Moon Snipes’ handwritten writings.
Includes extensive references to Quakers.


In the reign of James II, minority groups from across the religious spectrum, led by the Quaker William Penn, rallied together under the Catholic King James in an effort to bring religious toleration to England. Known as repealers, these reformers aimed to convince Parliament to repeal laws that penalized worshippers who failed to conform to the doctrines of the Church of England. Although the movement was destroyed by the Glorious Revolution, it profoundly influenced the post-revolutionary settlement, helping to develop the ideals of tolerance that would define the European Enlightenment. Based on a rich array of newly discovered archival sources, this volume rescues the repealers from undeserved obscurity, telling the forgotten story of men and women who stood up for their beliefs at a formative moment in British history. Includes extensive references to Quakers.


This book locates the historical origins of modern global humanitarianism in the recurrent conflict over the ethical treatment of non-Europeans that pitted religious reformers against secular imperial networks. Since the sixteenth-century beginnings of European expansion overseas and in marked opposition to the exploitative logic of predatory imperialism, these reformers—members of Catholic orders and, later, Quakers and other reformist Protestants—developed an ideology and a political practice in defense of the rights and interests of distant "others." Includes extensive references to Quakers, including chapter: "Quaker Reformers and the Politicization of Antislavery."


During the great Irish famine, Pennsylvania emerged as the second most important state for famine relief in 1846–47. Philadelphia became the second-largest port shipping aid to Ireland. Relief supplies from all over the United States were channeled to the Philadelphia Irish Famine Relief Committee, the nonpartisan citizens committee, and to Philadelphia Quakers who organized their own relief operation under the leadership of Thomas P. Cope. Pennsylvanians joined in a national cause of philanthropy, and members of all denominations gave to relief aid—Roman Catholic, Methodist, Quaker, Presbyterian, Episcopalian, Lutheran, Moravian, and Jewish.


The story of the first woman to be named to the Minnesota Supreme Court. Quaker feminist Rosalie Wahl (1924-2013) emerged from the Kansas dustbowl of the Great Depression, struggled for community
improvement, entered law school at age 38, and worked for gender and racial justice through a vigorous and inspiring career.


Quakers came to America in the 17th century to seek religious freedom. After years of struggle, they achieved success in various endeavors and, like many wealthy colonists of the time, bought and sold slaves. But a movement to remove slavery from their midst, sparked by their religious beliefs, grew until they renounced the slave trade and freed their slaves. Once they rejected slavery, the Quakers then began to petition the state and Federal governments to do the same. When those in power turned a blind eye to the suffering of those enslaved, the Quakers used both legal and, in the eyes of the government, illegal means to fight slavery. This determination to stand against slavery led some Quakers to join with others to be a part of the Underground Railroad. The transition from friend to foe of slavery was not a quick one but one that nevertheless was ahead of the rest of America.


Religious archives face a host of challenges in a world that seemingly grows more secular every day. However, the Religious Society of Friends, or Quakers, faces different challenges from mainstream Protestant or Catholic denominations. The Quaker faith deals with some of the same challenges as other religions, such as declining numbers in North America, but structurally the differences are great enough that Quaker archives struggle with different problems entirely. Quaker governance has traditionally been non-hierarchical and meeting-based rather than relying on centralized repositories of the faith. At the same time, Quakers have felt responsibility for their records, which has resulted in colleges with a Quaker heritage taking care of Quaker meeting minutes, manuscripts, and artifacts. Earlham College’s Quaker values continue to permeate all areas of life. The strong Quaker influence has molded the archives in unique ways and created challenges as Indiana Quakerism has evolved in the last few decades. This article looks at the structural and theological challenges for the archives within Indiana Quakerism and describes specific archival practices that are affected by these changes.


With theology grounded in beliefs of human equality and religious toleration, early Quakers discussed religious ideas with Native Americans, but did not conduct the kinds of missionary projects common to other English Protestants in America in their first century there. Instead, they focused on creating good relationships with the native people who lived in the area that became Pennsylvania, as well as with those beyond its borders. Despite this rhetoric, Quakers were inconsistent in enacting their own ideals.
After allowing the unfair Walking Purchase of 1737 through poor government oversight, Philadelphia Quakers created a group whose aim was to reestablish peaceful relationships with Native Americans, particularly during the tumultuous Seven Years War. This group had scant success, largely limited to reinvigorating communication between Quakers and Native Americans. By 1795, Philadelphia Quakers determined they were divinely called to assist Native Americans more directly by teaching skills of Euro-American farming and housekeeping. To that end, they began missions with the Oneida in 1796 and the Seneca in 1798. This study argues that despite Quakers' own conception of themselves as unique from other colonists and thus able to provide a superior education for Native Americans than that provided by other Protestants, Quakers were engaged in the same colonizing project as other missionaries and colonists.


This article examines the symbiotic relationship between narratives of female suffering in the Civil War period and its aftermath and the polemical agendas promulgated by various religious sects. It focuses on three specific groups: the female petitioners of the 1640s, the Levellers (1645-53) and the first generation Quakers (1652-1670). The aim is to show how closely intertwined political, legalistic and affective discourses were in the petitionary literature of that era.


Describes the work of the Freedmen's Bureau in Montgomery County, Virginia.


The nineteenth century saw an explosion in creativity and innovation, often applied to and motivated by an urge to improve, refine and make more efficient industrial and agricultural processes. There were many innovations in the field of agriculture, supported by the sponsorship of societies and associations and, in the 1850s and 1860s, by strong investment under High Farming. Includes: Section III "The Quaker Network: The Society of Friends and Industrial Entrepreneurialism Applied to the Rural Context."


The Perquimans event was the spark to one of the greatest legal debates in North Carolina's history as Quakers directly challenged the state supported institution of slavery and conceptions of property through the use of trusts as a technology of law in conjunction with the exercise of their religious liberty. That is, they used the trust as a way for members of the local Meeting to hold slaves for the "benefit" of the Meeting and thus comply with the requirements of the North Carolina law that slaves have owners. Yet, the trustees, apparently following the wishes of the Meeting, allowed the slaves they "owned" substantial freedom, which in essence circumvented the North Carolina statute's requirement that the...
slaves have owners. The Quakers’ challenges to the institution of slavery went beyond their defiance of acts passed by the General Assembly, which specifically contemplated the "Quaker issue." The debate over Quaker slaves held in trusts would largely unfold in the North Carolina courts.


A grocer's son, Joseph Rowntree transformed a small factory in York into a global business with a workforce of seven thousand. A prominent Quaker, social reformer, political campaigner and educationalist, he reshaped his home city and improved the welfare of generations of workers.


These California Quakers made a significant difference in the world, working for peace, helping the poor, and caring for young people.

Trevett, Christine. ""Mildred Said She’d Do It’: A Quaker Child Psychiatrist and Autism Pioneer,"* Quaker Studies* 18.2 (March 2014), 211-255.

The life of Dr. Mildred Creak (1898-1993) witnessed enormous changes in the understanding of mental disorders and of how children's well-being might be ensured. Her life and work intersected with great contemporaries in the field of psychiatry, including notable Quaker psychiatrists who, like her, enlisted during the Second World War. The contribution of Quakers to army psychiatry is relatively undocumented, especially by Quakers themselves. Mildred Creak's professional life and Quaker commitments intersected. She was among the group of Quakers that visited Russia in 1951, to much publicity. The author regards her as an unsung twentieth-century Quaker of significance.


In the 1920s China was seized by a fervent nationalism, directed mainly against the presence of foreign powers, especially Britain, on her soil. Foreign soldiers in her cities, and gunboats patrolling her rivers, caused particular anger; but this was also directed against the Christian missionaries scattered across the country. Many missionaries had little understanding or sympathy with Chinese nationalism, and were happy to accept British military protection. One who did not was Clifford Stubbs, a Quaker missionary and Professor of Chemistry at the West China Union University in Chengdu, whose pacifist principles led him to refuse all special treatment and protection beyond that afforded to his Chinese colleagues. Stubbs, on the 30th of May 1930, was found murdered on one of the campus footpaths. His students expressed their grief and shame in one of the biggest funerals ever seen in the city. The name of Clifford Stubbs is still remembered and publicly honored on the campus where he taught and died, but the story of this remarkable man has not been told until now.
van den Dungen, Peter. "The Plans for European Peace by Quaker Authors William Penn (1693) and John Bellers (1710)." *Araucaria. Revista Iberoamericana de Filosofía, Política y Humanidades*, 16.32 (Segundo semestre de 2014), 53-67.

What was particularly revolutionary in the original Quaker doctrine is the commitment to nonviolence. This found expression as early as 1660 in a declaration signed by Fox and eleven other Quakers which has become known as ‘The Peace Testimony’. Around 1700 two prominent Quakers, William Penn and John Bellers, put forward two designs for ridding the continent of the great scourge of war. This article gives an account, together with an analysis, of the main elements of the two peace plans. It also explores the influence of Penn’s plan in the work of Saint-Pierre and, through it, in the Age of the Enlightenment.


Lewis J. Korn, father of Louise Korn Waldron, held key roles in World War II: directing two Japanese-American relocation camps in Arizona, and two Jewish refugee camps -- one in Italy and one in Oswego, New York. Korn's war experiences took a strong emotional toll on him and his family. Louise Korn and her family were Quakers.


To the early Quakers the code of hat honour was seen as far more than mere etiquette. Hat honour went against the word of God as expressed in Scripture, impinged on religious and social freedoms, reinforced status and subordination in a sharply differentiated hierarchical society, and struck against foundational Quaker testimonies to the Light Within, truth, equality and personal simplicity.


A chance discovery of a trunk of documents by the author opened up a window onto the rapidly expanding cities of Leeds and London in the nineteenth century. Cholera epidemics, Luddite disruptions, hopeless medical interventions, the birth of the railways, a discovery of a murder, the mystery of an ancestor believed to be the unknown great-great-grandfather of the renowned inventor Thomas Alva
Edison, a great Quaker bank crash and travel in America newly recovering from the Civil War, all were intertwined with the story of the painful life of a Leed's lawyer, Edwin Eddison.


This thesis explores the hypothesis that, in view of some similarities in theology and practice, early Quakers, or proto-Quakers had knowledge of, or direct contact with continental Anabaptists prior to their first documented visit to the Netherlands in 1655. Appendix 1: Named contacts of George Fox.


Alice Paul has long been an elusive figure in the political history of American women. Raised by Quaker parents in Moorestown, New Jersey, she would become a passionate and outspoken leader of the woman suffrage movement.

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