
"While widely known and admired, Quakers are too often known only superficially. *The A to Z of the Friends (Quakers)* clears up these superficialities by digging deeper into the Society's past and present. The dictionary's numerous cross-referenced entries describe its origins and history, its current situation in many different countries, basic concepts and practices, and views on important contemporary issues, as well as leading figures and founders. The chronology shows the Society's progression over time, and the bibliography points the way to further reading."--Book jacket.


Boulton, David. *Militant Seedbeds of Early Quakerism: Two Essays*. [Millsboro, VA?]: Quaker Universalist Fellowship, 2005. "These pieces are reprinted...from *Real Like the Daisies or Real Like I Love You?*: Essays in Radical Quakerism...published in the United Kingdom in 2002 by Dales Historical Monographs in association with the Quaker Universalist Group."--p. 3.


For nearly forty years, craftsman John Needles (1786-1878, fl. 1810-1848) operated a thriving cabinetmaking business in antebellum Baltimore, Maryland. His shop executed appealing, sophisticated furniture for customers from Philadelphia to New Orleans, in styles ranging from neo-classical to Rococo Revival. In spite of his success, Needles privileged his Quaker faith, family and anti-slavery work above his craft; he regarded his furniture as a means of providing for his family and a vehicle for disseminating the abolitionist message. Today his achievements beyond the cabinetmaking shop are largely forgotten. Driven by the larger question of the role of biography in the decorative arts, this essay combines object evidence with biographical details, and period accounts to present the most complete picture of the life of an extraordinary antebellum (crafts) man to date.--Author's abstract. Thesis (M.A.)--University of Delaware, 2005.


"This study examines how two minorities - the Quaker and Anglo-Jewish communities - engaged with the sciences. With their roots in the mid-seventeenthcentury, both communities maintained their religious and social norms throughout the eighteenth and nineteenth centuries, while standing outside the hegemony of the Anglican Church and being
subject to various forms of discrimination. Yet for both Quakers and Jews science offered educational and career opportunities and participation in the wider society. They adopted their own scientific interests, with Quakers being attracted principally to the observational sciences. Drawing on a wealth of documentary material, much of which has not been analyzed by previous historians, Geoffrey Cantor charts the involvement of Quakers and Jews in many different aspects of science: scientific research, science education, science-related careers, and scientific institutions ranging from the Royal Society to the Great Exhibition."--Book jacket.

Chapman, George R. The History of Ballyhagan and Richhill Meetings: 1654-1793-2004. Compiled by George R. Chapman ; second edition by Thomas Stothers. Armagh, Northern Ireland.: Richhill Preparative Meeting, [2005]. "The history of Richhill Meeting falls into two distinctive periods. These are from 1654-1793 when the Meeting was held at Ballyhagan, and the period from 1793 onwards when the Meeting House at Richhill was built and all activities were transferred here, and the former meeting at Ballyhagan was laid down."--p. 7. "1921, Grange and Richhill Monthly Meetings united"--p. 89.

Cline, Emily C. Fashioning Quaker Identity: Nineteenth-Century Women's Clothing in the Friends' Historical Association Collection. 2005. Scholars have debated the distinctiveness of Quaker dress since the 1901 publication of Amelia Mott Gummere's The Quaker: A Study in Costume. Gummere's involvement in the Friends' Historical Association (FHA) in Philadelphia resulted in a collection of Quaker artifacts, including a large number of garments, which now reside at the Atwater Kent Museum of Philadelphia. This thesis first examines the definitions of Quaker dress established in clothing scholarship looking to Amelia
Gummere's work. It then explores the development of the FHA collection as a Colonial Revival institution which used ancestral clothing to fashion Quaker identity in pageants and tableaux during the early twentieth century. Finally, this thesis interprets the construction and use of selected nineteenth-century women's garments as primary evidence in support of continuing discussions about degrees of "Quakerness" in Friends' clothing-- Author's abstract.

"While scholars of traditional imperial history see the formation of the larger British Atlantic world as a consequence of competing European powers' efforts at nation building, Atlantic historians see the transatlantic empire shaped more by the motives of a wide variety of subnational groups. Elizabeth Mancke and Carole Shammas have compiled a volume that reflects these different viewpoints concerning the transatlantic experience during Britain's rise to world dominance between the sixteenth and nineteenth centuries."--Book jacket. Includes references to Quakers.

D'Antonio, Patricia. _Founding Friends: Families, Staff, and Patients at the Friends Asylum in Early Nineteenth-Century Philadelphia._ Bethlehem: Lehigh University Press, c2006. ISBN: 0934223823. "A history of day-to-day life inside the Friends Asylum for the Insane in early nineteenth-century Philadelphia. It uses an extraordinarily rich data source: the daily diaries that the Asylum's lay superintendents kept between 1814 and 1850. In their diaries, these men wrote about their own and their attendant staff's work. They also write about their patients: their conditions, the moral remedies applied, the medical prescriptions
ordered by consulting physicians, the reasons for chosen treatments, and the responses of patients and staff to the particular interventions. The Asylum's lay superintendents also wrote with unusual candor and detail about their own and their attendant staff's feelings: about the joys and the frustrations of working daily with insane patients. These diaries offer a new perspective on institutional life. This book shows how intricate negotiations and shifting alliances among families, communities, patients, and staff emerge as the most compelling determinants of an institution's changing form and function."--Book jacket.

Includes extensive references to Quakers.


"_Political Speaking Justified_ traces the development of the idea of female political authority in three women prophets of the English Revolution. In the tradition of the Hebrew prophets, these women - Eleanor Davies, Anna Trapnel, and Margaret Fell - believed that God called them to communicate his will to the leaders of the nation. They entered the public sphere intent on bringing about a godly order and, as
part and parcel of this goal, they deemed it necessary to create a political realm in which women's voices could be heard. Theirs is a unique literary record that unites religious faith and devotion with an emerging set of secular desires and ambitions."--Book jacket. Besides Margaret Fell, *Political Speaking Justified* includes extensive references to George Fox and other Quakers.


"Focusing on Quaker pamphlet literature of the commonwealth and restoration period, Catie Gill seeks to explore and explain women's presence as activists, writers, and subjects within the early Quaker movement. Draws on contemporary resources such as prophetic writing, prison narratives, petitions, and deathbed testimonies to produce an
account of women's involvement in the shaping of this religious movement. The book reveals that, far from being of marginal importance, women were able to exploit the terms in which Quaker identity was constructed to create roles for themselves, in public and in print, that emphasised their engagement with Friends' religious and political agenda."--Book jacket.

A memoir by Nicholas Gillett who has led an active life in steady pursuit of the aims and principles that spring from his Quaker beliefs. Coming from a family with a tradition of devotion to serious causes he has characterized his own objective as a "quest for peace, the abolition of war, and what is now termed the establishment and culture of peace". His story includes the experiences and influences that led him to explore the causes of war and created his dedication to promote world peace--From the foreword.

Based on the author's thesis.


Appendix A (p. 273-395) includes the diary of Joseph Maddock (1811-1889); Appendix B (p. 396-446) includes A. T. Maddock's *History of the Quakers at West Elkton, Ohio*; Appendix C (p. 447-466) includes stories and biographies.


In the first half of the nineteenth century, a diverse contingent of American religious figures promoted the idea of an open canon of divine revelation. Transcendentalists, Hicksite Quakers, Mormons and Shakers defined their faith against a culture that they accused of relegating religion's defining revelations to the ancient past. In this they were joined by some of the most notable characters of their generation, ranging from the provocative African-American prophetess Sojourner Truth to the influential theologian Horace Bushnell. Powerfully wielding this heterodox doctrine, these revelationists left a lasting imprint on the United States' religious culture. This dissertation explores the reasons why the first half of the nineteenth century proved so conducive to the notion of an open canon. Focusing on ideas -- rather than on social or psychological explanations -- it argues that a confluence of conceptual trends gave the tenet of continuing revelation special currency in the antebellum era... the sequential progression of this society's revelatory reasoning weaved through such phenomena as the rise of common-sense epistemologies, conceptions of natural law, the cult of domesticity, and, of course, the Second Great Awakening. In large measure, to recreate the
story of continuing revelation in early American thought is to reconstruct the broad contours of that thought itself -- From the author's abstract. Thesis (Ph.D.)--Stanford University, 2005.


"From the Abolitionist Movement to the Zionville Baptist Missionary Church, this encyclopedia focuses on the people, ideas, events and places associated with the Underground Railroad. The interrelated histories of fugitive slaves, the African-American struggle for equality and the American antislavery movement are drawn from primary sources such as public records, document collections, slave autobiographies and antebellum newspapers. Entries contain pointers to related entries and suggestions for further research. Among the several appendices are a geographical listing of selected friends of the fugitive, a list of noted Underground Railroad sites administered by the National Parks Service, a bibliography of slave autobiographies, and lyrics to selected Underground Railroad songs. A chronology of slavery and the Underground Railroad is also included."--Book jacket.


Jennings, Judi. *Gender, Religion, and Radicalism in the Long Eighteenth Century: The 'Ingenious Quaker' and her Connections*. Aldershot, England; Burlington, VT: Ashgate, c2006. ISBN: 0754655008. Through analysis of the life and writings of eighteenth-century Quaker artist and author Mary Morris Knowles, Judith Jennings uncovers concrete but complex examples of how gender functioned in family, social, and public contexts during the Georgian Age. Knowles' story, including her bold confrontation with Samuel Johnson and public dispute with James Boswell, serves as a lens through which to view larger connections, such as the social transformation of English Quakers, changing concepts of gender, and the transmission of radical political ideology during the era of the American and French revolutions.--Publisher's description.


The Yellow Hill community, an African-American community in Adams County, Pennsylvania in the 19th century had ties to Menallen Friends Meeting.

"The influential social reformer Elise Boulding has inspired new thinking about the crucial role of women in promoting peace. Additionally, her ideas on transnational networks and their relationship to global understanding are seminal to modern peace studies and have led to Boulding's status as matriarch of the 20th century peace movement. This biography begins with Boulding's childhood as a Scandinavian immigrant and demonstrates how the 1940 Nazi invasion of Norway significantly influenced her concepts of pacifism and Quaker spiritualism. These concepts laid the foundation for her future work as a leader in the Women's International League for Peace and Freedom. The biography also expounds upon Boulding's philosophy of education, her role as a member of the Religious Society of Friends, her espousal of the conceptual evolution of cultures of peace, and her theoretical work in women's studies and peace research. In recognition of these achievements, Boulding has been the recipient of over 19 awards and was a 1990 nominee for the Nobel Peace Prize."--Book jacket.

Contains information on numerous British and American Quaker botanists as well as a timeline of their lives.


Reynolds, Glen D. *Was George Fox a Gnostic?: An Examination of Foxian Theology from a Valentinian Gnostic Perspective*. Lewiston, N.Y.: Edwin Mellen Press, c2005. ISBN: 0773459014. The combined effect of observations made by John Owen (Puritan Vice-chancellor of Oxford University) in tracts published in 1655 and 1679 was that Quaker theology renewed aspects of Gnosticism, a theology interpreted by patristic commentators as Christian heresy. This monograph argues that George Fox's theological message (and in particular, his interpretation of the concept of revelatory Light) incorporated a remarkably similar soteriology and realised eschatology to that found in Valentinian Christian Gnosticism. --Publisher's description.


Satre, Lowell J.. *Chocolate on Trial: Slavery, Politics, and the Ethics of Business*. Athens, Ohio: Ohio University Press, c2005. ISBN: 0821416251 (cloth); 082141626X (pbk.). "Recounts the events surrounding the libel trial in which Cadbury Brothers sued the London *Standard* over the newspaper's accusation that
the firm was hypocritical in its use of slave-grown cocoa. Lowell J. Satre's story probes the issues of globalization, corporate social responsibility, journalistic sensationalism, and devious diplomacy at a time when Western industrialized society was beginning to ask whether some cheap goods might not have too high a cost. Based on meticulous research, Chocolate on Trial is the first book about a landmark trial that laid bare the interplay of politics, labor, and social activism in the wake of imperialism and the globalizing economy."--Book jacket.


Welsh, Anne Morrison. Fire of the Heart: Norman Morrison's Legacy in Viet Nam and at Home. Wallingford, Pa.: Pendle Hill Publications, 2005. Pendle Hill pamphlet, vol. 381. ISBN: 0875743811 (pbk.). Anne Morrison Welsh tells the moving story of her husband's self-sacrifice [self-immolation] at the Pentagon in November 1965 in a desperate effort to help end a war he abhorred. Quaker Norman Morrison felt led to make this extreme statement in a manner of Vietnamese Buddhist monks. In telling her husband's story, the author also shares her own spiritual journey of forgiveness, acceptance and gradual recovery from life's wounds. A 1999 visit to Viet Nam was healing for Anne Morrison Welsh as she and her daughters met with many Vietnamese who shared with her the extraordinary impact that Norman Morrison's act had on their hearts and minds.--Back cover.

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