Includes references to Quakers.


This is the author's study of his family origins which are principally rooted in the 17th century Quaker movement and which have flourished in many fields of endeavor over the past 350 years. Many examples are given of family members whose lives have impacted for the better the world in which we live. Whilst the names of Barlow, Nicholson, Neild, Cash, Bowly, Fry, Cadbury & Barber, are writ with greater prominence, there are many other families mentioned, who are of equal merit and distinction, and together make for a study that illustrates by example, the scope of their family connections.

This article examines forty-five Quaker women who preached and protested against orthodox Puritans in the Massachusetts Bay Colony from 1656 to the 1670s. These women protested by their unauthorized arrival to the colony, holding Quaker meetings, disseminating Quaker literature, disturbing Puritan church services, "walking naked" in public, and not attending required Church services. Some historians consider these early women to be irrational, single, social deviants who were on the margins of society. On the contrary, evidence indicates that seventeenth-century Quaker women who lived or visited the Massachusetts Bay Colony were usually literate, married mothers of middling socioeconomic status in their twenties or thirties who believed it was necessary to protest against Puritan authorities. These early Quakers made it easier for women to gain power without rejecting seventeenth-century gender roles regarding marriage and motherhood. Inadvertently, they began to challenge the role of women in society, which laid the groundwork for future reform movements.

Truth, today, is a highly disputed notion, yet remains a central concern for Friends. This book is an exploration of the meaning and function of the complex notion of "truth" within Quaker life and thought, both historically, and in current practice. In this book a dozen Quaker scholars, from across the theological spectrum, and from a variety of disciplinary backgrounds, contribute their voices to this important discussion.


Baruch de Spinoza (1632-1677) is most often treated as a secular philosopher in the literature. But the critical-historical and textual analyses explored in this study suggest that Spinoza wrote the Ethics not as a secular project intended to supersede monotheism for those stoic enough to plumb its icy depths, but rather, and as is much less often assumed, as a genuinely Judeo-Christian theological discourse accounting for the changing scientific worldviews and political realities of his time. This paper draws upon scholarship documenting Spinoza’s involvement with Christian sects such as the Collegiants and Quakers. After establishing the largely unappreciated importance of Spinoza’s religious or theological thought, a close reading of the Ethics demonstrates that friendship is the theme that ties together Spinoza’s ethical, theological, political, and scientific doctrines.


Includes extensive references to Irish Quaker women, including Anne Jellicoe, Anne Maria (Fisher) Haslam, and Kathleen Lonsdale.


Discussion of Quakers' rescue of Jews in Frankfurt am Main during the Nazi era.


This book examines the stories of radical Protestant women who prophesied between the British Civil Wars and the Great Awakening. It explores how women prophets shaped religious and civic communities in the British Atlantic world by invoking claims of chosenness. Elizabeth Bouldin interweaves detailed individual studies with analysis that summarizes trends and patterns among women prophets from a variety of backgrounds throughout the British Isles, colonial North America, and continental Europe. Highlighting the ecumenical goals of many early modern dissenters, Women Prophets and Radical Protestantism in the British Atlantic World, 1640-1730 places female prophecy in the context of major political, cultural, and religious transformations of the period. These include transatlantic migration, debates over toleration, the formation of Atlantic religious networks, and the rise of the public sphere. This wide-ranging volume will appeal to all those interested in European and British
Atlantic history and the history of women and religion. Includes references to Quaker women; includes chapter, "Female Prophecy, Election, and the Transatlantic Quaker Community."


First edition was published in 1967 by MacGibbon & Kee. Includes extensive references to Quakers.

Brandt, Susan. "'Getting into a Little Business': Margaret Hill Morris and Women's Medical Entrepreneurship during the American Revolution", *Early American Studies*, 13:4 (Fall 2015), 774-807.

Currency depreciation and inflation during the American Revolution created economic challenges for women in the Delaware Valley. Some women were left to support their families when their male kin were deployed or died in combat, which made the need to earn income particularly acute. The Quaker healer Margaret Hill Morris demonstrates that free women could translate their health-care acumen into an economic asset. In 1779 the widowed Morris opened a medical and apothecary practice in Burlington, New Jersey, to maintain her financial self-sufficiency. Because of the dearth of sources, historians often overlook the healing work of female entrepreneurs like Morris and the women in her health-care networks. Older medical histories imply that women healers were static traditional practitioners destined to fall victim to the onward march of scientific medicine and capitalism. By contrast, this article argues that Morris exemplifies women who embraced the opportunities of a thriving consumer-oriented medical marketplace to develop their healthcare and pharmaceutical practices. Women healers like Morris formed critical ligaments that connected individual health-care consumers to the broader structures of an emerging market for medicines and healing services.


The history of 150 years of educational ministry of the Ramallah Friends School.


This thesis analyzes the formation of a neo-evangelical identity within Oregon Yearly Meeting (OYM) of the Religious Society of Friends, with emphasis on the years 1919-1947. This neo-evangelicalism attempted to highlight positive Christianity, while maintaining the supernatural orthodox theology of its fundamentalist predecessors. The pattern that unfolded in OYM shares similarities with a larger pattern taking place throughout Protestant Christianity in America over the same period.


This dissertation examines self-immolations by both Vietnamese Buddhists and Americans during the Vietnam War. It argues that the self-immolations in Vietnam that began with Thich Quang Duc in 1963 and the subsequent Buddhist Crisis led to the sudden and dramatic collapse of the nine-year Ngo Dinh Diem regime and altered the trajectory of U.S. involvement in Vietnam. American self-immolations were extreme political acts of self-sacrifice. They were a form of nonviolent protest inspired by the Buddhist religious tradition in Vietnam, but also had a historical context rooted in a uniquely American nonviolent tradition that encompasses the Quakers, abolitionists, and the civil rights movement. American self-
immolations occurred in greater numbers than the historiography shows and were deliberate acts of protest and solidarity.


Includes extensive references to John Greenleaf Whittier. Chapter 2 focuses on Quaker poets in Philadelphia.


This is the second volume of Townsend family letters, also including diaries, journals, and poetry, written by members of a Philadelphia Quaker family. The letters of volume 2 includes two diaries of Charles Townsend, as well as material written by or pertaining to Priscilla, Elisha, Edward, Charles Jr., and John Kirk Townsend. Includes a CD-ROM mounted in sleeve inside back cover which contains scans of the letters.


Mid-seventeenth-century radical writers often produced a polemically crafted representation of themselves and their actions as a component of their controversial prose, shaping those images to meet the exigencies of debate or to match the stereotypes of radical martyrology. Winstanley steps outside those common paradigms to engage the more challenging task of exemplifying his radical and heretical theological system from the experiences of the Diggers and of illuminating those experiences by demonstrating their alignment with his theological system and its delineation of the battle between the old red Dragon and the Lamb.


This book explores the role of Quaker women in social reform during the period from 1790-1920, particularly among the leading female reformers of the Northeast, focusing especially on the reforms of abolition, women’s rights and peace witness.


This paper analyses the demographic transition of four relatively wealthy rural Quaker families from the Newgarden/Carlow Meeting, Ireland. The analysis was conducted in the context of changing socio-economic and political environments deploying the technique of family reconstitution to derive the data. The families were of similar socio-economic status, first joining Friends in the late seventeenth century and continuing an association through descendants into the 19th century. In the broadest historical sense the families experienced these events in a series of transitions: a period that was characterized by the rejection of the established church and the recruitment into and adoption of Quakerism, followed by one
of consolidation and development synonymous with an increasing tendency of members to reject the faith and return to the established church.


An in-depth look at Cincinnati Monthly Meeting of the Religious Society of Friends, how it has changed over the past two centuries, and how it fits into broader trends in Quaker history, Cincinnati history, and American history.


This essay analyzes the influence higher education has had on the creative economy of New Bedford, Massachusetts, once one of the leading textile centers in the United States. In my analysis, I assess how New Bedford’s cultural and historical legacy informed artistic education in the city. In addition, I explore the impact that a single institution of higher education (the Swain School of Design) has had on New Bedford’s current cultural and economic revitalization. Includes references to Quakers.


The author is a New Zealand writer and historian.


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. Emerging in the decades before the Civil War, the movement included pioneer crusaders for abolition and women’s rights. They challenged authoritarianism in churches and questioned many traditional dogmas. They stood for applying 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. Among many outstanding figures of the era, Frederick Douglass, Susan B. Anthony, Lucretia Mott and William Lloyd Garrison were associated with them. *Remaking Friends* presents this work as a story. The documentary version of this history is in a companion volume, called *Angels of Progress*.


Amelia Alderson Opie (1769-1853) was an English poet and novelist who also wrote songs, short stories, and works for children. Born in Norwich, she was married to the artist John Opie. She moved easily in literary and artistic circles and in high social circles in England and France. She was a close friend of the Gurney family, members of the Religious Society of Friends (Quakers), and was greatly influenced by and involved with their good works -- the prison reforms of Elizabeth Fry (née Gurney) and the anti-slavery campaigning of Hannah Gurney’s husband, Thomas Fowell Buxton. Under the influence of J.J. Gurney, Amelia Opie became a Quaker in 1825.

This article considers the partnership between the female printer-bookseller Tace Sowle-Raylton (1666-1749) and the library of the Society of Friends (Quakers) between 1680 and 1750. It situates the London Quaker community in its immediate geographical and economical context to examine the connections of Quaker networks to the book trade. Under Tace Sowle-Raylton's influence the Quaker book trade adopted modern commercial techniques, a professionalization visible through the collections of the depository library. Continuing the literary defense put in place by the early Quakers in the 1650s, the library constituted a place of reading and writing for the community leaders, while Tace Sowle-Raylton opened more largely to the market of ideas.


Details the life of Oliver Cromwell Gilbert, an enslaved man who escaped his Maryland owner in 1848. He was later associated with the Cartland family of Lee, New Hampshire, which belonged to a wide network of abolitionists and Quakers, and who operated the Walnut Grove Quaker School, where Oliver Gilbert sought refuge. A noted antislavery speaker and singer, he also lived in Boston, Saratoga Springs, New York, and Philadelphia. Gilbert died in 1912.


A study of the travel journals of Philadelphia Quaker Jabez Maud Fisher, this book brings to light an important but largely unknown text from the Revolutionary era. Fisher traveled to upstate New York, through parts of Canada, then New England, in the late spring through early fall of 1773.


Building on fresh evidence—including a detailed record of slave escapes secretly kept by Sydney Howard Gay, one of the key organizers in New York -- Foner elevates the Underground Railroad from folklore to history. This is the story of the courageous effort to fight slavery by "practical abolition," person by person, family by family. Includes references to Quakers.


Samuel Wetherill, Jr., soon-to-be founder of Philadelphia’s Society of Free Quakers, was disowned by the Society of Friends in 1778, at the height of the American Revolution. His offenses included not only “taking the test of Allegiance to the States,” required by Pennsylvania law though forbidden to Quakers, but also “publishing or distributing a book” that promoted dissension among Friends. Wetherill’s involvement with this book, Isaac Grey’s *A Serious Address to Such of the People Called Quakers, on the Continent of North-America, as Profess Scruples Relative to the Present Government* (1778), would set the tone for twenty more years of Wetherill’s self-publication activities, centered on issues of religious dissent and the politics of belonging in the rapidly changing colonial-turned-national world of Quaker Philadelphia.

What does it mean to be a witness to Truth? Thomas Gates draws from the experiences of the captive Hebrews as told in the Book of Isaiah, as well as the discoveries and practices of early Friends, to offer perspective and insights for twenty-first century Quakers who are trying to live in faithful witness to the Light. What is our testimony today, and how can we best express it in the context of a modern world filled with “false idols,” such as the lure of wealth and comfort, side-by-side with overwhelming powers that wreak havoc on peace and environmental sustainability? Poised between the temptations of complacency and despair, how do we live our witness?


At the end of November 1846, the Central Relief Committee of the Society of Friends claimed that potato blight had reduced multitudes in Ireland “to a condition of sore and pressing want,” and expressed their concerns for the future. The Central Relief Committee was a mobilizing agency among the wider, nonimmigrant Irish population in the United States. On 3 December 1846 a copy of the Central Relief Committee’s address was sent directly to Jacob Harvey, an Irish-born Friend, in New York, with a request that he issue a general appeal for assistance. Harvey received the communication on 18 December and arranged immediately to have the address printed and circulated among members of the Society of Friends in the United States.


This thesis uses ideas from the thought of Ludwig Wittgenstein and a variety of Wittgensteinian thinkers to shed light on the ways in which religious language functions in contemporary British Quakerism. The conclusion is that patterns of Quaker speech not only make sense within a community where certain assumptions are held, but also that they fulfill a role in the maintenance of the community as a single theologically diverse and inclusive Religious Society.


In its examination of American Medical Aid to Russia, this article shows how the best of intentions can have the potential to go horribly awry. It argues that the competing binary forces of international collaboration and goodwill versus political tensions and uncertainty combined to create an environment wherein actors and agents inhabited an ever changing and unpredictable international stage. Could American philanthropic organizations and individuals overcome political volatility, financial restrictions and ideological barriers? Just what would it take to establish an American hospital in Moscow, the Bolshevik seat of power? The attempt to establish the hospital proved to be an exercise in patience, persistence and prudence (although not always in equal measure). This article shows that international cooperation, while undoubtedly complicated, was certainly possible. The flow of information, materiel and personnel between the United States, Germany and Russia proved that good intentions, trust and a
will to help others were valued. The history of American Medical Aid to Russia also demonstrates that the Quaker role of facilitator and interlocutor was vital in establishing a relationship of trust between Soviet Russia and the United States. This article discusses the difficulties that philanthropic organizations faced when navigating the choppy international waters of the early 1920s and highlights the rewards of successfully doing this. It argues that basic human relationships and trust were just as, if not sometimes more, important than ideology in determining the tenor of early US-Soviet relations.


The Grimké sisters were the first female agents for the American Anti-Slavery Society; they originally rose to prominence after Angelina wrote a rousing letter of support to renowned abolitionist William Garrison. Born into Southern aristocracy, the Grimkés grew up in a slave-holding family. As adults, the sisters embraced Quakerism and dedicated their lives to the abolitionist and women's rights movements. Their appeals and epistles were some of the most eloquent and emotional arguments against slavery made by any abolitionists.


From 1776 to 1914, an amazing collection of prophets, mediums, sects, cults, utopian communities, and spiritual leaders arose in Upstate New York. This book explores more than forty spiritual leaders or groups, some of them virtually unknown. The author uncovers common threads that characterize these homegrown spiritualties, including roots in Western esoteric traditions, liberation from the psychological pressures of dogmatic Christianity, a preoccupation with sex, and involvement in the radical reform movements of the day. In addition to maps and photographs of surviving buildings and monuments, the book also features a gazetteer of sites listing 150 locations connected to these groups, which may be used as a helpful travel guide to the region. Includes many references to Quakers, including Elias Hicks.


Testimonies of four preachers from the past who did not compromise in their day. They believed in the reality of an eternal hell, were not afraid to preach the true gospel, were willing to suffer greatly, and did not shrink from self-denial.


*Apocalypse of the Word* is an exposition of the message of George Fox's, life and historical context. The author shows that the radical message that came from the Light within through George Fox has the promise to be spiritually transforming to those who see and listen to him, even now.


Pendle Hill is a Quaker center for study and contemplation near Philadelphia. This book follows its development through its first 80 years, 1930 to 2010, showing how it has been shaped by wider social and religious trends, while simultaneously offering prophetic alternatives to some of them. *Personality and Place* uses the story of Pendle Hill as a lens to focus on larger Quaker and American currents over the past 80 years.


Quakers’ early relations with American Indians (especially the Lenne Lenape, later known as the Delaware Indians) were generally positive. Core Quaker principles were simplicity, integrity, equality and peace – principles that could coincide well with those of the similarly egalitarian Lenne Lenape, who had been designated peacekeepers by the Iroquois Confederacy. Although the relationship was different than that of other settlers and American Indians, it was still suffused with colonial ideology. From the founding of Pennsylvania to the period of Grant’s ‘Peace Policy’, Quakers had to negotiate two wars and changing attitudes to North American Indians by American Presidents and government. The paper focuses on corresponding shifts in Quaker attitudes and policies. Our interest is in Quaker responses to Native Americans over time, finding that Quakers became increasingly distanced from the Indians and focused on acculturation. In their zeal to become acceptable to American governments and through that, assist Native Americans, Quakers had, in fact, assimilated themselves.


Revised thesis (doctoral), Universität, Kiel, 2012.

Discusses the early Quaker movement in England.


This book tells the story of an American family from its origins in Europe to the present time. The family has two major branches: the Shoemakers came to Pennsylvania from Britain and the Rhineland, while the other branch, the Warrens, came to New England from various parts of Britain. This book also tells of eighty other families whose members married into the Shoemakers and Warrens. Religion played a vital role in the emigration of the Shoemakers and Warrens and the other families in this book. Many of them were dissidents from the established religions of Europe, and some died for their beliefs. They include Anglican Puritans; Quakers from England, Wales, and Germany; Mennonites; and Baptists.

This article examines the rhetoric and poetics of movement and stillness in early Quaker culture. George Fox urged Friends to 'stand still', and stillness was valued as the godly heart of the Meeting for Worship. Nonetheless, the lives of Fox and other early Public Friends were insistently peripatetic, and Fox's Journal is largely structured around accounts of his travels. How, then, might we understand the place of the journey and the rhetoric of movement in early Quaker practice and culture? By means of a close analysis of the figure of the stranger in Fox's Journal and a comparative reading of this text in relation to seventeenth-century pilgrimage literature, the article argues that early Quakerism's conception of the inward light as a unifying force reframed the meanings of travel in a way that informed both the practice and the writings of early Friends.


Weaving together the theories of Norbert Elias and Pierre Bourdieu, this volume employs the case of Bayard Rustin (1912-1987), the African-American civil, labor and human rights activist and mentor of Dr. Martin Luther King Jr., to show that both liberation and oppression are ongoing, interrelated processes embedded in past and present relations of power. Bayard Rustin was a Quaker; the book includes extensive references to Quakerism.


Full text of this thesis is embargoed until 27 May 2017.


In 1654 the first Durham monthly meeting was established over concerns regarding 'the estate & conditions of the Church' in their community. The establishment of this meeting marks the beginning of a distinctive and recognizable community of Quakers in north-east England. This thesis examines this community, and explores the processes and reasons for religious governmental organization among the early Quakers, and it examines community relationships and religious divisions through the Quaker community in County Durham and Newcastle upon Tyne. This detailed study of Durham and Newcastle's Quakers reveals how the early Quaker community was a manifestation of the larger English struggle between government, authority and religion in the seventeenth century.


Originally published in 1920, this book contains the annotated account book of Sarah Fell, the step-daughter of George Fox, the founder of Quakerism. Fell kept the family accounts in this book from 1673 to 1678, and the result is an interesting look into the economy of a gentleman's household immediately
following the Restoration, as well as evidence of the role played by women in household management. This book will be of value to anyone with an interest in daily life in the late seventeenth century.


The literature on British South Sea whaling tends to focus on the vessels involved, with relatively little written about the ship-owners in the trade. Thomas Sturge the younger (1787-1866) was a Quaker ship-owner in London who had at least 22 vessels, most of which were involved in South Sea whaling. He was involved in a number of other commercial ventures and active in the wider community as a social reformer and philanthropist.


Richard Nixon's unique and personally tailored brand of evangelical Quakerism stayed hidden when he wanted it to, but was on display whenever he felt it might help him advance his career in some way. Ingle's unparalleled knowledge of Quakerism enables him to deftly point out how Nixon bent the traditional rules of the religion to suit his needs or, in some cases, simply ignored them entirely. This theme of the constant contradiction between Nixon's actions and his apparent religious beliefs makes *Nixon’s First Cover-up* truly a groundbreaking study both in the field of Nixon research as well as the field of the influence of religion on the U.S. presidency.


During the late nineteen forties, Jack Jones and his Quaker colleagues of the Friends Ambulance Unit's China Convoy distributed medical and relief supplies across the vast areas of “free China” as the Communists moved towards and entered Chungking. There are many formal histories of those pivotal and turbulent times but Jack Jones is among the few foreigners to have written contemporary accounts of day-to-day life there. Written by Jones as articles for the China Convoy's newsletter and lost and unread for more than half a century, these have recently been discovered in Quaker archives in London and Philadelphia. An edited selection now tells the remarkable story of how Jack and his team battled against all the odds in life-threatening situations to help relieve the overwhelming suffering of the Chinese people.


Kershner, Jon R. "'A More Lively Feeling': the Correspondence and Integration of Mystical and Spatial Dynamics in John Woolman’s Travels", *Quaker Studies*, 20.1 (Sept. 2015), 103-116.

John Woolman went on more than 30 ministry journeys, averaging one month traveling a year. Woolman’s *Journal* demonstrates that these ministry travels were important to his spiritual and ethical formation. Woolman's understanding of divine revelation and ethical discernment developed in the space for reflection provided by travel and in the affordances of the landscape he passed through. As Woolman continued to travel, the theological and social integration of his ministry deepened. This article explicates the relationship between the physical activity of itinerant ministry and the formative effect it had on
Woolman’s social and theological convictions. Additionally, this research argues that Woolman used the aesthetics of travel as an act of prophetic embodiment intended to challenge those he encountered.


Despite her own family’s slaveholding status, Grimké rejected slavery. Upon reaching the North, Grimké took up the anti-slavery cause, and she and her sister Sarah became two of the best-known and controversial abolitionist lecturers in the United States.


Cultural, economic, and political networks formed the early modern Atlantic world into which the Society of Friends ventured within the first decades of its existence, developing networks through which to meet its goals: spreading the faith and supporting dispersed Quaker communities. During the development of these networks, London was the seat of government, banking, foreign trade and printing. Being in London gave Quakers access to political bodies, to centres of commerce and shipping, and to an extensive printing industry. This book argues that the advantages of London’s position as a national and international city enabled the creation of systems of exchange of correspondence, print materials, and supplies needed to survive in the colonies as well as for the movement of people to the colonies and back to London. London Quakers were in a strong position to effectively create and formatively participate in a trans-Atlantic community.


The First Emancipation was a grassroots movement that resulted in slavery being mostly eliminated in the North by 1830. Without this movement, it is unlikely that slavery would have been banned in the United States by 1865. The First Emancipation is not only a fascinating but little known part of our nation’s history, but can also be used as a case study to illustrate how firmly entrenched, but immoral practices can be changed over time. The First Emancipation began with four immigrants stating their
opposition to slavery in Germantown, Pennsylvania in 1688. At this time, slavery was well entrenched, and the practice seemed as if it would go on indefinitely. The arguments made against slavery did not change significantly over the next century, but, after much discussion and reflection—first among the Quakers and then more broadly—the notion that slavery is wrong gradually took hold of the hearts and minds of much of the public. Finally, this perception became effective in action as principled politicians throughout the North overcame the opposition of slaveholders and enacted measures that gradually eliminated the practice.


The article examines the distinguishing characteristics of meeting house design and their expression of the Quaker idea of plainness and anti-establishment values in Dutchess County, New York City. Topics discussed include the history and growth of Dutchess County, stages of meeting house architecture through the course of American Quaker history, and role of the Society of Friends in the development of meeting houses.


For many medical historians, the eighteenth century is defined as a time of scientific exploration that occurred when medical practitioners finally eschewed the restrictions of religious doctrine. While historians highlight the medical advances made by male physicians during this time, they often overlook the role of those female practitioners who still found significant medical authority through their spiritual convictions. By examining the writings of female medical practitioners Elizabeth Coates Paschall and Margaret Hill Morris, this thesis assesses the influence of Quaker theology on women’s medical education and practice in the eighteenth century. In doing so, it tests the relationship between male and female medical practitioners as well as the relationship between the spiritual and the scientific during this time of scientific enlightenment and medical advancement.


Between 1830 and 1850, women became a significant force within the antislavery movement in America. They formed female anti-slavery societies and coordinated their efforts by conducting women’s national anti-slavery conventions. Women were involved in other reform movements at the time, but in comparison to abolitionism, these organizations endured far less opposition. Quaker ideals played an influential role in helping women abolitionists stand up to opposing attitudes of the nineteenth century. The work accomplished by women abolitionists from 1830 to 1850 reformed women’s roles through their determination to overcome the forces opposed to the anti-slavery cause. Criticism by conservative religious leaders, public opposition, gender bias, and racial discrimination led women to challenge the gender barriers of the nineteenth century, creating opportunities for the birth of the women’s rights movement by 1850.

Janet de Coux was the sculptor of the statue of William Penn which was displayed at the William Penn Memorial Museum in Harrisburg, Pennsylvania.

Discusses Quaker Anne Knight and her impact on the movements associated with anti-slavery and women's suffrage. Topics discussed include her fight for the right to freedom of the middle class and working class women, radicalism of Knight, and women's involvement in the abolition movement and the movements related to Chartism.

This book is an abridged edition of Hugh Maw's post-war German journal/diary while serving, after training, in the Friends Relief Service (FRS) in Berlin and Cologne as an ambulance and truck driver, delivering International Red Cross food and relief supplies.


Includes references to Quakers.


A history of the village of Ercildoun and surrounding Chester County, Pennsylvania, the Quakers who settled and lived there, and the Fallowfield Monthly Meeting of Friends. Includes references to Rebecca Webb Pennock Lukens, Dr. Charlotte Moore Sitterly, James Fulton, Jr., Nelson Pennock Boyer, Isaac Israel Hayes, and Edward John Tracey Sr.

This book is not a biography but is about Ellicott's most lengthy and difficult survey, the southern boundary of the United States with Spain. The four year expedition tells us much about a remarkable man and an almost unbelievable story of marking and measuring a 531 mile line from the Mississippi River to the Atlantic Ocean. Andrew Ellicott was a Quaker.

Amid political innovation and social transformation, Revolutionary America was also fertile ground for religious upheaval, as self-proclaimed visionaries and prophets established new religious sects throughout the emerging nation. Among the most influential and controversial of these figures was Jemima Wilkinson. Born in 1752 and raised in a Quaker household in Cumberland, Rhode Island, Wilkinson began her ministry dramatically in 1776 when, in the midst of an illness, she announced her own death and reincarnation as the Public Universal Friend, a heaven-sent prophet who was neither female nor male. In the Public Universal Friend, Paul B. Moyer tells the story of Wilkinson and her remarkable church, the Society of Universal Friends. The life of the Public Universal Friend and the Friend’s church offer important insights about changes to religious life, gender, and society during this formative period. Includes extensive references to Quakers.


This book discusses Quaker theological ethics works, and what Quakers contribute to theological ethics. The author shows how Quaker ways of living and acting relate to theology, to ways of thinking and reasoning about God and all things in relation to God.

Murphy, Andrew R. "The Emergence of William Penn, 1668-1671", *Journal of Church & State*, 57:2 (Spring 2015), 333-359.

This article focuses on the religious life of English philosopher and founder of Pennsylvania William Penn. The author explores Penn’s spiritual transformation as a Quaker and his tolerationist writings, discusses the passage of the Second Conventicle Act in 1670, and examines how Penn’s religion impacted his colonizing effort in America.


While often marginalized in Atlantic world studies of slavery and freedom, Pennsylvania’s civil rights past has attracted a new round of scholarly scrutiny. Whether examining the rise of Atlantic abolitionism or documenting the longstanding struggles of African Americans to achieve freedom, justice and equality, historians have over the past fifteen years reimagined Pennsylvania as a most ramifying place. Indeed, building on the work of Gary Nash, Emma Jones Lapsansky, Jean Soderlund and others, scholars have reintegrated Pennsylvania into the Atlantic world. What happened in the colony and the state was potent—anything but hidebound in the world of slavery and freedom. This essay highlights some of the main historical trends. Includes references to Quakers.


James Bowron believed that his writing habits were a sacred duty, an attitude he had inherited from the Quaker tradition in which he was raised. Quakers felt an obligation to engage in constant reflection on the state of one’s soul, which encouraged the keeping of diaries and the writing of an autobiography. Born in 1844, Bowron descended from northern Englishmen who converted to Quakerism during England’s Reformation.

This dissertation explores the relationships between the Shawnee and Wyandot peoples in the Ohio River Valley and the Quaker and Methodist missionaries with whom they worked. The early years of Ohio statehood reveal a vibrant, active multi-cultural environment characterized by mutual exchange between these Indian nations, American missionaries, and Euro- and African-American settlers in the frontier-like environment of west-central Ohio. While the relationships continued in the West, the missions themselves took on a different dynamic. The missionary schools began to more closely resemble the notorious government boarding schools of the late-nineteenth century as the missions became more and more entwined with the federal government. This thesis further allows an evaluation of the role that the U.S. government and the missionaries played in the shaping of Indian Removal and U.S. Indian policies, and examines the methods of Indian removal that go beyond the traditionally held images of the 1838 forced removal of the Cherokee nation.


For observant members of the Society of Friends in greater London and Philadelphia during the eighteenth century, navigating the Quaker plainness testimony involved material culture choices that might be viewed by non-Quakers as concealing motives of frugality or blurring class lines or as violating standards of decency and propriety. This was particularly true of coffins, which were carried through the streets from home to burial ground followed by family and friends. On this public stage, Quaker coffin choices satisfied the requirements for plainness while at the same time they demonstrated family values and fulfilled societal expectations.


Offers a glimpse into how native peoples participated in the intercultural diplomacy of the New Nation and how they worked to protect their communities against enormous odds. The book introduces students, in detail, to the Treaty of Canandaigua, which is little known outside of Central New York. It examines how the Six Nations of the Iroquois secured from the United States a recognition of their sovereign status as separate polities with the right to the "free use and enjoyment" of their lands. Includes extensive references to Quakers.


Escaped slave, Civil War spy, scout, and nurse, and champion of women's suffrage, Harriet Tubman is an icon of heroism. Perhaps most famous for leading enslaved people to freedom through the Underground Railroad, Tubman was dubbed "Moses" by followers. But abolition and the close of the Civil War were far from the end of her remarkable career. Tubman continued to fight for black civil rights, and campaign fiercely for women's suffrage, throughout her life. In this vivid, concise narrative supplemented by primary documents, Kristen T. Oertel introduces readers to Tubman's extraordinary life, from the trauma of her childhood slavery to her civil rights activism in the late nineteenth century, and in the process reveals a nation's struggle over its most central injustices. Includes references to Quakers.

The Friends Ambulance Unit made an enormous contribution to the alleviation of suffering in wartime conditions in both the first and second World Wars. Quakers (members of the Religious Society of Friends) are strongly committed to peace and the resolution of conflict and stand firmly in the ranks of conscientious objectors to war. Faced with war on an unprecedented scale, many had to make very careful decisions as to what the extent of their involvement might be. Arthur Pearson in 1914, and his son Gordon, in 1939, both committed themselves to the Friends Ambulance Unit, and later recorded their experiences which are published here for the first time. For the benefit of a wider public their accounts are supplemented with a short piece on the Pearson family of Dublin by Gordon's brother Irwin, and an introductory essay by J. Glynn Douglas on the broader theme of Quaker relief in times of famine, war and post-war reconstruction.


Like many other denominations, seventeenth-century Quakers were keen to ensure that members married within their own religious community. In order to properly understand the ramification of such a policy, this book explores the early Quaker marriage approbation process and discipline as demonstrated through the works and marriage of the movement's leaders, George Fox and Margaret Fell...Through this close investigation of Quaker marriage approbation, the book offers insights into early modern English society, attitudes to gender and the early Quakers' self-perception of themselves as the one and only True Church.


This thesis explores the lives and social interactions of Quaker women in the British Isles and American colonies between c.1650 and c.1750. The radical behavior of women in the early years of Quakerism has been heavily researched. Historians, however, fail to give sufficient credit to those women who did not travel and preach as a way of life, but who used Quaker values and beliefs to organize their daily lives and give meaning to their experiences. This thesis offers a more accurate and comprehensive picture of early Quakerism, by examining how both ministering and non-itinerant women's identities were redefined as a result of their Quaker membership. Using a broad source base within a transatlantic context, which includes correspondence, official epistles, Meeting minutes, and spiritual autobiographies, the thesis maps how women contributed to a 'cultural exchange' through their work within both the ‘whole family and Household of faith’ and early modern society more generally. Note: Full text version of this thesis is embargoed until Dec. 8, 2016.


This volume explores the significant connections between the Quaker community and the cause to abolish slavery in America. The case studies that make up the collection mainly focus on the greater Philadelphia area (including Pennsylvania, New Jersey, and Delaware), a hotbed of the abolitionist movement and the location of the first American abolition society founded in 1775. Despite the
importance of Quakers to the abolitionist movement, their significance has been largely overlooked in the existing historiography. These studies will be of interest to scholars of slavery and abolition, religious history, Atlantic studies and American social and political history.


In the late 1700s, The Hills began as a settlement for blacks freed by religious dictates of their masters, especially by members of the Society of Friends, the Quakers in the Purchase (Harrison) Meeting.


A Quaker Courtship is a love story and a tantalizing glimpse of the life, key leaders and organizations among Quakers. It includes a collection of letters written almost daily by Paul and Betty Furnas to each other during the year they met, courted, and married. These letters tell an endearing, intimate story of their love, their Quaker beliefs, and their plans for marriage. They also reveal details about life during the “Coolidge Prosperity” years, 1922-1923, as well as the important work these young Friends and others were doing to revive the Religious Society of Friends and to unite Quakers in the United States.


From 1870 to 1921, Spiceland, Indiana was known for its Friends Academy. In pre-Civil War days, the township was a prominent station on the Underground Railroad.


Includes a chapter on the history of the Religious Society of Friends in Wales by Richard Allen.


This study ascertains what is recognizably distinctive about seventeenth-century Quaker prose compared to other contemporary varieties of prose, and identifies characteristic features of that style. Corpus analysis provides new insights into early Quakerism as well as establishing a new mode of research. Findings clarify understanding of early Quaker writing, experience and practice, dispelling some present-day misconceptions.


This study shows how peace, pragmatism and principle combined into an intricate web of opinion and action, and it serves as an illustration of the complexities raised by the question of Quakers at war.

During the late seventeenth century, when the Atlantic trade experienced unprecedented growth, Quakers emerged as the region’s most prominent trading community. Economic historians credit the group and its business ethics with shaping the economic environment of early modern England and, consequently, its long term economic growth. This paper, however, argues that Friends’ business ethics were identical to those of their non-Quaker contemporaries. Using a wide range of both Quaker and non-Quaker sources, including sermons and merchant advice literature, this paper constitutes the first in-depth study of Quaker and non-Quaker business ethics. Having refuted the claim that the community’s commercial achievements reflect a unique blend of honesty, reliability, and swift payment of debts, the paper suggests an alternative explanation for Friends’ business success.


During the late seventeenth century the Atlantic trade experienced unprecedented growth. The New Institutional Economists attribute this to the emergence of new institutions for property rights enforcement. During this period, Quakers emerged as the region’s most prominent trading community. This paper constitutes the first study of the London Quaker community. In contrast to the literature, claiming that they enjoyed a competitive advantage due to their church’s formal institutions for contract enforcement, this paper argues that Friends’ formal institutions for contract enforcement emerged only after 1750. This constituted a response to contemporary concern about debt.


Kenneth Boulding (1910-1993) was a noted economist and educator, best known for his contribution to General Systems Theory, ecological economics and conflict and defense. He was greatly influenced by World War I as a child, which made him a lifelong pacifist, eventually leading him to join the Society of Friends (Quakers) while in college. Boulding’s religious beliefs mixed with his general systems thinking led him to apply his unique perspective to areas such as peace, conflict resolution, human betterment, ethics, evolution, general systems and power. This study provides a summary of Kenneth Boulding’s achievements, making it indispensable reading for scholars and researchers of history of economic thought and economic theory. It will also appeal to a broader readership of social sciences. Includes extensive references to Quakers.


This article explores the place of travel and tourism in the lives of elite, Quaker families in the late eighteenth and early nineteenth centuries, reflected primarily in the memoirs of the author, Mary-Anne Schimmelpenninck, née Mary-Anne Galton, whose diverse oeuvre included writings on history, religion and aesthetics. It is, however, her autobiography, left unfinished and posthumously edited for publication by her relative, Christina Hankin, that provides unique insights into the functions travel and touring served in promoting geographical networks in England that maintained and affirmed Quaker identity, contributed to family culture and education and influenced Schimmelpenninck’s life and work.
The memoirs were first published in 1858 in a book divided into two parts. The first comprised the unfinished memoirs of her life until the age of twenty, dictated when Schimmelpenninck was in her seventies to her close friend and relative, Christiana Hankin. The second part is Hankin’s reconstruction of her life thereafter until her death in 1856 from the fragmentary correspondence, journal fragments and miscellaneous writings left among her papers.


This article revises a long-standing scholarly assumption that early Quaker language theory and practice attempted to reverse the effects of Babel or transcend language. Examining the writings of George Fox and seventeenth-century theorizations of the silent meeting, it argues that the Society of Friends practiced a silent attention to the "inner light" in order to generate a new kind of speech. Significantly, some Friends saw the primarily religious project of redeeming language as allowing for new political possibilities. When William Penn founded Pennsylvania, he attempted to apply Fox's principles of the "pure language" to the political infrastructure, which would ideally create a community that was based on linguistic transparency and free from state manipulation through language. Penn used the theory of the pure language to establish freedom of conscience as a central value in his commonwealth.


Includes chapter on Quakers: "Gender and Politics in Early Quaker Women's Prophetic 'Cries'."


American Quakers occupy a special place in the minds of the Japanese and Japanese-Americans as "quiet heroes" for selfless acts of humanitarian assistance and resistance to racism throughout the 20th century. In response to the devastation of earthquakes and the bombing of Hiroshima and Nagasaki, as well as in response to the incarceration of Japanese Americans during World War II, members of the Society of Friends uniquely perceived their Japanese and Japanese-American neighbors as fellow humans, worthy of respect, engagement and support.


Discusses the establishment of a settlement known as "Quakertown" in southern Oakland County, Michigan, during the 1820s. The settlement was led by Quaker Arthur Power, who migrated to Michigan during a land rush in the early 1820s. The article discusses the history of the Religious Society of Friends, the growth of Quakertown, and the religious practices and anti-slavery actions of Quakertown residents such as Nathan Power, Ethan Lapham, and John Thayer.
Towards the Source. Wales: Meeting of Friends in Wales, 2014.
Written by Quaker members and attenders. Welsh version also published: Tua’r Tarddiad.

Examines the different religious groups that mingled on American shores—Puritans, Quakers, Catholics, Anglicans, Pietists, and others—to show how the colonies fostered a thriving conversation about the place of celibacy in the church. Includes chapter: “I have long thought it an Error among all Sorts, that use not Monastick Lives: Reinventing Celibacy in Catholic and Quaker Colonial America.”

Includes chapter, "The Indian and the Activist" about Quaker progressive William Pryor Letchworth.

Varon, Bension. Fighting Fascism and Surviving Buchenwald: the Life and Memoir of Hans Bergas / by Bension Varon; with a postscript by Jeremy Varon. [United States]: Xlibris, 2015.
Hans Bergas was an impassioned Social Democrat who battled both fascist and communist threats to Germany’s fledgling, interwar democracy; a member of the anti-Nazi Resistance in France, who aided other escapees of the Nazi regime; a victim of capture and savage torture by the Gestapo; a years-long "political" inmate in Buchenwald, active in the camp resistance; and a gifted chronicler of life in Buchenwald and the detail of Nazi depravity. He was given French citizenship in 1947, and awarded the French Legion of Honor in 1962. Hans Bergas worked for Quakers and the American Friends Service Committee office in 1941 in Montauban in southwestern France.

Determining whether, or to what degree, there was a Quaker aesthetic in Philadelphia has challenged scholars for more than half a century. Through their material choices, nineteenth-century Friends consciously and unconsciously conveyed information and ideas about their religious beliefs and the extent of their intersection with non-Quakers to friends, family members, business associates, strangers, and the world at large. An analysis of Philadelphia Quakers’ antebellum photographic consumption, including a comparison with non-Quakers’ selections, reveals that although there was a range of choices of attributes in daguerreotypes among Quakers, their portraits fall at the more restrained end of the spectrum. By choosing a gallery, wearing certain clothing, and opting for a daguerreotype of a particular size and elaboration, Friends balanced their own needs with those of their faith and actively participated in the consumer culture of a major metropolitan area. Their choices invite us to look at how people employed material culture—photographic images and clothing here, but also buildings, landscapes, furniture, and everyday items—and put their imprint on the actions of buying, selling, giving, receiving, and using objects and spaces.


The English Civil War brought an end to government censorship of nonconformist texts. The resulting exegetical and hermeneutical battles waged over baptism among paedobaptists and Baptists continued well into the Restoration period. Especially relevant to this discussion was debate over the proper 'matter' and 'form' of baptism. Here exegetical and hermeneutical disputes were also relevant. This study reveals that patterns of reading Scripture in each community were informed by traditions and practices, and that the search for the objective 'literal' sense of the text was bound to be unavailing.


International child sponsorship typically involves the pairing of an individual, identifiable child, or young adult in a developing country with an individual donor or sponsor in a relatively wealthy country. This article argues that the pairing of individual children with international donors was initiated by the UK-based Save the Children Fund and the Society of Friends Relief Mission in post-First World War Austria in 1919.


According to James Turner, prior to the Restoration only a few early Quakers "unusually sensitive to animal suffering" and "an occasional eccentric, out of the many nourished by the Civil War and Interregnum, protested against the cruelty of baiting bulls and bears.


This article explores the role of female photographers in the earliest years of photography in Pennsylvania focusing on the life and career of Quaker Sarah Garrett Hewes (1819-1853).


Between 1681 and 1725, several Quaker writers promoted settlement in Pennsylvania to English and continental readers. This promotional literature attempted to persuade investors to support the venture, and to attract potential emigres to settle in the province. These texts described the landscape as having been improved by Quakers through clearing the land, laying out farms and towns, and refining the built environment. This widely circulated image of an improved landscape joined with other writings to refute the charge that Quaker incivility disqualified Friends for government during a volatile era of English politics. Pennsylvania’s improvement gave weight to the claims of William Penn and others that Friends deserved not only religious toleration in England but political authority as well, in the American provinces and throughout the Atlantic World.


The transcribed pages are from the diaries kept by Julia Wilbur (1815-1895), an abolitionist from Rochester, New York, born into a Quaker family, who lived in Alexandria, Virginia, from October 1862 to
February 1865. Original diaries are at Haverford College's Quaker and Special Collections; transcriptions were made by volunteers at Alexandria Archaeology.


Includes a chronology of events, US military operations in Northern Virginia, and genealogies of the Roberts and Matlock families.


For many Christian ethicists the language of individualism serves as a philosophical short-hand for an atomistic and anti-social existence which refuses the invitation of a common life with others. Is this negative description deserved? This article undertakes a close reading of the categories of the individual and the person in order to formulate a theologically affirmative account of certain liberal strands of social and political individualism. In an effort to ground this project, dialogue is initiated with the Quaker theological tradition. Through a close engagement with early Quaker accounts of community, selfhood and conversion, the discussion retrieves a social and teleological model of individuality which challenges key suppositions of individualism’s contemporary critics. This article concludes by considering ways in which Quaker formations of the individual can assist the Church in the task of faithfully engaging with liberal societies.


This thesis argues that current debates about belief within present-day British Quakerism misrepresent the nature of Quaker faith and practice by over-emphasizing particular aspects of the way in which Quakers have traditionally talked about God, namely, seeking to understand the mystery of divinity and the role of the divine will in relation to human intuition and reason in guiding behavior. This thesis argues that Quaker faith and practice is more accurately understood, in both periods, as a single axis, running between performance and transformation and that this pattern of believing and belonging avoids internal disputes, which are misplaced. The method of analysis itself also provides a contribution to academic understanding of how patterns of belief and behavior can be analyzed.


The article discusses a controversy regarding the involvement of the Indiana Yearly Meeting of the Religious Society of Friends (Quakers) in economic activism for the abolition of slavery. Topics include the 1842 split of the Indiana Quakers, the role of personal piety in shaping Quaker views of a boycott of slave-made products, and the relation of Quaker theology to Quaker participation in the abolitionist free produce movement.

This research focuses on the role of beliefs and values at domestic Quaker sites in British Colonial North America and their transformations through time. Evidence is drawn from building techniques, ceramic and glass tableware, foodways as manifest through storage/preparation vessels and faunal remains, alcohol and tobacco-related objects, and materials related to dress and personal adornment. The aim of this research is to make substantial contributions to the study of Quakers, to the study of the influence of beliefs and values in colonial situations and past cultural traditions in general, and to the study of the rise and spread of eighteenth-century consumerism associated with the Industrial Revolution. Beliefs and values possess material manifestations.

---

*Recent Scholarship in Quaker History*

Compiled by

Barbara Addison  
Friends Historical Library of Swarthmore College  
500 College Avenue  
Swarthmore, PA 19081

friends@swarthmore.edu