

RECENT SCHOLARSHIP IN QUAKER HISTORY

Fall 2009

American Quaker War Tax Resistance from the 17th Through the 19th Century. [Edited By David Gross]. [United States: D.M. Gross/CreateSpace], c2008.

This book illuminates the evolution of Quaker war tax resistance in America, as told by those who resisted and those who debated the limits of the Quaker peace testimony where it applied to taxpaying. Among the writers featured in this documentary history are Isaac Sharpless, Thomas Story, William Penn, James Logan, Benjamin Franklin, John Woolman, John Churchman, James Pemberton, Joshua Evans, Anthony Benezet, Job Scott, Warner Mifflin, Timothy Davis, James Mott, Isaac Grey, Samuel Allinson, Moses Brown, Stephen B. Weeks, Rufus Hall, Gouverneur Morris, Elias Hicks, Joshua Maule, and Cyrus G. Pringle.

Cover title: *We Won't Pay*

David Gross is not a Quaker.

Thompson, M. V. "'Among the Choicest Of Their Blessings, But Also Of Their Rights': George Washington and Religious Liberty," *Organization of American Historians Magazine of History* 22:1 (January 2008), 49-52.

The text of a 1789 letter from a Quaker group to President George Washington expressing concern that their religious beliefs had been misrepresented in the past and raising the controversial subject of what they believe their duty to the new government to be is provided, along with the text of Washington's reply to the letter, in which he stated his conviction that the only entity to whom people owed explanations about their personal religious beliefs was God and reassured the Quakers that it was his duty, as the leader of the country, to prevent oppression.

Podair, Jerald E., *Bayard Rustin: American Dreamer*. Lanham, MD: Rowman & Littlefield Pub., c2009.

In *Bayard Rustin: American Dreamer*, Jerald Podair examines the life and career of a man who shaped virtually every aspect of the modern civil rights movement as a theorist, strategist, and spokesman. Podair begins by covering the period from Rustin's 1912 birth in West Chester, Pennsylvania, to his 1946 release from federal prison, where he served over two years for draft evasion. After his release, Rustin threw himself into work on behalf of pacifism and racial integration, two goals that, at this stage of his career, fit together almost seamlessly. Podair goes on to examine Rustin's role as the main organizer of the 1963 March on Washington, the most important civil rights demonstration in American history. He was a major influence on Martin Luther King, Jr.'s philosophy of nonviolent direct action, which led to the strategy that changed the course of American race relations. During the last years of his life, Rustin continued to champion the causes of socialism, coalition politics, and racial integration, as he also sought to aid oppressed people and foster democratic institutions worldwide." "Yet for all this, Rustin was rarely permitted a leading role in the movements he helped to shape. Because of his sexuality and his background as a former communist and draft resister, he was forced to do much of his work on the fringes, offering his organizational, strategic, and rhetorical skills to public leaders who chose to keep

him at arm's length. Despite this, as Podair makes clear, Bayard Rustin was one of the most important civil rights leaders-and one of the most important radical leaders-in twentieth-century American history." "Documents in this book include excerpts from Rustin's writings, speeches, and public statements."-- Publisher's description.

Radcliffe, James. "Bishop Bell of Chichester and Non-Aryan Christians: The Role of the Berlin Quakers, The Paulusbund, the Grüberbüro and the German Jewish Emigration Office." *Kirchliche Zeitgeschichte / Halbjahresschrift für Theologie und Geschichtswissenschaft* 21.2 (2008), 277-286.

In attempting to rescue victims of Nazi persecution, Bishop Bell of Chichester established aid organizations in England. He also worked through personal contacts, including his sister-in-law Laura Livingstone and Pastor Grüber in Berlin as well as Jewish organizations and the Quakers. The Kindertransport trains in 1938/1939 were the last major success in this story, but an important development stemming from this new network of cooperation was the founding of the Council of Christians and Jews in 1942.

Brown, Tim. "Cadbury and Fairtrade," *The Friend (London)* 167.17 (24 April 2009), 15.

Hanson, Elizabeth. *The Captivity of Elizabeth Hanson*. By Elizabeth Hanson and Samuel Bownas; introduction and notes, Simon Webb. Durham [UK]: Simon Webb, 2007.

This edition contains the complete text of Bownas' 1760 edition, with an introduction and notes designed to explain the background to this true story. Includes the original verbatim account of the incident that occurred in 1725. Also include a 20-page introduction by Simon Webb giving historical background, relating Quaker attitudes at the time, and adding information about the Hanson family and Samuel Bownas (1676-1753). "The substance of the foregoing account was taken from her own mouth by Samuel Bownas." -- p. 16.

Hamm, Thomas D. "'Chipping At the Landmarks of Our Fathers': the Decline of the Testimony against Hireling Ministry In the Nineteenth Century," *Quaker Studies* 13:2 (March 2009), 136-159.

One of the distinctive features of Quakerism from the 1650s until the 1870s was its stance against any kind of pay for ministers, what Friends referred to as 'hireling ministry'. Friends viewed a paid, authoritative pastoral ministry as contrary to Scripture, as tending toward preaching that pleased humans rather than God, as limiting the leadings of the Holy Spirit, and as generally corrupting. One of the criticisms of Orthodox by Hicksite Friends in the 1820s was that the Orthodox were compromising this testimony by associating with clergy of other denominations in reform and humanitarian causes, and both Orthodox and Hicksite Friends in the United States invoked this tradition to discourage Friends from joining abolition societies after 1830. Between 1860 and 1900, however, most Friends softened their stance. Hicksites, while eschewing paid ministry, came to view labeling other minister as 'hirelings' as being uncharitable and judgmental. American Gurneyites, swept up in a wave of revivalism in the 1870s, came to embrace pastoral ministry as the best way of caring for converts. In the British Isles, however,

equally evangelical Friends of Gurneyite sympathies, for complex reasons, while also ceasing to label other clergy as 'hirelings', after some controversy and for complex reasons, rejected the pastoral system.

Dandelion, Pink, Betty Hagglund, Pam Lunn, and Edwina Newman. "'Choose Life!' Quaker Metaphor and Modernity," *Quaker Studies* 13:2 (March 2009), 160-183.

In 2003, Grace Jantzen presented the George Richardson Lecture, the annual international lecture in Quaker studies, entitled 'Choose Life! Early Quaker Women and Violence in Modernity', which was published in *Quaker Studies*. It was part of her ongoing work on the preoccupation of modernity with death and violence. In the lecture she argued that Margaret Fell and most other early Quaker women encouraged a choice of life over a preoccupation with death, while most male Friends (as Quakers are also called) maintained the violent imagery of the Lamb's War, the spiritual warfare that would usher in the kingdom. While both men and women developed what became the Quaker 'peace testimony' (the witness against war and outward violence), the language used by male and female Friends differed in its description of the inward spiritual life and its consequences and mission. Thus, Grace Jantzen argued that these women Friends were choosing a language counter to modernity, while the male apocalyptic was indeed counter-cultural but still within the frame of modernity. In this article, we take Grace Jantzen's basic thesis, that a female 'Choose Life!' imagery may be set against a male 'Lamb's War' metaphor, and apply it to four sets of Quaker data in other geographic and temporal locations, to explore the extent to which the arguments she sets out can usefully illuminate the nature of Quakerism. This four-fold approach highlights the complexity of the history of Quaker discourse, as well as the continually shifting cultural and social contexts in which Quakers necessarily found themselves embedded. It also brings to the fore how useful an analytical tool Grace Jantzen has given us and not only in situations where we come to agree with her conclusions.

Chambers, Sarah C., Lisa Norling. "Choosing To Be a Subject: Loyalist Women in the Revolutionary Atlantic World," *Journal of Women's History* 20.1 (2008), 39-62.

Most scholarship on republican citizenship has emphasized the domestication of women and their exclusion from politics in the wake of the Atlantic revolutions, but attention to such loyalist women as Kezia Coffin in Massachusetts and María Antonia Bolívar in Venezuela reveals the ongoing viability of female agency in several arenas. This comparative study argues that, in choosing to retain their colonial identity within European empires, loyalist women in the Americas implicitly rejected the rising republican emphasis on the separation of public and private spheres. Coffin and Bolívar were motivated in defense of family position rather than individual political partisanship, but neither one would have identified herself primarily as wife or mother. Rather, they saw themselves as positioned in multiple ways within their kin networks and larger imperial communities, and this more supple and intersectional identity allowed their strategic deployment of power within overlapping economic and political fields.

Yoder, John Howard. *Christian Attitudes to War, Peace, and Revolution* by John Howard Yoder; Theodore J. Koontz and Andy Alexis-Baker, editors. Grand Rapids, MI: Brazos Press, c2009

Wittman, Barbara Kathleen. *A Community Of Letters: A Quaker Woman's Correspondence and the Making of the American Frontier, 1791-1824*. Thesis (Ph. D.)--University of Akron, 2008.

Quaker women resettling west of the eastern United States in the late 18th and early 19th centuries remade familial and community relationships by way of voluminous correspondence with female kin. Such correspondence in concert with the unique meaning that Quaker religiosity lent to notions of community and continuity in this period resulted in Quaker women being newly positioned within their families and communities in ways that scholars, assuming that all women experienced a decline in authority and autonomy as a consequence of their isolation in nuclear families on the frontier, have so far failed to appreciate...This study is based on a collection of two hundred letters preserved by Charity Rotch, (1766-1824), a member of an elite New England Quaker family who migrated from Connecticut to the Midwest in 1811 where she and her husband, Thomas Rotch (1767-1823) lived until their deaths in 1823 and 1824. As the titular head of a farming family in Ohio, Thomas Rotch's commercial activities linked him formally with the wider economy of the Atlantic world in ways easily recognizable to historians. However, less recognizable has been the ways in which Charity Rotch's relocation to the frontier and repositioning within a nuclear family context also broadened her world. Evidence drawn from letters written by and to Charity Rotch chart her active roles in the gendered spaces of the public sphere where she exercised what she believed to be her right and responsibility as a spiritual equal and as a Quaker women -- that of shaping and sustaining the faith community from one generation to the next. Her ability to do so was largely a consequence of what I have termed the "community of letters" that she helped to forge among Quaker women across significant distances. As a strong spiritual leader and role model for women Friends everywhere her letters went, she seized opportunities to remind women of the centrality of their faith in their lives, of the need for sacrifices to keep the faith, and of their responsibility for sustaining their faith in their communities.--Author's abstract.

Shaw, Amy J. *Crisis of Conscience: Conscientious Objection in Canada During the First World War*. Vancouver [Canada]: UBC Press, c2009

The First World War's appalling death toll and the need for a sense of equality of sacrifice on the home front led to Canada's first experience of overseas conscription. While historians have focused on resistance to enforced military service in Quebec, this has obscured the important role of those who saw military service as incompatible with their religious or ethical beliefs. *Crisis of Conscience* is the first book about the Canadian pacifists who refused to fight in the Great War. The experience of these conscientious objectors offers insight into evolving attitudes about the rights and responsibilities of citizenship during a key period of Canadian nation building.--Publisher's description.

Desmond, Adrian J. *Darwin's Sacred Cause: How a Hatred of Slavery Shaped Darwin's Views On Human Evolution*, by Adrian Desmond & James Moore. Boston: Houghton Mifflin Harcourt, 2009.

There has always been a mystery surrounding Darwin: How did this quiet, respectable gentleman, a pillar of his parish, come to embrace one of the most radical ideas in the history of human thought? It's difficult to overstate just what Darwin was risking in publishing his theory of evolution. So it must have been something very powerful - a moral fire, as Desmond and Moore put it - that propelled him. And that moral fire, they argue, was a passionate hatred of slavery." "To make their case, they draw on a wealth of fresh manuscripts, unpublished family correspondence, notebooks, diaries, and even ships' logs. They show how Darwin's abolitionism had deep roots in his mother's family and was reinforced by his voyage on the *Beagle* as well as by events in America - from the rise of scientific racism at Harvard through the dark days of the Civil War." "Leading apologists for slavery in Darwin's time

argued that blacks and whites had originated as separate species, with whites created superior. Darwin abhorred such "arrogance." He believed that, far from being separate species, the races belonged to the same human family. Slavery was therefore a "sin," and abolishing it became Darwin's "sacred cause." His theory of evolution gave all the races - blacks and whites, animals and plants - an ancient common ancestor and freed them from creationist shackles. Evolution meant emancipation." "In this rich and illuminating work, Desmond and Moore recover Darwin's lost humanitarianism. They argue that only by acknowledging Darwin's Christian abolitionist heritage can we fully understand the development of his groundbreaking ideas. Compulsively readable and utterly persuasive, Darwin's Sacred Cause will revolutionize our view of the great naturalist. --Publisher's description..

Contains numerous references to Quakers.

Moore, Kelly. *Disrupting Science: Social Movements, American Scientists, and the Politics of the Military, 1945-1975*. Princeton: Princeton University Press, 2008.

Drawing extensively from archival sources and in-depth interviews, Kelly Moore examines the features of American science that made it an attractive target for protesters in the early Cold War and Vietnam eras, including scientists' work in military research and activities perceived as environmentally harmful. She describes the intellectual traditions that protesters drew from - liberalism, moral individualism, and the New Left - and traces the rise and influence of scientist-led protest organizations such as Science for the People and the Union of Concerned Scientists. Moore shows how scientist protest activities disrupted basic assumptions about science and the ways scientific knowledge should be produced, and recast scientists' relationships to political and military institutions. --Publisher's description.

Includes many references to individual Quakers and Quaker organizations.

Brady, Marilyn Dell. "Early Quaker Families, 1650-1800," *Friends Journal* 55.6 (June 2009), 10-12, 45.

Block, Kristen. *Faith and Fortune: Religious Identity and the Politics of Profit in the Seventeenth-Century Caribbean*. Thesis (Ph. D.) -- Rutgers, the State University of New Jersey, 2007.

Faith and Fortune examines the intersection between religious allegiance and economic ambition on the volatile frontiers of the seventeenth-century Caribbean. Encompassing both Spanish and English colonies, it employs four case studies to explore how ordinary individuals created and manipulated the meaning of their religious affiliations. The first chapter examines cases of Christianized slaves in Cartagena de Indias who denounced their masters' harsh mistreatment as un-Christian, using their membership in the community of believers as leverage to demand better conditions. The second chapter is a study of the motley crew of Protestant Northern Europeans who, as sojourners in the Spanish Caribbean, converted to Catholicism as an assimilation strategy. The ideas and practice of English Puritanism animate the third chapter's case study of the political economy of Oliver Cromwell's Western

Design -- a puritan crusade against the Spanish Catholic empire in the New World -- using an analysis of race, class, and gender to examine its failures. The final chapter takes place in Barbados, birthplace of the English colonial "sugar revolution," where Quaker missionaries intent on Christianizing the local African slave population churned up fears of slave rebellion and challenged local Friends' interpretation of their own faith and convictions. "Faith and Fortune" personalizes the history of Caribbean inequalities from the perspective of slaves, sailors, servants, and sectarians who made their lives and fortunes in the profit-saturated landscape of the Caribbean. It illuminates how for them, articulating a Christian identity was a political act, an important power negotiation, and a way to articulate injustice. -- Author's abstract.

Plank, Geoffrey. "The First Person in Antislavery Literature: John Woolman, His Clothes and His Journal," *Slavery and Abolition*, 30:1 (Mar. 2009), 67-91.

In his lifetime John Woolman (1720-1772) drew attention to himself with his unusual behavior, his expressive demeanor and his clothes. He sought to become a 'sign' directing others toward a way of life without exploitation or slavery. After his death and the publication of his journal, he was celebrated as the most important figure in the campaign to turn the Quakers against slaveholding. Woolman's self-presentation, contemporary responses to him, and the posthumous commemoration of him provide an indication of the power and significance of personal narrative within Quakerism and in antislavery politics in Britain and America.

McDaniel, Donna. *Fit for Freedom, Not for Friendship: Quakers, African Americans, and the Myth of Racial Justice* by Donna McDaniel and Vanessa Julye. Philadelphia, PA: Quaker Press of Friends General Conference, 2009.

There is a common misconception that most Quakers assisted fugitive slaves and involved themselves in civil rights activism because of their belief in equality. While there were Friends committed to ending enslavement and post-enslavement injustices, *Fit for Freedom, Not for Friendship* reveals that racism has been as insidious, complex, and pervasive among Friends as it has been generally among people of European descent. The book documents the spiritual and practical impacts of discrimination in the Religious Society of Friends in the belief that understanding the truth of our past is vital to achieving a diverse, inclusive community in the future.

Angell, Stephen Ward. *The Foundations of Liberal Quakerism*. Melbourne Beach, FL: Southeastern Yearly Meeting Publications, 2008.

Liberal Quakerism is an authentic and often growing strand of the Religious Society of Friends, and it is rooted in developments on both sides of the great split which took place between "Hicksites" and "Orthodox in 1827. Its historical and theological foundations have not been well understood. Steve Angell, lecturer, attempts to remedy that in this lecture. Going back over 200 years, he describes the witness of Friends, and the varieties of spirituality that have often underlain the liberal Quaker impulse, including rationalism, mysticism, universalism, and the Social Gospel. Finally Steve discusses possible future directions: Where may the liberal Quaker movement be heading in the twenty-first century?--Back cover.

"3/22/2008, The 45th J. Barnard Walton Memorial Lecture in Florida. Presented at the annual Southeastern Yearly Meeting Gathering of Friends, Life Enrichment Center, Leesburg, Florida."

Lambert, Margo M. *Francis Daniel Pastorius: An American in Early Pennsylvania 1683-1719/20*. Thesis (Ph. D.)--Georgetown University, 2007.

The great German migrations to the north American colonies began in 1709 and 1717. The first period of migration, from 1683 to 1708, has been largely neglected. This dissertation examines that period of German migration through the life of one migrant, Francis Daniel Pastorius. Pastorius's life was chosen because of the extensive manuscripts he crafted during his thirty year-plus life in Pennsylvania, his connections with both the English Quaker majority and the nascent German minority of Pennsylvania, and his promotional works which encouraged other Germans to immigrate to Pennsylvania. Pastorius promoted acculturation of himself and his fellow Germans into English Quaker society, by learning English, adopting English laws, and in time, becoming naturalized. By the end of Pastorius's life, he was neither fully English nor German, but American.--Author's abstract.

Fatherly, Sarah. *Gentlewomen and Learned Ladies: Women and Elite Formation in Eighteenth Century Philadelphia*. Bethlehem, [PA]: Lehigh University Press, c2008

This book reveals the central role that women played in creating and perpetuating an elite class in the foremost city of colonial British America Early in the eighteenth century, as the city's major merchant families sought to reinforce their power over both newcomer immigrants and upwardly mobile middling sorts, they endeavored to remake themselves into a colonial version of the English gentry. This book highlights how the intersection of gender and class identities powerfully shaped the lives of privileged women in colonial Philadelphia. This account is based on extensive archival research that includes women's letters and diaries, materials from cultural organizations, British prescriptive literature, Anglican and Quaker religious records, and newspapers. This important study offers fresh insights into colonial America, women's history, urban history, and the British Atlantic world."--Publisher's description.

Fox, George. *George Fox, A Christian Mystic: Texts That Reveal His Personality*. Selected, edited and introduced by Hugh McGregor Ross. Westport [Ireland]: Evertime, 2008.

Previously published as: *George Fox Speaks for Himself*. York [England]: Sessions, 1991.

Gribben, Crawford. *God's Irishmen. Theological Debates in Cromwellian Ireland*. (Oxford Studies in Historical Theology) Oxford; New York: Oxford University Press, 2007.

Conflicts between Protestants and Catholics intensified as the Cromwellian invasion of 1649 inflamed the blood-soaked antagonism between the English and Irish. In the ensuing decade, half of Ireland's landmass was confiscated while thousands of natives were shipped overseas - all in a bid to provide safety for English Protestants and bring revenge upon the Irish for their rebellion in 1641. Centuries later, these old wounds linger in Irish political and cultural discussion. In his new book, Crawford Gribben reconsiders the traditional reading of the failed Cromwellian invasion as he reflects on the invaders' fractured mental world.

As a tiny minority facing constant military threat, Cromwellian Protestants in Ireland clashed over theological issues such as conversion, baptism, church government, miraculous signs, and the role of

women. Protestant groups regularly invoked the language of the "Antichrist," but used the term more often against each other than against the Catholics who surrounded them. Intra-protestant feuds splintered the Cromwellian party. Competing quests for religious dominance created instability at the heart of the administration, causing its eventual defeat. Gribben reconstructs these theological debates within their social and political contexts and provides a fascinating account of the religious infighting, instability, and division that tore the movement apart.

Providing a close and informed analysis of the relatively few texts that survive from the period, Gribben addresses the question that has dominated discussion of this period: whether the Protestants' small numbers, sectarian divisions and seemingly beleaguered situation produced an idiosyncratic theology and a failed political campaign.

Includes many references to Quakers.

Wills, Garry. *Head and Heart: American Christianities*. New York: Penguin Press, 2007.

The struggle within American Christianity, Garry Wills argues, now and throughout our country's history, is between the head and the heart: between reason and emotion, Enlightenment and Evangelicalism. Why has this been so? How has the tension between the two poles played out, and with what consequences, over the past four hundred years? How "Christian" is America, after all? Garry Wills has brought a lifetime's worth of thought about these questions to bear on a historical reckoning that offers perspective on some of the most contentious issues of our time. --Publisher's description.

Includes references to Quakers.

Welsh, Anne Morrison. *Held in the Light: Norman Morrison's Sacrifice for Peace and His Family's Journey of Healing* by Anne Morrison Welsh with Joyce Hollyday. Maryknoll, NY: Orbis Books, c2008.

One day in November 1965, Norman Morrison, a devout Quaker, immolated himself on the steps of the Pentagon as a protest against the Vietnam War. It was a terrible and defining moment of an era, one that marked the lives of many people- not least Morrison's own family, who were left struggling to understand his action and to pick up the pieces of their lives. In this memoir his widow, Anne Morrison Welsh, recounts Norman's story as well as her own journey, over a lifetime, to find acceptance, forgiveness, and recovery from life's wounds. --Publisher's description.

Milano, Kenneth W. *The History of Penn Treaty Park*. Charleston, SC: History Press, 2009.

Explores the commemoration and understanding of Penn's Treaty with the Indians, as represented in popular history, art and Philadelphia's Penn Treaty Park.

Broad, Jacqueline. *A History of Women's Political Thought in Europe, 1400-1700* by Jacqueline Broad and Karen Green. Cambridge, UK; New York: Cambridge University Press, 2009

Surveys the history of women's political thought in Europe from the late medieval period to the early modern era. The authors examine women's ideas about topics such as the basis of political authority, the best form of political organization, justifications of obedience and resistance, and concepts of liberty, toleration, sociability, equality and self-preservation. Women's ideas concerning relations between the sexes are discussed in tandem with their broader political outlooks; and the authors demonstrate that the development of a distinctively sexual politics is reflected in women's critiques of marriage, the double standard and women's exclusion from government. Women writers are also shown to be indebted to the ancient idea of political virtue, and to be acutely aware of being part of a long tradition of female political commentary. This work will be of tremendous interest to political philosophers, historians of ideas, and feminist scholars alike. --Publisher's description.

Includes one chapter on Quaker women (p. 162-179).

Hostetter, David. "House Guest of the AEC: Dorothy Hutchinson, the 1958 Fast at the Atomic Energy Commission, and the Domestication of Protest," *Peace & Change* 34.2 (Apr. 2009), 133-147.

Quaker peace activist Dorothy Hutchinson joined a fast against nuclear weapons testing at the Atomic Energy Commission (AEC) headquarters during Mother's Day weekend in 1958. Supporting the crew of the *Golden Rule*, then in jail in Honolulu for sailing into a nuclear testing zone, the fasters demanded a meeting with AEC chairman Lewis Strauss. The protest helped the *Golden Rule's* message resonate with the political culture of the day. Hutchinson's activism combined successfully the pragmatic peace activism of the years between the world wars with the direct action protest born from the existential angst of the nuclear age. -- Publication abstract.

Ryan, James Emmett. *Imaginary Friends: Representing Quakers in American Culture, 1650-1950*. Madison, WI: University of Wisconsin Press, c2009.

When Americans today think of the Religious Society of Friends, better known as Quakers, they may picture the smiling figure on boxes of oatmeal. But since their arrival in the American colonies in the 1650s, Quakers' spiritual values and social habits have set them apart from other Americans. And their example—whether real or imagined—has served as a religious conscience for an expanding nation. Portrayals of Quakers -- from dangerous and anarchic figures in seventeenth-century theological debates to moral exemplars in twentieth-century theater and film (Grace Kelly in *High Noon*, for example) -- reflected attempts by writers, speechmakers, and dramatists to grapple with the troubling social issues of the day. As foils to more widely held religious, political, and moral values, members of the Society of Friends became touchstones in national discussions about pacifism, abolition, gender equality, consumer culture, and modernity. Spanning four centuries, *Imaginary Friends* takes readers through the shifting representations of Quaker life in a wide range of literary and visual genres, from theological debates, missionary work records, political theory, and biography to fiction, poetry, theater, and film. It illustrates the ways that, during the long history of Quakerism in the United States, these "imaginary" Friends have offered a radical model of morality, piety, and anti-modernity against which the evolving culture has measured itself. --Publisher's description.

Shea, Pegi Deitz. "An 'Ingenius' Woman." *Early American Life* 39:3 (June 2008), 54-59.

Shea highlights the life of America's first sculptor, Patience Lovell Wright (1725-1786). Wright, raised on Quaker precepts in New Jersey, was bold and brash and became the toast of London after moving there to pursue her art among England's elite. She was welcomed into the finest salons and even in audience with King George and Queen Charlotte. She earned her fame modeling likenesses of the well-to-do--first in Philadelphia, then in London--squeezing and scratching soft wax to create faces and entire bodies that were sometimes hard to tell from life. On Mar 20, 1748, she married Joseph Wright, a cooper who came from a wealthy Quaker family of landowners and shipbuilders in West Jersey. Between their marriage and 1761, they had four children--Mary, Elizabeth, Joseph, and Phoebe. They lived comfortably in the center of Bordentown, New Jersey, across the street from Joseph Borden's mansion.

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

Tiedemann includes religion and Quakerism in his examination of social networks.

Thorne, J. Williams. *J. William Thorne's Unedited 1875 Account of the Christiana Riot*. [Gap, PA: Nancy Plumley, 2008].

On September 11, 1851, at Christiana, Lancaster County, Pennsylvania, the African-American community rose up in arms against attempted enforcement of the Fugitive Slave Law of 1850. While attempting to save four men from the federal posse charged to re-enslave them, rioters killed the Maryland farmer who was trying to reclaim his "property." -- Cover title.

Biography of Joseph Williams Thorne (1816-1897), a Quaker, on p. [9]-[11].

Includes portraits of Thorne on the cover and the back inside cover.

Mearns, Barbara. *John Kirk Townsend: Collector of Audubon's Western Birds and Mammals* by Barbara And Richard Mearns. Dumfries [Scotland]: B. and R. Mearns, 2007.

Also on title page: "Including J. K. Townsend's *A Narrative of a Journey Across the Rocky Mountains to the Columbia River and a Visit to the Sandwich Islands, Chili. &c.* (1839) with commentary and zoological notations by Barbara and Richard Mearns".

Includes bibliographical references (p. 376-383) and index.

John Kirk Townsend was a Quaker. He lived much of his life in Philadelphia.

Buteux, Elizabeth. *Lefevre James Cranstone: A Victorian Quaker Artist*. Hertfordshire, England: Dacoorum Heritage Trust Ltd., c2007.

Smith, Donald L. *Lefevre James Cranstone: His Life and Art*. Richmond, VA: BrandyLane Pub., c2004.

Nineteenth-century [English Quaker] artist Lefevre James Cranstone recorded the life and landscape of three continents. For the first time, Cranstone's life and work in England, America and Australia are assembled into one volume. In Donald L. Smith's book, we quickly discover a gifted artist whose work deserves world recognition. Cranstone's watercolors, oils, crayon, pen and ink, lithographs, and engravings bring his subjects to vivid life and demonstrate his versatility with diverse media. Few painters of his time matched the immaculate detail of his sketches. Smith's book is a study of both art and history, as the artist's work documents the cities, rural landscapes, and people of the time. Cranstone's ten-month sojourn to America between 1859 and 1860 resulted in almost 300 detailed sketches which capture antebellum America, with its beautiful scenery and its cruel slave trade--
Publisher's description

Jackson, Maurice. *Let This Voice be Heard: Anthony Benezet, Father of Atlantic Abolitionism*. Philadelphia: University of Pennsylvania Press, c2009.

In this wide-ranging intellectual biography, Maurice Jackson demonstrates how Benezet mediated Enlightenment political and social thought, narratives of African life written by slave traders themselves, and the ideas and experiences of ordinary people to create a new antislavery critique. Benezet's use of travel narratives challenged proslavery arguments about an undifferentiated, "primitive" African society. Benezet's empirical evidence, laid on the intellectual scaffolding provided by the writings of Hutcheson, Wallace, and Montesquieu, had a profound influence, from the high-culture writings of the Marquis de Condorcet to the opinions of ordinary citizens. When the great antislavery spokesmen Jacques-Pierre Brissot in France and William Wilberforce in England rose to demand abolition of the slave trade, they read into the record of the French National Assembly and the British Parliament extensive unattributed quotations from Benezet's writings, a fitting tribute to the influence of his work. --
Publisher's description.

Dinn, Catherine. "A Look at Barclay Fox Through His Journal," *The Friend (London)* 167.9 (27 February 2009), 13.

Roberts, Mary Evans, 1847-1944. *Mary's Journal: The Life Of a Quaker Family In the Mid-Nineteenth Century As Told By Mary Evans Roberts*, edited by Jean Booker Roberts. [United States: J.B. Roberts?], 2008.

Mary and Joseph Evans were farmers who lived on Buttonwood Farm in Carversville, Pennsylvania, near the Delaware border.

Includes genealogies of the Roberts, Kinderdine, and Evans families.

Bainton, Cecilia. "Mary Ward: 1585–1645," *The Friend (London)* 167.21 (22 May 2009), 15.

Birkel, Michael Lawrence. *The Messenger That Goes Before: Reading Margaret Fell for Spiritual Nurture*. Wallingford, Pa.: Pendle Hill Publications, 2008.

Michael Birkel has discovered in the letters of Margaret Fell, one of the founding members of the Religious Society of Friends, a "treasure trove" of wise and loving counsel for those on the spiritual journey. In a careful exploration of passages from some of these letters, he shows modern readers how to find the gems of wisdom embedded in the rich language of early Friends, the unique use of Biblical imagery, and the meditative practice of "reading within." Margaret Fell's guidance is rich in good advice for the spiritual seeker and for those called to nurture others in their spiritual lives. Discussion questions included. -- Publisher's description.

Schmermund, Gary L. *More Pioneer Quaker Families of The Stillwater*, compiled by Gary L. Schmermund. Bradenton, FL: G.L. Schmermund, c2007.

Includes bibliographical references (p. 394-398) and index.

Stucky, Janice S. *125th Anniversary of Portland Friends*, compiled by Janice Sue Stucky. Portland, Ind.: Jay County Journal Publications, 2007.

Egenolf, Susan B. "'Our Fellow-Creatures': Women Narrating Political Violence in the 1798 Irish Rebellion," *Eighteenth-Century Studies* 42.2 (2009), 217-234.

"[H]ouses burning about Crookstown, shots whizzed by Dr. Johnson, Wm & me as we looked out We got some of our beds on the floor lest shots should enter at the windows, & lying down got some disturbed sleep." Because they were Quakers, Mary Leadbeater and her family attempted a position of neutrality regarding the rebellion; this included refusing to join the yeomanry, to own a working firearm, or to take an oath of allegiance to the United Irish cause. As Kevin O'Neill has shown, however, the Leadbeaters had a close relationship with the United Irish organizer Malachi Delany and were thus implicated in the revolutionary politics of the 1790s. Their dear family friend Dr. Francis Johnson, shot by a party of government troops almost before their eyes, was also possibly a United Irish leader in the area. Historical studies of the rebellion have tended to elide the presence of both Quakers and women, because, as O'Neill has pointed out, "violence in patriarchal societies" is assumed to be "primarily a male sphere of action, so violent moments were primarily 'male moments'"; however, "political violence does not necessarily emerge out of the 'normal' realms of male aggression." -- Publication abstract.

Eustace, Nicole. *Passion Is the Gale: Emotion, Power, and the Coming of the American Revolution*. Chapel Hill: Published for the Omohundro Institute of Early American History and Culture, Williamsburg, Virginia by University of North Carolina Press, c2008.

From Pennsylvania newspapers, pamphlets, sermons, correspondence, commonplace books, and literary texts, Nicole Eustace identifies the explicit vocabulary of emotion as a medium of human exchange. Alternating between explorations of particular emotions in daily social interactions and assessments of emotional rhetoric's functions in specific moments of historical crisis (from the Seven Years War to the rise of the patriot movement), she makes a convincing case for the pivotal role of

emotion in reshaping power relations and reordering society in the critical decades leading up to the Revolution. As Eustace demonstrates, passion was the gale that impelled Anglo-Americans forward to declare their independence - collectively at first, and then, finally; as individuals. --Publisher's description.

Contains extensive references to Quakers.

Hershey, Larry Brent. *Peace through Conversation: William Penn, Israel Pemberton and the Shaping of Quaker-Indian Relations, 1681-1757*. Thesis (M.A.)--University of Iowa, 2008.

Available online at <http://etd.lib.uiowa.edu/2008/lhershey.pdf>

O'Neill, Jean, 1915-2008. *Peter Collinson and the Eighteenth-Century Natural History Exchange* by Jean O'Neill and Elizabeth P. Mclean. Philadelphia: American Philosophical Society, 2008.

Peter Collinson's life was a microcosm of 18th-century natural history. A London Quaker, a draper by trade, and a passionate gardener and naturalist by avocation, he was what we would now call a facilitator in natural science, disseminating botanical and horticultural knowledge during the Enlightenment. He influenced men such as the Comte de Buffon and Linnaeus. He found clients for the Philadelphia Quaker farmer and naturalist John Bartram at a time when the English landscape was evolving to emphasize trees and shrubs, and the more exotic the better. Thus American plants populated great estates like those of the Dukes of Richmond, Norfolk, and Bedford, as well as the Chelsea Physic Garden, and the nurseries of James Gordon and Robert Furber. Botanic painters such as Mark Catesby and Georg Dionysius Ehret painted American plants in Collinson's garden. His membership in the Royal Society enabled him to broaden his scope: he encouraged Franklin's electrical experiments and had the results published, he corresponded about myriad natural phenomena, and he was ahead of his time in understanding the extinction of animals and the migration of birds. Though a man of modest Quaker demeanor, because of his passion for natural science, he had an unprecedented effect on the exchange of scientific information on both sides of the Atlantic. In this monograph, the authors give a convincing biographical portrait of Collinson. --[p. 2] of book jacket.

Philadelphia Friends Schools. Friends Council on Education with Janet Chance and Mark Franek. Charleston, SC: Arcadia, 2009.

William Penn envisioned a society dedicated to religious toleration, participatory government, and liberty. Central to this Holy Experiment was his belief that all children deserved a moral education. In 1689, Penn established a Friends Public School in the commonwealth of Pennsylvania. Over the years, many Quakers have been similarly inspired, and today there are 81 member schools in the Friends Council on Education operating in 22 states. This book includes images from the 10 Friends schools founded in or near Philadelphia before the 20th century: Abington Friends School, Frankford Friends School, Friends Central School, Friends Select School, George School, Germantown Friends School, Greene Street Friends School, Plymouth Meeting Friends School, William Penn Charter School, and

Westtown School. Philadelphia Friends Schools tells the photographic story of an educational philosophy rooted in three centuries of faith and practice.--Publisher's description.

Taylor, Beth. *The Plain Language of Love and Loss: A Quaker Memoir*. Columbia: University of Missouri Press, c2009.

On November 16, 1965, Beth Taylor's idyllic childhood was shattered at age twelve by the suicide of her older brother Geoff. Raised in an "intentional community" north of Philadelphia - a mix of farm village, hippie commune, and suburb - she and her siblings were instilled with nonconformist values and respect for the Quaker tradition. With the loss of her beloved brother, Taylor began her complicated journey to understand family, loss, and faith." "Written after years of contemplation, *The Plain Language of Love and Loss* reflects on the meaning of death and loss for three generations of Taylor's family and their friends. Her compelling portrait of Geoff reveals a boy whose understanding of who he was came under increasing attack. He was harassed by schoolmates for being a "commie pinko coward", and he tried to appease fellow Boy Scouts after he abstained from a support-the-troops rally. Touching on the timely-issues of bullying, child rearing, and nonconformity, Taylor offers a rare look at growing up Quaker in the tumultuous 1960s." "Taylor tells how each stage of her life exposed clues to the subtle damage wrought by tragedy, even while it revealed varieties of solace found in friendships, marriage, and parenting. As she struggles to understand the complexities of religious heritage, patriotism, and pacifism, she weaves the story of her own family together with the larger history of Quakers in the Northeast, showing the importance of family values and the impact of religious education." "Beth Taylor says that she learned many things from her childhood, in particular that history is alive - and shapes how we judge ourselves and choose to live our lives. She comes to see that grief can be a mask, a lover, and a teacher. --Publisher's description.

McCoy, Robert. *Planting the Good Seed: Letters from a Quaker Relief Worker*. Wilmington, Ohio: Wilmington College Peace Resource Center, c2007.

A journal of Robert McCoy's service in the American Friends Service Committee in post-World War II France and Austria from May, 1946 to March, 1950. A young Quaker farmer spends three years in many parts of Europe doing relief work after WWII with the AFSC. Told in very detailed and fascinating letters home about life in an extraordinary period of world history, McCoy documents this time. He met his future wife in Germany and her short poem, "What is Love," appropriately ends the book.

Gragg, Larry Dale. *The Quaker Community on Barbados: Challenging the Culture of the Planter Class*. Columbia: University of Missouri Press, c2009.

Focusing primarily on the seventeenth century, Gragg draws on wills, censuses, levy books, letters, sermons and journals to tell how Quakers on Barbados sought to implement their beliefs in a place ruled by a planter class that had built its wealth on the backs of slaves. --Publisher's description.

Calvert, Jane E. *Quaker Constitutionalism and the Political Thought of John Dickinson*. Cambridge; New York: Cambridge University Press, 2009.

In the late-seventeenth century, Quakers originated a unique strain of constitutionalism, based on their theology and ecclesiology, which emphasized constitutional perpetuity and radical change through popular peaceful protest. While Whigs could imagine no other means of drastic constitutional reform except revolution, Quakers denied this as a legitimate option to governmental abuse of authority and advocated instead civil disobedience. This theory of a perpetual yet amendable constitution and its concomitant idea of popular sovereignty are things that most scholars believe did not exist until the American founding. The most notable advocate of this theory was Founding Father John Dickinson, champion of American rights, but not revolution. His thought and action have been misunderstood until now, when they are placed within the Quaker tradition. This theory of Quaker constitutionalism can be traced in a clear and direct line from early Quakers through Dickinson to Martin Luther King, Jr.

Freeman, Mark. *Quaker Extension, C. 1905-1930: The Yorkshire 1905 Committee*. Heslington, York [UK]: Borthwick Institute for Archives, University of York, 2008.

Walter, William Harvey. *A Quaker Goes to War: The Diary of William Harvey Walter, Company F, 188th Pennsylvania Volunteers*, transcribed and edited by Carol-Lynn Sappé. Westminster, MD: Heritage Books, 2008.

The diary (1864-1867) of William Harvey Walter, a Quaker of Kennett, Chester County, Pennsylvania, who served with the Union army during the Civil War, 1863-1865.

Amugamwa, Benson Khamasi. *Quakerism and the Isukha Culture: the Impact of Quakerism on the Culture of the Isukha People of Western Kenya*.

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

A study of the Isukha people, a sub-tribe of the Luhya living in Western Kenya (especially in the Kakamega District), and the success of the Society of Friends' missionary work among them beginning in the early 20th century. The author describes how a sizable Quaker community developed among the Luhya, struggling to adapt indigenous customs and beliefs to Quaker ways. The author concludes offering the idea that, due to similarities in culture and beliefs, there might have been early contact between the Bantu people (including the Luhya) and the biblical Israelites residing in Egypt.-- Author's abstract.

Mote, Jonathon E. *Quakers and Capital: The Role of Social Networks and Circuits in the Evolution of Venture Capital in Philadelphia, 1980-1999*. Thesis (Ph. D.)--University of Pennsylvania, 2008.

This dissertation articulates an integrated model of network and cultural change. Building on the work of Collins and Zelizer, this study utilizes the concept of a "circuit" as an extension of the network metaphor; actors interact and connect in a circuit of shared meanings, of culture... This theoretical framework is utilized to understand the evolution of the growth of venture capital in Philadelphia from 1980 to 1999. Using ethnographic and empirical data on the interactions between entrepreneurs, angel investors and venture capitalists in the Philadelphia region, strong support is found for the main features of the approach. The results reveal that the evolution of patterns of social interactions conformed to long-standing cultural patterns of Philadelphia social structure, rather than

more recent cultural attributes associated with venture capital. The dissertation concludes by discussing the implications of this framework for economic sociology and organizational theory.--From the author's abstract.

Willard, Linda R. *Quakers in Conflict*. Mustang, OK: Tate Publishing & Enterprises, c2008.

[This book] provides a new way of looking at Quakers. [Willard] breaks preconceived notions of Quakers, giving readers the stories of several members of the Religious Society of Friends who performed deeds not deemed ordinary for them, sometimes causing them to lose their membership. Willard skillfully shares the lives of many Quaker men who struggled with the decision to fight for the United States or obey their teachings of peace. For these men, the choice was something bigger than themselves. Willard also tells the stories of many Quaker women who attended college, became doctors, worked in the entertainment industry, and even held public office, defying the social standards of their time to be equals...--From the publisher's description.

Webb, Simon. *Quakers, Newgate and the Old Bailey* Durham [UK]: S. Webb, 2008.

Quakers were involved with the Old Bailey and the notorious Newgate Prison for over 200 years. Their number included Quaker criminals, victims of injustice, and prison reformers such as Elizabeth Fry. Drawing on the Newgate Calendar, The Proceedings of the Old Bailey and other sources, this book tells a true story of Quakers, crime, justice and reform from 1652 to 1851. --Publisher's description.

Gill, Rebecca. "'The Rational Administration of Compassion': The Origins of British Relief in War," *Mouvement Social* no. 227 (avril/juin 2009), 9-26.

Investigating the origins of aid work in Britain, this article examines the formation of humanitarian relief as a new field of vocational endeavor distinguished by an ethos of "rational compassion." It analyses the competing grounds for intervention produced by the rival British National Society for Aid to the Sick and Wounded in War and the Quaker Friends' War Victims' Relief Fund in the Franco-Prussian War, and the alternative meanings and moral investments made in the increasingly systematized administration of relief. In doing so, it utilizes organizational papers and the first-hand testimony of relief workers to document the development of novel relief practices and roles that have received little historical attention.

Smith, S.D. and T.R. Wheeley. "'Requisites of a Considerable Trade': The Letters of Robert Plumsted, Atlantic Merchant, 1752-58," *The English Historical Review* 124:508 (2009), 545-570.

The 1,551 letters written by the Quaker merchant, Robert Plumsted of London, provide a unique insight into transatlantic commerce and credit during the early phase of the Seven Years War. The rare survival of his last two letter books allow for a reconstruction of his firm's accounts and reveal a cyclical trade, with net-flows of capital in and out of his business of up to L10,000. Trade with the West Indies and North America posed difficulties, not least the ongoing management of the cash-gap (referred to by contemporaries as 'Circulation'), as well as problems caused by the onset of war. In its blend of

socio-religious commentary and financial insights, the letter books illustrate how Plumsted used private ordering systems to ease transactions. Moreover, his often frank expositions to Friends on the moral requirements of merchants and customers highlight the importance of social capital within the Quaker community. The letters demonstrate how trust was cemented by the operation of family succession, reputation-promoting behavior, arbitration mechanisms, Quaker ostracism, and rhetoric of persuasion. Yet the correspondence also demonstrates how the expansion of colonial market redefined the qualities needed to be a successful merchant, and how Plumstead was forced to react to changes in the transatlantic iron trade. Influenced by the mid-eighteenth century Quaker reform movement, Plumsted criticized declining standards of conduct among traders and condemned over-liberal credit extension. -- Publisher's abstract.

Restoration Ireland: Always Settling and Never Settled, edited by Coleman A. Dennehy. Aldershot, England; Burlington, VT: Ashgate, c2008.

In recent decades, the historiography of early modern Ireland in general, and of the seventeenth century in particular, has been revitalized. However, whilst much of this new work has focused either on the critical decades of the 1640s or the Williamite wars and penal era that followed, the Restoration period still remains somewhat neglected. As such, this volume provides an opportunity to explore the period and reassess some of the crucial events it witnessed...--Publisher's description.

Includes a chapter, pp. 85-98, by Sandra Maria Hynes, "Changing Their Path: Quaker Adaptation to the Challenge of Restoration, 1660-1680."

Kelley, Florence. *The Selected Letters of Florence Kelley, 1869-1931*, edited by Kathryn Kish Sklar and Beverly Wilson Palmer. Urbana: University of Illinois Press, 2009.

As head of the National Consumers' League from its founding in 1899 until her death in 1932, Florence Kelley led campaigns that reshaped the conditions under which goods were produced in the United States. She also worked to pass laws providing for an eight-hour workday, a minimum wage, the first federal health legislation for women and children, and abolition of child labor. An ally of W.E.B. DuBois, she was a founding member of the National Association for the Advancement of Colored People and served on its board for twenty years. This volume collects nearly three hundred of Kelley's letters, written over the course of more than six decades. Rendered in Kelley's vivid, often combative prose, these letters also provide an intimate view into the personal life of a dedicated reformer who balanced her career with her responsibilities as a single mother of three children.

Florence Kelley was a Quaker and a granddaughter of John Bartram. As an adult she was a member of the meeting at 15th Street and Stuyvesant Square, New York City (p. 467).

Britt, Billy M. *Self-Supported Ministers: Lest We Forget*. Greensboro, NC: North Carolina Yearly Meeting of Friends, c2007.

Over 40 small biographies of unpaid ministers who have served Friends meetings in North Carolina from the early 1800s to the start of the 21st century.

Verplanck, Anne. "The Silhouette and Quaker Identity in Early National Philadelphia," *Winterthur Portfolio-A Journal of American Material Culture* 43.1 (Spring 2009), 41-78.

In early national Philadelphia, portrait patronage and production were rooted in the meanings that portraits had for specific groups, meanings that were connected to social, economic, religious, and political conditions. Elite Philadelphia-area Quakers used silhouettes to distinguish themselves from non-Quakers; reinforce bonds of kinship, friendship, and community at a time of internal and external challenges (particularly the Orthodox-Hicksite schism); and preserve and interpret their roles in early national history. By collecting their eminent ancestors and their cohorts-and binding them with themselves and their kin in albums-Quakers connected themselves to these individuals, their accomplishments, and their characters.

Fisher, J. L. *Some Records of the Lurgan Quakers of Northern Ireland: Men's Preparative and Particular Meeting Minutes*, transcription and formatting by J.L. Fisher. [Northern Ireland: J.L. Fisher], 2008 (Wimberly, Texas: Engelhart Printing). 2 volumes.

Covers minutes from 1675 to 1729 and includes indexes.

Lynd, Alice. *Stepping Stones: Memoir of a Life Together* by Alice Lynd and Staughton Lynd; [foreword by Tom Hayden]. Lanham, MD: Lexington Books, c2009

Stepping Stones is a joint memoir by two longtime participants in movements for social change in the United States. Staughton and Alice Lynd have worked for racial equality, against war, with workers and prisoners, and against the death penalty. Coming from similar ethical backgrounds but with very different personalities, the Lynds spent three years in an intentional community in Northeast Georgia during the 1950s. There they experienced a way of living that they later sought to carry into the larger society. Both were educated to be teachers - Staughton as a professor of history and Alice as a teacher of preschool children. But both sought to address the social problems of their times through more than their professions." "After being involved in the Southern civil rights movement and the movement against the war in Vietnam in the 1960s, both Staughton and Alice became lawyers. In the Youngstown, Ohio, area they helped workers to create a variety of rank-and-file organizations. After retirement, they became advocates for prisoners who were sentenced to death or confined under super-maximum security conditions. Through trips to Central America in the 1980s, Staughton and Alice became familiar with the concept of accompaniment. To them, accompaniment means placing themselves at the side of the poor and oppressed, not as dispensers of charity or as guilty fugitives from the middle class, but as equals in a joint process to which each person brings an essential kind of expertise. Throughout, the Lynds, who became Quakers in the early 1960s, have been committed to nonviolence. Their story will encourage young people seeking lives of public service in the cause of creating a better world. --Publisher's description..

Kristel Marie. *Suffering and Early Quaker Identity: Ellis Hookes and the "Great Book Of Sufferings."* Thesis (M.A.)--Miami University, Dept. of History, 2008.

Available online via OhioLINK's ETD Center.

Early Quakers formed group awareness and identification through patient suffering. The developing Quaker bureaucracy encouraged them to witness to their faith according to sanctioned practices and to have reports recorded into the "Great Book of Sufferings." Using Lancashire as an example, this thesis examines the structure, contents, and overall purpose of the suffering accounts. The Society of Friends initially used its members' sufferings as a public advocacy tool to end religious persecution. By the late 1680s, the focus shifted as persecution lessened. Friends subsequently sent in their reports as part of a ritual that built internal solidarity through joyful suffering and created a quasi-martyrological tradition. Beginning around 1660, Ellis Hookes, clerk to the Quakers, copied countless accounts into two volumes of the "Great Book of Sufferings." He began a practice, which lasted over a century and filled another forty-two volumes, of linking Quakers together through their suffering accounts.

Besse, Joseph. *Sufferings of Early Quakers: East Anglia and East Midlands, 1649 to 1690*, by Joseph Besse; with new introduction and newly compiled index of people and places by Michael Gandy. York [UK]: Sessions Book Trust, 2007. Volume 8.

Facsimile of part of edition originally published as: *A Collection of the Sufferings of the People called Quakers*. London: Luke Hinde, 1753. "Cambridgeshire, Essex, Huntingdonshire, Leicestershire with Rutland, Lincolnshire, Norfolk, Northamptonshire, Nottinghamshire and Suffolk."

Besse, Joseph. *Sufferings of Early Quakers: West Midlands, 1650 To 1690*, by Joseph Besse; [with new introduction and] with newly compiled index of people and places by Michael Gandy. York [UK]: Sessions Book Trust, 2008. Volume 9.

Facsimile of part of edition originally published as: *A Collection of the Sufferings of the People called Quakers*. London: Luke Hinde, 1753. "Cheshire, Derbyshire, Gloucestershire, Herefordshire, Staffordshire, Warwickshire and Worcestershire."

Ward, Jeanne A., John R. McCarthy. "Tea in God's Light: An Analysis of Artifacts from the Friends Meetinghouse Site, Burlington, New Jersey," *Historical Archaeology*, 43:1 (2009), 30-45.

Proposed construction of a regional conference center at the Religious Society of Friends Meetinghouse in Burlington, New Jersey, threatened the reported site of the original 17th-century meetinghouse. Excavations at the site (28BU432), which confirmed that the building was hexagonal in plan with a rectangular addition, resulted in the recovery of an artifact assemblage associated with site use of approximately 100 years. This paper presents a description of the artifact assemblage and an analysis of the behaviors and values reflected therein. The artifact assemblage recovered from excavations at the Burlington Friends Meetinghouse suggests that many meals were consumed on the premises, that few meals were prepared there, and that the choice of ceramics mirrored the Quaker value of simplicity.

Horn, Matthew. "Texted Authority: How Letters Helped Unify the Quakers in the Long Seventeenth Century," *The Seventeenth Century* 23.2 (Oct. 2008), 290-314.

Horn examines the early Quaker movement in England during the second half of the 17th-century in order to determine what role the production of Quaker letters helped the Quakers form a mechanism of balance between the individual worshiper's need for personal apprehension of religious experience and the corporate movement's need to maintain body unity. The conclusion reached is that the collected and circulated epistles from the early Quaker ministers and especially from George Fox formed a peripheral boundary around the charismatic tendency of the Quakers' religious activity, a boundary that provided the Quaker ministers with a quasi stable expression of orthopraxy. But because the texts had to be interpreted, and because they could be accessed by every literate Quaker, the production of the authority grounded in these texts and imposed upon the group was more of a corporate undertaking than a unilateral dictation.

O'Donnell, Elizabeth A. "'There's Death In the Pot!': the British Free Produce Movement and The Religious Society of Friends, With Particular Reference To the North-East of England," *Quaker Studies* 13:2 (March 2009), 184-204.

Ethical consumerism was one of the strategies used during the protracted struggle against slavery and was especially popular with Friends. From simple abstention from slave-grown produce to the promotion of alternative goods, it provided a means to bridge the distance between the consumer and the enslaved. This paper surveys the background to the mid-nineteenth-century British Free Produce Movement and explores the problems and opposition its supporters encountered. The reasons for the inability of the movement to develop mass appeal even amongst abolitionists, or for it to have any noticeable impact on the outcome of anti-slavery campaigning, are examined, as is its role in revitalizing abolitionism at a time when interest had diminished. Particular emphasis is placed on ethical consumerism in the north-east anti-slavery movement, including the coordination of the Free Produce Movement from about 1846 to 1854, by Newcastle Quakers Henry and Anna Richardson.

Kelly, Richard Macy. *Three Ravens and Two Widows: A Perspective on Controversy among Friends*. Wallingford, PA: Pendle Hill Publications, c2009. Pendle Hill pamphlet no. 401.

This essay is an intimate portrait of two women whose very different lives and characters were faithful responses to the challenges of loss, responsibility, love, and difficulty at different times and places in Quaker history. The author's mother, Lael Macy, and his grandmother, Madora Kersey, "sang" the same ballad of love and pain in very different lyrics. Using the metaphor of the ancient ballad, *The Three Ravens*, Richard Kelly invites us to explore how history and family traditions may limit our understanding of Truth or give us the strength and vision to see new possibilities in times when disagreements—including the contemporary controversy between Friends of liberal and evangelical traditions over different understandings of marriage and sexuality—trouble our communities. Discussion questions included.

Otori, Yukako. *To Be a Modern Instrument of Peace: American Quaker Pacifism in the First World War*.

Thesis (B.A.)--Univ. of Tokyo, 2009

Contents: First World War chronology to the American entry -- Events in Europe and American responses, July 1914 to May 1917 -- Introduction -- Chapter I. Preparations: American Quakers at the dawn of the twentieth century -- Separation, diversification and crisis in Philadelphia -- Quaker liberalism: Rufus M. Jones and the Young Friends' Movement -- Chapter II. Strenuousness: Quaker presence in the American peace movement -- Massive withdrawals from the pre-war peace movement -- Lucy Biddle Lewis as "a Quaker delegate without a name" -- Quaker presence in the women's peace coalition -- Lewis and Addams after The Hague -- Chapter III. Their "preparedness": Initial attempts in the politicization and secularization of Quaker pacifism -- spiritual un-preparedness at the onset -- Protest against militarism in the neutral United States -- Formation of the Friends' National Peace Committee -- Tradition and transformation: outgrowth of the Quaker liberalism -- Conclusion and epilogue -- Bibliography.

Caspers, Lutz. *"Uneben, Gefährdet, Behütet": vom Mosaik meines lebens*. Bad Pyrmont [Germany]: Religiöse Gesellschaft der Freunde (Quäker), Deutsche Jahresversammlung, 2008.

In this lecture, Lutz Caspers refers to his life's path as a mosaic. Using the title, "Rough, endangered, (yet) protected", he looks back over a lifetime which began in the harsh years of World War II. His reaction to wartime childhood experiences was a conscious decision to work for peace, leading him to become involved in Service Civil International projects in the Middle East, in local politics at home, and, for many years, in being responsible for Quäker-Hilfe (the German Quaker service organization).

Apetrei, Sarah. "The Universal Principle of Grace: Feminism and Anti-Calvinism in Two Seventeenth-Century Women Writers," *Gender & History*, 21.1 (Apr. 2009), 130-146.

This article presents one of the theological contexts for early feminist thought in England in the late seventeenth century. It argues that an emerging universalist soteriology in Platonist and radical thought had a positive impact on discourses about sexual equality, and shows how two female writers (the Quaker Elizabeth Bathurst and the visionary M. Marsin) combined their critique of the doctrine of limited atonement--in other words, the idea of an exclusive elect--with a confident assertion of women's calling to preach and teach in the Church. -- Publication abstract.

Brick, Allan. *Up From Chester: Hiroshima, Haverford And Beyond*. [United States]: Xlibris, c2009.

The memoir of a Quaker college professor and antiwar activist. Becoming a conscientious objector while a student at Haverford College after World War II, he worked for the American Friends Service Committee and the Fellowship of Reconciliation. In 1965 he was deeply affected by the self-immolation at the Pentagon of Quaker Norman Morrison. Returning to college teaching in 1972, he taught antiwar literature and memoir writing.

Walsh-Russo, Cecelia Catherine. *"The World is My Country and My Countrymen are All Mankind": Transnational Diffusion of Anglo-American Abolitionism, 1824-1839.*

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

This dissertation explored the development of transnational tactical diffusion, tactical adaptation and reinterpretation through a macro-level historical analysis of the longstanding interactions between British and American abolitionists. To examine the emergence of the British abolitionist mobilization, I explore how the presence of structural similarities between early British and American activists, drawn from primarily Quaker and later Protestant congregations, played a crucial role in facilitating the early spread of tactics prior to the emergence of the American movement. I argue that by the 1830s, the transnational flow of strategies and tactics, originating with the British movement and adopted by the burgeoning American movement was further facilitated through the construction of political unity as well as political disunity with the older, more established British movement by American abolitionists, frequently borrowing excerpted pamphlets and published correspondences from the British abolitionist press in their early efforts at abolitionist mobilization...Author's abstract.

Includes references to Quakers.

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