

RECENT SCHOLARSHIP IN QUAKER HISTORY

Spring 2009

Adams, Katherine H. and Michael L. Keene, *Alice Paul and the American Suffrage Campaign*. Urbana: University of Illinois Press, c2008.

Past biographies, histories, and government documents have ignored Quaker Alice Paul's contribution to the women's suffrage movement, but this groundbreaking study scrupulously fills the gap in the historical record. Masterfully framed by an analysis of Paul's nonviolent and visual rhetorical strategies, *Alice Paul and the American Suffrage Campaign* narrates the remarkable story of the first person to picket the White House, the first to attempt a national political boycott, the first to burn the president in effigy, and the first to lead a successful campaign of nonviolence.

Katherine H. Adams and Michael L. Keene also chronicle other dramatic techniques that Paul deftly used to gain publicity for the suffrage movement. Stunningly woven into the narrative are accounts of many instances in which women were in physical danger. Rather than avoid discussion of Paul's imprisonment, hunger strikes, and forced feeding, the authors divulge the strategies she employed in her campaign. Paul's controversial approach, the authors assert, was essential in changing American attitudes toward suffrage.

Bashford, Louise and Lucy Sibun. "Excavations at the Quaker Burial Ground, Kingston-upon-Thames, London," *Post-Medieval Archaeology*, 41.1 (June 2007), 100-154.

Excavations in a Quaker burial ground at Kingston-upon-Thames uncovered the remains of 360 individuals buried between 1664 and 1814. Historical records combined with the evidence from the excavations have provided an insight into burial rites and undertaking practices of an early Nonconformist community. The archaeological evidence suggests that the simplicity and plainness of Quaker lifestyle were to a large extent reflected in burial. A detailed osteological analysis indicated a healthy, thriving community.

Bauman, Richard. "Let Your Words Be Few: Symbolism of Speaking and Silence among Seventeenth-Century Quakers" in *A Cultural Approach to Interpersonal Communication: Essential Readings*, edited by Leila Monaghan & Jane E. Goodman. Malden, MA: Blackwell Pub., 2007, 63-76.

Bell, Erin. "Eighteenth-Century Quakerism and the Rehabilitation of James Nayler, Seventeenth-Century Radical," *Journal of Ecclesiastical History* 59.3 (2008), 426-446.

Although the first Quakers aligned history with superfluous tradition, detrimental to true appreciation of the inward voice of God, by the early eighteenth century they had produced their first histories as a defense against Anglican allegations of continued disorder and enthusiasm. At the same time, pressure to publish the collected works of James Nayler, a convicted blasphemer, proved particularly contentious. Leo Damrosch has sought to understand what Nayler thought he was doing in

the 1650s; this study considers what motivated later Quakers to censor his works and accounts of his life, and demonstrates how English Friends in particular sought to revise the popular image of Quakerism by rewriting history.

Benjamin Furly, 1646-1714: A Quaker Merchant and His Milieu. Edited by Sarah Hutton. Firenze [Italy]: L.S. Olschki, 2007.

Benjamin Furly (1636-1714) was a remarkable individual, whose interests and activities are not captured by the designations 'Quaker' and 'merchant'. The proud owner of one of the largest private libraries of the late seventeenth century, Furly played a key role as facilitator in the intellectual and political life of his time. His antipathy to authoritarianism in all its forms underpinned his staunch advocacy of religious freedom and support for radical political causes. The visitors to Furly's house in Rotterdam make an impressive list of religious, philosophical and political names. His network friends and acquaintances included John Locke, Pierre Bayle, William Penn, Jean LeClerc, Pierre Bayle, John Toland, Anthony Ashley Cooper, first Earl of Shaftesbury. This collection of articles by a group of distinguished scholars brings together the diverse facets of Furly's activities: the merchant, the Quaker, the supporter of radical religious and political causes, the book collector. The volume also includes a number of documents relating to the Quaker controversy about 'hat honour', in which Furly defended the radical Quaker leader, John Perrot. Edited by Stefan Villani, most of these are published here for the first time, and shed light on the European dimension of seventeenth-century Quakerism.--Publisher's description

Bennett, Michael J. *Quaker Life in Tasmania: The First Hundred Years.*

Design and picture research by Gillian Ward. Hobart, Tas.: University of Tasmania, c2007.

"Based on an exhibition curated by Gillian Ward and Zoë McKay"

Bergland, Renee L. *Maria Mitchell and the Sexing of Science: An Astronomer Among the American Romantics.* Boston: Beacon Press, c2008.

Maria Mitchell was raised in isolated but cosmopolitan Nantucket, a place brimming with enthusiasm for intellectual culture and hosting the luminaries of the day, from Ralph Waldo Emerson to Sojourner Truth. Like many island girls, she was encouraged to study the stars. Given the relative dearth of women scientists today, most of us assume that science has always been a masculine domain. But as Renee Bergland reminds us, science and humanities were not seen as separate spheres in the nineteenth century; indeed, before the Civil War, women flourished in science and mathematics, disciplines that were considered less politically threatening and less profitable than the humanities. Mitchell apprenticed with her father, an amateur astronomer; taught herself the higher math of the day; and for years regularly "swept" the clear Nantucket night sky with the telescope in her rooftop observatory." "In 1847, thanks to these diligent sweeps, Mitchell discovered a comet and was catapulted to international fame. Within a few years she was one of America's first professional astronomers; as "computer of Venus" - a sort of human calculator - for the U.S. Navy's Nautical Almanac, she calculated the planet's changing position. After an intellectual tour of Europe that included a winter in Rome with Sophia and Nathaniel Hawthorne, Mitchell was invited to join the founding faculty at Vassar College, where she spent her later years mentoring the next generation of women astronomers. Tragically, opportunities for her students dried up over the next few decades as the increasingly male scientific establishment began to close ranks."

"In this biography, Renee Bergland chronicles the ideological, academic, and economic changes that led to the original sexing of science - now so familiar that most of us have never known it any other way.--Book jacket.

Bernet, Claus. "Das deutsche Quäkertum in der Frühen Neuzeit: Ein grundsätzlicher Beitrag zur Pietismusforschung," *Zeitschrift für Religions- und Geistesgeschichte* 60.3 (2008), 213-234.

Quakerism is the first Anglo-American religion that has gained ground in Germany, especially in the north, in the second half of the 17th century. Contrary to older church historiography, this was not a marginal phenomenon. Rather, stable congregations developed, as did a Europe-wide network of missionary work and a differentiated culture of polemic writings. These points of encounter allowed the Quakers to establish contact with supporters of Böhme and radical pietists while at the same time enabling an Antiquakeriana campaign against them. At the center of this study lies the question for the religious-historical positioning of Quakerism. The author argues that due to impulses of extra-ecclesiastical pietism, positions arose that transgressed Christianity's frame of reference. Therefore the reference to the early modern understanding of esoterism has proven especially useful.

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.

Bock, Cherice. "Quakers on the Spectrum of Nonviolence: in Conversation with K. Barth, Reinhold Niebuhr, J.H. Yoder, M.L. King, Jr., and Robert Barclay," *Quaker Religious Thought* no. 110 (May 2008), 8-17.

Boggs, Clay Javier. "'The Jews' and 'the Pharisees' in Early Quaker Polemic," *Quaker History*, 97.2 (Fall 2008), 1-18.

A Brief Memoir of Elizabeth Fry. Edited by David Goff. Richmond, Ind.: Friends United Press, 2008.

Originally published: Philadelphia: New York: Association of Friends for the Diffusion of Religious and Useful Knowledge, [1858?].

Biography of Elizabeth Gurney Fry, a British Quaker. She was an eminent philanthropist, prison reformer, and religious minister. This volume was originally reprinted from one of the publications of the London Tract Association of Friends with a few unimportant changes and the

addition of some passages from an obituary in the 'Annual Monitor'." This edition includes eight study lessons for groups or individuals.

Carroll, Lorraine. "The Original Copy and the Mistake of the Transcriber: Elizabeth Hanson's Relation", in *Rhetorical Drag: Gender Impersonation, Captivity, and the Writing of History*. Kent, Ohio: Kent State University Press, 2007, 109-134.

Celebrating William Penn's Vision and the First Welsh Settlement in Lower Merion and Narberth, 1628-2007. [Ardmore, PA: Township of Lower Merion, 2007].

Written to commemorate the first Welsh settlement in Lower Merion and Narberth. "In August 1862, the Welsh Quakers arrived in what is now Lower Merion and Narberth. They were seeking a home in the New World, which they had christened The Welsh Tract. These Merioneth Adventurers from the County of Merionethshire in the North of Wales were part of William Penn's vision of the Holy Experiment in which the persecuted peoples of the Old World could find refuge in a land of promise and new beginnings."--Back cover. Includes extensive color illustrations of William Penn, Lower Merion Township, Merion Meeting House, Harriton House, and General Wayne Inn.

Clark, Joanna. *Eminently Quakerly: The Building of Friends House*. London: Quaker Books, 2006.

Friends House on Euston Road in London was purpose-built as the national centre for the Religious Society of Friends (Quakers). Architect, Hubert Lidbetter won the 1927 RIBA bronze medal for the best building erected in London, and *Architectural Review* called it "eminently Quakerly". In 1996 the building and its garden were listed by English Heritage as Grade II - a building worth preserving. Illustrated by pictures from the Society's archives, this is the story of the building, from the decision to relocate from its 200 year old predecessor and the controversial choice of site, through its completion and the later changes.

Dalleo, Peter T. *Researching the Underground Railroad in Delaware: A Select Descriptive Bibliography of African American Fugitive Narratives*. [Wilmington, Del. : Underground Railroad Coalition of Delaware ; City of Wilmington], 2008.

Edwards-Konic, Patricia. *Enduring Hope: The Impact of the Ramallah Friends Schools*. Richmond IN: Friends United Press, 2008.

Explores the impact of the Ramallah Friends Schools on students, alumni, teachers, staff, parents, the community, the Religious Society of Friends, and the wider world through first-person interviews and testimonies.

Feldman, Ilana. "The Quaker Way: Ethical Labor and Humanitarian Relief," *American Ethnologist* 34.4 (2007), 689-705.

Considers the American Friends Service Committee (AFSC) relief project in Gaza (1948-50) to explore ethical dilemmas that are endemic to humanitarianism. Considering humanitarian practice from this distinctive perspective can shed new light on this arena. Exploration of the "ethical labor" of Quaker practice in Gaza illuminates an ethical practice that joined concern for others with care of the self, a practice that was equally attentive to an obligation to be "in the world" and to be true to oneself. The debates and practices of AFSC volunteers in Gaza reveal humanitarianism as a field of compromised action.

Ferguson, Carolyn, "A Study of Quakers, Convicts and Quilts" in *Quilt Studies: The Journal of the British Quilt Study Group*, issue 8 (2007), 35-64. Halifax, UK: British Quilt Study Group and the Quilters' Guild of the British Isles, 2007.

This article focuses on Elizabeth Fry and her assistants, and the quilts produced by convicts, including the Rajah Quilt.

Graber, Jennifer. "When Friends Had the Management It Was Entirely Different': Quakers and Calvinists in the Making of New York Prison Discipline," *Quaker History*, 97.2 (Fall 2008), 19-40.

Gross, Leonard and Jan Gleysteen. *Colonial Germantown Mennonites*. Foreword by John L. Ruth. Telford, Pa.: Cascadia Pub. House ; Scottdale, Pa.: Co-published with Herald Press, c2007.

This is the only currently available volume that identifies the Colonial-era Mennonite and Brethren buildings and sites still in existence in the Germantown section of Philadelphia. Complete with photos and map, the book invites strolling through these historic neighborhoods. The Tour Guide section is couched within a short history of these Germantown Mennonites, describing in colorful fashion the life and faith of the first German immigrants to arrive in the "New World."--Publisher's description.

Graves, Michael P. "Thou Art But a Youth": Thomas Chalkley Enacts and Defends the Early Quaker Impromptu Sermon," in *Rhetoric, Religion, and the Roots of Identity in British Colonial America*, edited by James R. Andrews (Volume 1 of *A Rhetorical History of the United States*), East Lansing, Mich.: Michigan State University Press, 2007, 229-274.

Grubb, David N. *The Grubb Family of Grubb's Landing, Delaware: Descendants of John Grubb (1652-1708) from Stoka Climsland, Cornwall*. [Wyckoff, N.J.]: D.N. Grubb, 2008 (Salem, Mass.: Higginson Book Co.).

Members of this family were Quakers.

Hamm, Thomas D. "Quakerism, Ministry, Marriage, and Divorce: The Ordeal of Priscilla Hunt Cadwalader," *Journal of the Early Republic* 28.3 (2008), 407-431.

Quaker women have been the subjects of considerable scholarly interest because of the freedom that they had to preach and speak publicly, which in turn made them leaders in the early women's rights movement. The life of Priscilla Hunt Cadwalader (1786–1859) shows the limits of this Quaker commitment to gender equality. Cadwalader was one of the best-known Quaker ministers in the United States between 1820 and 1850, a leader in the division of American Friends into Hicksites and Orthodox in 1827–1828. When the critical separation took place in the Ohio Valley, however, she was strangely mute, which weakened the Hicksite forces there. She had become a center of controversy because her second marriage to a fellow Quaker minister failed publicly and ended in an unprecedented divorce. This essay looks at Cadwalader's life and analyzes the responses of fellow Quakers. Orthodox Friends used her marital difficulties to attack Hicksites; Hicksites responses ranged from denial to vindication to attempting to remove Cadwalader from public ministry. It concludes that had Cadwalader been more active in the Hicksite Separation that the Hicksites might have emerged stronger, that her case shows the inability of Quakers to deal with failed marriages, and that her experience may have been one of the cases of gender injustice on the minds of the Hicksite Quaker women who organized the Seneca Falls Convention of 1848.

Hanson, Roger. "'The Blessed Community': The Mutual Influences of Friends General Conference and the New Meetings Movement, 1915–1945" *Quaker History*, 97.2 (Fall 2008), 41-50.

Harrison, Richard S. *A Biographical Dictionary of Irish Quakers*. Dublin: Four Courts Press, 2008.

This revised and expanded second edition of a book first published in 1997 offers sketches of a wide range of Irish Quakers, mostly 18th- and 19th-century figures. The information provided in these biographical pieces is a mixture of family history, information on commercial life and anecdotal material. In addition to the expected entries for different Bewleys, Pims, Jacobs, Newsoms, Richardsons and others, there are many names listed not now remembered as Quakers. It covers Quakers from all four provinces and most major towns and cities are well as Quakers who emigrated to North America. Coffee merchants, grocers, soap-boilers, spademakers and others emerge in a lively, familiar way. Activists in concerns dear to Quakers are here, in anti-slavery, prison reform, famine relief, anti-hanging and temperance. Whilst many English and American Quakers are remembered internationally, Irish Quakers are mainly of significance in Irish history, but even then they reveal numerous traits shared with a wider Quakerdom, in its emigration patterns, its transatlantic, commercial and philanthropic links.

Hill, Thomas C. *Property of Meetings in Wilmington Yearly Meeting*. 2008.

List of property held by Meetings subsumed under Wilmington (Ohio) Yearly Meeting of the Religious Society of Friends (Quakers).

Hoffert, Sylvia D. "Female Self-Making in Mid-Nineteenth-Century America," *Journal of Women's History* 20.3 (2008), 34-59.

This article describes the efforts of two respectable, young, Quaker women, Elizabeth McClintock and Anna Southwick, to seek their fortunes in the fabric import business in Philadelphia in 1849. It suggests that the power and fragility of gendered work conventions, middle-class anxieties about preserving gender distinctions, the allocation of gendered space, well-intentioned generational

paternalism, and market conditions converged to problematize the process of self-making for women, and argues that the intersection of social practices and economic realities acted both to constrain and expand female attempts to intrude themselves into the male-dominated world of business. By exploring attempts to broaden the context for the exercise of female entrepreneurship in an age that idealized the "self-made man," it expands our understanding of the various strategies that women quite self-consciously used to try to improve their position in American society.--Publisher's description.

Howlett, Patricia and Charles F. Howlett. "A Silent Witness for Peace: The Case of Schoolteacher Mary Stone McDowell and America at War," *History of Education Quarterly* 48.3 (2008), 371-396.

A 1964 television series, "Profiles in Courage," based on the late President John F. Kennedy's Pulitzer prize-winning book, featured the life of Mary Stone McDowell, a quiet, yet strong, teacher. Within peace circles, McDowell was a well-known figure. Because of the stand she took during World War I, this Quaker public school teacher in New York City became the first educator in American history to test the constitutionality of the newly enacted loyalty oaths on religious, rather than political, grounds. Howlett and Howlett point out the conflict between McDowell's Quaker pacifism--long protected as a matter of practice--and school-sponsored patriotism in wartime. Her case is the first in which school administrators deliberately chose to ignore the fine line between separation of church and state, thereby challenging both academic freedom and religious conscience within schoolhouse gates.- Publisher's description.

Humphrey, Carol. *Friends. A Common Thread: Samplers With a Quaker Influence*. Witney, Oxon. [UK]: Witney Antiques, c2008.

"Exhibition at Witney Antiques." "In this our annual exhibition of samplers we have set out to explore the far reaching influence of Quaker teaching on school girl needlework. Included in the exhibition are samplers from well known English Quaker schools such as Ackworth, York School and Milverton, as well as those worked under anonymous Quaker tuition. Amongst a number of examples of American Quaker needlework on display will be a particularly rare globe worked at Westtown School, Chester County, Pennsylvania." -- <http://www.cotswolds-antiques-art.com/exh/witney.html>

Ingrando, Carla Marie. *The Moral Problem of Economic Inequality: An Analysis of the Roman Catholic and the Quaker Traditions*. 2006.

Thesis (Ph. D.)--University of Notre Dame, 2006.

Explores the moral significance of inequalities of income and wealth through an historical examination of the Roman Catholic and the Quaker traditions' definitions, interpretations, and analyses of economic inequality. [A concern] has been to enhance the moral force of arguments against increasing inequality (or stated positively, to enhance the moral arguments for relative economic equality).--from the author's abstract.

Jay T. Snider Collection: Featuring the History of Philadelphia and Important Americana. New York, N.Y.: Bloomsbury Auctions, [2008].

This auction catalog includes photographs of some of the covers/title pages of many of the books, manuscripts, broadsides, maps and prints in the collection. They relate to the Philadelphia region from its founding in 1681 through the 1876 Centennial celebration. Highlights from the early colonial material in the collection include rare promotional tracts by William Penn and Gabriel Thomas, a 17th century Philadelphia record of land purchases along the Welsh Tract, as well as important documents and letters by Penn, Jonathan Dickinson, James Logan, and Isaac Norris.

Kirkpatrick, Ralph D. *A Quaker Boy at Mt. Carmel*. [Philadelphia, PA]: Xlibris, c2008.

A Quaker Boy at Mt. Carmel recounts the memories, experiences, and reflections of the author after living as a boarding student at a Christian high school in the mountains of eastern Kentucky. His life as a student during the late-1940s in a rural setting with electric lights but no other electronic devices or recreations is described. He found classroom studies as well as rural life to be pleasurable and rewarding.- Publisher's description.

Laidlaw, Zoë. "Heathens, Slaves and Aborigines: Thomas Hodgkin's Critique of Missions and Anti-slavery," *History Workshop Journal* 64.1 (2007), 133-161.

The Quaker doctor, scientist and philanthropist, Thomas Hodgkin (1798-1866) founded the Aborigines' Protection Society (APS) in 1837 in order to protect and promote the rights of indigenous peoples throughout the British Empire. While the Aborigines' Protection Society had limited success, Hodgkin's position as a humanitarian campaigner on imperial affairs and interest in human natural history gave him a distinctive perspective on the anti-slavery and missionary movements. Although Hodgkin acknowledged the importance of combating slavery and the slave-trade and was committed to missionary endeavours, his concern for the welfare and rights of indigenous peoples led him to criticize the priorities and strategies of missionaries and abolitionists.

Lichti, James Irvin. *Houses on the Sand? Pacifist Denominations in Nazi Germany*. New York: Peter Lang, c2008.

"Under Hitler, Germany's state-linked provincial churches functioned as seedbeds of nationalism. A smaller and independent church form - the "free church" or denomination - offered greater promise of nonconformity. Linked by pacifist traditions, German Mennonites, Seventh-day Adventists, and Quakers promoted a range of liberal principles: empowerment of the individual conscience, respect for confessional diversity, and separation of church and state. Nonetheless, two of these denominations used these same principles to defend and even embrace the Nazi regime. This book examines what makes Christian communities - when meeting the harsh challenges of modernity - viable entities of faith or hollow forms."--Book jacket

Little, May Virginia Bassett. *Virginia's World & Pathways Beyond: 100 Years of Family Stories & Poses, Born in Love, Lived in Love & Created in Turn by Each Generation*. Created by Virginia Bassett Little; augmented & published by her son: Donald Townsend Little. Newtown, Pa.: Donald T. Little, 2008. 2 volumes.

Reminiscences by and about May Virginia Bassett Little (1913-1994) and her Quaker family.

Lunn, Pam. "Woodbrooke and the Enduring Thread of Adult Education," *Friends Quarterly* 36.3 (Summer 2008), 4-12.

Mathieson, Genevieve. *Thomas Young, Quaker Scientist*. 2008.

Thesis (M.A.)--Case Western Reserve University, 2008.

Thomas Young was a widely accomplished polymath who discovered the principle of interference of light. This was just one of his achievements, made in the midst of practicing medicine, working as both a professional scientist and bureaucrat, deciphering portions of the Rosetta stone, determining the causes of color vision, and writing prolifically on all of these topics. The interference of light was later shown by Fresnel to be conclusive proof that light was vibratory rather than corpuscular. Given Young's strong support for vibratory theory, this thesis seeks to determine why Young did not pursue his optical theories further. Through study of Young's Quaker upbringing, an analysis of Quaker schooling and scientific practice, Young's work and its reception by his scientific peers, I argue that Young's scientific practice was inextricably linked with his Quaker background.

McMahon, Elisabeth. "Rasoah Mutuha, 'Trophy of Grace?': A Quaker Woman's Ministry in Colonial Kenya," *Women's History Review* 17.4 (Sept. 2008), 631-651.

This article uses the life of Rasoah Mutuha, a Quaker convert in western Kenya during the twentieth century, to explore the way female Quakers in East Africa participated in pastoral ministry. As an Abaluhya woman living in a patriarchal society, Rasoah maintained ordinariness to her life: getting married, raising children and farming. However, she was also well educated for her time and sought to become part of the professional ministry of this 'Friends' church brought from the United States, a goal which directly contradicted gender norms for her society. The diverse documentation of Rasoah's story shows how she and others have reinterpreted her life over a fifty-year period to represent shifting paradigms of gender and religion in African history.

Milbourn, Louise. "A Very Different War: The Story of an Evacuee Sent to the U.S. During World War II," *Friends Journal*, 54.8 (August 2008), 22-24.

British Quaker Louise Milbourn and her sister Blanche were evacuated from Plymouth, England to Moorestown, New Jersey, to live with a Quaker family there.

Myles, Anne G. "Border Crossings: The Queer Erotics of Quakerism in Seventeenth-Century New England," in *Long Before Stonewall: Histories of Same-Sex Sexuality in Early America*, edited by Thomas A. Foster. New York: New York University Press, 2007, 114-143.

Nakano, Yasuharu. "Elizabeth Bathurst's Soteriology and a List of Corrections in Several Editions of her Works." *Quaker Studies* 13.1 (Sept. 2008), 89-102.

Elizabeth Bathurst (1655-1685) was one of few Quaker systematic theologians in the Restoration. Her soteriology showed a pattern of traditional Quakerism common to earlier and contemporary Quakers like Fox and Barclay. However, her theology created a different theological atmosphere from them, in that she stoutly insisted on the sole authority of the Light and on the infallibility of Human Beings guided by the Holy Spirit against mainstream Quakerism after the 1660s. The first part of this paper briefly introduces the soteriology of Bathurst together with her understanding of human nature. In the second part, many citation errors from the Bible in Bathurst's works are examined and compiled as a list of corrections to call editors' and publishers' attention to rough handling of research materials in the field of Quaker studies and publishing.

The Quaker Condition: The Sociology of a Liberal Religion. Edited by Pink Dandelion and Peter Collins. Newcastle [England]: Cambridge Scholars, 2008.

This book looks sociologically at the condition of British Quakerism. It represents a study of a liberal faith group, when liberal religion is the focus of much scholarly debate particularly with reference to the secularisation thesis.

Ryan, James Emmett. "Quakers in American Print Culture, 1800-1950," in *Religion and the Culture of Print in Modern America*, edited by Charles L. Cohen and Paul S. Boyer. Madison, Wis.: University of Wisconsin Press, c2008, 41-71.

Sessions, William K. *Early Quaker Printing*. York [England]: Sessions Book Trust, 2006.
A brief (6 page) survey of seventeenth-century Quaker printers in England.

Slaughter, Thomas P. *The Beautiful Soul of John Woolman, Apostle of Abolition*. New York: Hill and Wang, 2008.

John Woolman was one of the most significant Americans of the eighteenth century, though he was not a famous politician, general, scientist, or man of letters, and he never held public office. In this illuminating new biography, Thomas P. Slaughter makes it clear why he mattered so much. "To Quakers and Native Americans, rich slaveowners and impoverished yeoman farmers, Woolman preached a gospel of simplicity, peace, and self-sufficiency, as well as a broad idea of community that crossed national, racial, and social lines. Slaughter's intriguing discoveries about his life and work ably explain why his pamphlets found devoted audiences far beyond social reformers, labor organizers, socialists, and peace advocates, and why his Journal remains a model devotional tract and a luminous exemplar of Christian charity."--Book jacket.

Smith, Lisa Ann. *Lives Lived in Spirit: Quaker Service for Peace and Social Justice in the Canadian Context*. 2006.

Thesis (M.A.)--Concordia University, 2006.

This thesis provides an account of Quaker service work for peace and social justice in the Canadian context, drawing from life history interviews gathered during attendance at Canadian Yearly

Meeting and Canadian Friends Service Committee meetings. Interviews explored each individual's involvement in peace and social justice within the context of their Quaker spirituality. The analysis of the interviews emphasizes that religion is woven into each person's life over time and through experiences. Further, because Quaker spirituality emphasizes that each person has the capacity to commune with the Divine on an individual basis, the nature of religious experience will differ. This problematizes the notion that religiously-based service for peace and social justice derives from one type of religious experience. Instead, this research shows how, for Quakers, involvement in peace and social justice is intimately connected to personal experiences of the Divine, which are both fostered and tempered by their spiritual community.--Author's abstract.

Spencer, Carole Dale. *Holiness: The Soul of Quakerism: An Historical Analysis of the Theology of Holiness in the Quaker Tradition*. Foreword by Arthur O. Roberts. Milton Keynes, Bucks, UK ; Colorado Springs, CO: Paternoster, 2007.

This book examines the history of Quakerism in terms of the holiness tradition arguing that the holiness heritage of Quakerism can be traced to its founder, George Fox, who understood union with God, or perfection, as the essence of the Christian experience. The study identifies eight different traditions of Christian holiness and shows how Quakerism uniquely combined elements of each, reinterpreting them into a radical new kind of holiness movement. It also identifies eight essential elements that comprise Quaker holiness, and shows how these are located within differing emphases in the writings of early Friends and in Quakerism thereafter—Scripture, eschatology, conversion, evangelism, charisma, suffering, mysticism, and perfection.

A Story of Quakerism Told Through Quaker Tapestries. Landenberg, PA: Troll Press, 2008

This pamphlet was a project of Sally Rickerman.

Sweeney, Kevin. "Early American Religious Traditions: Native Visions and Christian Providence," *Magazine of History* 22.1 (2008), 8-13.

[...] an informed familiarity with early American religious history and with subsequent interpretations and misinterpretations provides a necessary foundation for understanding aspects of later American history and contemporary public debates. William Penn's vision of a colony committed to liberty of conscience survived largely intact, though religious differences, suspicions, and jealousies provided a basis for political factions known as the Quaker party, the Anglican party and the Presbyterian party.

Takahashi, Kyō. *A Passage Through Seven Lives: the Pacific War Legacy*. Roscommon, Mich.: KyoVision Books, 2008, c2007.

Contains many references to Quakers and their activities with the Japanese.

Thorn, Mary. *Mary Thorn's Journal: A Quakers [sic] Girl's Life in 1855*. Transcribed and annotated by Barbara Chapman. [Scottsville, N.Y.]: Wheatland Historical Association, 2007.

Includes many references to the Cox family.

Tousley, Nikki Coffey. "The Experience of Regeneration and Erosion of Certainty in the Theology of Second-Generation Quakers: No Place for Doubt?" *Quaker Studies* 13.1 (Sept. 2008), 6-88.

The convincement accounts of first- and second- generation Quakers reveal changes in the implicit, narrative theology of regeneration and revelation, despite a relatively consistent articulated theology. Early Friends experienced one, overarching grace that encompassed justification, sanctification and the restoration of creation, emphasizing the culminating experience of regeneration. Anxiety about election, inherited from Puritanism, was replaced with assurance grounded in an experience of victory over sin that both justified and sanctified, and conferred a new, immediate understanding of the truth. This understanding was a subjective, relational knowledge of God's presence that was only secondarily propositional.

Without the broad vision linking justification and sanctification, which dissipated with the passing of the historical moment, second-generation Friends were left with the expectation of victory over sin, but with no explicit teaching on justification and an experience that suggested the struggle with sin was ongoing. For some, regeneration was easily reduced to individualized ethical perfection without the assurance of forgiveness, which was compounded by the problem of communicating the experience of grace. Second-generation experience left greater room for doubt; and although immediate revelation remained authoritative, Friends began to raise the question of discernment and draw on secondary sources of knowledge.

Webster, Linda J. "Among Friends: Establishing an Oratorical Tradition among Quaker Women in the Early Colonial Era," in *Rhetoric, Religion, and the Roots of Identity in British Colonial America*, edited by James R. Andrews (Volume 1 of *A Rhetorical History of the United States*), East Lansing, Mich.: Michigan State University Press, 2007, 197-228.

White, Carol Wayne. *The Legacy of Anne Conway (1631-1679), Reverberations from a Mystical Naturalism*. Albany: State University of New York Press, 2008.

Carol Wayne White introduces readers to the religious naturalism of the seventeenth-century English philosopher Anne Conway, whose work offers an analysis of the mechanical conception of nature. White shows how Conway's mystical cosmology provides an alternative to the dominant mechanistic models advanced by her leading male contemporaries, especially Descartes. She connects these philosophic impulses to Conway's late religious conversion to Quakerism, arguing that Quaker practical mysticism and its emphasis on equality within the natural order resonate with Conway's philosophic naturalism. White also explores Conway's continuity with and departure from current veins of religious naturalism, which entail an aesthetic ethical mandate seeking the increase of goodness in the world.

Williamson, Arthur H. "Apocalyptic Conscience in Crisis: Quakers, Jews, and Other Subversives," in *Apocalypse Then: Prophecy and the Making of the Modern World*. Westport, Conn.: Praeger, 2008, 187-230.

While few intellectuals today accept the notion that the world is literally about to end through a prophesied supernatural act, between 1500 and 1800 many of Europe's and America's most creative minds did believe it. Perhaps most surprisingly, apocalyptic expectations played a central role during this period in creating secular culture--arguably the signal achievement of the post-medieval west. The topic is much with us still, as many on the religious right look to the end of days, a goal that seems closer than ever. Apocalyptic ideas and expectations shaped the world in profound and enduring ways. In the Early Modern era, a deeply religious set of ideas proved instrumental in enabling people to see their world through prisms other than that of religion. The apocalypse underwrote the Reformation in the 16th century, the English Revolution in the 17th century, and the American Revolution in the 18th century. This book explores such themes through an examination of a range of major figures and events from the period. Why was the apocalypse--so alien to us today--so pivotal to the creation of our culture and to what we are? Only by seeing its central and often creative role historically within western civilizations can we meaningfully assess its significance to the current world. Only by grasping apocalypse then, can we truly understand apocalypse now.

Writings, Nineteenth and Early Twentieth Centuries. Milhous and Vernon Families. [United States?, 2007?]

Section 1. Mary Milhous: her letters, journal, will, written during 1863-1876, included: a letter related to her death -- Section 2. Letters from Isaac Vernon to his mother Hannah Milhous Vernon, 1904-1907 -- Section 3. Diary of Will & Anna Vernon's winter trip, October 1929-February 1930 -- Section 4. Anna Vernon of Squichuck Creek. Poem. In honor of Anna Vernon -- Section 5. Anna Vernon's autograph book -- Section 6. Edith Vernon Crowell's autograph book.

Wulf, Andrea. *The Brother Gardeners: Botany, Empire and the Birth of an Obsession*. London: William Heinemann, 2008.

"One January morning in 1734, cloth merchant Peter Collinson hurried down to the docks at London's Custom House to collect cargo just arrived from John Bartram, his new contact in the American colonies. But it was not reels of wool or bales of cotton that awaited him, but plants and seeds..." "Over the next forty years, Bartram would send hundreds of American species to England, where Collinson was one of a handful of men who would foster a national obsession and change the gardens of Britain forever." "This is the story of these men - friends, rivals, enemies, united by a passion for plants - whose correspondence, collaborations and squabbles make for a tale which is set against the backdrop of the emerging empire, the uncharted world beyond and London as the capital of science."--Book jacket

Zug, James. *The Long Conversation: 125 Years of Sidwell Friends School, 1883-2008*. Washington, DC: Sidwell Friends School, c2008.

In September 1883 Thomas Sidwell opened a new school in a back room in Washington, DC's Quaker meetinghouse. In the next 125 years Sidwell Friends School carved a unique place in American education, becoming the largest Quaker day school in the country and a leading force for Friends values, academic excellence, diversity and environmental stewardship. Delving deep into Sidwell Friends'

Friends Historical Association ~ Haverford, Pennsylvania ~ USA

incomparable archives and interviewing dozens of alumni and current and former faculty and staff, James Zug describes the riveting personalities, rich traditions and dramatic stories that form the backbone of the school's special history. *The Long Conversation*, with hundreds of vibrant photographs and an elegant design, is the landmark centerpiece of Sidwell Friends' quasiquicentennial celebration.--
Publisher's description.

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