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Statement:

In the Autumn of 2005, I began my work as a part-time research student on London's role in the creation of the Quaker transatlantic community of the late 17th and early 18th centuries. My studies concern London's place in the interaction between Quaker communities on both sides of the Atlantic, from commercial and trade relationships to the travels of Quaker 'messengers.' Among the issues to be examined are the characteristics of the processes of cultural and commercial exchange between Quakers in London and the colonies; the extent to which Quaker communities on both sides of the Atlantic were shaped and influenced by these processes; and the importance of London in the establishment of Quakerism overseas. It will assess the distinctiveness of Quaker networks and modes of exchange, and will thus contribute to knowledge of the growth and spread of Quakerism, while also furthering our understanding of transatlantic networks of trade and culture in the middle years of the American colonies.

A striking feature of the establishment of Quaker communities on both sides of the Atlantic was the persistence and durability of the religious, commercial and cultural traffic between them. Despite much work on these communities, relatively little research into the connections between them and the origin of the network. The proposed thesis will examine the extent and nature of a 'transatlantic community' of Quakers in the early modern period, focusing on London's role in the development of Quakerism on both sides of the Atlantic from the 1650s onwards into the early 18th century.

I have researched collections at the Library of the Religious Society of Friends in Britain, the London Metropolitan Archive, and the Guildhall Library in London. I also expect to investigate collections at the National Archives and the National Maritime Museum. However, to gain a complete picture of the transatlantic network the Haverford Quaker Collection is critical due to its material on the creation of the Quaker transatlantic community.

The Haverford College Quaker Collection's materials will play a key role in the research in the following ways:

1. *Quaker merchants and businessmen*

One aim of my thesis will be to study the commercial activities and networks of Quakers in London and their links with the colonies. For example, the group of wealthy Quaker London businessmen and merchants who funded much of the settlement of Pennsylvania had various ties to London. The use of available records of these men should prove vital to gaining a fuller understanding of the nature of London Quakers' commercial dealings with the American colonies.

A collection of interest at the Quaker Collection at Haverford College is the Dorothy Merriman Schall papers, 1686-1897, which includes personal financial accounts as well as correspondence. The Schall Collection contains correspondence with Anthony Morris, a Philadelphia Quaker who traveled to London in the ministry twice in the first 25 years of the eighteenth century. Additional papers of Anthony Morris can be found in the collection of the Morris Family papers.

The large amount of materials by and about William Penn are of interest, as he had considerable contact with London merchants and businessmen while raising funds and getting support for West Jersey and Pennsylvania.

Scattered throughout several collections are documents and correspondence written by James Logan, a man with many contacts with London. His book collection is of particular interest, as it reveals what Quaker books and publications were available to American Quakers.

There are several other manuscript collections which hold materials which may add to the understanding of the contribution of merchants to the creation of the transatlantic community. For example, a "Journal of voyage from London to Pennsylvania, 1711", from Manuscript Collection 1000 is of particular interest. Account books, such as those found in the Matlack Family papers and in the Morris Family papers, may also be of interest.

There are additional secondary source materials in the Haverford Quaker Collection about Quaker merchants. I am especially interested in the books about John Reynell, Joseph and Alexander Harbin, and other merchants.

2. Quaker participation in maritime occupations

Quaker messengers found many converts in Southwark in the 1680s, and the creation of Monthly Meetings in Horsleydown, then in Deptford, allowed the religion to spread in communities along the Thames. By 1729, the Wapping Monthly Meeting's members were almost exclusively mariners. Quakers were also increasingly involved in ship owning. Study of the meeting records will reveal the names of Quakers active in maritime occupations, which could reveal participation in transactions and voyages across the Atlantic. Monthly meeting records contain commentary or meeting views on maritime activities, as well as the names of potential 'messengers' to the American colonies. Most importantly, meeting records contain correspondence and records of visitors from abroad.

In London, using the London Meetings' records and records from the London Metropolitan Archives, the National Maritime Museum and the National Archives, I can research the maritime trades in London. However, I need to establish Quaker participation in the maritime trade of the American and Caribbean colonies. Philadelphia's participation may be recorded within several collections, such as the Morris Family papers and the Pemberton family papers.

The Journal and Diary Collections at Haverford include the Diary of Thomas Pym Cope. While the diary was written after the period that I am studying, I am interested to read it because it addresses the topic of Quakers in the shipping business. The Richard Hockley Letterbook containing correspondence from his shipping business may also add to the research.

3. Quaker 'messengers'

From the first messenger from London in 1654, through George Fox's own visit in 1671, to the creation of Pennsylvania, Quakers with London connections were anxious to spread the word of the religion. Many messengers kept journals or memoirs of their

journeys, many of which were subsequently published, and these provide information on cultural exchange, differences and similarities in the religion as practiced in the American Colonies and in London, commercial links, and attitudes. Study of the messengers, their journeys and writings will thus form a key part of defining and assessing the 'transatlantic' nature of Quakerism in this period.

Anthony Morris was a businessman, but he traveled in the ministry twice to London, and was a signatory of most Epistles sent from the Philadelphia Yearly Meeting to the London Yearly Meeting in the first quarter of the eighteenth century. Any collections holding materials related to Anthony Morris will be of particular interest, helping to give a better understanding of American ministers who traveled to London.

Thomas Chalkley was a traveling minister from London who settled in Philadelphia, but returned at least twice to London. Access to books with his collected works and journals will offer a good insight into the travels and lives of ministers who crossed the Atlantic.

4. Quaker Meeting materials

To date, I have made extensive use of meeting records located at the Library of the Religious Society of Friends in Britain in London. These records of various Meetings in London contain a great deal of information about connections with the colonies, including correspondence with Meetings in the colonies, occupational information, as well as records of migrations. The Second Day Morning Meeting and London Yearly Meeting records include Epistles exchanged between London and the American and Caribbean colonies, as well as the minutes of the Morning Meeting, the body that oversaw publications and the ministry outside of London.

Researching the London Yearly Meeting records has given me a clear idea of its role in the transatlantic network, especially its use of Epistles and traveling ministers. With the largest Quaker population in the colonies, the meeting records of Pennsylvania should give information on the administrative structure of the meeting and its participation in the transatlantic network. Having identified the names of the signatories of the Epistles sent to the London Yearly Meeting and of the ministers who traveled to London, I would like to learn more about these Quakers' roles within the Yearly Meeting,

answering the question of why these men were in communication with London and why they were interested in the developing network.

Quakers on both sides of the Atlantic have enjoyed a long relationship, trading Yearly Meeting Epistles since the end of the seventeenth century. Through my research, I am contributing to knowledge about the creation of that community, including the participants on both sides of the Atlantic, the modes of communication and the similarities and differences between British Quakers and American and Caribbean Quakers. This thesis will provide an understanding of one facet of overall transatlantic study, of the second period of Quakerism, and of London's own history.