

FRIENDS HISTORICAL ASSOCIATION

Recent Scholarship in Quaker History

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Abbott, Edwin V. *The Long Road That Led Me to Quakers*. Ottawa, Ontario, Canada: Canadian Yearly Meeting, 2012.

Edwin Abbott's "long road" led from becoming a conscientious objector in World War II, through hands-on service with the Friends Ambulance Unit, to bonds with Quakers he met, and to Quakerism as his spiritual home.

Angell, Stephen W. "William Penn's Debts to John Owen and Moses Amyraut on Questions of Truth, Grace, and Religious Toleration," *Quaker Studies*, 16.2 (Mar. 2012), 157-173.

William Penn studied at Oxford University and at Saumur at a time when two giants in the field of theology and statesmanship among Reformed Protestants, John Owen and Moses Amyraut, were alive. This essay seeks to compare and contrast the influences of both Amyraut and Owen upon the young Penn, particularly regarding questions of truth, grace, and responses to religious pluralism in the thought of these three men.

Back, Lyndon S. "The Quaker Mission in Poland: Relief, Reconstruction, and Religion," *Quaker History*, 101.2 (Fall 2012), 1-23.

Quaker war-relief and post-war reconstruction efforts have long been regarded as positive, even inspirational examples of international service. In recognition for their humanitarian efforts, Quakers were awarded the Nobel Peace Prize in 1947. Given this high praise, it is surprising to learn that in Poland at the end of the First World War, there were some who viewed the Quaker presence in their country with alarm. Accusations against the Quakers for proselytizing, spreading propaganda, and discriminating against Polish Catholics, can be found in a collection of letters dating back to 1920, in the time just following the First World War. Using archival sources from the American Friends Service Committee as well as minutes and reports from the Friends War Victims Relief Committee of London Yearly Meeting, this article investigates whether any of the rumors or allegations were true, and how they affected the relief and reconstruction work undertaken by the Quakers in Poland.

Barbour, Reid. "Thomas Browne, the Quakers, and a Letter from a Judicious Friend," in *Debating the Faith: Religion and Letter Writing in Great Britain, 1550-1800* (International Archives of the History of Ideas, no. 209, 37-48). Anne Dunan-Page, Clotilde Prunier, editors. New York: Springer, 2013.

Regarding a letter written by Quaker Samuel Duncon of Norwich, England, to the physician Thomas Browne around 1659.

Barnes, Gregory Allen. *Philadelphia's Arch Street Meeting House: a Biography*. Philadelphia, PA: QuakerPress, 2012.

Braithwaite, Geoffrey. *Rachel Wilson and Her Quaker Mission in 18th Century America*. York, England: Sessions Books, 2012.

The story of Rachel Wilson (1720-1775) and her religious visit to America, 1768-1769, drawing extensively on her journal and a wide range of other sources. Includes index to Wilson's journal.

Brekus, Catherine A. "Writing Religious Experience: Women's Authorship in Early America," *The Journal of Religion*, 92.4 (October 2012), 482-497.

Many women in early America wrote letters, poems, and diaries, but only a few ever saw their work in print. Publishing was almost entirely a masculine enterprise. Congregationalist and Quaker women dominated the list of female authors in America before the Revolution. Despite their theological differences, both Quakers and Congregationalists preached a heart-centered religion that emphasized the importance of personal experience. Although they never encouraged women to publish theological treatises or grand narratives of providential history, they believed that women's personal stories of sin and salvation could serve as valuable models of piety for other Christians, especially women.

Bremer, Francis J. *First Founders: American Puritans and Puritanism in an Atlantic World*. Durham, N.H.: University of New Hampshire Press, 2012.

Includes a chapter on Samuel Winthrop (1627-1674) convinced Quaker owner of an Antigua sugar plantation and sixty slaves.

Britt, Billy M. *Giants in the Land: North Carolina Yearly Meeting Leaders*. Greensboro, N.C.: North Carolina Yearly Meeting of Friends, 2012.

Includes information about J. Isaac Harris, Seth B. Hinshaw, Murray Cox Johnson, J. Victor Murchison, and Mary Chawner Woody.

Brown, Francis G. *Quaker Legacy: a Family Homestead*. Downingtown, PA: John Bryer Publications, 2012.

Memoirs of Francis G. Brown (1917-2012), a graduate of Haverford College, who served as General Secretary of Philadelphia Yearly Meeting and is the author of several books on local Quaker history.

Brown, Patricia. *Susanna's Sisters: Early Quaker Women and the Sects of Seventeenth-Century England* / by Patricia Brown and Simon Webb. [England?]: Langley Press, 2012.

The Quakers were just one of the new religious groups that emerged during the turbulent seventeenth century in England. This book looks at these groups from the female point of view, and compares the lives of early Quaker women with those of women from other sects.

Bruckerl, Frank. "The Quaker Cunning Folk: The Astrology, Magic, and Divination of Philip Roman and Sons in Colonial Chester County, Pennsylvania", *Pennsylvania History*, 80.4 (Autumn 2013), 479-500.

For nearly one hundred years, academia has paid considerable attention to those travesties of justice that took place in and around Salem, Massachusetts, in the seventeenth century. Although New England's witch-hunts were decidedly horrific, they alone do not solely demonstrate the complexity of colonial America's love-hate relationship with esoteric ideology. In fact, similar crises of justice and faith were occurring at roughly the same time in colonial Pennsylvania. For whatever reason, the birthplace of liberty has been shamefully overlooked in this decidedly peculiar area of judicial and religious history. Although popular culture has awarded Massachusetts the distinction of being recognized as America's "witchcraft capital," it was Pennsylvania's earliest practitioners of the mystical arts who quietly fostered the archetype of the American "cunning man." Much like their European brethren, these hybrid practitioners of the occult arts often paired the esoteric worldview of the Renaissance magus with the practicality of the traditional sorcerer.

Calvert, Jane E. "Letter to Farmers in Pennsylvania: John Dickinson Writes to the Paxton Boys," *Pennsylvania Magazine of History & Biography*, 136.4 (2012), 475-477.

Discusses a letter written by Pennsylvania Assemblyman John Dickinson cautioning the Paxton Boys, a group of Scots-Irish frontiersman, of ways in which their conflicts with Native Americans could lead to British military presence in the colony and violence against fellow white colonists. The article explores how Dickinson used religious and Biblical references in the letter to appeal to the Paxton Boys' sensibilities, comments on the influence of Quaker political power on Dickinson's writings, and discusses Dickinson's interactions with Governor John Penn

Carroll, Stuart. "A Yorkshireman in the Bastille: John Harwood and the Quaker Mission to Paris" by Stuart Carroll and Andrew Hopper in *Getting Along? Religious Identities and Confessional Relations in Early Modern England: Essays in Honour of Professor W.J. Sheils* / edited by Nadine Lewycky. Farmham [Great Britain]: Ashgate Publishing Ltd., 2012, 185-212.

The discovery of the interrogations of John Harwood on 6 and 9 July 1657 throws fresh light on this obscure but potentially significant episode of Anglo-French relations.

Carter, Linda F. *From Quakers to Cowboys: the Journey: Tales of an Adventurous Family's Journey Through Four Centuries of History*. North Charleston, South Carolina: CreateSpace, 2012.

The author set out to solve a mystery -- why did the Quaker Evans family leave Wales in the 17th century to come to the American colonies and how did they end up being Baptist cowboys in Texas by the 19th century?

Cazden, Elizabeth. "Behind the Scenes, Bayard Rustin." *Cobblestone*, 34.2 (Feb. 2013), 12-14.

During World War II, Quakers and other religious objectors were allowed to do alternative civilian service instead of military service. Rustin, an African-American Quaker conscientious objector, died in 1987, after devoting much of his life to working for equal rights, human rights, and other social issues.

Chrystal, Paul. *The Rowntree Family of York: a Social History*. Pickering, United Kingdom: Blackthorn Press, 2013.

Driven by their Quaker faith, generations of the Rowntree family engaged with the welfare of their workers, improving not only the conditions they worked under but providing a range of benefits from housing to education. Their concerns ranged from the identification of the causes of poverty and work on its eradication, which has been seen as one of the beginnings of the welfare state, to supporting Quaker concerns with the treatment of the mentally ill, the causes and prevention of war and the education of the working classes. The book looks at the tensions that exist between business practice and a faith which demands absolute honesty from its adherents.

Cooper, Jane. *Embroidering History: an Englishwoman's Experience as a Humanitarian Aid Volunteer in Post-War Poland, 1924-1925*. Derby [Great Britain]: DB Publishing, 2012.

Provides a glimpse inside the inner workings of an early humanitarian aid project through the letters of a middle class English woman, Margaret Tregear (1897-1984), who left teaching to volunteer with a Quaker project to provide income-generating work for refugee peasant women. The introduction places the project in the wider context of humanitarian aid provision in the aftermath of World War I, and explores how the different motives and expectations of the people involved -- international staff, local staff, project beneficiaries, and local power brokers -- shaped the project's outcomes, and revealed conflicts rooted in culture and power.

Coutts, Peter J. F. "Members and Descendants of the Newgarden Meeting, County Carlow-Demographic Profiles 1600-1899: Part 1," *Quaker Studies*, 17.1 (Sept. 2012), 48-109.

This paper, presented in two parts, defines a select number of demographic markers for the population that comprised members of the Newgarden Meeting, County Carlow, Ireland and their descendants, 1600-1900.

Crawford, Michael J. "The Pace of Manumission among Quakers in Revolutionary-Era North Carolina," *Quaker History*, 102.1 (Spring 2013), 1-16.

The standard narrative of the Quaker manumission movement traces the growth of antislavery sentiment among Friends until it became the consensus of the yearly meeting. Historians' emphasis has been on explaining the growth of antislavery sentiment and not on explaining the persistence of the opposing mind-set. Eastern North Carolina offers an opportunity for a case study in the unevenness of the process of manumission among Quakers. The experience of eastern North Carolina demonstrates that the Yearly Meeting's establishing a requirement that members free their slaves did not represent the end of the struggle to abolish slaveholding among Friends, for much work remained before the entire membership would be persuaded to free their slaves. The statement that North Carolina Friends renounced slaveholding in 1775 should come near the beginning, not the end, of the story.

Deutsche Quäkerschriften des 17. Jahrhunderts / edited and introduced by Claus Bernet. Hildesheim; Zürich; New York: Olms, 2012.

Includes facsimiles of German-language editions of early Quaker writings by William Ames, Robert Barclay, William Caton, George Fox, Francis Howgill, James Parnel, and William Penn.

Deyerle, Steven. "*The Jaws of Proprietary Slavery*": *The Pennsylvania Assembly's Conflict with the Penns, 1754-1768*.

Thesis (M.A.), Liberty University, 2013.

In late 1755, the vituperative Reverend William Smith reported to his proprietor Thomas Penn that there was "a most wicked Scheme on Foot to run things into Destruction and involve you in the ruins." The culprits were the members of the colony's unicameral legislative body, the Pennsylvania Assembly (also called the House of Representatives). The representatives held a different opinion of the conflict, believing that the proprietors were the ones scheming, in order to "erect their desired Superstructure of despotic Power, and reduce to a State of Vassalage and Slavery, some of His majesty's most faithful and loyal Subjects." The conflict between the Assembly and Pennsylvania's proprietors began as early as the 1740s, but it did not explode until the outbreak of the French and Indian War in 1754. It would define the colony's politics until the mid-1760s as clashes over military supply bills became the primary battleground.

Drescher, Seymour. "The Shocking Birth of British Abolitionism," *Slavery & Abolition*, 33.4 (2012), 571-593.

The emergence of the British abolitionist movement has often been conceived as a direct response to the trauma of the American Revolutionary War. There is little evidence that the British public embraced abolitionism as a response to such a loss, either politically, culturally or psychologically. On the contrary, British anti-slavery mobilization against the slave trade emerged and flourished in moments of national optimism and confidence. It is therefore as important to understand the contextual pressures that operated in accounting for the emergence of this powerful political movement as it is to understand the motives and methods of its entrepreneurs.

Drury, George. *Quaker Pegg*. [Great Britain]: George Drury, 2011.

William Pegg (1775-1851) was a young ceramic artist specializing in flower painting. When he became a Quaker in 1800 he attempted to give up his livelihood due to the Quaker stricture against images, likenesses and figures. Pegg returned to his artistry for a time (1813-1820) then gave it up entirely again.

Eddington, A. S. *A.S. Eddington and the Unity of Knowledge: Scientist, Quaker & Philosopher: a Selection of the Eddington Memorial Lectures* / edited by Volker Heine; preface by Martin Rees. Cambridge; New York: Cambridge University Press, 2013.

Sir Arthur Stanley Eddington (1882-1944), a key figure in the development of modern astrophysics, also made important contributions to the philosophy of science and popular science writing. The Arthur Eddington Memorial Trust was set up after his death in order to hold annual lectures on the relationship between scientific thought and aspects of philosophy, religion or ethics. This 2012 collection gathers together six of these lectures, including contributions by Sir Edmund Whittaker, Herbert Dingle, Richard B. Braithwaite, John C. Eccles, Dame Kathleen Lonsdale, and Baroness Mary Warnock, together with Eddington's 1929 Swarthmore Lecture, *Science and the Unseen World*.

Edmonds, Penelope. "Travelling 'Under Concern': Quakers James Backhouse and George Washington Walker Tour the Antipodean Colonies, 1832-41," *Journal of Imperial and Commonwealth History*, 40.5 (2012), 769-88.

In 1832, British Quakers James Backhouse and George Washington Walker travelled 'under concern' on a trans-imperial journey that took nine years and spanned the Australian colonies of Van Diemen's Land, New South Wales and Swan River in Western Australia, Mauritius and South Africa's Cape Colony. Backhouse and Walker were fundamental to the creation and expansion of humanitarian networks in the antipodes, where they made major humanitarian interventions in matters concerning Aboriginal peoples, penal reform, slavery and education.

Emil Fuchs: Das Evangelium nach Matthäus: eine Auslegung des Evangeliums im Kontext von Verfolgung und Widerstand (1933-35) / edited by Claus Bernet and Klaus Fuchs-Kittowski. Hamburg [Germany]: Kovač, 2012.

An interpretation of the Gospel of Matthew in the context of Nazi persecution and anti-Nazi resistance, 1933-1935. Includes biographical information about Emil Fuchs, who was a German Quaker.

Erben, Patrick M. *A Harmony of the Spirits: Translation and the Language of Community in Early Pennsylvania*. Chapel Hill: Published for the Omohundro Institute of Early American History and Culture, Williamsburg, Virginia, by the University of North Carolina Press, 2012.

Drawing on German and English archival sources, Erben examines iconic translations that engendered community in colonial Pennsylvania, including William Penn's translingual promotional literature, Francis Daniel Pastorius's multilingual poetics, Ephrata's "angelic" singing and transcendent calligraphy, the Moravians' polyglot missions, and the common language of suffering for peace among Quakers, Pietists, and Mennonites.

Flack, John S., Jr. *Evesham Township*. Charleston, S.C.: Arcadia Pub., 2012.

Established in 1688, Evesham Township in New Jersey was settled by members of the Society of Friends who found it to be a place where they could worship freely. Many homes of the original settlers as well as Quaker meetinghouses still stand today.

Forbes, Catharine. *A Quaker Marriage of Philosophy and Art: Words and Pictures of Howard and Anna Brinton* / compiled by Catharine Forbes with Catharine Brinton Cary and Joan Brinton Erickson. Philadelphia: QuakerPress of FGC; [Wallingford, Pa.]: Pendle Hill Publications, 2012.

A Quaker Marriage captures the character and wisdom of Howard Brinton and Anna Cox Brinton, who influenced a generation of Friends through their leadership as co-directors of Pendle Hill and through many publications. Anna Brinton's intricately drawn Christmas cards illustrate the story of their journey, interspersed with many quotations.

Frost, J. William. "William Penn: Quaker," *Quaker Studies*, 16.2 (Mar. 2012), 174-189.

There is a tradition of Christian humanism from Erasmus, Grotius, Momay, and Amyraut that Penn probably learned at Saumur and that served as an undercurrent to the rest of his life. While it is impossible definitively to prove direct influence, the similarities between Amyraut's ideas and Penn's later perspectives make the possibility of influence likely.

Fennimore, Donald L. *Stretch: America's First Family of Clockmakers* / Donald L. Fennimore and Frank L. Hohmann III. Winterthur, DE: Henry Francis du Pont Winterthur Museum, Inc., 2013.

Includes extensive references to Quakers. Peter Stretch (1670-1746) was active in Philadelphia Monthly Meeting.

Furtado, Peter. *Quakers*. Oxford, United Kingdom ; Long Island City, NY: Shire, 2013.

Best known as pacifists, Quakers have been at the forefront of social justice and conflict resolution, once being leaders in the movement to abolish slavery on three continents and, more recently, key players in international peacemaking and fighting global poverty. This book is an in-depth look at the Quaker religion, philosophy, distinctive culture and its place in history.

Gertz, Genelle. *Heresy Trials and English Women Writers, 1400–1670*. Cambridge : Cambridge University Press, 2012.

Includes extensive references to Quaker women, including Katherine Evans and Sarah Cheevers.

Gill, Catie. *The Body Imprisoned: Quaker Prison Writing (1650-1665)*.

View at: <http://www.inter-disciplinary.net/probing-the-boundaries/wp-content/uploads/2013/08/gillrppaper.pdf>

Quaker prison writing commonly refers to incarceration as a martyrological experience. The intention of writers is often to indicate that their lives and liberties have been repressed by the state. The significance of Quaker 'suffering', as they called it, is therefore a response to oppression. Includes references to Katherine Evans and Sarah Cheevers.

Goodbody, Michael I. A. *The Goodbodys: Millers, Merchants and Manufacturers: the Story of an Irish Quaker Family 1630-1950*. Dublin: Ashfield, 2011.

The Quaker Goodbody family members came to prominence in the 19th century when they started flour-milling, later branching out into jute, tobacco and the tea trade, as well as stockbroking and the law. This book follows their fortunes from the time of their arrival in Ireland and conversion to Quakerism, through 1826, when Robert Goodbody (1781-1860) started milling in the town of Clara. The family used its wealth to alleviate distress during the Famine years and in developing the town of Clara. The book also looks at the impact of Quakers on the Irish economy.

Goode, Michael J. "A Failed Peace: The Friendly Association and the Pennsylvania Backcountry During the Seven Years' War," *Pennsylvania Magazine of History & Biography*, 136.4 (Oct. 2012), 472-474.

A brief history of the Friendly Association, an organization of Quakers aimed at establishing peace between Native American groups and Pennsylvanians during the 18th century, focusing on its role during the French and Indian War. The article details several historically significant documents that can be found in the papers of the Friendly Association at the Historical Society of Pennsylvania related to topics including Quaker philanthropist Israel Pemberton, government treaties with Ohio Valley and Lenape Indian groups, and minutes from the Association's meetings.

Goode, Michael J. *Gospel Order among Friends: Colonial Violence and the Peace Testimony in Quaker Pennsylvania, 1681-1722*.

Thesis (Ph. D.), University of Illinois at Chicago, 2012.

Examines the development of gospel order and the Quaker peace testimony within the political and cultural milieu of Pennsylvania during the late seventeenth and early eighteenth centuries. It treats slavery, settler-Indian conflict, and imperial warfare as interrelated forms of colonial violence and challenges the historical tendency to view peace rhetoric in isolation from the broader Anglo-American discourse on violence and social order.

Graham, Daniel A. *Thomas Mayburry III of Green Lane Forge, Hereford Furnace and Pottstown, Pennsylvania: Merchant, Ironmaster, Miller*. Pennsburg, PA: Schwenkfelder Library & Heritage Center, 2012.

Thomas Mayburry, Quaker, born ca. 1740, died 1797.

Graves, Michael. "The British Quaker Sermon, 1689-1901" in *The Oxford Handbook of the British Sermon 1689-1901*. Oxford, England: Oxford University Press, 2012.

Explores the effects of early Quakers' belief in immediate revelation on their incipient homiletic "theory", a tenet that became a point of reference in the evolution of their sermons over the next two centuries.

Haines, Deborah L. "William Penn's Townships, the 'Cheshire Friends' and the Shape of Community in America," *Quaker History*, 101.2 (Fall 2012), 24-56.

The farm country of colonial Pennsylvania seems to have been unusually well suited to the nurturing of a pluralistic, democratic society. As James Lemon observed in his classic study of social geography, Penn's young colony rapidly emerged as "the best poor man's country."

Haines, Pamela. "Lucretia and James: Living in Perfect Love," *Friends Journal*, Sept. 2013.

Hampton, Bryan Adams. "Pageant and Anti-Pageant: James Nayler and the Divine Economy of Incarnation in the Quaker Theodrama" in *Fleshly Tabernacles: Milton and the Incarnational Poetics of Revolutionary England*. Notre Dame, Ind.: University of Notre Dame Press, 2012, 265-292.

Discusses James Nayler's imitation of Christ's entry into Jerusalem within the context of Quakers' discourse of the Inner Light and its radical adoptionist theology.

Hardin, William Fernandez. *Litigating the Lash: Quaker Emancipator Robert Pleasants, the Law of Slavery, and the Meaning of Manumission in Revolutionary and Early National Virginia*.

Thesis (Ph. D.), Vanderbilt University, 2013.

Seeks to show how ordinary people -- black and white, free and enslaved -- shaped the law of manumission at a critical moment in American history. It is a detailed legal, cultural and family history of the Virginia case of Pleasants v. Pleasants (1799), in which Robert Pleasants sued his nieces, nephews, siblings and cousins for the freedom of over four hundred slaves in the Virginia Court of Appeals, the state's highest tribunal in the largest manumission case in American history.

Harwell, Jonathan H. *Settling and Laying Down: a Cultural History of Quakers in Savannah and Statesboro, Georgia*.

Thesis (M.F.A.), Georgia Southern University, 2012.

Explores some similarities and differences between two Quaker meetings in Southeast Georgia, the small but growing urban meeting in Savannah and a discontinued rural one in the small college town of Statesboro (that sometimes met in the village of Guyton). These case studies of local and personal histories, combined with observations as a participant in the life of the community, are designed to illuminate fine details of Quaker culture in the recent Deep South.

Harvey, Sean P. "An Eighteenth-Century Linguistic Borderland," *Pennsylvania Magazine of History & Biography*, 136.4 (2012), 495-498.

Discusses the journals of James Kenny, a Pennsylvanian colonist and Quaker trader, focusing on Kenny's depiction of the linguistic differences of English, German, and Scots-Irish immigrants and their relations with Algonquin, Sioux, and Iroquois Indian tribes.

Hedstrom, Matthew S. *The Rise of Liberal Religion: Book Culture and American Spirituality in the Twentieth Century*. New York: Oxford University Press, 2013.

Rufus M. Jones is a central figure in this discussion.

Heartfield, James. *The Aborigines' Protection Society: Humanitarian Imperialism in Australia, New Zealand, Fiji, Canada, South Africa, and the Congo, 1836-1909*. New York: Columbia University Press, 2011.

Quakers were influential in the Aborigines' Protection Society, including Thomas Hodgkin (1798-1866), Samuel Gurney (1786-1856), William Allen (1770-1843), and Joseph Pease (1799-1872).

Heather, Barbara. "Quaker Ideology, Colonialism and American Indian Education" *Culture and Religion: An Interdisciplinary Journal*, 14.3 (2013), 289-304.

William Penn set out to found a 'Holy Experiment' based on Quaker ideals. While he regarded the Native American Indians whose land he purchased as spiritual equals, he still expected them to convert to Christianity and live under British law. Later, Quakers continued to follow this goal, eventually becoming leaders, under President Grant, in the residential school system for Native American Indian children. They supported assimilation, contributing to the destruction of native culture and society, in contradiction to their principles of equality and integrity. This paper explores the process by which Quakers came to feel it necessary to pursue such measures in spite of their egalitarian beliefs.

Higgs, Catherine. *Chocolate Islands: Cocoa, Slavery, and Colonial Africa*. Athens : Ohio University Press, 2012.

Traces the early-twentieth-century journey of the Englishman Joseph Burt to the Portuguese colony of São Tomé and Príncipe—the chocolate islands—through Angola and Mozambique, and finally to British Southern Africa. Burt had been hired by the chocolate firm Cadbury Brothers Limited to determine if the cocoa it was buying from the islands had been harvested by slave laborers forcibly recruited from Angola, an allegation that became one of the grand scandals of the early colonial era.

Hillman, Ruth. *International Experiences with AVP: A Travel Diary*. Ottawa, Ontario, Canada: Canadian Yearly Meeting, Religious Society of Friends (Quakers), 2013.

The Alternatives to Violence Project (AVP) was begun as a joint effort between prisoners in New York State and some members of the Society of Friends.

Hirabayashi, Lane Ryo. "Accused of the Crime, Doing the Time: Notes on Gordon Hirabayashi 1943-1945," *Seattle Journal for Social Justice*, 11.1, article 3 (2012).

Hirabayashi 's resistance had to do with his objections to the curfew against and removal of persons of Japanese ancestry in 1942; he refused to comply with both orders and was summarily tried, convicted, and sentenced for his transgressions.

Historic Atlas of Ohio Yearly Meeting: an Illustrated Documentation of the History of the Ohio Quakers From Their Earliest Meetings to Their Bicentennial in 2013. Barnesville, Ohio: Ohio Yearly Meeting of Friends, 2012.

This historic atlas includes brief biographies of notable Friends related to the history of Ohio Yearly Meeting (Conservative).

Hoover, Stephanie. *The Killing of John Sharpless: The Pursuit of Justice in Delaware County.* Charleston, SC: The History Press, 2013.

John Sharpless answered a knock on his door. Less than an hour later he was found in his barn, dead from a vicious blow to the back of his head. A \$3,000 reward sparked an overzealous manhunt across southeastern Pennsylvania and numerous innocent men were arrested. Samuel Johnson - a local African American man with a criminal record - was charged. Despite the Widow Sharpless's failure to identify him as the man who came to her door, Johnson was convicted and sentenced to hang. *The Killing of John Sharpless* offers an in-depth investigation of this fascinating 19th century murder and profiles a miscarriage of justice perpetrated by a corrupt police force and abetted by the questionable ethics of the judge in the case. It also details the selfless efforts of the Quaker community - and thousands of others - to save Johnson's life.

Howard, Joy A. "Anti-Quaker Tropes of New World Possession, 1656-1675" in *Spirited into America: Narratives of Possession, 1650-1850.*

Thesis (Ph.D.), Purdue University, 2011.

The first two chapters, which take up the Quaker "invasion" of the 1650s and the aftermath of the Salem witchcraft trials in 1692, illustrate that while colonial authors recapitulated many of the Old World bodily tropes, they also started to draw upon the stereotypes of a wild New World besieged with devils, devil-possessed Indians, and demonic slavery.

Hudson, William. *Greevz Fisher of Youghal & Leeds: From Quaker to Individualist and Freethinker /* by William Hudson. [Austin, Texas]: [William Hudson], 2013.

Greevz Fisher (1845-1931) was born in Youghal, Ireland into an Anglo-Irish Quaker family. His birth name was John Greeves Fisher; he published under the name J. Greevz Fisher. He grew up to be an eccentric intellectual who campaigned for the abolition of illegitimacy and was an avowed Malthusian who risked prosecution by publishing and distributing free literature on contraception. He also published pamphlets attacking various British institutions, particularly the Post Office and the taxation system. Fisher was a philologist who had a lifelong interest in the English language and developed his own

phonetic vocabulary that he used for his written communications. He sometimes spelled his surname as "Fysher." Fisher ran the family business, Kingfisher Lubrication in Leeds, England.

Johns, David L. "Beyond Quaker Self-Referentiality: Maurice Creasey's vision of Ecumenism," *Quaker Religious Thought*, 119 (Oct. 2012), 45-58.

Jones, Esther Balderston. *Much Love to All: The Letters and Diary of Esther Alsop Balderston* / edited by Cathy Gaskill. [Los Gatos, Calif.] : Smashwords, Inc., 2011.

Esther Alsop Balderston (ca. 1890-1967), a graduate of Wellesley, became a Quaker missionary teaching Bible, English and sewing at Friends Girls School, Tokyo, and was press superintendent of the Japan Women's Christian Temperance Union. She married Thomas Elsa Jones in 1917.

Lampen, Diana. *A Small Share in History: a Quaker Initiative in Eastern Europe* / Diana & John Lampen. Stourbridge, U.K.: The Hope Project; Edgbaston: West Midlands Quaker Peace Education Project, 2013.

Describes a Quaker initiative visiting Belarus and Ukraine between 1991 and 2004, as they emerged from the Soviet Union, sharing methods of creative conflict handling in schools and inter-active classroom approaches; and working in Croatia, Macedonia and Bosnia and Herzegovina from 1996 to 2012 with civil society groups which were trying to forge a positive way forward after the civil wars.

Liss, Annie Parker. *Varieties of Religious Americanisms: Religion, Historical Writing, and Political Advocacy in the Late-Nineteenth Century*.

Thesis (Ph.D), The University of Iowa, 2012.

Includes chapter: "Friendly Ideas, American Institutions": Isaac Sharpless's Quaker Histories and Advocacy for Peace in American Politics." This dissertation examines intersections of religion, historical writing, and political advocacy in the late nineteenth century. Using a case-study approach, it examines key thinkers representing mainstream Protestantism, Roman Catholicism, Seventh-day Adventism, Quakerism and Reform Judaism.

Maddox, Lucy. "A Local Question: Kent County Quakers, the Underground Railroad, and a Woman Named Harriett." *Maryland Historical Magazine* 108.1 (2013): 4-27.

The article discusses abolitionist Quakers in Kent County, Maryland and their aid to fugitive slaves in the Underground Railroad. It comments on Maryland's Cecil Monthly Meeting and also examines larger networks that connected Maryland Quakers to the states of Delaware and Pennsylvania. The author particularly explores the involvement of Quakers James Lamb Bowers and Richard Townsend Turner in the Underground Railroad. She also addresses the identity of a free black woman named Harriett Tillison and her involvement in aiding runaway slaves.

Marsh, Dawn. "Old Friends in New Territories: Delawares and Quakers in the Old Northwest Territory," in *Contested Territories: Native Americans and Non-Natives in the Lower Great Lakes, 1700-1850* / edited by Charles Beatty-Medina and Melissa Rinehart. East Lansing : Michigan State University Press, 2012, 81-110.

The Delaware Indians and Quakers shared a unique history of alliance and mutual acceptance that began from their earliest diplomatic exchange in the Delaware River Valley at the end of the 17th century and remained intertwined throughout the 18th century in the Lower Great Lake region.

Maxey, David W. "A Cunning Man's Legacy: The Papers of Samuel Wallis (1736-1798)." *Pennsylvania Magazine of History & Biography* 136.4 (Oct. 2012), 435-456.

An essay is presented on entrepreneur, adventurer, and Pennsylvania settler Samuel Wallis. Particular focus is given to his upbringing in a Quaker family and his work as both a debt collector and land speculator on the Pennsylvania frontier. Additionally, a history of the collection and preservation of papers related to Wallis's land acquisitions and his personal and professional life is presented.

May, Isaac. "The President's Friends and Foes: The Effect of the Nixon Presidency on the Divisions of American Quakerism," *Quaker History*, 102.1 (Spring 2013), 17-38.

A key element in the fracture among Friends would be the question of Richard Nixon's place within the Quaker faith. For many Friends, Nixon was not just any President; defense or criticism of his policies began to serve as a focus for the arguments about divisions between Quaker factions.

McKanan, Dan. *Prophetic Encounters: Religion and the American Radical Tradition*. Boston, Mass.: Beacon Press, 2011.

Includes references to Quakers.

Midgley, Clare. "The Dissenting Voice of Elizabeth Heyrick: an Exploration of the Links Between Gender, Religious Dissent, and Anti-Slavery Radicalism," in *Women, Dissent and Anti-Slavery in Britain and America, 1790-1865* / edited by Elizabeth J. Clapp and Julie Roy Jeffrey. New York: Oxford University Press, 2011.

Elizabeth Heyrick (1769-1831) was a Quaker by conviction. She was the author of *Immediate, Not Gradual Abolition* published in 1824.

Miller, Susan Anderson. "The Light Within: Glimpses into the Lives and Education of Young Quaker Children (1820-1860)" in *The Hidden History of Early Childhood Education*, edited by Blythe Farb Hinitz. New York: Routledge, 2013, 7-32.

Explains how various beliefs emphasized by Quakers, such as helpfulness, honesty, equality, simplicity and resourcefulness, influenced the daily life of Quaker children. Includes references to Quakers Rowland T. Robinson and Rachel Gilpin Robinson of Rokeby in Ferrisburgh, Vermont.

Moore, Paul James. *The Life and Times of Lawrie Tatum: Biography of a Pragmatic Visionary Pioneer*. [United States]: [Paul James Moore], [2013].

Lawrie Tatum (1822-1900) was the first United States government agent for the Kiowa-Comanche reservation, from 1869 to 1873. This study begins with Tatum's ancestry and early childhood in the eastern United States and his experiences as an Iowa pioneer, building the small community of Springdale, Iowa, during the early 1840s. During the years leading to the Civil War he participated in the Underground Railroad. Following his return to Springdale, he unintentionally brought about a doctrinal split among Iowa Quakers.

Moore, Rosemary. "Insider and Outsider History: Theories of Quaker Origins from the Nineteenth and Twentieth Centuries," in *The Church On Its Past: Papers Read at the 2011 Summer Meeting and the 2012 Winter Meeting of the Ecclesiastical History Society* / edited by Peter D. Clarke & Charlotte Methuen.

Woodbridge, UK: published for the Ecclesiastical History Society by the Boydell Press; Rochester, NY: Boydell & Brewer, 2013.

Moore, Rosemary. "Towards a Revision of *The Second Period of Quakerism*," *Quaker Studies*, 17.1 (Sept. 2012), 7-26.

W.C. Braithwaite's *The Second Period of Quakerism* is over ninety years old, and remains the standard work on Quakerism in the later seventeenth century and the beginning of the eighteenth. This paper suggests possible contents for a new book on the Quaker history of that period.

Moran, Gerard. "James Hack Tuke and His Schemes for Assisted Emigration from the West of Ireland" *History Ireland*, 23.3 (2013), 30-34.

Outlines the efforts of a Quaker who advocated a fresh approach to the Irish west's perennial problems of destitution and poverty in the second half of the nineteenth century.

Morgan, John H. "The Free Quakers Reaffirming the Legacy of Conscience and Liberty (the Spiritual Journey of a Solitary People)," *Journal for the Study of Religions and Ideologies*, 11.32 (Summer 2012), 288-305.

An exploration of the "Free Friends of Philadelphia" and their modern progeny, the Free Quakers of Indiana.

Morgans, John I. *The Honest Heretique: Let the Man William Erbery (1604-1654)*. Tal-y-bont [Wales]: Y Lolfa, 2012.

William Erbery was a Welsh Puritan and a forerunner of Quakerism. He used the phrase 'society of friends' for a community of the faithful long before Quakers adopted it. This text traces Erbery's thinking with extracts from all his writings and demonstrates how they are similar to those of the earliest Quakers.

Morris, Kenneth R. "Theological Sources of William Penn's Concept of Religious Toleration," *Quaker Studies*, 16.2 (Mar. 2012), 190-212.

William Penn left no direct testimony as to the sources of his intellectual and theological development. Through an investigation of the possible influences on Penn up to when he wrote the majority of his works on religious toleration, however, it is possible to argue that the major influences often credited in Penn's development -- contemporary European philosophy and two years of study at Oxford -- are much less plausible than his two years at the Saumur Academy in France under the instruction of Moses Amyraut.

Murphy, Andrew R. "The Limits And Promise Of Political Theorizing: William Penn And The Founding Of Pennsylvania." *History of Political Thought*, 34.4 (Winter 2013): 639-668.

This article explores the founding of Pennsylvania as a window into the complex relationship between political theory and political practice. The author argues that this founding illustrates both the importance and the limits of political theory to the study of political life, and suggests that we need a more flexible understanding of what political theory 'is' if we want to make sense of thinkers like Penn who theorized out of their deep involvement in the thick of actual governing.

Noyalas, Jonathan A. "That Woman Was Worth a Whole Brigade." *Civil War Times*, 51.3 (June 2012), 42-47.

Discusses the significance of the assistance provided by the Virginian Quaker schoolteacher Rebecca Wright to U.S. Army major Philip Sheridan in the Third Battle of Winchester in 1864 during the U.S. Civil War. According to the article, Wright's loyalties were initially questioned by Sheridan as she was a resident of pro-Southern Winchester, Virginia. The article also discusses the possibility of violence against Wright's family for cooperating with the Union army.

Oelschlegel, Zachary. *Bolshevism and Christianity: the American Friends Service Committee in Russia (1919-1933)*.

Thesis (M.A.), Temple University, 2012.

This paper documents the underlying support many left-leaning Quakers had for the Bolshevik Revolution, displayed through the relief operations of the American Friends Service Committee in Russia from 1919-1931. While the Friends have carried out relief efforts in many areas of the world in their spirit of Christian fellowship, there was added excitement for the work in Russia due to the Bolsheviks' goals of social justice. Therefore, much of why the Friends went, why they stayed so long, and how they were able to achieve so much was due to the influence of communist sympathies in and around Quaker circles. The mission achieved a special place in the minds of many AFSC workers and officials because of these communist sympathies, which eventually blinded many Quakers to the atrocities of the Russian Revolution and the nature of the emerging Soviet regime.

Palmer, Mark. *Clarks: Made to Last: the Story of Britain's Best-Known Shoe Firm*. London: Profile, 2013.

Founded in Britain in 1825 by two brothers, Clarks's reach extends to all corners of the globe and yet it remains a family-owned business. Over the years the company has had its ups and downs but it has always strived to remain true to its Quaker values in its commitment to the well-being of its workforce and the local community.

Patel, Kiran Klaus. "William Penn und sein Essay, *Towards The Present And Future Peace Of Europe*" (1693), *Friedensfürst, Vordenker Europäischer Einigung Oder Machtpolitiker?*" *Historische Zeitschrift*, 295.2 (2012), 330-357.

Examines the text *An Essay Towards the Present and Future Peace of Europe; by the Establishment of an European Dyet, Parliament, Or Estates*, published in 1693 by William Penn, and seeks to situate it within the contexts of Penn's overall *oeuvre* and late 17th-century English and European politics.

Pearce, J. M. S. "John Fothergill: A Biographical Sketch and his Contributions to Neurology," *Journal of the History of the Neurosciences: Basic and Clinical Perspectives*, 22.3 (2013), 261-276.

John Fothergill (1712-1780) was a remarkable but largely forgotten physician, plant collector, and philanthropist, born of Quaker parents in Yorkshire. This article provides a biographical sketch and summarizes the legacy of his scientific work. He became hugely influential and fostered education and many medical careers in Britain and America.

Peele, Horace B. *The First Peele Family in America Since 1601: "Peele heritage."* [United States: Horace B. Peele], 2013.

"This book with the short title of *Peele Heritage* is the second book published under the title of *The First Peele Family in America* and is a follow-on book to the *Peele Chronicles* history/genealogy book published in December 2011 (1st Edition) and January 2012 (2nd Edition)."

Peters, Kate. "Quakers and the Culture of Print in the 1650s," in *The Oxford Handbook of Literature and the English Revolution* / edited by Laura Lunger Knoppers. Oxford: Oxford University Press, 2012, 567-589.

Also includes references to the Levellers and the Diggers.

Pickering, Oliver. "'The Quakers Tea Table Overturned': An Eighteenth-Century Moral Satire." *Quaker Studies* 17.2 (2013): 244-64.

'The Quakers Tea Table Overturned' is a long unpublished satirical poem, dated 1717, preserved in an eighteenth-century manuscript in Leeds University Library. No other copy is known. On the title-page the author is said to be 'A Lover of the Ancient plainness & simplicity of that People', i.e. Quakers. The article provides an introduction to the poem- which possesses literary and linguistic as well as historical interest-together with discussion of its Yorkshire-born author and of the background to its composition.

The author of the poem conveys his strongly held view that tea parties, fashionable in the early eighteenth century, are something in which young Quaker women should not indulge, for moral reasons. He is revealed to be John Sutcliffe of Clitheroe (1677-1726), a Quaker apothecary.

Pretus, Gabriel. *Humanitarian Relief in the Spanish Civil War (1936-1939)* / with a foreword by Helen Graham. Lewiston, [N.Y.]: Edwin Mellen, [2013].

Includes extensive information about British and American Quaker relief efforts.

Quaker Religious Thought, No. 119 (Oct. 2012).

Features reviews and discussion of recent books about Elias Hicks (introduction by Paul Buckley, reviewed by Stephen W. Angell and Jim Le Shana, response by Paul Buckley) and Allen Jay (reviewed by Carole Dale Spencer and Howard R. Macy, response by Joshua Brown).

Reid, Fiona, and Sharif Gernie. "The Friends Relief Service and Displaced People in Europe after the Second World War, 1945-48." *Quaker Studies* 17.2 (2013): 223-43.

From 1945-1948 the Friends Relief Service (FRS) cared for refugees, displaced people and expellees in post-war Germany. Not all FRS members were Quakers but all were committed to the belief that humanitarian work was an expression of Christian commitment. This set Quaker relief apart from the new, highly professionalized model being pioneered by the United Nations Relief and Rehabilitation Administration (UNRRA). FRS work has been neglected because of the historiographical focus upon UNRRA. Yet accounts by FRS workers indicate that, despite many compromises and shortcomings, their belief system enabled them to provide a crucial and unique type of relief service in the aftermath of war.

Reiniger, Joelle. "Moral Fibre: Women's Fashion and the Free Cotton Movement, 1830-1860," *Constellations*, 4.2 (2013), 318-327.

Women played a vital role in the American and British antislavery movements of the nineteenth century. Quakers and some evangelical groups, which valued plain dress, promoted abstention from all slave-produced goods and the genesis of an alternative free-labor cotton trade.

Reynolds, Kimberley. "'A Prostitution Alike of Matter and Spirit': Anti-War Discourses in Children's Literature and Childhood Culture before and during World War I," *Children's Literature in Education*, 44. 2 (2013), 120-139.

Histories of the First World War have regularly implicated children's literature in boys' eagerness to enlist in the first two years of that conflict. This study considers three areas: children's stories and pamphlets produced by Quakers and peace societies; left-wing publications, especially those associated with Socialist Sunday Schools; and two of the first progressive schools in Britain.

Richter, Daniel K. *Trade, Land, Power: the Struggle for Eastern North America*. Philadelphia: University of Pennsylvania Press, 2013.

Includes chapter: "'Believing That Many of the Red People Suffer Much for the Want of Food': A Quaker View of Indians in the Early U.S. Republic," 227-250.

Roads, Judith. "Early Quaker Broadside Corpus: A Case Study," *Quaker Studies*, 17.1 (Sept. 2012), 27-47.

A small electronic corpus of seventeenth-century Quaker texts in prose broadside format, published between 1658 and 1675, was subjected to linguistic analysis. Comparisons are made with similar non-Quaker broadside texts as well as wider Quaker writings. The study looks into pragmatic functions and organization of the early Quaker broadsides as well as certain surface linguistic structures. Evidence is thus provided for aspects of the Quaker writers' message in England. This was an expression of urgency and prophetic warnings of the danger of not turning to the Truth as the Quakers experienced it. The texts are shown to have been written in a strikingly direct personal communicative style, more evident in the broadsides even than in the Quaker texts found in a wider electronic corpus.

Rothermel, Beth Ann. "Prophets, Friends, Conversationalists: Quaker Rhetorical Culture, Women's Commonplace Books, and the Art of Invention, 1775-1840," *Rhetoric Society Quarterly*, 43.1 (2013), 71-94.

Examines the rhetorical significance of commonplace books kept by twenty-two Quaker women. Artifacts of remembrance, these books provide us with a detailed portrait of Quaker rhetorical culture during that era.

Rzeznik, Thomas F. *Church and Estate: Religion and Wealth in Industrial-Era Philadelphia*. University Park, Pa.: Pennsylvania State University Press, 2013.

Examines the lives and religious commitments of the Philadelphia elite during the period of industrial prosperity that extended from the late nineteenth century through the 1920s. The book demonstrates how their religious beliefs informed their actions and shaped their class identity, while simultaneously revealing the ways in which financial influences shaped the character of American religious life. In tracing those connections, it shows how religion and wealth shared a fruitful, yet ultimately tenuous, relationship. Includes extensive references to Quakers, including the chapter: "The Quaker-Turned-Episcopal Gentry."

Savage, Carter Julian. "In Search of a 'Benevolent Despot': John T. Emlen and the Establishment of the First Colored Boys' Club, 1903–1913." *Peabody Journal of Education*, 88.4 (Sept. 2013), 421-448.

This article examines the establishment and early history of the first Boys' Club for African American boys—the Wissahickon Boys' Club—through the thoughts and actions of its Quaker founder, John Thompson Emlen. The purpose of this article is not only to document the founding of this historic organization but also to describe Emlen's conception of racial advancement through the implementation

of vocational education programs within the context of a “colored” Boys’ Club. In examining Emlen's thesis and subsequent work, the article analyzes the similarities of his ideas to W. E. B. DuBois's charge to White Americans in *The Philadelphia Negro*.

Sahle, Esther. *The Competitive Edge of the Reliable Friends? Contract Enforcement Among London Quakers, c.1660-1800*. University of Pennsylvania Department of History, Economic History Forum, September 2013.

Quakers occupied a central place when Britain emerged as the world’s leading trading nation. The literature on Quakers has attributed their commercial success to the enforcement of contracts by their religious organization, the Society of Friends. In fact, the Society of Friends poses a paradigmatic case of religion generating trust. However, it differs from other faith-based merchant communities in that it did not depend merely on informal institutions, such as reputation mechanisms. Rather, it developed a set of formal institutions which lowered transaction costs. This paper presents the first study of the London Quaker business community.

Available only online, at: http://www.history.upenn.edu/economichistoryforum/docs/sahle_13.pdf

Shackleton, Jane W. *Jane W. Shackleton's Ireland*; compiled by Christian Corlett; foreword by Jonathan Shackleton. Cork [Ireland]: Collins, 2012.

Includes photographs of Quaker families, including the Shackletons and the Edmundsons.

Shahwan, Saed Jamil. "A Pacifist's Allegory: Margaret McNamara's *In Safety* (1923)," *Journal of Humanities and Social Science*, 10.3 (Mar./Apr. 2013), 14-19.

Margaret McNamara, like many pacifist writers, believed that a peaceful world could only be realized by exposing the underlying social causes of violence and conflict. In her plays in general, she does not only demonstrate the methods by which tension can be alleviated but also shows the actions leading to escalating conflicts. In her play *In Safety*, the Quakers’ peace-loving manner of responding to an aggressor’s siege in the New World is contrasted with the defensive posture that another group of colonists takes toward the Native American population.

Shibazaki, Yuki. *Nitobe Inazō Monogatari: Shin No Kokusaijin Edo Meiji Taishō Shōwa O Kakenukeru*. [Japan: Ginsuzu], 2013.

Inazo Nitobe and the Elkinton family were Quakers.

Simonova, Natasha. "New Evidence for the Reading of Sectarian Women's Prophecies," *Notes and Queries*, 60.1 (Mar. 2013), 66.

The turbulent period of the mid-seventeenth century gave rise to a great number of radical religious sects--Fifth Monarchists, Diggers, Ranters, Quakers, Baptists, and others--who communicated their messages through public preaching and printed tracts. Here, Simonova suggests that these women's prophecies -- usually regarded as topical or ephemeral -- were in fact still being read and circulated for some time after their publication.

Stephenson, Carolyn M. "Elise Boulding and Peace Education: Theory, Practice, and Quaker Faith," *Journal of Peace Education*, 9. 2 (2012), 115-126.

Elise Boulding wrote academically to help to create and influence the field of peace education, and lived a life that exemplified it. Her spiritual roots were in the values and testimonies of Quakers, especially simplicity, peace, integrity, community, and equality. She saw that of God in all, and lived the 'inner light' important to Quakers.

Thiermann, Stephen H. *Always Loving: a Life in Five Worlds Unknown*. [United States]: Lulu.com, 2012.

Mildred Hunter Thiermann's life story and spiritual journey span multiple worlds. Her early embrace of the Quaker faith and her marriage to an American conscientious objector at the close of World War II opened her heart to transformative spiritual awakenings as she traveled from her birthplace in Canada to sojourns in the United States, Europe, New York City, and finally her spiritual world.

Totah, Eva Rae Marshall. *From Prairie to Palestine: the Eva Marshall Totah Story: Autobiography of Eva Marshall Totah and Letters from Palestine 1927-1944* / by Eva Rae Marshall Totah ; edited and annotated by Lyla Ann May ; family history narratives by Lyla Ann May. [United States]: Xlibris Corporation, 2012.

A three part work presenting a comprehensive look at an American Quaker woman, Eva Rae Marshall Totah (1895-1990) and her family. Part I is the autobiography of Eva Marshall Totah. Part II consists of her letters home to South Dakota from August, 1927 through May, 1940 (not 1944, as noted on the title page) during the years she spent in Palestine, where she taught at the Friends school, Madāris al-Frindz in Rāim Allah. Part III consists of Totah's family history and genealogy by her granddaughter, Lyla Ann May, which includes histories of the Marshall, Strahl, Lancaster, Pickering, Ruddick, Ginn, French, and Barton families.

Tynan, Jane. "'Quakers in Khaki': Conscientious Objectors' Resistance to Uniform Clothing in World War I Britain," in *Representations of Peace and Conflict* / edited by Stephen Gibson and Simon Mollan. Houndmills, Basingstoke, Hampshire [Great Britain] : Palgrave Macmillan, 2012, 86-102.

British conscientious objectors' refusal to wear khaki uniforms gave their protest its symbolic power.

Velsor, Kathleen. *The Underground Railroad on Long Island: Friends in Freedom*. Charleston, SC: The History Press, 2013.

From the arrival of the Quakers in the seventeenth century to the enforcement of the Emancipation Proclamation, Long Island played an important role in the Underground Railroad's work to guide slaves to freedom. Elias Hicks helped free 191 slaves, and worked to create Underground Railroad safe houses in many northeastern cities.

Walker, Christopher J. *Reason and Religion in Late Seventeenth-Century England: the Politics and Theology of Radical Dissent*. New York: I.B. Tauris, 2013.

Includes chapter: "Then is Christ the Father': A Quaker Puzzle" regarding William Penn's denial of the Trinity.

Way, Patricia. *Troubling Secular Assumptions: What "Early" Feminist Resistance Can Tell Us About Globalization, Religion, and Secularism*.

Thesis (Ph.D.), Temple University, 2013.

This project uses the archive at the American Friends Service Committee (AFSC), an international Quaker peace and social justice organization headquartered in Philadelphia, PA, in order to shed light on the globalization resistance labor of the Nationwide Women's Program (NWP) and its transnational networks. The NWP was an internal program at the AFSC, initiated by women staff and committee members who challenged the practices of gender discrimination within the organization and initiated external AFSC programs that served women's unique needs in peace and social justice initiatives. The project highlights the NWP's social movement brokerage and the embodied social movement activities of the activists, scholars, and laborers in its orbit.

Webb, Simon. *Elias Hicks: a Controversial Quaker*. Durham [Great Britain]: Langley Press, 2010.

Wiliam, Mary. *The Brynmawr Furniture Makers: a Quaker Initiative 1929-40* / Mary, Eurwyn and Dafydd Wiliam. Llanrwst [Wales]: Gwasg Carreg Gwalch, 2012.

The story of an enterprise started by Quakers in Brynmawr in south Wales in the 1920s. This is an expanded version of the Welsh-language volume published in 2010.

Woolfley, H. L. Dufour. *A Quaker Goes to Spain: the Diplomatic Mission of Anthony Morris, 1813-1816*. Bethlehem [Pennsylvania]: Lehigh University Press; Lanham, Maryland: co-published with The Rowman & Littlefield Publishing Group, Inc., 2013.

Anthony Morris, a devout Quaker lawyer who had never before journeyed abroad was secretly dispatched by President James Madison in the summer of 1813 as war with Britain intensified. The full story of this distinctive but little-remembered diplomatic endeavor has not previously been recounted.

Yu, Hui-chu. "Evans's and Cheevers's Quaker Missionary Travels." *CLCWeb: Comparative Literature and Culture* 14.5 (2012).

Investigates Katharine Evans's and Sarah Cheevers's account of their experiences as Quaker missionaries in Malta between 1658-1662. For Evans and Cheevers traveling was a mission ordained by god and thus their journey is less a trip for the gratification of exploration than spiritual and physical trials. With a purpose to spread Quaker texts, Evans and Cheevers traveled to different lands such as Ireland and Malta. Although they perceived the hostility toward their belief, they still claimed to be god's handmaids

with an aim to preach their religious belief. Their attempt to challenge the belief of a society — an act that involves the transformation of a people's mentality — inevitably caused cultural tension.

Weiss, Berne. "Imagining the World without War," *The Woodbrooke Journal*, no. 30 (Summer 2013), 3-23.

Includes the history and evolution of the Quaker peace testimony.

Zemaitis, Daniel Staley. *Convergent Paths: the Correspondence Between Wycliffe, Hus and the Early Quakers*.

Thesis (Th.D.), University of Birmingham, 2012.

This dissertation examines the correspondence in theology, practice and social views between early Quakers and John Wycliffe and John Hus, founders of the late-medieval heretical sects the Lollards and Hussites. It discusses the diversity of religious experience that characterized the first generation of 'Early Quakers,' and argues the end of early Quakerism as 1678, when the Quaker establishment completed enforcement of greater conformity in belief and practice.

Compiled in November 2013
by Barbara Addison
Friends Historical Library
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