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Recent Scholarship in Quaker History

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Abbott, Edwin V. "Recruiting Friends the Old-Fashioned Way: Service in Friends Ambulance Unit," *Friends Journal*, 57.8 (Sept. 2011), 13-14.

Adams, Anne. "The Vision of Early Friends," *The Friends Quarterly*, 39.3 (Aug. 2011), 34-40.

Aiken, Guy. "Who Took the Christ Out of Quakerism? Rufus Jones and the Person and Work of Christ," *Quaker Religious Thought*, no. 116/117 (Dec. 2011), 37-53.

Allen, J. Timothy. *North Carolina Quakers: Spring Friends Meeting*, J. Timothy Allen on behalf of Spring Friends Meeting. Charleston, S.C.: Arcadia Pub., 2011.

In the 1750s, Quakers from Pennsylvania and Virginia settled in the North Carolina Piedmont, eventually organizing Spring Friends Meeting in 1763. Spring Meeting nursed the injured and dying in the American Revolution, said goodbye to members migrating to farmlands in the Northwest, stood against slavery in the antebellum years, helped reconstruct the South in the late 1800s, and held their pacifist beliefs throughout the 20th century.

American Quaker War Tax Resistance, [edited by David M. Gross]. 2011. 2nd ed. expanded.

This book illuminates the evolution of Quaker war tax resistance in America, as told by those who resisted and those who debated the limits of the Quaker peace testimony where it applied to taxpaying. Among the writers featured in this documentary history are Isaac Sharpless, Thomas Story, William Penn, James Logan, Benjamin Franklin, John Woolman, John Churchman, James Pemberton, Joshua Evans, Anthony Benezet, Job Scott, Warner Mifflin, Timothy Davis, James Mott, Isaac Grey, Samuel Allinson, Moses Brown, Stephen B. Weeks, Rufus Hall, Gouverneur Morris, Elias Hicks, Joshua Maule, and Cyrus G. Pringle. Originally published in 2008, this is an expanded second edition.

Angell, Stephen W. "Timeline of Indiana Yearly Meeting Schism," *Friends Journal*, 58.6 (June/July 2012), 13, 48.

The Annals of Ballitore: Being a Compilation of Mary Leadbeater's Annals of Ballitore, and Betsy Shackleton's Ballitore & Its Inhabitants Seventy Years Ago, compiled and edited by Mario Corrigan, Michael Kavanagh and Karel Kiely. [Newbridge, Ireland]: Local Studies, Genealogy and Archives Dept., Kildare County Library and Arts Services, 2009.

Includes an essay: "Mary Leadbeater and the Quaker Influence in Ballitore" by John MacKenna.

Antezana, Darlene. "*Active, Smart, and of a Smiling Countenance*": *Delaware's Enslaved Women, 1760-1820*. Thesis (Ph. D.)--Morgan State University, 2009.

This dissertation analyzes the lives of Delaware's enslaved women from 1760 to 1820. During the sixty-years examined, Delaware created a body of law that separated it from the rest of slave-owning America. These laws prohibited slave owners from importing or exporting slaves in or out of the state without an act of the legislature. Enslaved women seized the opportunity to petition for freedom if they were illegally moved from or into the state, an opportunity unavailable to enslaved women elsewhere. De facto gradual emancipation separated enslaved women and children, hindering stable marital relations and family security.

Antislavery and Abolition in Philadelphia: Emancipation and the Long Struggle for Racial Justice in the City of Brotherly Love, edited by Richard Newman and James Mueller. Baton Rouge: Louisiana State University Press, 2011.

Antislavery and Abolition in Philadelphia considers the cultural, political, and religious contexts shaping the long struggle against racial injustice in Philadelphia. Comprised of nine scholarly essays, the volume recounts the antislavery movement in Philadelphia from a marginalized status during the colonial era to its rise during the Civil War. Philadelphia was the home to the Society of Friends, which offered the first public attack on slavery in the 1680s; the Pennsylvania Abolition Society, the western world's first antislavery group; and to generations of abolitionists, who organized some of early America's most important civil rights groups. These abolitionists--black, white, religious and secular, male, female--grappled with the meaning of black freedom earlier and more consistently than anyone else in early American culture. Essays illustrate Philadelphia's antislavery movement, how it survived societal opposition, and remained vital to evolving notions of racial justice.

Arnett, Edward McC. *A Different Kind of War Story: A Conscientious Objector in World War II*. Xlibris Corp, c2012.

The book carries Edward McC. Arnett, a Quaker, through his experiences in World War II as a draftee into Civilian Public Service (CPS), the official structure for handling conscientious objectors (COs). Among his various assignments to CPS camps and projects are that to the Forest Service Smokejumper unit where he parachuted into remote areas of the Rockies to put out small forest fires before they become big. Also of special interest is his description of transferring 1,200 wild horses on a cargo ship to Poland as aid for reestablishing Polish agriculture, and some observations on Poland under the Soviet occupation during the early years of the Cold War.

Ashford, John. *Travelling Towards War: John Ashford's Journeys from Norfolk to Central Europe, 1938 and 1939*, edited and introduced by Vanessa Morton. Leicestershire [England]: Matador, 2011.

Travelling Towards War provides a small window on events in pre-war central Europe. It focuses on the journal and recently discovered correspondence of John Ashford - a Norfolk Quaker and fruit-grower - who made two short but memorable journeys in 1938 and 1939 to visit isolated groups of German, Austrian and Czech Quakers and the Quaker international teams besieged with people desperate to escape persecution. Ashford travelled coolly across frontiers as the likelihood of war grew. In early 1938, he was in Vienna as Austria tried to stave off annexation and in Prague as tensions between Czechoslovakia and Germany mounted. In 1939, he was in Berlin only months after the Munich crisis and the Kristallnacht pogrom against the Jews. He was in Prague on March 15th, 1939, when the Nazis marched into the city, among friends at high risk of arrest, helping last-ditch attempts to get refugees out to safety. Vanessa Morton's extensive research has unraveled the identities of many of the people John Ashford was visiting, how they were responding to the tensions and injustices around them, and what happened to them when war began. It is an intriguing story of little known circumstances and groups: of a remarkable traveler, and of tiny groups of Quakers, some reacting stoically, some fearfully, others courageously, to accelerating events.

Ashmore, Polly. "Quakers and Communists: Partners in Building Utopia?" *The Friends Quarterly*, 40.1 (Feb. 2012), 16-29.

Austin, Allan W. *Quaker Brotherhood Interracial Activism and the American Friends Service Committee, 1917-1950*. University of Illinois Press, 2012.

The Religious Society of Friends and its service organization, the American Friends Service Committee (AFSC) have long been known for their peace and justice activism. The abolitionist work of Friends during the antebellum era has been well documented, and their contemporary anti-war and anti-racism work is familiar to activists around the world. Quaker Brotherhood is the first extensive study of the AFSC's interracial activism in the first half of the twentieth century, filling a major gap in scholarship on the Quakers' race relations work from the AFSC's founding in 1917 to the beginnings of the civil rights movement in the early 1950s. Allan W. Austin tracks the evolution of key AFSC projects such as the Interracial Section and the American Interracial Peace Committee, which demonstrate the tentativeness of the Friends' activism in the 1920s, as well as efforts in the 1930s to make scholarly ideas and activist work more theologically relevant for Friends. Highlighting the complicated and sometimes controversial connections between Quakers and race during this era, Austin uncovers important aspects of the history of Friends, pacifism, feminism, American religion, immigration, ethnicity, and the early roots of multiculturalism.

Bailey, Richard. "Muggletonian-Quaker Debates," *Quaker Studies*, 16.1 (Sept. 2011), 74-84.

Baily, Stewart. *The Spirit Moves Thee: a Quaker Family Odyssey*. MagCloud, 2012.

Baldino, Georgiann. *A Soldier's Friend, Civil War Nurse Cornelia Hancock*. Naperville, IL: Pearl Editions, 2012, c2010.

Quaker Cornelia Hancock did not meet Army requirements for nurses, but she managed to serve on the front lines of the Civil War for nearly two years. Georgiann Baldino's biography provides a look at Baldino's struggle, first to be of service and then to survive the carnage and epidemic illnesses of the Civil War. "I don't care what anyone says," Cornelia wrote, "war is humbug. It is just put out there to see how much the privates can bear."

Bartholomew, Janet Lynn. *Redefining the Divine: Protofeminism and Biblical Exegesis in Margaret Fell's "Women's Speaking Justified."*

Thesis (M.A.) -- Tennessee State University, 2007.

Margaret Fell, a Quaker living in seventeenth-century England, wrote a text entitled *Women's Speaking Justified* in response to male opposition of women's preaching. Beginning with an overview of the seventeenth century misogynist views on women's ministry in early modern England, a close examination of seventeenth century Quaker and anti-Quaker groups utilizing biblical passages and Christian discussions reveals Fell's ideas of what a woman is compared to the men's idea of an ideal woman. She redefines her sex as she reflects upon the divine image and purpose of women...The conclusion discusses the significance of Fell's writing as a contribution not only to the Quaker movement, but also to the protofeminist movement in seventeenth-century England.

Bell, Erin. "The Early Quakers, the Peace Testimony and Masculinity in England, 1660-1720," *Gender & History*, 23.2 (August 2011), 283-300.

Most research into the history of masculinity has concentrated on dominant groups, while more work is needed on the range of codes of behavior available to other men. Arguably, no aspect of seventeenth-century Quaker behavior ran more contrary to dominant norms than the insistence on pacifism and rejection of violence. This article considers Friends' pacifism and its relation to masculinity, including its implications for local society, showing how it related to Quaker rejections of domestic violence and to the violent masculinity of the alehouse. This article explores how Quaker practices of exclusion and ostracism can be seen as highly effective forms of coercion, even if they did not involve physical force, and in doing so highlight how seventeenth- and twentieth-century interpretations of pacifism differ. Quaker identity and discipline were maintained in strikingly effective ways which often mirrored patriarchal norms, and indeed Friends' self-perception is shown to have been highly controlled in order to maintain a collective reputation for sobriety, honesty and restraint.

Benfey, Christopher E. G. *Red Brick, Black Mountain, White Clay: Reflections on Art, Family, and Survival*. New York: Penguin Press, 2012.

Tells the story of America's artistic birth. Following his family back through the generations, critic Christopher Benfey unearths an ancestry- and an aesthetic-that is quintessentially American. His mother descends from colonial craftsmen, such as the Quaker artist- explorer William Bartram. Benfey's father -- along with his aunt and uncle, the famed Bauhaus artists Josef and Anni Albers -- escaped from Nazi Europe by fleeing to the American South. Struggling to find themselves in this new world, Benfey's family found strength and salvation in the rich craft tradition grounded in America's vast natural landscape.

Biddle, C. Miller. *William and Sarah Biddle, 1633-1711: Planting a Seed of Democracy in America*. Moorestown, NJ: C. Miller Biddle, c2012.

William and Sarah Kempe Biddle, English Quaker immigrants, settled in West New Jersey in 1681. William Biddle was highly influential in the new government and its court system, land settlement, and as a Quaker religious leader.

Birdsall, Gideon Mullenix. *The Diary of a Quaker Traveler to the West, March-June 1817: (probably Gideon Mullenix Birdsall) / transcribed from handwriting and edited by Harrison Huntoon*. [Valhalla, N.Y.?]: MyPublisher, c2010.

Transcription of the account of the travels of Gideon Mullenix Birdsall (1794-1886) from North Carolina to New York in 1817. Many Quakers and meetinghouses were visited on the way, and are listed in the indexes. Includes photographs of the handwritten diary pages, with the transcriptions.

Block, Kristen. *Ordinary Lives in the Early Caribbean: Religion, Colonial Competition, and the Politics of Profit*. Athens: University of Georgia Press, 2012.

Examines the entangled histories of Spain and England in the Caribbean during the long seventeenth century, focusing on colonialism's two main goals: the search for profit and the call to Christian dominance. Using the stories of ordinary people, Block illustrates how engaging with the powerful rhetoric and rituals of Christianity was central to survival. Isobel Criolla was a runaway slave in Cartagena who successfully lobbied the Spanish governor not to return her to an abusive mistress. Includes extensive references to Quakers, including a chapter, "Quakers, Slavery, and the Challenges of Universalism".

Bock, Cherice. "Romans 12:17-13:10 & Quakers' Relationship to the State," *Quaker Religious Thought*, no. 116/117 (Dec. 2011), 8-22.

Boehme, Jakob. *Genius of the Transcendent: Mystical Writings of Jakob Boehme*, translated by Michael L. Birkel and Jeff Bach. Boston: Shambhala, 2010.

An introduction to one of the most important of the Christian mystical writers. Jakob Boehme (1575-1624) was a humble German shoemaker who, in response to the visionary experiences that began for him as a teenager, wrote a series of theosophical treatises that explore the nature of God and humanity. His influence can be felt in the generations of mystics who followed him, as well as in Pietists, German Romantics, Quakers, and American utopianists, among many others. Five of Boehme's most essential works are presented here in fresh translations.

Budros, Art. "Explaining the First Emancipation: Social Movements and Abolition in the U.S. North, 1776-1804," *Mobilization*, 16.4 (Dec. 2011), 439-454.

Why did northern states in the United States abolish slavery? This thesis contends that emancipation was affected by Quaker-led antibondage protests; the countermovement of the Dutch Reformed church; this-worldly and otherworldly religions; economic incentives; and political opportunities. It argues that

Black protest had no impact on abolition, challenging the thesis of black resistance as a major factor in emancipation.

Cadbury, Deborah. *Chocolate Wars: from Cadbury to Kraft - 200 Years of Sweet Success and Bitter Rivalry*. London: HarperPress, 2011.

Originally published: 2010 as: *Chocolate Wars: the 150-year Rivalry between the World's Greatest Chocolate Makers*.

Carey, Brycchan. *From Peace to Freedom : Quaker Rhetoric and the Birth of American Antislavery, 1657-1761*. New Haven [Connecticut]: Yale University Press, 2012.

In the first book to investigate in detail the origins of antislavery thought and rhetoric within the Society of Friends, Brycchan Carey shows how the Quakers turned against slavery in the first half of the eighteenth century and became the first organization to take a stand against the slave trade. Through examination of the earliest writings of the Friends, including journals and letters, Carey reveals the society's gradual transition from expressing doubt about slavery to adamant opposition. He shows that while progression toward this stance was ongoing, it was slow and uneven and that it was vigorous internal debate and discussion that ultimately led to a call for abolition. This book is a contribution to the history of the rhetoric of antislavery and the development of antislavery thought as explicated in early Quaker writing.

Includes references to Anthony Benezet, George Fox in Barbados, John Woolman, the Germantown Protest, London Yearly Meeting, and Philadelphia Yearly Meeting.

Carlin, Joseph. C. *J. Van Lindley: His Ancestors, Life, and Legacy*. [United States?: J.C. Carlin?], 2011.

Several generations of the Lindley family were an integral part of early American and Quaker history. From 1615 to 1918 they participated in migrations seeking religious freedom and economic opportunity. This story follows their journey from England to Ireland as they became some of the first American Colonists of Pennsylvania and then central North Carolina. The Revolutionary War "Battle of Lindley Mill" that was fought on the land of Thomas Lindley, Sr. is detailed in this book. It continues following them to Indiana as some of the first settlers before returning later to North Carolina. Joshua Lindley, J. Van's father was one of the first fruit tree growers, a pomologist, in both Indiana and North Carolina. In North Carolina, the focus is on J. Van Lindley.

Carmichael, Jami L. *"Making Better Citizens": Philadelphia Quakers and the African-American Education Movement from 1750-1800*.

Thesis (M.A.)--Portland State University, 2008.

This thesis examines the organizations that Philadelphia Friends established to provide an education to African Americans during the last half of the eighteenth century and how the focus of this movement was altered by Friends' competing impulses.

Cash, William. *John Bright: Statesman, Orator, Agitator*. London; New York, NY: I.B. Tauris; New York, NY: Distributed in the U.S. and Canada exclusively by Palgrave Macmillan, 2012.

Quaker John Bright (1811-1889) was one of the greatest British statesmen of the nineteenth century. In a series of Punch cartoons in 1878, Bright featured alongside Disraeli and Gladstone as among the most influential politicians of the age. However, his profound contribution to British politics and society has been virtually forgotten in the modern world. Bright played a critical role in many of the most important political movements of the Victorian era, from the repeal of the Corn Laws to Home Rule. In his great campaign leading up to the Reform Act 1867, he fought for parliamentary reform on behalf of the working class and for the abolition of newspaper taxes. Internationally renowned as an orator, he was a dedicated opponent of slavery and champion of the North in the American Civil War. His testimonial for Abraham Lincoln's re-election was found in the President's pocket on his assassination. He was vigorously opposed to the Crimean War and campaigned against the oppression of the Irish tenantry and colonial subjects throughout the Empire. Fiercely independent, he eventually split from the Liberal Party over Home Rule, becoming a Liberal Unionist.

Chenoweth, John Martin. *Religion, Archaeology, and Social Relations: A Study of the Practice of Quakerism and Caribbean Slavery in the Eighteenth-Century British Virgin Islands*. Thesis (Ph. D.) -- University of California, Berkeley, 2011.

This dissertation considers the social construction and negotiation of religion in a particular place and time: a small, relatively poor cotton plantation in the British Virgin Islands in the eighteenth century. Due to a rich record of archival documents and historical writings, we know that religion, race, class, and other forces of identification were at play on this site, but the specifics of many of the players -- their relationships and worldviews -- do not survive in texts. To reconstruct these, three seasons of archaeological work were initiated on the site, the home of the Lettsom family and the enslaved people they held.

Collins, Robert M. *A Legacy of Advocacy: A Tribute to the Life of Benjamin Collins*. [Toledo, WA]: Chapters of Life, 2011.

In line with his Quaker background, Benjamin Collins focused on helping the disadvantaged and unemployed, developing the economy, and modernizing Vermont's institutions.

Converging Worlds: Communities and Cultures in Colonial America / edited by Louise A. Breen. New York: Routledge, 2012.

Includes references to William Penn and Quakers.

Cooper, Wendy A. *Paint, Pattern & People: Furniture of Southeastern Pennsylvania, 1725-1850*. [Winterthur, Del.]: Henry Francis du Pont Winterthur Museum; [Philadelphia]: Distributed by University of Pennsylvania Press, 2011.

Paint, Pattern, and People explores the fascinating and diverse furniture of southeastern Pennsylvania through the people who made, owned, inherited, and collected it. Delving into the cultures and creativity of the area's inhabitants, primarily those of British and Germanic heritage, this comprehensive work looks closely at localisms and regionalisms of form, ornament, and construction that were influenced by

ethnicity, religious affiliation, settlement patterns, socioeconomic status, and the skills of the craftsmen. Through the study of well-documented furniture, fraktur, needlework, paintings, and architecture produced by this mixed multitude, the region's great diversity comes into focus. Issued in connection with an exhibition held in 2011 at the Henry Francis du Pont Winterthur Museum, Winterthur, Delaware. Includes extensive references to Quakers, including the Pennock, Hutton, and Townsend families.

Coverdale, Miles. "'Flight on the Wings of Vanity': Maryland Quakers' Struggle for Identity, 1715-1763," *Maryland Historical Magazine*, 105.3 (2010), 197-222.

Creasey, Maurice A. *Collected Essays of Maurice Creasey, 1912-2004: The Social Thought of a Quaker Thinker*, edited, with an introduction by David L. Johns; with a foreword by John Punshon. Lewiston, N.Y.: Edwin Mellen Press, 2011.

Crothers, A. Glenn. *Quakers Living in the Lion's Mouth: the Society of Friends in Northern Virginia, 1730-1865*. Foreword by Stanley Harrold and Randall M. Miller. Gainesville: University Press of Florida, c2012.

This examination of a Quaker community in northern Virginia, between its first settlement in 1730 and the end of the Civil War, explores how an antislavery, pacifist, and equalitarian religious minority maintained its ideals and campaigned for social justice in a society that violated those values on a daily basis. By tracing the evolution of white Virginians' attitudes toward the Quaker community, Glenn Crothers exposes the increasing hostility Quakers faced as the sectional crisis deepened, revealing how a border region like northern Virginia looked increasingly to the Deep South for its cultural values and social and economic ties.

Crothers, Glenn A. "'To Bear our Righteous Testimonies Against All Evil': Virginia Quakers' Response to John Brown," *Quaker History*, 100.2 (Fall 2011), 1-16.

Crothers, Glenn A. "'We are Virginians for the Time Being': Antebellum Quakers and Regional Identity in the Upper South," in *Southern Character: Essays in Honor of Bertram Wyatt-Brown*, edited by Lisa T. Frank and Daniel Kilbride. Gainesville, FL: University Press of Florida, 2011.

Examines the identity of Virginia Quakers in the first half of the nineteenth century and in particular the conflicts of living with slavery.

Dixon, Mark E. *The Hidden History of Chester County: Lost Tales from the Delaware and Brandywine Valleys*. Charleston, SC: History Press, 2011.

Includes references to pacifists and Quakers.

Doyle, Robert C. *The Enemy in Our Hands: America's Treatment of Enemy Prisoners of War, from the Revolution to the War on Terror*. Lexington, Ky.: University Press of Kentucky, c2010.

Includes chapter: "Habeas Corpus: War Against Loyalists and Quakers."

Durham, Geoffrey. *The Spirit of the Quakers*. New Haven, CT: Yale University Press, 2010.

An overview of Friends and their beliefs through selected writings including passages from the journals of George Fox, John Woolman, Mary Penington and Pierre Ceresole. Geoffrey Durham, himself a Friend, explains Quakerism through quotations from writings that cover 350 years, from the beginnings of the movement to the present day.

Edwards, Sue Carroll. "Housing Desegregation in a Small Town," *Friends Journal*, 58.2 (Feb. 2012), 14-16.

A Swarthmore, Pennsylvania Quaker family offers to sell its home to African Americans in 1958 and meets unexpected resistance -- from other Quakers in their area.

The Experience of Revolution in Stuart Britain and Ireland: Essays for John Morrill, edited by Michael J. Braddick and David L. Smith. Cambridge: Cambridge University Press, 2011.

This volume ranges widely across the social, religious and political history of revolution in seventeenth-century Britain and Ireland, from contemporary responses to the outbreak of war to the critique of the post-regicidal regimes; from royalist counsels to Lilburne's politics; and across the three Stuart kingdoms. It includes two Quaker-related essays: "On Shaky Ground: Quakers, Puritans, Possession, and High Spirits" by Tom Webster, and "The Cromwellian Legacy of William Penn" by Mary K. Geiter.

Faith and Race in American Political Life / edited by Robin Dale Jacobson and Nancy D. Wadsworth. Charlottesville: University of Virginia Press, 2012.

Includes chapter on Quakers: "Quakerism and Racialism in Early Twentieth-Century U.S Politics" by Carlos Figueroa.

Fea, John. "William Penn's Pennsylvania: a Legacy of Religious Freedom," *Pennsylvania Heritage*, 37.1 (Winter 2011), 34-35.

Fennimore, Donald L. *Delaware Silver: the Col. Kenneth P. & Regina I. Brown Collection*, with contributions by Louisa D. Bartlett. Dover, Delaware: Biggs Museum of American Art, 2008.

Delaware Silver is the first major study in over forty years of the antique silver made in Delaware and Philadelphia, and the silversmiths of the State of Delaware in the eighteenth and nineteenth centuries. It includes illustrations, over forty silversmith biographies, bibliographies on the study of Delaware silver and material culture and a revised silversmith list of over 300 names. Includes the work of Quaker silversmiths.

Fens-de Zeeuw, Lyda. *Lindley Murray (1745-1826), Quaker and Grammarian*. Utrecht, Netherlands: LOT, Netherlands Graduate School of Linguistics, [2011].

Thesis (Doctoral) -- Leiden University, 2011.

The American-born Quaker Lindley Murray (1745-1826) arguably was the most influential English language grammarian; undeniably he was the best-selling one. Murray was the author of the *English Grammar* (1795); between 1795 and the middle of the nineteenth century millions of copies were sold of this grammar alone, while several of his other textbooks were no less popular. This dissertation paints a comprehensive portrait of this prolific writer, investigates how Murray's Quakerism influenced his language use, by analyzing a corpus of 262 of his unpublished private letters.

Fifty Years at Langley Hill Friends Meeting: Celebrating Our Worship, Friendship, and Witness Together. Written by Langley Hill Friends; Edited by Susan Rose Hills. Columbia, Maryland: Quaker Heron Press, 2011.

Figuroa, Carlos. *Pragmatic Quakerism in U.S. Imperialism: The Lake Mohonk Conference, The Philippines and Puerto Rico in American Political Thought and Policy Development, 1898-1917*.

Thesis (Ph.D.)-- The New School, 2010.

In 1904, the Lake Mohonk Conference of Friends of the Indian and Other Dependent Peoples (LMC) expanded its non-governmental institutional scope from discussing U.S. Indian relations, and briefly the Negro problem, to dealing with U.S. insular territorial policies toward the Philippines and Puerto Rico. LMC founder Hicksite Quaker Albert K. Smiley and other pragmatic Quakers associated with the LMC placed U.S. insular territorial policy debates under the racialized category "Other Dependent Peoples." This study explores the institutional, ideological, and historical impact of the Quaker LMC in U.S. national political life by situating it within three contexts: U.S. Quaker and social gospel movements, progressive reform politics, and the development of modern U.S. imperialism in the years between 1898 and 1917.

Fischer, David Hackett. *Fairness and Freedom: A History of Two Open Societies: New Zealand and The United States*. Oxford; New York: Oxford University Press, 2011.

Includes references to Quakers.

Font Paz Carme. "'I Have Written the Things Which I Did Hear, See, Tasted and Handled:' Selfhood and Voice in Katherine Evans' and Sarah Cheevers' *A Short Relation of Their Sufferings* (1662)." *Sederi-Yearbook of the Spanish and Portuguese Society for English Renaissance Studies*, 20 (2010), 27-56.

This article analyses the representation of selfhood in a major Quaker autobiography, *A Short Relation* (1662), written by Katharine Evans and Sarah Cheevers; this analysis will try to assess, through a detailed discussion of the voices in the text, the dynamic female selfhood that emerges from it and its main constitutive elements. Secondly, and with the help of Evans' and Cheevers' private correspondence, the article contextualises this notion of selfhood in the social space of early Quakerism in order to assess the

extent to which it was informed by the Quaker emphasis on gender equality before God and women's relationship to the divine. At the same time, this analysis invites us to regard *A Short Relation* as a major early modern autobiography that may be particularly challenging to present-day gender studies.

Fox, George, 1624-1691. *The Essence of George Fox's Journal* / edited with an introduction by Hunter Lewis. Mount Jackson, VA: Axios Press, c2012.

Abridged version of *George Fox's Journal*.

Fox, George. *The Short Journal and Itinerary Journals of George Fox in Commemoration of the Tercentenary of His Birth (1624-1924)*. Cambridge: Cambridge University Press, 2010.

Preface by Rufus M. Jones.

Friendsview, Vision with a Future: Celebrating the First 50 Years / Betty Hockett, editor. Newberg, Oregon: Allegra Design, 2011.

Betty Hockett, a member of the original planning committee in the 1950's tells a sometimes frustrating but beautiful story of vision of a retirement community planned by Friends.

Frost, J. William. "Quaker Antislavery: From Dissidence to Sense of the Meeting," *Quaker History*, 101.1 (Spring 2012), 12-33.

Garver, Newton. "Bayard Rustin at Swarthmore College," *Friends Journal*, 58.3 (March 2012), 26-27.

Garver recalls Bayard Rustin, an African-American Quaker civil rights leader who worked for nonviolence, socialism, race relations, and international relations.

Gerber, Scott D. "William Penn and the Origins of Judicial Tenure during Good Behavior," *The Pennsylvania Magazine of History and Biography*, 136.3 (July 2012), 233-251.

Gerbner, Katharine. "Antislavery in Print: The Germantown Protest, the 'Exhortation,' and the Seventeenth-Century Quaker Debate on Slavery," *Early American Studies*, 9.3 (Fall 2011), 552-575.

"Antislavery in Print" reexamines the first two North American antislavery petitions in terms of colonial print culture and Quaker politics. It also argues that there is an authorial link between these two important texts. The first antislavery protest was composed in 1688 by German-Dutch immigrants in Germantown, Pennsylvania, and was circulated in manuscript form within the Quaker community. The second document, *The Exhortation and Caution to Friends concerning Buying or Keeping of Negroes*, was published by William Bradford in 1693 and has been widely attributed to George Keith, a schismatic Quaker who was expelled from the Philadelphia Yearly Meeting in 1692. This essay argues that the *Exhortation* should not be ascribed solely to Keith. It was a communal effort that should be attributed to

the Christian Quakers, the splinter group founded by Keith. The Christian Quakers were non-elite English, Irish, Scottish, Welsh, German, and Dutch Quakers, a number of whom were directly involved in the creation of the Germantown Protest. Keith himself never expressed radical antislavery sentiments, either before or after the publication of the *Exhortation*, but he did play an important role in arranging for its publication. Once printed, however, the *Exhortation* lost credibility within the orthodox Philadelphia Quaker community because it became part of a polemical print war that George Keith was waging against the orthodox Quakers.

Glaholt, Hayley Rose. "Vivisection as War: The 'Moral Diseases' of Animal Experimentation and Slavery in British Victorian Quaker Pacifist Ethics," *Society & Animals*, 20.2 (2012), 154-172.

This paper demonstrates how British Quakers, between 1870 and 1914, attempted to understand and debate the issue of vivisection through the lens of the Quaker peace testimony. Drawing on primary source materials, the article argues that these Friends were able to agitate for radical legislative and social change using virtue ethics as their framework. The paper further suggests that the moral parameters of the Quaker testimony for peace expanded briefly in this period to include interspecies as well as intraspecies engagement. Friends accomplished this by arguing that humans could not engage in vivisection—a "moral disease" just like slavery and war—without risking individual and social virtue. Friends were able to call for radical change in society without arguing for ethical egalitarianism. Hierarchy was implicit in their virtue ethic, but this did not hinder their creation of a forward-thinking stance on human-animal relations.

Goldman, Susan Sachs. *Friends In Deed: the Story of Quaker Social Reform in America*. [Washington D.C.]: Highmark Press, c2012.

For more than 300 years, American Quakers have advocated tirelessly for social reform in order to bring about the justice and equality essential to their vision of a peaceful world. They have consistently worked on behalf of Native Americans, African-Americans, and women to eradicate the discriminatory treatment that has prevented these Americans from enjoying the fruits of an equitable society. Friends have extended the reach of their compassionate advocacy to include the mentally ill, the impoverished, the imprisoned, and immigrants. The American Friends Service Committee, whose international efforts to bring relief to those suffering hardships wrought by war and natural disaster, is perhaps the most emblematic instrument of Friends' persistent imperative to build a more peaceful world. Friends' leadership in reform efforts throughout our history, markedly disproportionate to their small number, is a little-known but remarkable story of meaningful civic engagement.

Gonzales, Christian Michael. *Cultural Colonizers: Persistence and Empire in the Indian Antiremoval Movement, 1815-1859*.

Thesis -- University of California, San Diego, 2010.

This study investigates collaboration among missionaries, evangelicals, Quakers, Cherokee, Choctaw, and Seneca that developed in opposition to Indian removal. In 1829, a vigorous national antiremoval movement arose dedicated to the prevention of Cherokee removal. Nearly a decade later, a coalition of Seneca, Quakers, and New York citizens lobbied to prevent Seneca dispossession. Anglo antiremovalists worried removal would interrupt Indian evangelism; while Natives feared forced emigration from their ancestral homelands and erosion of tribal sovereignty. Why did these varied groups join forces against

removal? Despite their divergent motivations, Native and Anglo antiremovalists shared a belief that Indian incorporation of Anglo cultural practices would bring Natives rights. They hoped Native adoption of formal education, family farming, and Christianity would yield social and political rights that could be leveraged to prevent removal.

Goodman, Rochelle Susan. *Prophecy and the Politics of Authority in Seventeenth-Century Revolutionary Britain*. Thesis (Ph. D.)--University of Southern California, 2010.

During Britain's civil war era, prophecy comprised the rhetorical means by which certain religio-political groups legitimized their efforts to seize power, based on claims of election and the attendant right to determine God's will on earth. In seventeenth-century Britain, the Holy Spirit became the vehicle for political empowerment par excellence. This dissertation investigates prophetic discourse in terms of its political function during a time when the issue of political authority was a focus for interrogation and debate. Includes chapter: "James Nayler and Quaker subjectivity."

Graham, Daniel A. *Colebrook Dale Furnace (1720-1770) and Pine Forge (1720-1844): Berks County, Pennsylvania: Pennsylvania's First Blast Furnace and Refinery Forge*. Montrose, Pa.: Daniel A. Graham, 2010.

Gray, Carol Ann. *Fourteen Quaker Meetinghouses: a History of Bucks Quarterly Meeting As Seen Through the Lens of William E. Collier*. [Pennsylvania?: C.A. Gray], c2012.

Greenberg, Dorothee von Huene. "Moses Pierce, Westchester's Friend of Freedom." *Westchester Historian*, 88:1 (Winter 2012). 5-29.

Moses Pierce (1816-1886) of Pleasantville, New York, was an abolitionist with deep Quaker convictions. In the years leading up to and during the Civil War, Pierce risked everything he had by participating in the Westchester, New York, Underground Railroad.

Grinder, Brian and Dan Cooper. "The American Whale Fishery," *Financial History*, (Winter 2011), 12-14, 35

Includes discussion of the Nantucket Quaker whale fishery industry.

Grundy, Martha Paxson. *The Price Family in History: Among Welsh and English Quakers in Chester County, Pennsylvania: a History of the Ancestors of Anne Jones Price Paxton*. [United States]: Privately printed for the author by Lulu.com, 2011.

What are the enduring characteristics of a family and how are they impacted by the larger culture in which they live? This book follows over two dozen English, Welsh, and German Quaker families who immigrated to the Delaware Valley in the decades after 1682. Their descendants intermarried, each generation halving the number of families until by the beginning of the twentieth century our narrative focuses on Anne Jones Price (1856-1923), the wife of John Barton Paxton. The book describes events in the

areas from which the families came and the rise of their radical Quaker faith. It tells about settling in a new country, war for independence, the rise of market capitalism, reform movements, a passion for natural history, and increasing class differences in the Gilded Age. Woven throughout are the stories of families living their daily lives.

Guiler, Peter S. *Quaker Youth Incarcerated: Abandoned Pacifist Doctrines of the Ohio Valley Friends During World War II*. Thesis (Ph. D.) -- University of Akron, 2011.

Religious groups use strong doctrinal markers to ensure and maintain their integrity and more importantly, their identity. The Ohio Valley Friends counted themselves among the traditional pacifist denominations throughout the United States in the twentieth century. With the onset of World War II, they followed this doctrine of pacifism, incarcerating their youth in their own sponsored conscientious objector camp [Civilian Public Service camp no. 23] in Coshocton, Ohio. Driven by this central tenet of pacifism, through a struggle to maintain identity, the Friends lost both their identity and their youth. Within two years of the entrance of the United States into the war, a sudden shift in the Ohio Valley Friends' collective affirmations caused them to try to abandon the camp's sponsorship, and patriotically support the U.S. militarist goal of victory. Their monthly newsletters and actions showed no changes in their theology nor radical reordering of their allegiance to their supernatural God, but rather the embrace of this same God, co-opted into a newly founded nationalist civil religion.

Guiton, Gerard. "The Covenant of Peace," *Friends Journal*, 58.5 (May 2012), 20-22.

Guiton, Gerard. *The Early Quakers and the 'Kingdom of God': Peace, Testimony and Revolution*. San Francisco: Inner Light Books, c2012.

The Early Quakers and the 'Kingdom of God' takes account of Quakers in Britain during the middle years of the seventeenth century as nonviolent, spiritual revolutionaries. Theirs was a time of intellectual ferment and socio-political, economic and ecclesiastical upheaval, not to mention three horrific and devastating civil wars. It investigates early Quakers' (1647-1663) vision of, and intimate relationship with, the Kingdom of God.

Hackett, Brian Lang. 'Harboring Negroes': Race, Religion, and Politics in North Carolina and Indiana. Thesis (Ph.D.)--Middle Tennessee State University, 2009.

This dissertation challenges currently accepted ideas about free blacks in the north in the last few decades before the Civil War, focusing on the plight of a group of African Americans from North Carolina and their white, largely Quaker, supporters. The road to freedom for free people in the North was a dynamic and multilayered process, in this case involving the interaction of free blacks and Quakers from North Carolina, newly freed enslaved people from Alabama, and white communities in Indiana.

Hall, David J. "Quaker Meeting Libraries," *Library & Information History*, 27.4 (Dec. 2011), 255-262.

The paper offers a very brief introduction to the history of Quaker meeting libraries. It is based on printed catalogues, meeting histories, rules and advice issued at the national level, and some secondary

sources. The possible number of such libraries is considered. Examples are given of the size of some libraries. Finally, something is said about the present situation in the Society of Friends.

Hamilton, David Ian. "The Banker and the Marine: Two Brothers from an Eighteenth-Century Quaker Family," *The Journal of the Friends Historical Society*, 62.3 (2012), 184-191.

Discusses the contrasted lives in the Fade family and its connections in Ireland and England between 1660 and 1748.

Hamilton, David Ian. "Formed in the Will of Life: Isaac Penington and Spiritual Growth," *The Friends Quarterly*, 39.4 (Nov. 2011), 41-46.

Hamilton, David Ian. "The Sword Borne Uprightly: Isaac Penington's Alternative to Pacifism," *The Friends Quarterly*, 40.3 (Aug. 2012), 24-30.

Harper, Lu. *Plow Up the Fallow Ground: a Meditation in the Company of Early Friends*. Wallingford, Pa.: Pendle Hill Publications, 2011. (Pendle Hill pamphlet 411)

Early Friends had a way of bringing scripture to life, a way of entering into the language and stories of the Bible to find meaningful expressions of their own experience and to find fresh truth in the Spirit that "gave forth" the scriptures. What wisdom did early Friends find in these passages, and what do they say to us today?

Hatcher, Emily. "The Philadelphia Female Anti-Slavery Society and the Civil War," *The Pennsylvania Magazine of History and Biography*, 135.4 (October 2011), 528-530.

Hauptman, Laurence M. *The Tonawanda Senecas' Heroic Battle Against Removal: Conservative Activist Indians*. Albany, N.Y.: Excelsior Editions/State University of New York Press, 2011.

Details the efforts of the Tonawanda Seneca to preserve their lands in Western New York, threatened by the Treaties of 1838 and 1842, and includes commentary on Hicksite Quaker involvement with Seneca affairs.

Hayburn, Timothy J. *Who Should Die?: The Evolution of Capital Punishment in Pennsylvania, 1681-1794*. 2011.

Thesis (Ph.D.)--Lehigh University, 2011.

This study examines the evolution of capital punishment throughout Pennsylvania from 1681 to 1794 with an emphasis on the developments after 1718. Initially, William Penn limited the number of capital statutes in Pennsylvania because he sought to enact Quaker beliefs as the basis for the colony's legal code. However, fears of crime and the affirmation crisis led to an expansion of the capital statutes by 1718. Quaker magistrates continued to share Penn's reluctance to carry out death sentences because they

typically preferred to extend mercy to the offenders instead. As Quaker control of the colony waned, the Pennsylvania Assembly expanded the number of capital statutes and became increasingly unwilling to extend mercy throughout the middle decades of the eighteenth century.

Hazard, James E. *Quaker Records: Wilmington Monthly Meeting*. Volume 11. Swarthmore, Pa.: Friends Historical Library, Swarthmore College, 2012.

Records of Wilmington Monthly Meeting and its Hicksite predecessor (except where specifically indicated as Orthodox) since 1750. Includes: minutes, 1750-1981, women's minutes, 1720-1891, membership records, 1815-1961, births & deaths, 1713-1860 & 1790-1831 (Orthodox), marriages, 1750-1938, removals (includes Orthodox), 1746-1868, minutes of Worship & Ministry and its predecessors, 1757-1960, financial records (includes Orthodox), 1788-1963, scrapbooks, 1924-56, First-day School, 1868-1914, Young Friends, 1894-1901, Wilmington Friends Service Committee, 1900-52, and many other committee records and miscellaneous papers of both Orthodox and Hicksite Friends.

Heeks, Peggy. "Epistles in Context: London Yearly Meeting in the Nineteenth Century," *The Friends Quarterly*, 40.3 (Aug. 2012), 12-23.

Henry, George B. *Friendsville*. Charleston, SC: Arcadia Pub., 2011.

Friendsville, Tennessee had its beginnings in the late 1790s, when several related families with the Religious Society of Friends (Quakers) moved from North Carolina into what is now Blount County and established a Friends meeting about 12 miles from Maryville, the county seat. The Quakers, who did not support war or slavery, operated several stops on the Underground Railroad during the Civil War, helping runaway slaves, freed African Americans, and southern residents who wanted to fight for the North or move north to avoid the war.

Hess, Andreas. "Radical Protestantism and Doux Commerce: the Trials and Tribulations of Nantucket's Quaker Whaling Community," *Economy and Society*, 41.2 (May 2012), 227-257.

This paper discusses the complex relationship between morals and markets and uses the case of Nantucket as an illustration. It argues that it was a specific Protestant work ethic promoted by Quakerism that facilitated the rise of Nantucket to become the capital of the American whaling fleet for more than a century. It also argues that the same morals and values that helped to give birth to the Quaker whaling empire contributed significantly to the downfall of the Quaker community, decades before whaling in general came to crisis. In more general terms this paper attempts to be a historical case study that illustrates the complexities of Albert O. Hirschman's *doux commerce* argument and particularly the way the Protestant spirit fits into Hirschman's explanation.

Hinds, Hilary. *George Fox and Early Quaker Culture*. Manchester: Manchester University Press, 2011.

What was distinctive about the founding principles and practices of Quakerism? In *George Fox and Early Quaker Culture*, Hilary Hinds explores how the Light Within became the organizing principle of this seventeenth-century movement, inaugurating an influential dissolution of the boundary between the

human and the divine. Taking an original perspective on this most enduring of radical religious groups, Hinds combines literary and historical approaches to produce a study of Quaker cultural practice. Paying attention to the conventions and idioms of early modern writing, the book demonstrates how Quaker rhetoric reshaped understandings of temporality, spatiality, movement and gendered agency in the second half of the seventeenth century.

Historical Dictionary of the Friends (Quakers), Margery Post Abbott, Mary Ellen Chijioke, Pink Dandelion, John William Oliver Jr. Lanham, Md.: Scarecrow Press, 2012.

This expanded second edition of the *Historical Dictionary of the Friends (Quakers)* relates the history of Friends through a chronology, an introductory essay, an extensive bibliography, and over 700 cross-referenced dictionary entries on Friends' concepts, significant figures, places, activities, and periods. Includes origins of Yearly Meetings, membership statistics, and family trees of North American and African Yearly Meetings.

Hitchin, David. *Quakers in Lewes: an Informal History*. [Lewes, England?]: David Hitchin, 2010.
A history of Quakers in Lewes, England.

Holcomb, Julie Lynn. *"There is Death in the Pot": Women, Consumption, and Free Produce in the Transatlantic World, 1791-1848*.

Thesis (Ph. D.)--University of Texas at Arlington, 2010.

Abstention from slave-labor products, along with petitioning, was a popular and consistent form of anti-slavery activism for British and American abolitionists, especially women. Despite renewed interest in the British and American free-produce movements, historians continue to focus on either eighteenth- or nineteenth-century British or American abstention, only briefly referring to the transatlantic and generational connections between the movements. Limiting questions about free-produce in this way overemphasizes the connection between abstention and the Society of Friends and privileges the nineteenth-century period of the movement. While Quakers were the primary proponents of abstention from slave-labor products, attempts by both Quakers and non-Quakers to establish an international free-produce movement are essential to understanding transatlantic abolitionism.

Huggins, Shannon Catrett. *The Power of Preaching: Female Identity, Legitimacy, and Leadership in American Quakerism, 1700-1776*. 2010.

Thesis (Ph. D.)--Auburn University, 2010.

Although 18th-century Quakerism allowed Quaker women ministers to preach as "enlightened" women, in many ways, they still had to transcend the colonial social conventions that inhibited their leadership. Because their willingness to challenge social norms was intricately tied to their willingness to "follow God," they utilized their spiritual journals to deal with the internal tensions that were a central part of their gendered spiritual identities. Through their journals, they demonstrate the methods they used to negotiate authority and to circumvent challenges to their leadership as women and as preachers (or Public Friends). Because their claims to authority were shaped by their gendered conceptions of spiritual identity and the specific challenges they faced as female Public Friends, the content, language, and

structures of their journals elucidate how the interaction of Anglo-American cultural values and Quaker beliefs affected their personal struggles and spiritual triumphs.

Ingle, H. Larry. "Richard Nixon, Whittaker Chambers, Alger Hiss, and Quakerism," *Quaker History*, 101.1 (Spring 2012), 1-11.

Jacob, Philip R. *A Fortunate Fellow: Memoirs*. Dublin, Ireland: Jacobooks, c2011.
Philip R. Jacob is a Quaker.

Jeansonne, Glen. *The Life of Herbert Hoover: Fighting Quaker, 1928-1933*. New York, NY: Palgrave Macmillan, 2012.

This book is the first definitive study of the presidency of one of America's most maligned and poorly understood Chief Executives. Born in a Quaker hamlet in Iowa and orphaned at nine, Herbert Hoover had already risen to wealth and global fame as an international mining engineer, the savior of Belgium during the Great War, Woodrow Wilson's Food Administrator, and perhaps the greatest Secretary of Commerce in American history by the time he assumed the presidency.

Juterczenka, Sünne. "Meeting Friends and Doing Business: Quaker Missionary and Commercial Activities in Europe, 1655-1720" in: *Cosmopolitan Networks in Commerce and Society, 1660-1914*, editors: Andreas Gestrich and Margrit Schulte Beerbühl, German Historical Institute, London Bulletin Supplement 2 (London 2011), 187-217.

Kashatus, William C. "William Penn's Legacy: Religious and Spiritual Diversity," *Pennsylvania Heritage*, 37.2 (Spring 2011), 6-15.

Keeping Us Honest, Stirring the Pot: a Festschrift in Honor of H. Larry Ingle, edited by Chuck Fager; associate editor: Becky Ingle. Fayetteville, NC: Kimo Press, 2011.

Includes scholarly essays on Quaker history, reminiscences about Larry Ingle, a selection of his shorter works, and a complete bibliography of his writings.

Kershner, Jon. "The (Com)Motion of Love: Theological Formation in John Woolman's Itinerant Ministry," *Quaker Religious Thought*, no. 116/117 (Dec. 2011), 23-36.

Kesselring, Krista J. "Gender, the Hat, and Quaker Universalism in the Wake of the English Revolution," *The Seventeenth Century*, 26.2 (Oct. 2011), 299-322.

Quaker men in revolutionary and Restoration England suffered harsh punishment for their insulting denial of 'hat honour' to their supposed superiors. The Quakers' refusal of 'hat honour' to their superiors is well known; once meant to deny distinctions, it became a distinctive badge of the movement and its members. Kesselring introduces the broader history and historiography of dress and gesture of the movement before turning to the Quakers' use of the hat to repudiate earthly hierarchies of social rank. He further argues that the hat controversy illuminates a struggle among early Quakers between a universalism premised on the fundamental sameness of all individuals and a communalism, or separatism, that abstracted the spiritual from the social in ways that maintained difference.

Kilcrease, Kelly. "A Lesson in Longevity: How J.E. Rhoads Survived for Over 300 Years to Become One of the Oldest Manufacturers in America," *Pennsylvania History*, 78.2 (2011), 200-225.

Established in 1702, J. E. Rhoads & Sons weathered through monarchical rule, a revolution, a civil war, the Great Depression, two World Wars, the Cold War, many economic recessions, and numerous social and technological changes. Given the company's uncharacteristic longevity, the natural question is, how did it accomplish this industrial feat? By analyzing the original business documents, along with research conducted by family members, definitive trends are revealed during four business time periods. Although these trends comprise wide-ranging areas of business, they were all significantly influenced by the family's Quaker faith.

Kimball, Elizabeth. '*A Perfect Knowledge of Our Own Tongue*': *Language Use and Learning*.

Thesis (Ph. D.) -- Temple University, 2010.

This article examines a series of essays published in 1830 that were instrumental in the founding of Haverford School, the first Quaker liberal arts college, where a literary, language-oriented curriculum would be taught despite the Friends' long antipathy toward higher learning.

Kimball, Elizabeth. "Commonplace, Quakers, and the Founding of Haverford School," *Rhetoric Review*, 30.4 (2011), 372-388.

This article examines a series of essays published in 1830 that were instrumental in the founding of Haverford School, the first Quaker liberal arts college, where a literary, language-oriented curriculum would be taught despite the Friends' long antipathy toward higher learning. The essays successfully persuade by deploying commonplaces that bridged the disparate spheres of Quaker discourse of experience and elite, mainstream discourses of taste. The findings are significant to rhetoricians interested in how social change can be mediated even in entrenched discursive traditions, especially faith traditions that are deeply felt and strongly held.

Kincaid, Arthur. *The Cradle of Quakerism: Exploring Quaker Roots in North West England*. London: Quaker Books, 2011.

This book traces history on the ground in the area known to Quakers as the '1652 Country', as it was in that year George Fox had his vision of "a great people to be gathered". It follows George Fox's route from Pendle Hill and around parts of Yorkshire and Cumbria, visiting all the significant sites.

Kinney, Byron W. *John Bowater (1629-1704): His Life as a Quaker and His "Sermons from Prison"*. 2010.

About John Bowater, Quaker minister of Bromsgrove, England.

Kirk, Margaret O. *Doing Well and Doing Good: Moorestown Friends School at 225*. Moorestown, NJ: Moorestown Friends School, 2010.

Knowing Nature: Art and Science in Philadelphia, 1740-1840; edited by Amy R.W. Meyers, with the assistance of Lisa L. Ford. New Haven: Yale University Press, 2011.

Philadelphia developed the most active scientific community in early America, fostering an influential group of naturalist-artists, including William and John Bartram, Charles Willson Peale, Alexander Wilson, and John James Audubon. Includes a chapter by Robert S. Cox, "The Pious Pursuit of Agriculture: Nature, Culture, and Exchange in the Quaker-Seneca Missions."

Kraemer, Sebastian. "'The Dangers of This Atmosphere': a Quaker Connection in the Tavistock Clinic's Development," *History of the Human Sciences*, 24.2 (April 2011), 82-102.

This article arose from Kraemer's experiences as a trainee at the Tavistock Clinic, where the method of reflective work discussion, giving individuals seated in a circle the choice to speak or to remain silent, seemed similar to a Quaker meeting. Many decades later he found that this association had a basis in fact.

Krehbiel, Nicholas A. "Relief Efforts Denied: The Civilian Public Service Training Corps and the Starnes Amendment, 1942-43," *War & Society*, 30.1 (March 2011), 48-60.

The Civilian Public Service Training Corps was a program for conscientious objectors to train for the relief and rehabilitation of the war-ravaged areas during World War II. Although the Historic Peace Churches (Brethren, Mennonite, Society of Friends) and the Selective Service already had a tentative program in place, Congress eliminated the possibility of wartime relief with the Starnes Amendment to the Military Appropriations Act of 1943. The historical scholarship differs, but an examination of the parties involved reveals that Congress' rejection of the Training Corps stemmed from a number of reasons, which included a desire to use military funds for military purpose and antipathy toward First Lady Eleanor Roosevelt and her role in American politics.

Kubiak, Christopher J. *'The Enemy Will Be Informed of Our Weakness': Pennsylvania's Provincial Military Forces in the French and Indian War, 1755-1765*.

Thesis (M.A.)--Slippery Rock University, 2008.

This thesis examines the Quaker ideological underpinnings of the founding of Pennsylvania. Friends' belief in pacifism and the immorality of war would play a substantial role in the province's lack of military institutions, but it was by no means the only reason for Pennsylvania's inability to defend itself in the early years of the French and Indian War.

Laidlaw, Helen. *The Gardener's Gamble: a Social History of Australia through the Dawson Family*. [Kiama, N.S.W. Australia]: Cedar Ridge Books, 2010.

The life stories of the children of a Lincolnshire gardener John Dawson and his wife who migrated in 1835 to Australia reveal the social history of 19th century Australia. Includes references to Quaker history in Sydney and Tasmania.

Laidlaw, Zoë. "Slavery, Settlers and Indigenous Dispossession: Britain's Empire through the Lens of Liberia," *Journal of Colonialism and Colonial History*, 13.1 (2012).

This article examines the decline in British concern for the empire's indigenous subjects and the mid-century crisis in universalism by exploring the involvement of one British Quaker, Dr. Thomas Hodgkin, with the American colony of Liberia, between the colony's foundation and Hodgkin's death in 1866.

Landes, Jordan. "The London Yearly Meeting and Books in the Quaker Atlantic World in the Late Seventeenth Century," *The Journal of the Friends Historical Society*, 62.3 (2012), 165-183.

Landes, Jordan E. *London's Role in the Creation of a Quaker Transatlantic Community in the Late Seventeenth and Early Eighteenth Centuries*. 2010.

Thesis (Ph. D.)--University of London, 2010.

This thesis examines the creation of transatlantic Quaker networks and focuses on the crucial role London played in the creation of a Quaker community in the North Atlantic world.

Lanese, Laura. *Wilmington*. Laura Lanese and Eileen Brady in association with the Clinton County Historical Society. Charleston, SC: Arcadia Pub., 2010.

Chapter three discusses the history of Quakers in Wilmington Ohio.

Larsen, Timothy. *A People of One Book: the Bible and the Victorians*. Oxford: Oxford University Press, 2011.

Although the Victorians were awash in texts, the Bible was such a pervasive and dominant presence that they may fittingly be thought of as 'a people of one book'. They habitually read the Bible, quoted it, adopted its phraseology as their own, thought in its categories, and viewed their own lives and experiences through a scriptural lens. This astonishingly deep, relentless, and resonant engagement with the Bible was true across the religious spectrum from Catholics to Unitarians and beyond. The scripture-saturated culture of nineteenth-century England is displayed by Timothy Larsen in a series of lively case studies of representative figures ranging from the Quaker prison reformer Elizabeth Fry to the liberal Anglican pioneer of nursing Florence Nightingale to the Baptist preacher C. H. Spurgeon to the Jewish author Grace Aguilar.

Lethbridge, John. "Charles Gilpin," *Historian*, 105 (2010), 12-17.

Gilpin published books and pamphlets on the topics of religion, especially Quakerism; anti-slavery, anti corn-law, anti income tax, anti capital punishment tracts; penal reform, pacifism, exposures of oppression, economics, alternative medicine, temperance, moral improvement, geography, travel, education, biography, poetry, children's and other books and pamphlets.

Leuze, Sarah. *Sarah Leuze: a Collection of Her Poetry, Fiction, and a Memoir Including Photos and Biographical Notes*. New York, NY: Estate of Sarah Leuze, c2010.

Includes poetry, prose, and essays on religious belief by Sarah Leuze (1938-2010); a brief biography about Sarah Leuze by her husband, Robert Leuze; and an historical sketch of Morningside Monthly Meeting, her Quaker meeting in New York City. Poetry also includes references to Quakers.

Lobo, Giuseppina Iacono. "Early Quaker Writing, Oliver Cromwell, and the Nationalization of Conscience," *Exemplaria*, 24.1-2 (April 2012), 112 -126.

Quakers' extensive correspondence with Oliver Cromwell reveals how they hoped to make a precise intervention in the political sphere of the 1650s through their radical understanding of conscience.

Lord, Erin M. *Edgar A. Long, Principal of Christiansburg Institute: a Life Devoted to Education*. [Blacksburg, Va.]: Dept. of History, Virginia Tech, 2011.

Lucenko, Kristina. *"This Soft Eclipse": Family Roles and Women Writers at the English Restoration*.

Thesis (Ph. D.) -- University of Buffalo, State University of New York, 2009.

This dissertation examines women writing during the early years of the Restoration who discursively positioned themselves vis-a-vis family roles--wife, widow, mother, daughter--in ways that engaged contemporary debates about the changing nature of government, specifically the new culture of outrageous display, consumption, and libertinism; the defeat and retreat (to some extent) of republicanism; and the persecution of nonconformist sects... The four women focused on in this study--lower-class trickster Mary Carleton, Royalist writer Margaret Cavendish, Republican poet Lucy Hutchinson, and Quaker leader Margaret Fell--wrote in response to the return of Charles Stuart to England and the restoration of monarchy after more than a decade of parliamentary and army rule.

MacLeod, Michael. *Quakers in Henley 1658-2008*. [S. l.]: Skye Publications, 2010.

"Marking Time," *Pennsylvania Heritage*, 37.1 (2011), 49.

The article presents a brief overview of the history of Quakers in Pennsylvania, beginning with the state's founder, William Penn, who became a Quaker in 1667. It describes a stone meetinghouse in Pennsdale, Pennsylvania in 1799, which replaced an older log building. Some influential Pennsylvania Quakers are discussed, including surveyor Samuel Wallis, the preacher Mercy Cox Ellis, and James Wilson, who signed the Declaration of Independence.

Mawdesley, James. "Quakers, Tithe Opposition, and the Presbyterian National Church: the Case of Cartmel, Lancashire, c. 1644-1660," *Journal of Historical Sociology*, 24.3 (Sept. 2011), 381-408.

This article examines the development of the early Quaker movement in England during the 1650s. By focusing on one north Lancashire parish, Cartmel, it seeks to answer the question: why did people convert to a religious movement that undermined traditional communal worship, and which required a very public separation from one's neighbors? Disillusionment at the slow pace of religious reform, both nationally and locally, during the late 1640s and early 1650s is highlighted as an explanation as to why a minority of inhabitants enduring a particular set of religious circumstances may have found Quakerism an attractive faith.

Maxey, David W. *Treason on Trial in Revolutionary Pennsylvania: The Case of John Roberts, Miller*. Philadelphia: American Philosophical Society, 2011.

An investigation of the treason trial and hanging of Quaker John Roberts after the British evacuation of Philadelphia in 1778.

McCullough, Mark A. *"The Naked Gospel": Varieties of American Religious Poetry from Richard Henry Dana to Herman Melville* / by Mark A. McCullough. Thesis (Ph. D.)--City University of New York, 2009.

This thesis examines the term "religious" in nineteenth-century America poetry. Includes chapter: "Iconoclasm and the Inner Light: the Religious Poems of Quaker John Greenleaf Whittier.

McMahon, Lucia. "'So Truly Afflicting and Distressing to Me His Sorrowing Mother': Expressions of Maternal Grief in Eighteenth-Century Philadelphia," *Journal of the Early Republic*, 32 (Spring 2012), 27-60.

In 1781, Philadelphia Quaker Lowry Wister produced an eight-page account of her three-year son's death from smallpox. Lowry Wister's narrative offers important insights into the emotional landscape of mothering, mourning, and religion in late eighteenth-century America. Religious and cultural prescriptions stressed restraint throughout the mourning process, and in particular admonished women to avoid excessive displays of grief. Lowry Wister's emotional struggles as a "sorrowing mother" enable us to examine the relationship between individual experiences and prescribed expressions of grief and mourning.

(*Mostly*) *After the Tin Hut: in Our Own Words: a History of Watford Quaker Meeting*. Editor: Bridget Wilkins. Watford: Watford Quaker Meeting, 2011.

Nakano, Yasuharu. *Self and Other in the Theology of Robert Barclay*.

Thesis (Ph. D.) -- University of Birmingham, 2011.

This thesis studies the Quaker thought of Robert Barclay (1648-90), focusing upon his theological views on the relationship between self and others, from his soteriology to the peace testimony.

Neale, Betsy. *Quakers and the Jesus of History*. Melbourne Beach, FL: Southeastern Yearly Meeting Publications, 2010. (The 47th J. Barnard Walton Memorial Lecture in Florida)

Early Friends sought to recapture Jesus' original message, to return to "primitive Christianity." The Jesus scholars conclude, that instead of a single, early Christianity there were multiple early Christianities in different communities: Jewish and gentile. The Christianities that survived, Catholic and Eastern Orthodox, were not necessarily closest to Jesus' vision. From the beginning Friends behaved as if the Kingdom of God had already arrived. As Fox said, "Christ has come to teach his people himself." God is within, and we answer that of God by trying to live in the Kingdom of God.

O'Neill, Kevin. "'Pale & Dejected Exhausted by the Waste of Sorrow': Courtship and the Expression of Emotion Mary Shackleton, 1783-1791," *Critical Studies*, 34 (2011), 47-70.

This essay explores the emotional expression of an eighteenth-century Irish Quaker woman, Mary Shackleton, during her courtship with William Leadbeater. It draws upon her diary, letters and poems to identify the external social and cultural forces that shaped her courtship experience, and explores the complex, and only partially visible, dynamic that shaped her emotional expression. It identifies her network of young women friends, religious experience, and engagement with a wider intellectual world as the guide-posts to this emotional expression.

Oshatz, Molly. *Slavery & Sin: The Fight against Slavery and the Rise of Liberal Protestantism*. Oxford, London: Oxford University Press, 2012.

In this examination of the antislavery origins of liberal Protestantism, Molly Oshatz contends that the antebellum slavery debates forced antislavery Protestants to adopt an historicist understanding of truth and morality. Includes references to Quakers' debate over slavery and abolitionism.

Page, Anthony. "Rational Dissent, Enlightenment, and Abolition of the British Slave Trade," *Historical Journal*, 54.3 (Sept. 2011), 741-772.

Following British abolition of the slave trade in 1807, the origins and nature of popular abolitionism have been much debated among historians. Traditionally, religion was seen as the driving force, with an emphasis on the role of Quakers and evangelicals, while in the twentieth century social historians began to stress the importance of economic and social change. This article revises both interpretations by helping to recover and analyze the abolitionism of enlightened rational dissenters.

Palmer, Kelly D. *Humanitarian Relief and Rescue Networks in France, 1940-1945*. Thesis (Ph. D.)--Michigan State University, 2010.

This dissertation investigates the connections among the collaborationist Vichy state, with its complex political identity, and the humanitarian aid agency network...The majority of Jews who survived the war were naturalized French citizens while almost all those deported were foreign born. This striking disparity is partially explained by the activism of a network of Jewish and non-Jewish humanitarian organizations. Humanitarian aid organizations including the International Red Cross (ICRC), the YMCA, the Society of Friends (Quakers), Comité inter-mouvements auprès des évacués (CIMADE), Oeuvre de Secours aux Enfants (OSE), and the Jewish Joint Distribution Agency worked together and independently

to find ways to minimize the issues arising from the deportations; these ranged from finding space for displaced persons to saving individuals from the death camps. Chapter 3: "The Quakers Work in France." Includes references to the American Friends Service Committee and Howard Kershner.

Palmer, T. Vail Jr. "Theorising a Quaker View of the Atonement," *Quaker Studies*, 16.1 (Sept. 2011), 105-123.

Gustaf Aulén described a classical view of the atonement, in which God through Christ triumphs over the forces of evil: 'Christus victor'. Denny Weaver's narrative Christus victor developed this view into a fully developed theory, spelled out as biblical narrative. A biblical theology framework provides a context for integrating this theory with Larry Shelton's theory that God in the atonement establishes and maintains a new covenant community with humanity. Christus victor/ covenant atonement incorporates biblical values of nonviolence and restorative justice; satisfaction and substitutionary theories are rooted in retributive justice and violence. George Fox was committed to a Christus victor view of Christ's atonement. Lamb's War writings of Fox, Burrough, and Nayler gave a powerful and original extension of that view. These Friends foreshadowed the combination of narrative Christus victor theory with covenant theory of the atonement.

Pearson, Paul M. *Letters of Paul M. Pearson, Governor, United States Virgin Islands, 1931-1935*. Compiled by Barbara and David Grove. Swarthmore, PA: [Friends Historical Library of Swarthmore College], 2011.

Letters written by Paul M. Pearson, a Quaker educator who served as the first civilian governor of the U.S. Virgin islands, from March 1931 to August 1935, to his family and friends during and concerning that service, and also some correspondence with others during that period. The letters were compiled by Barbara Grove, Paul Pearson's granddaughter, and her husband David Grove and were transcribed for this volume from carbon typescript copies deposited in the Friends Historical Library of Swarthmore College, which is also the repository for the original letters.

Phil Lapsansky: Appreciations: a Collection of Essays Honoring Phillip S. Lapsansky on His Retirement After More Than Forty Years of Service to the Library Company of Philadelphia, 1971-2012. Philadelphia: Library Company of Philadelphia, c2012.

This festschrift includes many references to Quakers; it also includes a bibliography of works by Phillip S. Lapsansky, Curator of African-American History at the Library Company of Philadelphia.

Pitman, Ruth. "The 1955 Union and the Future of Friends," *Quaker Religious Thought*, no. 116/117 (Dec. 2011), 54-64.

Plank, Geoffrey. *John Woolman's Path to the Peaceable Kingdom: a Quaker in the British Empire*. Philadelphia: University of Pennsylvania Press, c2012.

Abolitionist John Woolman (1720-72) has been described as a "Quaker saint," an isolated mystic, singular even among a singular people. But as historian Geoffrey Plank recounts, this tailor, hog producer,

shopkeeper, schoolteacher, and prominent Quaker minister was very much enmeshed in his local community in colonial New Jersey and was alert as well to events throughout the British Empire. Responding to the situation as he saw it, Woolman developed a comprehensive critique of his fellow Quakers and of the imperial economy, became one of the most emphatic opponents of slaveholding, and helped develop a new form of protest by striving never to spend money in ways that might encourage slavery or other forms of iniquity.

Polgar, Paul J. "'To Raise Them to an Equal Participation': Early National Abolitionism, Gradual Emancipation, and the Promise of African American Citizenship," *Journal of the Early Republic*, 31 (Summer 2011), 229-258.

The first organized abolition movement in America championed black citizenship and incorporation into the greater body politic instead of colonization or exclusion from the civic sphere of the fledgling nation. The same natural rights Revolutionary ideology that made American antislavery possible also presented slaves themselves as the very antithesis of the independent, virtuous citizenry necessary to uphold representative government and maintain the new nation's experiment in republicanism; therefore making abolition itself a problematic process.

Prince, Bryan. *One More River to Cross*. Toronto; Tonawanda, NY: Dundurn Natural Heritage, c2012.

The story of the enslaved Isaac Brown, his dramatic escape and ultimate success in crossing the border into Canada.

Romack, Katherine. "'For This Is the Naked Truth': The Early Quakers and Going Naked As a Sign," *The American Journal of Semiotics*, 27.1-4 (2011), 203-231.

Dozens of records attest to the fact that during the mid-seventeenth century politicized public nudity or going naked as a sign as it was known to early modern subjects proliferated. This practice captured so much popular attention that Sir Charles Sedley along with other royalist libertines notoriously stripped in front of 1,000 spectators in 1663 and delivered a mock sermon in a grotesque parody of religious sectarians. This article examines Quaker approaches to signification, focusing on their deployment of incarnational signs to advance a revolutionary challenge to the empty reified signs of a burgeoning secular and commercial culture.

Rosa, Andrew. "'To make a better world tomorrow': St. Clair Drake and the Quakers of Pendle Hill," *Race & Class*, 54.1 (2012), 67-90.

This article is part of a larger project by the author to record St. Clair Drake's contribution to the black radical tradition. Here he examines Drake's involvement with the Quakers in the early years of the Depression. Drawing on writings in African American and Popular Front periodicals of the time, it considers how a Quaker community shaped Drake's identity as an intellectual activist and how his encounter suggests the ways in which black intellectuals engaged with non-violence as a philosophy and strategy for social change before the civil rights movement. Drake's participation in non-violent campaigns for workers' rights, world peace and an end to racial discrimination and violence reflects the Quakers' sustained interest in African American affairs well beyond the anti-slavery movement. His

eventual break with the Quakers underscores Drake's practice of constantly pushing boundaries in his search for the most effective means to transform society at the grassroots, as he journeyed across the Atlantic world.

Rustin, Bayard. *I Must Resist: Bayard Rustin's Life in Letters* / Introduced and edited by Michael G. Long; foreword by Julian Bond. San Francisco: City Lights Books, c2012.

Includes references to the American Friends Service Committee, the Fellowship of Reconciliation, and the War Resisters League. Bayard Rustin was a Quaker, raised by his Quaker grandmother, Julia Rustin.

Sadlier, Rosemary. *Harriet Tubman: Freedom Seeker, Freedom Leader*. Toronto: Dundurn Press, 2012.

Born in the United States and enslaved as a child, Harriet Tubman (circa 1820–1913) is one of the best-known figures connected to the Underground Railroad. Her success encouraged enslaved Africans to make the break for freedom and reinforced the belief held by abolitionists in the potential of black freedom and independence. Tubman's numerous rescue missions ending in Canada helped to build the interest in escape and reinforce the position of Canada as the final stop on the journey to freedom.

Saxton, Thomas R. *Living in Two Worlds: Kinship Networks and Pennsylvania's Integration into the Atlantic World*. Thesis (Ph. D.) -- Lehigh University, 2011.

This is a study of the form, functions, and activities of kinship groups in the British Atlantic world. The early modern Atlantic world was complex and intricately composed of a web of contacts, and networks of kinship shaped vital interactions and exchanges based on reciprocity. The thesis is that familial networks enhanced Pennsylvania's connections to the wider Atlantic community by forging links and helping migrants and their descendants look outward into the Atlantic world. Includes references to Quakers.

Schick, Jack H. "Slavery in Pennsylvania," *Friends Journal*, 58.8 (Sept. 2012), 21-24.

Schnorbus, Stephanie Dawn. *Christianity, the Enlightenment, and Primary Education: American Children's Textbooks and Schooling, 1700-1810*.

Thesis (Ph. D.) -- University of Southern California, 2010.

This dissertation explores the relationship between the history of education and the history of religion in early America with a particular focus on primary school learning. Includes extensive references to Quaker education, primarily in Berks County, Pennsylvania.

Schurman, Virginia. "Martha Ellicott Tyson," *Friends Journal*, 58.7 (August 2012), 22-24.

Shivers, Lynne. "Raspberries, Bread, Serendipity, and Nonviolence: Lillian and George Willoughby," *Friends Journal*, 57.8 (Sept. 2011), 10-12.

Skidmore, Gil. "'I Had Cause to Be Thankful that Marriage Would Furnish Me with a Chaise': Conscious and Unconscious Motivation in the Journal of Catherine Payton Phillips, 1727-1794," *The Journal of the Friends Historical Society*, 62.3 (2012), 151-164.

Smith, Helen. "Quaker Women, Family Archives and the Construction of Identity: Analysing the Memoirs and Personal Papers of Elizabeth Taylor Cadbury (1858–1951)," *Quaker Studies*, 16.1 (Sept. 2011), 124-134.

This article examines how Elizabeth Taylor Cadbury sought to define and perpetuate her family's religious identity and legacy through the production of privately published memoirs celebrating their Quaker heritage and the creation of a personal archive chronicling their contemporary lives devoted to religiously inspired social action. Taylor Cadbury constructed narratives which forged a connection between the Quaker ministry and philanthropy of her ancestors and the religious and social service of more recent generations as a means of consolidating a collective identity among her family. The article considers how Taylor Cadbury shaped her own identity in relation to the religious values of her female Quaker predecessors through the personal papers which she collected. By exploring Taylor Cadbury's efforts to preserve material recording her family's Quaker faithfulness, the article demonstrates the significance of family archives for sustaining Quaker kinship networks and understanding Friends' engagement with Quaker history during the early twentieth century.

Smith, Sherry L. *Hippies, Indians, and the Fight for Red Power*. New York: Oxford University Press, c2012.

Through much of the 20th century, United States federal policy toward Indians sought to extinguish all remnants of native life and culture. That policy was dramatically confronted in the late 1960s when a loose coalition of hippies, civil rights advocates, Black Panthers, unions, Mexican-Americans, Quakers and other Christians, celebrities, and others joined with Red Power activists to fight for Indian rights. Includes references to Quakers and the American Friends Service Committee.

Snipes, Samuel M. "The Life of Japanese Quaker Inazo Nitobe, 1862- 1933," *Friends Journal*, 57.7 (Aug. 2011), 21-24, 37.

Snyder, Michael. "Friends of the Osages: John Joseph Mathew's Wah'Kon-Tah and Osage-Quaker Cross Cultural Collaboration," *The Chronicles of Oklahoma*, 88.4 (2010), 438-461.

Argues that Mathew's 1932 book *Wah'kon-tah : the Osage and the White Man's Road*, based on the work of Quaker Indian agent Laban J. Miles, though often classified as fiction, is factual. The article includes comments on Quaker-Osage relations from the 1870s to the present.

Southern, Alice. "The Rowntree History Series and the Growth of Liberal Quakerism," *Quaker Studies*, 16.1 (Sept. 2011), 7-73.

This study explores how some leading Quakers in the period 1895-1925 promoted liberal views within the Religious Society of Friends in Britain and the USA. It focuses on the use of denominational history as a medium through which to transmit these ideas, in particular on the Rowntree History Series. It is argued that the Rowntree History Series played a vitally important role in the construction of liberal Quaker identity throughout this period, focusing on the attitudes of influential Quakers John Wilhelm Rowntree, Rufus Jones and William Charles Braithwaite, in order to demonstrate that the Rowntree History Series was presented to enable liberal Quakers to affirm Quaker tradition while at the same time justifying fundamental theological changes. The study concludes that the Rowntree History Series can be primarily understood as an intended resource for education and preparation for ministry.

Spar, Natalie D. *This Loquacious Soil: Language and Religious Experience in Early America*. Thesis (Ph. D.) -- Washington University, 2011.

This dissertation argues that early American religious leaders and lay people developed philosophically complex linguistic theories as a result of a critically under-explored tension between text and religious experience. References to Quakers include a chapter: "Monstrous words: Anne Hutchinson, the Quakers, and heretical speech."

Stevens, Sylvia. "Quakers and the World of Objects: the Acquisition and Maintenance of Daniel Boulter's Eighteenth-Century Museum in Great Yarmouth," *The Journal of the Friends Historical Society*, 62.3 (2012), 192-210.

Stevens, Sylvia. *Quakers in Northeast Norfolk, England, 1690-1800*. With a foreword by Peter Rushton. Lewiston, NY: Edwin Mellen Press, 2012.

Some of the eighteenth-century Quakers in northeast Norfolk were well-known among Quakers nationally in their time. Others were known regionally, and locally, leaving few printed records of their experiences. The book uses a local study to investigate the ways in which, within their local and national circumstances, these men and women negotiated the balance between sustaining and witnessing on their beliefs.

Stevenson, Leslie Forster. *Open to New Light: Quaker Spirituality in Historical and Philosophical Context*. Exeter [UK]; Charlottesville VA: Imprint Academic, 2012.

This book is about "the meaning of life" or "the spiritual quest". It offers a selective and critical evaluation of some central strands of Western religious and philosophical thought over two and a half thousand years. It starts with Socrates' philosophy of life, and the Greek tradition of philosophy that he initiated. It gives its own "take" on the teaching of Jesus, and on the long and controversial history of Christianity. There is a chapter devoted to George Fox and the beginning of the Quaker movement.

Stirredge, Elizabeth. *Strength in Weakness Manifest*. With an introduction and notes by T.H.S. Wallace. Camp Hill, PA: Foundation Publications, 2011.

A new edition of the biography and testimony of Elizabeth Stirredge (1634-1706) of Hertfordshire, England. Includes a new introduction and bibliographic essay on Stirredge by the editor.

Stout, J. E. *The History of the Religious Society of Friends, Quakertown Monthly Meeting*; updated material written and compiled by Dan & Marty Campanelli, 2011. Quakertown, NJ: Quakertown Friends Meeting, 2011.

Based on an unpublished manuscript by J.E. Stout: "Background and Integral History of the Religious Society of Friends Quakertown Monthly Meeting 1744-1998."

The Struggle for Equality: Essays on Sectional Conflict, the Civil War, and the Long Reconstruction. Edited by Orville Vernon Burton, Jerald Podair, and Jennifer L. Weber. Charlottesville, VA: University of Virginia Press, 2011.

This collection of essays is organized around the theme of the struggle for equality in the United States during the nineteenth and twentieth centuries. It includes two essays about Quakers: "The Radicalism of the Abolitionists Revisited: the Case of the Society of Friends" by Ryan P. Jordan, and "An Awful Choice: Bayard Rustin and New York City's Civil Rights Wars, 1968" by Jerald Podair.

Swank, Amanda, Andrzej Grzybowski and Lawrence Charles Parish. "Robert Willan: a Quaker Physician Who Founded the Morphologic Approach to Modern Dermatology," *Clinics in Dermatology*, 29.5 (2011), 567-570.

Concerns the contributions to medicine of Yorkshire Quaker Robert Willan (1757-1812).

Swiss, Deborah J. "The Angel of the Prisons: Elizabeth Gurney Fry," *Friends Journal*, 58.3 (March 2012), 16-19.

Swiss, Deborah J. *The Tin Ticket: the Heroic Journey of Australia's Convict Women*. New York: Berkley Books, c2010.

Recalls women exiled from the British Isles and forced into slavery and savagery, who created the most liberated society of their time. Includes the story of Elizabeth Gurney Fry, a Quaker reformer who touched all their lives.

Sword, Kirsten. "Remembering Dinah Nevil: Strategic Deceptions in Eighteenth-Century Antislavery," *The Journal of American History*, 97.2 (Sept. 2010), 315-343.

The story of Dinah Nevil and the prerevolutionary founding of the world's first antislavery organization (the Pennsylvania Abolition Society) can help us reassess the moral and political choices behind "protean moments" in both transatlantic antislavery and American nation building. Includes extensive references to Quakers in Pennsylvania and New Jersey..

Them Wild Woods: The Greeves, O'Brien and Sinton Letters: The Transatlantic Letters of an Irish Quaker Family, 1818-1877; edited By Bill Jackson. Belfast: Ulster Historical Foundation, 2011.

These letters describe the life of an Ulster Quaker shop-keeping family whose daughter emigrated to New York State in 1818. The bulk of the letters are from Ireland between 1818 and 1843.

Appendix A is a summary genealogy of the Greeves, O'Brien and Sinton families.

Toda, Tetsuko. "Conflicting Views on Foreign Missions: The Mission Board of Philadelphia Yearly Meeting of Friends in the 1920s," *Quaker History*, 100.2 (Fall 2011), 17-35.

Townsend, Priscilla Kirk. *The Diary of Priscilla Kirk Townsend in Fourteen Small Books, 1848-1861*; Transcribed by Jennifer Gross Davis and Dana Dunbar Howe; Compiled by Dana Dunbar Howe. [Richmond, VA?: D.D. Howe], 2011.

The second in a series comprised of letters, diaries, journals, and poetry written primarily during the first half of the nineteenth century by members of a Philadelphia Quaker family. One compact disc containing ancestor and descendent charts for Priscilla Kirk and Charles Townsend is mounted in sleeve on the inside back cover.

Tully, Molly. "Lucretia Mott," *Friends Journal*, 58.2 (Feb. 2012), 17-20.

Upchurch, Thomas Adams. *Abolition Movement*. Santa Barbara, Calif.: Greenwood, 2011.

The practice of African slavery has been described as the United States's most shameful sin. Undoing this practice was a long, complex struggle that lasted centuries and ultimately drove America to a bitter civil war. Includes extensive reference to the American Anti-Slavery Society.

"Visit to the Mennonites in Lancaster County, Pennsylvania: Quaker Ministry in Lancaster Conference in 1887," edited by Edsel B. Burdge Jr., *Pennsylvania Mennonite Heritage*, (Jan. 2011), 2-21.

Includes transcriptions of previously unpublished accounts of the visits of Friends Joseph S. Elkinton and Joseph Walton, providing documentation of Mennonite life and suggesting affinities between some Quakers and Mennonites in the later nineteenth century.

Van den Berg, Jan. "Was the Deist Thomas Morgan (d.1743) a Medical Practitioner among the Quakers in Bristol? Some Observations about the History of a Quaker Label," *Quaker History*, 100.2 (Fall 2011), 36-41.

Van Etten, Henry. *Chronique de la vie quaker française: deux siècles de vie religieuse, 1745-1945*. [France]: Société religieuse des amis (quakers), Assemblée de France, [2009]. 4th edition.

Webster, Caroline Besse. *A Gandhian Quaker Convict and Peace Teacher: Lee Stern: World War II Conscientious Objector*. Nyack, NY: Creative Response to Conflict, c2012.

Lee Stern, a pacifist and conscientious objector to war, was among the most influential Quakers of the twentieth century. He was a founder in 1940 of Ahimsa Farm (near Cleveland, Ohio) which promoted pacifism and racial integration. Imprisoned as a conscientious objector during World War II, he helped to racially integrate the prison. Stern was a prominent member of New York Yearly Meeting of the Religious Society of Friends (Quakers) and Rockland Monthly Meeting (Rockland, NY); he worked for Fellowship of Reconciliation in Nyack, New York, was active in protesting the Vietnam War, and was a founder of Alternatives to Violence, Children's Creative Response to Conflict, and Peace Brigades International. In his later years he taught alternatives to violence in Maryland prisons.

Weimer, Adrian Chastain. *Martyrs' Mirror: Persecution and Holiness in Early New England*. Oxford; New York: Oxford University Press, 2011.

Martyrs' Mirror examines the folklore of martyrdom among seventeenth-century New England Protestants, exploring how they imagined themselves within biblical and historical narratives of persecution. Includes extensive references to Quakers, including a chapter "Quakers and the Witness of Suffering."

Winston, La Tonia. *No Sex in the Soul: Proto-Feminist Theology in 17th Century British Quakerism - Toward Egalitarian Relationships Between Women and Men in Ministry*.

Thesis (M.A.) -- Regent University, 2010.

Prior to emergence of contemporary Christian feminism, 17th century British Quakerism was rooted in egalitarianism. This proto-feminist theology was based upon, 1.) pre-Fall restorationism in its anthropology; 2.) eschatological hope of the return of the Christ; and 3.) pneumatology focused on the Inner Light and the Spirit's selection of ministers regardless of gender and verified by charismatic giftedness. This theology justified the service of women in ministry. This study expands the research into early Quaker theological constructs that defended women's ministry. It examines the implicit biblical theologies in the writings of George Fox, founder of the Society of Friends; and his wife Margaret Fell, to explore their proto-feminist theology, and consider it as a possible foundation for egalitarian ministry roles within the contemporary Pentecostal/Charismatic movement.

William Bartram, *the Search for Nature's Design: Selected Art, Letters, & Unpublished Writings*; edited by Thomas Hallock & Nancy E. Hoffmann. Athens, Ga.: University of Georgia Press, 2010.

An important figure in early American science and letters, William Bartram (1739-1823) has been known almost exclusively for his classic book, *Travels*. *William Bartram, The Search for Nature's Design* presents new material in the form of art, letters, and unpublished manuscripts. These documents expand our knowledge of Bartram as an explorer, naturalist, artist, writer, and citizen of the early Republic.

Williams, Margo Lee. *Miles Lassiter (circa 1777-1850): An Early African-American Quaker from Lassiter Mill, Randolph County, North Carolina: My Research Journey to Home*. Palm Coast, FL: Backintyme Publishing, 2011.

Although antebellum African Americans were sometimes allowed to attend Quaker meeting, they were almost never admitted to full membership, as was Miles Lassiter. His story illuminated the unfolding of the 19th-century color line into the 20th.

Wood, Alexander. *Thomas Young, Natural Philosopher, 1773-1829*, by Alexander Wood, completed by Frank Oldham; with a memoir of Alexander Wood by Charles E. Raven. Cambridge: Cambridge University Press, 2011.

Originally published in 1954, this biography was the result of many years' labor by its author, Alexander Wood. At the time of Dr. Wood's death, he had completed the first ten chapters and left notes for the remaining two, which were finished by Frank Oldham. The volume traces the life of the famous Quaker English natural philosopher Thomas Young (1773-1829) from his precocious childhood through his later career as a physician and his accomplishments in the study of optics and languages. As Mr. Oldham notes in the preface, 'Young forms a fascinating subject in the field of biography, not only from his amazing scientific record and his wide classical learning combined with his remarkable depth of knowledge in philosophy, but also as a humanist working disinterestedly in the cause of truth.' The book contains a memoir of Alex Wood by his acquaintance Charles E. Raven.

Wood, Joseph. *The Large and Small Notebooks of Joseph Wood (1750-1821): a Yorkshire Quaker*. A transcription [by] Pamela Cooksey. 5 volumes. Huddersfield: High Flatts Quaker Meeting, 2011.

The major interest of the *Notebooks* lies in Joseph Wood's personal perspective on and detailed insight into the religious principles and practices of Quakers during the Quietist years. The material deals principally with the beliefs of ordinary people and the place of religious conviction in their daily living. Each volume contains a compact disc with pdfs of the entire 5 volume set.

Wood, Summer Joy. *The Shippens of Philadelphia: Quaker Oats That Were Never Sowed*.

Thesis (M.A.)--Rutgers University, 2011.

This thesis aims to prove that greed and a changing world led to the abandonment of Quakerism by many Quakers in the seventeenth century, focusing on the Shippen family of Philadelphia in particular.

The World of John Secker (1716-95), Quaker Mariner. Edited by Andrew Hopper. [Norwich, England]: Norfolk Record Society, 2011.

John Secker's reminiscences of his life at sea provide a bottom-up account of the eighteenth-century maritime world. The son of a Quaker miller from North Walsham, Secker's global sea-faring...encompassed themes including religion, overseas cultures, migration, slavery, and navigation.

Wright, Sheila. "'I Have No Horror of Being an Old-Maid': Single Women in the Religious Society of Friends 1780-1860," *Quaker Studies*, 16.1 (Sept. 2011), 85-104.

This paper aims to examine the position of single women within the Religious Society of Friends during the period 1780-1860, suggesting that they had a considerable amount of self-government and choice in the way they organized their lives. In choosing to remain single, many Quaker women sought to preserve their autonomy and self-will, allowing them to follow their own path to self-fulfillment and happiness.

Wulf, Andrea. *Founding Gardeners: The Revolutionary Generation, Nature, and the Shaping of the American Nation*. New York, NY: Knopf, 2011.

From the author of *The Brother Gardeners*, a look at the founding fathers from the unique and intimate perspective of their lives as gardeners, plantsmen, and farmers. Includes references to John and William Bartram and the Bartram's garden.

Wykes, David L. "Early Religious Dissent in Surrey after the Restoration," *Southern History*, 33 (2011), 54-75.

Examines the treatment of Quakers and other dissenters under the Act of Conformity from 1662 to 1672.

Yewlett, Hilary Lloyd. "Early Modern Migration from the Mid-Wales County of Radnorshire to Southeastern Pennsylvania, with Special Reference to Three Meredith Families," *Pennsylvania History*, 79.1 (2012), 1-32.

The article presents a historical overview of immigrant Quaker, Baptist, and Anglican families from the county of Radnorshire in Wales that settled in the Pennsylvania colony. The article notes many Radnorshire families were forced to emigrate due to religious discrimination and explores how the 1701 Charter of Privileges, developed by Pennsylvania founder William Penn, provided those families with an opportunity to practice religion freely. Particular focus is given to the impact of members of the Welsh emigrant Meredith families on the colony.

Yoder, Solomon E. "*Your Son And Brother Sol*": *Letters from Solomon E. Yoder While Serving with the American Friends Service Committee in Post-World War I Europe*, edited by S. Duane Kauffman. Morgantown, PA: Masthof Press, 2011.

Letters from Solomon E. Yoder, born in a Mennonite Pennsylvania farming community, while serving in post World War I reconstruction and reconciliation projects under the auspices of the American Friends Service Committee. The 61 letters were written between April 1919 and April 1920.

Compiled in October 2012
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