

Recent Scholarship in Quaker History

Compiled in December 2016

Alevizatos Kirtley, Alexandra. "Superfluity & Excess." *Magazine Antiques* 183, no. 2 (March 2016): 88-97.

The article focuses on history of Quakers of Europe and Great Britain from Eighteenth century. Topics discussed include embracement of European and Asian style furnitures by Quakers, marriage of architect Benjamin Henry Latrobe with Mary Elizabeth Hazlehurst which resulted in his establishment in Philadelphia, Pennsylvania; commissioning of Latrobe for house designs, his preference to American design of houses, and selection of furnitures by house owners William and Mary Waln.

Alston, Charlotte. "'A Great Host of Sympathisers': The Doukhobor Emigration and its International Supporters, 1895-1905." *Journal of Modern European History* 12, no. 2 (May 2014): 200-215.

Between September 1898 and July 1899, 7500 members of the non-resistant Doukhobor sect emigrated from Russia to Canada. This article investigates the networks of moral, logistical and financial support that made this emigration possible. Members of the Society of Friends in England and America, Tolstoyan Christian anarchists and opponents of the Tsarist regime worked, through their own networks and together, to raise funds and raise the Doukhobors' profile. Their relationships with each other, with the Doukhobors and with external audiences were complicated by their own very different investments in the cause. This article explores the aims, activities and impact of this campaign, along with its value for the campaigners. It offers a case study of the complex relationships in such a campaign between humanitarianism, solidarity and self-interest.

Ambler, Rex. *The Light Within: Then and Now*. Pendle Hill pamphlet 425. Wallingford, PA: Pendle Hill Publications, 2013.

When contemporary Friends speak to each other of the Light Within, do we have a shared understanding of what we mean? Is it the same Light that George Fox spoke of? Rex Ambler explores how early Friends thought about and engaged with the Light in ways that have mostly been lost to Friends today. How could we be enriched - as individuals and as a community - by recovering some of the early Quaker experiences of Light? Discussion questions included.

Ames, Marjon. *Margaret Fell, Letters, and the Making of Quakerism*. Material Readings in Early Modern Culture. New York: Routledge, 2017.

Intensely persecuted during the English Interregnum, early Quakers left a detailed record of the suffering they endured for their faith. *Margaret Fell, Letters, and the Making of Quakerism* is the first book to connect the suffering experience with the communication network that drew the faithful together to create a new religious community. This study explores the ways in which early Quaker leaders, particularly Margaret Fell, helped shape a stable organization that allowed for the transition from movement to church to occur. Fell's role was essential to this process because she developed and maintained the epistolary exchange that was the basis of the early religious community. Her efforts allowed for others to travel and spread the faith while she served as nucleus of the community's communication network by determining how and where to share news. Memory of the early years of Quakerism were based on the letters Fell preserved. Marjon Ames analyzes not only how Fell's efforts shaped the inchoate faith, but also how subsequent generations memorialized their founding members.

Angell, Stephen W. "An Early Version of George Fox's 'Letter to the Governor of Barbados'", *Quaker Studies* 19, no. 2 (March 2015): 277-194.

This essay explores the textual history and history of the 'Letter to the Governor of Barbados', referred to in its earliest published version (1672) as 'For the Governour and his Council and Assembly'. Most publications of this letter are based on the version of this letter in Thomas Ellwood's 1694 edition of Fox's Journal. The fuller, more defiantly polemical, more strongly Quaker, and less ecumenical version reproduced below was the only text of this letter that was published in Fox's lifetime. The external Christ in this 1672 letter differs from the internalized

Christ featured in Fox's other major Barbados publication, a sermon to fellow Quakers, as well as most of his other writings. It is argued here that Fox was the chief author of the letter, although others assisted him. The original form of the letter was strongly shaped by his conflicts with Anglican priests on Barbados, and Ellwood's changes de-emphasized that aspect. The form of the letter most widely circulated among American Friends de-emphasizes Friends' distinctives to an even greater extent than Fox himself did, dropping the latter's contention that the Bible is 'the words, not Word, of God'.

Angell, Stephen W. "Richard Farnworth, Samuel Fisher, and the Authority of Scripture among Early Quakers", *Quaker Studies* 19, no. 2 (March 2015): 207-228.

This essay traces the development of Quaker doctrines of Scriptural authority, concentrating on the years between 1653 and 1662. Utilizing controversies conducted by Richard Farnworth and Samuel Fisher with a series of non-Quaker critics, this study focuses on four areas: the possible status of Quaker epistles as revelation; whether the Bible, for Quakers, was human words, or God's words, or both; Quaker views of the Scriptural canon; and Quaker views of the propriety of using the Bible to settle religious controversies. This essay finds that defenders of Quaker views of Scripture steadily were pressed away from their original radical, spiritualist stances on Scriptural authority, toward a more orthodox, ecumenical, Puritan-oriented construction of that issue.

Angell, Stephen W., and Pink Dandelion, eds. *Early Quakers and Their Theological Thought*. New York: Cambridge University Press, 2015.

This book provides the most comprehensive theological analysis to date of the work of early Quaker leaders. Spanning the first seventy years of the Quaker movement to the beginning of its formalization, *Early Quakers and their Theological Thought* examines in depth the lives and writings of sixteen prominent figures. These include not only recognized authors such as George Fox, William Penn, Margaret Fell, and Robert Barclay, but also lesser-known ones who nevertheless played equally important roles in the development of Quakerism. Each chapter draws out the key theological emphases of its subject, offering fresh insights into what the early Quakers were really saying and illustrating the variety and constancy of the Quaker message in the seventeenth century. This cutting-edge volume incorporates a wealth of primary sources to fill a significant gap in the existing literature, and it will benefit both students and scholars in Quaker studies.

Arnold, Stanley Keith. *Building the Beloved Community: Philadelphia's Interracial Civil Rights Organizations and Race Relations, 1930–1970*. Jackson: University Press of Mississippi, 2014.

Inspired by Quakerism, Progressivism, the Social Gospel movement, and the theories of scholars such as W. E. B. Du Bois, Charles S. Johnson, Franz Boas, and Ruth Benedict, a determined group of Philadelphia activists sought to transform race relations. This book concentrates on these organizations: Fellowship House, the Philadelphia Housing Association, and the Fellowship Commission. While they initially focused on community-level relations, these activists became increasingly involved in building coalitions for the passage of civil rights legislation on the local, state, and national level. This historical account examines their efforts in three distinct, yet closely related areas, education, housing, and labor. Perhaps the most important aspect of this movement was its utilization of education as a weapon in the struggle against racism. Martin Luther King credited Fellowship House with introducing him to the passive resistance principle of *satyagraha* through a Sunday afternoon forum. Philadelphia's activists influenced the southern civil rights movement through ideas and tactics. Borrowing from Philadelphia, similar organizations would rise in cities from Kansas City to Knoxville. Their impact would have long lasting implications; the methods they pioneered would help shape contemporary multicultural education programs. *Building the Beloved Community* places this innovative northern civil rights struggle into a broader historical context. Through interviews, photographs, and rarely utilized primary sources, the author critically evaluates the contributions and shortcomings of this innovative approach to race relations.

Ayoub, Christine. *Memories of the Quaker Past: Stories of Thirty-Seven Senior Quakers*. Xlibris, 2014.

The book consists of excerpts from interviews of senior members of State College Friends Meeting. The narrators who lived through the Great Depression tell of their difficult childhood-and yet in most cases one they regarded as happy. Some of the conscientious objectors during WWII tell of life in CPS camps; others speak of using nonviolent methods with mental patients, while still others relate the story of the human guinea experiments some of them participated in. Of those who did relief work after the war overseas, probably the most exciting tales are told by the four who worked with the Friends Ambulance Unit in China. They happened to be located close to where the Nationalists and the Communists were fighting.

Baumgarten, Linda. "Vase-Pattern Wholecloth Quilts in the Eighteenth-Century Quaker Community." *Uncoverings* 36 (December 2015): 7-34.

Because the patterns of wholecloth quilts are created by the stitching alone, photographs -- and even first-hand examination -- may fail to show the subtle designs sufficiently well to compare them from one piece to the other. For this study, the author analyzed sixteen wholecloth bed quilts and petticoats, all of which feature two-handled bulbous vases of symmetrically placed flowers. Line drawings created from high-resolution photographs brought into a computer-assisted-design (CAD) program allowed the researcher to easily compare details in the subtle wholecloth pieces. The line drawings, along with analysis of materials and history, reveal that the quilts and petticoats can be placed into two distinct but inter-related groups centered in the Quaker community of Philadelphia in the eighteenth century. Given the close relationship of the patterns within a variety of materials and stitching qualities, the artifacts appear to have been designed by a single individual with the intent of being quilted in the homes of numerous local women. Philadelphia Quaker schoolteacher, Ann Marsh, possibly working with her mother, Elizabeth Marsh, is suggested as the designer responsible for the quilt patterns.

Bell, John Frederick. "Poetry's Place in the Crisis and Compromise of 1850." *The Journal of the Civil War Era* 5, no. 3 (September 2015): 399-421.

Includes John Greenleaf Whittier.

Bernet, Claus. *Das Quäkertum in Deutschland: von den ersten Anfängen bis zum Kaiserreich*. Studien zur Geschichtsforschung der Neuzeit Band 89. Hamburg: Verlag Dr. Kovac, 2016.

Birkel, Michael. "Robert Barclay and Kabbalah." *Quaker Studies* 21, no. 1 (September 2016): 3-13.

Robert Barclay inhabited a broad spiritual and theological cosmos. Long recognised as a Jesuit-trained ex-Calvinist well versed in Protestant scholastic theology, Barclay was also acquainted with Jewish Kabbalistic writings through Knorr von Rosenroth's Kabbala denudata. A comparison of Barclay with his friend George Keith, also influenced by von Rosenroth, reveals new layers of meaning in Barclay's work, particularly in applications of Kabbalistic terms to Christology.

Bixby, Donald E. "Sugar Maples and Maple Sugar at Historic Smithfield." *Smithfield Review* 19 (January 2015): 147-149.

The article discusses the historical significance of the sugar maples, *Acer saccharum*, which are planted at Historic Smithfield in Virginia. It references an article in the "Colonial Williamsburg Journal," by Mary Tiley Theobald, which revealed that statesmen Benjamin Rush and Thomas Jefferson, and the abolitionist Quakers of Philadelphia, have promoted maple sugar over cane sugar to destroy Negro slavery in the 1700s. It is noted that Jefferson planted maple saplings at Monticello.

Blamires, David. "Early Quaker Educational Books for Children." *The Journal of the Friends Historical Society* 63 (2012), 20-30.

Brinkman, P.D. "Edward Drinker Cope's Final Feud." *Archives of Natural History* 43, no. 2 (October 2016): 305-320.

A notoriously combative Quaker naturalist, Edward Drinker Cope relished a good fight. His infamous quarrel with Yale palaeontologist Othniel Charles Marsh, which climaxed in 1890 when it became front-page fodder for the New York herald, was one of the great scandals of nineteenth-century American science. But it was not his last. By the 1890s, his once prodigious vertebrate palaeontology research programme was in tatters. Marsh's many triumphs had demoralized him, while a ruinous succession of unlucky mining investments had depleted his family fortune. Cope, the quintessential gentleman-naturalist, was compelled to pawn his fossil collections and seek a paying position in a university or museum. Unfortunately, he lacked the tact and the proper temperament to adapt himself to an increasingly professionalized American scientific establishment. Struggling and dissatisfied professionally, and facing a painful, life-threatening illness, Cope picked one final feud with Chicago's Field Columbian Museum and its embattled director, Frederick J. V. Skiff, over the thorny issue of scientific autonomy versus authority in America's natural history museums.

Brodie, Nicholas Dean. "Quaker Dreaming: The 'Lost' Cotton Archive and the Aborigines of Van Diemen's Land." *Journal of Religious History* 40, no. 3 (September 2016): 303-325.

This article explores interactions between Tasmanian Aborigines and residents of a Quaker settler property in documented actuality and familial, regional, and scholarly memory. Debunking a recent suggestion that authentic Tasmanian Aboriginal religious rituals and mythologies were kept secret by these settlers for a century and a half, I argue that such 'mythologies,' and stories of their transmission, are post-colonial inventions that attempt to render this part of the narrative of Quaker colonialism in Van Diemen's Land as principally humanitarian, with Quakers acting as a benignly aberrant exception to the wider phenomenon of settlers dispossessing Indigenous peoples. Demonstrating that these settlers colluded in wider colonial practices and policies, and were active participants in networks of scientific study of the Tasmanian Aborigines, this article serves as a case study of the multi-layered nature of colonial action and post-colonial historicism, and also points to a self-referential tendency in historiographies of colonial Tasmania. I suggest that the stories presented as an authentic body of Tasmanian mythology in *Land of the Sleeping Gods* (2013) unconvincingly attempts to reinscribe Quaker colonialism as pacifist and humanitarian, and I argue that in fact Quakers demonstrably contributed to the dispossessing of Tasmanian Aboriginal peoples from their traditional lands.

Brooks, Mary Uhl. *Threads of Useful Learning: Westtown School Samplers*. West Chester, Pennsylvania: Westtown School, 2015.

Brown, Clare R. "To Faithfully Do Our Part: The Contribution of Joseph Sturge to the Anti-Slavery Movement in Britain and America with Special Reference to the Principles Which Motivated His Work." Ph.D. thesis, University of Bristol, 2015. <http://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.682691>

Joseph Sturge was an Evangelical, a committed Quaker, a successful businessman and a tireless campaigner for social reform. As secretary and leading light of the Birmingham Anti-Slavery Society he played a key role in influencing and invigorating the anti-slavery movement in the early nineteenth century, in both Great Britain and the United States. This thesis examines his role and approach in that campaign and looks closely at his purpose and motivation. Sturge's involvement with the Birmingham Anti-Slavery Society is the starting point for this thesis. Sturge and his colleagues sought to arouse popular sentiment in order to further the anti-slavery cause. The Society's committee organized public anti-slavery meetings, circulated anti-slavery journals, and used church networks to promote its objectives. It also engaged in electoral pressure, and attempted to persuade local candidates to pledge their support for slave emancipation in return for votes. Further evidence of the Society's growing militancy, was the committee's insistence that the slave system should be abolished immediately, without regard to consequence, because it was sinful. This initiative lifted the campaign out of the realm of ordinary politics, giving it the zest of a religious crusade. Gradually, the Birmingham abolitionists stopped

deferring to the Metropolitan committee of the national Anti-Slavery Society on matters of policy and method. This thesis also considers Sturge's tour of the United States, analyzing his interaction with both radical and moderate American abolitionists. Some of the most controversial theological debates of the era intensified the divisions in the American anti-slavery movement, and this study will explain Sturge's approach to the bitter disputes that characterized the American movement at this time. Yet primarily, this thesis will consider how Sturge's Christian principles informed his anti-slavery work. A deep awareness of his personal Christian responsibility appeared to imbue Sturge with a sense of urgency about 'God's directive' to help the less fortunate. Recent scholarship has emphasized the need for understanding Victorian reformers within the context of their own values. This study aims, therefore, to evaluate what it meant for Joseph Sturge to be engaged in God's work. He believed he should faithfully do his part: but ultimately he trusted all his reform endeavours to God's overruling Providence.

Bruce-Lockhart, Katherine. "The "Truth" about Kenya: Connection and Contestation in the 1956 Kamiti Controversy." *Journal of World History* 26, no. 4 (December 2015): 815-838.

In 1956, an imperial scandal erupted over the treatment of female prisoners and detainees held at Kamiti Detention Camp and Prison in Kenya. The scandal was sparked when Eileen Fletcher, a British Quaker who had worked at Kamiti, exposed the abuses and conditions of the prison and detention camp to the British public. Kamiti became the center of a major controversy that drew in politicians, activists, journalists, and religious communities in Britain and beyond. This article examines two sets of discourses that were at the core of the controversy: gender and the morality of colonialism. In the debates on Kamiti, competing gender discourses were used to criticize or justify the treatment of Kamiti's women and girls, while various anticolonial arguments were pitted against notions of the civilizing mission in discussions about the future of colonial rule. Ultimately, the controversy reveals the connections and contests within transnational networks engaged in debate about the future of colonialism in the 1950s.

Bruckerl, Frank. "The Quaker Cunning Folk: The Astrology, Magic, and Divination of Philip Roman and Sons in Colonial Chester County, Pennsylvania." *Pennsylvania History: A Journal of Mid-Atlantic Studies* 80, no. 4 (Autumn 2013): 479-500.

Buecker, Thomas R. "The Father of Lincoln, Nebraska: The Life and Times of Thomas P. Kennard." *Nebraska History* 95, no. 2 (Summer 2014): 78-93.

A biography is presented of the Quaker, politician, lawyer and businessman Thomas Perkins Kennard. He was born in Belmont County, Ohio on December 13, 1828 and worked on his family's farm as a boy. In 1866, he was elected to become Nebraska's first secretary of state under the Nebraska Republican Governor David Butler. The role that Kennard played in establishing Lincoln, Nebraska as the state capitol is discussed.

Calvert, Samantha Jane. "Eden's Diet: Christianity and Vegetarianism 1809-2009." Ph.D. thesis, University of Birmingham, 2013. <http://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.583124>

The vegetarian teachings of the Salvation Army, Quakers, the Seventh Day Adventists and other Christian groups have been largely neglected by academics. This study takes a prosopographical approach to the development of modern Christian vegetarianism across a number of Christian vegetarian sects, and some more mainstream traditions, over a period of two centuries. The method allows for important points of similarity and difference to be noted among these groups' founders and members. This research contributes particularly to radical Christian groups' place in the vegetarian movement's modern history. This study demonstrates how and why Christian vegetarianism developed in the nineteenth century and to what extent it influenced the secular vegetarian movement and wider society. It contextualizes nineteenth-century Christian vegetarianism in the wider movement of temperance, and considers why vegetarianism never made inroads into mainstream churches in the way that the temperance movement did. Finally, the study considers the pattern of Christian vegetarianism's

development in four distinct periods (1809-1847, 1848-1889, 1890-1959 and 1960-2009) as well as the many principles and behaviours these sectarian groups shared such as a desire for a return to Eden or the Golden Age, dualism, purity and biblical vegetarianism.

Campisi, Jack and William A. Starna. "A Quaker's Tour of the Colonial Northeast and Canada: The 1773 Travel Journals of Jabez Maud Fisher of Philadelphia." *Transactions of the American Philosophical Society* 104, no. 4 (2014): III,VII-IX,XI-XVIII,1,69,71-73,75-81,83-89.

Capp, Bernard. "The Religious Marketplace: Public Disputations in Civil War and Interregnum England." *English Historical Review* 129, no. 536 (February 2014): 47-78.

The civil wars and interregnum (1640–60) ushered in a period of religious flux and debate, with controversies pursued in fierce pamphlet wars. Equally important, but far less familiar to us, were the public disputations, which spread across England and Wales to become a significant aspect of the religious culture of the age. This article traces their antecedents in the European tradition of university disputation, in the sixteenth-century continental Reformation and in England. The civil-war disputations represented a dramatically new development, in their number and scale, in their genuinely open character, and in the participation of lay preachers, especially Baptists and Quakers. The article explores their appeal for separatist evangelists—and for the huge audiences they attracted—and the factors that could drive parish ministers, often reluctantly, to accept a radical's challenge. About fifty disputations generated printed narratives, and often also rival accounts, which throw new light on the relationship between oral and print culture in this period. The article explores how editors shaped texts to sway reader reaction, and uses these texts for insights into debating tactics and audience participation. Disputations also offer new evidence in the ongoing debate over the emergence of the 'public sphere'. In their formal procedures, social inclusivity and geographical spread they far surpass Habermas's coffee-house milieu, but this was a rough public arena far removed from the world of bourgeois politeness. And with live debates often triggering new pamphlet-wars, we can identify a public sphere in which oral and print culture coalesced.

Carey, Brycchan, and Geoffrey Plank, eds. *Quakers & Abolition*. Urbana: University of Illinois Press, 2014.

Proceedings from the International Interdisciplinary Conference on Quakers and Slavery, 1657-1865, held at Bryn Mawr College and Haverford College, Pennsylvania, November 4-6, 2010.

This collection of fifteen insightful essays examines the complexity and diversity of Quaker antislavery attitudes across three centuries, from 1658 to 1890. Contributors from a range of disciplines, nations, and faith backgrounds show Quaker's beliefs to be far from monolithic. They often disagreed with one another and the larger antislavery movement about the morality of slaveholding and the best approach to abolition. Not surprisingly, contributors explain, this complicated and evolving antislavery sensibility left behind an equally complicated legacy. While Quaker antislavery was a powerful contemporary influence in both the United States and Europe, present-day scholars pay little substantive attention to the subject. This volume faithfully seeks to correct that oversight, offering accessible yet provocative new insights on a key chapter of religious, political, and cultural history.

Contributors include Dee E. Andrews, Kristen Block, Brycchan Carey, Christopher Densmore, Andrew Diemer, J. William Frost, Thomas D. Hamm, Nancy A. Hewitt, Maurice Jackson, Anna Vaughan Kett, Emma Jones Lapsansky-Werner, Gary B. Nash, Geoffrey Plank, Ellen M. Ross, Marie-Jeanne Rossignol, James Emmett Ryan, and James Walvin.

Charles, J. Robert. "Watching NATO, 1985-1991." *Mennonite Quarterly Review* 87, no. 4 (October 2013): 503-518.

An essay is presented that addresses Mennonite responses to activities of the North Atlantic Treaty Organization (NATO) between 1985 and 1991 through the group NATO Watch. Topics include views on the relation of NATO to militarism, collaboration by the group with the organizations Quaker Council on European Affairs and Mennonite Central Committee (M.C.C.), and Mennonite cooperation with the United Nations (UN).

Charters, Samuel. *Songs of Sorrow: Lucy McKim Garrison and Slave Songs of the United States*. Jackson: University Press of Mississippi, 2015.

In the spring of 1862, Lucy McKim, the 19-year-old daughter of a Philadelphia abolitionist Quaker family, traveled with her father to the Sea Islands of South Carolina to aid him in his efforts to organize humanitarian aid for thousands of newly freed slaves. During her stay she heard the singing of the slaves in their churches, as they rowed their boats from island to island, and as they worked and played. Already a skilled musician, she determined to preserve as much of the music as she could, quickly writing down words and melodies, some of them only fleeting improvisations. Upon her return to Philadelphia, she began composing musical settings for the songs and in the fall of 1862 published the first serious musical arrangements of slave songs. She also wrote about the musical characteristics of slave songs, and published, in a leading musical journal of the time, the first article to discuss what she had witnessed. This book tells McKim's personal story. Letters reveal the story of young women's lives during the harsh years of the war. At the same time that her arrangements of the songs were being published, a man with whom she had an unofficial 'attachment' was killed in battle, and the war forced her to temporarily abandon her work. In 1865 she married Wendell Phillips Garrison, son of abolitionist William Lloyd Garrison, and in the early months of their marriage she proposed that they turn to the collection of slave songs that had long been her dream. She and her husband—a founder and literary editor of the recently launched journal *The nation*—enlisted the help of two associates who had also collected songs in the Sea Islands. Their book, *Slave songs of the United States*, appeared in 1867. After a long illness, ultimately ending in paralysis, she died at the age of 34 in 1877. This book reclaims the story of a pioneer in ethnomusicology, one whose influential work affected the Fisk Jubilee Singers and many others.

Cosgrave, Isabelle Marie. "White Lies': Amelia Opie, Fiction, and the Quakers." Ph.D. thesis, University of Exeter, 2014. <http://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.676376>

This thesis offers a reconsideration of Amelia Opie's career as a novelist in the light of her developing religious allegiances over the period 1814-1825 in particular. In twentieth-century scholarship, Opie (1769-1853) was often treated primarily as the author of *Adeline Mowbray* (1805) and discussed in terms of that novel's relationship with the ideas of Wollstonecraft and Godwin. Recent scholarship (Clive Jones, Roxanne Eberle, Shelley King and John B. Pierce) has begun a fuller assessment of her significance, but there is still a need for a thorough discussion of the relationship between her long journey towards the Quakers and her commitment to the novel as a moral and entertaining medium. Many scholars (Gary Kelly, Patricia Michaelson, Anne McWhir and others), following Opie's first biographer Cecilia Lucy Brightwell (1854), have represented Opie as giving up her glittering literary career and relinquishing fiction-writing completely: this relinquishment has been linked to Quaker prohibitions of fiction as lying. My thesis shows that Quaker attitudes to fiction were more complicated, and that the relationship between Opie's religious and literary life is, in turn, more complex than has been thought. This project brings evidence from a number of sources which have been overlooked or under-utilised, including a large, under-examined archive of Opie correspondence at the Huntington Library, Opie's last novel *Much to Blame* (1824), given critical analysis here for the first time, and the republications which Opie undertook in the 1840s. These sources show that Opie never abandoned her commitment to fiction; that her move to the Quakers was a long and fraught process, but that she retained a place in the fashionable world in spite of her conversion. My Introduction gives a nuanced understanding of Quaker attitudes to fiction, and the first chapter exposes the 'white lies' of Opie's first biographer, Brightwell, and their legacy. I then move on to examine Opie's early works – *Dangers of Coquetry* (1790), "The Nun" (1795) and *The Father and Daughter* (1801) – as she flirts with radicalism in the 1790s, and *Adeline Mowbray* is explored through a Quaker lens in chapter 3. I juxtapose Opie's correspondence with her Quaker mentor Joseph John Gurney and the celebrated writer William Hayley with her developing use of the moral-evangelical novel – *Temper* (1812), *Valentine's Eve* (1816) and *Madeline* (1822) – as Opie was increasingly attracted to the Quakers. Chapter 5 analyses Opie's anonymous novels – *The Only Child* (1821) and *Much to Blame* (1824) – alongside her Quaker works (especially *Detraction Displayed* (1828)) around

the time of her official acceptance to the Quakers (1825). The final chapter investigates how Opie balanced her Quaker belonging with her ongoing commitment to fiction, exemplified in her 1840s republications, which I present in the context of her correspondence with publisher friends Josiah Fletcher and Simon Wilkin, and with Gurney. Opie's 'white lies' of social negotiation reveal her difficulties in maintaining a literary career from the 1790s to the 1840s, but her concerted effort to do so in spite of such struggles provides a highly significant insight into the changing religious and literary climates of this long period.

Coutts, Peter, and Christopher Moriarty. "John Watson and the Quaker Meeting House at Kilconner, County Carlow, Ireland." *Quaker History* 105, no. 2 (Fall 2016): 1-43.

Crabtree, Sarah. *Holy Nation: The Transatlantic Quaker Ministry in an Age of Revolution. American Beginnings, 1500-1900*. Chicago: The University of Chicago Press, 2015.

Early American Quakers have long been perceived as retiring separatists, but in *Holy Nation* Sarah Crabtree transforms our historical understanding of the sect by drawing on the sermons, diaries, and correspondence of Quakers themselves. Situating Quakerism within the larger intellectual and religious undercurrents of the Atlantic World, Crabtree shows how Quakers forged a paradoxical sense of their place in the world as militant warriors fighting for peace. She argues that during the turbulent Age of Revolution and Reaction, the Religious Society of Friends forged a "holy nation," a transnational community of like-minded believers committed first and foremost to divine law and to one another. Declaring themselves citizens of their own nation served to underscore the decidedly unholy nature of the nation-state, worldly governments, and profane laws. As a result, campaigns of persecution against the Friends escalated as those in power moved to declare Quakers aliens and traitors to their home countries. *Holy Nation* convincingly shows that ideals and actions were inseparable for the Society of Friends, yielding an account of Quakerism that is simultaneously a history of the faith and its adherents and a history of its confrontations with the wider world. Ultimately, Crabtree argues, the conflicts experienced between obligations of church and state that Quakers faced can illuminate similar contemporary struggles.

Dales, Joanna Clare. "John William Graham (1859-1932): Quaker Apostle of Progress." PhD thesis, University of Birmingham, 2016. <http://etheses.bham.ac.uk/7097/>

This thesis explores the thought of John William Graham in the context of changes that took place in the Society of Friends in Britain during the late nineteenth century and early twentieth centuries. With other liberal-minded Christians, he turned against evangelicalism and strove to promote a faith open to new scientific thinking, and new approaches to the Bible. With other Quakers of his generation he found a religion which met his needs in George Fox and other early Friends, with their promotion of an inward faith, free alike of dogma and of ritual, and relying on the 'free ministry' of immediate inspiration. He became prominent in campaigning against tendencies within Quakerism to establish a paid pastorate and set forms of worship, and for a newly invigorated Quaker ministry. He believed that authentic Quakerism, based on the 'Inward Light' could lead the way towards a new and better world. Graham had an idiosyncratic outlook on theology as well as politics, especially the politics of war and of empire, which occasionally set him at variance with other Quakers of the 'Renaissance'. In exploring points of convergence and divergence, this thesis provides new ways of understanding this crucial era in Quaker history.

Dales, Joanna. "John William Graham and the Evolution of Peace: A Quaker View of Conflict before and during the First World War." *Quaker Studies* 21, no. 2 (December 2016): 169-192.

John William Graham was the author of *Conscription and Conscience* (1922), the official history of the No-Conscription Fellowship. The commission to write it was based on his status as advocate and activist in the cause for peace, dating from well before the First World War, and continuing until his death in 1932. Yet he never committed himself to an absolute pacifism. This article attributes this stance mainly to his belief in social evolution: God was working within human beings to bring about universal peace, but this progress had to take

place slowly and in stages. War had been necessary in the past to develop human character and political organisation, but now it was obsolescent. Quaker pacifism bore witness to an ideal of peace that was to be fulfilled hereafter. Quakers were to lead the way, but meanwhile the use of force could not be universally abjured. Relativism was built into the evolutionary outlook.

Dando, Charlotte. "Pemba, Plantations, Power: A Critical Evaluation of Britain Yearly Meeting's First African Mission." *Quaker Studies* 19, no. 1 (September 2014), 157-171.

In 1897 British Friends established the first African mission corporately endorsed by Britain Yearly Meeting—a commercial clove plantation employing freed slaves on the island of Pemba, off the coast of Tanzania. Rather than following existing missionary models which focused on conversion, education, and health, Quakers attempted an enterprising approach, developing an 'industrial mission' which could become financially self-sustaining. However, lacking experience on the African continent, with ambivalent support from Friends in Britain, and little engagement with the needs and desires of the freed slaves, meant that Quaker missionaries were not successful in winning converts nor in creating a sustainable plantation. This paper argues that the possibility for Quakers to bring something new and beneficial to the missionary field was mostly unachieved. Further, Friends may even have contributed to the power structures which stopped freed slaves from becoming truly liberated.

De Paula, Guilherme Tadeau. "The Foundations of Pennsylvania Radical Thought." *Revista Brasileira de História & Ciências Sociais* 7, no. 14 (December 2015): 206-225.

In Portuguese.

This paper aims to provide analysis of the Pennsylvania early years as a British colony "established" by the Quaker William Penn. Through literature review, we tried to understand how the region political context, which later would become the key of the American Revolution, was affected by its first inhabitants radical perspective. In order to accomplish it, our study path initiates with the agreement between Penn and the King about the land agreement that would become the Colony, than the resistance that the Quakers had found in this XVII Century Society raised by their kind of insolence, and ends in America to understand what kind colony the pioneers had found and also interpretes in a critical perspective the ideological construction of a Glorious Image of the colonization process.

Del Mar, Megan C. "Convergence of Networks to Freedom: African-American Participation on the Underground Railroad in Kennett, Pennsylvania." MA thesis, The George Washington University, 2016.

ProQuest (10007623).

The town of Kennett, Pennsylvania has long been acknowledged as a center for Underground Railroad activities. However, historians have almost exclusively focused on the efforts of the white Quaker residents and minimized or excluded the crucial work of African-American agents. Thus, Underground Railroad activities in Kennett have been presented as Quaker-dominated and highly organized. This paper investigates the work of several African-American Underground Railroad agents who assisted fugitives in their search for liberty. These individuals' stories not only show the active participation of African Americans on the Underground Railroad, but they illuminate the complex workings of the Underground Railroad in Kennett. Numerous strands of the Underground Railroad operated simultaneously in the same locality. These different forms of Underground Railroad work were not discrete categories nor did they exist in a vacuum; numerous individuals or institutions worked with various threads of the Underground Railroad and impacted different elements of its operation. Kennett, Pennsylvania represents an area where multiple networks of the Underground Railroad intersected. The stories of individuals like Harriet and Levi Hood, James Walker and Nelson Wiggins illustrates how African-American Underground Railroad agents were enmeshed in both the Quaker abolitionist networks and distinct African-American networks comprised of individuals, churches and communities. These networks occasionally converged but often ran parallel with little interaction between the participants. The evidence also indicates that aid to fugitives could also be rendered on an ad-hoc basis with people outside of these networks. Yet all were

crucial components of the Underground Railroad. Far from being a Quaker-dominated institution, the Underground Railroad in Kennett, Pennsylvania was a myriad of networks in which African-Americans were entrenched and played a critical, but often forgotten, role to its success.

Dempsey, Brennan P. "The Struggle to Shine: The Inward Light and Quaker Children and Youth, 1652-1762." MA thesis, Dalhousie University, 2016. <http://hdl.handle.net/10222/71307>

The Religious Society of Friends, also called the Quakers, were a group of antinomian Christians whose origins lay in the chaotic period of the English Revolution. They were characterized by a radical belief in the spiritual equality of all peoples, no matter their sex, race, or social status. This equality was based on the Quaker notion that an element of the divine, the "inward light" of Christ, existed within all people.

This equality also encompassed Quaker children and youths, in various ways that changed over time in the movement's history. This thesis relies on printed and manuscript sources, mostly Quaker in origin. It explores the relationship between the Quaker belief in the inward light and the lives and portrayals of the religion's youngest members. This thesis argues that the theology of the inward light was critical to the experience and conception of Quaker childhood and youth.

Duguid, Winston, and Timothy Phillips. "Researching 20th Century Quaker Business History", *The Journal of the Friends Historical Society* 63 (2012): 44-46.

Edmonds, Penelope, and Hamish Maxwell-Stewart. "'The Whip Is a Very Contagious Kind of Thing': Flogging and humanitarian reform in penal Australia." *Journal of Colonialism and Colonial History* 17, no. 1 (Spring 2016). <https://muse.jhu.edu/>

This paper traces humanitarian debates over corporal punishment and the use of the lash in the Australian colonies in the nineteenth century, with particular attention to Quakers James Backhouse and George Washington Walker's interventions in penal discipline in colonial Van Diemen's Land. It examines the ways that corporal punishment of convicts and Aboriginal peoples was framed through abolitionist eyes and explores in detail specific objections to the lash, including ideas around suffering, abstract vengeance and pain. The paper considers the move to other punishment strategies such as silent and solitary confinement, promoted in place of the lash. As we show, the evidence provided by the travelling investigative Quakers did much to inform the 1837 Select Committee on Transportation chaired by William Molesworth. The same report is also credited with reducing the rate of flogging in the penal colonies. However, while the Molesworth Committee is regarded as a decisive turning point in the history of Britain's deployment of convict labour, we argue that a shift in punishment strategies was already well underway before the late 1830s. Using new data on punishments awarded, we demonstrate that in Van Diemen's Land the demise of the lash had begun well before the Molesworth Committee met. We conclude by arguing that the association between the great humanitarian moment and the demise of flagellation so often associated with Molesworth, was more complex and less direct than is often supposed.

Evans, Owain Gethin. "Quakers in Wales and the First World War." *Quaker Studies* 21, no. 2 (December 2016): 193-212.

The commemoration of the First World War has provided an opportunity for Friends to re-examine and re-evaluate their contribution during that conflict, with particular attention to their witness for peace and the challenges it faced. This article focuses on what happened amongst the small number of Quaker men in Wales, looking at both the enlisted and the conscientious objectors.

Fenton, Laurence. "Frederick Douglass aboard the Cambria, 1845." *History Ireland* 22, no. 5 (September 2014): 28-30.

The article discusses the African American author and abolitionist Fredrick Douglass's 1845 ocean travel to Ireland on the steamship the "Cambria" for an antislavery speaking tour. An overview of the racism the Douglass encountered while traveling on the "Cambria" is provided. An overview of Douglass's book "Narrative of the Life of Frederick Douglass, an American Slave," including in regard to its publication by Dublin, Ireland Quaker printer and abolitionist Richard D. Webb, is also provided.

Fritz, James. "Gathering Storm Clouds: The Pacifist Culture of York County, Pennsylvania, during the American Revolution." *Pennsylvania Mennonite Heritage* 37, no. 3 (July 2014): 76-101.

The article talks about relationship between the American Revolution of 1775-1783 and pacifism in the York County in Pennsylvania. Topics discussed include prosecution and persecution of religious groups including Quaker, German Baptist and Mennonite, "Holy Experiment", an attempt by Religious Society of Friends (Quakers) in Pennsylvania and under leadership of entrepreneur William Penn, and uprisings against the English.

Fujimoto, Hiroshi. "Towards Reconciliation, Harmonious Coexistence and Peace: The Madison Quakers, Inc. Projects and the Hibakusha's Visit to My Lai in March 2008." *Nanzan Review Of American Studies* 37 (March 2015): 3-23.

The article discusses a global outreach program included the invitation by Madison Quakers (MQI) that aims to promote reconciliation and peace at a transnational level at the end of the Vietnam War in areas around My Lai, site of the 1968 massacre by American soldiers.

ГАЛКИНА, ЕЛЕНА ВЯЧЕСЛАВОВНА. [Galinka, E.V.]. "АМЕРИКАНСКИЕ КВАКЕРЫ И ИХ ПАЦИФИСТСКАЯ ДЕЯТЕЛЬНОСТЬ." *Гуманитарные и юридические исследования*, no. 3 (2016): 52-57.

In Russian.

The article is devoted to the problems of American Quakers' activity in North America beginning with the 1660s. The analysis of their religious doctrine incorporating the elements [of] pacifism is carried out. Both the compulsory theological components and the peaceful platform of Quakers' activity in America are specified. The issue of pacifism in Quaker's activities and the attitude of other religious movements and the state authorities towards them are in the focus of consideration.

Gamble, Vanessa Northington. "'Outstanding Services to Negro Health': Dr. Dorothy Boulding Ferebee, Dr. Virginia M. Alexander, and Black Women Physicians' Public Health Activism." *American Journal of Public Health* 106, no. 8 (2016): 397-404.

An examination of the lives and careers of physician-activists Dorothy Boulding Ferebee (1898-1972) and Virginia M. Alexander (1899-1949) demonstrates how Black physicians in the first half of the 20th century used public health to improve the health of Black Americans and provides insights into the experiences of Black women physicians. I discuss their professional and personal backgrounds and analyze their divergent strategies to address health inequities. Ferebee used her leadership in Black women's organizations to develop public health programs and become a national advocate for Black health. Alexander, a Quaker, used her religious connections to urge Whites to combat racism in medicine. She also conducted public health research and connected it to health activism. Both were passionate advocates of health equity long before it gained prominence as a major public health issue. An analysis of their work illuminates past efforts to improve the health of Black Americans.

Gary, Laurence M. "The Noblest Offering That Nation Ever Made to Nation": American Philanthropy and the Great Famine in Ireland." *Eire-Ireland* 48, no. 3/4 (Winter 2013): 102-128.

An essay on American philanthropic intervention in the mid-18th century during the Great Famine in Ireland is presented. It talks about donations from the U.S towards Irish famine-relief. It discusses the appeal for assistance issued by Central Relief Committee of the Society of Friends, or Quakers. The essay discusses philanthropists Elihu Burritt, James L. Warren, and the Jamestown warship voyage. The role of U.S, government in providing relief to Irish people is noted.

Genovese, Holly. "Not a Myth: Quakers and Racial Justice." *Quaker Studies* 19, no. 2 (March 2015): 243-259.

This article deals with issues of Quaker racial inclusivity and action regarding abolitionism and civil rights issues. The article utilizes a case study of the Institute for Colored Youth to complicate the narrative of paternalism and segregation within Quaker meetings. I argue that while there are issues of paternalism throughout the history of the Religious Society of Friends, members made an invaluable contribution to the advancement of education and other rights for African Americans in nineteenth-century Philadelphia and that African American students and teachers were able to shape the institution created by Quakers for their own use and opportunity.

Gerbner, Katharine Reid. "Christian Slavery: Protestant Missions and Slave Conversion in the Atlantic World, 1660–1760." PhD diss., Harvard University, 2013. ProQuest (3566885).

"Christian Slavery" shows how Protestant missionaries in the early modern Atlantic World developed a new vision for slavery that integrated Christianity with human bondage. Quaker, Anglican, and Moravian missionaries arrived in the Caribbean intending to "convert" enslaved Africans to Christianity, but their actions formed only one part of a dialogue that engaged ideas about family, kinship, sex, and language. Enslaved people perceived these newcomers alternately as advocates, enemies, interlopers, and powerful spiritual practitioners, and they sought to utilize their presence for pragmatic, political, and religious reasons. Protestant slave owners fiercely guarded their Christian rituals from non-white outsiders and rebuffed the efforts of Quaker, Anglican, and Moravian missionaries to convert the enslaved population. For planters, Protestantism was a sign of mastery and freedom, and most believed that slaves should not be eligible for conversion. The planters' exclusive vision of Protestantism was challenged on two fronts: by missionaries, who articulated a new ideology of "Christian slavery," and by enslaved men and women who sought baptism for themselves and their children. In spite of planter intransigence, a small number of enslaved and free Africans advocated and won access to Protestant rites. As they did so, "whiteness" emerged as a new way to separate enslaved and free black converts from Christian masters. Enslaved and free blacks who joined Protestant churches also forced Europeans to reinterpret key points of Scripture and reconsider their ideas about "true" Christian practice. As missionaries and slaves came to new agreements and interpretations, they remade Protestantism as an Atlantic institution. Missionaries argued that slave conversion would solidify planter power, make slaves more obedient and hardworking, and make slavery into a viable Protestant institution. They also encouraged the development of a race-based justification for slavery and sought to pass legislation that confirmed the legality of enslaving black Christians. In so doing, they redefined the practice of religion, the meaning of freedom, and the construction of race in the early modern Atlantic World. Their arguments helped to form the foundation of the proslavery ideology that would emerge in the late eighteenth and nineteenth centuries.

Gleadle, Kathryn. "The Juvenile Enlightenment: British Children and Youth during the French Revolution." *Past & Present* 233, no. 1 (November 2016): 143-184.

An essay is provided which discusses juvenile education and enlightenment in Great Britain during the French Revolution period of the late 1780s and 1790s, including the role that enlightenment education played in influencing children to question their social position. The impact that the French Revolution had on radicalizing the youth of Great Britain is discussed. The article references the diary of the English Quaker Louisa Gurney.

Goode Michael. "Dangerous Spirits: How the Indian Critique of Alcohol Shaped Eighteenth-Century Quaker Revivalism." *Early American Studies: An Interdisciplinary Journal* 14, no. 2 (Spring 2016): 258-283.

“Dangerous Spirits” argues that Papunhank, a Munsee religious leader from Wyalusing, shaped Pennsylvania Quaker reform through his critiques of the colonial-Indian alcohol trade. Papunhank allied himself with Quakers during the era of Pontiac’s War, a time when racial animosities in the region, stoked by years of frontier warfare, threatened to pull Indians and colonists farther apart. Papunhank and Quakers found common ground in the experience of religious revivalism and the language of sobriety. The relationship also helped Quaker reformers develop a powerful moral critique of colonialism. Papunhank’s influence on Quakerism challenges the scholarly tendency to emphasize the Euro-American Christian influence on Indians, and not the other way around.

Goodheart, Lawrence. "The Glamour of Arabic Numbers": Pliny Earle's Challenge to Nineteenth-Century Psychiatry." *Journal of the History of Medicine & Allied Sciences* 71, no. 2 (April 2016): 173-196.

A well-established interpretation associates the nineteenth-century psychiatrist Pliny Earle's deflation of high cure rates for insanity with the onset of a persistent malaise in patient treatment and public health policy during the Gilded Age. This essay comes not to praise Earle but to correct and clarify interpretations, however well intentioned, that are incomplete and inaccurate. Several points are made: the overwhelming influence of antebellum enthusiasm on astonishing therapeutic claims; the interrogation of high "recovery" rates begun decades before Earle's ultimate provocation; and, however disruptive, the heuristically essential contribution of Earle's challenge to furthering a meaningful model of mental disorder. In spite of the impression created by existing historiography, Earle, a principled Quaker, remained committed to "moral treatment."

Gordon, Scott Paul. "The Paxton Boys and the Moravians: Terror and Faith in the Pennsylvania Backcountry." *Journal of Moravian History* 14, no. 2 (September 2014): 119-152.

The diaries and letters written by Moravian ministers as the Paxton Boys bloodied Lancaster County in late 1763 challenge recent accounts of these events that have become an obligatory stop for historians studying the changing relations between Indians and whites in colonial America. These sources complicate the standard chronology in which physical violence turns to political pressure (on which, many historians suggest, the Paxton Boys were focused all along); they reveal that the killings were meant as a challenge to Edward Shippen and Lancaster's elite, not provincial elites in Philadelphia; and they reveal that, while racial prejudice influenced the groups that the Paxton Boys considered enemies, their category of enemy itself was not limited by race. The Paxton Boys targeted whites, English Quakers and German Moravians, when they believed that these groups jeopardized the security of the backcountry. As riders cursing "God damn you, Moravians" passed through the village of Lititz, many feared that the German Moravians might be the next group to disappear from Pennsylvania's landscape.

Grant, Rhiannon. "Understanding Quaker Religious Language in Its Community Context." *Quaker Studies* 19, no. 2 (March 2015): 260-276.

This article examines a trend in British Quaker use of religious language towards using lists of names for 'that which we worship', especially lists which include terms from other religions as well as traditionally Quaker terminology. It offers some tools for understanding language, drawn from the work of Wittgenstein and Lindbeck, and some key contexts, including a discussion of Quaker universalism about truth and the role this plays in the way that Quakers now speak about God. It finishes with a worked example which enables us to see how all these factors play into the construction of Quaker multi-theology remarks.

Groves-Stephens, Jason. "The Alchemical Nature of the Clearness Committee: A Phenomenological Study." PhD diss., Pacifica Graduate Institute, 2016. ProQuest (10159255).

According to C. G. Jung, the individuation process requires a reflective turn inward toward the voice of psyche, or said differently, the inner voice. The inner voice can only be heard by the individual, but that does not mean the individual must discover it alone. A Quaker practice termed the clearness committee brings a small group of people together to help an individual access her inner voice in order to find clearness regarding a life issue. This

phenomenological study explores the experiences of eight people who sought the assistance of clearness committees. The focus of this research is the exploration of these people's essential lived experiences of being the focus person in a clearness committee. Participant narratives reveal themes from their clearness committee experiences, illuminate characteristics helpful for hearing one's inner voice, and uncover insights they received while exploring the nature of their issue. A phenomenological psychological method guided the analysis toward a description of the essential experience of the clearness committee. This research concludes that the interaction of the clearness committee with the individual can lead to a tension of opposites in psyche that stirs movement of the individuation process. When combined with the perspective of transformational alchemy, this study suggests that repetitive stirring of psyche is required for the individuation process.

Halsey, John R. "A Border Made From Copper." *Chronicle: The Quarterly Magazine of the Historical Society of Michigan* 37, no. 4 (Winter 2015): 29-31.

The article focuses on the historical significance of native copper deposits on Isle Royale and the Keweenaw Peninsula in Michigan. The area was mined by native peoples as shown by mining pits discovered in the late 1840s, knowledge of which was allegedly already known to American statesman Benjamin Franklin who used it during peace negotiations after the Revolutionary War. Benjamin's information about the copper deposits was supported by letters written by a Quaker Samuel Preston in 1829.

Hamby, Carole Anne. "A Theological Examination of Inwardness in the Faith and Practice of British Quakers." Ph.D. thesis, University of Birmingham, 2016. <http://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.690818>

This thesis examines Inwardness in the faith and practice of British Quakers. Inwardness is identified within the spiritual and mystical component of individual Friends' experiences and discussed in terms of personal experiential knowing. Both academic and devotional discourses are used to clarify what is meant by 'spiritual consciousness', framed both within corporate, albeit mainly tacit, formulations of Inwardness, and expressed by leading exponents of Quakerism, at two different stages of the history of the Religious Society of Friends. The thesis makes an original contribution to scholarship in three ways: it identifies a distinct view of Quaker Inwardness in terms of process and state; it provides a new model of spiritual development through the Quaker worship practice; and it offers an explanation of spiritual maturity. The latter is identified with reference to an understanding of Interiority, which has consequences. Two Conditions and seven Elements of the process of gaining the state of Inwardness are identified and are found to be consistent between seventeenth and twenty-first century Quakers. Throughout the thesis analysis, reference to expansion of consciousness is interpreted in relation to mysticism, and proposes finally a new perspective on Quaker theology.

Hamilton, David Ian. "The Divine Protection of Dinah Goff." *The Journal of the Friends Historical Society* vol. 64 (2013): 2-15.

Hampton, Jennifer May. "British Quaker Survey: Examining Religious Beliefs and Practices in the Twenty-First Century." *Quaker Studies* 19, no. 1 (September 2014): 7-136.

Whilst based on Traditional Christian theology, Quakerism is distinct from other Christian groups in terms of the non-hierarchical structure of the group, a lack of clergy and a particular style of worship. The British Quaker worshipping style, characterised by still and silent waiting, allows for a diversity of beliefs to be held that may not necessarily be recognised by the group. It is argued that it is the conservative attitude towards how the Society is organised and certain behaviours (such as how decisions for church affairs are conducted), rather than coherence of belief, that unites the group. However, some researchers have voiced concern that diversity of belief, if taken to the extreme, may lead to a disruption of adherence to this 'behavioural creed' and thus disrupt the Society as a whole. This concern, coupled with declining numbers, has inspired research to be conducted that examines the types and trends of those who call themselves Quaker. The current research had four aims: to summarise the dominant beliefs and characteristics of British Quakers (Aim 1); to investigate the characteristics of

those taking on clerking responsibilities (Aim 2); to identify patterns of religious beliefs and practices amongst British Quakers (Aim 3); to make temporal comparisons over three national surveys of British Quakers, spanning 25 years (Aim 4). A questionnaire was developed and administered via Local Meetings. 649 responses were obtained using a quasi-random sampling method. Exploratory statistics showed that the majority of respondents were members (70%) rather than recognised attenders (29%). Other exploratory statistics addressing Aim 1 revealed that 14% of those that identified as Quaker did not hold a belief in God. Although a statistically non-significant association, such a result was unlike that which one would expect from a religious group and added support to investigation of beliefs held by those in the Society. Aim 2 was addressed using logistic regression techniques. A multivariate analysis, following a series of univariate analyses, revealed twelve predictors to be statistically significant for taking on clerking responsibilities. Temporal comparisons (Aim 4) were conducted using chi-square techniques and found a statistically significant decrease in belief in God. The latent class analysis, conducted to investigate the religious beliefs and practices of modern British Quakers (Aim 3), can be thought of as the main contribution of this study. Using questions from the survey concerning religious beliefs, attitudes and practices, the analysis revealed three distinct underlying classes. The first class, labelled Traditional Quakers, represented 32% of those identifying as Quaker. This group held traditionally Christian attitudes in terms of belief in God, Jesus as Saviour and the importance of the Bible. The second class, labelled Non-theist Quakers, represented 18% of those identifying as Quaker. The labelling and constituency of these groups are informed by the latent class analysis results rather than any formal groupings, c.g. the Non-theist group referred to throughout the paper is based on this study alone rather than any formal Non-theist group such as the Non-Theist Network. This group held a distinctly different set of beliefs, the most striking of which was an apparent lack of belief in God. The third class, labelled Liberal Quakers, represented 50% of those identifying as Quaker. This group held a pattern of beliefs similar to, but less pronounced than, the Traditional Group.

Harrington, Dana. "Developing Democratic Dispositions: Eighteenth-Century Public Debating Societies and the Generative Capacity of Decorum." *RSQ: Rhetoric Society Quarterly* 45, no. 4 (July 2015): 324-345.

This essay argues that public debating societies that emerged in Britain in the later eighteenth century functioned as sites of invention where citizens could develop dispositions associated with a more inclusive form of democracy. I locate the generative aspects of these forums in the principle of decorum. I argue that this principle functioned as a means for participants to negotiate traditional codes of conduct and standards of speech that constrained interactions among various constituents of the body politic. To illustrate this claim, I focus on the clash of codes exemplified in an encounter between a Quaker woman and a member of Parliament in a public debating forum. By highlighting these discursive interactions, this essay extends current conversations in public sphere theory that call for a focus on the processes and forms of rhetorical engagement among diverse publics.

Hartsough, David, and Joyce Hollyday. *Waging Peace: Global Adventures of a Lifelong Activist*. Oakland: PM Press, 2014.

David Hartsough knows how to get in the way. He has used his body to block Navy ships headed for Vietnam and trains loaded with munitions on their way to El Salvador and Nicaragua. He has crossed borders to meet "the enemy" in East Berlin, Castro's Cuba, and present-day Iran. He has marched with mothers confronting a violent regime in Guatemala and stood with refugees threatened by death squads in the Philippines. Hartsough's stories inspire, educate, and encourage readers to find ways to work for a more just and peaceful world. Inspired by the examples of Mahatma Gandhi and Martin Luther King Jr., Hartsough has spent his life experimenting with the power of active nonviolence. Engaging stories on every page provide a peace activist's eyewitness account of many of the major historical events of the past 60 years, including the Civil Rights and anti-Vietnam War movements in the United States as well as the little-known but equally significant nonviolent efforts in the Soviet Union, Kosovo, Palestine, Sri Lanka, and the Philippines. *Waging Peace* is a testament to the difference one person can make; however, it is more than one man's memoir: it shows how this struggle is waged all over the world by ordinary people committed to ending the spiral of violence and war.

Harvey, Kyle. "Prayer or Protest?: The Radical Promise of Voluntary Poverty in the Anti-Nuclear Fast for Life, 1983." *Journal for the Study of Radicalism* 9, no. 1 (Spring 2015): 95-123

Traces the activism of Charles Gray, a Quaker, whose experimental quest of voluntary poverty in the 1970s and 1980s climaxed in a campaign called the Fast for Life, a 1983 protest intended to halt the nuclear arms race.

Hearman, Vanessa. "Letter-writing and Transnational Activism on Behalf of Indonesian Political Prisoners: Gatot Lestario and His Legacy." *Critical Asian Studies* 48, no. 2 (2016): 145-167.

Amnesty International estimated in 1977 that between 600,000 and 750,000 Indonesians had been or were still imprisoned as a result of the Army-led anti-communist violence in Indonesia in the mid-1960s. This article charts the relationship between members of Amnesty International and the Religious Society of Friends (Quakers) with a political prisoner on death row in East Java, Gatot Lestario, a former leader of the Indonesian Communist Party. This article draws on the letters he wrote over a period of three years before his execution in 1985 and interviews with his pen pals. It traces the ways in which he encouraged his pen pals to advocate for human rights in Indonesia and their responses, as well as his own involvement in political prisoner advocacy. This case study illustrates the disappearance of Indonesia's previously close and solidary relationship with the socialist world and its replacement at the people-to-people level with human rights activism involving Western activists. This is particularly evident in the increasingly important role played by members of Amnesty International, the Quakers and other overseas organizations concerned with Indonesia. Finally, the article assesses Gatot Lestario's impact, after his execution, on the development of a long-term advocacy network for Indonesia's political prisoners.

Heininge, Kathleen. *Reflections: Virginia Woolf and Her Quaker Aunt, Caroline Stephen*. Studies in Twentieth-Century British Literature. Frankfurt am Main: Peter Lang, 2016.

This iconoclastic study compares the lives and works of Virginia Woolf and her Quaker aunt, Caroline Stephen, to suggest that Woolf was more deeply influenced by a sense of mysticism than she was by her father's atheism. Anyone interested in Woolf, Quaker studies, British Modernism, Christianity, and women's studies would find much here to challenge assumptions.

Herbert, Amanda E. *Female Alliances: Gender, Identity, and Friendship in Early Modern Britain*. New Haven: Yale University Press, 2014.

In the late seventeenth and early eighteenth centuries, cultural, economic, and political changes, as well as increased geographic mobility, placed strains upon British society. But by cultivating friendships and alliances, women worked to socially cohere Britain and its colonies. In the first book-length historical study of female friendship and alliance for the early modern period, Amanda Herbert draws on a series of interlocking microhistorical studies to demonstrate the vitality and importance of bonds formed between British women in the long eighteenth century. She shows that while these alliances were central to women's lives, they were also instrumental in building the British Atlantic world.

Includes the chapter "Yokemates: Female Quaker Companionship in the British Atlantic World."

Herzfeld, Sally. *This We Can Do: Quaker Faith in Action through the Alternatives to Violence Project*. James Backhouse Lecture 2015. Upper Brookfield, Qld.: Religious Society of Friends in Australia, 2015.

Quakers have had a big influence on the Alternatives to Violence Project (AVP) from its beginning in 1975. This is consistent with their emphasis on seeking 'that of God in everyone' and their commitment to finding nonviolent ways to respond to conflict. In this lecture, drawing on long experience, Sally Herzfeld outlines the remarkable development of AVP within prisons, schools and social groups, and its spread to 60 countries. The philosophy and processes used in AVP workshops are explained in a way that makes it clear why this approach has changed many lives and helped build more peaceful communities.

Higgs, Catherine. "Happiness and Work: Portuguese Peasants, British Laborers, African Contract Workers, and the Case of São Tomé and Príncipe, 1901-1909." *International Labor & Working-Class History* 86 (Fall 2014): 55-71.

In the first decade of the twentieth century, the allegation that slaves were harvesting cocoa off the west coast of Africa on the Portuguese island colony of Sao Tome and Principe became an international scandal, not only because slavery had long been outlawed, but also because one of the major purchasers of that cocoa was the Quaker chocolate company, Cadbury Brothers. The Portuguese denied the charge of slavery and claimed that African workers on the islands were not only happier than Portuguese peasants, but also more content than many European workers. This article explores this claim and argues that the conflicting interpretations of what the British called the crisis over "slave cocoa" and the Portuguese called "the English cocoa controversy" can be explained by differing perspectives about work.

High, Ean. "In War Time: Whittier's Civil War Address and the Quaker Periodical Press", *Quaker Studies* 19, no. 2 (March 2015): 229-242.

Fought, at least in part, for a cause in which many Quakers ostensibly believed and had previously risked a great deal for, the American Civil War was a time of great trial for American Quakers. Extending ongoing efforts to understand this complex period, the following essay considers John G. Whittier's mid-war poem, 'In War Time', and the peculiarity of its simultaneous appearance in the major Hicksite, Gurneyite and Wilburite periodicals of the nineteenth century. Consequent of the singularity of its shared printing, Whittier's poem renders more legible the dilemma Friends faced when attempting to position their peace principles in ethical relation to the mass suffering of the war. Reflecting, while also contributing to, a major transformation in American Quakerism, 'In War Time' questioned the ethics of dissociative pacifism, exhorting members of the Society to assist the Union war effort, if only in non-combatant roles, as nurses in hospitals and as teachers among the freedmen.

Hill, George J. *Quakers and Puritans: The Shoemaker, Warren and Allied Families: Ancestors and Descendants of William Toy Shoemaker and Mabel Warren, Who Were Married in Philadelphia in 1895*. Berwyn Heights, Md.: Heritage Books, 2015.

This story of an American family, from its origins in Europe to the present time, also tells of eighty allied families.

Hinks, Peter, and John McKivigan, eds. *Abolition and Antislavery: A Historical Encyclopedia of the American Mosaic*. Santa Barbara, California: Greenwood, an imprint of ABC-CLIO, 2015.

The clearly and concisely written entries in this reference work chronicle the campaign to end human slavery in the United States, bringing to life the key events, leading figures, and socioeconomic forces in the history of American antislavery, abolition, and emancipation.

Holcomb, Julie L. *Moral Commerce: Quakers and the Transatlantic Boycott of the Slave Labor Economy*. Ithaca: Cornell University Press, 2016.

How can the simple choice of a men's suit be a moral statement and a political act? When the suit is made of free-labor wool rather than slave-grown cotton. In *Moral Commerce*, Julie L. Holcomb traces the genealogy of the boycott of slave labor from its seventeenth-century Quaker origins through its late nineteenth-century decline. In their failures and in their successes, in their resilience and their persistence, antislavery consumers help us understand the possibilities and the limitations of moral commerce. Quaker antislavery rhetoric began with protests against the slave trade before expanding to include boycotts of the use and products of slave labor. For more than one hundred years, British and American abolitionists highlighted consumers' complicity in sustaining slavery. The boycott of slave labor was the first consumer movement to transcend the boundaries of nation, gender, and race in an effort by reformers to change the conditions of production. The movement attracted a

broad cross-section of abolitionists: conservative and radical, Quaker and non-Quaker, male and female, white and black. The men and women who boycotted slave labor created diverse, biracial networks that worked to reorganize the transatlantic economy on an ethical basis. Even when they acted locally, supporters embraced a global vision, mobilizing the boycott as a powerful force that could transform the marketplace. For supporters of the boycott, the abolition of slavery was a step toward a broader goal of a just and humane economy. The boycott failed to overcome the power structures that kept slave labor in place; nonetheless, the movement's historic successes and failures have important implications for modern consumers.

Holmes, David L. "The Menonists, the Tunkers, the Quakers," and the Presidential Election of 1800." *Pennsylvania Mennonite Heritage* 37, no. 1 (January 2014): 8-14.

The article talks about the Presidential Election of 1800 in the U.S. and highlights the relationship of the Menonists, Tunkers, and Quakers with this presidential election. Topics include nomination of Grover Cleveland by the Democratic Party in 1884 for President, role of religion in elections of 1928, and presidential elections wherein the religion played a vital role including practice of Catholicism by former U.S. President John F. Kennedy against former U.S. President Richard M Nixon.

Ingle, H. Larry. "'Truly Radical, Non-violent, Friendly Approaches': Challenges to the American Friends Service Committee." *Quaker History* 105, no. 1 (Spring 2016): 1-21.

"International O'Neill Census Launched." *History Ireland* 24, no. 4 (July 2016): 8-9.

The article focuses on the plan of the O'Neill family to record the genealogy of the clan through the International O'Neill Census project. Several historical accounts are cited about the clan including the claim that it descended from ancient Irish kings Conn Ceadcathach during the second century and Niall Noigiallach from 377 to 404 AD, the role of the Presbyterian O'Neills in establishing the Mormons and Quakers in the U.S., and the role of Hugh O'Neill in the Flight of the Earls in 1607.

Jackson, Maurice, and Susa Kozel, eds. *Quakers and Their Allies in the Abolitionist Cause, 1754-1808*. Perspectives on Early America. New York: Routledge, 2015.

This volume explores the significant connections between the Quaker community and the abolitionist cause in America. The case studies that make up the collection mainly focus on the greater Philadelphia area, a hotbed of the abolitionist movement and the location of the first American abolition society founded in 1775. Despite the importance of Quakers to the abolitionist movement, their significance has been largely overlooked in the existing historiography. These studies will be of interest to scholars of slavery and abolition, religious history, Atlantic studies and American social and political history.

James, Stephen. "Growth and Transition in the Cleveland Iron and Steel Industry, 1850 to 1914." Ph.D. thesis, Durham University, 2013. <http://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.569834>

The dramatic expansion of the iron industry in Cleveland from 1850 propelled the district briefly to the position of the world's largest iron-producing centre and brought about the formation of a major industrial cluster in a previously unindustrialised area. By the end of the 1870s, however, its prosperity was threatened by developments in steel-production technology and the growth of iron and steel output in the US and Germany. The first part of this thesis examines the initial development and early expansion of the industry. Using a data set of firms that entered the iron and related sectors between 1850 and 1880, the study assesses the contribution of business networks to growth. It is suggested that an important part was played by an existing network of Darlington-based Quaker business interests, and that development may have taken a different form without the presence of the network. The second part investigates the transition of the industry from the 1870s to 1914 to determine how effectively the district's firms responded to significant changes in technology, international competition, corporate legislation and financial markets. The study finds that some firms did adapt and grow,

and the district made the transition to steel successfully. Steel technology was adopted when technical and commercial circumstances allowed, and in particular the basic open hearth process was actively investigated from an early stage. Flexible use was made of the free availability of incorporation and of access to securities markets. An extended case study of one company, Dorman Long, illustrates the beginnings of the development of corporate enterprise in the industry.

Janik, Erika. "Free Love in Victorian Wisconsin." *Wisconsin Magazine of History* 98, no. 1 (September 2014): 2-15. A biography of physician and activist Juliet Worth Severance is presented. She was born in DeRuyter, New York, on July 1, 1833 and raised a Quaker. She married John Dwight Stillman in 1853. She earned a medical degree from Russell Trall's Hygeio-Therapeutic College in New York City in 1858. She believed in Spiritualism. She lived in Iowa and assisted slaves in the Underground Railroad. She moved to Whitewater, Wisconsin, in 1862. She divorced Stillman and married Anson B. Severance in 1869. She was a proponent of the concept of free love, social freedom, and women's health. She died in 1919.

Jennings, Eric. "L'œil de Vichy à Madagascar: Le règne de terreur d'un chef de district en Imerina." *Cahiers d'Études Africaines* 53, no. 3 (September 2013): 625-648.

By analysing the fate of a Malagasy town under the reign of a tyrannical administrator during the Vichy era, this microhistory considers chronological ruptures and continuities; but mostly it allows one to take stock of arbitrariness in a colonial context. Reminiscent in many ways of the scenario of "Coup de torchon", this episode highlights the role of Quaker missionaries, of Malagasy women determined to hold their own in the face of a mercurial local dictator, the use of a veritable coercive apparatus, including denunciations, forced labour, the Indigénat code, and the pursuit of political crimes. A number of tensions and trends present in Madagascar for decades were distorted and exacerbated under Vichy rule.

Johnson, Rosalind. "The Case of the Distracted Maid: Healing and Cursing in Early Quaker History". *Quaker Studies* 21, no. 1 (September 2016): 33-47.

This article examines a little-known incident connected with the arrest and imprisonment of Quaker preacher Humphry Smith and two companions in Hampshire in 1658. Smith's visit to a sick woman resulted in an accusation of cursing against him, despite the fact that she recovered. The first part of the article examines the circumstances surrounding the case, the significance of the cursing accusation to the imprisonment of the three men, and whether the woman's recovery can be classified as a healing. The second part of the article considers how this case relates to the wider context of healing and cursing in the mid seventeenth century.

Jones, Marjorie G. *Life and Times of Mary Vaux Walcott*. Atglen, Pennsylvania: Schiffer Publishing, 2015.

Known as the Audubon of Botany, Philadelphia Quaker Mary Morris Vaux Walcott (1860-1940) was a gifted artist whose stunning watercolors comprise a catalog of North American wildflowers. Walcott was catapulted to the highest levels of society and national politics by a late and bold marriage to the secretary of the Smithsonian. Along with an early (1887) transcontinental travelogue, never-before published correspondence with fellow Quaker and First Lady Lou Henry Hoover, and Commissioner Mary Walcott's reports for the Bureau of Indian Affairs, this biography reveals rich intersections of history, religion, politics, women's studies, science, and art during the transformative times in which she lived. Walcott, and other intrepid women like her who sought escape from Victorian social conventions and opportunity for adventure and self-expression in the American West, were gifted artists, writers, and historians.

Jones, Michelle. "Women's Prison History." *Perspectives on History* 53, no. 2 (February 2015): 42-43.

The article traces the origin of women's prisons in the U.S. It presents historical and contemporary accounts on the banding of Quaker women such as Rhoda Coffin and Sarah J. Smith to create a rehabilitative environment for the so-called fallen women. An analysis of crimes recorded in the S. U prison registry on the incarceration of

women for prostitution or any sexual offense is provided. It also highlights the successes of the Indiana Women's Prison (IWP) in the reformation of abused women.

Kelly, Luke. "British Humanitarianism and the Russian Famine, 1891-2." *Historical Research* 89, no. 246 (November 2016): 824-845.

In 1891, southern Russia experienced a famine which affected 30-40 million people in an area the size of France, killing 650,000 in the highest estimates. The response of the Russian government was widely criticized by both opponents within Russia and observers abroad. This article analyses the response of the British liberal press and the Quaker relief fund, considering how the famine and its causes were presented with respect to the tsarist government's culpability and ideas of Russian backwardness. It goes on to show how the framing of Quaker relief work highlighted these ideas of Russian underdevelopment and mismanagement, and advanced a liberal internationalist position within Britain. It is argued that we cannot explain the appeal of humanitarianism purely by its aesthetics of suffering and sympathy, but must also look to a wider range of social and political values held by its protagonists.

Kennedy, Maria Helen. "The Religious Society of Friends (Quakers) in Ireland: Sectarianism and Identity." Ph.D. thesis, University of Birmingham, 2016. <http://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.690814>

This thesis is a sociological study of Quakers in Ireland that investigates the impact that sectarianism has had on identity construction within the Religious Society of Friends. My research highlights the complex identities of individual Friends in respect of culture, national identities and theology – mirrored by the Society's corporate identity. Jennifer Todd's work on sectarianism and oppositional identities in Ireland provides part of the theoretical framework for this thesis. An identity matrix formulated from interview data is used to illustrate how different identities overlap and relate to each other. I argue that the range of 'hybrid' or multilayered identities within Irish Quakerism has resulted in tensions which impact on relationships between Friends and on the Society. The thesis discusses how Friends negotiate these 'hybrid' identities. Irish Quakers prioritise 'relational unity' and have developed a distinctive approach to complex identity management. I contend that in their external relations 'Quaker' represents a meta-identity that is counter-cultural in its non-sectarianism, although this is more problematic within the organisation of Friends. Furthermore, by modelling an alternative, non-sectarian identity, Friends are building capacity for transformation from oppositional to more fluid and inclusive identities in Ireland.

Kennedy, Thomas C. "A Body Divided: British Quakers, Patriotism and War, 1899-1919." *Quaker Studies* 21, no. 2 (December 2016): 159-167.

Two-thirds of young Quaker men did not enlist during the First World War, an illustration of a wartime division within the British Society of Friends between the call of civic duty and adherence to historic peace principles. Those who chose to remain at home actively protested against the war and subsequently against implementation in 1916 of compulsory military service. Other Quakers were unable to decide which way to turn. Early on in the war, alternatives were made available to young Quaker men, such as the Friends' Ambulance Unit, but imprisoned Quaker absolutists became the saintly heroes of the wartime Society of Friends, following, as they did, in the steps of early Friends who suffered imprisonment for conscience' sake.

Kett, Anna Vaughan. "Quaker Women and Anti-Slavery Activism: Eleanor Clark and the Free Labour Cotton Depot in Street." *Quaker Studies* 19, no. 1 (September 2014): 137-156.

This article explores the anti-slavery activity of Quaker Eleanor Stephens Clark. It concerns a 'depot' or shop that she ran from 1853 until 1858, selling cotton goods cultivated by free-labour, rather than slave labour. This was part of the 'Free Produce Movement' which promoted a boycott of slave-made goods and thus offered shoppers a practical contribution to abolitionism or even a remedy for the problem of slavery. The political, commercial and

social aspects of Clark's shop provide the basis for a discussion of a Quaker women's anti-slavery activity, and the practical impact that it made on free-produce shoppers in the locale.

Kibria, Ayisha A., and Neil H. Metcalfe. "A biography of William Tuke (1732–1822): Founder of the modern mental asylum." *Journal of Medical Biography* 24, no. 3 (August 2016): 384-388.

William Tuke was a 19th-century reformist and philanthropist notable for his work in mental health. He was known for his strict self-discipline and judicious manner. He was also a firm believer in the Quaker faith and actively supported the group and employed many of their principles in his work, especially in his chef d'oeuvre, The Retreat, established in 1792, a mental asylum in York. Possibly catalysed by the very public mismanagement of King George III's 'madness', he pioneered the use of moral treatment, a new humane method of treating mental illness. This focussed on allowing patients to live in a community, partake in daily activities and not be subjected to the brutality of the commonplace asylum, all of which were very rare in the treatment of lunatics at that time. Described as 'The Period of Humane Reform', his work coincided with the emergence of similar approaches in France, most famously by Philippe Pinel (1745–1826) and his pupil Jean Esquirol (1772–1840) in Paris. Tuke eventually went on to aid in the reform of the law with regards to asylums.

Kotowski, Peter B. "The Best Poor Man's Country?: William Penn, Quakers, and Unfree Labor in Atlantic Pennsylvania." PhD diss., Loyola University Chicago, 2016. http://ecommons.luc.edu/luc_diss/2138/

William Penn's writings famously emphasized notions of egalitarianism, just governance, and moderation in economic pursuits. Twentieth-century scholars took Penn's rhetoric at his word and interpreted colonial Pennsylvania as nothing less than "the best poor man's country," as reflected in the title of one of the most popular histories of the colony. They also imagined a world where all men had access to economic opportunity and lived free from the barbarity endemic to Atlantic world colonies. Despite this halcyon vision of the Peaceable Kingdom, the reality was the opposite: a colony where religious convictions justified what we today (and radicals then) condemned as an exploitative labor system. In fact, those very religious and moral imperatives reinforced Quaker conceptions of masculinity that were used in shaping the labor regime in the colony. My dissertation is the first to explore how Penn's mental world was shaped by early modern conceptions of gender and how, in turn, his and other Quaker founders' ideological vision affected the lived experiences of the servants and slaves building the colony's economy. While scholars have paid increasing attention to the intersections of labor, race, and the economy within the Atlantic world, they have too often reified Penn's vision without reference to the social or economic exploitation that complicated its implementation; this dissertation argues that it needs to be understood as more in line with these practices, with catastrophic results for its laborers.

Lampen, John. "The Quaker Peace Testimony in Twentieth-Century Education." *Quaker Studies* 19, no. 2 (March 2015): 295-304.

To see Quaker values in action in British education, we must look not to the recognised Quaker Schools but to the 'planned environmental therapy' movement which Friends and others developed to meet the needs of difficult evacuated children in the 1939-45 War. Their practice recognised each child's innate worth and capacity for good by creating systems of governance and discipline which embodied Quaker testimonies to peace and equality. They made a lasting impact on the care of difficult and damaged children. This article argues that this forgotten work is one of the great Quaker contributions to education in the last 200 years.

Larsen, Timothy. "E.B. Tylor, religion and anthropology." *British Journal for the History of Science* 46, no. 3 (September 2013): 467-485.

Edward Burnett Tylor (1832–1917) is often considered the father of the discipline of anthropology. Despite such eminence, his biography has never been written and the connections between his life and his work have been largely obscured or ignored. This article presents Tylor's main theories in the field of anthropology, especially as presented in his four published books, the most famous of which is *Primitive Culture*, and in the manuscript

sources for his last, unpublished, one on 'The natural history of religion'. One of Tylor's major areas of interest was the use of anthropological evidence to discover how religion arose. This preoccupation resulted in his influential account of 'animism'. Drawing upon biographical information not known by previous scholars, Tylor's Quaker formation, later religious scepticism and personal life are connected to his intellectual work. Assumptions such as his evolutionary view of human culture and intellectualist approach to 'savage' customs, his use of the comparative method, and distinctive notions of his such as 'survivals' are first explained, and then the discussion is taken a step further in order to demonstrate how they were deployed to influence contemporary religious beliefs and practices. Tylor argued that the discipline of anthropology was a 'reformer's science'. Working within the warfare model of the relationship between faith and science, I reveal the extent to which this meant for him using the tools of this new field of inquiry to bring about changes in the religious convictions of his contemporaries.

Leeming, Mark. "The Creation of Radicalism: Anti-Nuclear Activism in Nova Scotia, c. 1972–1979." *The Canadian Historical Review* 95, no. 2 (June 2014): 217-241.

An attempt to build the world's largest nuclear power plant on a tiny island off the south shore of Nova Scotia in the early 1970s sparked an anti-nuclear movement that was able, by the end of the decade, to force the provincial government to abandon plans for a united regional electric utility. The provincial movement shared in the creation of national, continental, and even global campaigns against nuclear technology but was fractious within itself. Bringing together peace activists, feminists, counterculture back-to-the-landers, along with classic conservationists, engineers, and fishers' advocates, the anti-nuclear coalition faced inevitable internal disagreement. By the late 1970s, different approaches to government and industry – as partners or as adversaries – had produced a nascent environmental mainstream, and by extension a radical fringe, from activist groups and networks that had achieved success by working together in prior years. The anti-nuclear controversy of the 1970s was key to the shape of the environmental movement in decades to follow.

The Conserver Society Group included members from the Halifax Friends Group, among others.

Lemon, Nigel. "Quaker Hymnody – Sung within the Reformed Tradition." *The Journal of the Friends Historical Society* 63 (2012): 31-43.

Levitt, Ruth. "Vincent Colyer (1824-1888): Controversial American Humanitarian." *Quaker History* 104, no. 2 (Fall 2015): 1-17.

Lucey, Conor. "Owen Biddle and Philadelphia's Real Estate Market, 1798-1806." *Journal of the Society of Architectural Historians* 75, no. 1 (March 2016): 25-47.

The article focuses on the professional life of master builder and protoarchitect Owen Biddle who was deemed as an important figure in American architecture's historiography, highlighting the condition of the real estate market in Philadelphia, Pennsylvania from 1798 to 1806. A descriptive analysis of several of Biddle's buildings that are not recorded in his oeuvre is provided and situates the buildings and Biddle's career based on his Quaker ancestry. Also discussed are Biddle as speculator or carpenter and the book "The Country Builder's Assistant" by Asher Benjamin.

Macfarlane, Karen A. "'Does He Know the Danger of an Oath?': Oaths, Religion, Ethnicity and the Advent of the Adversarial Criminal Trial in the Eighteenth Century." *Immigrants & Minorities* 31, no. 3 (November 2013): 317-345.

In the long eighteenth century, the judges at the Old Bailey came to allow Jewish, Scottish, Muslim, Hindu and Chinese witnesses, but not Quakers, to swear oaths according to their own cultural practices. Although a non-Christian witness might be able to give testimony under oath, the jury still had to assess the veracity of the evidence. The increasingly adversarial mode of felony trials in the eighteenth century made the separation

between who was legally able to testify and who was credible more pronounced. Barristers and prisoners raised concerns about the oaths of blacks and non-Christians as a means of impugning the truthfulness of a witness.

Maddox, Lucy. *The Parker Sisters: A Border Kidnapping*. Philadelphia: Temple University Press, 2016.

In 1851, Elizabeth Parker, a free black child in Chester County, Pennsylvania, was bound and gagged, snatched from a local farm, and hurried off to a Baltimore slave pen. Two weeks later, her teenage sister, Rachel, was abducted from another Chester County farm. Because slave catchers could take fugitive slaves and free blacks across state lines to be sold, the border country of Pennsylvania/Maryland had become a dangerous place for most black people. In *The Parker Sisters*, Lucy Maddox gives an eloquent, urgent account of the tragic kidnapping of these young women. Using archival news and courtroom reports, Maddox tells the larger story of the disastrous effect of the Fugitive Slave Act on the small farming communities of Chester County and the significant, widening consequences for the state and the nation. *The Parker Sisters* is also a story about families whose lives and fates were deeply embedded in both the daily rounds of their community and the madness and violence consuming all of antebellum America. Maddox's account of this horrific and startling crime reveals the strength and vulnerability of the Parker sisters and the African American population.

Maher, Dave. "Friends Housing Cooperative." *Pennsylvania Heritage* 42, no. 4 (Fall 2016).

Manteufel, Thomas. "Walther's View on Slavery." *Concordia Historical Institute Quarterly* 86, no. 4 (Winter 2013): 12-23.

The article presents several paraphrases, surmises, and allegedly reasonable inferences of what former Lutheran Church leader C.F.W. Walther's views might be on the subject of slavery as of 2013. The relationship between a slave master and a slave is addressed, along with the Word of God and an analogy involving marriage and slavery. Various Bible passages are mentioned, including references to fair treatment and circumcision. Human rights violations and the views of Quakers are examined.

Matsui, John H. "'We See What Our Fathers Did Not': Interracial Friendship in The Millenarian Atlantic World, 1816–1866." PhD diss., The Johns Hopkins University, 2013. ProQuest (3572716).

"We See What Our Fathers Did Not" analyzes the role of friendship in shaping the biracial nature of the American antislavery movement. The first generation of black and white abolitionists to argue for uncompensated emancipation came of age during the Second Great Awakening—coincidental to the crystallization of middle class identity—and possessed a strong millenarian sense of the United States' national destiny and their role in the perfection of society via religious and moral reformation. In studying the first generation of immediate abolitionists, I am also studying the first generation of Americans to seek out egalitarian friendships across the black-white color line. The American antislavery movement reached its peak membership during the antebellum decades of the nineteenth-century, the majority women who self-identified as evangelicals. Yet the majority of white American evangelicals were proslavery, anti-black, or indifferent to slavery altogether. My study focuses on the vanguard that considered it a test of their religious and reform authenticity to publicly embrace interracial friendship. Studying an age cohort of 150 abolitionists—half African- and half Anglo-American, born between 1790 and 1810—provides a new way to subdivide the antislavery movement that transcends the conservative "evangelical" and radical "Garrisonian" wings. The antebellum middle class divided society into labor- and gender-based private and public spheres, in which men occupied the competitive public sphere of the workplace while women maintained a cozy and pious private sphere of the home and family. Friendship may be seen as an effective (horizontal) alternative to the hierarchical (vertical) family as a building block of nineteenth-century American society, as friendships could transcend gender and class barriers, facilitated business partnerships, the formation of local voluntary associations and political parties, and one often married the sibling of a close friend. White abolitionists excelled at public displays of racial equality, but often were ambivalent when it came to the private socializing indicative of enjoyment in and preference for the company of African American associates

when only fellow abolitionists were watching. Abolitionist friendship across the color line has therefore been divided into three categories. Wealthy white abolitionists maintained paternalistic relationships with black abolitionists dependent upon them for material and moral patronage. Most abolitionists maintained collegial friendships across the color line, publicly affirming Christian brotherhood with little evidence of private bonhomie. A small group cultivated egalitarian friendships, affirming in public and private the egalitarian principles of American republicanism espoused by the antislavery movement linked to the leveling ideals of evangelical Protestantism.

Maul, Daniel. "The Politics of Neutrality: the American Friends Service Committee and the Spanish Civil War, 1936-1939." *European Review of History/Revue Européenne d'Histoire* 23, no. 1-2 (2016): 82-100.

From the early months of the Spanish civil war (1936-9) the American Friends Service Committee (AFSC), the American Quakers' central service organization, was engaged in a large-scale relief operation on both sides of the front line. While Quaker aid workers on the ground were running hospitals, orphanages and child feeding stations on the Republican and Nationalist side, the operation triggered a sometimes heated debate at home. Quakers had to bridge the tension between the universalist ethos of a transnationally connected and internationally active religious group whose individual parts, in turn, closely integrated into, and were largely dependent on a national framework of action consisting of governments, the media and national-based groups of donors and supporters. Against this backdrop the article will reflect on the complex and shifting meaning of humanitarian neutrality. In the article the author will show how the claim to neutrality, always contested and precarious, could work as a gate opener for humanitarian aid vis-a-vis state and non-state actors alike, as a platform for co-operation with international institutions as well as a deliberately used capital on an increasingly competitive humanitarian market place'.

Mayo, Marlene J. "A Friend in Need: Esther B. Roads, Quakers, and Humanitarian Relief in Allied Occupied Japan, 1946-52." *U.S.-Japan Women's Journal* no. 50 (2016): 54-92.

McDonald, Jack. "Anglicanisme Et Abolition De l'Esclavage Dans l'Empire Britannique." *Revue d'Histoire Et de Philosophie Religieuses* 94, no. 2 (April 2014): 163-176.

In French.

The article discusses Anglicanism and the abolition of slavery in the British Empire during the late 1700s and early 1800s. The banality of slavery, social conditions, and political conservatism in England during the 18th century are mentioned. It discusses anti-slavery Anglicans and Protestants, the involvement of British politician and leader in the anti-slavery movement William Wilberforce, French anti-slavery philosophers such as Denis Diderot, and insurrections against slavery in the French West Indies and Jamaica from 1678 to 1833. It is argued that the abolition of slavery in the British Empire was mainly driven by the Quakers, which were members of the religious movement Religious Society of Friends, and Jacobins including the leader of the Haitian Revolution Toussaint Louverture.

"Middlebury College Houses a Vast Archive of Abolitionist Letters." *Journal of Blacks in Higher Education* (Online) (Sep 23, 2015), <https://www.jbhe.com/2015/09/middlebury-college-houses-a-vast-archive-of-abolitionist-letters/>.

The archive contains the letters of four generations of the Robinson family. Rowland Thomas Robinson and Rachel Gilpin Robinson were devout Quakers, who were among the earliest abolitionists in the state of Vermont.

Miller, D. Douglas. *Drumore Quakers' Precious Habitation: A 200-Year History of Drumore Friends Meetinghouse and Cemetery*. Photography by Kris Miller. Bloomington, Indiana: Xlibris, 2016.

Molina-Markham, Elizabeth. "Being Spoken Through: Quaker 'Vocal Ministry' and Premises of Personhood." *Journal of Communication & Religion* 36, no. 3 (December 2013): 127-148.

Communicative means of interacting with the divine are often highly distinctive and deeply meaningful for participants. These linguistic practices embody assumptions about not only the nature of one's relationship with the divine, but also with other people. This article presents an analysis of communication with the divine during Quaker worship, based both in group silence and "vocal ministry." Using the ethnography of communication and cultural discourse theory, as well as the concept of participation framework, I explore how communication practices--reflecting certain understandings of message motivation and recipientship--are based in a positive interpretation of human potential.

Moyer, Joanne M. "Faith-Based Sustainability in Practice: Case Studies from Kenya." *Journal for the Study of Religion, Nature & Culture* 9, no. 1 (January 2015): 42-67.

The enduring problems of poverty and environmental degradation demand new resources for advancing sustainability. Faith-based approaches and learning present two potential avenues. Archival research, interviews, and participant observation conducted with two faith-based organizations in Kenya engaged in sustainability work provide empirical evidence of how faith and sustainability can intersect in practice. A Rocha Kenya, a Christian conservation organization, focuses on bird and forest habitats and community conservation, and the Rural Service Programme delivers rural development programs for the Quaker church. Profiles illustrate the interaction between the faith convictions of the organizations and their members, their organizational culture and structure, their work, and learning for sustainability that emerges. Findings reveal that their sustainability work is undergirded by integrated and holistic approaches and their faith-based motivations and values. Characteristics that contribute to learning include commitment to building and sharing knowledge, a strong management structure, and diversity within the organizational culture.

Mulcahy, John. "Burtown House and Friends." *Irish Arts Review* 30, no. 3 (September 2013): 124-127.

The article explores the history of the Burtown House, which is located in Kildare, Ireland. Particular focus is given to the home's association with the Quaker religion. Additional topics examined include the architectural design of the estate, the estate's association with the Irish author Mary Leadbeater and how the house was built around 1710.

Murphy, Andrew R. *Liberty, Conscience, and Toleration: The Political Thought of William Penn*. Oxford: Oxford University Press, 2016.

In a seventeenth-century English landscape populated with towering political and philosophical figures like Hobbes, Harrington, Cromwell, Milton, and Locke, William Penn remains in many ways a man apart. Yet despite being widely neglected by scholars, he was a sophisticated political thinker who contributed mightily to the theory and practice of religious liberty in the early modern Atlantic world. In this long-awaited intellectual biography of William Penn, Andrew R. Murphy presents a nuanced portrait of this remarkable entrepreneur, philosopher, Quaker, and politician. *Liberty, Conscience, and Toleration* focuses on the major political episodes that attracted William Penn's sustained attention as a political thinker and actor: the controversy over the Second Conventicle Act, the Popish Plot and Exclusion Crisis, the founding and settlement of Pennsylvania, and the contentious reign of James II. Through a careful examination of writings published in the midst of the religious and political conflicts of Restoration and Revolutionary England, Murphy contextualizes the development of Penn's thought in England and America, illuminating the mutual interconnections between Penn's political thought and his colonizing venture in America. An early advocate of representative institutions and religious freedom, William Penn remains a singular figure in the history of liberty of conscience. His political theorizing provides a window into the increasingly vocal, organized, and philosophically sophisticated tolerationist movement that gained strength over the second half of the seventeenth century. Not only did Penn attempt to articulate principles of religious liberty as a Quaker in England, but he actually governed an American polity and

experienced firsthand the complex relationship between political theory and political practice. Murphy's insightful analysis shows Penn's ongoing significance to the broader study of Anglo-American political theory and practice, ultimately pointing scholars toward a new way of understanding the enterprise of political theory itself.

Patler, Nicholas. "Norman's Triumph: The Transcendent Language of Self-Immolation." *Quaker History* 104, no. 2 (Fall 2015): 18-39.

Peters, Kate. "The Quakers and the Politics of the Army in the Crisis of 1659." *Past & Present* 231, no. 1 (May 2016): 97-128.

An essay is presented which discusses the Quakers' involvement in politics and their relationships with British Army soldiers during the Crisis of 1659 amidst Great Britain's Revolution. An overview of the Quaker merchant George Bishop's political activity as a pamphleteer, including his tract titled "Mene Tekel" and his attitude on the relationship between Christianity and state, is provided.

Plank, Geoffrey. "Discipline and Divinity: Colonial Quakerism, Christianity, and "Heathenism" in the Seventeenth Century." *Church History* 85, no. 3 (2016): 502-28.

Quakers began arriving in the Caribbean and North America when their religious society was still new and struggling to define its core beliefs and institutional structure. There were tensions within the Society of Friends stemming from the Quakers' validation of individual inspiration and their communal commitment to the Christian message as contained in the Bible. A bitter debate over scriptural authority wracked Quaker meetings for the remainder of the seventeenth century, and the controversy included arguments over the Quakers' relations with Native Americans, Africans, and others outside of Europe beyond the reach of formal Christian teaching. On both sides of the Atlantic opponents of Quaker discipline challenged long-standing assumptions about the source and content of the Christian message and the social hierarchies that resulted when some groups claimed privileged access to truth. The ensuing argument influenced the Quakers' plans for their colonies in North America, and their debate over slavery.

Plank, Geoffrey. "Quaker Reform and Evangelization in the Eighteenth Century." *Amerikastudien* 59, no. 2 (June 2014): 177-191.

An essay is presented that discusses the impact of 18th century Quaker (Society of Friends) reformers on evangelization by Quakers. Topics include the social context of colonial North American Quakerism, the life of Quaker minister Abraham Farrington, and the interactions of Quaker journalist John Woolman with non-Quakers. Persecution of Quakers in Pennsylvania due to their pacifism and outreach to Native Americans (Indians) is noted. The work of Quaker reformer Anthony Benezet is noted.

Ptolemy, Jane Ellen. "'Our Native Soil': Philadelphian Quakers and Geographies of Race, 1780-1838." PhD diss., Yale University, 2013.

In the early national period, Philadelphian Quakers were on the forefront of antislavery and black uplift efforts, and they also took an early stand on Indian rights and were involved with gradual civilization. This dissertation tells the interconnected story of these two arms of Friends' racial benevolence, bringing the Quaker vision of black Philadelphia alongside their hopes for the Allegany Seneca of western New York. By exploring the groundbreaking possibilities and disheartening limits of these Quaker programs, this project seeks to deepen the conversation about Quaker philanthropy and racial difference in the early republic. Conjoining gradual abolition and gradual civilization narratives highlights broader logics of white supremacy, racial fear, and hope that join together histories that are often told separately. To better understand the theoretical, as well as physical links, between Friends' work with black Philadelphians and the Allegany Seneca, I rely on a geographical framework and study how Quakers, free blacks, and the Iroquois thought about, moved through, and understood spaces in

order to uncover the nuances of racial thought. How people read race into debates about growing urban scenes and changing frontier environments gives voice to racial anxieties and hopes that were often left unspoken. Looking at race through geographic expressions, movements, and debates also underscores how the physical environment was used to ground racial thought in the rapidly changing early national period. This dissertation also traces the shift from the Revolutionary moment into the Jacksonian period, considering the evolution from environmentalism to racial determinism. Spatial analysis highlights the similarities between the rise of racial exclusions in Philadelphia, as expressed by African colonization, riots, and segregation, and the hardening attempts at removal, dispossession, and 'civilization' in the American west. Reading these stories side by side, this dissertation focuses on the period between the passage of Pennsylvania's Gradual Abolition Act of 1780 and 1838 when the burning of Pennsylvania Hall, disfranchisement of black Pennsylvanians, and the fraudulent Buffalo Creek Treaty underlined a new form of hostile racial exclusion. Quakers interpreted gradual abolition, gradual civilization, colonization and removal, and racial violence through a common geographical framework, reading their own physical, cultural, and personal positions against those of free blacks and Indians. Looking at this shared undercurrent of geographical imagination and conflict, this dissertation seeks to provide a more comprehensive view of early national race, benevolence, and the contested terrain of belonging that encompassed multiple races and places.

Pullin, Naomi. "Providence, Punishment and Identity Formation in the Late-Stuart Quaker Community, c.1650-1700." *The Seventeenth Century* (14 November 2016): 1-24.

<http://dx.doi.org/10.1080/0268117X.2016.1246261>

For centuries, Englishmen and women believed that any misfortune, from the smallest malady to a natural catastrophe, signified divine "justice." Scholarship on providence and miracles has shown that beliefs in divine intervention were enhanced by the political and religious conflicts of the mid-seventeenth century. This article seeks to refine our understanding of the role of providence in confessional identity formation through an examination of Quaker providential interpretation between 1650 and c.1700. It explores the ways in which Quakers appropriated accounts of divine judgement, circulated them within their community and memorialised them for the benefit of future generations. The discovery of an attempt to create a nationwide record of judgements to befall Quaker persecutors shows that providential stories had a significant role in uniting, and ensuring the survival of a disparate and heavily persecuted religious community.

Pyle, Maurine Hebert. "Contemporary Quaker Use of Metaphor." MA thesis, Southern Illinois University at Carbondale, 2013. ProQuest (1566962).

This qualitative sociolinguistic study focuses on the contemporary usage of metaphor in religious speech among North American Quakers of the Religious Society of Friends with a particular emphasis on the two historical metaphors of Light and Dark. Beginning with the 20th century, a diverse religious population has been steadily arising in Quaker meetings including many non-Christians. Individual American Quakers are currently choosing a variety of spiritual and/or religious identities and practices ranging from Evangelical or mystical forms of Christianity to Neo-paganism and Non-theism. Thus, the traditional meanings of these metaphors, which were rooted in biblical passages, are changing. This study is based primarily upon six in-depth interviews which provide a sample of a variety of religious viewpoints on the experiential usage of the metaphors of Light and Dark to embody spiritual feelings in worship. These two metaphors are embedded in many religious practices making them central to religious experience. Although Critical Discourse Analysis is used as the primary lens for investigation, the theories of Sapir, Whorf, Lakoff and Johnson also provide an additional basis for analysis. Additionally, a corpus which demonstrates collocations of the metaphors of Light and Dark has been created from archives of Early Friends' journals of the 17th century and compared to the writings of contemporary American Quakers.

Raffe, Alasdair. "James VII's Multiconfessional Experiment and the Scottish Revolution of 1688-1690." *History* 100, no. 341 (July 2015): 354-373.

Recently, historians have contended that the Scottish revolution of 1688-90 was at least as radical as the simultaneous revolution in England. This article makes a complementary claim: that James VII and II's policy of tolerating almost all Christian worship, which was introduced first in Scotland, had a greater impact in the northern kingdom than has previously been recognized. Using hitherto unexamined local church court papers, the article argues that James's indulgences of 1687 initiated a multiconfessional experiment, a period of largely unfettered competition between religious groups that lasted until the overthrow of the king in the revolution. Not only Scotland's small Catholic and Quaker communities, but also a large body of presbyterian dissenters, benefited from this multiconfessionalism. The revival of presbyterianism ultimately allowed for the re-establishment of presbyterian government in 1690. Though there was peaceful coexistence between rival religious groups in 1687-8, the outbreak of religious violence at the revolution suggests that most Scots remained intolerant of cultural difference. The wider importance of James's experiment was to reveal how difficult it was for an established Church accustomed to uniformity to perform vital social functions - including poor relief and moral discipline - in conditions of religious pluralism.

Rauss, Olivia D. "Scholarship on Quaker Missionaries in China: A Sparse Past but a Rich Future?." *Quaker History* 105, no. 1 (Spring 2016): 48-64.

Rediehs, Laura. "A Distinctive Quaker Theory of Knowledge: An Expanded Experiential Empiricism." *Quaker Studies* 21, no. 1 (2016): 67-94.

While few Quakers have been academic philosophers, Quaker thought provides a distinctive way of understanding knowledge that does not fit easily within the standard historical narrative of Western epistemology. The standard historical narrative tells the story of the rationalism–empiricism debates in early modern philosophy, emphasising the triumph of empiricism, the rise of modern science and the establishment of the scientific method as the highest form of Western knowledge by the early twentieth century. From a scientific point of view, religion could no longer be properly regarded as a kind of knowledge, but 'merely' a matter of faith whose claims are seen as often coming into conflict with scientific understandings. The Quakers, however, have generally not regarded science and religion as being in conflict, and the reason is that they have generally grounded both their scientific and religious understandings in experience. The distinctive epistemology that emerges from Quaker thought can thus be described as an expanded experiential empiricism.

Reed, Paul C., and Gary E. Young. "The English Ancestry of Francis and Philip Yarnall of Chester County, Pennsylvania." *American Genealogist* 87, no. 1 (Jan, 2014): 5.

Reed and Young detail the origin of two early Quaker immigrants, namely Francis and Philip Yarnall of Chester County PA which has long been an object of interest. Francis Yarnall arrived in Pennsylvania on Sep 30, 1683, two years after Charles II granted the charter for the colony to William Penn. Francis Yarnall loaded the goods he intended to transport on the ship *Comfort* in the port of Bristol on May 26, 1683, two months before the ship sailed on Jul 25, the same period other immigrants of known Worcestershire origins joined the group of *Comfort* passengers. Francis Yarnall had some incentive to depart the land of his birth: In Apr 1682, "Francis Yarnall of Martin Hussingtree" was among those presented by the constable of Redmarley, Worcestershire, for not attending church.

Reid, Teanu. "Road through a Home: A History of the Bush River Quaker Settlement in Colonial South Carolina." *Proceedings of the National Conference of Undergraduate Research*. Asheville, North Carolina, UNC Asheville, 2016. <http://ncurproceedings.org/ojs/index.php/NCUR2016/article/view/1966>

A study of culture in colonial and early 19th century South Carolina offers valuable insight into the lives and practices that defined the various groups of the colony, and how these groups were impacted by the development

of the new nation. This paper will answer the question of how the intersections between Quaker and South Carolinian culture affected the Quaker communities, culture, and faith in Bush River. Completing a study of the Bush River Quaker community and the larger South Carolinian community, will show how transatlantic migration transformed the original principles of settlers into something new and “American”. Quakers in colonial South Carolina are the focus of this paper because they kept detailed records and maintained a large correspondence network between the other Quaker communities in Pennsylvania and North Carolina. My paper will rely on primary texts, such as the meeting minutes of the Bush River Quakers, for information on the South Carolinian and Quaker cultures. I will also utilize secondary sources, such as George Fox and *Early Quaker Culture and Unification of a Slave State*, for analysis. The goal of this paper is to show that when the Quakers migrated to colonial South Carolina, the dominant culture of opulence and dependence of slave labor divided, and then caused the relocation of, the Bush River Quakers.

Reilly, Matthew. “The Life and Literary Fictions of May Drummond, Quaker Female Preacher.” *Eighteenth-Century Fiction* 28, no. 2 (Winter 2015/2016): 287-312.

Studying the life and literary legacy of May Drummond, a celebrated Quaker female preacher who was ignominiously expelled from the Society of Friends in 1766, enables scholars to focalize intersections of religious controversy and secular satire during the First Great Awakening. In her travelling ministry, Drummond advocated principles that seventeenth-century Quaker theorists derived from Ibn Tufayl's *Hayy ibn Yaqzan* (“Alive, Son of Awake”), a twelfth-century Arabic fiction that depicts a protagonist who achieves enlightenment unfettered by the dogmas of religious institutions and authorities. Drummond's ministry threatened the increasingly centralized organization of a transatlantic Society of Friends, while also inspiring writers to appropriate her persona in controversial satires. Alexander Pope invoked Drummond's humble virtue in order to critique corruptions of church and state, and Samuel Johnson cited her ministry as exemplary of Quaker subversions. My article attributes Drummond's notoriety to the convergence of two cultures of writing: an arena of popular print and an internal system of ministerial certification that Quaker elders used to curtail her influence.

Reinberger, Mark, and Elizabeth McLean. *The Philadelphia Country House: Architecture and Landscape in Colonial America*. Baltimore: Johns Hopkins University Press, 2015.

Colonial Americans, if they could afford it, liked to emulate the fashions of London and the style and manners of English country society while at the same time thinking of themselves as distinctly American. The houses they built reflected this ongoing cultural tension. By the mid-eighteenth century, Americans had developed their own version of the bourgeois English countryseat, a class of estate equally distinct in social function and form from townhouses, rural plantations, and farms. The metropolis of Philadelphia was surrounded by a particularly extraordinary collection of country houses and landscapes. Taken together, these estates make up one of the most significant groups of homes in colonial America. In this masterly volume, Mark E. Reinberger, a senior architectural historian, and Elizabeth McLean, an accomplished scholar of landscape history, examine the country houses that the urban gentry built on the outskirts of Philadelphia in response to both local and international economic forces, social imperatives, and fashion. What do these structures and their gardens say about the taste of the people who conceived and executed them? How did their evolving forms demonstrate the persistence of European templates while embodying the spirit of American adaptation? The *Philadelphia Country House* explores the myriad ways in which these estates—which were located in the country but responded to the ideas and manners of the city—straddled the cultural divide between urban and rural. Moving from general trends and building principles to architectural interiors and landscape design, Reinberger and McLean take readers on an intimate tour of the fine, fashionable elements found in upstairs parlors and formal gardens. They also reveal the intricate working world of servants, cellars, and kitchen gardens. Highlighting an important aspect of American historic architecture, this handsome volume is illustrated with nearly 150 photographs, more than 60 line drawings, and two color galleries.

The authors discuss the influence of Quaker values on some houses.

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

In this sweeping collection of essays, one of America's leading colonial historians reinterprets the struggle between Native peoples and Europeans in terms of how each understood the material basis of power. Throughout the seventeenth and eighteenth centuries in eastern North America, Natives and newcomers alike understood the close relationship between political power and control of trade and land, but they did so in very different ways. For Native Americans, trade was a collective act. The alliances that made a people powerful became visible through material exchanges that forged connections among kin groups, villages, and the spirit world. The land itself was often conceived as a participant in these transactions through the blessings it bestowed on those who gave in return. For colonizers, by contrast, power tended to grow from the individual accumulation of goods and landed property more than from collective exchange—from domination more than from alliance. For many decades, an uneasy balance between the two systems of power prevailed. Tracing the messy process by which global empires and their colonial populations could finally abandon compromise and impose their definitions on the continent, Daniel K. Richter casts penetrating light on the nature of European colonization, the character of Native resistance, and the formative roles that each played in the origins of the United States.

Ridner, Judith. "Unmasking the Paxton Boys: The Material Culture of the Pamphlet War." *Early American Studies: An Interdisciplinary Journal* 14, no. 2 (Spring 2016): 348-376.

This essay reexamines the literature and prints of the Paxton Boys' 1764 pamphlet war using material culture as its lens. Specifically, by detailing how writers and illustrators narrated or depicted the physical appearance of those involved in this crisis—including how they dressed, the props they carried, and the things they pursued—this essay analyzes how objects became a visual shorthand with which to embody the ethnic or racial identities of various Pennsylvanians, to critique political opponents, and to persuade audiences. The "pamphlet war" was thus not just a war of words, images, or politics, but also one of material representations.

Roads, Judith. "Incantational and Catechetical Style in Early Quaker Prose Writings." *Quaker Studies* 19, no. 1 (September 2014): 172-181.

This article investigates two variants of early Quaker written style that have been noted in the literature: the 'incantational' style, so termed by Cope (1956), and the 'catechetical' style as defined by Bauman (1998). The inquiry confirms the existence of these two styles, gives examples of linguistic features of each and contrasts one variant with the other. Both styles are present in a number of the texts that comprise my digital Quaker corpus and from that evidence it is clear that writers chose in their persuasive discourse to employ features from these two distinct styles throughout the second half of the seventeenth century. The incantational style is less in evidence by the close of the century and the article puts forward reasons why that might be so.

Roberts, Siân. "A 'Position of Peculiar Responsibility': Quaker Women and Transnational Humanitarian Relief, 1914-24." *Quaker Studies* 21, no. 2 (December 2016): 235-255.

Given the scale of Quaker women's involvement in humanitarian responses to the First World War, they have received remarkably little attention in either Quaker historiography or the study of global conflict in this period. This article explores the responses of a network of Quaker women in Birmingham and their sense of personal responsibility to intervene on behalf of non-combatants affected by the war at home and abroad. It takes the relief work of Florence Barrow in Russia and Poland as a biographical case study to consider issues of motivation and practice, and how women relief workers found opportunity to exercise leadership and authority within Quaker relief structures. The article concludes with a discussion of the cultural transmission of a tradition of global

concern within their families and women's meetings, and the role it played in shaping their identities as Quaker women and legitimising their activism.

Rock, Hugh. "Rufus Jones Never Did Establish that Quakerism is a Mystical Religion." *Quaker Studies* 21, no. 1 (September 2016): 49-66.

Rufus Jones holds a place in history as the thinker who established the idea of the mystical origins of Quakerism and thereby invigorated the theological basis of Liberal Quakerism at a critical juncture. Yet Jones rejected the mystical tradition. This article investigates this paradox using mainly the evidence available in the two seminal works that presented Jones' interpretation and an early statement of his theology from 1904. The proposed resolution is that Jones effected something of a theological conjuring trick: the heart of his religion was essentially a religious humanism comprising a rational ethics allied to a powerful social gospel. To this he appended a redirected definition of mysticism that he named 'affirmation mysticism'. The result of this conclusion is a suggested caution in referring to Quakerism as a mystical religion, together with a question mark over what then does constitute the theological basis of Liberal Quakerism.

Roney, Jessica Choppin. *Governed by a Spirit of Opposition: The Origins of American Political Practice in Colonial Philadelphia*. Baltimore: The Johns Hopkins University Press, 2014.

During the colonial era, ordinary Philadelphians played an unusually active role in political life. Because the city lacked a strong central government, private individuals working in civic associations of their own making shouldered broad responsibility for education, poverty relief, church governance, fire protection, and even taxation and military defense. These organizations dramatically expanded the opportunities for white men—rich and poor alike—to shape policies that immediately affected their communities and their own lives. In *Governed by a Spirit of Opposition*, Jessica Choppin Roney explains how allowing people from all walks of life to participate in political activities amplified citizen access and democratic governance. Merchants, shopkeepers, carpenters, brewers, shoemakers, and silversmiths served as churchwardens, street commissioners, constables, and Overseers of the Poor. They volunteered to fight fires, organized relief for the needy, contributed money toward the care of the sick, took up arms in defense of the community, raised capital for local lending, and even interjected themselves in Indian diplomacy. Ultimately, Roney suggests, popular participation in charity, schools, the militia, and informal banks empowered people in this critically important colonial city to overthrow the existing government in 1776 and re-envision the parameters of democratic participation. *Governed by a Spirit of Opposition* argues that the American Revolution did not occasion the birth of commonplace political activity or of an American culture of voluntary association. Rather, the Revolution built upon a long history of civic engagement and a complicated relationship between the practice of majority-rule and exclusionary policy-making on the part of appointed and self-selected constituencies.

Rumball, Hannah Frances. "The Relinquishment of Plain Dress: British Quaker Women's Abandonment of Plain Quaker Attire, 1860-1914." PhD thesis, University of Brighton, 2016. <http://eprints.brighton.ac.uk/16095/>

This thesis discusses how British Quaker women negotiated relinquishing their religiously prescribed Plain dress from 1860 to 1914 in the context of developments in Quaker feminine identity. This thesis approaches its subjects by examining the primary source of surviving Quaker garments in British dress collections. These items provide the basis from which research methodologies and the personal narratives of Quaker women and their case studies are developed. Surviving garments, alongside historical letters, diaries, religious texts, department store catalogues, photographs and period dress illustrations are analysed in order to understand how women Quakers practised their religion and organised their public appearance through dress during this period. The original quality of this research is the outcome of an interdisciplinary approach. No other research project in the international dress history or religious history fields has discussed and critically considered the identity of British Quaker women through an analysis of their surviving clothing between 1860 and 1914. This aspect of British social history and therefore British identity has until now remained unexplored and unacknowledged. By 1860

Quakerism had undergone extreme doctrinal upheaval, which had led to the abandonment of those rules which enforced Plainness of speech and apparel that same year. Even prior to 1860, this thesis reveals that some women were incorporating fashion into their religious Plain dress, by using fashionable silhouettes and high-quality fabrics albeit eschewing bright colours and ornamentation. After 1860 however, male and female Quakers had complete individual freedom of choice in their clothing. During this period of religious turmoil, female Victorian Quakers vocalised a range of opinions on women's emancipation, education and welfare, on their role within the religious society and their opinions concerning dress through published correspondence in Quaker journals. This thesis identifies a variety of views concerning dress between 1860 and 1914, as Quaker women negotiated their individual freedom of choice in attire in a ternary manner. Moreover, this thesis proves that this ternary interpretation was acknowledged by Quakers themselves and discussed within Quaker journals in the 1860-1914 period. Quakers of the period identified these ternary interpretations as ascetic, moderate and fashionable. This thesis proposes a new set of classifying terms, Non-Adaptive, Semi-Adaptive and Fully-Adaptive, in reflection of the extent to which Quaker women adapted their religious clothing to incorporate fashion alongside their differing interpretations of Quaker belief. Four case studies illustrate further these three adaptive interpretations, and show how individual Quaker women chose to present themselves to their religious community and wider society.

Rushby, William F. "Ann Branson and the Eclipse of Oracular Ministry in Nineteenth Century Quakerism." *Quaker History* 105, no. 2 (Fall 2016): 44-69.

Sahle, Esther. "A Faith of Merchants: Quakers and Institutional Change in the Early Modern Atlantic, c. 1660-1800." PhD thesis, The London School of Economics and Political Science, 2016.

<http://etheses.lse.ac.uk/id/eprint/3368>

Quakers were disproportionately successful in commerce during the period in which Britain emerged as the world's leading trading nation. Analysing the causes of their success sheds light on our understanding of the developments facilitating economic growth in the period immediately preceding the Industrial Revolution. This thesis critically explores how the Society of Friends' religious ideas and institutions sustained its members' businesses. It proves previous explanations for Quakers' success wrong. It finds that contrary to what has been argued in the literature, the Quakers' business ethics were not unique. The Society of Friends did not police honest conduct in business or enforce the payment of debts before the late eighteenth century. Equally, marital religious endogamy likely only began to facilitate the growth of kinship networks after 1750.

This thesis moreover shows an important institutional change undergone by the Society of Friends in the mid-eighteenth century. As part of the Quaker revival of the 1750s, Quaker meetings began to monitor and police their members' behaviour, including the conduct of business and marital endogamy, to an unprecedented degree. This may have had implications for Friends in business in the proceeding age of industrialisation. However, neither ethics, the enforcement of honesty, or marital endogamy can explain Quaker commercial success during the seventeenth century Atlantic trade expansion. Instead, this thesis it shows that Quaker meetings in seventeenth century Philadelphia arbitrated commercial disputes between local Friends as well as with Quaker merchants' in England. Further research is required to establish the scale on which this happened, but it is possible that this activity of Philadelphia meetings provided Friends with a competitive edge in the colonial trade.

Sayre, Robert. "William Bartram and Environmentalism." *American Studies* 54, no. 1 (March 2015): 67-87.

The article features pioneer ecologist and artist William Bartram and his contributions to environmentalism and radical social criticism in the U.S. during the 18th century. Bartram's 1791 "Travel" narrative provided various information including one on botany, horticulture and natural history, one on his personal impression on the natural world, and one on his attempt to interpret nature without resorting to natural theology. The influence of Quakerism on Bartram is mentioned.

Schroeder, Kenneth. *Poor Knights: A Trek through the Balkans*. United States: Kenneth Schroeder, 2014.

A Quaker peace pilgrim walking to the Middle East prays for a traveling companion, and his prayer is answered when he teams up with a countercultural young woman whose presence challenges his own rigid sense of purpose. This memoir recounts the unlikely pair's journey from idyllic, late-summer Slovenia, through the war-scarred but scenic roads of Bosnia, to the snow-covered Balkans of Bulgaria. As the two make their way on foot they find themselves camping by mine-infested woods or in abandoned houses, sharing rakija with the locals or being set upon by villagers, lending each other support or being hard-pressed to cope with each other's emotional baggage. When weather conditions deteriorate they find themselves ill-equipped for the climb into the frozen Balkans, where they are each forced to make difficult decisions.

Scott, Robert. *Kenneth Boulding: A Voice Crying in the Wilderness*. Great Thinkers in Economics. Houndmills, Basingstoke, Hampshire: Palgrave Macmillan, 2015.

This book summarizes the life and work of economist Kenneth E. Boulding. Boulding was a prolific writer, teacher and Quaker. Starting his career as an orthodox Keynesian economist, he eventually adopted a transdisciplinary approach to economic topics including peace, conflict and defense, environmental problems, human betterment and evolution.

Seager, Nicholas. "John Bunyan and Socinianism." *Journal of Ecclesiastical History* 65, no. 3 (July 2014): 580-600.

This article recovers John Bunyan's engagement with Socinianism in his doctrinal and imaginative writings. After surveying the rise of Socinianism in seventeenth-century England, the article augments the known theological contexts of Bunyan's disputes with the Quakers and the Latitudinarians by showing that he charges these groups with slighting the Son and so associates them with anti-Trinitarian heresy. Bunyan's recourse when affirming the Trinity is to biblical typology, a hermeneutical method and manner of structuring narratives which Bunyan uses to uphold the embattled orthodox views of Christ's divinity, the propitiatory atonement and justification by faith.

Sebeny, Hillary Jean. "The Political Fight for Pacifism: The American Friends Service Committee and the United States, 1917-1955." MA thesis, The Florida State University, 2014. ProQuest (1583471).

This thesis investigates the relationship between the American Friends Service Committee (AFSC) and the United States government and foreign policy between its inception in 1917 and the publication of its pamphlet "Speak Truth to Power" in 1955. Rooted in both Progressive-era thought and a particular Quaker ethic, the AFSC's work found support within the government in both the Hoover and Roosevelt Administrations when the Friends' goals aligned with the government's, and through friendships at the leadership level, like Clarence Pickett's strong working relationship with Eleanor Roosevelt. This relationship proved especially effective during the Friends' World War II-era refugee and feeding relief work, which earned the organization a Nobel Peace Prize in 1947. However, the Friends' reputation suffered in the atmosphere of the early Cold War years, as their opposition to the US-Soviet arms race and reluctance to condemn the Soviets earned them deep suspicion within the American government.

Seigel, Peggy. "Olive Rush's Long Love Affair with Art." *Indiana Magazine of History* 110, no. 3 (September 2014): 207-245.

The article discusses the life and career of artist and Indiana native Olive Rush. It examines the significance of her upbringing in Grant County, Indiana, and her Quaker faith on her work, her education at the Washington, D.C., Corcoran School of Art, her study of art in New York City, and Philadelphia, Pennsylvania, and her association with illustrator Howard Pyle. The article also discusses her move to Santa Fe, New Mexico, and the impact of the Santa Fe art colony on her work.

Shoaf, Dana B. "Slavery's Hazards." *Civil War Times* 53, no. 4 (August 2014): 31.

The article discusses the creation of "negro cloth" at the Peace Dale Manufacturing Company in Rhode Island, owned by Quaker Rowland G. Hazard, during the antebellum era. Topics of the article include African-American workers in the North, civil rights activist Harriet Beecher Stowe's novel, "Uncle Tom's Cabin," and the corruption spread by slavery throughout the country.

Simpson, Ben. *The Generations In Between*. Oxford: Graffiti Press, 2015.

This history embraces the author's paternal roots in Westmoreland, UK including contemporaries and followers of George Fox among the Quaker families into which his relatives married: the Harrisons, Aldersons, Robinsons; of Howitts, Bothams and Darbys and the Shipleys, Taylors Yarnells, Garrisons, and Wistars in the US. Joseph Simpson, cotton miller, was sent by the Society of Friends in 1865 to enquire into the condition of the emancipated slaves, for which he later engaged in extensive fund-raising for their education.

Smith, Peter. "Norman Angell on the Outbreak of War in August 1914." *The Journal of the Friends Historical Society* 64 (2013): 16-21.

Smolenski, John. "Embodied Politics: The Paxton Uprising and the Gendering of Civic Culture in Colonial Pennsylvania." *Early American Studies: An Interdisciplinary Journal* 14, no. 2 (Spring 2016): 377-407.

The march of the Paxton Boys on Philadelphia in 1764 prompted an outpouring of printed polemics and satires. Scholars have frequently dismissed these pamphlets and cartoons as scurrilous adjuncts to "real" political debate. This article argues that these writings represented an attempt to reimagine how virtuous civic identity should be displayed, performed, and recognized. Launching charges and countercharges against their opponents of cowardly effeminacy and sexual deviance, participants in this debate offered their readers a new, acceptable form of civic identity: martial, masculine, white, and adherent to normative sexual behavior.

Soderlund, Jean R. *Lenape Country: Delaware Valley Society before William Penn*. Early American Studies. Philadelphia: University of Pennsylvania Press, 2015.

In 1631, when the Dutch tried to develop plantation agriculture in the Delaware Valley, the Lenape Indians destroyed the colony of Swanendael and killed its residents. The Natives and Dutch quickly negotiated peace, avoiding an extended war through diplomacy and trade. The Lenapes preserved their political sovereignty for the next fifty years as Dutch, Swedish, Finnish, and English colonists settled the Delaware Valley. The European outposts did not approach the size and strength of those in Virginia, New England, and New Netherland. Even after thousands of Quakers arrived in West New Jersey and Pennsylvania in the late 1670s and '80s, the region successfully avoided war for another seventy-five years. *Lenape Country* is a sweeping narrative history of the multiethnic society of the Delaware Valley in the seventeenth and early eighteenth centuries. After Swanendael, the Natives, Swedes, and Finns avoided war by focusing on trade and forging strategic alliances in such events as the Dutch conquest, the Mercurius affair, the Long Swede conspiracy, and English attempts to seize land. Drawing on a wide range of sources, author Jean R. Soderlund demonstrates that the hallmarks of Delaware Valley society—commitment to personal freedom, religious liberty, peaceful resolution of conflict, and opposition to hierarchical government—began in the Delaware Valley not with Quaker ideals or the leadership of William Penn but with the Lenape Indians, whose culture played a key role in shaping Delaware Valley society. The first comprehensive account of the Lenape Indians and their encounters with European settlers before Pennsylvania's founding, *Lenape Country* places Native culture at the center of this part of North America.

Southard, Bjorn F. Stillion. "The Plain Style in Early Anti-Slavery Discourse: Reassessing the Rhetorical Beginnings of Quaker and Puritan Advocacy." *Quarterly Journal of Speech* 102, no. 3 (2016): 286-306.

The two earliest public protests against slavery in British North America -- the Germantown Quakers' petition and Samuel Sewall's *The Selling of Joseph* -- are primarily discussed as rhetorical failures and have been largely reduced to entries on an anti-slavery timeline. The texts are further diminished for their lack of intensity

compared with later abolitionist discourses. This essay reassesses these germinal protests as dynamic texts that engage and challenge two distinct conceptualizations of the plain style. In so doing, the texts and the plain style are both given renewed significance in the rhetorical history of the anti-slavery movement.

Stampone, Christopher. "A "Spirit of Mistaken Benevolence." *Early American Literature* 50, no. 2 (May 2015): 415-448.

A literary criticism of the novel "Edgar Huntly; or, Memoirs of a Sleep Walker," by Charles Brockden Brown, is presented. Topics include the purported identity of the character Clithero Edny as an Irish savage, the portrayal of English imperialism in Ireland in the novel, and the emigration of Irish people to the U.S. during the colonial and early Republican periods. Brown's knowledge of Irish people is addressed in relation to his background as a Quaker in Philadelphia, Pennsylvania.

Steele, Ian K. "A Miller's Tale of Captivity, Ransom, and Remembrance, 1758-1811." *Pennsylvania Magazine of History & Biography* 137, no. 4 (October 2013): 431-443.

The article discusses the captivity of Pennsylvanian Quaker mill owner Richard Bard and his family by Delaware Indians during the French and Indian War. The author is primarily concerned with the evolution of Bard's captivity narrative over time, as well as the family remembrance of the captivity constructed by Bard's son, Archibald Bard. Richard's successful ransoming of his wife from the Delawares is addressed as well.

Stillion Southard, Bjørn F. "The Plain Style in Early Anti-Slavery Discourse: Reassessing the Rhetorical Beginnings of Quaker and Puritan Advocacy." *Quarterly Journal of Speech* 102, no. 3 (August 2016): 286-306.

The two earliest public protests against slavery in British North America—the Germantown Quakers' petition and Samuel Sewall's *The Selling of Joseph*—are primarily discussed as rhetorical failures and have been largely reduced to entries on an anti-slavery timeline. The texts are further diminished for their lack of intensity compared with later abolitionist discourses. This essay reassesses these germinal protests as dynamic texts that engage and challenge two distinct conceptualizations of the plain style. In so doing, the texts and the plain style are both given renewed significance in the rhetorical history of the anti-slavery movement.

Stobie, Carol. "The 'Women on the Platform' Project: Pushing for greater visibility of women in Edinburgh's history." *History Scotland Magazine* 14, no. 1 (January 2014): 39.

The article looks at the project of Scottish women's history group the Damned Rebel Bitches (DRB) to increase recognition of 19th century Quaker women who combated slavery. It states that the Quaker women led petitions, carved graffiti, and hosted lectures by American speakers such as abolitionist Harriet Beecher Stowe. The DRB have planned events to support their main goal of wider commemoration of women in public monuments.

Strauch, Tara Thompson. "Open For Business: Philadelphia Quakers, Thanksgiving, and the Limits of Revolutionary Religious Freedom." *Church History* 85, no. 1 (March 2016): 133-139.

In 1863, Sarah Josepha Hale rejoiced that after a decades-long campaign, Thanksgiving had become a national holiday. Hale was not alone in her desire to unite patriotism with spiritual devotion. In her personal correspondence with the president, Eliza Gurney also spoke of the blessings God had bestowed on the nation. Gurney, a devoted Quaker, had met with Lincoln in 1861 to give him spiritual comfort and had continued writing with him ever since. After his public proclamation of Thanksgiving, Gurney wrote to him to demonstrate her "cordial approval of thy late excellent proclamation appointing a day of thanksgiving" despite the fact that as a Quaker she did "not set apart especial seasons for returning thanks." Gurney saw the holiday as an effective means of making less devout Americans conscious of their God-given blessings and thus supported the federal holiday even while she refused to celebrate it.

Taylor, Graham. *Ada Salter: Pioneer of Ethical Socialism*. London: Lawrence & Wishart, 2016.

Ada Salter's pioneering role in the socialist politics of the early twentieth century has, in past accounts of the period, been marginalised in favour of the work of her husband Dr Alfred Salter. Yet years before the 'Bermondsey Revolution' Ada had worked out nearly all of its ideas from her experience in the women's movement and as President of the Women's Labour League. Afterwards, it was Ada on the LCC who spread ground-breaking ideas on urban development all over London and, as Chair of the National Gardens Guild, all over Britain. By foregrounding Ada - more rooted in the movement than her husband - Graham Taylor is better able to explore and interpret 'ethical socialism' and the revolutionary work of this remarkable woman, both previously overlooked. He shows how Ada's experiences as a 'Sister of the People' in the London slums led her to Keir Hardie's ILP, and to the belief that achieving democracy and social justice in Britain required a grassroots alliance between the labour and women's movements. Although other women in the ILP had similar ideas, only Ada actually took political power, implemented her derided 'utopian' ideas, and won elections by huge majorities. Based on original research, including unpublished memoirs, the author argues that successful social revolutions percolate upwards from grassroots activity in local communities to the highest reaches of government. In that way Ada's ethical socialism brought her into alliance with Ramsay Macdonald, Herbert Morrison and Bertrand Russell, and into conflict with Churchill, Asquith and Lenin. Finally, the author shows how the ideas of ethical socialism have now returned to contemporary politics. Finally, the author shows how the ideas of ethical socialism have now returned to contemporary politics, making Ada Salter a remarkable figure of topical historical interest.

Terrell, Terry Tickhill. "The Elizabeth Stanton Inscribed Quaker Quilt." *Uncoverings* 36 (December 2015): 35-60. Elizabeth Stanton, a young Quaker girl, created an inscribed, one pattern, allograph quilt with dates ranging from 1856 to 1865. The quilt contains fifty-three names, said by the quilter's descendants to be family and friends who were members of the Stillwater Monthly Meeting. In examining that claim, it became clear that deaths in the quilter's family, religious upheaval, and historic events including the Civil War were pertinent to the construction and meaning of the quilt to the quilter herself. This study documents the identities of the names inscribed on the quilt, describes the quilter's life and times, and attempts to show how they imbued the quilt with significance to the quilter.

Thompson, Jessica Lee. "'Toward Freedom for All': North Carolina Quaker Legal Theory on the Trust for Manumissions." *Social Science Research Network*, April 30, 2014. <http://ssrn.com/abstract=2477963>

The Perquimans event was the spark to one of the greatest legal debates in North Carolina's history as Quakers directly challenged the state supported institution of slavery and conceptions of property through the use of trusts as a technology of law in conjunction with the exercise of their religious liberty. That is, they used the trust as a way for members of the local Meeting to hold slaves for the "benefit" of the Meeting and thus comply with the requirements of the North Carolina law that slaves have owners. Yet, the trustees, apparently following the wishes of the Meeting, allowed the slaves they "owned" substantial freedom, which in essence circumvented the North Carolina statute's requirement that the slaves have owners. The Quakers' challenges to the institution of slavery went beyond their defiance of acts passed by the General Assembly, which specifically contemplated the "Quaker issue." The debate over Quaker slaves held in trusts would largely unfold in the North Carolina courts. The legal theories the Quakers advanced challenged the common law and divided members of the State's highest court on questions of morality. The Quakers use of trusts and natural law principles to accomplish a moral objective run's counter to Morton Horwitz's instrumental conception of law, and proposes an alternative theory, namely that those in power were more motivated by their fears or concern for security and stability. This paper traces the debate over the legality of Quaker manumission efforts in North Carolina through an examination of three major cases presented before the North Carolina Supreme Court between 1827 and 1851. It combines research in the Quaker archives with an examination of the trial records and the record in the Supreme Court, as well as the published opinions. Thus, this paper moves beyond the previous work that has either looked

only at the Quaker records and not the legal records or the North Carolina Supreme Court's published opinions without telling the full story of the record below. A central question for this paper is how dissenters turned to the neutral technology of law to achieve a result that was at least partially at odds with the established policy of the state? That raises subsidiary questions about the ways that one renowned North Carolina lawyer, William Gaston, sought to defend his use of the innovative strategy and how North Carolina jurists responded to this challenge to state policy. This paper, thus, lies at the intersection of a series of questions about religious freedom, legal innovation, policy, and *stare decisis*.

Thompson Brady, Laura. "A Qualitative Exploration of How Quaker Families Transmit and Practice Values Related to Political Violence and Peace." PhD diss., University of Delaware, 2013. ProQuest (3613071).

It is critical to understand the ways in which children and families make meaning about war, terrorism, and peace in order to provide them with tools to create and sustain pathways to peace in complex contemporary societies. Issues of war and peace affect the health and vitality of individuals, families, communities, and nations. However, there is little understanding of how individuals and families transmit values about war and peace at the micro-level. This current body of work explored how Quaker families, who belong to a "culture of peace," were affected by implicit exposure to political violence in the United States, as well as how these parents and children transmit nonviolent, peaceful values and take actions that support and sustain peace in the family and throughout the sociopolitical ecology. Eight Quaker families with at least one child between the ages of 10 and 14 were interviewed. While the family demographics and Quaker involvement varied, several common themes emerged regarding how these families promoted peace in an environment of implicit or explicit exposure to violence. An intra-case analysis of these families showed that their understanding and actions toward peace emerged from their core Quaker values and behavior-belief congruence at home, in the community, and in the sociopolitical sphere. A cross-case analysis of these families suggested that their clear statement of values and beliefs led to empowered action, Socially Conscious Parenting (SCP) choices and challenges differed for Quaker parents raising sons vs. daughters, and Quaker families remained committed to SCP when challenged. From the themes that emerged in both analyses, I was able to conclude that clear values and beliefs lead to action, behavior-belief congruence is a complex, transactional process, and consistent approaches exist for Quakers and SCP in contemplation and practice. These findings ultimately demonstrate that a greater understanding of the mechanisms through which children and families work to create and support values related to peace and nonviolence at the micro-level may help create pathways to peace at the macro-level.

Tomek, Beverly C. *Pennsylvania Hall: A 'Legal Lynching' in the Shadow of the Liberty Bell*. Critical Historical Encounters. New York: Oxford University Press, 2014.

Offering a gripping narrative of one of the most notorious anti-abolition and anti-black riots to take place in the antebellum U.S., *Pennsylvania Hall: A 'Legal Lynching' in the Shadow of the Liberty Bell* provides a thorough explanation of the complexities of American antislavery and describes a society that was struggling to recreate itself in the wake of emancipation. Part of the Critical Historical Encounters series, *Pennsylvania Hall* focuses on the differences between gradual and immediate emancipation and the complexities of "immediatism." After describing the tensions between competing abolition camps, author Beverly Tomek examines the way in which the Garrisonian branch of the movement used the press effectively to shape both the contemporary and historical narrative. She demonstrates how Pennsylvania--the birthplace of American abolition--remained relevant to the cause. Illustrating the complexity of the Abolition movement in the North and how internal struggles hampered the movements' goals, *Pennsylvania Hall's* strong narrative style provides an in-depth analysis while remaining approachable for students.

Van Artsdalen, Martha J. *Haverford College Arboretum*. Images of America. Charleston, South Carolina: Arcadia Publishing, 2016.

In 1833, when the first 23 students arrived at what is now Haverford College, they found one school building surrounded by nearly 200 acres of farmland, woods, and a small creek. The story of how this landscape evolved into the park-like setting of today's campus is told through images spanning 150 years. Students and neighbors alike now enjoy an outstanding collection of trees, woods, a duck pond, and a nature trail. Reminiscences of retired staff and faculty children who grew up here, coupled with descriptions by the school's early students and professors, reveal a fascinating history. Here are majestic trees: oaks planted in 1834, American elm survivors of a devastating disease, and newly planted giants of tomorrow. Gardens once flourished where buildings now stand, and cows grazed on today's athletic fields. Students organized bobsled races down the lawn in the 1880s, and skaters enjoyed the frozen pond in the 1950s.

Varner, Lindsay Ann. "A Community of Quakers in Seventeenth Century County Durham and Newcastle upon Tyne." Ph.D. thesis, Durham University, 2015. <http://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.650225>

In 1654 the first Durham monthly meeting was established over concerns regarding 'the estate & conditions of the Church' in their community. The establishment of this meeting marks the beginning of a distinctive and recognizable community of Quakers in north-east England. This thesis examines this community, and explores the processes and reasons for religious governmental organization among the early Quakers, and it examines community relationships and religious divisions through the Quaker community in County Durham and Newcastle upon Tyne. This detailed study of Durham and Newcastle's Quakers reveals the early Quaker community as a manifestation of the larger English struggle between government, authority and religion in the seventeenth century.

Vasileva, Svetlana A. "The Attempt to Create "Eden Prison": The Work of Thomas Eddy as the Director of the First State Penitentiary of New-York at the Turn Of XVIII - XIX Centuries." *Vestnik Tomskogo Gosudarstvennogo Universiteta-Istoriya* 1 (2016): 61-65.

In Russian.

The article summarizes materials on the activities of Thomas Eddy - the American entrepreneur, philanthropist and the first Director of the first state prison of New York. The personality of Thomas Eddy is unknown to the Russian researcher. The article is based on the study of English-language sources, the author focuses on the detailed study of Eddy's humanistic and religious views, which he tried to bring in American prison reforms. There is a clear connection between Eddy's Quaker faith and upbringing and his program of correctional criminal punishment. Having headed the Commission on preparation for penal reform in the state of New York, Eddie has developed a package of bills that set new standards in prison: the death penalty as a form of criminal punishment for everything but murder and treason was restricted. Corporal punishments, such as pillory, whipping and branding, were abolished. Criminals faced imprisonment, which could be accompanied by "hard labor or solitary confinement, or both. In the implementation of its penal ideas and practices Thomas Eddy turned to the expertise and practical assistance of recognized leaders and pioneers of the American prison reform-The Philadelphia Society for Alleviating the Miseries of the Public Prisons. The ideologists of that society formulated the principles of correctional imprisonment, based on the system of solitary confinement and the treatment of sources of religious content. Thomas Eddy borrows conceptual idea of corrective punishment, however, argues against Philadelphia's colleagues on the issue of solitary confinement. The reformer wished to make a prison unit in which it could have a beneficial effect on the mental and moral nature of the prisoner. Designing the first state correctional prison of New York "the Newgate", Eddy put the task of creating an "enclosed garden" - a special way of the organized places of detention, which, according to his plan, would have been neutralized by harmful effects of a certain social environment on the moral propensities of the offender and leads to his moral rebirth by labor and religious education. The article summarizes some results of the first five years of operation of Newgate: it shows how utopian Eddy's beliefs were, it deals with the main problems faced by the reformer and humanist, while building his "Eden Prison". In conclusion, the author analyzes the humanistic views of T. Eddy in the assessment of a state's right to punish and execute justice. Beliefs and principles of T. Eddy anticipated the

modern understanding of the social purposes of criminal punishment.

Vitiello, Domenic. *Engineering Philadelphia: The Sellers Family and the Industrial Metropolis*. Ithaca: Cornell University Press, 2013.

The Sellers brothers, Samuel and George, came to North America in 1682 as part of the Quaker migration to William Penn's new province on the shores of the Delaware River. Across more than two centuries, the Sellers family—especially Samuel's descendants Nathan, Escol, Coleman, and William—rose to prominence as manufacturers, engineers, social reformers, and urban and suburban developers, transforming Philadelphia into a center of industry and culture. They led a host of civic institutions including the Franklin Institute, Abolition Society, and University of Pennsylvania. At the same time, their vast network of relatives and associates became a leading force in the rise of American industry in Ohio, Georgia, Tennessee, New York, and elsewhere. *Engineering Philadelphia* is a sweeping account of enterprise and ingenuity, economic development and urban planning, and the rise and fall of Philadelphia as an industrial metropolis. Domenic Vitiello tells the story of the influential Sellers family, placing their experiences in the broader context of industrialization and urbanization in the United States from the colonial era through World War II. The story of the Sellers family illustrates how family and business networks shaped the social, financial, and technological processes of industrial capitalism. As Vitiello documents, the Sellers family and their network profoundly influenced corporate and federal technology policy, manufacturing practice, infrastructure and building construction, and metropolitan development. Vitiello also links the family's declining fortunes to the deindustrialization of Philadelphia—and the nation—over the course of the twentieth century.

Ward, Madeleine. "Transformative Faith and the Theological Response of the Quakers to the Boston Executions." *Quaker Studies* 21, no. 1 (September 2016): 15-32.

Scholarly discussion of the early Quakers has rarely considered the Quakers' theological understanding of their persecution. The focus has instead been political or legal, leading to a view of the early Quakers in retreat and conforming to society's expectations. This article focusses on the theological response to the Boston executions (1659-61) in order to demonstrate that the Quakers in fact appropriated their suffering positively through theological engagement with adversity. The fundamental tenets of Quakerism were used to formulate a response based on the distinctive Quaker theological anthropology and hope for a transformation of the individual. From this, Quakers constructed an apocalyptic world view in which they understood their persecutors to be provoking the judgment of God. Early Quakers were much less defensive than has often been implied, and their adversity offered a vehicle for a potent and creative expression of their faith.

Warren, Jonathan. "Out of Whose Hive the Quakers Swarm'd': Polemics and the Justification of Infant Baptism in the Early Restoration." *Perichoresis* 13, no. 1 (June 2015): 97-113.

The English Civil War brought an end to government censorship of nonconformist texts. The resulting exegetical and hermeneutical battles waged over baptism among paedobaptists and Baptists continued well into the Restoration period. A survey of the post-Restoration polemical literature reveals the following themes: 1) the polemical 'slippery slope' is a major feature of these tracts. Dissenting paedobaptists believed that Baptists would inevitably become Quakers, despising baptism altogether, and that the resulting social instability would allow the tyranny of Roman Catholicism to reemerge in England. Baptists for their part compared the tyranny of paedobaptist argumentation to the tyranny exercised by Roman Catholics. Anti-Quakeriana and Anti-Popery were both central 'devil terms' in this polemical warfare; 2) the exegesis of biblical texts underlying infant baptism revealed contrary understandings of how the bible fit together as a whole. Baptists tended to read Old and New Testaments disjunctively, whereas paedobaptists saw continuity absent explicit abrogation; 3) scholastic theology continued to undergird the arguments of all parties. Especially relevant to this discussion was debate over the proper 'matter' and 'form' of baptism. Here exegetical and hermeneutical disputes were also relevant. This study

reveals that patterns of reading Scripture in each community were informed by traditions and practices, and that the search for the objective 'literal' sense of the text was bound to be unavailing.

Warwick, Thomas. "Middlesbrough's Steel Magnates : Business, Culture and Participation, 1880-1934." Ph.D. thesis, University of Huddersfield, 2014. <http://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.681996>

In assessing the rapid emergence of Middlesbrough as a nineteenth century 'boom town', Asa Briggs' seminal Victorian Cities pointed to the centrality of the early businessmen and industrialists in the growth of 'a new community'. The Quaker pioneers and the early ironmasters established the manufacturing basis of mid-Victorian Middlesbrough and dominated the Ironopolis' early business associations, municipal institutions and political organisations. In contrast to the leading mid-century industrialists at the heart of urban governance in the manufacturing town, Briggs contended that the second and third generations of industrialist families failed to fill the void left behind by their retired or deceased fathers, instead abandoning the urban sphere and following the pattern of other English businessmen by choosing to live in the country rather than the town. This apparent urban 'withdrawal' aligned with what Wiener has considered a 'decline in the industrial spirit' amidst the adoption of a gentrified lifestyle, has been assumed rather than proven, with little exploration of the spatial dynamics of the industrial elites' interactions with urban space.² This thesis challenges the extent of elite 'withdrawal' by assessing wider spheres of urban governance hitherto underexplored, contributing an improved understanding of the wider social dynamic of urban life and industrial elites with emphasise on challenging the extent of declining urban engagement. Drawing upon newly accessible archival evidence and focusing on late nineteenth and early twentieth century Middlesbrough as a case study, it is contended that this period, most closely associated with declining urban engagement, was instead one of realignment and reconfiguration of urban authority and industrialist participation. By exploring the composition and makeup of Middlesbrough's charitable, commercial, civic and cultural life during this period, it will be shown how country house-residing elites continued to be engaged with the industrial centre and played an important role by establishing new infrastructure, institutions and organisations. Moreover, through exploring the hitherto underexplored semi-private realm of Middlesbrough's steel magnates beyond the town in their country estates and the surrounding villages of the North Yorkshire countryside, it is argued the country house and rural sphere served as arenas for extending interactions with urban interests spanning business, associational, cultural and philanthropic activity.

Weber, Mark W., Stephen H. Paschen, and Carl Mirra. *Side by Side: Alice and Staughton Lynd, the Ohio Years*. Kent: The Kent State University Press, 2014.

Alice and Staughton Lynd have devoted their lives to the struggle for social justice. Carl Mirra began the history of the Lynds with his biography, *Admirable Radical: Staughton Lynd and Cold War Dissent, 1945–1970* (The Kent State University Press, 2010). *Side by Side* picks up the Lynds' story as they move to Youngstown, Ohio, to begin a new chapter in their lives. Throughout their narrative, authors Mark Weber and Stephen Paschen examine the idea of accompaniment, a form of political activism that differs from the traditional strategies used by labor and community organizers. Rather than moving from fight to fight, the Lynds lived within the community in need, helping steelworkers and residents cope with the devastating closures of the major steel mills in Youngstown and the Mahoning Valley. Working with clergy, laborers, and civic leaders, Staughton Lynd advanced the idea of a worker-community-owned steel mill that would provide employment for some of the thousands of workers whose jobs had been lost. The dramatic if unsuccessful attempt to launch a cooperatively owned manufacturing enterprise was the first of a number of efforts by the Lynds to put their knowledge and experience at the service of those who have no voice. Quakers Alice and Staughton Lynd worked in Central America and Israel, where they championed the rights of Palestinian Arabs living in the West Bank. They took up the cause of prisoners' rights following the April 1993 Lucasville, Ohio, prison uprising—the longest such rebellion in American history—working to improve the living conditions of the five inmates who were convicted of leading the rebellion. Together with Jules Lobel of the Center for Constitutional Rights, the Lynds filed suit on behalf of death row inmates who were kept in solitary confinement in Ohio's prisons. Their lawsuit contributed to a landmark

decision that improved living conditions for inmates in solitary confinement and established that prisoners have due process rights that have to be observed before they can be sent to solitary confinement. Through its exploration of the Lynds and their practice of accompaniment, *Side by Side* makes an important contribution to the study of social justice and grassroots activism.

Webster, J. P. *Vanishing Philadelphia: Ruins of the Quaker City*. Charleston, South Carolina: The History Press, 2014.

The ruins of Philadelphia's grandest structures show the city's dramatic evolution. Smoke no longer spews from the Philadelphia Electric Company's hulking riverside power plants. Nature long ago reclaimed the rusted steel bones of the Frankford Arsenal. Graffiti artists tag the Beury Building, while Philadelphia's Gilded Age elite rest beneath the weeds of the forgotten Mount Moriah Cemetery. Such sites mark three centuries of progress and destruction in William Penn's "Holy Experiment." Through deep research and his stunning photography, J.P. Webster documents the slow decay caused by neglect and the passage of time in Philadelphia's factories, military sites, schools, cemeteries and more. Discover a bygone American era through Philadelphia's vanishing cityscape.

Whidbee, Paige L. "The Quaker Exiles: 'The Cause of Every Inhabitant'." *Pennsylvania History: A Journal of Mid-Atlantic Studies* 83, no. 1 (Winter 2016): 28-57.

In 1777 twenty-two Philadelphia Quakers were arrested by the new American government, who suspected the Quakers harbored loyalist sentiments. They were unable to support any charges against them with evidence. To keep these Quakers incarcerated, the government denied them a hearing, removed them from Pennsylvania, and had them imprisoned at a farm in Virginia. Far from home and denied a hearing, the exiled Quakers resorted to publishing petitions, letters, and pamphlets to argue for their release. This article will show that these arguments succeeded because they employed the same rhetoric and ideals that the Revolution's leaders used to justify the fight for Independence. Quaker use of this rhetoric forced the Revolution's leaders to meaningfully confront the contradictions between their promises about liberty and their actions, and established the Friends' response strategy as an effective tool for similar groups to use in the future.

Whitney, Elizabeth. "Queer Longing, Queer Failure: A Performative Lecture on Anna Elizabeth Dickinson." *Text & Performance Quarterly* 35, no. 4 (October 2015): 286-304.

This essay argues that performative lecture functions as a hybrid form allowing for the presentation of historical research with artistic license. As an example, I offer a performative lecture on Anna Elizabeth Dickinson (1842–1932), a Quaker abolitionist, playwright, lyceum lecturer, and actor. Looking critically and nostalgically at Dickinson's life, the project accounts for her queer failure by exploring the ephemerality of artistic success. Playfully complicating my desire to engage with Dickinson across queer and performance worlds, I explore Dickinson's life and career as part of lyceum history in the United States.

Winchester, Jonathan. "Friends in the Meetinghouse and Masters in the Fields: Seventeenth Century Quakers in the Slave Society of Barbados." MA thesis, East Carolina University, 2016. ProQuest (10143604).

The Religious Society of Friends, also known as the Quakers, are well known for their antislavery philosophy in the United States prior to the Civil War. During the 17th century, however, many Quakers owned plantations in the colony of Barbados and reaped the profits of sugar harvested and produced through slave labor. The engagement of Barbadian Quakers with the institution of slavery caused the group to negotiate between their Christian values and the dominant economic model of their society. This study explores the development of the Quaker philosophy concerning slavery while members of the denomination participated in the slave society of Barbados. It argues that as members of the sect became increasingly involved with slavery, a body of rhetoric was produced by prominent Quakers that positioned the group in opposition to the ruling planter class, but was not yet antislavery. Also, the actions of the Quakers in response to the rhetoric about slavery signify that the sect was moving toward a position that was emphatically antislavery, but that position was not fully realized until after

the height of Quaker influence in Barbados. The Society of Friends migrated away from the Caribbean in the late 1600s and carried with them ideas and convictions that developed into abolitionist philosophy in the subsequent centuries.

Winsler, Johan. "Quieting Mary Dyer: Edward Burrough and Dyer's Letter to the Massachusetts General Court, 26 October 1659." *Quaker History* 105, no. 1 (Spring 2016): 22-47.

Wynter, Rebecca. "Conscription, Conscience and Controversy: The Friends' Ambulance Unit and the 'Middle Course' in the First World War." *Quaker Studies* 21, no. 2 (December 2016): 213-233.

The Friends' Ambulance Unit (FAU) was established by British Quakers outside the formal structures of the Religious Society of Friends in August 1914 to provide frontline voluntary medical aid in Belgium. It was headed by a London-based 'Committee of the Friends' Ambulance Unit' (FAU Committee), which included men at the heart of the nation's political elite. This article considers the FAU Committee's response to the threat and enactment of conscription, and in turn what this did to the Unit's internal workings, its personnel and their consciences, centring on the experiences of four members of its 'Foreign Section' in France and Belgium. In doing so, it not only reveals for the first time the negotiations between FAU Committee members and Government representatives, but also suggests that the 'middle course' steered between prison and the military was, if not always popular, successful in ensuring the continuation of aid work and creating a space for consciences of many hues.

Yelton, Sandra, and Andreas Mielke. "Bern's Mennonite Persecution of 1710 in English Newspapers." *Pennsylvania Mennonite Heritage* 37, no. 1 (January 2014): 15-23.

The article discusses the coverage of persecution of the Mennonites in Bern, Switzerland in the English newspapers. Topics discussed include reports from the newspapers which were published in 1710 depicting the plight of the Anabaptists from Bern, coverage by newspapers such as "Daily Courant", "The London Gazette", and "The Post Man and the Historical Account", and comparison of Mennonites and Quakers.

Zahniser, J.D., and Amelia R. Fry. *Alice Paul: Claiming Power*. New York: Oxford University Press, 2014.

Alice Paul has long been an elusive figure in the political history of American women. Raised by Quaker parents in Moorestown, New Jersey, she would become a passionate and outspoken leader of the woman suffrage movement. In 1913, she reinvigorated the American campaign for a constitutional suffrage amendment and, in the next seven years, dominated that campaign and drove it to victory with bold, controversial action -wedding courage with resourcefulness and self-mastery. This biography of Paul's early years and suffrage leadership offers fresh insight into her private persona and public image, examining for the first time the sources of Paul's ambition and the growth of her political consciousness. Using extensive oral history interviews with Paul and her colleagues, Authors J. D. Zahniser and Amelia R. Fry substantially revise our understanding about Paul's engagement with suffrage activism in England and later emergence onto the American scene. Though her Quaker upbringing has long been seen as the spark for her commitment to women's rights Zahniser and Fry show how her childhood among the Friends forged crucial aspects of Paul's character, but her political zeal developed out of years of education and exploration. The authors explore the ways in which her involvement with the British suffragists Emmeline and Christabel Pankhurst honed her instincts and skills, especially her dealings with her most important political adversaries, Woodrow Wilson and rival suffrage leader Carrie Chapman Catt. Applying new research to the persistent questions about Alice Paul and her legacy this compelling biography analyzes Paul's charisma and leadership qualities, sheds new light on her life and work and is essential reading for anyone interested the woman suffrage movement.

Zottoli, Steven, and Ernst-August Seyfarth. "The Marine Biological Laboratory (Woods Hole) and the Scientific Advancement of Women in the Early 20th Century: The Example of Mary Jane Hogue (1883-1962)." *Journal of the History of Biology* 48, no. 1 (February 2015): 137-167.

The Marine Biological Laboratory (MBL) in Woods Hole, MA provided opportunities for women to conduct research in the late 19th and early 20th century at a time when many barriers existed to their pursuit of a scientific career. One woman who benefited from the welcoming environment at the MBL was Mary Jane Hogue. Her remarkable career as an experimental biologist spanned over 55 years. Hogue was born into a Quaker family in 1883 and received her undergraduate degree from Goucher College. She went to Germany to obtain an advanced degree, and her research at the University of Würzburg with Theodor Boveri resulted in her Ph.D. (1909). Although her research interests included experimental embryology, and the use of tissue culture to study a variety of cell types, she is considered foremost a protozoologist. Her extraordinary demonstration of chromidia (multiple fission) in the life history of a new species of *Flabellula* associated with diseased oyster beds is as important as it is ignored. We discuss Hogue's career path and her science to highlight the importance of an informal network of teachers, research advisors, and other women scientists at the MBL all of whom contributed to her success as a woman scientist.

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