

Recent Scholarship in Quaker History

Compiled in November 2017

Aiken, Guy. "A Service of Love in War Time." *Pennsylvania History: A Journal of Mid-Atlantic Studies* 84, no. 3 (Summer 2017): 386-391.

This is a discussion of Rufus Jones's classic memoir about the American Friends Service Committee during World War I, *A Service of Love in War Time*.

Aiken, Guy. "The American Friends Service Committee's Mission to the Gestapo." *Peace & Change* 42, no. 2 (April 2017): 209-231.

The Night of Broken Glass (November 9–10, 1938) and its aftermath prompted the American Friends Service Committee (AFSC), a Quaker organization, to send a three-man delegation to Berlin in December 1938 to intercede with the Nazi government on behalf of Germany's Jews. The delegation quickly learned from German Jewish leaders that emigration was more urgent than relief. It met with two of Reinhard Heydrich's lieutenants at the Gestapo on December 19 and proposed that the AFSC assume control of Jewish and non-Aryan emigration: The AFSC over the next three years would relieve Germany of every Jew who was fit to leave. Heydrich appeared to agree to the Quakers' proposal. The leader of the AFSC's delegation, the pre-eminent American Quaker, Rufus Jones, thought the Quaker message of love and goodwill had momentarily triumphed over the Nazis' hate. But evidence surrounding Adolf Eichmann's visit to the Gestapo a month later suggests otherwise.

Albun, Zachary A. "Why we can't be Friends: Quakers, Hobby Lobby, and the Selective Protection of Free Exercise." *Law & Inequality* 34, no. 1 (Winter, 2016): 183.

Members of the Religious Society of Friends, commonly known as Quakers, have long sought exemptions from martial legal obligations because of their faith's pacifist "Peace Testimony." In the US, at least since the advent of the federal income tax, neither the Free Exercise Clause of the First Amendment nor any independent congressional statute has protected theo-pacifist refusal to pay taxes in support of the military or of specific military endeavors. In the wake of the Supreme Court's decision in *Burwell v. Hobby Lobby Stores, Inc.* (Hobby Lobby), some Quakers have argued that such tax resistance now has a legal basis. Here, Albun begins with a review of the political history of Quaker theo-pacifism, with an eye towards the US' eventual abandonment of accommodations in its generalized tax schemes.

Allen, Richard C. *Welsh Quaker Emigrants and Colonial Pennsylvania: Transatlantic Connections*. London: Routledge, 2017.

Exploring the emigration to colonial Pennsylvania of Welsh members of the Religious Society of Friends (Quakers), this book appraises their experiences during a period of unparalleled change. It begins by exploring why Welsh Quakers left their homes and families for an unknown future, thousands of miles away, in a new and largely unsettled colony. The persecution they endured under the Clarendon Code was clearly a 'push' factor, but it is argued that William Penn's project to establish a Quaker colony proved to be an overwhelmingly attractive proposition. While for some, Pennsylvania offered economic and social opportunities not available in Wales, the majority appear to have been driven by more idealistic goals, namely the belief that they could salvage what was left of their religious communities and provide a safe and ethical environment for their children. The book charts their patterns of settlement and considers the challenges they encountered as they adapted to the complexities of multi-ethnic Pennsylvanian life. It brings fresh insights into their religious ethos, the dynamics of Quaker family and community life: their business networks and philanthropic activities, their political and social influence, and the empowerment of women. Above all, it delivers a more textured and sophisticated understanding of the

experiences of these emigrants and their relationship with the wider movement in Britain, and situates this in the broader context of early-modern emigration to the American colonies.

Ames, Marjon. "Quaker Correspondence: Religious Identity and Communication Networks in the Interregnum Atlantic World." In *Women and Epistolary Agency in Early Modern Culture: 1450-1690*, edited by James Daybell, 207-220. London: Routledge, 2016.

Women and Epistolary Agency in Early Modern Culture, 1450–1690 is the first collection to examine the gendered nature of women's letter-writing in England and Ireland from the late-fifteenth century through to the Restoration. The essays collected here represent an important body of new work by a group of international scholars who together look to reorient the study of women's letters in the contexts of early modern culture. The volume builds upon recent approaches to the letter, both rhetorical and material, that have the power to transform the ways in which we understand, study and situate early modern women's letter-writing, challenging misconceptions of women's letters as intrinsically private, domestic and apolitical. The essays in the volume embrace a range of interdisciplinary approaches: historical, literary, paleographic, linguistic, material and gender-based. Contributors deal with a variety of issues related to early modern women's correspondence in England and Ireland. These include women's rhetorical and persuasive skills and the importance of gendered epistolary strategies; gender and the materiality of the letter as a physical form; female agency, education, knowledge and power; epistolary networks and communication technologies. In this volume, the study of women's letters is not confined to writings by women; contributors here examine not only the collaborative nature of some letter-writing but also explore how men addressed women in their correspondence as well as some rich examples of how women were constructed in and through the letters of men. As a whole, the book stands as a valuable reassessment of the complex gendered nature of early modern women's correspondence.

Anderson, Douglas. "Reading John Woolman." *Early American Literature* 51, no. 3 (2016): 547-570, 753.

Doubly mediated though it is, Papunehang's statement highlights the uniquely "close" exercises that Woolman's own prose demands: exercises that the following pages propose to explore.² At some point between October 1755 and the autumn of 1756, not long after the outbreak of the Seven Years' War and the defeat of Edward Braddock's British army in the forests of western Pennsylvania, John Woolman "felt a motion of love" to begin his journal. (185-86) The next morning, like a seasoned trumpet player, Woolman slowly moistened his dry tongue to help "prepare my mouth that I could speak" and with the aid of "divine power" repeated a verse from Galatians that opened the dream's mystery (186).

Baeza, Andrés. "One Local Dimension of a Global Project: The Introduction of the Monitorial System of Education in Post-Independent Chile, 1821-1833." *Bulletin of Latin American Research* 36, no. 3 (July 2017): 340-353.

This article explores the reception and adaptation of the Monitorial system of education in Chile after the struggles for independence. This process was characterized by the confluence of the 'civilizing' discourses of those who diffused (the Quakers of the British and Foreign School Society and the British and Foreign Bible Society) and received (the Chilean liberal elite and Catholic clergy) the system. As a result, the original model was adapted to local circumstances and interests during the 1820s, according to the specific type of citizen that the political leaders sought for the new republic of Chile.

Banks, Bryan A.1. "Real and Imaginary Friends in Revolutionary France: Quakers, Political Culture, and the Atlantic World." *Eighteenth-Century Studies* 50, no. 4 (Summer2017 2017): 361-379.

In 1791 a group of French and American Quakers petitioned the French revolutionary government to grant the Protestant sect exemptions from taking up arms and swearing an oath to the nation. Their petition ultimately failed, but an analysis of this event reveals a simultaneous attraction to Quaker cosmopolitanism, egalitarianism, and friendship and rejection of religious privilege in pursuit of a limited citizenry. This article focuses on the political connotations and multivalent symbolism of Quakerism for a set of revolutionaries attempting to reorient the political realm's relationship with the religious.

Barnes, Gregory A. *A Centennial History of the American Friends Service Committee*. CreateSpace Independent Publishing, 2016.

Devised in 1917 as a means of providing young Quaker males and other pacifists alternate wartime service, the American Friends Service Committee has gone on to become, in the 21st century, a major peace-building and community-building organization. Part I of this centennial history explores its early and occasionally heroic service in rebuilding France and feeding German and Russian children at the climax of World War I, followed by its unprecedented feeding in Spain of refugees on both sides of that country's civil war and similar relief efforts in Depression-torn Appalachia; it concludes with a description of renewed feeding programs across Europe in the aftermath of World War II and more significantly for its future work, attempts to build good relations with Japan. Part II explores the AFSC's often-controversial efforts in the period 1950-1990 to bring justice to the underserved both overseas and in domestic arenas, with special reference to work with Martin Luther King in matters of civil rights. The concluding Part III focuses on the modern organization's shift in focus to work behind the scenes in lessening ethnic and other tensions, such as work on immigrants' rights at home, alternative-to-violence projects in Africa, youth exchanges between Cuba or Puerto Rico and the United States, and service in "unlikely places" such as North Korea in an effort to defuse political animosities. Pervasive themes in the book have to do with the AFSC's standing in the larger, sometimes impatient community of the Religious Society of Friends and the organization's own growing sensitization to the power of diversity in its ranks--such that today it may be considered a model of Affirmative Action. The major activities of the book are complemented by maps, photos, and a bibliography. A thorough index appears in the published copy.

Batchelor, Raymond Alan. "'Unmanly Men!': Quakers, Indians, and the Shifting Rhetorics of American Manhood during the Age of Revolutions." M.A. thesis, Texas A&M University, 2016.

<http://hdl.handle.net/1969.1/157765>

From the Seven Years' War through the end of the American Revolution, masculinity remained a disputed marker of identity that offered minority groups opportunities to use rhetoric of manhood as a means for accessing and maintaining power. For two such groups, regionally marginalized Delaware Indian leaders and influential but demographically outnumbered Quaker officials, the performance of their status as men became crucial to their positions and ability to shape policies. As larger events reshaped gender conceptions in both societies, these men adjusted their rhetoric and positions to meet the new expectations of them as masculine authorities. By examining the experience of the Delaware leader, Teedyuscung, alongside those of his Quaker neighbors, insights can be gained about the fundamental role gender played in shaping early American society. The wide power differential between each side shows that concerns with masculinity were ubiquitous in the Mid-Atlantic during the period and not wholly dependent on race or class. This also suggests that neither side was capable of unilaterally imposing their understanding of manhood on the other. Instead, white Pennsylvanians and Delaware Indians adapted their conceptions in response to local conditions while also borrowing ideas from one another. Recognizing this fact provides another example of the necessity for incorporating indigenous history into the narrative of America's founding and shows their essential contribution to the country's national identity. Furthermore, acknowledging that white attitudes concerning masculinity were informed by their relations with

Indian groups forces the acceptance that these men constructed a gender system that supported their pretensions to racial superiority.

Bebbington, David William. "Religious Nonconformity and Democracy: Dissenting Politics from the Seventeenth-Century Revolution to the Rise of the Labour Party." *Zeitschrift fur Theologie und Gemeinde* 21 (2016): 143-156.

The Dissenters of England and Wales, that is the Protestants who stood outside the Church of England, originally included five main strands. The largest body in the seventeenth century consisted of the Presbyterians, who, like their coreligionists in Scotland, upheld the stoutly Calvinist doctrines expounded in the Westminster Confession of 1646. They originally aspired to copy their Scottish contemporaries by creating a system of church courts that would govern a national church, supplanting the episcopal structure of the Church of England. Alongside them was the second and smaller strand, the Independents, who, while sharing the Calvinist theology of the Presbyterians, differed from them in church organization. Rejecting any ecclesiastical authority outside the individual gathered congregation, the Independents gained their name from asserting that each such church was wholly independent. The Particular Baptists, the third strand, were so called because, as Calvinists, they believed in the redemption of a particular group, the elect, and they echoed the teaching of the Independents about congregational autonomy. In the fourth place, a minority of Baptists, the General Baptists, accepted the Arminian teaching that redemption was general and maintained a tighter connection between congregations than their Particular cousins. The fifth body, the Society of Friends or Quakers, was semi-detached from the other Dissenters because its members held that the inner light of God in human beings was an authority higher than the Bible. Consequently treated as unorthodox, the Quakers had distinctive ways such as refusing to doff their hats to social superiors. Later these five denominational groupings were to be joined in the ranks of non-Anglican Protestants by Methodists, but during the seventeenth century that development remained in the future. Religious Nonconformity was from the start a diverse phenomenon.

Behrendt, Stephen C. "'There Is No Second Crop of Summer Flowers': Mary Leadbeater and Melesina Trench in Correspondence." *Forum for Modern Language Studies* 52, no. 2 (April 2016): 130-143.

An extended correspondence between Mary Leadbeater (1758-1826) and Melesina Chenevix (1768-1827) began in 1802 and lasted nearly a quarter century, ending with Leadbeater's death in 1826. Leadbeater, a rural Irish Quaker writer, wrote powerfully (including in the posthumously published *Annals of Ballitore*) about the 1798 Rising in Ireland, whose effects she witnessed in Ballitore, and published poetry, moralizing essays and fiction. Trench (Chenevix's second husband's surname), an Anglo-Irish urban poet and social commentator whose son became Archbishop of Dublin in 1864, published in unconventional ways, often privately distributing copies which she annotated personally. Their correspondence illustrates one of the varieties of 'networking' that enabled women who were separated geographically, socially and culturally nevertheless to foster, through the medium of personal correspondence, communities of sympathy and experience that in turn facilitated the growing independence and interdependence of post-Enlightenment women in Romantic-era Britain. Cemented by the moving exchanges in their letters about the deaths of daughters, their deepening relationship illustrates how letter-writing becomes a vehicle for collaborative life-writing that subtly merges biography with autobiography.

Bendler, Bruce A. "'Love to Justice, and a Wish to Promote It': The Politics of Slavery in New Jersey, 1770-1775." *New Jersey Studies: An Interdisciplinary Journal* 3, no. 1 (2017). <http://dx.doi.org/10.14713/njs.v3i1.64>

In November 1773, a bill to forbid the importation of slaves into New Jersey, and ease the colony's rigid requirements for manumission, was introduced in the colonial Assembly. This effort was led by Quakers who opposed slavery, but realized that full and immediate abolition was not politically possible. They thus chose the

more politically realistic objectives of placing restrictions on slave importation and easing requirements for manumission. Because of growing opposition to even those measures, the bill failed to win passage. This paper argues that efforts to enact this bill formed part of a well-coordinated effort to restrict slavery in late colonial New Jersey, led by Samuel Allinson of Burlington and his allies in the colonial Assembly. Allinson also secured the support of noted abolitionists Anthony Benezet of Philadelphia and Granville Sharp of England. Furthermore, he employed rhetoric in his efforts to restrict slavery similar to that employed in concurrent protests against British encroachments on colonial liberties. Although the bill did not pass, Allinson's correspondence with Benezet and Sharp, the numerous petitions presented in its support, and the publications urging its enactment, prove that there was a serious and well-organized movement in New Jersey to restrict slavery just before the Revolution, with the ultimate goal of its abolition.

Beznosova, Oksana. "The Perception in the Religious Space: The Assessment of the Impact of Western Reformation Ideas to Religious Movements of Russian-Ukrainian Steppe Borderlands in XVIII - the Early XIX Centuries." *Procedia - Social and Behavioral Sciences*, v. 236 (2016): 320-326.

The present paper demonstrates that the popular "Quaker" theory (Noviztkiy, 1882) of the origin of the Dukhobors among Russian-Ukrainian Christian population under the influence of Western Reformation ideas in the end of XVIII century is illegitimate. That was proved by comparative analysis based on historical facts and historical geography data. From the proceedings of the 1st International Conference on Communication in Multicultural Society, Moscow, December 6, 2015.

Bischoff, Eva. "Arms & Amelioration: Negotiating Quaker Peace Testimony and Settler Violence in 1830s Van Diemen's Land." *Settler Colonial Studies* 7, no. 2 (2017): 241-259.

Members of the Religious Society of Friends had been among white settlers from the beginning of the colonial project in Australia. As such, voluntarily or involuntarily, their everyday actions contributed to the network of practices which slowly but continuously displaced and annihilated Indigenous communities. Simultaneously, early-nineteenth-century Quakers were members of a community characterized by pacifism and the activism of its members in transnational humanitarian efforts, namely the abolitionist and the prison reform movements. This chapter focusses on how Quaker settlers negotiated universal humanitarian ideals on the one hand and their local involvement in settlement politics on the other. In form of a case study, it investigates the daily life and experiences of one Quaker family, that of Francis Cotton and his wife Anna Maria, during the early 1830s in colonial Tasmania (Van Diemen's Land). It draws on the family's private letters and journals, as well as documents of the colonial administration to explore this particular dimension of Quaker settler life. It is the aim of this essay to find an answer to one core question: How did the Cottons, considering Quaker peace testimony and the Society's collective memory of its North American history of collaborative relationships with Indigenous peoples, negotiate the violence of the Tasmanian frontier?

Blankenship, Anne M. "The Attack on Pearl Harbor and Executive Order 9066." In *Christianity, Social Justice, and the Japanese American Incarceration during World War II*, 15-57. Chapel Hill: The University of North Carolina Press, 2016.

This chapter explores the initial reactions of Japanese and white Christians to the bombing of Pearl Harbor and incarceration of coastal Japanese Americans. Progressive Christians leapt to the defense of Japanese in the United States, but the East Coast leaders of mainline Protestant and Catholic organizations instructed their constituents to cease protests when the military announced its decision to incarcerate all West Coast Nikkei. Many leaders on the West Coast agreed that dissent might limit their ability to provide aid or deemed protest during a time of national crisis inappropriate. While diversity existed within each religious group, this chapter compares the bold,

decisive actions of individual Quakers and the American Friends Service Committee, the cooperative inclinations of well-intentioned but cautious Protestant leaders, the independent solutions of Catholics, and the determined perseverance of Japanese Christians. Most Catholics working with Japanese in the United States were affiliated with the Maryknoll mission society, while most Protestant workers were affiliated with Baptist, Congregational, Methodist, Presbyterian, or Episcopalian organizations. The chapter's narrative focuses on the Christian communities of Seattle, Washington. Gordon Hirabayashi, a local college student, defied the incarceration on Christian grounds, and white Christian leaders helped the Japanese community settle their affairs before the military removed them to temporary assembly centers.

Blunden, Andy. *Origins of Collective Decision Making*. Leiden: Brill, 2016.

In *The Origins of Collective Decision Making*, Andy Blunden identifies three paradigms of collective decision making - Counsel, Majority and Consensus - discovers their origins in traditional, medieval and modern times, and traces their evolution over centuries up to the present. The study reveals that these three paradigms have an ethical foundation, deeply rooted in historical experiences. The narrative takes the reader into the very moments when individual leaders and organizers made the crucial developments in white heat of critical moments in history, such as the English Revolution of the 1640s, the Chartist Movement of the 1840s and the early Civil Rights Movement of the 1960s. This history provides a valuable resource for resolving current social movement conflict over decision making.

Includes chapters on "English Revolution and the Quakers", "The Quakers in Twentieth Century Pennsylvania", and "The Quakers and Movement for a New Society."

Boulding, Elise. *Elise Boulding: A Pioneer in Peace Research, Peacemaking, Feminism, Future Studies and the Family: From a Quaker Perspective*. *Pioneers in Arts, Humanities, Science, Engineering, Practice*. Edited by J. Russell Boulding. Cham: Springer, 2016.

Boulding, Elise. *Elise Boulding: Autobiographical Writings and Selections from Unpublished Journals and Letters*. *Pioneers in Arts, Humanities, Science, Engineering, Practice*. Edited by J. Russell Boulding. Cham: Springer, 2016.

Boulding, Elise. *Elise Boulding: Writings on Feminism, the Family and Quakerism*. *Pioneers in Arts, Humanities, Science, Engineering, Practice*. Edited by J. Russell Boulding. Cham: Springer, 2016.

Boulding, Elise. *Elise Boulding: Writings on Peace Research, Peacemaking, and the Future*. *Pioneers in Arts, Humanities, Science, Engineering, Practice*. Edited by J. Russell Boulding. Cham: Springer, 2016.

These volumes honor the lifetime achievement of distinguished activist and scholar Elise Boulding (1920–2010) on the occasions of her 95th and 96th birthdays. Known as the “matriarch” of the twentieth century peace research movement, she made significant contributions in the fields of peace education, future studies, feminism, and sociology of the family, as well as serving as a prominent leader in the peace movement and the Society of Friends. She taught at the University of Colorado, Boulder from 1967 to 1978 and at Dartmouth College from 1978 to 1985, and was instrumental in the development of peace studies programs at both those institutions. She was a co-founder of the International Peace Research Association (1964), the Consortium on Peace Research Education and Development (1970), and various peace and women’s issue related committees and working groups of the American Sociological Association and International Sociological Association.

Boulding, J. Russell, Kevin P. Clements, Mary Lee Morrison, and Andrea Strimling Yodsampa. "Elise Boulding's Legacy to the Twenty-First Century: Reflections on Her Contributions to Understanding Conflict and Peace." *Negotiation and Conflict Management Research* 9, no. 4 (November 2016): 274-291.

This article is a set of tributes about Elise Boulding, one of the great peace scholars and activists of the twentieth century, by four who knew her as a friend, and as mother (Russell), colleague (Kevin), biographer (Mary Lee), and mentor (Andrea). Elise Boulding, the 2000 recipient of the International Association for Conflict Management (IACM) Lifetime Achievement Award Winner, made significant contributions to understanding conflict and peace as a peace activist, peace scholar, futurist, feminist, and family sociologist. She also left a lasting legacy as a networker and builder of communities of scholars and activists. Each tribute offers a different perspective on the impact she had on the personal lives of each contributor and the significance of Elise Boulding's work.

Brade, Laura E., and Rose Holmes. "Troublesome Sainthood: Nicholas Winton and the Contested History of Child Rescue in Prague, 1938–1940." *History & Memory* 29, no. 1 (2017): 3-40.

Between late 1938 and August 1939, eight children's transports left Prague, bringing 669 children to Great Britain to escape the Holocaust. This rescue mission has been increasingly discussed on both popular and scholarly platforms in recent years. The commemoration of Sir Nicholas Winton, who has been credited with single-handedly organizing this rescue, has been promoted by the now-adult children themselves and enthusiastically supported by the British and Czech governments, even though this operation was not, in fact, led by Winton alone but was part of a much larger voluntary sector project to support refugees fleeing fascism. This article outlines the intricate and, at times, fraught organization of the child migration and questions the historical implications of venerating humanitarian actors. Includes references to Quaker involvement in the Kindertransport.

Brown, Derek Michael. "A Friendly Ecclesiology: An Exploration of the Adoption and Integration of the Pastoral System by Kansas Yearly Meeting of Friends." Ph.D. thesis, Johnson University, 2017. Proquest (10604746).

This dissertation is an exploration of the development of the pastoral role within the ecclesiology and ethos of Kansas Yearly Meeting. Through a single case study research design, the minutes of the Kansas Yearly Meeting annual sessions were coded and analyzed, creating a timeline of the development of the pastoral role. The research revealed that, while the adoption of the pastoral system was clearly communicated in the Yearly Meeting minutes, some of the foci of pastoral leadership and authority were both conceptually and practically vague.

Burke, Colin B. and Michael K. Buckland. "Herbert Haviland Field (1868-1921): Bibliographer of Zoology." *Bulletin of the American Society for Information Science and Technology (Online)* 42, no. 6 (Aug, 2016): 10-14.

Field was a Quaker.

Before the field of bioinformatics was imagined, zoologist Herbert Haviland Field advanced the *Concilium Bibliographicum*, a comprehensive bibliographic resource for zoology. Born in New York to a wealthy family, Field pursued his early interest in science and earned multiple degrees but was frustrated by the difficulty of searching publications. Field developed a vision and plan for the *Concilium*, garnering financial support from donors and his family's resources and implementing the young Universal Decimal Classification for the project. Despite contacts with scientists throughout Europe, reliable funding for the *Concilium* eluded him. At the start of World War I, Field shifted his attention to relief missions, eventually using his international social position and language skills in commerce, the intelligence field and ultimately peace efforts. Attempts to rebuild the *Concilium* after the

war failed, and Field died of influenza in 1921 at age 53, falling short of his goal to use the best technology of the day to improve information access.

Burton, Nicholas. "Quaker Business Method: A Contemporary Decision-Making Process?" FAHE 2016 - Friends Association for Higher Education Conference, 15th to 17th June 2016, Birmingham, UK.

<http://nrl.northumbria.ac.uk/id/eprint/27780>

Friends have a long tradition in the world of trade and business, as discussed throughout this collection. While Quaker entrepreneurs from the eighteenth and nineteenth centuries such as Abraham Darby, Joseph Rowntree and George Cadbury continue to be studied widely today, the sustained influence of Friends on contemporary responsible business practice remains largely underexplored. In a Faculty publication at George Fox University, Anderson (1995), for instance, notes that "Quakers have influenced the field of business and other professions far beyond their numbers but the facts remain largely unnoticed". While it is, frankly, a daunting task to try to capture the dense fabric of what characterizes a 'Quaker way' of responsible business practice, the theology and process by which Friends conduct Meetings for Business deserves renewed attention given its potential relevance as a collaborative method of decision-making in today's increasingly complex business organizations.

Butterworth, David N. *Celluloid Friends: Cinematic Quakers, Real and Imagined (1922-2012)*. Amazon Press, 2015.

Representations of Quakers and their communities as rendered on film--commercial "Hollywood" film--are few and far between. In fact, one would be hard pressed to find more than one or two films per decade (the 1930s, for example, appear to be entirely devoid of filmed Friends). Longtime movie buff and sometime film critic David Butterworth sets out to explore such sparing cinematic representations of members of the Religious Society of Friends through full-length and capsule reviews.

Byrd, Robert O. *Quaker Ways in Foreign Policy*. Toronto: University of Toronto Press, 2016.

For three hundred years the Society of Friends, or Quakers, has been forwarding to governments recommendations on foreign policy, and it has often been in the vanguard of thought in its social and political views. In this study, Dr. Byrd brings together and states carefully and accurately those beliefs, principles, attitudes, and practices which have been fundamental to the Quaker approach. He illustrates and verifies his statement by an analytical Friends acting in official and semi-official capacities, which relate to foreign policy and international relations.

Byrne, David. "Ragley Hall and the Decline of Cartesianism." *Restoration: Studies in English Literary Culture, 1660-1700* 40, no. 2 (2017): 43-57.

During the 1660s and 1670s, a collection of thinkers—each bringing his or her own background and cosmology—joined forces at Ragley Hall in an effort to confront one of Europe's most vexing questions: how to reconcile the new science with religion in order to promote the existence of a provident, beneficent God. The key members of the Ragley Circle included Henry More, Anne Conway, Ralph Cudworth, F.M. van Helmont, Christian Knorr von Rosenroth, George Keith, William Penn, and George Fox. Their work fills a lacuna of thought that is post-Cartesian, but pre-dates the writings of Newton and Leibniz, when natural theologians believed that the new science provided the ammunition required to confront the perceived atheist threat. The attempt of the Ragley Hall thinkers to unite natural philosophy with religion contributed to dominant trends of seventeenth- and eighteenth-century natural philosophy. Ragley Hall marks the end of Cartesianism and the beginning of Newtonianism.

Carey, Brycchan. "2015 George Richardson Lecture: Anthony Benezet, Antislavery Rhetoric and the Age of Sensibility." *Quaker Studies* 21, no. 2 (2016): 141-158.

Anthony Benezet (1713–84) is familiar to historians of slavery, abolition and Quakerism for his important role in disseminating Pennsylvanian Quaker antislavery to a wider and ecumenical audience. This article argues that an important reason for this success was Benezet's considered deployment of a fashionable sentimental rhetoric, or rhetoric of sensibility, that allowed him to reach out to wide audiences and to engage them both through their reason and through their emotions. This strategy enhanced Benezet's ability to encourage the Quaker discourse of antislavery, as it had developed over a century, to inform Atlantic discourses more widely. To support this argument, the article demonstrates that, in his time and for some time afterwards, Benezet was regarded by many as a man of feeling in terms familiar from contemporary sentimental literature. It concludes by closely reading a selection of passages from his antislavery writing to show that, while Benezet's rhetoric was by no means purely sentimental, he nonetheless frequently had recourse to a rhetoric of sensibility which he deployed as a powerful tool in his campaign to alert the world to the evil of slavery.

Carp, Benjamin L. "Fix'd almost amongst Strangers": Charleston's Quaker Merchants and the Limits of Cosmopolitanism." *William & Mary Quarterly* 74, no. 1 (January 2017): 77-108.

(Part of Forum: Quakers and the Lived Politics of Early America in this issue.)

Eighteenth-century Charleston, South Carolina, was steeped in luxury and slavery and proved an awkward home for the small community of Quaker merchants who did business there in the early 1770s. These travelers experienced profound displacement as they grappled with the lived experience of cosmopolitanism. In striving for worldly acceptance, universal humanity, or both, "port Quakers" and other people of the Atlantic world faced stark choices. Some, such as Joseph Atkinson, pursued profit and gentility; others, such as Samuel Rowland Fisher, retreated into insularity and particularism; a third group, such as William Dillwyn, aspired to activism and transatlantic reform. Atkinson, Fisher, and Dillwyn all experienced disorientation and frustration—something more than homesickness—as life in Charleston confronted them with the pluralism of the Atlantic world.

Ceadel, Martin. "The London Peace Society and Absolutist–Reformist Relations within the Peace Movement, 1816–1939." *Peace & Change* 42, no. 4 (October 2017): 496-520.

This article revisits the author's pioneering archival work on the world's leading peace association of the nineteenth century, the London Peace Society (LPS), to focus on its distinctive strategy for dealing with the fact that from the outset, the peace movement had two distinct wings, absolutist (the small core of pacifists) and reformist (the rather larger penumbra of *pacifacists*). Unlike other early such associations, which adopted different membership strategies, the LPS catered to both wings but in a two-tier hierarchy: Its top tier, the national committee that determined its policy, was strictly pacifist and rejected even defensive war, but no such stringency of belief was required of the bottom tier of ordinary members, which therefore contained many *pacifacists*. Top-tier pacifism served the LPS well for half a century, in particular enabling it to outperform its American counterpart, but for the next half-century caused it to fall between two stools by disappointing absolutists as well as reformists. It was tacitly abandoned as the LPS plunged into steep decline on passing its centenary and was repudiated on the eve of the Second World War.

Chamberlayne, Russ. "Young William Penn." *Pennsylvania Heritage* 43, no. 1 (Winter 2017).

Chaney, Sarah. "The Action of the Imagination: Daniel Hack Tuke and Late Victorian Psycho-therapeutics." *Journal of the Human Sciences* 30, no. 2 (2017): 17-33.

Histories of dynamic psychotherapy in the late 19th century have focused on practitioners in continental Europe, and interest in psychological therapies within British asylum psychiatry has been largely overlooked. Yet Daniel Hack Tuke (1827–95) is acknowledged as one of the earliest authors to use the term ‘psycho-therapeutics’, including a chapter on the topic in his 1872 volume, *Illustrations of the Influence of the Mind upon the Body in Health and Disease*. But what did Tuke mean by this concept, and what impact did his ideas have on the practice of asylum psychiatry? At present, there is little consensus on this topic. Through in-depth examination of what psycho-therapeutics meant to Tuke, this article argues that late-19th-century asylum psychiatry cannot be easily separated into somatic and psychological strands. Tuke’s understanding of psycho-therapeutics was extremely broad, encompassing the entire field of medical practice (not only psychiatry). The universal force that he adopted to explain psychological therapies, ‘the Imagination’, was purported to show the power of the mind over the body, implying that techniques like hypnotism and suggestion might have an effect on any kind of symptom or illness. Acknowledging this aspect of Tuke’s work, I conclude, can help us better understand late-19th-century psychiatry – and medicine more generally – by acknowledging the lack of distinction between psychological and somatic in ‘psychological’ therapies. Tuke was the great-grandson of William Tuke, founder of the York Retreat, and the son of Samuel, whose publication on the Quaker asylum widely publicized the methods adopted there.

Chapman, Allan. "Joseph Jackson Lister, FRS: Quaker, Microscopist, and Gentleman of Science" (376-380) and "Glasgow, 1865: Young Jimmy Greenless Meets Professor Lister: Antiseptic Surgery and Beyond" (411-423). In *Physicians, Plagues and Progress: The History of Western Medicine from Antiquity to Antibiotics*. London: Lion Hudson, 2016.

From earliest times, man has struggled to control his environment and his fate, and a big part of that has always been his health. From the ancients onwards the study of medicine, including surgery, has exercised some of the greatest minds—and brought profits to some of the less great. Drawing on sources across Europe and beyond, including the huge contributions to medicine made in medieval Arabia and India, Chapman takes readers on a whirlwind tour of what was known when and its impact.

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

In the spring of 1862, Lucy McKim, the nineteen-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. In *Songs of Sorrow* renowned music scholar Samuel Charters 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 thirty-four in 1877. This book

reclaims the story of a pioneer in ethnomusicology, one whose influential work affected the Fisk Jubilee Singers and many others.

Chenoweth, John M. *Simplicity, Equality, and Slavery: An Archaeology of Quakerism in the British Virgin Islands, 1740-1780*. Gainesville: University of Florida Press, 2017.

The author uses archaeological and archival information to reveal the everyday life of this group of Quakers residing in the British Virgin Islands between 1741 and 1763. He traces this discreet group of mostly poor, white planters settled on Tortola in the community of Little Jost van Dyke from the earliest documented appearance in the 1740 records, through the final census--which showed only five enslaved inhabitants remaining in the community.

Cicarelli, James S. "Philosophical Origins of Seventeenth Century American Economic Thought." *Journal of Economic and Social Thought* 3, no. 2 (June 2016): 179-195.

This paper examines the philosophical origins of seventeenth century American economic thinking, considering the contributions of both Puritan thought as derived from the abundant written legacy its followers left behind, and that of Quaker thought, which though less voluminous proved to be more influential in the long run development of American economics. Before addressing the dominant theme of this essay, the paper begins with a discussion of protohistory, a concept essential to understanding the contention that historiography has overvalued the significance of Puritanism at the expense of Quakerism.

Clark-Pujara, Christy. "Emancipation in Black and White." In *Dark Work: The Business of Slavery in Rhode Island*, 61-85. New York: New York University Press, 2016.

Historians have written expansively about the slave economy and its vital role in early American economic life. In *Dark Work*, Christy Clark-Pujara tells the story of one state in particular whose role was outsized: Rhode Island. Like their northern neighbors, Rhode Islanders bought and sold slaves and supplies that sustained plantations throughout the Americas; however, nowhere else was this business so important. During the colonial period trade with West Indian planters provided Rhode Islanders with molasses, the key ingredient for their number one export: rum. More than 60 percent of all the slave ships that left North America left from Rhode Island. During the antebellum period Rhode Islanders were the leading producers of "negro cloth," a coarse wool-cotton material made especially for enslaved blacks in the American South. Clark-Pujara draws on the documents of the state, the business, organizational, and personal records of their enslavers, and the few first-hand accounts left by enslaved and free black Rhode Islanders to reconstruct their lived experiences. The business of slavery encouraged slaveholding, slowed emancipation and led to circumscribed black freedom. Enslaved and free black people pushed back against their bondage and the restrictions placed on their freedom. It is convenient, especially for northerners, to think of slavery as southern institution. The erasure or marginalization of the northern black experience and the centrality of the business of slavery to the northern economy allows for a dangerous fiction—that North has no history of racism to overcome. But we cannot afford such a delusion if we are to truly reconcile with our past.

Chapter 3, "Emancipation and Proclamation", focuses on the role of Quakers in the emancipation of slaves in Rhode Island.

Clausen-Brown, Karen. "Spinoza's translation of Margaret Fell and his portrayal of Judaism in the *Theological-Political Treatise*." *The Seventeenth Century*. Published online 31 October 2017.

<http://dx.doi.org/10.1080/0268117X.2017.1395355>

The English Quaker Margaret Fell worked hard to have her conversionist pamphlets to Dutch Jews translated into Hebrew, and Richard Popkin has suggested that Spinoza was Fell's translator. This article offers further evidence for Popkin's claim by suggesting that Fell's influence can be seen in chapters 4 and 5 of Spinoza's *Theological-Political Treatise*. Fell's and Spinoza's remarks about Judaism and Jewish ceremonies bear significant similarities, as do the biblical passages they use to support their statements. Spinoza also challenges Fell's arguments, though, by resisting her Pauline method of reading the Hebrew Bible and reading with a historicist method instead. Spinoza's apparent use and revision of Fell's arguments are significant because they speak to the role of the Quakers – and, notably, of a Quaker woman – in early modern intellectual history and because they sharpen our view of Spinoza's opinions of Judaism.

Clay, Eugene. "The 'Quaker Heresy' in Siberia." *Canadian-American Slavic Studies* 51, no. 1 (2017): 122-136.

In the 1670s, from his underground prison in Pustozersk, the Old Believer leader Archpriest Avvakum, misled by Anglican propaganda, equated the "Quaker heresy" with bestiality. Decades later, the Russian sought to eradicate a religious movement that it mislabeled the "Quaker heresy" (better known as the *khlysty* or flagellants): two special commissions in 1733–1739 and 1745–1756 arrested, imprisoned, and exiled hundreds of peasants and townsmen who had participated in secret meetings, where they prayed, danced, prophesied, and spoke in tongues. Rather than destroy the movement, however, exile only encouraged the spread of the "heresy" into Russia's eastern frontier. By 1760 the "heresy" had appeared in Viatka and Tobol'sk dioceses, where the Ukrainian metropolitans Varfolomei (Liubarskii) and Pavel (Koniusevich) tried to eliminate it, without much success. Using printed and archival sources, this article examines the Siberian "Quakers" and the discourse surrounding them; the portrayal of the heresy in legal documents emerged from deep conflicts about the nature and role of Orthodoxy in the Russian empire. The so-called "Quakers" insisted on their Orthodox piety, while their accusers portrayed them as practitioners of a dangerous alien faith.

Cosgrave, Isabelle. "Untrustworthy Reproduction and Doctored Archives: Undoing the Sins of a Victorian Biographer." In *The Boundaries of the Literary Archive: Reclamation and Representation*, edited by Lisa Stead and Carrie Smith, 61-74. Milton Park, Abingdon, Oxon: Routledge, 2016.

Amelia Opie (1769-1853) was a very prominent write of the early nineteenth century; she published six novels, four collections of tales and two poetry collections before religious convictions moved her generally towards more didactic works from the mid-1820s. Her first biographer, Celia Lucy Brightwell, produced a prudish narrative which foregrounds Opie's decision officially to join the Religious Society of Friends in 1825, at the age of 55. This chapter analyzes Brightwell's biography in the context of Victorian life-writing. It also describes the great lengths Brightwell wet to avoid sullyng the reputation of her friend, leading not only to untrustworthy reproductions, but also to doctored archives.

Couso Liañez, Antonio José. "Handling Religious Crisis from the Deathbed: Quakers' Conduct Literature in Ireland towards the End of the Seventeenth Century." In *Words of Crisis, Crisis of Words: Ireland and the Representation of Critical Times*, edited by María Losada-Friend, Auxiliadora Pérez-Vides, and Pilar Ron-Vaz, 119-130. Newcastle upon Tyne, Cambridge Scholars Publishing, 2016.

This paper focuses on the letter that the Irish Quaker Joseph Sleigh wrote to his children on his deathbed in 1683. His advice exposes a faith that confronts the external religious crisis of his time, as he deals with his personal crisis facing death. His bipartite critical situations as a dying dissenter provides a new angle to study this example of conduct literature: mainly a person, epistolary testimony which simultaneously acts as a faithful religious statement. Its useful nature as a religious testimony made the Quaker Society of Friends in Dublin order the printing of 500 to 1,000 copies of Sleigh's advice and they eagerly praised it as highly beneficial for people.

Coutts, Peter J. F., and Christopher Moriarty. "Reconstitution of an Irish Quaker Meeting from Friend's Records—A Critical Appraisal." *Quaker Studies* 22, no. 1 (2017): 47-83.

This paper presents the results of a very detailed assessment of the accuracy and reliability of the archival records covering a period of 236 years, from 1678 to 1914, for members of the former Newgarden and Carlow Meetings, located in County Carlow, as a prelude to creating a computer-generated artefact (called a Reconstitution Model) from the data. While it was clearly demonstrated that the sources have many shortcomings, they are diverse and when reviewed in a global sense it was often the case that shortcomings in one source were compensated for in another. The Model is an amalgamation of all sources of data (Quaker and non-Quaker) and, while the verification process revealed some possible deficiencies, they are not serious enough to invalidate the Model or conclusions generated from the Model. Thus it may be used with some degree of reliability as a tool to explore and elaborate on a range of issues pertaining to the Meeting. For purposes of illustration Meeting population dynamics are discussed and analyzed together with probable reasons for its eventual failure. Since the records for the Carlow Meeting are fairly typical of those available for other Irish Meetings there seems to be no impediment to applying the methods and approach described in this paper to explore and compare the internal dynamics and demographics of other Meetings.

Crabb, Leona. *Faithful Friend: William Cronyn McCheane, 1843-1923*. Self-published, 2013. Available through the Quaker Book Service in Canada.

Leona Crabb has used original family documents, photographs and drawings (79 reproduced in the book) to tell the story of the establishment of a Quaker community in Canada in Halcyonia and Borden in Saskatchewan at the beginning of the 20th century by W.C.McCheane and a group from England. Includes copies of original documents, correspondence, diaries, and reports.

Cranmer, Frank. "Quakers and the Campaign for Same-Sex Marriage." In *Religion and Legal Pluralism*, edited by Russell Sandberg, 67-88. Milton Park, Abingdon, Oxon: Routledge, 2016.

Cressy, David. "Evangelical Ethnographers and English Gypsies from the 1790s to the 1830s." *Romani Studies* 26, no. 1 (2016): 63-77.

Between 1792 and 1836 the Christian evangelists Thomas Tattershall, John Hoyland [a Quaker], Thomas Blackley, Samuel Roberts, and James Crabb published accounts of their efforts to 'improve' English Gypsies. Though their missionary activities failed, their writings preserve valuable ethnographic observations about pre-Victorian Gypsies. This article examines the prejudices, impressions, and influence of these five authors, and the information about Gypsies that their accounts and surveys yield.

Crotty IV, Joseph John. "'Times of Peril': Quakers in British-Occupied New York During the American Revolution, 1775–1783." *Quaker History* 106, no. 2 (2017): 45-71.

Crytzer, Brady J. *War in the Peaceable Kingdom: The Kittanning Raid of 1756*. Yardley, Pa.: Westholme Publishing, 2016.

On the morning of September 8, 1756, a band of about three hundred volunteers of a newly created Pennsylvania militia led by Lt. Col. John Armstrong crept slowly through the western Pennsylvania brush. The night before they had reviewed a plan to quietly surround and attack the Lenape, or Delaware, Indian village of Kittanning. The Pennsylvanians had learned that several prominent Delaware who had led recent attacks on frontier settlements as well as a number of white prisoners were at the village. Seeking reprisal, Armstrong's force

successfully assaulted Kittanning, killing one of the Delaware they sought, but causing most to flee—along with their prisoners. Armstrong then ordered the village burned. The raid did not achieve all of its goals, but it did lead to the Indians relocating their villages further away from the frontier settlements. However, it was a major victory for those Pennsylvanians—including some Quaker legislators—who believed the colony must be able to defend itself from outside attack, whether from the French, Indians, or another colony. In *War in the Peaceable Kingdom: The Kittanning Raid of 1756*, historian Brady J. Crytzer follows the two major threads that intertwined at Kittanning: the French and Indian War that began in the Pennsylvania frontier, and the bitter struggle between pacifist Quakers and those Quakers and others—most notably, Benjamin Franklin—who supported the need to take up arms. It was a transformational moment for the American colonies. Rather than having a large, pacifist Pennsylvania in the heart of British North America, the colony now joined the others in training soldiers for defense. Ironically, it would be Pennsylvania soldiers who, in the early days of the American Revolution, would be crucial to the survival of George Washington's army.

Cunningham, Michael. "Pavements Grey of the Imprisoning City': The Articulation of a Pro-Rural and Anti-Urban Ideology in the Youth Hostels Association in the 1930s." *Literature & history* 25, no. 1 (2016): 56-75.

The Youth Hostels Association was a self-professed non-political organization that promoted the provision of cheap accommodation for walkers and cyclists. Despite this non-political stance, the literature of the YHA in the 1930s reveals a consistent pro-rural and anti-urban ideology. This article examines the articulation of this ideology and locates it both within a longer tradition of such sentiments in England and also within the social and cultural concerns of the decade. Many of the leaders of the YHA were Quakers, and the author draws some connections between the pro-rural and anti-urban ideology of the YHA to Quaker ideas.

Cutter, Martha J. "The Child's Illustrated Antislavery Talking Book: Abigail Field Mott's Abridgment of Olaudah Equiano's *Interesting Narrative for African American Children*." In *Who Writes for Black Children? African American Children's Literature before 1900*, edited by Katharine Capshaw and Anna Mae Duane, 117-144.

Minneapolis: University of Minnesota Press, 2017.

This essay examines a rare early text that uses the power of the image and has an African American child reader as its intended audience: Abigail Field Mott's edited, illustrated, and substantively rewritten abridgment of *The Interesting Narrative of the Life of Olaudah Equiano; or, Gustavus Vassa, the African, Written by Himself*, originally published in England in 1789 but republished by Mott in the United States in 1829. Mott (1766-- 1851), a white Quaker antislavery writer, had visited the New York African Free School (NYAFS) in 1825, and she undertook to edit Equiano's narrative so that it might be "suitable for distribution to children in this school" as a prize for "good behavior". Published by the Quaker abolitionist firm of Samuel Wood & Sons, Mott's text also featured illustrations created by the talented U.S. wood engraver Alexander Anderson. Cutter focuses on how Mott's edited text figures black children as capable of both claiming power in their own lives and becoming active in abolition debates. For Mott, the black children at the NYAFS also were citizens in the making, and she edited her illustrated text to emphasize the values and skills they would need later in life: self-- determination and industry, but also (and more importantly) education and literacy. It must be noted, however, that Mott's editing of the text in this way did not stand alone. Appended by the publisher are illustrations within the text from a much earlier time period that tend to undermine the idea of black children attaining empowerment; these illustrations portray abject bodies being tortured and propagate the idea of African Americans as being perpetually abased by slavery. Mott's editing of this text, her insertion of other illustrations, and her substantive rewriting of key passages strive to undercut this visual objectification of the enslaved body. In an era when blacks as a group were seen by many on both sides of the abolition debate as perpetual children, and when black children were viewed by some as

“developmentally doomed to an endless childhood,” Mott makes a strong counterargument by wrapping children at the NYAFS into an ever--widening sphere of literacy and empowerment.

Daggar, Lori J. "Cultivating Empire: Indians, Quakers, and the Negotiation of American Imperialism, 1754-1846." Ph.D. thesis, University of Pennsylvania, 2016. ProQuest (10134961).

This dissertation examines the ways in which indigenous peoples and missionaries, specifically Quakers (Society of Friends), contributed to the development of the American empire in the late eighteenth and nineteenth centuries. The U.S. civilization plan, in which Friends were central participants, offered agricultural education to American Indian men and, for women, instruction in the "domestic arts" as part of a broader mission complex. Far from being simply a means to "assimilate the Indians," the mission complex was central to U.S. imperial and economic development, and its methods, endurance, and character grew out of a particular historical moment and as the result of a negotiation of Indians' and Euroamericans' goals and motivations. In order to investigate that negotiation, "Cultivating Empire" follows the evolution of diplomacy and agricultural mission work in the Ohio Country as a case study, and it draws upon individuals' journals, family papers, account books and receipts, as well as missionary correspondences, meeting minutes from the Society of Friends, and various papers of federal, state, and territorial governments. Reading Euroamerican-produced sources against the grain in conjunction with sources such as Hendrick Aupaumut's (Mohican) invaluable journals, moreover, offers means to bring indigenous politics to bear on this history, and it offers a top-down and bottom-up glimpse of the making of American empire. Such work reveals that the Society of Friends and its members, and their cooperation with the U.S. federal government, in many ways established the paradigm for the United States' model of "philanthropic" empire beginning in the late eighteenth century. It also demonstrates that the society's work was foundational for the development of the federal government's relationship with non-governmental organizations and imperial policies abroad. Quaker diplomacy and agricultural missions also, however, offered Native peoples a powerful discourse and innovative means to continue to negotiate for power into the twenty-first century. U.S. state officials, Quaker missionaries, Euroamerican immigrants, and indigenous peoples together, then, produced the paradigms of U.S. empire in North America and the world in ways that had lasting consequences

Daggar, Lori J. "The Mission Complex: Economic Development, "Civilization," and Empire in the Early Republic." *Journal of the Early Republic* 36, no. 3 (Fall 2016): 467-491.

The "mission complex" expanded the influence and power of the United States in the Ohio Country and beyond. It linked missionaries, humanitarians, manufacturers, federal employees, and indigenous peoples through networks of markets and capital: the material goods used in the agricultural missions offered a means both to stimulate business for eastern (and developing western) manufacturers and to develop a new consumer base in the Ohio Country. Attention to the functioning of this system, based upon free yet hierarchical relations of power, reveals how the early U.S. empire thrived off of economic growth. Paying attention to indigenous peoples' appropriation and manipulation of the complex, moreover, reveals that some Native communities and individuals endeavored to take advantage of missionary labor, while others endeavored to facilitate their engagement with the U.S. economy by reinforcing ties with both the federal government and Euroamericans. Ultimately, analysis of the mission complex reveals that imperial state policy, as well as a myriad of Native and non-Native actors, facilitated the development and expansion of capitalist markets and forms of labor in the early republic.

Dandelion, Pink. "The Layered Theoscape of Philadelphia: The Quaker Experiment as a Religious Crucible." In *Layered Landscapes: Early Modern Religious Space across Faiths and Cultures*, edited by Eric Nelson and Jonathan Wright, 150-166. London: Routledge, 2017.

This volume explores the conceptualization and construction of sacred space in a wide variety of faith traditions: Christianity, Hinduism, Islam, Judaism, and the religions of Japan. It deploys the notion of "layered landscapes" in order to trace the accretions of praxis and belief, the tensions between old and new devotional patterns, and the imposition of new religious ideas and behaviors on pre-existing religious landscapes in a series of carefully chosen locales: Cuzco, Edo, Geneva, Granada, Herat, Istanbul, Jerusalem, Kanchipuram, Paris, Philadelphia, Prague, and Rome. Some chapters hone in on the process of imposing novel religious beliefs, while others focus on how vestiges of displaced faiths endured. The intersection of sacred landscapes with political power, the world of ritual, and the expression of broader cultural and social identity are also examined. Crucially, the volume reveals that the creation of sacred space frequently involved more than religious buildings and was a work of historical imagination and textual expression. While a book of contrasts as much as comparisons, the volume demonstrates that vital questions about the location of the sacred and its reification in the landscape were posed by religious believers across the early-modern world.

Dann, Eldad J. "The Legacy of Thomas Hodgkin Is Still Relevant 150 Years after His Death. Nothing of Humanity Was Foreign to Him." *Rambam Maimonides Medical Journal* 8.1 (2017): e0009.

<http://doi.org/10.5041/RMMJ.10284>

Current leading figures in medical science usually focus on very specific topics and use cutting-edge technologies to broaden our knowledge in the field. The working environment of the nineteenth century was very different. Medical giants of that time such as Rudolph Virchow and Thomas Hodgkin had a wide-ranging scope of research and humanitarian interests and made enormous contributions to a variety of core areas of medicine and the well-being of mankind. The year 2016 marked the 150th anniversary of the death of Dr. Thomas Hodgkin. Even a brief review of his life and work proves the current relevance of the outstanding deeds of this exceptional physician, medical educator, and defender of human rights for the poor and underprivileged; his vision was far ahead of his time. Dr. Hodgkin was a Quaker.

Davies, Gordon. "The Ramallah Friends School: 150 Years of Endurance, Understanding, and Good Teaching." *Quaker Religious Thought* no. 127 (October 2016): 29-39.

Devine, Luke. "Fritz Eichenberg: A Case Study in the Relationship between Creativity and Spirituality." Ph.D. thesis, Graduate Theological Union, 2016. ProQuest (10180909).

Drawing upon the disciplines of creativity studies and Christian spirituality, I propose to study the relationship between creativity and spirituality in the printmaker, Fritz Eichenberg (1901-1990). Fritz Eichenberg was born in 1901 to a Jewish family in Cologne, Germany, and studied book illustration at the Academy of Graphic Arts in Leipzig. He emigrated with his wife to the United States in 1933 and embarked on a career as an illustrator of classic literary works by authors such as Fyodor Dostoyevsky, Leo Tolstoy, Edgar Allan Poe, Jane Austen and the Brönte sisters. In the wake of recovering from paralyzing depression after his wife's sudden death, he converted to Quakerism (the Society of Friends) in 1940. He met Dorothy Day, co-founder of the Catholic Worker movement, in 1949 and began to contribute illustrations to *The Catholic Worker* newspaper, including his most well-known work, *Christ of the Breadlines*. In this dissertation, I propose that a major incentive for Fritz Eichenberg's voluntary artistic contributions to the *Catholic Worker* was that it provided a milieu wherein he could develop his artistic persona of the "artist on the witness stand," an observer testifying against social injustices.

Doğan, Mehmet Ali. "Theses and Dissertations on the American Missionary Activities in the Middle East." *International Journal of Turcologia* 11, no. 23 (April 2017): 151-164.

Several theses and dissertations have been written about the religious, political and cultural effects of the American missionary enterprise in the Middle East. This study lists the theses and dissertations which examine the missionary activities of the several American denominations and organizations including Congregationalists, Presbyterians, Pentecostals, Mormons, Quakers and Methodists in the Middle East throughout the nineteenth and early twentieth centuries.

Dudiak, Jeffrey. "The Meaning of "Quaker History"." *Quaker History* 106, no. 1 (2017): 1-21.

Easterby-Smith, Sarah. "Reputation in a Box. Objects, Communication and Trust in Late 18th-Century Botanical Networks." *History of Science* 53, no. 2 (2015): 180-208.

This paper examines how and why information moved or failed to move within transatlantic botanical networks in the late eighteenth century. It addresses the problem of how practitioners created relationships of trust, and the difficulties they faced in transferring reputations between national contexts. Eighteenth-century botany was characteristically cross-cultural, cosmopolitan and socially diverse, yet in the 1770s and 1780s the American Revolutionary Wars placed these attributes under strain. The paper analyses the British and French networks that surrounded the Philadelphian plant hunter William Young (1742–1785), to show how botanists and plant collectors created and maintained connections with each other, especially when separated by geographical and cultural distance. It highlights in particular the role played by commercial plant traders, and demonstrates how practitioners used objects to transmit social as well as scholarly information. The transnational circulation of information and knowledge in the Enlightenment was determined by culturally specific judgements about trust, confidence, communication and risk. Despite the prominent role played by material culture within these networks, scholars continued to place high value on face-to-face contact as a means of judging the trustworthiness and cooperation of their agents.

William Young, who was not a Quaker, lived next door to John Bartram. The author uses Bartram and his network of Quaker botanists as an example of a trusted network of botanists.

Ellis, R. J. "Joseph Sturge, Harriet Beecher Stowe, and the Free-Labor Movement." In *Transatlantic Conversations: Nineteenth-Century American Women's Encounters with Italy and the Atlantic World*, edited by Beth L. Lueck, Sirpa Salenius, and Nancy Lusignan Schultz, 177-194. Durham: University of New Hampshire Press, 2017.

This chapter delves into the background of Quaker Joseph Sturge and his interactions with Calvin and Harriet Beecher Stowe in 1853, in order to explain how he influenced their decision to only patronize free-labor products.

Espley, Richard. "Caroline Playne: The Activities and Absences of a Campaigning Author in First World War London." *The London Journal* 41, no. 3 (2016): 249-265.

Caroline Playne (1857–1948) was a committed and influential pacifist and internationalist who published four idiosyncratic histories of the First World War in which she diagnosed the bellicosity of the peoples of Europe as a shared mental illness. Espousing many deeply conservative opinions, she frequently responded to modern society with heightened moral outrage. However, Playne was privately wholly absorbed in the charitable support of London's enemy aliens, including unmarried mothers and illegitimate children. Archival evidence of this work, along with much of the rest of her campaigning life, survives in fragments, but is suppressed from her published works and her papers. This article seeks to explore the motivations of what emerges as a sustained act of biographical erasure. The image ultimately presented is of a woman who secured a voice through the suppression not only of her sex, but also her limitless human compassion, and so arguably her very self.

Little is known about Miss Playne, but she was a very active member of the Executive Committee of the Society of Friends' Emergency Committee for the Assistance of Germans, Austrians and Hungarians in Distress.

Eyring, Mary Kathleen. "'To Be the Medium of Her Charity': Narratives of Vicarious Charity from Philadelphia's Yellow Fever Epidemic of 1793." In *Captains of Charity: The Writing and Wages of Postrevolutionary Atlantic Benevolence*, 19-64. Durham: University of New Hampshire Press, 2017.

Discusses benevolent work in Philadelphia during the Yellow Fever Epidemic, with a focus on the 'vicarious' charity practiced by wealthy Quakers, who would send their enslaved domestic laborers to tend to the sick.

Fager, Chuck, ed. *An Early Assessment: U.S. Quakerism in the 20th Century: Papers from the Quaker History Roundtable-June 8-11, 2017*. CreateSpace Independent Publishing, 2017.

The June 2017 Quaker History Roundtable was a project organized by Chuck Fager, a Quaker writer, researcher and activist, as a retirement "Bucket List" project. Fager has studied and written on Quaker history intermittently through a long career of other work, and he found working on Quaker history continually stimulating, enlightening, and often fun. But he noted that not much study has yet been done on the 20th century among Quakers – despite the fact that a LOT went on: wars, peace movements, chronic conflicts over doctrine and practice; insurgencies by women, persons of color and LGBTQs are all underway, and far from settled. And Fager felt that careful digging into these, even in a preliminary fashion, would be productive, enlightening and enjoyable. The range and depth of the papers in this book bear out this sense. Thus in 2016 he began sounding out scholars and other Quaker history geeks, suggested they do some work, then get together and share and discuss it; those in this book were interested enough to join in. Many thanks are due to the Earlham School of Religion for agreeing to host it, and cooperate on the arrangements. Fortunately, history geeks are relatively simple to arrange for, logistics-wise: they mostly talk and argue (er, discuss), then eat and talk & "discuss" some more. The topics selected by participants ranged widely, yet only scratched the surface of the vast subject matter. And the scholars here represent multiple generations and perspectives, though they are mindful that there are yet others are to be sought out as studies proceed. The presenters here include, with their topics: Kathy Adams, The controversial career of Willie Frye, a Carolina Quaker pastor-activist; Guy Aiken, on AFSC, Neutrality & Justice; Stephen Angell, on the reunification of Canadian Yearly Meeting after a century-plus of separation; Betsy Cazden, FWCC & Modernist theology: a Critique; Mary Craudereuff, Quaker Archives & Civil Rights & marginalized groups; Gwen Gosney Erickson, Defining Quaker history in the 20th Century; Doug Gwyn, on the first twenty years of Friends General Conference; H. Larry Ingle, A Quaker Elite vs Whittaker Chambers in a case that changed American history; Thomas Hamm, U.S. Young Friends groups and their 20th century impact; Emma Lapsansky, Quakers and 20th Century Intentional communities; Stephen McNeil: Quakers and the Japanese-Americans interned during World War Two; Isaac May, Quakers, Herbert Hoover & the 1928 Election; Lonnie Valentine, Quakers & Tax Resistance, 20th Century; Douglas Gwyn- An overview of FGC's first 20 years; Greg Hinshaw - The Collapse of Mainline Quakerism; And Notes for a Research agenda in 20th Century Quaker history.

Feldman, Lew D. "Samuel Nicholas, 'The Fightin' Quaker'." *Leatherneck* 100, no. 7 (07, 2017): 48-50.

On November 28, 1775, the Marine Committee of the Continental Congress appointed Samuel Nicholas, of Philadelphia, Captain of Marines. On June 25, 1776, Nicholas was placed at the head of the marines with the rank of Major. Little is known about Nicholas' life and death beyond the period of 1775-1788.

Ferguson, Frances. "The Social Organization of Schools (Around 1800)." *Studies in English Literature, 1500 - 1900* 56, no. 4 (Autumn, 2016): 823-843.

Fernandes, Jane K., Hollyce "Sherry" Giles, Barbara J. Lawrence, James E. Hinson, and Wesley Morris. "'Taking Away the Occasion for Violence': The Quaker Peace Testimony and Law Enforcement in the Justice and Policy

Studies Department at Guilford College." *Journal Committed to Social Change on Race and Ethnicity* 2, no. 2 (2016): 103-133.

The mid-sized southern city of Greensboro, North Carolina has not been spared from the crisis in policing gripping the United States. The city has a history of racial conflict and violence involving the police, most notably the 1979 Massacre where five anti-Klan protestors were killed by Neo-Nazi and Klan members. It is also the site of renowned movements for social justice; in 1961, four North Carolina Agricultural and Technical State University freshmen sparked the Sit-In movement, and in 2005, the first Truth and Reconciliation Commission in the United States, which addressed the Massacre, took place in Greensboro. Through partnerships with activists, police, and other community members, the Justice and Policy Studies Department (JPS) at Guilford College works to strengthen police-community relations in Greensboro. The Quaker peace testimony, which calls for "taking away the occasion for violence," inspires and guides these efforts. This article explores the ways that JPS and its community partners prepare students to take away the occasion for violence in policing and the criminal justice system. Guilford's president, two JPS professors, a Deputy Chief of the Greensboro Police Department and a community organizer with the Beloved Community Center share their insights regarding this critical topic.

Foster, J. A., Sarah M. Horowitz, and Laurie Allen. "Changing the Subject: Archives, Technology, and Radical Counter-Narratives of Peace." *Radical Teacher* no. 106 (Fall, 2016): 2-12.

This article argues that performing the recovery of pacifist art and actions through archival research of the modernist era encourages students to engage in radical ethical inquiry. This article is based on four sections of the "Peace Testimonies in Literature & Art" freshman Writing Seminar, designed and taught by Visiting Assistant Professor of Writing and Fellow in the Writing Program J. Ashley Foster at Haverford College, and walks the reader through the construction of a student digital humanities and special collections exhibition, "Testimonies in Art & Action: Igniting Pacifism in the Face of Total War". This exhibition ran from October 6 to December 11, 2015 in Haverford College's Magill Library and involved extensive collaboration between Haverford's library staff and students. In synergistic cooperation with Foster, Curator of Rare Books and Manuscripts & Head of Quaker and Special Collections Sarah Horowitz, and then Coordinator for Digital Scholarship and Services Laurie Allen (who has since moved to Penn Libraries) worked to help shape the course assignments and ensuing exhibition. The exhibition placed archival materials in conversation with the major modernist pacifist documentary projects of Langston Hughes' Spanish Civil War poetry and dispatches, Muriel Rukeyser's "Mediterranean," Pablo Picasso's Guernica, and Virginia Woolf's Three Guineas. This undertaking was driven by the questions, "How does one respond ethically to total war?" and "How can archival and special collections research do the works of peace?" Built around the work of these classes and materials from Haverford's Quaker & Special Collections, "Testimonies in Art & Action" allowed students to deeply interrogate a variety of pacifisms and become producers of a critical discourse that challenges the status quo position that violence is perpetually necessary and the most important aspect of world history.

Frost, J. W. "Revealed Truth and Quaker History." *Quaker History*, vol. 106 no. 1, 2017, pp. 25-27.

Frost, Karolyn Smardz, and Veta Smith Tucker, eds. *A Fluid Frontier: Slavery, Resistance, and the Underground Railroad in the Detroit River Borderland*. Detroit: Wayne State University Press, 2016.

As the major gateway into British North America for travelers on the Underground Railroad, the U.S./Canadian border along the Detroit River was a boundary that determined whether thousands of enslaved people of African descent could reach a place of freedom and opportunity. In *A Fluid Frontier: Slavery, Resistance, and the Underground Railroad in the Detroit River Borderland*, editors Karolyn Smardz Frost and Veta Smith Tucker explore the experiences of the area's freedom-seekers and advocates, both black and white, against the backdrop

of the social forces-legal, political, social, religious, and economic-that shaped the meaning of race and management of slavery on both sides of the river. In five parts, contributors trace the beginnings of and necessity for transnational abolitionist activism in this unique borderland, and the legal and political pressures, coupled with African Americans' irrepressible quest for freedom, that led to the growth of the Underground Railroad. Includes coverage of Quaker abolitionists.

Gall, Michael, Glenn R. Modica, and Tabitha C. Hilliard. "Navigation and Negotiation: Adaptive Strategies of a Free African American Family in Delaware." In *Archaeologies of African American Life in the Upper Mid-Atlantic*, edited by Michael J. Gall and Richard F. Veit, 71-82. Tuscaloosa: University of Alabama Press, 2017.

Considers archaeological findings at the site of the former farmstead of manumitted slaves Richard and Nanny Cooper. They had been enslaved by Thomas Hanson on his Brecknock plantation in Camden, Delaware, and he was removed from the Duck Creek Meetings for two years for refusing to manumit his slaves. He was readmitted in 1778 upon releasing Richard and Nanny from bondage, but he only manumitted the couple's six children piecemeal between 1779 and 1792 after each child attained majority. This prevented the Coopers from severing ties with their former master. The archaeological site highlights the ways African Americans in the Delaware Valley negotiated and navigated two distinct worlds: one based in paternalistic Quaker European American society and the other in free and enslaved African American cultural experiences.

Gall, Michael, and Richard Veit. "'Built on Christian Principles': Archaeologies of St. Mary's Hall, a New Jersey Female Seminary." *Historical Archaeology* 51, no. 2 (June 2017): 240-266.

The archaeology of academic institutions provides an opportunity to examine gender construction, women's education, and identity creation. Documentary, landscape, institutional, and gender archaeologies were all employed in the examination of a 19th-century female seminary in Burlington City, Burlington County, New Jersey. Originally operating as a Quaker female seminary between 1829 and 1836, the school was later purchased by Bishop George Washington Doane in 1837 and reconstituted as an Episcopalian secondary school for teenage girls, known as St. Mary's Hall. It continues to operate today, though as a coeducational institution known as Doane Academy. Archaeology at St. Mary's Hall/Doane Academy sheds light on 19th-century academic curricula, institutional goals, female agency, and the ways students negotiated the discipline of boarding-school life as they strove to create their own identities and forge important friendships. Data examined include archived student letters, annual institution catalogs and registers, recovered school supplies, existing and former school buildings, and discarded personal items.

Gara, Larry. "Surviving Attacks on Academic Freedom." *Academe* 103, no. 5 (Sep, 2017): 20-24.

In relating his own story, retired professor Larry Gara shows how important the AAUP can become in the lives and careers of faculty members. He writes, "As a retired faculty member who was at the center of a case involving an institution that spent more than fifty years on the AAUP's censure list, I hope the story of my academic career will be useful to others. At ninety-five, I can look back on a good life that has been shaped by my pacifist convictions." Gara is a Quaker.

Gier, Erik de. *Capitalist Workingman's Paradises Revisited: Corporate Welfare Work in Great Britain, the USA, Germany and France in the Golden Age of Capitalism, 1880-1930*. Amsterdam: Amsterdam University Press, 2016.

This book offers an in-depth exploration of the international phenomenon of enlightened paternalist capitalism and social engineering in the golden age of capitalism in the United States, United Kingdom, Germany, and France. Erik de Gier shows how utopian socialist, religious, and craft-based ideas influenced the welfare work and education programs offered by paternalistic businesses in different ways from nation to nation, looking

closely at sites like the Pullman community in Chicago and Port Sunlight in the UK. Gier brings the book fully up to date with a brief comparison to contemporary welfare capitalism in our highly flexible working world.

Includes many references to Quakers, particularly in chapters 2 and 3.

Gill, Catie. "English Radicalism in the 1650s: The Quaker Search for the True Knowledge." In *Radical Voices, Radical Ways: Articulating and Disseminating Radicalism in Seventeenth- and Eighteenth-Century Britain*, edited by Laurent Currelly, 80-102. Manchester, Manchester University Press, 2016.

This collection of essays studies the expression and diffusion of radical ideas in Britain from the period of the English Revolution in the mid-seventeenth century to the Romantic Revolution in the early nineteenth century. The essays included in the volume explore the modes of articulation and dissemination of radical ideas in the period by focusing on actors ('radical voices') and a variety of written texts and cultural practices ('radical ways'), ranging from fiction, correspondence, pamphlets and newspapers to petitions presented to Parliament and toasts raised in public. They analyze the way these media interacted with their political, religious, social and literary context. This volume provides an interdisciplinary outlook on the study of early modern radicalism, with contributions from literary scholars and historians, and uses case studies as insights into the global picture of radical ideas. It will be of interest to students of seventeenth- and eighteenth-century literature and history.

Goodier, Susan, and Karen Pastorello. "Tenuous Ties: Creating a Woman Suffrage Movement in New York State." In *Women Will Vote: Winning Suffrage in New York State*, 7-24. Ithaca: Cornell University Press, 2017.

Includes Quakers Lucretia Mott, Martha Coffin Wright, Jane Hunt, and Mary Ann M'Clintock. Along with Elizabeth Cady Stanton, they planned the Seneca Falls convention. Stanton and M'Clintock wrote the "Declaration of Sentiments".

Hagglund, Betty. "'Those Enemy Aliens': Quakers and Germans in Britain during World War I." *The Journal of the Friends Historical Society* 66 (2015): 3-20.

Gives a vivid picture of the treatment of 'enemy aliens' during World War I, of the setting up of detention centers such as Knockaloe on the Isle of Man and of how Quakers got involved in relief work with those detained and their families.

Haines, Nancy Learned. *We Answered With Love: Pacifist Service in World War I*. Hopkinton, MA: Pleasant Green Books, 2016.

In America, 1918 was a time of zealous patriotism. But not everyone believed in the rightness of war. Leslie Hotson's conscience led him to go to France with the American Friends Service Committee to repair the wounds of war. Mary Peabody worked to change conditions at home as a radical socialist and anti-war activist. Both hoped that their love of mankind would lead them to living out their highest ideals. "We Answered With Love" is based on the letters of these two thoughtful young people, giving a personal perspective on the role of pacifists during the Great War and, at the same time, revealing a delightful, romantic story of friendship turning to love.

Hall, Richard A. S. "John Woolman--Quaker Divine: How the Reflections from His Journal Might Inform Our Environmental Discussions." In *Jonathan Edwards on the Environment: The Relevance of the Thought of Jonathan Edwards to Our Current Environmental and Ecological Concerns*, edited by Richard A. S. Hall, 273-288. Lewiston: Edwin Mellen, 2016.

This book is the first attempt to correlate the development of Jonathan Edwards' thinking with the psychological stages and social conflicts in his life, but, the primary purpose of the author is to provide a comprehensive

statement about Edwards theology and to show how it influenced the later politics of American Society. Papers based on a 2007 conference.

Hallward, Maia Carter. "The Ramallah Friends Meeting: Examining 100 Years of Peace and Justice Work." *Quaker Religious Thought* no. 127 (October 2016): 14-28.

Hanson, R. Scott. "Religion in Vlissingen (Flushing) from 1645 to 1945." In *City of Gods: Religious Freedom, Immigration, and Pluralism in Flushing, Queens*, 31-63. New York: Fordham University Press, 2016.

Includes discussion of Quaker immigrants to Flushing, including the "Flushing Remonstrance" where thirty freeholders in Flushing wrote to Governor Peter Stuyvesant to defend religious liberty for Quakers and followers of all faiths in Flushing.

Hardin, William Fernandez. "This Unpleasant Business." *Virginia Magazine of History & Biography* 125, no. 3 (June 2017): 210-245.

The article discusses the 1799 Virginia Court of Appeals case of Pleasants v. Pleasants in which future chief Justice of the U.S. Supreme Court John Marshall successfully argued to have the court free over 400 slaves based on the will of their deceased owner. It was the largest court-ordered manumission of slaves in U.S. history. Topics include slavery in Virginia in the colonial and antebellum period, Quakers, the state's laws regarding slavery, antislavery movements, and religion and slavery.

Harris, Maureen Elizabeth. "'Schismatical People': Conflict Between Clergy and Laity in Warwickshire, 1660-1720." Ph.D. thesis, University of Leicester, 2015. <http://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.657540>

The clergy were the focus of early modern parish life, yet their often troubled relationships with parishioners have received little attention from social historians. This thesis offers new evidence by examining the Warwickshire clergy, in the turbulent years between 1660 and the repeal of the 'Occasional Conformity' and 'Schism' acts, as both victims and perpetrators in clerical/lay conflicts. Using the ecclesiastical records of Worcester and Lichfield/Coventry, the two dioceses covering Warwickshire, this study has found clerical authority weakened through contempt, and disadvantaged by the Anglican Church's continued use of medieval methods of ecclesiastical discipline and funding. It has also discovered a strong laity using both legal and subversive tactics to express frustration with the clergy and influence clerical behavior, by negotiating an acceptable Anglican orthodoxy or by opposing the minister to force his resignation, suspension or deprivation. Mapping of tithe and non-tithe clerical/lay incidents shows that conflict was more frequent in south-west Warwickshire, particularly in the Hundred of Barlichway, than in the north and east of the county. Strong gentry control decreased the likelihood of clerical/lay disputes while the proximity of grammar schools increased them, and the presence of dissenters in conflicted parishes was of major significance. Catholics in particular, but also Quakers and Presbyterians, participated in disputes. Conversely dissenters were few in parishes without recorded conflict. Warwickshire disputes were more prevalent than in the often dispersed settlements of York diocese, and violent hostility towards Warwickshire clergy and their families was greater in 1690 to 1720 than in 1660 to 1689. This study of clergy-centered conflict finds rare examples of harmony in a society of institutionalized informing and malicious intent, and sees frequent clerical/lay antagonism as part of a continuous narrative of religious 'schism' from before the civil wars, through the seventeenth century to the present day.

Hayhoe, Simon. "The epistemological Model of Disability, and Its Role in Understanding Passive Exclusion in Eighteenth and Nineteenth Century Protestant Educational Asylums in the USA and Britain." *International Journal of Christianity and Education* 20, no. 1 (2016): 49-66.

This article examines how the process of constructing knowledge on impairment has affected the institutional construction of an ethic of disability. Its primary finding is that the process of creating knowledge in a number of historical contexts was influenced by traditions and the biases of philosophers and educators. This process was in order to signify moral and intellectual superiority, rather than a desire to improve the lives of disabled people through education. The article illustrates this epistemological process in a case study of the development of Protestant asylums in the latter years of the nineteenth century. William Tuke and his idea of Christian *moral treatment* play an important role in the author's argument.

Hazard, James E. *Quaker Records: Birmingham Monthly Meeting*. Abstracts of the Records of Monthly Meetings of Philadelphia Yearly Meeting, v. 16. Swarthmore, Pa.: Friends Historical Library of Swarthmore College, 2016.

Hazard, James E. *Quaker Records: Upper Springfield Monthly Meeting*. Abstracts of the Records of Monthly Meetings of Philadelphia Yearly Meeting, v. 15. Swarthmore, Pa.: Friends Historical Library of Swarthmore College, 2016.

Healey, Robynne Rogers. "Quakers and World War One: Negotiating Individual Conscience and the Peace Testimony." In *American Churches and the First World War*, edited by Gordon L. Heath. Eugene, Oregon: Pickwick Papers, 2016.

Healey, Robynne Rogers. "Speaking from the Centre or the Margins? Conversations between Quaker and non-Quaker Historical Narratives." *Quaker Studies* 22, no. 1 (2017): 3-20.

This essay surveys some of the changes in Quaker history over the past twenty years, specifically focusing on the conversations between the centers and margins within Quaker history and between Quaker and non-Quaker historical narratives. It points to spaces for greater inclusion of voices from the edges of Quaker history, whether geographic peripheries or subsidiary periods, and argues for even more dynamic exchanges between Quaker and mainstream histories, noting the contribution each makes to the other. The essay also explores the unique and important contribution of Quaker archivists to the work of Quaker historians.

Hellman, Susan, and Maddy McCoy. "Soil Tilled by Free Men." *The Virginia Magazine of History and Biography* 125, no.1 (2017): 38-67.

George Washington's death in December of 1799 sparked a revolutionary chain of events that transformed a small corner of Fairfax County, Virginia, from an assemblage of slave labor plantations into a successful community based on free labor. Washington's remarkable decision to emancipate his slaves led to the creation of a racially diverse and harmonious community that thrived economically during the antebellum period while the rest of Fairfax County struggled. Four decades after Washington's death, the efforts of free black families and an influx of progressive northerners ensured this community's continuing survival. Together this remarkable society managed to navigate and endure the turmoil and strife of the Civil War, emerging poised for a successful postwar Reconstruction.

Includes references to Quakers, including Chalkley Gillingham and Jonathan Roberts.

Hilden, Joy Totah. *A Passion for Learning: The Life Journey of Khalil Totah, a Palestinian Quaker Educator and Activist*. Xlibris, 2016.

Khalil Totah's life spanned the waning days of the Ottoman Empire, the British Mandate in Palestine, and the foundation of the state of Israel. His passion for education drove him to leave his native Palestine for the US in 1906 to complete his education, which culminated in a PhD from Columbia University. His next adventure, in France during World War I, was followed by a return to Palestine with a beautiful American wife. Having achieved his education and successfully navigated life transitions, he set out to serve as principal of a teacher-training college in Jerusalem. Later he became principal of the Friends Boys School in Ramallah, the Quaker school that had taught and mentored him. In spite of work-related struggles and a family tragedy, he built and developed the school throughout the Arab Peasant Revolt and the British Mandate. He was esteemed and venerated by his people for his leadership. In 1944, Khalil and his family returned to the US, where he continued his career in education as director of the Arab information office in New York. He lectured, wrote, and became an activist on behalf of the Palestinians as partition was debated at the UN. Told by his daughter, the story of Khalil's life sheds light on the history of Palestine of that period and of the Quakers in Palestine. His journal, diaries, articles, photographs, and her mother's letters to family in the US have formed the foundation for this story.

Hinshaw, Gregory P. "From Modern to Apostolic: Two Schismatic Quaker Groups in Indiana." *Quaker History* 106, no. 2 (2017): 30-44.

Hoare, Richard. *Sheffield Adult Schools, 1850-2010: From Quaker Evangelism to 'Friendship through Study'*. York: Quacks Books, 2016.

The author describes the Sheffield Adult Schools from Victorian times to the present day, tracing their transformation from basic literacy and bible classes with temperance work to modern self-run study and discussions groups. There are local accounts from Hartshead, Heeley, Burngreave and Woodseats.

Holmes, Rose. "Love, Labour, Loss: Women, Refugees and the Servant Crisis in Britain, 1933-1939." *Women's History Review*. 17 May 2017. <http://dx.doi.org/10.1080/09612025.2017.1327096>

Between 1933 and 1939, around 20,000 Jewish, 'non-Aryan' or politically active refugee women from Germany, Austria and Czechoslovakia entered Britain on domestic service permits. Their immigration, mostly organized by women in the British voluntary sector, served as a moral response to the humanitarian crisis caused by Fascism in Europe, and a practical response to the 'servant crisis' in Britain as working-class women increasingly rejected domestic labor. This paper considers the practical and emotional relationships around domestic service and argues that the acceptance of refugee women into the metropolitan British home was conditional on the tacit expectation they could fill the vacancy left by the working classes, becoming British through their labor. Includes many references to Quakers, especially in the Scottish Domestic Bureau and the York Refugee Committee.

Holmes, Rose. "A Moral Business: British Quaker Work with Refugees from Fascism, 1933-1939." Ph.D. thesis, University of Sussex, 2015. <http://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.647946>

Hughes, Neil C. *A House in Time: Discovering America through a Quaker House Door, 1660-1990*. Virginia: Commonwealth Books of Virginia, 2016.

Historian Neil Hughes believes his 1819 House built by Quaker Samuel Hough in Waterford, Virginia, provides a metaphorical door to 300 years of local history. A House in Time begins in 1660, when Samuel Hough's great-great grandfather Richard is born, and King Charles the Second of Great Britain grants to six "right, trusty and well-beloved companions" title to 5.2 million acres of Virginia's "Northern Neck", in which the events of this

book take place. In 1744, Samuel's grandfather, John Hough, leaves Bucks County in Pennsylvania and settles near what would become the town of Waterford. Hughes' aim is to understand how a small Virginia village came into being and got caught up in the extraordinary events that both divided and defined America from the mid-17th to the late 20th century. He begins by writing about the people who built the house then reaches out to their ancestors, relatives, friends, enemies, and a host of others who helped make American history. *A House in Time* relates the clash of cultures that occurs as Quakers—who believe in non-violence and the equality of all mankind under God—are caught up in the imperial expansion of two great European powers, the American colonies' fight for independence, the conflict over ownership of the American landscape and the subjugation and removal of Native Americans, the importation and mistreatment of African slaves, the early struggle for women's rights, the industrialization of local agriculture, the impact of the Evangelical Movement on the Quaker faith, a Civil War dividing all Americans into friend or foe. In the manner of author Bill Bryson in *At Home: A Short History of Private Life*, Hughes starts at his own front door and eloquently brings America's history to life there. He quotes Bryson who observes that "whatever happens in the world eventually ends up, in one way or another, in your house. Houses are not refuges from history. They are where history ends up."

Ingle, Larry. "One Historian's Reflections on Philosopher Jeffrey Dudiak's Search for the "Meaning of Quaker History"." *Quaker History* 106, no. 1 (2017): 22-24.

Ivanova, Larisa M. "The Siberian Frontier: The Study of the Issue in the Russian Historical Science." *Tomsk State University Journal*, no. 410 (Sept. 2016): 72-76.

In Russian.

This article is devoted to the modern Russian historiography of the concept of the Siberian frontier. The article identifies the regions of Russia which are engaged in the research of the frontier problems (the Volga region, the Caucasus, Siberia, the Far East). Special attention is paid to the history of the study of the issues related to the Siberian frontier. Scholars are eager to compare the colonization experience of the United States with the colonization experience of the Russian Empire in order to apply the concept of the frontier to the Russian history. The most domesticating region of our country is Siberia. The concept of the Siberian frontier develops in comparison of the development of the Western lands of the US and the Eastern lands of Russia. The historian A.D. Ageev from Irkutsk considered the problem of the general and the particular. The application of the civilizational approach can be traced in the work of this scholar. When considering the issue of the interaction between the immigrants and the indigenous people, historians D.I. Rezun and M.V. Shilovskiy singled out three types of the frontier: outer, inner, and intra-civilizational. B.N. Mironov considers the conditions of colonization to be a distinctive feature of the experiences of colonization in the United States and Russia. In the United States it was the domination of bourgeois relations and democratic institutions, while in Russia it was serfdom and autocracy, the development of legal, democratic state and market economy, and only in 1906-1914 it was in conditions more or less similar with the American ones. The historian T.S. Mamsik from Novosibirsk considers the problem of the frontier from the religious point of view, through the questions of the Russian schism and the Anglo-American Quakerism. The peripheries of the Russian Empire were particularly receptive to the radical forms of Protestant beliefs. The idea of a Church without "priesthood", by the model of the Quaker one, was rather attractive to the Siberians. Nowadays the concept of the frontier is interdisciplinary in its nature, and it is used in archaeology, geopolitics, cultural studies, philology and philosophy. The concept of the frontier becomes one of the parts of the research methodology. Thus, the concept of the frontier, being specifically historical at the end of the 19th century, after some time began to be interdisciplinary, applied in various fields of scientific knowledge, and sometimes it does not coincide with its original idea.

Jackson, Bill. *The Irish Friend, 1837-1842: Excerpts from the Pioneer Quaker Newspaper*. Belfast: Ulster Historical Foundation, 2015.

In 1837, from the relative obscurity of Belfast, an equally obscure but frenetically active merchant suddenly sprang a newspaper on the unsuspecting and rather closed Quaker community of Ireland and Britain. Five years on, he equally suddenly pulled the plug on it. At its height, *The Irish Friend* was being read by half the households of the Society of Friends in these islands, and many others besides. William Bell was its sole proprietor, financier, Editor, sub-editor, dispatch clerk, advertisements clerk, manager, secretary and general factotum

James, Nicola. "Jane Gardam: Religious Writer." Ph.D. thesis, University of Glasgow, 2016.

<http://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.700319>

This thesis examines the work of the award-winning contemporary English short story and novel writer Jane Gardam. It proposes that much of her achievement and craft stems from her engagement with religion. It draws on Gardam's published works from 1971 to 2014 including children's books and adult novels. While Gardam has been reviewed widely, there is little serious critical appreciation of her fiction and there are misreadings of the influence of religion in her work. I therefore analyze the religious dimensions of her stories: the language, stylistics and hermeneutic of Gardam's three religious influences, namely the Anglo-Catholic, Benedictine and Quaker movements and how she sites them within her work. The thesis proposes *lectio divina*, arguably an ancient form of contemporary reader-response criticism, as a framework to describe the Word's religious agency when embedded or alluded to in fiction. It also considers and applies critical discussion on the medieval concept of the *aevum*, a literary religious space. Finally, I suggest that religious writing such as Gardam's has a place in the as yet unexplored 'poetic' strand of Receptive Ecumenism, a new movement that seeks to address reception of the Word between members of different faith communities. Having examined many aspects of Gardam's writing, its history and potential, I conclude that her achievement owes much to her engagement with particular and divergent forms of religious life and practice.

Jarvis, Robin. "In Search of Robert Lovell: Poet and Pantisocrat." *Journal for Eighteenth-Century Studies* 40, no. 1 (March 2017): 111-126.

Robert Lovell (1771-1796) is known chiefly as one of the apostles of the ill-fated Pantisocratic emigration scheme conceived by Coleridge and Southey. This essay considers Lovell's life and work in their own right. It establishes the biographical facts and builds a portrait of his character and personality. With reference to recent work on the importance of literary coteries, it re-evaluates Lovell's role in Joseph Cottle's circle and in the cultural life of eighteenth-century Bristol. It also undertakes a fresh assessment of Lovell's own poetry, with a particular focus on his treatment of his home city in *Bristol: A Satire* (1794). Robert Lovell was a Quaker.

Jeansonne, Glen. *Herbert Hoover: A Life*. New York: New American Library, 2016.

An examination of Herbert Hoover argues that he was not a "do-nothing" president, as he is often remembered, but was instead a steadfast leader who became the moral voice of the GOP and a champion of Republican principles.

Jennings, Matthew. *The Flower Hunter and the People: William Bartram in the Native American Southeast*. Macon, Georgia: Mercer University Press, 2014.

William Bartram has rightly been hailed as an astute, perceptive chronicler of Native American societies. In some ways he was able to see beyond the dominant ideologies of his day, some of which divided the world's peoples into categories based on perceived savagism and civility. This was a noble effort, and worthy of praise more than

two centuries later. Bartram could also use Native American civilization as a foil for an emerging white American society he saw as crass and grasping. Writing in this romantic mode, he was capable of downplaying the extent to which Native communities were fully part of the modern world that they and European invaders created together. *The Flower Hunter and the People* tries to capture both of these aspects of Bartram's works. Its main purpose is to introduce Bartram's writings on Southeastern Native Americans, and to let Bartram and his indigenous consultants tell their stories in their own words. Along the way, readers should also consider this underlying fact, which rarely strayed from the Flower Hunter's mind. William Bartram was a guest in the Native Southeast. He traveled on paths smoothed, figuratively and literally, by Native Americans. He stayed in Muskogees' houses, ate Cherokees' food, and was, at times of their choosing, permitted glimpses of his hosts' worldviews and lifeways. It would be too much of a stretch to say that Native people co-authored the passages concerning their societies in Bartram, but the things they allowed Bartram to record bore cultural and political weight in their own times, and they can speak to us in ours as well.

Jillson, Cal. "The Promise and Peril of Life in the new World." In *The American Dream: In History, Politics, and Fiction*, 17-49. Lawrence, Kansas: The University Press of Kansas, 2016.

The American Dream: In History, Politics, and Fiction juxtaposes the claims of political, social, and economic elite against the view of American life consistently offered in our national literature. Our great novelists, from Nathaniel Hawthorne and Herman Melville to John Updike, Philip Roth, Toni Morrison, and beyond highlight the limits and challenges of life—the difficulty if not impossibility of the dream—especially for racial, ethnic, and religious minorities as well as women. His book takes us through the changing meaning and reality of the American Dream, from the seventeenth century to the present day, revealing a distinct, sustained separation between literary and political elite. The American Dream, Jillson suggests, took shape early in our national experience and defined the nation throughout its growth and development, yet it has always been challenged, even rejected, in our most celebrated literature. This chapter in particular focuses on the Quaker and Puritan role in developing this idea of the American Dream in colonial times.

Jones, Stanley F. *Maidenhead Quakers: Three Centuries in the Life of a Small Community*. Revised by Alasdair Donaldson and Edward H. Milligan; edited by Alasdair Donaldson. Michael Burbridge Ltd., 2015.

Juterczenka, Sünne. "The Challenge of Linking Two Worlds: Transatlantic Quaker Connections, the American Revolution, and Abolitionism." In *Connecting Worlds and People: Early Modern Diasporas*, edited by Dagmar Freist and Susanne Lachenicht, 45-61. Milton Park, Abingdon, Oxon: Routledge, 2017.

Kelly, Luke. "Christianity and Humanitarianism in the Doukhobor Campaign, 1895-1902." *Cultural & Social History* 13, no. 3 (2016): 339-355.

This article examines the campaign undertaken by British Quakers in the 1890s to defend the Doukhobor sect of Russian Christians. The notion of humanitarian sympathy is too often applied as if it were a constant. Quakers are seen by many as exemplars of humanitarian action. By contrast this article argues that the concern that led to defend the Doukhobors came from very specific images of Christian suffering, and that the campaign to defend the sect was shaped by religious, not humanitarian, aims and methods and the particular history and repertoire of Quaker campaigning. It contributes to the history of humanitarianism by showing how humanitarian campaigning derives from the social and cultural history of various actors, and how humanitarian activity is colored, at all levels, by its social and ideological positioning.

Kelly, Luke. "Humanitarian Sentiment and Forced Repatriation: The Administration of Hungarians in a Post-War Displaced Persons Camp." *Journal of Refugee Studies* 30, no. 3 (Sept. 2017): 387-406.

This article analyses the Quaker administration of Feffernitz Displaced Persons (DPs) camp in post-war Austria under the authority of the British Military Government. Specifically, it seeks to understand how the Quaker relief agency responded to the question of forced repatriation, and how these responses derived from its own ethical traditions and from the political and administrative context. It seeks to add to the historiography on relief agencies' responses to the dilemmas of governing DP camps. Using the archives of the Society of Friends and the British Foreign Office, it looks at how the question of forced repatriation was understood and acted upon in Feffernitz DP camp. It is argued that Quaker ethical traditions combined with widely held humanitarian sentiments and Western anti-communism to question the application of forced repatriation in this and other DP camps. The semi-independence of Quaker organizations from the government and the relief regime allowed them to protest aspects of forced repatriation in Feffernitz and elsewhere on an ad hoc basis. However, because of the Quakers' focus on ethics rather than politics, their critique of the politics of repatriation was limited and was not formally articulated in public or at an organizational level. The article thus stresses the importance of contextual knowledge in refugee crises, in conjunction with ethical independence and reflexivity in dealing with fast-moving and uncertain situations.

Kenagy, Eric Russell. "Baptism, Community, and Critique: A Cross-Cultural Study of Unorthodox Religion in Europe and England, 1100-1700." Ph.D. thesis, University of California, Riverside, 2016. ProQuest (3721376).

Europe's history is marked by consistent tension between orthodox institutions and non-conformist communities, radical groups seeking to create new autonomous religious movements. What make the heresies I am studying significant are their shared objections, and the extent to which leaders expressed themselves through attacks on established Church doctrines. This dissertation is a comparative, cross-cultural study of ritual baptism, which seeks to find commonalities among four groups: the Cathars, Anabaptists, Quakers and Baptists. I argue that dissident critiques of prevailing institutions, doctrines, and ways of life were very similar and consistent. Moreover, as the institutional Churches gained in wealth and power, the radical leadership began to attack them through meticulous Scriptural analysis and Biblical interpretation. I have determined that four key components link these cultures. First and foremost, the dissenters collectively rejected the orthodox Roman, Magisterial Protestant and Anglican Church practices of infant baptism. The communities' leadership found no Biblical precedent for pedobaptism. The Cathar "elect" conducted a laying of hands; the Anabaptists and Baptists initiated only willing believers—adults; the Quakers did not baptize with water at all. Secondly, a strict asceticism is common among all of these groups, particularly the Anabaptists who dressed plainly and practiced their religion in austere homes. All four dissident groups had shared experiences of persecution that came often in waves of surveillance, fines, imprisonments, and executions. Finally, corruption and decadence angered the leaders above all and consequently persuasive attacks became most apparent in their writings. Ritual baptism allows us to better comprehend other subjects of contention such as community, eschatology, authority, free will, pacifism, and the separation of church and state. I suggest that struggles between orthodox and heterodox religions are not specific to the European continent in the pre-modern era. We see the same peripheral radicalism today in Western pastoral Christianity and right-wing Fundamentalist Islam, in Hasidic Judaism and Tibetan Buddhism. And all too often, the dominant religion of a certain region alienates the outlying unorthodox faiths. Radicalism exists ultimately as an antithesis to mainstream religious practice. It seeks to check, challenge, and recast conventional orthodoxy.

Kent, Holly M. "'We Women Will Set All Things Right': Moral Suasion and Political Empowerment, 1851-1861." In *Her Voice Will Be on the Side of Right: Gender and Power in Women's Antebellum Antislavery Fiction*, 113-146. Kent: The Kent State University Press, 2017.

Holly M. Kent analyzes the literary works produced by antislavery women writers during the antebellum era, considers the complex ways that female authors crafted their arguments against slavery and reflected on the best ways for women to participate in antislavery activism. Since existing scholarship of antislavery women's literature has largely concentrated on Harriet Beecher Stowe's 1852 bestseller *Uncle Tom's Cabin*, the voices of other, more obscure antislavery women writers have all too often been lost. This chapter includes discussion of the Quaker heroine archetype in anti-slavery fiction. It also considers the changing view of Quakers in society; they were no longer seen as fiery iconoclasts, but rather as benign, pious, and virtuous Christians, making them non-threatening characters in fiction.

Keogh, Dáire. "Social Welfare in Irish Perspective." In *Charity and Social Welfare*, edited by Leen Van Molle, 71-98. Leuven: Leuven University Press, 2017.

Includes discussion of the exceptional response of the Society of Friends to the Great Famine in Ireland.

Kershner, Seth. "'The New Beachhead Is in Secondary Education': Campaigns against Junior ROTC in Baltimore." *Peace & Change* 42, no. 3 (July 2017): 436-464.

Peace historians have long neglected the Junior Reserve Officers' Training Corps (JROTC), a high school military training program that celebrated its centennial in 2016. This article thus fills a gap in the literature on resistance to militarism by investigating a series of anti-JROTC campaigns in the city of Baltimore, beginning in 1979. Drawing from archives, oral histories, and the mainstream and activist press, this article argues that activists ultimately failed to prevent the JROTC from being established there because their antimilitarist, ideological messages did not connect with pragmatically minded school board members. The article also demonstrates that a poor economy and a changing public mood created challenges for those who wanted to demilitarize public schools. Although the JROTC ultimately established a beachhead in Baltimore, the struggles of these activists—led by Frances Donelan of the American Friends Service Committee—were an important phase in the history of the post-Vietnam peace movement.

Kidd, Thomas S. *American Colonial History: Clashing Cultures and Faiths*. New Haven: Yale University Press, 2016.

Thomas Kidd, a widely respected scholar of colonial history, deftly offers both depth and breadth in this accessible, introductory text on the American Colonial era. Interweaving primary documents and new scholarship with a vivid narrative reconstructing the lives of European colonists, Africans, and Native Americans and their encounters in colonial North America, Kidd offers fresh perspectives on these events and the period as a whole. This compelling volume is organized around themes of religion and conflict, and distinguished by its incorporation of an expanded geographic frame. Includes references to Quakers.

Kimberly, Edward. "Edward Cadbury: An Egalitarian Employer and Supporter of Working Women's Campaigns." In *Alternatives to State-Socialism in Britain: Other Worlds of Labour in the Twentieth Century*, Palgrave Studies in the History of Social Movements, edited by Peter Ackers and Alastair J. Reid, 13-177. Houndmills, Basingstoke, Hampshire: Palgrave Macmillan, 2016.

Kimberley studies the important employer, thinker and author Edward Cadbury, who played a key role in a well-established Quaker family firm in the early twentieth century, and whose Quaker values deeply imbued his management approach. Integrity, participation and quality were the cornerstones of Cadbury's business

philosophy, and became the foundation on which the family firm developed a reputation for fairness, equality and innovation. But his approach went beyond what might normally be expected of a progressive employer: to embrace active support for trade unions, collective bargaining and especially campaigns for better wages and working conditions for women. In this way, the mature expression of Edward Cadbury's Quaker values suggests a set of relationships that might be better captured in the concept of a business 'covenant'.

Kimewon, Lesley C. "Kina Dnwendagnag Miigsaabiigan Miinwaa Niizhswasebboon Gii Miigaading (Wampum Belts: All My Relations and the Seven Years' War)." MA thesis, Nipissing University (Canada), 2016. ProQuest (10258473).

This MRP explores the centrality of Wampum Belts in mid-eighteenth century Indigenous-settler diplomacy. The conflict and consensus that shaped mid-eighteenth century Pennsylvania reveals the centrality of wampum to both Indigenous-settler relations and the historical record. Controlled by pacifist Quakers who refused to fund a militia to thwart the French and their allied Indians' attacks in the western counties, Pennsylvania relied largely on diplomacy to ease the violence that wracked the province from 1754-1758. Differing political and religious interests throughout the province, and Delaware concerns over past and current fraudulent land transactions with the Penn family, all came to bear on these diplomatic endeavors. The records left behind from this period, and in particular the minutes of the four conferences held at Easton between 1756 and 1758, reveal the varied and often clashing perspectives of those who attended and the centrality of wampum to bridging such divides. These records also show that major changes transpired in the relationship between Indigenous peoples and settlers, Indigenous peoples and Imperial officials, and in Indigenous warfare. In essence the Seven Years' War was a turning point for all. What transpired from a series of local events within the colony of Pennsylvania aided in shaping an international negotiation process all with the aid of Wampum Belts as cultural brokers.

King, James. *Roland Penrose: The Life of a Surrealist*. Edinburgh: Edinburgh University Press, 2016.

As an artist, an impresario, a biographer and a collector, Roland Penrose (1900-1984) is a key figure in the study of modern art in England. Acclaimed biographer James King explores the intricacies of Penrose's life and work, tracing the profound effects of his upbringing in a Quaker household on his values, the early influence of Roger Fry, and his friendships with Max Ernst, André Breton and other surrealists, especially Paul Éluard. Penrose's conflicted relationship with Pablo Picasso, his tireless promotion of surrealism and the production of his own surrealist art are also discussed. Penrose's complex professional and personal lives are handled with a deftness of touch, including his pacifism, his work as a biographer and art historian, as well as his unconventionality, especially in his two marriages - including that to Lee Miller - and his numerous love affairs.

Kirkman, Roger N. *Break Every Yoke: The North Carolina Manumission Society, 1816-1834*. With a chapter by Thomas D. Hamm. Telikon Electronic Publishing, 2016.

In the early 1810s, North Carolina Quakers used a vagary in North Carolina law to protect slaves under their care and provide them with as much education and training as the law would allow. By 1826, these anti-slavery advocates took steps to give these ex-slaves, approximately 2,000, opportunities for freedom outside the South or to remain under the care of the North Carolina Yearly Meeting. By 1830 the Manumission Society had completed this task and went on to attempt to convince the North Carolina Legislature to abolish slavery, to little effect. About half of the Manumission Society delegates left the state for Indiana, where they continued to work for freedmen and abolition.

Kogan, Nathaniel Smith. "Aberrations in the Body and in the Body Politic: The Eighteenth-Century Life of Benjamin Lay, Disabled Abolitionist." *Disability Studies Quarterly* 36, no. 3:

<http://dx.doi.org/10.18061/dsq.v36i3.5135>.

This article re-evaluates traditional interpretations and presentations of the (in)-famous eighteenth century Quaker abolitionist, Benjamin Lay, by arguing that his physical disability provided the foundation for his advocacy to eliminate slaveholding amongst his fellow Friends. The article will first establish the historical context Benjamin Lay's life and transatlantic travels to explain the roots of his abolitionist advocacy. Then, this article will analyze Lay's radical abolitionism both within the context of eighteenth-century Quaker antislavery and through the lens of disability history. This methodological approach will reveal that Lay displayed a clear awareness of his non-conforming body and the ways that its marginalizing effects empowered him to radically challenge the Quaker slaveholding establishment. The article will then analyze Lay's *All Slave-Keepers, Apostates* and argue that Lay rhetorically constructed his own disability in this text through both a religious lens and through the emerging Enlightenment concept of human aberrance and hierarchy. Finally, the article will conclude by analyzing some of the earliest visual representations of Lay's strange body and contend that the context in which they were commissioned and circulated forged a positive connection between Lay's disability and his abolitionist accomplishments.

Kogan, Nathaniel Smith. "'Every Good Man is a Quaker, and That None but Good Men Are Quakers': Transatlantic Quaker Humanitarians, Disability, and Marketing Enlightened Reform, 1730-1834." Ph.D. thesis, 2015, University of Texas at Arlington. <https://uta-ir.tdl.org/uta-ir/handle/10106/26890>

This dissertation explores how Quaker humanitarians in the eighteenth and nineteenth centuries actively absorbed and employed emerging Enlightenment discourses about "disability" and human dependency as a means to build support for, fund, and market their reform activities. Beginning in the eighteenth century in their abolitionist advocacy, Quakers harnessed Enlightenment rhetoric about disability and public displays of aberrant bodies and minds in order to raise attention to the plight of various marginalized groups and also to raise funds to support these causes. This emerging concept of disability, which was very individualized, cohered nicely with Quakers' central theological tenet of the "Inner Light," which holds that there is that of God in all individuals. Rooted in these earnest religious convictions and their embrace of Enlightenment progress, Quaker humanitarians absorbed the dualistic Enlightenment notion that disabilities constituted a marginal form of humanity, but one that an individual could overcome. Methodologically, this dissertation takes a cultural approach by closely examining how Quaker reformers both adopted and adapted an Enlightenment-forged rhetoric of disability to market their reform endeavors, pursue their humanitarian goals, and define their sect as leaders in transatlantic philanthropy. Through this analysis, this dissertation highlights how Quaker reformers embraced an Enlightenment-forged concept of disability that was at once pejorative and celebratory. As philanthropic Friends marketed their own reform institutions and initiatives, they harnessed and often employed these Enlightenment ideas and rhetoric, thereby furthering this dualistic notion of disability. Defining institutional success through the medicalized language of "cures" and "restoration," these philanthropists also helped reinforce Enlightenment hierarchies of disability. As a result, Quaker reform institutions actively sought out those aberrant people who could be "cured" and return to "normal" society, whom they felt constituted a higher form of humanity, while they sought to exclude those whose aberrance was permanent and not "bettered" by medical interventions or education. This dissertation focuses on the ways various Quaker reformers harnessed these ideas about disability to advocate for abolition, create more "humane" insane asylums, and influence the establishment of deaf education in Philadelphia. Finally, this dissertation also uncovers the active role that many people with disabilities played both in the conceptual construction of disability in this era as well as in active resistance to the marginalization or exploitation that many institutional administrators tried to impose on them.

Koller, Veronika. "The Light within: Metaphor Consistency in Quaker Pamphlets, 1659-2010." *Metaphor and the Social World* 7, no. 1 (2017): 5-25.

This paper contributes to the study of religious metaphor by combining discourse analysis with cognitive semantics. In particular, it engages in a diachronic study of 30 pamphlets written by British Quakers and addressed to the general public to investigate the consistency of metaphor use in that genre across three and a half centuries. Consistency is seen as metaphors recording the same source domains and/or scenarios and/or lexical realizations across time, with maximum consistency meeting all three criteria. Utilizing the notions of genre and discourse community along with metaphor domains and scenarios, the analysis shows that among 19 metaphor domains that occur in texts from at least two different centuries, just under 60 per cent are highly or maximally consistent, with domains of maximum consistency being the largest group. The changing purposes of the pamphlet genre and the evolving social and historical contexts do not diminish this long-term metaphor consistency. This overall finding is explained with recourse to the dual-processing/ representation theory of religious cognition, which posits a difference between theological and basic everyday representations and processing of God concepts. Quakerism shows an overall lack of abstract theology, with Quakers instead establishing various metaphors for God to express their lived experience of the divine. The remarkable consistency of metaphors in Quaker pamphlets suggests that Quakerism makes God concepts intuitively meaningful and relevant.

Komashin, Stephanie Midori. "How Ecology, Economics, and Ethics Brought Winstanley and Nitobe to Quakerism." *Quaker Studies* 22, no. 1 (2017): 21-45.

Gerrard Winstanley, the seventeenth-century English leader of the True Levellers, as they called themselves, a Dissenter group better known as the Diggers, and Inazo Nitobe, co-founder of the nineteenth-century Sapporo Band in Japan and Under-Secretary-General of the League of Nations, were both involved in founding indigenous Christian movements but ultimately joined the Religious Society of Friends. Their views about agricultural ecology, personal financial troubles and ethical commitments led them to Quakerism. Each believed there was no separation of the ethical, spiritual and secular within the experience of nature and ecological cultivation, and shared a commitment to earthcare, sustainable farming, non-violence and ethical living.

Kovac, Jeffrey. "*Pacifica Views* and Radical Pacifism." *Peace & Change* 42, no. 3 (July 2017): 342-373.

Pacifica Views was a four-page publication initially written and edited by conscientious objectors at the Glendora, California, Civilian Public Service (CPS) camp. During its four years of existence (1943–1947), *Pacifica Views* provided a lively forum for discussion among radical pacifists. This article provides a brief history of *Pacifica Views*, sketches of the principal contributors, and a discussion of the major issues discussed in its pages. Finally, it offers an assessment of the long-term impact of *Pacifica Views* on peace and social justice movements in the United States.

Lambert, Margo M. "Mediation, Assimilation, and German Foundations in North America: Francis Daniel Pastorius as Cultural Broker." *Pennsylvania History* 84, no. 2 (Spring 2017): 141-170.

One of the first Germans to settle in the Pennsylvania colony, Francis Daniel Pastorius left behind many manuscripts detailing a rich life. Studying his manuscripts reveals much about the first German settlers and the world they inhabited, a group that has been only slightly studied. One important aspect of Pastorius's German American life was his role as a cultural broker between the English Quakers and the first German settlers. Because of his education and inclinations, Pastorius emerged as a mediator between the two cultures. He negotiated the first land purchases, encouraged William Penn's support of German settlement, and sought naturalization—truly

connecting the two cultures. This article explores how he educated one culture about the other and helped make a place for the Germans, and those to come, in their new colonial home.

Lampen, John. *A Letter from James: Essays in Quaker History*. The Hope Project, 2016. <http://hopeproject.co.uk>

Contents include: George Fox and the child -- John Woolman's dreams -- The witness of Job Scott -- Speaking Truth to Power (1) -- The Grimké sisters -- Tolstoy's last novel -- Schooling & the Peace Testimony -- Speaking Truth to Power (2) -- A letter from James -- A paraphrase of James Nayler's Epistle XI -- In conclusion.

Landes, Jordan. "The London Yearly Meeting and Quaker Administrative Innovation in an Atlantic Context." In *Puritans and Catholics in the Trans-Atlantic World 1600-1800*, Christianities in the Trans-Atlantic World, 1500-1800, edited by Crawford Gribben and Scott Spurlock, 175-194. Houndmills, Basingstoke, Hampshire: Palgrave Macmillan, 2016.

The question of whether Quakerism was changed in the context of the early modern Atlantic can be approached by focusing on such themes as theology, commerce, abolitionism, and, more recently, creolisation. The various ways of looking at the history of the Society of Friends has left an interesting historiography. Significantly, Rosemary Moore's recent look at the 'second period' of Quakerism has discussed the emergence of studies on local Friends and monthly meetings in the wake of William Braithwaite's works about institutional Quakerism, much to the benefit of the study of Quaker history. This chapter, however, returns to an institutional study of Quakerism more like Braithwaite's, examining the structures that developed in the latter decades of the seventeenth century and the first decades of the eighteenth century. To answer part of a very large question, this chapter examines the construction of a Quaker system out of early movement activity and the development of that system in a trans-Atlantic milieu that led to the creation and adaptation of mechanisms to deal with internal and external conflict. These administrative foundations actively and indirectly led to a change in the perception of the Society of Friends among those outside the movement. The level of outward organization among seventeenth-century Friends contrasts with the Quaker refutation of a trained ministry and subsequent reliance on itinerant ministers, but the result was a system that allowed Quakerism to not simply survive in a trans-Atlantic context but to exert control over perceptions of the faith.

Lewis, Kenneth E. *The Carolina Backcountry Venture: Tradition, Capital, and Circumstance in the Development of Camden and the Wateree Valley, 1740-1810*. Columbia: University of South Carolina Press, 2017.

The Carolina Backcountry Venture is a historical, geographical, and archaeological investigation of the development of Camden, South Carolina, and the Wateree River Valley during the second half of the eighteenth century. The result of extensive field and archival work by author Kenneth E. Lewis, this publication examines the economic and social processes responsible for change as well as documenting the importance of those individuals who played significant roles in determining the success of colonization and the form it took. Includes discussion of Irish Quaker immigrants, the Fredericksburg Meeting, the Milhous and Wyly families, and mills owned by Quakers.

Lim, Paul C. H. "'But to Know It as We Shou'd Do': Enthusiasm, Historicizing of the Charismata, and Cessationism in Enlightenment England." In Dale M. Coulter and Amos Yong, *The Spirit, the Affections, and the Christian Tradition*, 231-258. Notre Dame: University of Notre Dame Press, 2016.

Focuses on the critique of the Quaker 'co-optation' of the Holy Spirit, from establishmentarian defenders of the Restoration Church of England, particularly from George Hickes, and the Quaker responses to it.

Lindell, Lisa R. "'We Are Laying Foundations': South Dakota's First Ordained Women Congregational Ministers." *Great Plains Quarterly* 36, no. 1 (2016): 31-52.

Mary Eveline Drake and Abi Louise Huntley hold the distinction of being the first women to receive Congregational Church ordination in South Dakota. In fact, the two were among the first ordained women in the nation in an era when such a possibility had barely entered the conscious mindset of general society. In late nineteenth-century Dakota, a convergence of context and circumstance lined up with the broader spirit of the times to place these two women on unprecedented ground. That they resolutely responded to the call and challenge of frontier life and ministry makes their story all the more resonant. Abi Huntley was an approved Quaker minister.

Lindman, Janet Moore. "'This Union of the Soul': Spiritual Friendship among Early American Protestants." *Journal of Social History* 50, no. 4 (2017): 680-700.

Early American concepts of spiritual friendship became increasingly important in the wake of religious revivalism and denominational growth during the eighteenth and nineteenth centuries. White, middle class Protestants forged intimate relationships based on common religious beliefs, which developed into spiritual friendship. They exhibited friendliness by nurturing it in themselves and others and by spreading the love of Christ. Yet spiritual friends were to be selective; believers were to form friendships only with likeminded Protestants—both across classes and between genders—to keep each other on the path to righteousness. Spiritual friendship was not merely a social practice; it was a Christian duty that created a bond among true believers through Christian fellowship. Church meetings, household gatherings, leisure activity, conversation, and letter writing maintained spiritual friendship. The intimacy and depth of spiritual friendship generated by these wholesome pursuits resulted in sympathy as well as intimacy. The benefits of spiritual friendship included devoted companionship and intense interaction; through mutual feelings and shared beliefs, spiritual friendship became "this union of the soul." Spiritual friendship contributed to the development of modern notions of friendship, which were based primarily on emotional closeness rather than geographic proximity, familial connection, or class status.

Lobo, Giuseppina Iacono. "Early Quaker Writing and the Unifying Light of Conscience." In *Writing Conscience and the Nation in Revolutionary England*, 77-100. Toronto: University of Toronto Press, 2017.

Examining works by well-known figures of the English Revolution, including John Milton, Oliver Cromwell, Margaret Fell Fox, Lucy Hutchinson, Thomas Hobbes, and King Charles I, Giuseppina Iacono Lobo presents the first comprehensive study of conscience during this crucial and turbulent period. *Writing Conscience and the Nation in Revolutionary England* argues that the discourse of conscience emerged as a means of critiquing, discerning, and ultimately reimagining the nation during the English Revolution. Focusing on the etymology of the term conscience, to know with, this book demonstrates how the idea of a shared knowledge uniquely equips conscience with the potential to forge dynamic connections between the self and nation, a potential only amplified by the surge in conscience writing in the mid-seventeenth-century. Iacono Lobo recovers a larger cultural discourse at the heart of which is a revolution of conscience itself through her readings of poetry, prose, political pamphlets and philosophy, letters, and biography. This revolution of conscience is marked by a distinct and radical connection between conscience and the nation as writers struggle to redefine, reimagine, and even render anew what it means to know with as an English people.

Lopes, Teresa da Silva. "Building Brand Reputation through Third-Party Endorsement: Fair Trade in British Chocolate." *Business History Review* 90, no. 3 (September 2016): 457-482.

This article looks at the evolution of the British chocolate industry from the 1860s to the 1960s, a period during which it was dominated by Quaker businesses: Cadbury, Rowntree, and their predecessor, Fry. It provides

evidence of early forms of fair trade by these Quaker businesses, showing that, before the fair trade movement took off in the 1970s, they contributed to social change and to improvement in living standards and long-term sustainable economic growth in developing countries. This article argues that when the mechanisms for enforcing food standards were weak and certification bodies did not exist, the Religious Society of Friends acted as an indirect independent endorser, reinforcing the imagery and reputation of the Quaker-owned brands and associating them both with purity and quality and with honest and fair trading.

McAvoy, Sandra. "Relief Work and Refugees: Susanne Rouviere Day (1876–1964) on War as Women's Business." *Women's History Review*. December 1, 2016. <http://dx.doi.org/10.1080/09612025.2016.1221288>

This article focuses on the war writing of Susanne Rouviere Day, Irish writer, Poor Law Guardian and spokeswoman for the non-militant Munster Women's Franchise League (MWFL), who was a volunteer with the Religious Society of Friends War Victims' Relief Committee from mid-1915 to early 1917. It relates reports of speeches made by Day, in December 1914 and January 1915, to Irish and international feminist-pacifist discourse, the concerns of the Union of Democratic control, and developments within the MWFL. It suggests that Day's 1918 book, *Round About Bar-le-Duc*, a recently rediscovered manuscript, 'St Martin's Cloak', and a 1916 article in *The Englishwoman* provide different perspectives on Quaker relief work in France from those in memoirs by writers such as A. Ruth Fry and Owen Stephens, and that they are valuable resources in the process of recovering refugee experiences in the aftermath of the battles of the Marne and Verdun.

McCutcheon, Richard T., and Richard J. Preston. "Are You Crying Because the Way Is Hard?: Linking Cree and Quaker Concerns in Dick's Life Journey." In *Together We Survive: Ethnographic Intuitions, Friendships, and Conversations*, edited by John S. Long and Jennifer S. H. Brown. Montreal: McGill-Queen's University Press, 2016.

A conversation with anthropologist and Quaker Richard J. "Dick" Preston. The entire volume is about Dick Preston's work, but this chapter in particular focuses on the influence of his Quaker beliefs on his work.

McKeogh, Colm. "Quaker Peace Testimony and Pacifism." Presented at the 67th Political Studies Association Annual Conference, 10 – 12 April 2017, Glasgow, United Kingdom. <http://hdl.handle.net/10289/11027>

This paper looks at the Peace Testimony of Quakers (the Religious Society of Friends) and argues that, although Quakerism is commonly seen as pacifist (in some sense of that term) by many both within and without the Society, the Peace Testimony is best seen as not pacifist. The paper argues that the Peace Testimony grows from the Society's spirituality and its commitment to corporate spiritual guidance and witness, as such, it is not reconcilable with the ethical absolutism that is pacifism (as often defined). The Quaker commitment to social justice means that outcomes matter, human well-being is very important, and circumstances must be taken into account in determining policy and behavior. The paper concludes that, at a time of great change in armed conflict, Quakers must engage to make a detailed contribution to the emerging rules of restraint.

McPhillips, Kathleen. "Contested Feminisms: Women's Religious Leadership and the Politics of Contemporary Western Feminism." *Journal for the Academic Study of Religion* 29, no. 2 (2016): 134-149.

Feminism is a relatively recent social movement of radical reform, emerging from the mass political movements of democratization, secularization and liberalism that swept across the Western world from the seventeenth century onwards. The first wave of organized feminist political action was articulated in the abolitionist, temperance and suffrage movements in America and Europe in the mid-nineteenth century and culminated in the Seneca Falls Convention of 1848 in New York State where the women's rights movement was born. Religion was a crucial influence in the work of first wave feminists enjoying close ties to the liberal movements of

Protestantism, particularly the Quaker movement. However, as modernity progressed into the twentieth century and secularism became incorporated into statecraft, the influence of religion in the public sphere waned and humanist ethics came to the fore in political life. So, although Christianity had been a primary part of first wave feminism in the nineteenth and early twentieth centuries, from the 1960s second wave feminism embraced secularism and situated religion as an inherently patriarchal institution, incapable of social change, and has yet to acknowledge the pivotal part that women's religious leadership played in establishing the grounds for contemporary feminist politics. Recently, a third phase of religious feminism, defined as post-secular feminism, shifts the ground yet again to open up new possibilities of engagement between religious and non-religious feminisms. Following on from the first two waves of religious feminism, this third phase holds potential for counter hegemonic action in transforming gender conservative religious institutions, theologies and social practices towards more inclusive, potentially transformative, religious cultures. It also provides space for a new articulation of religious and secular feminist politics.

Marton, Kati. *True Believer: Stalin's Last American Spy*. New York: Simon & Schuster, 2015.

True Believer reveals the life of Noel Field, once a well-meaning and privileged American who spied for Stalin during the 1930s and forties. Later, a pawn in Stalin's sinister master strategy, Field was kidnapped and tortured by the KGB and forced to testify against his own Communist comrades. Field has been referred to as a "Communist Quaker".

May, Isaac Barnes. "The Great Fight for Democracy, Religion, and the Home: The Committee to Oppose the Conscription of Women and the Secularization Process, 1942–1944." *Peace & Change* 42, no. 1 (January 2017): 64-92.

This study examines a peace group created during the Second World War, the Committee Opposed to the Conscription of Women (COCW), in order to reframe the apparent secularization of activism in the postwar period. Despite the fact that the COCW did not openly use religious rhetoric, it was a liberal religious project and part of what Patricia Appelbaum describes as "Protestant Pacifist culture." Its members professed religious commitments, and the organization spread its message through religious channels, yet these arguments were stripped of religious language. The complex character of the COCW suggests a need to reconsider scholars' current periodization of the secularization of liberal religious denominations and organizations. The brief history of the COCW indicates that this process had earlier roots than scholars have identified.

Mercier, Dominic. "The Spirit of the Quaker City." *Architect* 105, no. 5 (05, 2016): 98.

Mercier looks at William Penn's vision for a green, safe Philadelphia. Penn established his "greene countrie towne which will never be burnt and always be wholesome" on the 1,200-acre site that's now Center City in 1682, and envisioned a utopia focused on religious freedom and participatory government. To safeguard its citizens from the fire, disease, and overcrowding that was common in European cities at the time, Penn urged his surveyor general to organize the city on a rectangular grid woven around four green squares of open space, and one square for public buildings such as the Meeting House, that may reflect the ideologies of his Quaker faith. The spirit of Penn's plan of this city--that stretches river to river and has lots of green space, and was designed around values of humanism and public safety--was a landmark in its day.

Metcalf, William J. "Friends Farm: Australia's First Quaker Commune." *Journal of Religious History* online version of record published before inclusion in an issue (May 2, 2017): <http://dx.doi.org/10.1111/1467-9809.12445>

Australia has a long and rich history of religious groups trying to establish some sort of utopia by removing themselves from urban centers to rural idylls. The first of these was Herrnhut, in western Victoria (1853–1889), and today there are many such as Danthonia Bruderhof and New Govardhana, in NSW, Chenrezig, in Queensland and Rocky Cape Hutterites in Tasmania. While Quakers in the UK and USA have a tradition of forming rural communes starting from the seventeenth century, the first, and most important of such in Australia was Friends Farm, established in 1869 on what is now Queensland's Sunshine Coast. This group was led by the charismatic Alfred Allen, a radical Quaker from Sydney. He believed that he had been reborn, held Christ within him, and had achieved sin-free perfection. He was disowned, twice, by Sydney Quakers after when he led his small band of would-be communards to the "wilderness" of Queensland where they sought to create a perfect society. Not surprisingly, it did not quite work out that way.

Meyer, Jessica. "Neutral Caregivers or Military Support? The British Red Cross, the Friends' Ambulance Unit, and the Problems of Voluntary Medical Aid in Wartime." *War & Society* 34, no. 2 (2015): 105-120.

During the First World War the British Red Cross Society (BRCS) served as the coordinating body for voluntary medical aid giving in Britain. Among the many units which came within its purview was the Friends' Ambulance Unit (FAU), formed by a group of young men whose desire to serve their nation in wartime conflicted with their pacifist principles. Both the BRCS and the FAU were wracked by ideological conflicts in the years which preceded and throughout the war. These struggles over voluntarist identity highlight the contested meanings of service and conscience in wartime. Through a critical examination of the language of official histories and biographies, this article will argue that the war formed a key moment in the relationship between the British state and voluntary medical aid, with the state's increasing role in the work of such organizations raising questions about the voluntarist principles to which aid organizations laid claim. The struggles that both organizations and individuals within them faced in reconciling the competing pressures that this new relationship created form a legacy of the war which continues to have important implications for the place of medical voluntarism in wartime today.

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.

Built in 1816, the Drumore Quaker meetinghouse in southern Lancaster County, Pennsylvania, was home to the Drumore Friends Meeting for 120 years. Quakers moved to the area at the turn of the 19th century and became part of Little Britain Monthly Meeting. Many of its members were active in the Underground Railroad at mid-century, as were other Quakers throughout Lancaster County and elsewhere. By the early 20th century the meeting was in decline, but members who were concerned about the preservation of the meetinghouse and cemetery formed the Drumore Cemetery Association.

Miller, Robert Earnest. "The Raymond Walters Diaries: The Swarthmore College Days (1925-32)." *The Pennsylvania Magazine of History and Biography* 141, no. 3 (October 2017): 369-372.

As part of the "Hidden Gems" series in this issue, this brief article outlines the content in Raymond Walters' diaries covering 1925-1932, which are deposited at the University of Cincinnati Archives. Walters served as Dean of Men at Swarthmore, and took it upon himself to interview every male student at the college. Walters also was a contemporary of Frank Aydellotte.

Milligan, Edward H. *Respectable Rebels: A Quaker History of William and Anne (née Tuke) Alexander's Family from 1660*. York: Quacks Books, 2015.

Mmbali, Oscar S. "Engaging Indigenous Community in Development: The Case of an Informal Quaker Movement in Kenya." *Journal of Community Positive Practices* 15, no. 4 (2015): 33-48.

In a society that is composed of both secular and religious groups, religious activities or presence often cause tension. A study of religious activities in Kenya shows the church viewed as a force for development on one hand and as detrimental to development on the other. A more tolerant society requires re-examination of religious activities from different contextual perspectives. This study explores an informal Quaker movement's engagement with the Maasai community in community development. The findings of the study suggest that religious groups are organic hence they adapt to environmental changes that characterize their ecology. Organizational adaptation to the environment is a process in which organizations transact values with the society based on mutual interests and benefits. To effect value transaction, they employ techniques available within their environment in order to thrive against forces that tend to disadvantage them or threaten their existence.

Montalbano, Kathryn A. "Under the Eye of Providence: Surveilling Religious Expression in the United States." Ph.D. thesis, Columbia University, 2016. ProQuest (10159534).

This dissertation analyzes how government agencies influenced the religious expression of Mormons of the Territory of Utah in the 1870s and 1880s, Quakers of the American Friends Service Committee (AFSC) from the late 1940s to the early 1960s, and Muslims of Brooklyn, New York, from 2002 to 2013. I argue that nineteenth-century federal marshals and judges in the Territory of Utah, mid-twentieth century FBI agents throughout the United States, and New York Police Department officers in post-September 11 New York were prompted to monitor each religious community by their concerns about polygamy, communism, and terrorism, respectively. The government agencies did not just observe the communities, but they probed precisely what constituted religion itself.

Morrison, Steven W. "Quaker Johna Starr of Antrim and Cavan, Ireland, and His Five Sons Who Sailed to Pennsylvania." *Genealogist* 30, no. 2 (Fall 2016): 139-161.

The article focuses on the five compiled genealogies of Irish Starr family who sailed to Pennsylvania in 1682-1750.

Mott, Lucretia. *Lucretia Mott Speaks: The Essential Speeches and Sermons*. Women, Gender, and Sexuality in American History. Edited by Christopher Densmore, Carol Faulkner, Nancy Hewitt, and Beverly Wilson Palmer. Urbana: University of Illinois Press, 2017.

Committed abolitionist, controversial Quaker minister, tireless pacifist, fiery crusader for women's rights-- Lucretia Mott was one of the great reformers in America history. Drawing on widely scattered archives, newspaper accounts, and other sources, *Lucretia Mott Speaks* unearths the essential speeches and remarks from Mott's remarkable career. The editors have chosen selections representing important themes and events in her public life. Extensive annotations provide vibrant context and show Mott's engagement with allies and opponents. The result is an authoritative resource, one that enriches our understanding of Mott's views, rhetorical strategies, and still-powerful influence.

Muers, Rachel, and Rhiannon Grant. "Documentary Theology: Testing a new Approach to Texts in Religious Communities." *Journal of the American Academy of Religion*. 02 November 2017.

<https://doi.org/10.1093/jaarel/lfx041>

Scholars of religion have much to gain by studying texts, produced and used within religious communities and institutions, as documents. Documents, as theorized in a growing body of literature in the social sciences, offer distinctive perspectives on the dynamics within religious communities, and in particular on theological development. We demonstrate this approach through a study of an early twentieth-century document,

“Foundations of a True Social Order,” which constitutes a turning-point in British Quaker approaches to social justice. We show how treating documents, firstly as effects of practice with effects in practice, secondly as spaces or places, and thirdly as “transitional objects,” can disclose aspects of their religious significance that are otherwise obscure. Indicating directions for future development, we suggest ways to explore critically the implicit theologies of religious documentary practices.

Murphy, Andrew R. "From Practice to Theory to Practice: William Penn from Prison to the Founding of Pennsylvania." *History of European Ideas* (July 11, 2016): 1-14. <http://dx.doi.org/10.1080/01916599.2016.1203592>

Recent scholarship on religious toleration has been marked by a keen interest in the relationship between theory and practice. This essay takes up the genesis of William Penn’s theorizing about toleration in his experience of imprisonment, focusing on four particular episodes during his early years as a Quaker (between 1667 and 1671). These years were formative for Penn as a young man as well as for the increasingly sophisticated movement for toleration in Restoration England. The broader political theory that Penn articulated in England and attempted to realize in Pennsylvania contained economic, political, social, legal, and religious components, worked out in drafts of founding documents over the course of many months. But the foundation of that theory – its unshakeable commitment to liberty of conscience, its faith in juries as a potential restraint on the arbitrary exercise of power by civil governors, its unsteady mix of principled and pragmatic underpinnings – was laid in Penn’s early years as a Quaker, intertwined with his experiences of imprisonment in England and Ireland. In a very real sense, then, the road to Pennsylvania, for Penn, began in the Cork prison 15 years before he set foot in America.

Nakano, Yasuharu. "Nitobe’s and Uchimura’s Schools of Thought and Post-War Democratic Education: A Fault in Personality Development Education." *Quaker Studies* 22, no. 1 (2017): 85-98.

It is now recognized that the followers of Inazō Nitobe and Kanzō Uchimura played a highly important role in the development of post-war democratic education in Japan. In particular, Tamon Maeda is considered to have determined the direction of post-war education. This article briefly reviews the achievements of the followers of Nitobe and Uchimura and then focuses on Tamon Maeda and his philosophy on education. Like the other followers, Maeda firmly believed that the development of individuality and personality was necessary for the establishment of a democracy. Nevertheless, Maeda’s belief lacks the factor of ‘otherness’ that helps to achieve self-establishment. As a result, there is only the possibility of realizing a self-sufficient self in an intimate relationship with the highest being. On this point there is a definite contradiction within Maeda’s idea of self-establishment.

Nash, Gary B. *Warner Mifflin: Unflinching Quaker Abolitionist*. Early American Studies. Philadelphia: University of Pennsylvania Press, 2017.

Warner Mifflin—energetic, uncompromising, and reviled—was the key figure connecting the abolitionist movements before and after the American Revolution. A descendant of one of the pioneering families of William Penn’s “Holy Experiment,” Mifflin upheld the Quaker pacifist doctrine, carrying the peace testimony to Generals Howe and Washington across the blood-soaked Germantown battlefield and traveling several thousand miles by horse up and down the Atlantic seaboard to stiffen the spines of the beleaguered Quakers, harried and exiled for their neutrality during the war for independence. Mifflin was also a pioneer of slave reparations, championing the radical idea that after their liberation, Africans in America were entitled to cash payments and land or shared crop arrangements. Preaching “restitution,” Mifflin led the way in making Kent County, Delaware, a center of reparationist doctrine. After the war, Mifflin became the premier legislative lobbyist of his generation, introducing methods of reaching state and national legislators to promote antislavery action. Detesting his

repeated exercise of the right of petition and hating his argument that an all-seeing and affronted God would punish Americans for "national sins," many Southerners believed Mifflin was the most dangerous man in America—"a meddling fanatic" who stirred the embers of sectionalism after the ratification of the Constitution of 1787. Yet he inspired those who believed that the United States had betrayed its founding principles of natural and inalienable rights by allowing the cancer of slavery and the dispossession of Indian lands to continue in the 1790s. Writing in beautiful prose and marshaling fascinating evidence, Gary B. Nash constructs a convincing case that Mifflin belongs in the Quaker antislavery pantheon with William Southeby, Benjamin Lay, John Woolman, and Anthony Benezet.

Naylor, Ian, and Harold Heys. *Stanley Webb Davies: Family, Friends, & Furniture*. Bingley: Naylor Publishing, 2016.

Davies was born into a family of Quakers and educated at the Quaker schools Sidcot and Bootham before going on to Oxford. He was a premier maker of Arts and Crafts furniture from his workshop in Windermere in the Lake District.

Noll, Mark A. *In the Beginning Was the Word: The Bible in American Public Life, 1492-1783*. Oxford: Oxford University Press, 2016.

In the beginning of American history, the Word was in Spanish, Latin, and native languages like Nahuatl. But while Spanish and Catholic Christianity reached the New World in 1492, it was only with settlements in the seventeenth century that English-language Bibles and Protestant Christendom arrived. The Puritans brought with them intense devotion to Scripture, as well as their ideal of Christendom -- a civilization characterized by a thorough intermingling of the Bible with everything else. That ideal began this country's journey from the Puritan's City on a Hill to the Bible-quoting country the U.S. is today. *In the Beginning Was the Word* shows how important the Bible remained, even as that Puritan ideal changed considerably through the early stages of American history. Author Mark Noll shows how seventeenth-century Americans received conflicting models of scriptural authority from Europe: the Bible under Christendom (high Anglicanism), the Bible over Christendom (moderate Puritanism), and the Bible against Christendom (Anabaptists, enthusiasts, Quakers). In the eighteenth century, the colonists turned increasingly to the Bible against Christendom, a stance that fueled the Revolution against Anglican Britain and prepared the way for a new country founded on the separation of church and state.

O'Brien, Kevin J. "John Woolman's Moral Purity and Its Limits." In *The Violence of Climate Change: Lessons of Resistance from Nonviolent Activists*, 63-90. Washington: Georgetown University Press, 2017.

While the author distinguishes between the structural violence of slavery and the structural violence of climate change, he turns to Woolman's refusal to write a bill of sale for a slave as an example of personal activism that may be helpful for those facing the violence of climate change. Woolman's life and influence are discussed in depth.

O'Donnell, Elizabeth A. "Doing Good Quietly: The Life and Work of Teresa Merz (1879 - 1958) of Newcastle upon Tyne." *Women's History* (2059-0156) 2, no. 7 (Spring 2017): 4-12.

In 1937, Newcastle journalist James Spencer published a collection of pen portraits of local people and places. Chapter IV, 'They do good quietly', introduced Miss Teresa Merz, 'one of the most remarkable women in the North East'. 'Though few people are aware of her activities, she has been a lifelong social worker, and knows the underdog as well as anyone in the kingdom', wrote Spencer. 'With a wide tolerance of human frailties, her instinct is always to help rather than to punish.' But despite Teresa's crucial role in the development of social services on Tyneside during the early 20th century, her honoring by the Crown Prince of Serbia and the Red

Cross for work with war victims in the Great War, her appointment as magistrate in 1921 and award of an OBE in 1929, she is virtually invisible in historical accounts of the period. Recently, however, the contributions to the development of public services by women like Teresa, who quietly labored in unpaid, 'backroom', positions in social and political reform movements, have begun to be acknowledged.

Teresa Merz was a Quaker.

O'Dowd, Mary. "Mary Leadbeater: Modern Woman and Irish Quaker." In *Ourselves Alone?: Religion, Society, and Politics in Eighteenth- and Nineteenth-Century Ireland*, edited by D. W. Hayton and Andrew R. Holmes, 137-153. Dublin: Four Courts Press, 2016.

This collection of new work by established scholars explores a range of topics in the history of Ireland between the Williamite Revolution and the mid-nineteenth century, an era of massive social and political change. The authors consider political and literary responses to the development of Ireland's 'confessional state', the origins of protest movements, the impact of evangelical religion, the expansion of education and shifts in gender relations. Festschrift in honor of Sean Connolly.

Othman, Enaya. *Negotiating Palestinian Womanhood: Encounters between Palestinian Women and American Missionaries, 1880s–1940s*. Lanham: Lexington Books, 2016.

Negotiating Palestinian Womanhood: Encounters between Palestinian Women and American Missionaries, 1880s–1940s is the first analytical study to examine the American Quaker educational enterprise in Palestine since its establishment in the late nineteenth century during the Ottoman rule and into the British Mandate period. This book uses the Friends Girls School as a site of interaction between Arab and American cultures to uncover how Quaker education was received, translated, internalized, and responded to by Palestinian students in order to change their position within their society's structural power relations. It examines the influence of Quaker education on Palestinian women's views of gender and nationalism. Quaker education, in addition to ongoing social and political transformations, produced mixed results in which many Palestinian women showed emancipatory desires to change their roles and responsibilities in either radical, moderate, or conservative ways. As many of their writings in the 1920s and 1930s illustrate, Quaker ideals of internationalism, peace, and nonviolent means in conflict resolution influenced the students' advocacy for cultural nationalism, Arab unity across tribal and religious lines, and responsible citizenship.

Othman, Enaya Hammad. *Negotiating Palestinian Womanhood: Encounters between Palestinian Women and American Missionaries, 1880s–1940s*. Lanham, Maryland: Lexington Books, 2016.

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Palfreeman, Linda. *Friends in Flanders: Humanitarian Aid Administered by the Friends' Ambulance Unit during the First World War*. Eastbourne: Sussex Academic Press, 2017.

The Friends' Ambulance Unit (FAU) was created shortly after the outbreak of war. The idea of the unit's founder, Philip J. Baker, was that it would provide young Friends (Quakers) with the opportunity to serve their country without sacrificing their pacifist principles. The first volunteers went to Belgium on October 31, 1914, under the auspices of the Joint War Committee of the British Red Cross Society and the Order of St John of Jerusalem. The FAU made a sustained contribution to the military medical services of the Allied nations, establishing military hospitals, running ambulance convoys, and staffing hospital ships and ambulance trains, treating and transporting wounded men. Determined to bring succor to all those in need, the FAU also assisted civilians trapped in the war zone and living in desperate circumstances. Nowhere was this more acute than in the besieged and battered town of Ypres where thousands sheltered in the underground passage-ways of the town's ancient fortifications. The Unit provided hospitals for the treatment of civilians, and worked intensively in the containment and treatment of the typhoid epidemic that swept the region, locating sufferers, providing them with medical care, and inoculating people against the disease. It played a major role in the purification of the town's contaminated drinking water, distributed milk for infants and food and clothing to the sick and needy. It helped found orphanages, made provision for schooling and organized gainful employment for refugees until, finally, it became responsible for the definitive evacuations of the civilian population. This book tells the story of the FAU.

Palmer, T. Vail. *Face to Face: Early Quaker Encounters with the Bible*. Newberg, OR Barclay Press, 2016.

The writings of George Fox, Edward Burrough, and Margaret Fell demonstrate that at least these three, first-generation Friends, were reading the Bible with empathy. They stood within the thought and life-world of the earliest Christians and looked at the world through the window of biblical faith. For them the heart of the Bible lay in its personal narratives—the stories of living men, women, and communities; unlike many Christians, then and now, they did not look at the Bible as a legal constitution. They reveled in the poetic language of the Bible's rich symbol and metaphor. Out of this empathetic reading emerged not only some of their strange behaviors, such as going naked in public "as a sign," but also their innovative understanding of the Christian way of life—their anti-war testimony and commitment to social justice (through their empathetic "Lamb's War" reading of the Book of Revelation), their insistence on the full equality of women and men in preaching and declaring the Christian message.

Pan, Paulus Chiou-Lang, Ann K. Riggs, and Musa A. Mambula. "The Historic Peace Churches and the Reformations." *Ecumenical Review* 69, no. 2 (July 2017): 262-273.

This contribution considers the broad historical and theological category of Reformation and Reformations in relation to the Historic Peace Churches before turning to a more detailed consideration of recent and contemporary meaning of Reformation(s) in selected settings and needs: Mennonites in Taiwan; Friends in East Africa, especially Tanzania; and the Church of the Brethren in Nigeria. Reformation insights of the 16th, 17th, and early 18th centuries continue to inform, inspire, and sustain Mennonite, Quaker, and Brethren communities in contexts quite different from those in which our communities arose and from one another.

Pares, Susan. *Displaced by War: Gertrude Powicke and Quaker Relief in France and Poland 1915-1919*. London: Francis Boutle Publishers, 2015.

Peterson, Dawn. *Indians in the Family: Adoption and the Politics of Antebellum Expansion*. Cambridge: Harvard University Press, 2017.

During his invasion of Creek Indian territory in 1813, future U.S. president Andrew Jackson discovered a Creek infant orphaned by his troops. Moved by an "unusual sympathy," Jackson sent the child to be adopted into his Tennessee plantation household. Through the stories of nearly a dozen white adopters, adopted Indian children, and their Native parents, Dawn Peterson opens a window onto the forgotten history of adoption in early nineteenth-century America. *Indians in the Family* shows the important role that adoption played in efforts to subdue Native peoples in the name of nation-building.

Includes many references to Quakers, particularly in Pennsylvania.

Paula, Guilherme Tadeu de. "Os Fundamentos do Pensamento Radical na Pensilvânia." *Revista Brasileira de História & Ciências Sociais* 7, no. 14 (December 2015): 206-225. <http://dx.doi.org/10.14295/rbhcs.v7i14.262>

This article deals with the early years of Pennsylvania, a British colony founded by the Quaker William Penn. Through a bibliographical review, we sought to understand how the region's political imagination, which would later become key to the American revolutionary process, was influenced by the radical perspective of its early inhabitants. To do so, our analysis trajectory starts from the arrangement between the colonizer and the king for the concession of the lands that would become the colony, through the resistance that the Quakers found in English society of the seventeenth century because of their ways marked by insubordination, to America to understand the colony encountered by its "pathfinders" and ends in the later ideological construction that attempted to construct a glorious image of the colonizing experience.

In Portuguese.

Philips, F. Peter. "Ancient and Comely Order: The Use and Disuse of Arbitration by New York Quakers." *Journal of Dispute Resolution* 2016, <http://scholarship.law.missouri.edu/jdr/vol2016/iss1/7>.

From the late 17th century, the Religious Society of Friends ("Quakers") observed a method of resolving disputes arising within congregations that was scripturally based, and culminated in final and binding arbitration. The practice of Quaker arbitration gradually disappeared during the late 19th and early 20th centuries, and few modern Quakers are even aware of it. This article traces that decline and notes similarities with mercantile arbitration. In both religious and mercantile arbitration, a defined community valued the goal of avoiding group disruption more than the goal of vindicating individual legal rights. In both cases, members of the community applied distinct and particularized standards of conduct, rather than general legal codes, to resolve disputes. Finally, in both cases arbitration awards were, as a practical matter, self-executing and resort to court enforcement was inapplicable. The study proposes that attributes such as mutual accountability, closed communities, and shared behavioral expectations are distinctive hallmarks of the arbitration process, in the absence of which arbitration devolves from a powerful instrument of community cohesion to a mere alternative legal process.

Pickering, Oliver. "The Buildings of Settle Meeting House in 1678." *The Journal of the Friends Historical Society* 66 (2015): 43-52.

Uses minutes and a hitherto unpublished document to give a detailed account of the building of Settle meeting house, a useful addition both to local and to building history.

Pietsch, Andreas. "The Two-edged Sword of Peaceableness: The Bible as a Resource in the Political Discourse of the 17th Century, Using the Example of the Early Quakers." *Zeitschrift für historische Forschung* 44, no. 2 (June 2017): 189-211.

In German.

Pillatt, Toby. "Life in the weather-world: examining an eighteenth-century 'ecological perspective'." *World Archaeology* 48, no. 4 (October 2016): 586-602.

Within archaeology, discussions on climate are usually framed in the broad scale and long term, but by using diaries as rich sources on local environmental and landscape history, it is possible to develop archaeological insights into climate predicated on the everyday human experience of living in the landscape. This article presents a case study of two Quaker diarists, who farmed on the edge of the Lake District in north-west England during the eighteenth century. One of these diarists, Elihu Robinson, had a world view that linked social, natural and religious spheres of action with his compassionate and deeply felt faith. Arguably, this is an example of a Quaker 'ecological perspective' which contributed to an eighteenth-century environmental ethic. By thinking in terms of Tim Ingold's weather-world, it is possible to see how this perspective emerged in relation to the diarists' interactions with weather and landscape.

Pilon, Mary. *The Monopolists: Obsession, Fury, and the Scandal behind the World's Favorite Board Game*. New York: Bloomsbury, 2015.

The Monopolists reveals the unknown story of how Monopoly came into existence, the reinvention of its history by Parker Brothers and multiple media outlets, the lost female originator of the game, and one man's lifelong obsession to tell the true story about the game's questionable origins. Most think it was invented by an unemployed Pennsylvanian who sold his game to Parker Brothers during the Great Depression in 1935 and lived happily--and richly--ever after. That story, however, is not exactly true. Ralph Anspach, a professor fighting to sell his Anti-Monopoly board game decades later, unearthed the real story, which traces back to Abraham Lincoln, the Quakers, and a forgotten feminist named Lizzie Magie who invented her nearly identical Landlord's Game more than thirty years before Parker Brothers sold their version of Monopoly. Her game--underpinned by morals that were the exact opposite of what Monopoly represents today--was embraced by a constellation of left-wingers from the Progressive Era through the Great Depression, including members of Franklin Roosevelt's famed Brain Trust. A fascinating social history of corporate greed that illuminates the cutthroat nature of American business over the last century, *The Monopolists* reads like the best detective fiction, told through Monopoly's real-life winners and losers.

Plank, Geoffrey. "Quakers as Political Players in Early America." *William & Mary Quarterly* 74, no. 1 (January 2017): 35-42.

(Part of Forum: Quakers and the Lived Politics of Early America in this issue.)

The Quakers have long attracted scholarly interest for the apparently progressive positions they have taken on issues such as the empowerment of women, the maintenance of just relations between colonists and Native Americans, and the abolition of slavery. Among some historians and present-day members of the Society of Friends, there is an impulse to sanctify prominent early Quakers, to suggest that they stood apart from their neighbors and bore witness against the evils of their day. The articles in this Forum, by contrast, place Quakers within their contemporary social contexts. By recognizing differences among Quakers and by examining tacit alliances between Friends and royal commissioners, slaveholding merchants, slaves and former slaves, lawyers, and congressmen, these essays demonstrate how Quakers in early America operated within morally flawed societies. These kinds of studies enable us to better understand the history of Quakerism and to appreciate what Quaker history can tell us about the wider world. Quakers were political players. They could be opportunistic, guilt-ridden, manipulative, inquisitive, and judgmental, and they produced volumes of revealing, underutilized documents. By studying them, we can learn a great deal about the allocation of power in the British Empire and the early United States.

Plank, Geoffrey. "Thomas Tryon, Sheep and the Politics of Eden." In *Cultural and Social History*. Published online 18 September 2017. <http://dx.doi.org/10.1080/14780038.2017.1375700>

The English writer Thomas Tryon (1634–1703) believed that sheep were survivors from the original earthly paradise, and that as morally perfect beings they could serve as role models for humans. Tryon advocated vegetarianism, pacifism and an end to slavery as it was practiced in the Caribbean. He was an ambitious and influential reformer on several fronts, but the restoration of Eden was his ultimate goal. Tryon celebrated sheep-like meekness, a stance that complicated his reform efforts. His agenda and sheep-inspired persuasive strategy reflect the momentous intellectual and moral ferment surrounding human relations with animals in the seventeenth century. Tryon's effusive praise of sheep drew scorn from some readers, particularly elders within the Society of Friends, and during Tryon's subsequent dispute with his Quaker critics, he produced some of his most prescient commentary on the environmental impact of colonization, in complaints against the behavior of Quaker colonists in New Jersey and Pennsylvania. Shortly after writing those protests, he turned his attention to the issue of slavery. Tryon's essays on slavery employ the same moral calculus and persuasive strategy that he had developed in his commentary on animals. Tryon's invocation of sheep drew upon well-established, deeply rooted Christian iconography, and other reformers after him would celebrate exemplary characters to promote radical change.

Pollen, Annabella. "The Strange Tale of the Kibbo Kift Kindred." *History Today* 66, no. 3 (March 2016): 48.

As part of a tranche of M15 documents recently released by the National Archives to mark the centenary of the First World War, secret correspondence concerning investigations into 'Red Boy Scouts' came to light. One particular figure under scrutiny, John Hargrave, described in official papers as a 'half-caste Hungarian,' stands out. Hargrave was born in 1894 to Gordon Hargrave, a Quaker and professional landscape painter, and Babette of Hungarian-Jewish descent. He enjoyed little in the way of formal education but showed great aptitude for drawing from an early age and, while still in his teens, began to sell cartoons to newspapers and illustrate books professionally, a career that would continue his whole life. Hargrave joined the Boy Scouts in 1910, a year after the movement was founded, discovering a second passion. Here, Pollen discusses how Hargrave overcomes the existential crises of the 20th century.

Proctor, Jennifer, Märit Gaimster, and James Young Langthorne. *A Quaker Burial Ground at North Shields: Excavations at Coach Lane, Tyne and Wear*. Pre-Construct Archaeology Monograph, no. 20. London: Pre-Construct Archaeology, 2016.

The archaeological excavation of 244 burials and associated charnel from a burial ground in North Shields, used by the Society of Friends between 1711 and 1829, provided a rare opportunity to examine a Quaker burial ground in its entirety. The publication considers aspects of the layout and chronological use of the burial ground, use of coffins, coffin fittings and grave markers, treatment of the body and burial customs, demographics and health of the population. Detailed reports on human osteology, coffin construction and fittings as well as other associated finds accompany the discussion of Quaker burial practices as revealed by these excavations. Documentary research has enabled the lives of four of the families buried at Coach Lane to be investigated in more detail.

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.

The article talks about scholarly literature on Quaker and Christian missionary work in China and how it highlights the history of Chinese-Western relations.

Rediker, Marcus. "The Cave-Dwelling Vegan Who Took on Quaker Slavery and Won: The Nation's First Radical Abolitionist Was One of the Most Dramatic Outspoken Figures of the 18th Century, yet Few Historians Have Even Heard of the Amazing Benjamin Lay." *Smithsonian* 48, no. 5 (September 2017): 34-41.

The article profiles Quaker philanthropist and abolitionist Benjamin Lay who helped eradicate slavery among Quakers. Lay reportedly spattered blood on slave keepers during an annual gathering of Quakers and spoke against the sinfulness of the practice. Also discussed are Lay's childhood, career background, confrontational methods, conflict with the elite, and final years.

Rediker, Marcus. *The Fearless Benjamin Lay: The Quaker Dwarf Who Became the First Revolutionary Abolitionist*. Boston: Beacon Press, 2017.

In *The Fearless Benjamin Lay*, renowned historian Marcus Rediker chronicles the transatlantic life and times of a singular man—a Quaker dwarf who demanded the total, unconditional emancipation of all enslaved Africans around the world. Mocked and scorned by his contemporaries, Lay was unflinching in his opposition to slavery, often performing colorful guerrilla theater to shame slave masters, insisting that human bondage violated the fundamental principles of Christianity. He drew on his ideals to create a revolutionary way of life, one that embodied the proclamation “no justice, no peace.” Lay was born in 1682 in Essex, England. His philosophies, employments, and places of residence—spanning England, Barbados, Philadelphia, and the open seas—were markedly diverse over the course of his life. He worked as a shepherd, glove maker, sailor, and bookseller. His worldview was an astonishing combination of Quakerism, vegetarianism, animal rights, opposition to the death penalty, and abolitionism. While in Abington, Philadelphia, Lay lived in a cave-like dwelling surrounded by a library of two hundred books, and it was in this unconventional abode where he penned a fiery and controversial book against bondage, which Benjamin Franklin published in 1738. Always in motion and ever confrontational, Lay maintained throughout his life a steadfast opposition to slavery and a fierce determination to make his fellow Quakers denounce it, which they finally began to do toward the end of his life. With passion and historical rigor, Rediker situates Lay as a man who fervently embodied the ideals of democracy and equality as he practiced a unique concoction of radicalism nearly three hundred years ago. Rediker resurrects this forceful and prescient visionary, who speaks to us across the ages and whose innovative approach to activism is a gift, transforming how we consider the past and how we might imagine the future.

Rees, John, ed. *John Lilburne and the Levellers: Reappraising the Roots of English Radicalism 400 Years On*. Routledge Studies in Radical History and Politics. London: Routledge, 2017.

John Lilburne (1615–1657), or 'Freeborn John' as he was called by the London crowd, was an important political agitator during the English Revolution. He was one of the leading figures in the Levellers, the short-lived but highly influential radical sect that called for law reform, religious tolerance, extended suffrage, the rights of freeborn Englishmen, and a new form of government that was answerable to the people and underpinned by a written constitution. Lilburne became a Quaker in 1656.

Ricci, Gabriel R. "Science, Art and the Classical World in the Botanizing Travels of William Bartram." *Journal of Early Modern Studies - Romania* 6, no. 1 (Spring 2017): 161-179.

William Bartram would accompany his botanizing father, John, into the wilderness and he would famously memorialize his own explorations with an account that mixed romantic conventions with natural history and Quaker theology. William's interior life corresponds to the spirit of Virgil's Eclogues with its promise of the restoration of a Golden Age, replete with bucolic scenes of shepherds tending their flocks and singing nature's praises. This paper addresses some of the political interpretations that Bartram's work has received and argues that William was focused on a distant past which he was introduced to through the classical curriculum at the

newly founded Academy of Philadelphia (1752). William's curriculum guaranteed an introduction to the conventions of the sublime and the picturesque, since Addison's *Spectator* was also required reading and he was well-versed in Linnaean nomenclature, but wherever William botanized his observations of the natural world were framed by classical literature. His tour of ancient Indian ruins where he imagined an Areopagus and a space free of strife and bloodshed is a dramatic example of William's habit of importing a place defined by classical literature into his natural history.

Richardson, Pamela. "The 1652 Country." In *Sacred Mobilities: Journeys of Belief and Belonging*, edited by Avril Maddrell, Alan Terry, and Tim Gale, 115-128. Milton Park, Abingdon, Oxon: Routledge, 2016.

Explores George Fox's 'will to move', and provides physical and historical context through the landscape of his second sacred journey in the north west of England.

Ridinger, Robert B. "Moved by the Spirit: Theological Literatures of LGBT Advocacy." *Journal of Religious & Theological Information* 16, no. 1 (2017): 22-33.

Debate over the question of how to effectively acknowledge and advocate for the presence of LGBT people as legitimate members of religious denominations and a population entitled to ministry has generated a substantial body of monographic literature within the field of theology. The earliest works were published during the era of the homophile movement in the 1960s prior to the Stonewall riot in 1969 that marks the beginning of the contemporary gay and lesbian civil rights movement. The subsequent decades have witnessed an expansion and diversification of this genre with the emergence of specific liturgies and ceremonies addressing significant LGBT life events, autobiographies and biographies of openly lesbian and gay clergy, and writings confronting issues of ethnicity and activism.

Includes discussion of *Towards a Quaker View of Sex*.

Roads, Judith. "Key Seventeenth-century Quaker Lexis." *Quaker Studies* 22, no. 1 (2017): 99-116.

This article explores certain key Quaker terms used by George Fox and compares them with how other early Friends used them. It seeks to answer questions about the variety of lexical preference and usage within the Quaker movement and examines Fox's possible leadership influence in this area. The selection of items under scrutiny is based on two glossaries published to help the general reader understand early modern English or the distinctive Quaker usage of that language. The quantitative analysis has been carried out by using simple tools and techniques available within the discipline of corpus linguistics. The 20 items are grouped into those words or phrases that Fox uses more often than other early Quakers, those words or phrases that other Quakers used more, and a few items that show similar frequency or usage but which reveal new insights because of the innovative approach to the research.

Roads, Judith. "'Misorcus' and Richard Richardson." *The Journal of the Friends Historical Society* 66 (2015): 53-58.

Takes a different view of two doctrinal dispute tracts from the 1670s, analyzing the language used in them.

Roads, Judith. "'Us' and 'Them': Early Quakers and the 'Establishment'." *Journal of Communication & Religion* 40, no. 1 (Spring 2017): 21-40.

The emergence of the early Quaker movement in England has been well documented. This paper focuses on Quakers' confrontation with the establishment and with both Christian mainstream writers and other dissenting Christians. My discourse-analytic case study makes use of corpus-based techniques to uncover how Quakers and their adversaries spoke and wrote about themselves in relation to the other. I draw on theoretical studies within the field of pragmatics to show how these two groups unconsciously used markers of clusivity and stance.

Results indicate a strong sense of Quaker separateness within seventeenth-century society, with implications for religious minorities today.

Roberts, Siân. "'A New Sense of God': British Quakers, Citizenship and the Adolescent Girl." In *The Bloomsbury Reader in Religion and Childhood*, edited by Anna Strhan, Stephen G. Parker, and Susan Ridgely. London: Bloomsbury Publishing, 2017.

Rock, Hugh. "George Fox and Theological Liberalism." *Modern Believing* 58, no. 1 (2017): 29-39.

This article analyses the three liberal principles in the religion of George Fox; the priority of deed over doctrine, the priority of the light in relation to scripture, and an incipient Humanism. It is proposed that his Christianity is an underused resource for theological liberalism.

Rock, Hugh. "Quakerism understood in relation to Calvinism: the theology of George Fox." *Scottish Journal of Theology* 70, no. 3 (2017): 333-347.

Rogers, Helen. "Elizabeth Fry and Sarah Martin." In *Making and Remaking Saints in Nineteenth-Century Britain*, edited by Gareth Atkins, 226-244. Manchester University Press, 2016.

This book examines the place of 'saints' and sanctity in a self-consciously modern age, and argues that Protestants were as fascinated by such figures as Catholics were. Long after the mechanisms of canonization had disappeared, people continued not only to engage with the saints of the past but continued to make their own saints in all but name. Just as strikingly, it claims that devotional practices and language were not the property of orthodox Christians alone. This chapter focuses on Quaker minister Elizabeth Fry and Anglican Sarah Martin; both of them were involved in prison work.

Rollin, Henry R. and Edward H. Reynolds. "Yorkshire's Influence on the Understanding and Treatment of Mental Diseases in Victorian Britain: The Golden Triad of York, Wakefield, and Leeds." *Journal of the History of the Neurosciences* (Oct 04, 2017): 1-13.

In the late-eighteenth and nineteenth centuries, a more humane approach to the care of the insane in Britain was catalyzed in part by the illness of King George III. The Reform Movement envisaged "moral" treatment in asylums in pleasant rural environments, but these aspirations were overwhelmed by industrialization, urbanization, and the scale of the need, such that most asylums became gigantic institutions for chronic insanity. Three institutions in Yorkshire remained beacons of enlightenment in the general gloom of Victorian alienism: the Retreat in York founded and developed by the Quaker Tuke family; the West Riding Lunatic Asylum in Wakefield led by Sir James Crichton-Browne, which initiated research into brain and mental diseases; and the Leeds Medical School and Wakefield axis associated with Sir Thomas Clifford Allbutt, which pioneered teaching of mental diseases and, later, the first Chair of Psychiatry. Three other Yorkshiremen who greatly influenced nineteenth-century "neuropsychiatry" in Britain and abroad were Thomas Laycock in York and Edinburgh, and Henry Maudsley and John Hughlings Jackson in London.

Ross, Ellen M. "'Everything Depends Upon Going to the Root of the Matter and Speaking of Radical Principles': Lucretia Mott (1793–1880) on Peace and the Transforming Power of Love." *Quaker History* 106, no. 2 (2017): 1-29.

Rossignol, Marie-Jeanne, and Bertrand Van Ruymbeke, eds. *The Atlantic World of Anthony Benezet 1713-1784: From French Reformation to North American Quaker Antislavery Activism*. Leiden: Brill, 2017.

In *The Atlantic World of Anthony Benezet (1713-1784): From French Reformation to North American Quaker Antislavery Activism*, Marie-Jeanne Rossignol and Bertrand Van Ruymbeke offer the first scholarly study fully examining Anthony Benezet, inspirator of 18th-century antislavery activism, as an Atlantic figure. Contributions cover his Huguenot heritage and later influence on the French antislavery movement (which had never been explored as thoroughly before) as well as his Quaker faith and connections with the Quaker community in the British Atlantic world (in the North American colonies as well as in Britain). Beyond the Quaker community, his preoccupation with Africa is highlighted, and further research is also encouraged reconciling Benezet studies with those on black rebels and founders in the Atlantic world.

Rubinstein, David. *Essays in Quaker History*. York: Quacks Books, 2016.

Essays in Quaker History consists of 7 illustrated scholarly essays by David Rubinstein with a foreword by David Boulton. The chapters are divided into three sections: Beginnings and Progress: Hampstead Quakers 1907-1914, Yorkshire Friends in an historical perspective, Modern Warfare 1899-1945: Friends in War Quakers and the Great War 1914-15, the Rowntree Family and War 1914-1918: Personalities James Backhouse 1794-1869: nurseryman, botanist, missionary, and Edna Annie Crichton 1876-1970: first woman Lord Mayor of York. The book has a comprehensive index.

Rubinstein, David. "Friends and War 1899-1945." [2014 Friends Historical Society Presidential Address] *The Journal of the Friends Historical Society* 65 (2014): 3-30.

Sahle, Esther. "Quakers, Coercion, and Pre-modern Growth: Why Friends' Formal Institutions for Contract Enforcement Did Not Matter for Early Modern Trade Expansion." *The Economic History Review* online version of record published before inclusion in an issue (April 27, 2017): <http://dx.doi.org/10.1111/ehr.12485>

During the late seventeenth century, Atlantic trade grew dramatically. The New Institutional Economists attribute this to institutional developments. During this period, Quakers emerged as the region's most prominent trading community. Some historians explain this achievement as the result of the competitive advantage that Quakers gained from their formal institutions for contract enforcement. This article studies the London Quaker community to show that, in fact, they only began to police the conduct of business regularly after 1750, as part of a wider effort to promote the Society's reputation. Formal institutional advantages cannot explain the Quakers' early trading success.

Saunders, David. "Challenge, Decline and Revival: The Fortunes of Pacifism in Nineteenth- and Early Twentieth-Century Newcastle." *Northern History* 54, no. 2 (September 2017): 228-243.

In view of the economic and to some extent the military interests of nineteenth- and early twentieth-century Newcastle, one would not expect to find a significant pacifist presence there. Between 1817 and 1869, however, the town had an active branch of the national Peace Society, and in Robert Spence Watson (1837–1911) it boasted one of England's leading pacifists in the decades prior to the First World War. After dwelling on the last twenty years of the life of the Newcastle branch of the Peace Society (when it was subjected to greater challenges than it had been in the first part of its existence), the paper points out that, despite the branch's closure, Newcastle pacifists won a rare local victory over their opponents in a public debate of 1870 and the Franco-Prussian War marked the starting-point of the many peace-related activities of Spence Watson. Whilst confirming scholars' general impression that the impetus underlying nineteenth-century British pacifism came largely from Nonconformity (especially from Quakers), the paper claims that because the Newcastle brand of pacifism was

radical, and because Spence Watson took the local variety of pacifism on to the national stage, tracing the fortunes of the doctrine in the principal city of north-east England is of general as well as provincial significance.

Scalmer, Sean. "Gandhi and the Humanitarians of Empire: Influence, resistance and the invention of nonviolent politics." *Journal of Colonialism and Colonial History* 17, no. 1 (2016):

<http://muse.jhu.edu/article/613285>.

Mohandas K. Gandhi is conventionally described as an anti-colonial rebel, a prophet of nonviolence and a political saint. But though seldom described as a "humanitarian," Gandhi himself sometimes deployed the term to describe his aspirations and activities; likewise, he criticized colonists for their failure to honor "humanitarian" principles. In examining Gandhi's politics from the relatively unfamiliar vantage of humanitarianism, his political inspirations and his relationship to empire emerge in new ways. Equally, the form and the meaning of Gandhi's actions also raise important questions regarding the limits and assumptions of the humanitarian project. This paper considers the changing connections between Gandhi, humanitarians and empire over more than half a century. It aims, more ambitiously, to consider how these relationships contributed to a significant moment in the global history of nonviolence. Includes mention of several Quakers.

Scherr, Arthur. "John Adams Confronts Quakers and Baptists during the Revolution: A Paradox of the Quest for Liberty." *Journal of Church and State* 59, no. 2 (2017): 256-279.

Although John Adams (1735–1826) played a significant role in the struggle for independence (1765–1783) and in creating a free, sovereign national government thereafter, his attitudes toward religious belief were more complex and perhaps less admirable. In the sphere of freedom of religion, John Witte Jr., a leading scholar and admirer of Adams, observes that Adams upheld something similar to an American "civil religion." Quoting mainly from letters that Adams wrote after 1808, Witte concludes that Adams believed that "every state and society had to find a way to balance the freedom of many private religions with the establishment of one public Christian religion." To promote public order, governments must establish a "public religion," a kind of *primus inter pares*, to which all other faiths would be subordinate. In Witte's words, Adams considered it a "philosophical fiction" to think that a state could be neutral between religions. Nonetheless, Witte's work leaves the impression that Adams invariably upheld equal treatment for all religions and that the "mild and equitable [religious] establishment" he envisaged would never condone the persecution of weaker faiths. Although that may be true of the later Adams, such an interpretation overlooks several of his actions during the Revolutionary period itself, specifically his conduct toward Quakers and Baptists.

During the Revolution, in fact, ostensibly a war for freedom from the "slavery" imposed by monarchical Britain, he was foremost among Patriot leaders to stress the need to curtail the liberties of those whose religious beliefs rendered them suspect of betraying the Revolutionary cause, specifically the Quakers. Adams maintained that the Revolution, despite its obvious purpose of safeguarding the majority's freedom from the British Parliament's arbitrary taxation and legislation, was not an opportunity for oppressed religious minorities to demand religious equality. In Massachusetts, Adams argued, law, custom, and (at least according to Adams) popular attitudes opposed such radical change. He was prepared to overlook the fact that some of these religious minorities, such as the Baptists under the leadership of Isaac Backus, supported the Revolution.

Scott, Matthew, and Nick Megoran. "The Newcastle Upon Tyne Peace Society (1817–50)." *Northern History* 54, no. 2 (September 2017): 211-227.

The 1816 foundation of the Society for the Promotion of Permanent and Universal Peace in London was followed by the creation of a number of Auxiliary societies throughout the country. This paper analyses the history of the Newcastle Auxiliary, covering its establishment in 1817, its disaffiliation from the London Society in 1840, and its

subsequent re-affiliation in 1850. After an initial period of quietism after their formation, the paper demonstrates how the radical pacifism of the society developed in the 1830s and 1840s, placing their activities in relation to the specificities of Newcastle's political history, wider transformations in the British peace movement, and the influence of transatlantic networks of American peace advocacy and anti-slavery activism. The local Richardson family of Quakers personified these transformations, even as anarchists such as Joseph Barker represented a militant outer fringe of the society. Ultimately, however, the society struggled to garner wider support in Newcastle, clashing with local Chartists and with the town's militarist merchants and businessmen in 1848. The paper therefore demonstrates how the Auxiliary societies need to be thought of as active, agential organizations which negotiated the contradictions between their pacifist ideologies and the local and regional milieus within which they were enmeshed.

Shafer, Matthew T. C. "Between Mediation and Critique: Quaker Nonviolence in Apartheid Cape Town, 1976-1990." *European Journal of Political Theory*. August 9, 2017. <https://doi.org/10.1177/1474885117721414>

In the final years of legal apartheid, the small community of Quakers in Cape Town, South Africa sought to apply their tradition of political and theological nonviolence to the systematic injustice of their social context. Drawing on archival evidence, this article examines the writings of Hendrik W van der Merwe, a prominent white Afrikaner sociologist, activist, and Quaker. I argue that van der Merwe developed an unusual account of Quaker pacifism that cast nonviolence in terms of engaged mediation rather than civil resistance or critique, and I demonstrate how this ethical and political position required a specific conceptualization of "violence" as an idea in order for its account of peacemaking to be intelligible as an interpretation of that Quaker tradition. The study of the development of van der Merwe's ideas has a twofold significance: it uncovers a form of anti-violence politics that has been widely neglected within political theories of nonviolence and pacifism, and it illuminates the concrete political stakes of ongoing debates about "narrow" and "wide" definitions of violence.

Sharma, Satish. "Social Reform by Quaker Women: A Case Study of Lucretia Mott 1." *Indian Journal of Social Work* 77, no. 1 (January 2016): 7-20.

This article focuses on Lucretia Mott, a prominent minister, abolitionist, pacifist, religionist, fighter for women's rights, and social reformer. Times, conditions, and circumstances have changed, but personal, social, and societal struggles have not and there is as much need for social reform today as during Lucretia's times. How to discern, handle, and deal with modern-day problems and issues, Lucretia's endeavors shed light on that and social reformers of the present times can learn much from her example and experiences.

Singh, Brijraj. "Touring Flushing: Religion and Quakers in the (Very) Long Eighteenth Century." *Eighteenth-Century Intelligencer* 29, no. 2 (October 2015): 1-6.

Smith, Courtney. "Wickedness and the Holy Experiment: Sports in Colonial Philadelphia." In *Philly Sports: Teams, Games, and Athletes from Rocky's Town*, edited by Ryan A. Swanson and David K. Wiggins, 1-18. Fayetteville: University of Arkansas Press, 2016.

Covers the influence of Quaker beliefs and culture on sports in colonial Pennsylvania, and how the Quaker influence on sports diminished over time.

Smith, Peter. "Penington and Politics: Three Pamphlets Considered." *The Journal of the Friends Historical Society* 66 (2015): 21-42.

Looks at three pamphlets by the Peningtons, father and son, and examines their involvement in the English Civil War, mainly before Isaac junior became a Quaker. The pamphlets under consideration are Isaac Penington, A

Word for the Common Weale (1649); Isaac Pennington (Junior), *The Fundamental Right, Safety and Liberty of the People* (1651); Isaac Pennington (Junior), *A Considerable Question about Government* (1653).

Soule, Sandra A. *Seeking Robert White: Quaker, Shaker, Husband, Father*. Shaker Studies. Clinton, NY: Richard W. Couper Press, 2016.

Robert White's spiritual journey eventually led him to the Shakers, but, much to his dismay, his wife did not share his views and remained committed to Quakerism. As a married, celibate Believer, Robert White had to balance the often-conflicting roles he played in his two families, natural and Shaker. How he functioned as a Shaker convert living "in the world" is a story of faith and challenges; an exceptional Shaker experience in the mid-nineteenth century.

Spero, Patrick. *Frontier Country: The Politics of War in Early Pennsylvania*. Early American Studies. Philadelphia: University of Pennsylvania Press, 2016.

In *Frontier Country*, Patrick Spero addresses one of the most important and controversial subjects in American history: the frontier. Countering the modern conception of the American frontier as an area of expansion, Spero employs the eighteenth-century meaning of the term to show how colonists understood it as a vulnerable, militarized boundary. The Pennsylvania frontier, Spero argues, was constituted through conflicts not only between colonists and Native Americans but also among neighboring British colonies. These violent encounters created what Spero describes as a distinctive "frontier society" on the eve of the American Revolution that transformed the once-peaceful colony of Pennsylvania into a "frontier country." Spero narrates Pennsylvania's story through a sequence of formative but until now largely overlooked confrontations: an eight-year-long border war between Maryland and Pennsylvania in the 1730s; the Seven Years' War and conflicts with Native Americans in the 1750s; a series of frontier rebellions in the 1760s that rocked the colony and its governing elite; and wars Pennsylvania fought with Virginia and Connecticut in the 1770s over its western and northern borders. Deploying innovative data-mining and GIS-mapping techniques to produce a series of customized maps, he illustrates the growth and shifting locations of frontiers over time. Synthesizing the tensions between high and low politics and between eastern and western regions in Pennsylvania before the Revolution, Spero recasts the importance of frontiers to the development of colonial America and the origins of American Independence. In a review in *Pennsylvania History* 84, no. 3 (Summer 2017), Paul Douglas Newman writes, "While in other colonies frontiers were zones of fear and violence, in Pennsylvania Proprietor William Penn's nonviolent Quakerism and his need for peace to attract buyers of his land led him to envision an expanding colony with no frontiers. His Frame of Government set up an antagonistic divide between the Quaker Assembly, which refused to arm the colony against threats, and the Proprietary executive, who could only order the frontier by establishing new county governments with sheriffs and justices of the peace to keep the peace between expanding settlers and threatened Natives. During the first half of the eighteenth century these pressures led to increased racial violence and frontier people's demands for military protection, along with a colonial border war with Maryland that Pennsylvania won more with good government than with bullets and battles while Indian relations remained relatively stable" (392-393).

Stevens, Sylvia. "William Forster Senior and the Response of Norwich and Norfolk to Famine in Ireland, 1846-1849." *The Journal of the Friends Historical Society* 65 (2014): 31-50.

Sutar, Amar M. *Dr. Rev. D.B. Updegraff: Life and Mission*. Kolhapur, India: Daya Charitable Trust, 2015.

Dr. Rev. Updegraff was a Quaker missionary in Nipani, India.

Thompson, Robert L. *Burlington Biographies: A History of Burlington, New Jersey, Told through the Lives and Times of Its People*. Galloway, N.J.: South Jersey Culture & History Center, Stockton University, 2016.

Includes stories about Quakers.

Tikoff, Valentina K. "A Role Model for African American Children: Abigail Field Mott's *Life and Adventures of Olaudah Equiano* and White Northern Abolitionism." In *Who Writes for Black Children? African American Children's Literature before 1900*, edited by Katharine Capshaw and Anna Mae Duane, 94-116. Minneapolis: University of Minnesota Press, 2017.

Abigail Field Mott, a Quaker educator, produced an abridged children's edition of *Life and Adventures of Olaudah Equiano* for New York African Free School pupils. Equiano is the exemplar of what a young African American reader could and should become: a fervent Christian, an eager student, an industrious worker, a loyal citizen, and an economically responsible free person of color. Although these qualities also were inculcated among white children in the early American republic, their cultivation among African American children and the underlying belief that African American children could and should be educated to assume these roles were important and still contested dimensions of the abolitionist movement of the United States in the 1820s. Mott's abridgment shows not only how abolitionist principles shaped African American children's education and reading material but also what the central role of African American children and their education was in defining who could become a full citizen of the young republic.

Tracy, Sarah W. "Interdisciplinary Interprofessionalism at Mid-Century: Ancel Keys, Human Biology, and the Laboratory of Physiological Hygiene, 1940-1950." *Nursing History Review* 24, (2016): 81-89.

A term coined by biologist Raymond Pearl during the interwar period, "human biology" was a holistic science that encompassed research in physical anthropology, genetics, clinical medicine, physiology, biochemistry, and organismal and population biology, as researchers in the field examined the dynamic, ecological relationship between individuals or populations and their adaptation to environmental stress.² Keys embraced this interdisciplinary approach during his fellowship years (1933-36) at the Harvard Fatigue Lab. In an effort to provide alternate "work of national importance" for COs and to rehabilitate the unfavorable, cowardly image of the religious pacifist, the Historic Peace Churches-Brethren, Mennonites, and Society of Friends-created a medical guinea pig program, administered through the Civilian Public Service, the OSRD, the surgeon general, and medical researchers across the nation.²⁰ Over five hundred COs volunteered their bodies to test hepatitis vaccines; evaluate treatments for typhus, malaria, and atypical pneumonia; and measure the human body's response to cold, heat, altitude, and varied dietary regimens, including starvation and rehabilitation.

Traister, Bryce. *Female Piety and the Invention of American Puritanism*. Columbus, Ohio: The Ohio State University Press, 2016. See esp. chap. 2, "The Quakers' New England Bodies."

Female Piety and the Invention of American Puritanism reconsiders the standard critical view that women's religious experiences were either silent consent or hostile response to mainstream Puritan institutions. In this groundbreaking new approach to American Puritanism, Bryce Traister asks how gendered understandings of authentic religious experience contributed to the development of seventeenth-century religious culture and to the "post-religious" historiography of Puritanism in secular modernity. He argues that women were neither marginal nor hostile to the theological and cultural ambitions of seventeenth-century New England religious culture and, indeed, that radicalized female piety was in certain key respects the driving force of New England Puritan culture. Uncovering the feminine interiority of New England Protestantism, *Female Piety and the Invention of American Puritanism* positions itself against prevalent historical arguments about the rise of secularism in the

modern West. Traister demonstrates that female spirituality became a principal vehicle through which Puritan identity became both absorbed within and foundational for pre-national secular culture. Engaging broadly with debates about religion and secularization, national origins and transnational unsettlements, and gender and cultural authority, this is a foundational reconsideration both of American Puritanism itself and of “American Puritanism” as it has been understood in relation to secular modernity.

Tuccillo, Alessandro. "'the Freedom of Thinking in Men'. Quakerism, Religious Tolerance and Political Virtue in Raynal's *History of Two Indias*." *Studi Storici* 57, no. 4 (Oct.-Dec. 2016): 753+.

In French.

Turpin, Andrea. "I Delight in the Truth': Bryn Mawr College." In *A New Moral Vision: Gender, Religion and the Changing Purposes of American Higher Education, 1837-1917*, 174-191. Ithaca: Cornell University Press, 2016.

Covers the Orthodox Quaker roots of Bryn Mawr and how the vision for the college evolved over time.

Upton, Dell. "Persuasion and Coercion: Therapeutic Landscapes of the Early National Period." *Change Over Time* 6, no. 2 (2016): 116-137.

Includes discussion of Friends' Asylum for the Relief of Persons Deprived of the Use of Their Reason and for the Relief of Their Families and Friends.

Philadelphia's first insane asylums offer a useful starting point for considering the relationships among theory and practice among a vast constellation of penal, educational, and social-welfare institutions. Each institutional type was created for a very specific regimen of treatment and a specific population, but they shared common architectural forms and a common spatial imagination, or sense of the relationships among people and their environments. The juxtaposition of insane asylums to their relatives in recovery reveals that despite their relatively simple plans and theoretical rationales, these spaces engendered complexities and contradictions that were not evident at first view. Moreover, the same spatial imagination that shaped these familiar institutions also underpinned disparate kinds of spaces that might equally well be called “therapeutic.” Most striking among them was the evangelical camp meeting, a spatial and religious type introduced to the United States at the same time as the insane asylum. Here a spatial imagination similar to the one that shaped formal institutions produced a very different landscape, but one, like the therapeutic institutions, devoted to destroying an older, faulty self and generating a new one.

Urvina, Anthony, with Sally Urvina. *More than God Demands: Politics and Influence of Christian Missions in Northwest Alaska, 1897-1918*. Fairbanks, AK: University of Alaska Press, 2016.

Near the turn of the twentieth century, the territorial government of Alaska put its support behind a project led by Christian missionaries to convert Alaska Native peoples—and, along the way, bring them into “civilized” American citizenship. Establishing missions in a number of areas inhabited by Alaska Natives, the program was an explicit attempt to erase ten thousand years of Native culture and replace it with Christianity and an American frontier ethic. Anthony Urvina, whose mother was an orphan raised at one of the missions established as part of this program, draws on details from her life in order to present the first full history of this missionary effort. Smoothly combining personal and regional history, he tells the story of his mother's experience amid a fascinating account of Alaska Native life and of the men and women who came to Alaska to spread the word of Christ, confident in their belief and unable to see the power of the ancient traditions they aimed to supplant. Includes references to Quaker missionary work in Alaska.

Van Huffel, Mary-Anne Plaatjies. "From Justifying War to Justifying Peace: A Historical Overview of the Discourse in Ecumenical Circles (1905-2014)." *Studia Historiae Ecclesasticae* 42, no. 1 (2016): 1-21.

Justice and peace have been central concerns for the World Council of Churches (WCC) since its foundation in 1948. A notable transition from a just-war position to a just-peace position has taken place during the course of time. This paper will attend to statements regarding just war and just peace, justice, peace, armaments and disarmaments issued during the past decades, as well as the Historic Peace Churches' influence on the discourse. At the end of the paper I will attend to the changeover of the global culture of violence in the direction of a culture of just peace and the movement of peace to the center of life and witness of the church. Earlier the WCC embraced the theory of just war - currently just peace is being underscored. The Historic Peace Churches played a pivotal role in this transformation.

Vail, Andy. "Birmingham's Protestant Nonconformity in the Late Nineteenth and Early Twentieth Centuries: The Theological Context for the 'Civic Gospel'." In *Joseph Chamberlain: International Statesman, National Leader, Local Icon*, edited by Ian Cawood and Chris Upton, 211-228. Houndmills, Basingstoke, Hampshire: Palgrave Macmillan, 2016.

This chapter considers the strength and significance of Protestant nonconformity in the city of Birmingham in the late nineteenth and early twentieth centuries, during the height of Joseph Chamberlain's influence.¹ The key issues usually identified by students of faith communities in nineteenth-century Birmingham tend to center around Birmingham's role in the national debate over education, the significance of nonconformists such as George Dawson, R.W. Dale and the Chamberlains in the development of the 'Civic Gospel' or 'Municipal Gospel' and the influence of key Quaker families such as the Sturges and the Cadburys. This chapter will seek to identify the general strength and significance of nonconformity in Birmingham during this period, and the impact of the Chamberlains on nonconformity in Birmingham.

Vetter, Lisa Pace. *The Political Thought of America's Founding Feminists*. New York: New York University Press, 2017.

The Political Thought of America's Founding Feminists traces the significance of Frances Wright, Harriet Martineau, Angelina and Sarah Grimké, Lucretia Mott, Elizabeth Cady Stanton, and Sojourner Truth in shaping American political thinking. These women understood the relationship between sexism, racism, and economic inequality; yet, they are virtually unknown in American political thought because they are considered activists, not theorists. Their efforts to expand the reach of America's founding ideals laid the groundwork not only for women's suffrage and the abolition of slavery, but for the broader expansion of civil, political, and human rights that would characterize much of the twentieth century and continues to unfold today. Drawing on a careful reading of speeches, letters and other archival sources, Lisa Pace Vetter shows the ways in which the early women's rights movement and abolitionism were central to the development of American political thought. *The Political Thought of America's Founding Feminists* demonstrates that early American political thought is incomplete without attention to these important female thinkers, and that an understanding of early American women's movements is incomplete without considering its profound impact on political thought. A complex and thoughtful guide to the indispensable role of women in shaping the American way of life, *The Political Thought of America's Founding Feminists* is essential for a comprehensive understanding of the history of American political thought.

Watt, David Harrington. "Philadelphia, Rufus Jones, and the reinvention of Quakerism." In *Religion in Philadelphia*, edited by Elizabeth Hayes Alvarez. Philadelphia: Temple University Press, 2016.

Weimer, Adrian Chastain. "Elizabeth Hooton and the Lived Politics of Toleration in Massachusetts Bay."

William and Mary Quarterly 74, no. 1 (January 2017): 43-76.

(Part of Forum: Quakers and the Lived Politics of Early America in this issue.)

Quaker prophetess Elizabeth Hooton traveled throughout England, the West Indies, Virginia, New Netherland, and New England in the mid-seventeenth century. Though best known as one of George Fox's first converts and a leading female preacher, she engaged in savvy political activity as well as zealous prophecy. The lived politics of her encounters included not only whippings and banishments but also small-scale negotiations and unexpected alliances. Obtaining a license from Charles II to purchase land anywhere in his colonies, she leveraged royal authority to influence colonial politics. Most effectively, during the 1664–65 visit of the royal commissioners to Massachusetts Bay, she and other Friends provoked local magistrates to seditious speech. Hooton's journeys highlight the profound tension between religious fervor and political stability in the midst of competing visions of the common good. They point to a history of toleration in early America that attends to fine-grained local religious, economic, legal, and social contexts, and they reveal strategic and significant Quaker interventions.

Wells, Emily. "Thomas Hodgkin (1798-1866)." *Journal of Medical Biography* 25, no. 4 (2017): 222-226.

Thomas Hodgkin was a diligent, selfless and benevolent man whose name is instantly recognizable in the medical field due to his description of a type of the lymphoma that is named after him, 'Hodgkin's Lymphoma'. Based at Guy's Hospital, London, he created a vast catalogue of specimens in their Medical Museum and facilitated teaching at the establishment. He was dedicated to education, public health and social reform in the 19th century. Dr. Hodgkin was a Quaker.

Wenzel, Lynn, and Carol J. Binkowski. *New Jersey's Remarkable Women: Daughters, Wives, Sisters, and Mothers Who Shaped History*. Guilford, CT: Globe Pequot, 2016.

New Jersey's Remarkable Women features fourteen exceptional women born prior to 1900. Portraits include Alice Huyler Ramsey, the first woman to drive across America; Hannah Silverman, a labor activist during the Paterson silk strikes who fought fearlessly for better working conditions; Abigail Goodwin, a gentle Quaker who bravely conducted many slaves to freedom from her home on the Underground Railroad; and Clara Maass, a nurse who gave her life to stop the scourge of yellow fever. Each woman in this book made lasting contributions to society and embodied a fierce determination and independent spirit that is as inspiring now as it was then. Includes Quakers Patience Lovell Wright, Abigail Goodwin, and Alice Stokes Paul.

West, Gerald T. *From Friends to Brethren: the Howards of Tottenham -- Quakers, Brethren, and Evangelicals*. Studies in Brethren History. Troon, Ayrshire: Brethren Archivists & Historians Network (BAHN), 2016.

The Howards were longstanding Quakers and were at the leading edge of science early in the nineteenth century. Luke Howard was the first to classify clouds and his nomenclature remains with us; and his son, John Eliot Howard, greatly advanced the pharmaceutical processes that made quinine, the only reliable treatment for malarial fever, widely available for medical use. Gerald West's narrative, which is grounded in extensive research, focuses on key members of the family as they made the transition from Quaker commitment in the eighteenth century to the Brethren movement in the 1830s and 1840s. His study of the Howard family of Tottenham (now part of London) and Ackworth in Yorkshire offers an illuminating perspective on how particular religious convictions, once adopted by some family members, can spread throughout, and bind, the kinship group. It illustrates the role that extended family played in the development of thought and cultural practice in nineteenth-century Britain and it sheds light on the development of evangelicalism during the nineteenth century, as refracted through the lens of this branch of the Howard family.

Wigginton, Caroline. "Unions of the Soul." In *In the Neighborhood: Women's Publication in Early America*, 109-133. Amherst: University of Massachusetts Press, 2016.

Explores Milcah Martha Moore's commonplace book, which was a collection of 126 entries often from Friends, Moore was a Delaware Valley Friend disowned for her marriage, although she remained unofficially active in the Society and continued Meeting attendance. The bulk of the entries in her commonplace book were from Quakers Susanna Wright (1697-1785) and Hannah Griffiths (1727-1817). The commonplace book is the locus of discussion about how Revolutionary-era women Friends "replaced politics with intimate governance and with a vision of community bound by reciprocity, familiarity, and, above all, piety" (110).

Williams, Eve. "Friends to China: The Role and Impact of the Friends' Ambulance Unit during the Chinese 'War of Resistance' (1937-1945)." BA (Hons) thesis, University of Canterbury, 2016.

<http://hdl.handle.net/10092/12929>

The Friends' Ambulance Unit, associated with the Society of Friends, was a group that provided an alternative option to military service for conscientious objectors during both World War I and II. They provided transportation and medical aid to those affected by the war, concentrating mainly on the European mainland. In 1941 however, they sent a section to China to help aid and relieve the suffering caused by the 'War of Resistance'. China had been engaged in a bitter conflict with Japan since 1937 causing great suffering for the peoples of China. The China section of the FAU drew people from all over the world, including New Zealand. Members of the Society of Friends, Christchurch brothers Neil and John Johnson responded to a call for assistance and in 1945 they arrived in China. Their letters and other written material found in the Johnson archive located in the Macmillan Brown Library, University of Canterbury, provide an invaluable source to illustrate the important role the FAU played in China during this time. It also demonstrated that because of the scale of the war, however, the FAU's impact was more localized than general. Very little scholarly work has been done on the contribution made by New Zealand to the China section of the Friends' Ambulance Unit during WWII. Only one book relates to this area: Caitriona Cameron's *Go Anywhere do Anything: New Zealanders and the Friends Ambulance Unit 1945-51*. This essay aims to highlight this relatively unknown story. It also adds to the fields of a social history of China, scholarship that examines aid and relief work and New Zealand conscientious objector literature.

Williams, Sioned. "Curator's Notes: A Brynmawr Chair, South Wales, c. 1938." *Regional Furniture Society Newsletter* (Spring 2016): 20-21.

This chair is one of my favorite objects in the furniture collection at St Fagans National History Museum. Not only is it a beautifully designed chair but also tells an important story about the social history of Wales during the early 20th century. It is a piece of "Brynmawr furniture," made in the south Wales mining town of Brynmawr during the 1930s Depression. This was one of several social enterprises set up by the Quakers to relieve the mass unemployment in the town following the collapse of the coal industry. When the business was established in 1931, the workforce consisted of about a dozen unemployed men and within a year, these workers were skilled in furniture-making and were training young apprentices. The workshop employed up to 50 men over a decade and the commissions for furniture came from all over the UK. The first order was for 400 chairs for a Quaker school in York and the profits were used to buy new equipment and machinery.

Wood, Bethany Isobel Amy. "Combating Heretics in Civil War and Interregnum England, 1642-1657: Parliamentary Responses to Heresy." Ph.D. thesis, Keele University, 2015.

<http://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.676867>

Puritans entered a novel position of power in the early 1640s. Their attempts to 'combat' heretics and further reform in the 1640s/50s were impeded by the dismantling of legal and ecclesiastical apparatus previously employed against them. Influential Presbyterians and Independents in Parliament, the Westminster Assembly, and the New Model Army, were also divided over defining orthodoxy, enforced conformity to a national Church and liberty of conscience. Chapter one addresses crucial developments in defining and punishing heresy, in the Early Church, and in England, from the first noted burning of a heretic under Henry IV up until the outbreak of Civil War. Existing fractures within Puritanism intensified as lapsed censorship produced an explosion of new or public heterodox ideas. Chapter two explores disagreements over legitimate means of reform and establishing 'truth', by examining the case of anti-Trinitarian Paul Best which initiated a Parliamentary Ordinance to enable execution of obstinate heretics. This legislation generated public controversy, especially in print. Chapter three addresses the significance of preaching, fasting and prayer as spiritual means to oppose heresy, and emphasis on collective national responsibility and repentance. Particular attention is paid to the Humiliation for heresy on 10 March 1647. Chapter four compares the differing political and ecclesiological contexts which produced the Heresy Ordinance and the 1650 Blasphemy Act, especially a shift from Presbyterian to Independent dominance in positions of government. The Rump settlement was predominantly shaped by a magisterial Independent vision of reform. Chapter five addresses Interregnum problems with enforcing the Blasphemy Act and upholding liberty offered in the Instrument of Government. The cases of Socinian John Biddle and Quaker James Nayler reveal fears of unrestricted definitions of heresy, and rigidly defined orthodoxy. Overall across these decades, concerns to avoid establishing precedents which could endanger the godly prevented systematic suppression of heresy and blasphemy.

Wood, Nicholas P. "A 'Class of Citizens': The Earliest Black Petitioners to Congress and Their Quaker Allies." *William and Mary Quarterly* 74, no. 1 (January 2017): 109-144.

(Part of Forum: Quakers and the Lived Politics of Early America in this issue.)

Four former slaves from North Carolina became the first African Americans to petition Congress in 1797. In the winter of 1799–1800, two of these black activists joined sixty-nine others in a second petition. Scholars have long recognized the symbolic importance of these petitions, but their background, creation, and reception remain poorly understood. Historians generally frame them in negative terms, mistakenly assuming that white abolitionists did not support the black petitioners and incorrectly asserting that Congress determined African Americans lacked the First Amendment right of petition. This article reevaluates the efforts and influence of these early black petitioners by drawing on previously unused manuscript evidence, including rough drafts of both petitions and congressional committee reports. The former slaves found allies in Philadelphia's autonomous black institutions and the Quakers' Philadelphia Meeting for Sufferings. Moreover, the House of Representatives formally received the second petition and addressed some of the black activists' concerns by both passing the Slave Trade Act of 1800 and defeating or modifying proposals that would have eroded the rights of free black citizens. These episodes demonstrate the early abolitionist movement's interracial character and political influence despite racial prejudice and the Constitution's proslavery provisions.

Wood, Nicholas P., and Jean R. Soderlund. "'To Friends and All Whom It May Concerne': William Southeby's Rediscovered 1696 Antislavery Protest." *The Pennsylvania Magazine of History and Biography* 141, no. 2 (2017): 177-98.

Pennsylvania Quaker William Southeby wrote one of the earliest American critiques of slavery in 1696 and continued agitating against the institution until his death in 1722. Scholars have been restricted in their attention to Southeby because his 1696 protest and all but one of his other writings have been lost to history. This article reproduces and analyzes a recently discovered transcript of his 1696 address made in 1791 by another Quaker

abolitionist, James Pemberton, along with Southeby's other known antislavery essay, from around 1714. Both documents shed new light on the contentious early history of abolitionism.

Woolley, Alison Rebecca. "Women Choosing Silence: Transformational Practices and Relational Perspectives." Ph.D. thesis, University of Birmingham, 2015. <http://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.665767>

This thesis explores chosen practices of silence in contemporary Christian women's lives, insubstantially addressed within the literature of feminist and practical theologians. A survey of their discourse, which predominantly addresses the imposed silencing of women and the attendant quest for authentic voice to name their experiences, is supplemented by interdisciplinary exploration of silence within wider theologies, Quaker Studies, linguistics, and the talking and arts therapies. Employing feminist research methodologies, this qualitative study utilizes descriptively rich material from semi-structured interviews to consider the function of silence within research interviews, to identify and map women's engagement within a spectrum of practices of silence, to explore their role in the women's spiritual journeys, and to highlight difficulties reported in sustaining this discipline. Data analysis shows that although frequently associated with solitude, practices of silence are valued as transformational in the women's relationships with God, self, and others. A metaphor of a web is proposed to represent the process of relational change, and silence's potential in developing relationally responsible communities is advocated. Explanations for feminist theologians' neglect of chosen silence are derived from the analysis, and this discipline is invited to re-engage with silence as a resource for discovering authentic identity beyond egoic selfhood.

Zornberg, Ira. *Jews, Quakers and the Holocaust: The Struggle to Save the lives of Twenty-Thousand Children*. Self-published, 2016.

Jews, Quakers, and the Holocaust is about the efforts of Quakers to save Jewish children, and about the struggle to pass the Wagner-Rogers Bill in 1939. The bill would have provided for the admission of 20,000 unaccompanied children under the age of fourteen to the United States over a two-year period, but it failed to become law.

Zuercher, Melanie. "'Love to all, Bayard Rustin': Mennonites and the Mind Behind the March on Washington." *Mennonite Life* 70, (2016). <https://ml.bethelks.edu/>

Roundtable

Quaker Studies Group, 2015 Annual Conference of the American Academy of Religion on H. Larry Ingle's book *Nixon's First Cover Up: The Religious Life of a Quaker President* (University of Missouri Press, 2015). Here are the papers in order, plus Ingle's response:

May, Isaac Barnes. "Hardly Quakerism?: Religious Identity and H. Larry Ingle's *Nixon's First Cover-Up*." *Quaker Studies* 21, no. 2 (2016): 257-263.

Calvert, Jane E. "Hardly Quakerism?: Religious Identity and H. Larry Ingle's *Nixon's First Cover-Up*." *Quaker Studies* 21, no. 2 (2016): 264-269.

Angell, Stephen W. "Hardly Quakerism?: Religious Identity and H. Larry Ingle's *Nixon's First Cover-Up*." *Quaker Studies* 21, no. 2 (2016): 270-273.

Lapsansky-Werner, Emma. "Hardly Quakerism?: Religious Identity and H. Larry Ingle's *Nixon's First Cover-Up*." *Quaker Studies* 21, no. 2 (2016): 274-280.

Ingle, H Larry (Homer Larry). "Hardly Quakerism?: Religious Identity and H. Larry Ingle's *Nixon's First Cover-Up*: Response." *Quaker Studies* 21, no. 2 (2016): 281-284.

Issue 117 (2016) of *Christian History* magazine is a special issue titled "Who are the Quakers?"

In addition to the signed articles below, there are also shorter, unattributed pieces: "The Founders", "Timeline", "Woolman's Antislavery", and "Recommended Resources".

<https://www.christianhistoryinstitute.org/magazine/issue/quakers/>

Carter, Max L. "Seeking the Light of Christ: George Fox and Margaret Fell Formed Their Movement in Troubled Times." *Christian History*, no. 117 (2016): 4-10.

Hamm, Thomas D. "Quaker Speak: Unique Terms Quakers Use and What They Mean." *Christian History*, no. 117 (2016): 11.

Anderson, Paul N. "Testimonies of Truth: What Have Quakers Believed through 350 Years?" *Christian History*, no. 117 (2016): 12-15.

Frost, J. William. "All Who Believed in God Were Welcome: William Penn's Idealistic Creation of Pennsylvania." *Christian History*, no. 117 (2016): 17-20.

Angell, Stephen W. "Seeking Freedom: Quakers Developed a Strong Antislavery Witness." *Christian History*, no. 117 (2016): 24-28.

Shrock, Alice Almond. "To Act in the Spirit 'Not of Judgment, but of Mercy': Activist Elizabeth Fry Pioneered Prison Reform." *Christian History*, no. 117 (2016): 29-32.

Fager, Chuck. "Bearing and Not Bearing the Sword: The Quaker 'Peace Testimony' Has a Long and Complicated History." *Christian History*, no. 117 (2016): 33-35.

Wafula, Robert J. "From Mud Huts to Yearly Meetings: Africa Has the World's Largest Concentration of Quakers Today." *Christian History*, no. 117 (2016): 36.

Spencer, Carole Dale. "A Foundation of Friends: Quakers Were at the Forefront of Many Nineteenth-Century Social Issues." *Christian History*, no. 117 (2016): 37-40.

Trueblood, D. Elton. "A Radical Experiment: What Quakers at Their Best Have Tried to Teach." *Christian History*, no. 117 (2016): 41.

Recent Scholarship in Quaker History

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