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**Chronology**

- 1650 – “Quaker” first used
- 1652 – George Fox meets Margaret Fell and Swarthmore Hall becomes headquarters of the movement
- 1655-56 – First Quaker missionaries reach North America
- 1672-73 – George Fox visits America
- 1681 – William Penn receives charter for Pennsylvania

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**Chronology**

- 1689 – Act of Toleration ends religious persecution
- 1691 – Death of George Fox
- 1758 – Philadelphia Yearly Meeting orders members to stop buying and selling slaves
- 1775-83 – Friends persecuted during American Revolution
- 1784 – Virginia Yearly Meeting bans slaveholding by members

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**Chronology**

- 1795-1830 – Friends move in large numbers to northern New England, western New York, Ohio and Indiana
- 1827-28 – Hicksite Separation
- 1840-55 – Congregational Friends separate from Hicksite meetings
- 1844-54 – Wilburite and Gurneyite Friends separate from each other

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**Chronology**

- 1850-65 – Renewal movement among Gurneyites
- ca. 1870 – Revival movement among Gurneyites
- 1877-83 – Conservative Friends separate from revivalists
- 1880s – Pastoral system begins
- 1887 – Richmond Conference
- 1902 – First sessions of Five Years Meeting; first Quaker missionaries arrive in Kenya

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**Chronology**

- 1902-25 – Fundamentalist/Modernist schism among Five Years Meeting
- 1910-40s – Independent meetings become common
- 1943-68 – Reunification in eastern yearly meetings
- 1965 – Five Years Meeting becomes Friends United Meeting

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9

## Quaker Origins

- A reaction against the Protestant Reformation
- Grew out of Puritanism
- Trace back to George Fox in London in 1650s

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## George Fox



- b. 1624, Drayton-in-the-Clay, Leicestershire, England (*strongly Puritan village*)
- Eldest of four
- Son of Christopher and Mary (Lago) Fox
- Pursued a “simplicity” of life

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JOURNAL  
OF  
**GEORGE FOX;**  
1647-1693  
HISTORICAL ACCOUNT  
OF THE  
LIFE, TRAVELS, SUFFERINGS, CHRISTIAN EXPERIENCES,  
AND LABORS OF LOVE IN THE WORK OF THE MINISTRY,  
OF THAT EMINENT AND FAITHFUL SERVANT OF  
JESUS CHRIST, WHO DEPARTED THIS LIFE, IN  
GREAT PEACE WITH THE LORD, THE 13th OF  
THE 11th MONTH [2nd 1714], 1693.

EIGHTH (AND BI-CENTENARY) EDITION,  
IN TWO VOLUMES.

CAREFULLY REVISED—WITH NOTES, BIOGRAPHICAL AND  
HISTORICAL.

VOL. I.

“They that have eyes to righteousness, shall glaze on the stone for ever and  
ever.”—Dan. ii. 45.

LONDON:  
FRIENDS TRAITT ASSOCIATION:  
EDWARD BUCKE, JUNR., PUBLISHER, 14, BISHOPPATE  
STREET, WINDSOR.  
1891.

JOURNAL  
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EDWARD BUCKE, JUNR., PUBLISHER, 14, BISHOPPATE  
STREET, WINDSOR.  
1891.

*Journal of George Fox*

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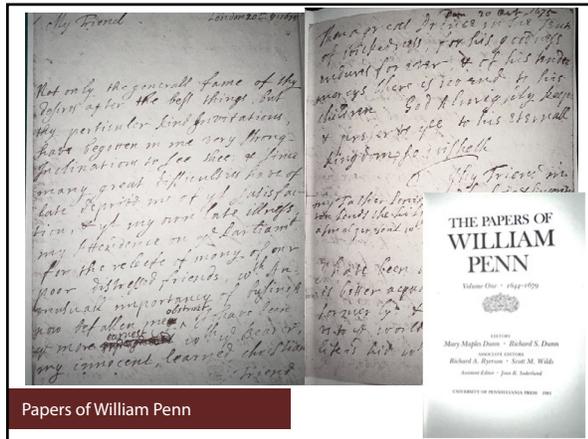
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Papers of William Penn

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### Quakers in America

- First American Friends meeting was the New England Yearly Meeting in Rhode Island in 1661
- Were prevalent in Pennsylvania and the MidAtlantic
- An early split took place about the time of the American Revolution when some Friends showed support for the war.
- Biggest splits came in the 1800s

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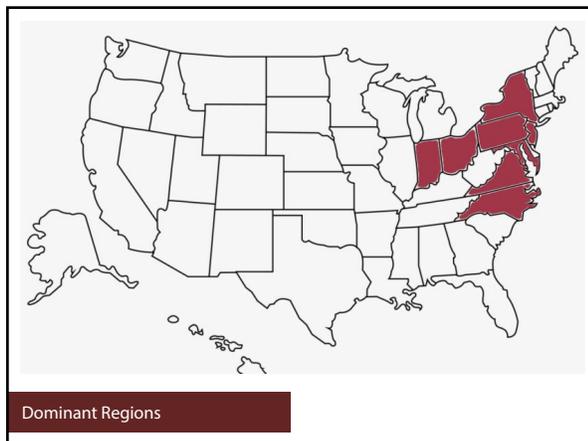
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Dominant Regions

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**Southern Quakers**

- Began migrating south to escape persecution in the northern colonies
- New Garden (N.C.) officially settled in 1748 by Thomas Beals
- Beals came first to Cane Creek (N.C.) from Virginia
- New Garden Monthly Meeting approved in 1754

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**Southern Quakers**

- 1672 George Fox visits Quakers in North Carolina
- 1698 North Carolina Yearly Meeting established
- 1751 Cane Creek (N.C.) Monthly Meeting
- 1752 Quakers allowed to meet at Beals' home in New Garden
- 1754 New Garden Monthly Meeting
- 1771-1775 Quakers from Nantucket arrive

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**Battle of Guilford Courthouse**



New Garden Meeting House

- Forty minutes of the battle took place on the Meeting House property
- Quakers cared for 250 wounded British & American soldiers
- Buried British & American soldiers in New Garden cemetery

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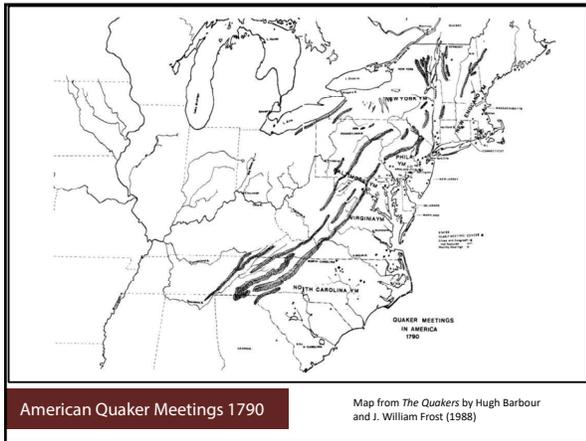
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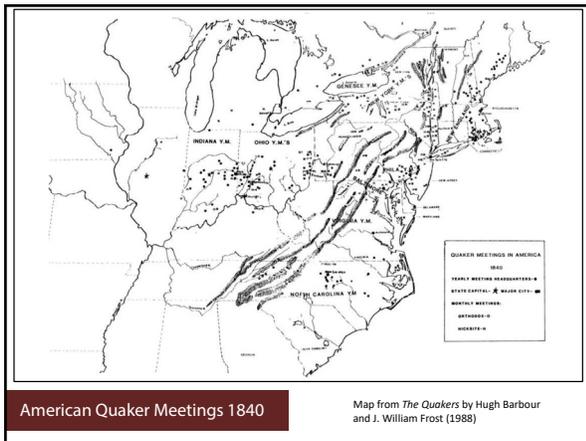
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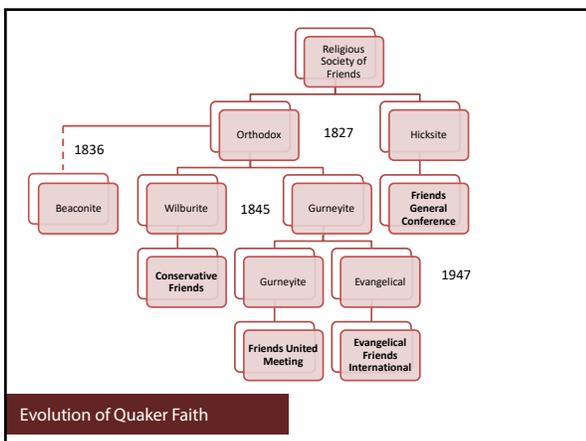
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**Hicksites**



- Named for Elias Hicks
- His teachings caused doctrinal tensions as early as 1808
- 1824 – referred to as a “radical eccentric”
- His influence caused much turmoil in Philadelphia

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**Quakers in Canada**

- Earliest Quakers from Nantucket in 1762 to Barrington Township, Nova Scotia
- Pennfield, New Brunswick settled by what were known as “Loyalist” Quakers in 1783
- Dartmouth, Nova Scotia sees Nantucket Quakers awarded lands in 1786
- Larger influx of Quakers appear as the Loyalists migrate north in search of lands, etc.

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**No Slave Master Admitted**



- Signed by Quaker Loyalists fleeing the American Revolution
- Traveled to Beaver Harbour/Pennfield
- First group arrived on the *Camel* in September 1783

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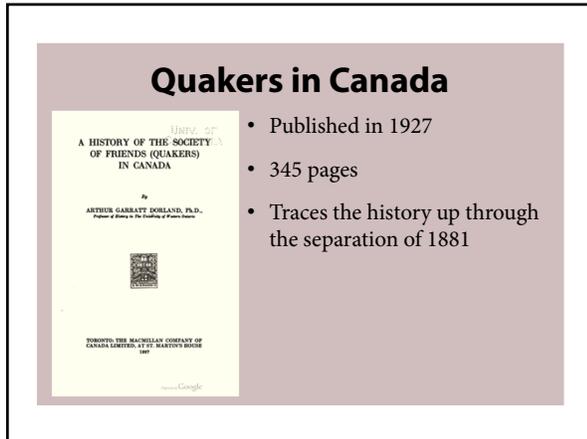
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- Published in 1927
- 345 pages
- Traces the history up through the separation of 1881

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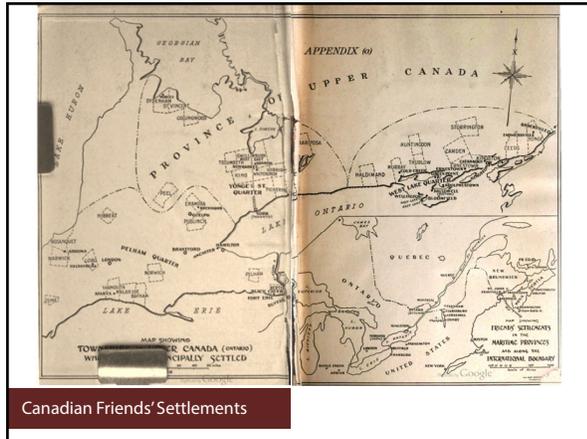
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Canadian Friends' Settlements

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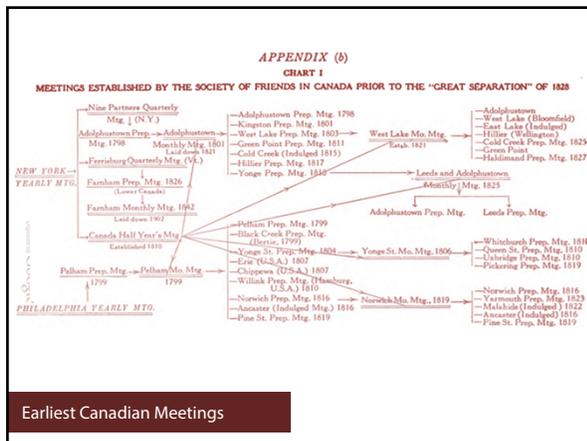
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Earliest Canadian Meetings

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**Children of the Light**

- Known as this because of their meditation when they “listened to the Light of God” within
- No traditional preachers
  - Many would share a message, prayer, song, or thought based on the inward feeling
  - Did appoint Elders, a position of leadership
- Sought truth

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**Beliefs**

- Positive testimonies
- Living in honesty
- Abstaining from debt
- Represented an appearance and life of simplicity
- Avoid individualism
- Sought unity in decisions

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**Denied**

- Creeds
- Sacraments
- Priesthood
- Paid ministry
- Violence

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**Meeting Arrangement**

- Yearly Meeting
  - Quarterly Meeting
    - Monthly Meeting
      - Particular (aka Preparative) Meeting
- New England Yearly Meeting
  - Rhode Island Quarterly Meeting (1699-1788)
    - Dartmouth Monthly Meeting (est. 1699)
  - Sandwich Quarterly Meeting (aft. 4th 10 mo 1788)
    - Dartmouth Monthly Meeting (est. 1699)

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**Meetings**

- Worship Meetings
  - First Day (aka Sunday)
  - Fourth Day (aka Wednesday)
- Business Meetings
  - Preparative Meeting (business side of the Worship meeting)
  - Monthly Meeting (met once a month to discuss business)

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A MAP OF THE  
YEARLY MEETING OF FRIENDS  
IN THE NEW ENGLAND

New England Yearly Meeting 1850

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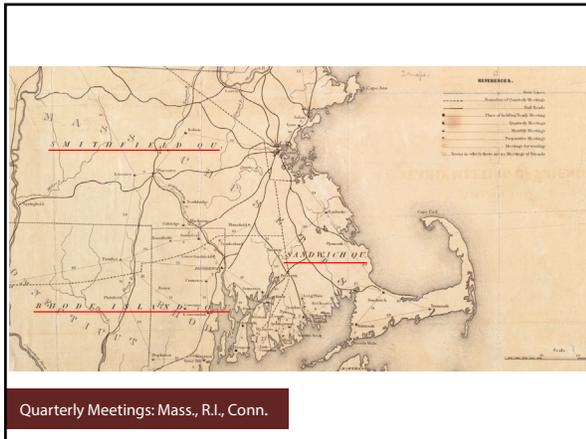
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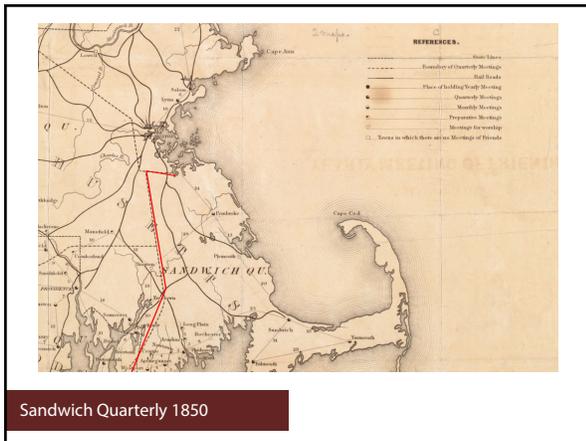
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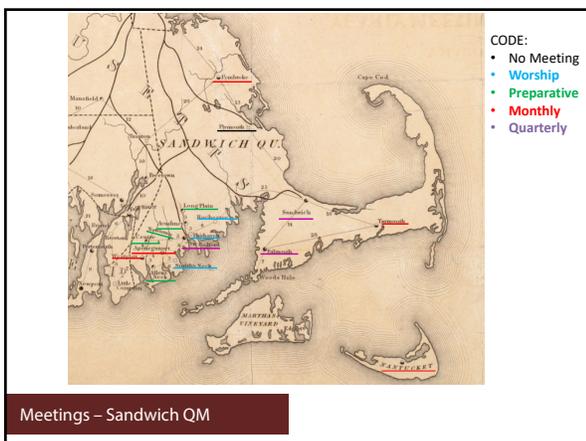
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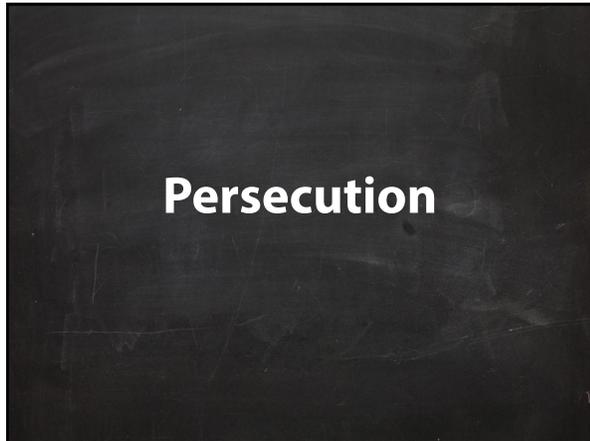
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**Persecution**

- The earliest followers known by extravagant disturbances
- Quakers were subjected to fines and incarceration
- This persecution followed them as they immigrated to the American Colonies
- Referred to by Friends as the “sufferings”
- A result of specific Quaker beliefs

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**FRIENDS SUFFERINGS—  
COLLECTED AND RECOLLECTED**  
*By RICHARD T. VANN\**

The early Friends were as notable for their zeal in describing their sufferings as for their constancy in undergoing them. Scarcely had the first persecution befallen them than the first broadside rang out in response, and published accounts of sufferings continued to appear at frequent intervals for more than half a century, with an intensity shown in the following table:<sup>1</sup>

YEARS	PUBLICATIONS
1653-1659	66
1660-1666	71
1667-1673	20
1674-1680	29
1681-1687	33
1688-1709	30
	249

Publication of Sufferings

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In the year 1655, Michael Richards, for wearing his hat on in the court of Cork, being sent for thither as a witness about his master, who was then at the bar upon his trial, was by John Byffe, then judge, fined twenty pounds. And for the same offence, at the assizes in New Ross, was John Rodman, committed to gaol by judge Louder, kept a prisoner three months, and then banished that country.

Michael Richards - £25 for not removing his hat in deference to the court

John Rodman -- sent to goal for 3 months and then *banished* from Ireland also for not removing is hat

Irish Punishments

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*John Rodman*, being called into the Court at the Assizes in *New-Ross*, was, for not taking off his Hat, committed to Goal by Judge *Louder*, where he was kept a Prisoner three Months, and then banished that Country.

John Rodman, after serving his jail sentence, would immigrate to Barbados, where he would die in 1686. His son Thomas, immigrated to Newport, Rhode Island, in 1675, where he became a prominent member of the Society of Friends, serving in capacities for the Monthly, Quarterly and Yearly meetings for 30 years.

John Rodman

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**Mary Dyer**

- A Puritan who converted to Quakerism while in England for 5 years (1651-1656)
- Fought to repeal anti-Quaker laws
- Sent to the gallows in 1659, but reprieved
- Hanged 1 June 1660, the third of four Quaker martyrs

Massachusetts Punishments

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**Puritans vs Quakers**

<b>Puritans</b>	<b>Quakers</b>
<ul style="list-style-type: none"> <li>• Considered themselves               <ul style="list-style-type: none"> <li>– Definers &amp; protectors of “God’s law”</li> </ul> </li> <li>• Believed in a strict teaching of scripture</li> <li>• Believed in formal male ministers</li> </ul>	<ul style="list-style-type: none"> <li>• Believed each individual could access the spirit of God</li> <li>• Followed an “inner light” which was more important</li> <li>• Everyone, even women, were equal to a preacher</li> </ul>

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**Persecutions**

- Puritans considered the Quakers among the most dangerous of heretics
- Tried to prevent Quakers from settling in Massachusetts
- Quaker books found in a home were burned and the residents arrested and punished
- Massachusetts enacted laws against Quakers

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**Massachusetts Persecutions**

- In 1656, laws passed to ban Quakers from settling there
- Quakers who defied the ban suffered:
  - Whippings
  - Extended imprisonments
  - Removal of their ears
- Stiffer law, including “pain of death” passed in 1658

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**King Charles II**



- Forbade further executions of Quakers in 1660
- Suspended the Massachusetts Charter
- Sent a royal governor to enforce English law

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**Massachusetts Response**

- Released the Quakers they had in jail in Boston
- Forced the released Quakers to leave Massachusetts
- Cart-whipped them until they crossed the border into Rhode Island
- The travel to Rhode Island was roughly 50 miles

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**Dover Quaker Women – 1662**



- 3 women: Anne Colman, Mary Tomkins, Alice Ambrose
- Sentenced to cart-whipping (10 stripes each, each town)
- Supposed to go through 11 towns

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**North Carolina**

- Levi Coffin, b. 1798 in Guilford Co., N.C.
- Son of Levi Coffin, Sr., b. in the 1760s in Nantucket and part of the migration south in the 1770s
- Age 15 was helping his family assist escaping slaves
- 1821 established a Sunday School to teach slave to read the Bible

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**North Carolina**

- Quakers who aided the escape of slaves liable to
  - Fines
  - Imprisonment
- Many Quakers migrated to Ohio and Indiana in the 1830s

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**American Revolution**

- Quakers opposed the Declaration of Independence
- Believe that “governments were divinely instituted and that they should only rebel should the government disobey the laws of God.”
- Quakers were and are pacifists

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**Education**

- 1833: Haverford College (Haverford, Penn.)
- 1837: Guildford College (Greensboro, N.C.)
- 1847: Earlham College (Richmond, Ind.)
- 1864: Swarthmore College (Swarthmore, Penn.)
- 1870: Wilmington College (Wilmington, Ohio)
- 1873: William Penn University (Oskaloosa, Iowa – as Penn College)

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**Education**

- 1885: Bryn Mawr College (Bryn Mawr, Penn.)
- 1887: Whittier College (Whittier, Calif.)
- 1891: George Fox University (Newburg, Ore.)
- 1892: Malone University (Canton, Ohio)
- 1898: Friends University (Wichita, Kans.)
- 1903: Woodbrooke Study Centre (Selly Oak, Birmingham, England)

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64

**Education**

- 1911: Union Bible College and Academy (Westfield, Ind.)
- 1917: Barclay College (Haviland, Kans.)
- 1942: Friends Theological College (Kaimosi, Kenya)
- 1958: Pacific Oaks College (Pasadena, Calif.)
- 1965: Long Island University (Brooklyn, N.Y. – as Friends World College)

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**Social Reform**



- Asylum for the Relief of Persons Deprived of the Use of Their Reason
- Founded in 1813
- 1<sup>st</sup> privately run psychiatric hospital
- Renamed Frankford Asylum for the Insane

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**Social Reform**



- 1787: Founding of the Philadelphia Society for Alleviating the Miseries of Public Prisons
- Established to improve conditions of sanitation, shelter and treatment
- 1823-36: Eastern State Penitentiary built

67

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**Women's Rights**



- Lucretia Coffin Mott and others, including Elizabeth Cady Stanton
- 1848 Woman's Rights Convention
- Of the 5 women who planned the convention, 4 had Quaker backgrounds

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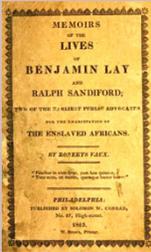
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**Human Rights**



- Abolition was a major issue among Quakers
- Levi Coffin unofficially known as the President of the Underground Railroad
- Many Quakers active in the Underground Railroad

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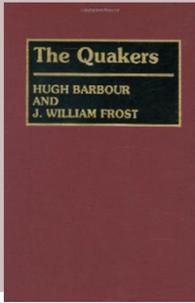
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**Resources**



- Contains two parts:
  - The Quakers: History of Friends in America
  - A Biographical Dictionary of Former Quaker Leaders in America
- Includes maps and charts

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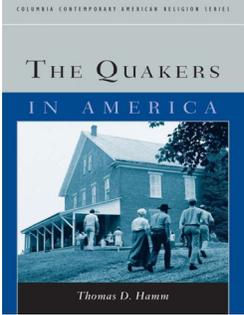
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**Resources**



- Thomas D. Hamm's book
- Examines the origins and the schisms
- A good history of American Quakerism
- A chapter on Quaker Women, Marriage, and Family

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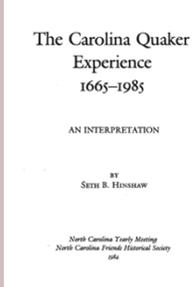
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**Resources**



- A good history of Quakerism in North Carolina
- Addresses Quaker issues:
  - War
  - Slavery
  - Migration
  - Women
  - Schisms

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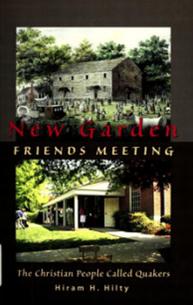
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**Resources**



- By Hiram H. Hilty
- A great volume on the history of New Garden (N.C.) Monthly Meeting

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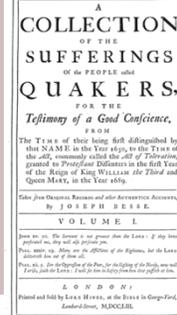
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**Resources**



- 2-volume set by Joseph Besse
- Published in 1753
- Deals with persecutions of Quakers in England

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**Resources**



- A good overall history written in 1913
- Examines:
  - Quakers throughout England
  - Quakers in America (some chapters devoted to regions)

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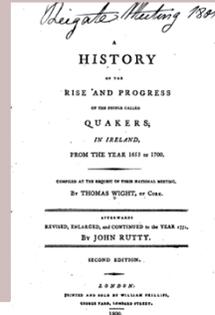
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**Resources**



- Published in 1800
- Covers Quakers of Ireland 1653-1751

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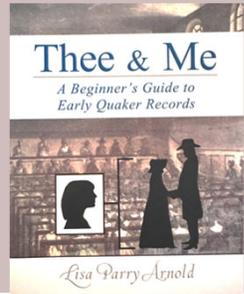
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**Resources**



- Good introduction to Quaker research
- Includes information on the meeting structure
- Discusses many aspects to the faith

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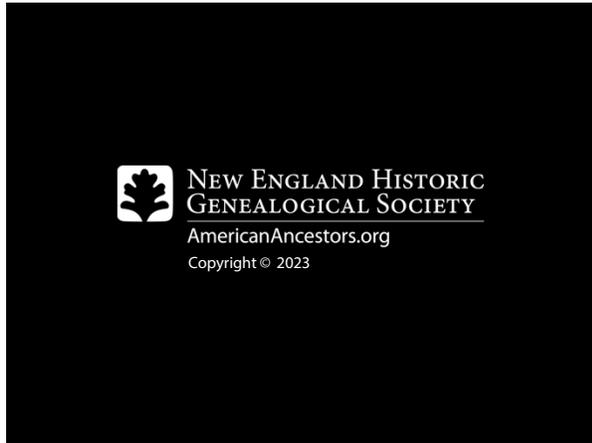
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