

Cambridge University Press

978-1-107-05052-5 - Early Quakers and their Theological Thought 1647–1723

Edited by Stephen W. Angell and Pink Dandelion

Frontmatter

[More information](#)

EARLY QUAKERS AND THEIR THEOLOGICAL THOUGHT

1647–1723

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

STEPHEN W. ANGELL is Geraldine Leatherock Professor of Quaker Studies at the Earlham School of Religion. He recently coedited *The Oxford Handbook of Quaker Studies* (with Pink Dandelion) and *Black Fire: African American Quakers on Spirituality and Human Rights* (with Harold D. Weaver, Jr., and Paul Kriese).

PINK DANDELION is Professor of Quaker Studies at the University of Birmingham and Honorary Research Fellow at Lancaster University. He also directs the Woodbrooke Centre for Postgraduate Quaker Studies. He has written and edited numerous publications on Quakerism, including *The Oxford Handbook of Quaker Studies* (with Stephen W. Angell) and *An Introduction to Quakerism*.

Cambridge University Press

978-1-107-05052-5 - Early Quakers and their Theological Thought 1647–1723

Edited by Stephen W. Angell and Pink Dandelion

Frontmatter

[More information](#)

Cambridge University Press

978-1-107-05052-5 - Early Quakers and their Theological Thought 1647–1723

Edited by Stephen W. Angell and Pink Dandelion

Frontmatter

[More information](#)

EARLY QUAKERS AND THEIR THEOLOGICAL THOUGHT

1647–1723

EDITED BY

STEPHEN W. ANGELL

Earlham School of Religion

PINK DANDELION

University of Birmingham



CAMBRIDGE
UNIVERSITY PRESS

Cambridge University Press

978-1-107-05052-5 - Early Quakers and their Theological Thought 1647–1723

Edited by Stephen W. Angell and Pink Dandelion

Frontmatter

[More information](#)

CAMBRIDGE
UNIVERSITY PRESS

32 Avenue of the Americas, New York, NY 10013-2473, USA

Cambridge University Press is part of the University of Cambridge.

It furthers the University's mission by disseminating knowledge in the pursuit of education, learning, and research at the highest international levels of excellence.

www.cambridge.org

Information on this title: www.cambridge.org/9781107050525

© Cambridge University Press 2015

This publication is in copyright. Subject to statutory exception and to the provisions of relevant collective licensing agreements, no reproduction of any part may take place without the written permission of Cambridge University Press.

First published 2015

Printed in the United States of America

A catalog record for this publication is available from the British Library.

Library of Congress Cataloging in Publication Data

Early Quakers and their theological thought 1647–1723 / [edited by] Stephen W. Angell, Earlham School of Religion, Pink Dandelion, University of Birmingham.

pages cm

Includes bibliographical references and index.

ISBN 978-1-107-05052-5 (Hardback)

1. Society of Friends—Doctrines. 2. Quakers. I. Angell, Stephen Ward, 1952–
II. Dandelion, Pink.

BX773L3.E27 2015

230'.9609032—dc23 2015005509

ISBN 978-1-107-05052-5 Hardback

Cambridge University Press has no responsibility for the persistence or accuracy of URLs for external or third-party Internet Web sites referred to in this publication and does not guarantee that any content on such Web sites is, or will remain, accurate or appropriate.

Cambridge University Press

978-1-107-05052-5 - Early Quakers and their Theological Thought 1647–1723

Edited by Stephen W. Angell and Pink Dandelion

Frontmatter

[More information](#)*Contents*

	<i>List of Contributors</i>	page vii
	<i>Chronology</i>	xiii
	Introduction	1
	<i>Pink Dandelion and Stephen W. Angell</i>	
1	Seventeenth-Century Context and Quaker Beginnings	13
	<i>Douglas Gwyn</i>	
2	Quakers and the Printing Press	32
	<i>Betty Hagglund</i>	
3	Unity and Universality in the Theology of George Fox	48
	<i>Hilary Hinds</i>	
4	The Man Who “Set Himself as a Sign”: James Nayler’s Incarnational Theology	64
	<i>Carole Dale Spencer</i>	
5	The Witness of Richard Farnworth: Prophet of Light, Apostle of Church Order	83
	<i>Michael Birkel and Stephen W. Angell</i>	
6	Margaret Fell and the Second Coming of Christ	102
	<i>Sally Bruyneel</i>	
7	“Outcasts of Israel”: The Apocalyptic Theology of Edward Burrough and Francis Howgill	118
	<i>Pink Dandelion and Frederick Martin</i>	
8	Renegade Oxonian: Samuel Fisher’s Importance in Formulating a Quaker Understanding of Scripture	137
	<i>Stephen W. Angell</i>	

Cambridge University Press

978-1-107-05052-5 - Early Quakers and their Theological Thought 1647–1723

Edited by Stephen W. Angell and Pink Dandelion

Frontmatter

[More information](#)

vi	<i>Contents</i>	
9	“That You May Be Perfect in Love”: The Prophecy of Dorothy White <i>Michele Lise Tarter</i>	155
10	The Conventionality of the Notorious John Perrot <i>Carla Gardina Pestana</i>	173
11	Felt Reality in Practical Living and Innovative Thinking: Mary and Isaac Pennington’s Journey from Puritan Anguish to Quaker Truth <i>R. Melvin Keiser</i>	190
12	Robert Barclay: The Art of Apologetics <i>Hugh S. Pyper</i>	207
13	Elizabeth Bathurst: “Tis Not Inky Character Can Make a Saint” <i>Mary Van Vleck Garman</i>	224
14	William Penn’s Contributions to Early Quaker Thought <i>Melvin B. Endy</i>	239
15	Immediate Revelation, Kabbalah, and Magic: The Primacy of Experience in the Theology of George Keith <i>Michael Birkel</i>	256
16	From Apocalyptic Prophecy to Tolerable Faithfulness: George Whitehead and a Theology for the Eschaton Deferred <i>Robynne Rogers Healey</i>	273
	Afterword <i>Rosemary Moore and Richard C. Allen</i>	293
	<i>Bibliography</i>	305
	<i>Index</i>	333

Cambridge University Press

978-1-107-05052-5 - Early Quakers and their Theological Thought 1647–1723

Edited by Stephen W. Angell and Pink Dandelion

Frontmatter

[More information](#)

Contributors

RICHARD C. ALLEN is Reader in Early Modern Cultural History at the University of South Wales. He has published widely on Quakerism, migration and identity. His most recent works are *Quaker Communities in Early Modern Wales: From Radicalism to Respectability* (2007) and the co-edited *Irelands of the Mind* (2008); *Faith of our Fathers: Popular Culture and Belief in Post-Reformation England, Ireland and Wales* (2009); and *The Religious History of Wales: A Survey of Religious Life and Practice from the Seventeenth Century to the Present Day* (2014). He is currently writing *Welsh Quaker Emigrants and Colonial Pennsylvania*; co-authoring with Erin Bell *Quaker Networks and Moral Reform in the North East of England*; and co-editing with Rosemary Moore *The Quakers, 1656–1723: The Evolution of an Alternative Community*.

STEPHEN W. ANGELL is Geraldine Leatherock Professor of Quaker Studies at the Earlham School of Religion. His books include (with Pink Dandelion) *The Oxford Handbook of Quaker Studies* (2013), (with Harold D. Weaver, Jr., and Paul Kriese) *Black Fire: African American Quakers on Spirituality and Human Rights* (2011), (with Paul Buckley) *The Quaker Bible Reader* (2006), (with Anthony Pinn) *Social Protest Thought in the African Methodist Episcopal Church, 1862–1939* (2000), and *Bishop Henry McNeal Turner and African-American Religion in the South* (1992). He is Associate Editor of two journals, *Quaker Theology* and *Quaker Studies*, a member of the editorial board of two others, *Quaker Religious Thought* and the *Journal of Africana Religions*, and a member of the steering committee for the Quaker Studies Group of the American Academy of Religion.

MICHAEL BIRKEL is Professor of Religion at Earlham College. His books include (with John W. Newman) *The Lamb's War* (1992), *The Inward Teacher* (2002), "A Near Sympathy": *The Timeless Quaker Wisdom of John Woolman* (2003), *Silence and Witness: Quaker Spirituality* (2004),

Cambridge University Press

978-1-107-05052-5 - Early Quakers and their Theological Thought 1647–1723

Edited by Stephen W. Angell and Pink Dandelion

Frontmatter

[More information](#)

viii

Contributors

Engaging Scripture: Encountering the Bible with Early Friends (2005), (with Jeff Bach) *Genius of the Transcendent: Mystical Writings of Jakob Boehme* (2010), and *Qur'an in Conversation* (2014). Other works include two Pendle Hill Pamphlets, *The Messenger that Goes Before: Margaret Fell as Spiritual Nurturer* (2008), and *The Mind of Christ: Bill Taber on Meeting For Business* (2010), and a translation of and introduction to Robert Barclay's *Christianae quaedam animadversiones (Quaker Theology II/I, 2012)*.

SALLY BRUYNEEL, Ph.D., Durham University, is the author of *Margaret Fell and the End of Time: The Theology of the Mother of Quakerism* (2010) and several journal articles. She wrote *Introducing Christianity* with Alan G. Padgett (2003) and co-edited the *Guides to Theology* series until 2012. Sally teaches in the College of Adult and Professional Studies at Bethel University, Saint Paul, MN, USA.

PINK DANDELION directs the work of the Centre for Postgraduate Quaker Studies, Woodbrooke, is Professor of Quaker Studies at the University of Birmingham, and is a Research Fellow at Lancaster University. He edits *Quaker Studies* and convenes the Quaker Studies Research Association. His books include (with Stephen Angell) *The Oxford Handbook of Quaker Studies* (2013), (with Peter Collins) *The Quaker Condition* (2009), *The Quakers: A Very Short Introduction* (2008), (with Jackie Leach Scully) *Good and Evil: Quaker Perspectives* (2007), *Introduction to Quakerism* (CUP, 2007), *The Liturgies of Quakerism* (2005), *The Creation of Quaker Theory* (2004), the multi-authored *Towards Tragedy/Reclaiming Hope* (2004), and *The Sociological Analysis of the Theology of Quakers: The Silent Revolution* (1996).

MELVIN B. ENDY is a retired academic administrator and professor of religious studies at Hamilton College and St. Mary's College of Maryland. He is the author of *William Penn and Early Quakerism* (1973) and of numerous book chapters, scholarly articles, and encyclopedia entries on early Quakerism, William Penn, the ethics of war and peace, and American religious thought and movements.

MARY VAN VLECK GARMAN is Professor of Religion at Earlham College in Richmond, Indiana, USA, where she also teaches in Earlham's first-year writing program. She is the co-editor of *Hidden in Plain Sight: Quaker Women's Writings, 1650–1700* (1996). She contributed "Quaker Women in North America" to the *Encyclopedia of Women and Religion in North*

Cambridge University Press

978-1-107-05052-5 - Early Quakers and their Theological Thought 1647–1723

Edited by Stephen W. Angell and Pink Dandelion

Frontmatter

[More information](#)

Contributors

ix

America (2006) and “Quaker Women’s Lives and Spiritualities” to the *Oxford Handbook of Quaker Studies* (2013).

DOUGLAS GWYN has taught Quaker Studies at the Woodbrooke and Pendle Hill Quaker Study Centres. He has published a trilogy on the theology of early Friends: *Apocalypse of the Word* (1986, 2014), *The Covenant Crucified* (1995), and *Seekers Found* (2000). He has also contributed articles to *Quaker Studies* and chapters in *The Oxford Handbook of Quaker Studies* (2013), *Good and Evil: Quaker Perspectives* (2007), *The Creation of Quaker Theory* (2004), and *Towards Tragedy/ Reclaiming Hope* (2004). His most recent book is *Personality and Place: the Life and Times of Pendle Hill* (2014).

BETTY HAGGLUND is Project Development Officer at the Centre for Postgraduate Quaker Studies, Woodbrooke/University of Birmingham, UK. Her publications include *Tourists and Travellers* (Channel View Publications, 2010), three scholarly editions of women’s travel writing, and a wide variety of articles in academic journals, including many on Quaker topics. Her current research interests include Margaret Fell and the Jews, seventeenth- and eighteenth-century print culture, British Quakers and the First World War, and travel writing.

ROBYNNE ROGERS HEALEY is a professor of history as well as co-director of the Gender Studies Institute at Trinity Western University in Langley, British Columbia, Canada. She is currently chair of the Conference of Quaker Historians and Archivists. Her publications include *From Quaker to Upper Canada: Faith and Community among Yonge Street Friends, 1801–1850* (2006) and a number of articles on Quakers and Quakerism, including a recent chapter on Quietist Quakerism in *The Oxford Handbook of Quaker Studies*. Her research interests include gender and Quakerism, the transatlantic world in the eighteenth and nineteenth centuries, the twentieth-century peace testimony, and Canadian Quakerism.

HILARY HINDS is Senior Lecturer in English Literature at Lancaster University. She has published widely on Quaker and other early modern sectarian writing. Her work includes *George Fox and Early Quaker Culture* (2011), *God’s Englishwomen: Seventeenth-century Radical Sectarian Writing and Feminist Criticism* (1996), and (edited with Elspeth Graham, Elaine Hobby and Helen Wilcox) *Her Own Life: Autobiographical Writings by Seventeenth-Century Englishwomen* (1989),

Cambridge University Press

978-1-107-05052-5 - Early Quakers and their Theological Thought 1647–1723

Edited by Stephen W. Angell and Pink Dandelion

Frontmatter

[More information](#)

x

Contributors

as well as articles in such journals as *ELH*, *Literature and History*, *Quaker Studies* and *Renaissance and Reformation*. She has also produced editions of two of the Baptist Anna Trapnel's texts: *The Cry of a Stone* (2000) and *Anna Trapnel's Report and Plea* (2015 forthcoming).

R. MELVIN KEISER is Professor Emeritus of Religious Studies, Guilford College (Greensboro, North Carolina), and author of *Recovering the Personal: Religious Language and the Postcritical Quest of H. Richard Niebuhr* (1988), *The Way of Transfiguration: Religious Imagination as Theopoesis*, by Stanley Romaine Hopper, eds. R. Melvin Keiser and Tony Stoneburner (1992), *Roots of Relational Ethics: Responsibility in Origin and Maturity in H. Richard Niebuhr* (1996), and *Knowing the Mystery of Life Within: Selected Writings of Isaac Penington in Their Historical and Theological Context* (2005).

FREDERICK MARTIN serves as an administrator with New England Yearly Meeting of Friends and Friends Meeting at Cambridge, Massachusetts. He taught history in Quaker schools for twelve years, and following an M.A. at Andover Newton Theological School has presented papers at the Conference of Quaker Historians and Archivists and workshops in Quaker venues including New England Yearly Meeting, the Friends General Conference Gathering and the Sixth World Conference of Friends. His article, "Varieties of Interpretation of Francis Howgill's Works" appeared in the journal *Quaker Theology*.

ROSEMARY MOORE is an independent scholar attached to the Centre for Postgraduate Quaker Studies at Woodbrooke Quaker Centre, Birmingham. Her publications include *The Light in Their Consciences: Early Quakers in Britain 1646–1666* (2000), an edition of *The History of the Life of Thomas Ellwood, Written by Himself* (2004), and (with R. Melvin Keiser) *Knowing the Mystery of Life Within: Selected Writings of Isaac Penington in their Historical and Theological Context* (2005). She was a co-operating editor for *Protestant Nonconformist Texts, vol. 1 1550–1700* (2007) and contributed to *The Oxford Handbook of Quaker Studies* (2013).

CARLA GARDINA PESTANA is Professor and Joyce Appleby Endowed Chair of America and the World at UCLA. From the start of her career, she has published on the Quakers. Her first foray into print was "The City upon a Hill under Siege: The Puritan Perception of the Quaker Threat to Massachusetts Bay, 1656–1661," *New England Quarterly* (1983), which earned the Walter Muir Whitehill Prize in Colonial History while she was still a graduate student. Her dissertation also

Cambridge University Press

978-1-107-05052-5 - Early Quakers and their Theological Thought 1647–1723

Edited by Stephen W. Angell and Pink Dandelion

Frontmatter

[More information](#)

Contributors

xi

considered the Society of Friends, and was published as *Quakers and Baptists in Colonial Massachusetts* (1991). Since that time she has published on various topics, including revolution, empire, and religion more generally, in *Protestant Empire: Religion and the Making of the British Atlantic World* (2009); and *The English Atlantic in an Age of Revolution, 1640–1661* (2004). She is currently interested in the colonial Caribbean (the final home of John Perrot). In summer 2014, she convened the Early Modern Global Caribbean seminar at the Huntington Library. At present she has forthcoming both *The Early English Caribbean, 1570–1700*, 4 volumes, edited with Sharon V. Salinger, and a book on *The English Conquest of Jamaica*.

HUGH S. PYPER is Professor of Biblical Interpretation at the University of Sheffield, UK, Director of Programmes for Religion, Theology and the Bible, and a member of the steering committee of the Sheffield Institute for Interdisciplinary Biblical Studies. He has written widely on contemporary reception of the Bible, the philosophy of Kierkegaard as well as on Quaker theology. Recent publications include *An Unsuitable Book: The Bible as Scandalous Text* (2005), *The Joy of Kierkegaard: Essays on Kierkegaard as a Biblical Reader* (2011), *The Unchained Bible: Cultural Appropriations of Biblical Texts* (2012), and *Text, Image and Otherness in Children's Bibles: What Is in the Picture?* with Caroline Vander Stichele (2012).

CAROLE DALE SPENCER is Associate Professor of Christian Spirituality at Earlham School of Religion in Richmond, Indiana. Her publications include *Holiness: The Soul of Quakerism: An Historical Analysis of the Theology of Holiness in the Quaker Tradition* (2007) and a number of articles and book chapters on Quaker history, theology, and spirituality. Her research interests include Quakers and holiness, nineteenth-century revivalism and social reform, Quakers and Methodism, Quietism, and Christian mysticism.

MICHELE LISE TARTER is Professor of English at The College of New Jersey. She has published and presented extensively on early Quaker women's writing, Quaker pedagogy, and on Quaker texts and the expansion of the American literary canon. She has also coedited two book collections: (with Janet Moore) *A Centre of Wonders: The Body in Early America* (2001); and (with Richard Bell) *Buried Lives: Incarcerated in Early America* (2012). Her most recent and exciting book project is about the memoir-writing program she started in New Jersey's only maximum-security prison for women in 2000.

Cambridge University Press

978-1-107-05052-5 - Early Quakers and their Theological Thought 1647–1723

Edited by Stephen W. Angell and Pink Dandelion

Frontmatter

[More information](#)

Cambridge University Press

978-1-107-05052-5 - Early Quakers and their Theological Thought 1647–1723

Edited by Stephen W. Angell and Pink Dandelion

Frontmatter

[More information](#)*Chronology*

“New Style” dating is used throughout.

- 1643 Nineteen-year-old George Fox left his family home in Leicestershire and traveled throughout England.
- 1647 Fox’s hearing of a voice that “there is one, even Christ Jesus, that can speak to thy condition” may be said to mark his conviction¹ as a Child of the Light; Fox met Elizabeth Hooton (an older Baptist woman) and she experienced conviction; Hooton would remain part of the movement until her death in Jamaica in 1672.
- 1649 Charles I was executed.
- 1650 Fox was imprisoned in Derby on charges of blasphemy; Judge Gervase Bennett derisively labeled Fox and his followers as “Quakers.”
- 1651 Fox gained release from Derby gaol; he traveled to Yorkshire; there he met Richard Farnworth and James Nayler, both of whom joined the Quaker movement; Fox saw their joining as Farnworth’s and Nayler’s “convincement,” but it is clear that both held principles very similar to Quakers before meeting Fox.
- 1652 Fox traveled in Yorkshire and Lancashire. In May he had a vision at Pendle Hill of a “great people to be gathered”; he preached to a thousand people at Firbank Fell; he visited Swarthmoor Hall. Francis Howgill, Edward Burrough, George Whitehead, and Margaret Fell were convinced.

¹ The term “convincement” has several meanings. It is used here to describe the moment when a person was impelled to join the Quaker movement (or the movement that would become known as “Quaker”) and to embrace the principles of Quakers (also known in their earliest years as “Children of the Light” and more generally as “Friends”). The word “conversion,” as applied to other religious groups, is a rough equivalent, but seventeenth-century Quakers generally did not use “conversion” to describe their own spiritual transformation.

Cambridge University Press

978-1-107-05052-5 - Early Quakers and their Theological Thought 1647–1723

Edited by Stephen W. Angell and Pink Dandelion

Frontmatter

[More information](#)

xiv

Chronology

- 1653 First year of substantial Quaker publication.
- 1654 Northern English Quakers began a mission to the south of England.
- 1655 Samuel Fisher and John Perrot were convinced; London men's meeting came into existence and published pamphlets in defence of Quakerism.
- 1656 April: James Parnell died at Colchester, first Quaker "sufferer" to die in prison; July: Mary Fisher and Ann Austin brought a Quaker message to Massachusetts and were expelled by Puritan authorities; October: James Nayler was arrested at Bristol re-enacting Jesus' Palm Sunday entry into Jerusalem; November: Gathering of Quaker elders at Balby produced a proto-disciplinary epistle.
- 1657 John Perrot, Mary Fisher, and others embarked on a trip to Rome and Turkey to convert the pope and the Ottoman sultan; Fox initiated moves to set up a county organization of Quakers with London as the centre; London women's meeting set up about this time; Ellis Hookes appointed as "clerk to Friends," also about this time.
- 1658 Mary Fisher had an audience with the Ottoman sultan in Adrianople; May: Isaac and Mary Penington were convinced; June: Perrot was imprisoned in Rome, to be released in 1661; September: Oliver Cromwell died.
- 1659 Peak year for Quaker publications; Marmaduke Stephenson and William Robinson were executed in Boston for preaching the Quaker message and returning after being sentenced to exile upon pain of death, but Mary Dyer was reprieved; beginning of Dorothy White's ministry.
- 1660 May: the monarchy was restored; June: Mary Dyer was executed in Boston; October: James Nayler died.
- 1661 January: Fifth Monarchist revolt ushered in persecutions of Quakers and other dissenters; Fox and others publish an early and influential statement of the Quakers' commitment to peace principles; March: William Leddra was executed in Boston, but twenty-seven Quakers were released from Boston prisons when Charles II forbade any further executions of Quakers; John Perrot opposed the Quaker practice of men taking off their hats during prayer, inaugurating extended controversy; first "General Meeting" held in Newport, Rhode Island, by New England Yearly Meeting, the oldest yearly meeting in the world.

Cambridge University Press

978-1-107-05052-5 - Early Quakers and their Theological Thought 1647–1723

Edited by Stephen W. Angell and Pink Dandelion

Frontmatter

[More information](#)*Chronology*

xv

- 1662 Passage of Quaker Act, forbidding Quakers to join in illegal religious worship, and of Act of Uniformity, requiring all Christian worship to be conducted according to the Anglican prayer book; such punitive legislation against Quakers and others ushered in a period of intermittent persecution in England lasting until 1689; October: John Perrot accepted voluntary exile to Barbados.
- 1663 Edward Burrough died in prison; George Keith was convinced.
- 1664 The “Northern Plot” against the monarchy possibly involved Quakers; George Fox, Margaret Fell, and others were imprisoned.
- 1665 Samuel Fisher and John Perrot died.
- 1666 Robert Barclay and his father David were convinced; Richard Farnworth and other Quaker elders authored “Testimony from the Brethren,” advocating centralized authorization of Quaker publications, as well as tighter organization; June: Farnworth died; October: Fox was released from prison.
- 1667 Fox organized British Quakerism into Monthly Meetings within counties, or Quarterly Meetings; William Penn was convinced.
- 1668 Penn authored the anti-trinitarian tract *Sandy Foundation Shaken*, and was imprisoned in Tower of London for eight months.
- 1669 February: Francis Howgill died in prison; October: George Fox and Margaret Fell married.
- 1671 June: Fox circularized British meetings, advising them to set up meetings for women.
- 1671–1673 George Fox embarked on a trip to the West Indies and North America, to settle their Quaker meetings in “gospel order” (proper business procedure).
- 1673 Second Day Morning Meeting in London assumed responsibility of approving Quaker tracts for publication.
- 1675 London Yearly Meeting issued a condemnation of Quaker separatists John Wilkinson and John Story, who had opposed women’s involvement in Quaker business and attacked other aspects of Quaker authority and organization.
- 1676 Robert Barclay published his *Apology* in Latin, and two years later in an English translation.
- 1677 Quakers began settlement in West (New) Jersey.
- 1678 Elizabeth Bathurst was convinced.

Cambridge University Press

978-1-107-05052-5 - Early Quakers and their Theological Thought 1647–1723

Edited by Stephen W. Angell and Pink Dandelion

Frontmatter

[More information](#)

xvi

Chronology

- 1679 Isaac Penington died; Elizabeth Bathurst published a theological treatise, *Truth's Vindication*.
- 1681 William Penn received title to Pennsylvania from Charles II.
- 1682 Mary Penington died; Penn and other Quaker colonists arrived in Pennsylvania and founded the city of Philadelphia; two years later, Penn returned to England.
- 1685 Elizabeth Bathurst died; Charles II died, and was succeeded by his brother (and Penn's friend) James II; the rebellion of Duke of Monmouth, possibly involving Quakers, broke out and was suppressed; Penn was in favour at court as a close counsellor of James II; George Keith took up an appointment as Surveyor-general in New Jersey.
- 1686 Dorothy White died.
- 1687 James II issued a "Declaration of Indulgence" providing for freedom for worship for Quakers and other dissenters.
- 1688 In the "Glorious Revolution," James II was replaced on the throne by William and Mary; Penn, as closely involved with previous regime, was arrested; he was released on bail, but further arrests and suspicion of high treason followed, and he lived in seclusion for years; four Quakers in Germantown monthly meeting protested against slavery, but the Philadelphia yearly meeting tabled their protest.
- 1689 Parliament passed an Act of Toleration.
- 1690 Robert Barclay died.
- 1691 George Fox died.
- 1692 Philadelphia Yearly Meeting accused George Keith of "denying the sufficiency of the Light"; Keith and his opponents published their sides of the dispute; August: after Philadelphia Yearly Meeting confirmed its condemnation of Keith, he appealed to London Yearly Meeting, and returned to England in the following year.
- 1693 Keith's followers published an anti-slavery pamphlet, the first anti-slavery writing to be published.
- 1694 Thomas Ellwood, under the supervision of the Second Day Morning Meeting, published the first edition of Fox's *Journal*.
- 1695 May: After failed attempts at reconciliation, London Yearly Meeting disowned George Keith; Keith held "Christian Quaker" meetings in London.
- 1696 First Affirmation Act, relieving Quakers from the obligation to swear legal oaths.

Cambridge University Press

978-1-107-05052-5 - Early Quakers and their Theological Thought 1647–1723

Edited by Stephen W. Angell and Pink Dandelion

Frontmatter

[More information](#)

Chronology

xvii

- 1699 December: Penn returned to Pennsylvania for his second and last visit. He returned to England fourteen months later.
- 1700 Keith conformed to the Church of England, effectively dissolving his “Christian Quaker” movement.
- 1702 Margaret Fell died.
- 1718 William Penn died.
- 1722 Further Affirmation Act, providing a form of words for affirmation that finally satisfied most Friends.
- 1723 George Whitehead died.