

FEMALE FRIENDS AND THE MAKING OF TRANSATLANTIC QUAKERISM, 1650–1750

Quaker women were unusually active participants in seventeenth- and eighteenth-century cultural and religious exchange, as ministers, missionaries, authors, and spiritual leaders. Drawing upon documentary evidence, with a focus on women's personal writings and correspondence, Naomi Pullin explores the lives and social interactions of Quaker women in the British Atlantic between 1650 and 1750. Through a comparative methodology, focused on Britain and the North American colonies, Pullin examines the experiences of both those women who travelled and preached and those who stayed at home. The book approaches the study of gender and religion from a new perspective by placing women's roles, relationships, and identities at the centre of the analysis. It shows how the movement's transition from 'sect to church' enhanced the authority and influence of women within the movement and uncovers the multifaceted ways in which female Friends at all levels of the Society were active participants in making and sustaining transatlantic Quakerism.

NAOMI PULLIN is a Leverhulme Trust Early Career Fellow at the University of Cambridge and Research Associate at St John's College.

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NOTE TO THE READER

The Quakers were a highly literate community, but their spelling and syntax were often inconsistent. As far as possible, all quotations from contemporary manuscript and printed works retain original punctuation, italicisation, capitalisation, and spelling. Although I have endeavoured to keep all quotations as near as possible to the original manuscript and printed sources, most abbreviations have been silently expanded. This includes the ‘&’ symbol, aside from its function as ‘&c’. The use of ‘u’ and ‘v’, ‘i’ and ‘j’, and ‘ye’ and ‘yat’ have been replaced with their modern alternatives. Any other alterations to the text have been presented in brackets.

Quakers called March ‘1st month’, April ‘2[n]d month’, and so forth. The Quaker system of dating has therefore been altered to conform to modern practice, whereby 1st month becomes March for all items preceding the change to the Gregorian calendar in 1752. All years have been taken to begin on 1 January, so an item bearing the date ‘11 12mo 1666’, has been transcribed as ‘11 February 1667’. Any reference made to 1st month after the calendar change in 1752, is presumed to mean January.

‘Public Friend’ was the formal name given to an individual, whether male or female, who was authorised by the movement to preach in other Meetings and to non-Quaker audiences. I also use the terms ‘ministers’, ‘missionaries’, and ‘preachers’ to denote individuals who travelled to speak about their faith and religious convictions.

Quaker Meetings reserved the title ‘Elder’ for those appointed to attend the select Meetings for Ministers and Elders, which had monthly, quarterly, and yearly components. However, in this study, the term will be applied more loosely to refer to any Meeting official who provided spiritual and moral guidance to the rest of the congregation.

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ABBREVIATIONS

Besse, <i>Quaker Sufferings</i>	Joseph Besse, <i>A Collection of the Sufferings of the People Called Quakers</i> (2 vols., London, 1753)
FHL	Friends Historical Library, Swarthmore College, PA
FHLD	Friends Historical Library Dublin
fol./fols.	folio/folios
HCQSC	Haverford College Quaker and Special Collections, Haverford, PA
HL	Huntington Library, San Marino, CA
HSP	Historical Society of Pennsylvania, Philadelphia, PA
<i>JFHS</i>	<i>Journal of the Friends' Historical Society</i> (66 vols., London, 1903–present)
KAC	Kendal Archive Centre
LA	Lancashire Archives
LRSF	Library of the Religious Society of Friends, London
MM	Monthly Meeting
MS/MSS	Manuscript(s)
NA	The National Archives, Kew, London
sig.	Signature, letters, or figures printed at the foot of the first page of sections to show the correct sequence for binding
UCSC	University of California Santa Barbara Special Collections, Santa Barbara, CA

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