

1-1-1997

Errata

QRT Editor

Follow this and additional works at: <https://digitalcommons.georgefox.edu/qrt>



Part of the [Christianity Commons](#)

Recommended Citation

QRT Editor (1997) "Errata," *Quaker Religious Thought*. Vol. 89 , Article 7.

Available at: <https://digitalcommons.georgefox.edu/qrt/vol89/iss1/7>

This Article is brought to you for free and open access by Digital Commons @ George Fox University. It has been accepted for inclusion in Quaker Religious Thought by an authorized editor of Digital Commons @ George Fox University. For more information, please contact arolfe@georgefox.edu.

ERRATA

Several alert readers have called to our attention several errata in the previous issue of *QRT* (#88). Thank you for reading carefully, and please note the following:

Inadvertently the following page was omitted by our typesetter, and the following text should be inserted between “rather than to...” and “...outcomes” the 15th line down from the top on page 36:

...theology. Barclay’s *Apology* may, however, make it into a syllabus for a course in the History of Protestantism, but it is without effect on the wider field of theology. While Fox’s *Journal* has had a profound effect on Quaker life and thought through the centuries, it has not contributed to the larger field of theology—although it has surprisingly touched non-Quaker intellectuals, such as, of all people, Ludwig Wittgenstein. With recent interest in story-telling, the *Journal* has come into the non-Quaker purview of some but is categorized as autobiography rather than theology.

The place to look for the influence of Quaker theology is not in the field of theology but rather in such practical effects as the seventeenth-century formation of modern democratic institutions—as Penn wrote the first two frames of modern government and as colonial Pennsylvania contributed to the formation of the U.S. Constitution; the eighteenth-century creation of the abolition movement—as the Quaker commitment to perfection here and now, and thus to the possibility and imperative to transform society, according to the non-Quaker historian David Brion Davis, initiated the anti-slavery movement; and the nineteenth-century beginnings of the feminist movement—as Lucretia Mott, Susan B. Anthony, and others organized Quaker and non-Quaker women and men. Because Quaker theology is inherently integrative, rather than pure thought, we should not be surprised at theology having practical effects. But we have lost today the recognition that these practical outcomes have

62 • ERRATA

issued from theological commitments and expressions, and think to pursue further practical...

p. 52. The 1688 reference was to Foeke Floris.

p. 53. The death of Jane Leade should have been noted as 1704.

p. 54, n. 8. Hugo Grotius was an Arminian theologian.

On the Contributors' page, Dean Freiday was editor for nine, not eleven, years.