

2009

Yount's "How the Quakers In vented America" and Guiton's "The Growth and Development of Quaker Testimony, 1652-1661 and 1960-1994: Conflict, Non-Violence, and Conciliation" - Book Review

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Recommended Citation

Bennett, Martyn (2009) "Yount's "How the Quakers In vented America" and Guiton's "The Growth and Development of Quaker Testimony, 1652-1661 and 1960-1994: Conflict, Non-Violence, and Conciliation" - Book Review," *Quaker Studies*: Vol. 13: Iss. 1, Article 10.

Available at: <http://digitalcommons.georgefox.edu/quakerstudies/vol13/iss1/10>

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There are approximately 2800 biographical entries and the period covered usefully extends and complements the 1860–1980 scope of David J. Taylor's *Dictionary of Business Biography* (6 vols.; London: Butterworths, 1984–86). The entries are largely based on the (unpublished) *Dictionary of Quaker Biography* which is accessible only in typescript form at Haverford and Swarthmore Colleges in Philadelphia and Friends House in London, with a further copy in the author's own possession. Typical of the author's attention to details are the indexes of illustrations, occupations, places, apprentice masters and schools attended. It is very useful to be able to 'disambiguate' identically named individuals (e.g. the five John Thistlethwaites) and trace family relationships.

Importantly, the author acknowledges the limitations of his work in the *Prologue*; for example, coverage is almost exclusively male, salaried employees are omitted, as are farmers and the professions. Thus the four sons of Emmanuel Cooper and Alfred Waterhouse's son Edwin, who founded the accountancy firms Cooper Bros and Price Waterhouse respectively, are mentioned only in passing in their fathers' entries. Loosely affiliated and disowned Friends are also beyond scope, thus excluding such personal favourites as Sampson Hanbury, gentleman brewer and Master of the Puckeridge Hunt in the 1820s, and James Humard, Colchester brewer and poet of the 1860s. The entries are heavily reliant on secondary sources, but as the author also says, the book is not so much an end product as a stepping-off point for further work.

The value of the book is considerably enhanced by the illustrations and accompanying essays and appendices on, *inter alia*, the Quaker background and calendar, Books of Discipline and local and regional structures.

Until the projected digital version of the full *Dictionary of Quaker Biography* becomes available, Ted Milligan's book must remain the standard work. It has 'broken the ice' and will provide a stimulus for research in Quaker Studies, as well as much enjoyment for readers, for many years to come.

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YOUNT, D., *How the Quakers Invented America* (Lanham, MD: Rowman & Littlefield, 2007), pp. 159. ISBN 978-0-7425-5833-5, Cloth, £12.99.

GUITON, G., *The Growth and Development of Quaker Testimony, 1652–1661 and 1960–1994: Conflict, Non-Violence, and Conciliation* (Lewiston, NY: Edwin Mellen Press, 2005), pp. 520. ISBN 0-7734-6002-0, Cloth, £84.95, \$139.95.

These are two very contrasting books despite both outwardly dealing with the historical nature of Quakerism: one is an attempt to look at the 'essence' of the United States in relation to the nature of the Quaker faith; the other looks at the practical application of Quaker 'ideology' during two different periods of history. It might be expected that the scholarship in one is reflected in the reflective thought of the other

in an exploration of the Quaker (and other) present. This is not the case. David Yount has produced a book which considers basic tenets of Quaker thought, including 'equality' and 'tolerance', as well as attitudes to sport, leisure and personal names and then seeks to find in them the origins of modern America. At some points this is a politically motivated task: he suggests, for example, that the US constitution is of Quaker origin because it is based upon the Massachusetts constitution. On the other hand the centre of the book explains in a simple yet non-patronising manner the nature of Quakerism, setting it into the general context of Christian worship and demonstrating its clear independence of structured Christianity. It is probably here that the book has its strengths. The first part does not rise above the level of 'fireside' musings. To argue that American identity is a Quaker identity is no different to arguing that English identity is so too. The attributes ascribed to Americans fit the English character and probably to differing degrees everyone else too, and thus only work if we come to believe that there is a unique 'American character and way of life'. The book is much stronger the more closely it relates to specific, modern worship and thought and links to Thoreau and other contributors to the American psyche.

Guiton's book takes the difficult task of connecting two time periods three centuries apart. If one of my students suggested such a project to me, I would probably try to dissuade them and guide them towards looking at one or the other period. Nevertheless this ambition is worth it. The work looks at the traumatic period of construction, when under the cloud of a reconstructing society the Quakers first made their mark on English thought, only to be cast into the great wen of disappointment: the Restoration. The latter forced a massive reconstruction of the being of the Quakers and turned them towards eschewing carnal weaponry, but not away from radicalism.

Quaker religious and physical radicalism carried the revolutionary idea forward into the increasingly hostile post-revolutionary period, and enabled the development of the religious pluralism of the failed Episcopal Restoration. This is an important qualification in itself. The Quakers of the 1660s could be seen as withdrawing from the material world into a spiritual and introverted existence. Indeed some of the other sects that were born of revolution faded away in just such a manner at the revolution's end: Quaker survival and development suggests that the revolution itself was not completely ended by the return of a monarchy. Moreover, this development of a new testimony is important for the role of Quakers in the modern world and from this premise Guiton takes on the second part of the book. He looks at how the Quaker reaction to the Restoration enabled them to play a central role in twentieth-century issues, using as his case study South Africa during Apartheid. Guiton defines six active roles: conflict resolution; mediation; legal support; health work; and service with the police liaison committees and community development, all conducted within the definition of apartheid as a 'military setting'. The argument of the book is that the experience of the 1650s and 1660s enabled Quakers to play a role in conflicts that is unique: with their anti-formalism being of particular value in dealing with situations where structured organisations of belief systems might raise ire or mistrust.

This book is a work that involved a wide range of historical approaches, from the use of primary sources from the seventeenth century to oral history from the twentieth century. It is a risky venture at first glance, because it appears to tie together distinct periods. This is offset by the maintenance of a central proposition that the development of a Quaker Apocalyptic Testimony in the seventeenth century enables active intervention during the intervening years. In this endeavour the book is a successful one and presents us with a clear link between present and past that is both valuable in itself, but also an exemplar of historical relevance.

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GRAHAM, S. (compiler), *The Diary of Joshua Whiting from 1861 to 1873* (York: William Sessions, 2006), pp. xxiii + 122. ISBN-85072-318-4, Paper, £9.50.

This is a charming and lovingly compiled little book which interweaves original entries from the diary of Joshua Whiting, 'citizen, countryman and Quaker' of Hitchin, Hertfordshire, with expert comment on beekeeping by Will Messenger, and editorial notes by Sarah Graham. The diary (the original of which is now in Friends' House Library) offers some valuable insights into the life of middle class English Quakers of this period. This edition would be of particular interest to beekeepers and gardeners, and illustrates a time when Friends were generally rather more in tune with nature, and able to sustain a domestic economy with the fruits of their own outdoor labour. Lavishly illustrated, and dealing with often idyllic subject matter, the contents are nevertheless far from sentimental. They also suggest an ever-present, if not always wholeheartedly supported thread of environmental concern among Quakers.

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