

From: *The Quaker Reader*, selected by Jessamyn West. Reprinted by permission of Russell and Volkening as agent for the author. Copyright 1962 by Jessamyn West, copyright renewed 1990 by Harry McPherson. Permission granted to photocopy for use in Quakerism 101 courses.

QUAKER CHRONOLOGY

<u>Quaker History</u>	<u>General History</u>
1624 Birth of George Fox	1625 Accession of Charles I
	1630 Beginning of Puritan migration to Massachusetts
	1634 Founding of Maryland
	1636 Founding of Harvard College
1643 George Fox becomes a religious "seeker"	1642-46 First Civil War in England
1644 Birth of William Penn	1644 Milton's <i>Areopagitica</i>
1647 George Fox finds the Light Within, begins to preach	1649 Execution of Charles I
1652 George Fox on Pendle Hill sees a vision of "a great people to be gathered": beginning of Quaker	1653-58 Oliver Cromwell Lord Protector of England
1655 James Nayler's entry into Bristol and trial by Parliament	
1656 First Quakers in North America	
1659-61 Four Quakers hanged in Boston	
1661 Establishment of New England Yearly Meeting	1660 Restoration of Charles II
1662-88 Systematic persecution of Quakers in England	1662 Quaker Act (Quakers forbidden to meet)
	1663 Charter of the Carolinas
	1664 First Conventicle Act (directed against all Non-conformists)
	1666 Great fire of London
1667 "Convincement" of William Penn	1667 Milton's <i>Paradise Lost</i>
1668 First Quaker schools in England	
1670 Trial of William Penn and William Meade	1670 Second Conventicle Act (climax of persecution)
1671-73 George Fox in America	
1675 Quakers acquire West New Jersey	
1676 Robert Barclay's <i>Apology</i> , greatest work of Quaker theology	
Meeting for Sufferings organized in London	1678 Bunyan's <i>Pilgrim's Progress</i>
1681 William Penn's charter for Pennsylvania	
1682 William Penn in America; beginning of "Holy Experiment" in Pennsylvania	
	1685 Accession of James II
	1687 Sir Isaac Newton's <i>Principia Mathematica</i>
1688 Protest of Germantown Quakers against slavery	1688-89 "Glorious Revolution" in England; accession of William and Mary
	1689 Toleration Act
	1690 Locke's <i>Essay Concerning Human Understanding</i>
1691 Death of George Fox	
1693 Penn's <i>Some Fruits of Solitude</i>	
1694 Publication of Fox's <i>Journal</i>	
	1695-96 John Archdale Governor of Carolina

1699-1701	Penn's second visit to America	1702	Accession of Queen Anne
1704	First written book of discipline of Philadelphia Yearly Meeting	1714	Accession of George I
1718	Death of William Penn	1726	Swift's <i>Gulliver's Travels</i>
1727	James Logan demonstrates function of pollen in fertilizing Indian corn	1733	Pope's <i>Essay on Man</i> Voltaire's <i>Letters Concerning the English Nation</i> Founding of Georgia
1737	Adoption of "birthright membership" in England	1738	John Wesley's conversion; beginning of the Methodist movement
1738	First written book of discipline in England	1740-45	Climax of Great Awakening (religious revival) in American colonies
1751	John Bartram's <i>Observations</i>	1754-63	French and Indian War
1756	Quakers relinquish control of Pennsylvania legislature; end of "Holy Experiment"	1754	Jonathan Edwards' <i>Freedom of the Will</i>
1758	John Woolman persuades Philadelphia Yearly Meeting to condemn slaveholding by Friends	1765	Stamp Act
1774	Publication of John Woolman's <i>Journal</i>	1769	Richard Arkwright invents spinning frame James Watt invents steam engine
1777	Seventeen Philadelphia Quakers exiled to Virginia for refusing to take oath of allegiance	1773	Boston Tea Party
1781	Formation of "Free Quakers" ("Fighting Quakers")	1775-83	American Revolution
1790	Moses Brown applies power-driven machinery to spinning of cotton yarn at Pawtucket, RI; beginning of Industrial Revolution in US	1776	Declaration of Independence
1791	William Bartram's <i>Travels</i> (influenced English Romantic poets)	1787	Constitutional Convention
1796	York Retreat, first modern mental hospital, founded by Friends in England	1788	George Washington elected President
1799	Westtown School, first American Quaker boarding school, founded Beginning of Quaker migration to Northwest Territory	1789-99	French Revolution
1806	First Quakers in Indiana (Whitewater, near Richmond)	1793	Invention of cotton gin
1808	John Dalton states atomic theory	1794	Thomas Paine's <i>Age of Reason</i>
1813	Elizabeth Fry begins prison reform work at Newgate	1798	<i>Lyrical Ballads</i> by Wordsworth and Coleridge
		1800	Election of Thomas Jefferson
		1801	Climax of Great Revival on American frontier
		1803	Louisiana Purchase
		1804	Napoleon crowned Emperor of France
		1807	Embargo Act
		1808	End of foreign slave trade in U.S.
		1812-14	War of 1812
		1814	First steam locomotive built by George Stephenson in England
		1814	First steam locomotive built by George Stephenson in England

1816	First Peace Society in England, founded by William Allen and Joseph T. Price		
1817	Friends Asylum, Frankford PA, first modern mental hospital in US		
		1819	Washington Irving's <i>Sketch Book</i> William E. Channing's "Baltimore sermon," manifesto of Unitarian movement
		1820	Missouri Compromise
1821	Benjamin Lundy begins publication of <i>The Genius of Universal Emancipation</i> , antislavery periodical		
1825	Edward Pease opens Stockton and Darlington Railway, first passenger railroad.		
1827-28	Hicksite-Orthodox "separation"		
			Repeal of Test Act in England allows non-conformists to hold public office
		1828	Election of Andrew Jackson William Lloyd Garrison begins publication of <i>The Liberator</i>
		1832	Great Reform Bill in England
	Joseph Pease, first Quaker elected to Parliament Whittier publishes <i>Justice and Expediency</i> , his first important antislavery tract	1833	Emancipation of slaves in British colonies
1833	Haverford School (later Haverford College) Pennsylvania, founded		
1835	First Quakers in Iowa		
		1836	Emerson's <i>Nature</i>
1837	New Garden Boarding School (later Guilford College), North Carolina. founded	1837	Accession of Queen Victoria
		~1840-60	"Underground Railroad" at its height
1843	John Bright enters Parliament		
1845	Wilburite-Gurneyite "separation" in New England		
		1846-48	Mexican War
1846	Levi Coffin settles in Cincinnati, "President" of Underground Railroad		
1846-47	Quaker famine relief in Ireland	1846	Potato famine in Ireland
1847	Boarding School at Richmond, Indiana (later Earlham College), founded		
1848	Lucretia Mott (with Elizabeth Cady Stanton) organizes first women's rights convention		
		1850	Fugitive Slave Law passed
		1851	Melville's <i>Moby Dick</i>
		1852	Harriet Beecher Stow e's <i>Uncle Tom's Cabin</i>
1854	Wilburite-Gurneyite "separation" in Ohio	1854	Thoreau's <i>Walden</i>
		1854-55	Crimean War
		1855	Whitman's <i>Leaves of Grass</i>
		1859	Darwin's <i>Origin of Species</i>
		1860	Election of Abraham Lincoln
		1861-65	Civil War
1862	Quakers undertake relief and educational work for freed slaves		
		1863	Emancipation Proclamation
1864	Swarthmore College, Pennsylvania, founded		
		1865-77	Reconstruction in the South
1866	Whittier's <i>Snowbound</i>		
		1867	Second Reform Bill in England
1869	American Friends undertake supervision of Indian agencies in Nebraska, Kansas, and Indian Territory		
1870-71	British Quaker war relief in Franco-Prussian War	1870-71	Franco-Prussian War
1870-71	British Quaker war relief in Franco-Prussian War	1870-71	Franco-Prussian War
1873	First Quaker Meeting on Pacific Coast (San Jose, California)		

ca. 1875	Introduction of "pastoral system" in some Quaker meetings, especially in Midwest		
1882	John Bright resigns from British Cabinet in protest against bombardment of Alexandria	1882	British intervention in Egypt
1891	Whittier College, California, founded		
1900	Friends General Conference (Hicksite) established	1898	Spanish-American War
1902	Five Years Meeting (Orthodox-Gurneyite) established	1901	Death of Queen Victoria
1903	Woodbrooke Settlement (adult school near Birmingham, England) established		
1914	War Victims' Relief Committee established by English Friends	1912	Election of Woodrow Wilson
1917	American Friends Service Committee established by Rufus M. Jones and others Quakers	1914-18	First World War
1920-22	Child-feeding program in Germany	1917	US enters First World War
1924	German child-feeding resumed	1920	Founding of the League of Nations
1930	Pendle Hill (adult school at Wallingford, Pennsylvania) established	1929	Beginning of Great Depression
1931	Quaker child-feeding program in American coal fields		
1936	Wider Quaker Fellowship established (for "friends of the Friends")	1932	Election of Franklin D. Roosevelt
1937-39	Non-partisan Quaker relief work in Spanish Civil War		
1937	Friends World Committee for Consultation established		
1939-46	American and British Friends carry on war relief in Europe and Asia	1939-45	Second World War
1943	Friends Committee on National Legislation established (to present Quaker viewpoints to Congress and to inform Friends on legislative issues)		
1947	Nobel Peace Prize awarded to American Friends Service Committee and Friends Service Council (Great Britain)	1947	Charter of the United Nations
		1950	Korean War

CHRISTIAN SPECTRUM IN THE MID-SEVENTEENTH CENTURY

	Catholic	Lutheran	Calvinist	Baptist	Quaker
Theology	Clear, rational; truth expressed in creed	More personal; creed still fundamental	Logical, but more personal; power of God in history	Conversion and commitment	Most personal - experience over doctrine
Sacraments	Crucial; seven sacraments	Once/week; two sacraments	Once/three months	Some do without	No outward sacraments
Ministry	Sacraments & salvation depend on priest	Minister not essential for salvation	Same as Lutherans	Conversion itself is what's important	No permanent pastor
Economic & Social	Social hierarchy approved	Princes; less hierarchy; mixture	Similar to Lutherans, but middle class; success orientation	Mixture	Mixture; many leaders from lower classes
	Pure doctrine	(—————)			Pure experience

The Inward Light: How Quakerism Unites Universalism and Christianity

by Samuel D. Caldwell

We are all well aware of the long-standing tension in the Religious Society of Friends between Christianity and Universalism. Each pole of this historic tension has had its partisans over time. The Quaker Universalist Fellowship represents one pole of the contemporary debate. Evangelical Friends International is an example of a group that represents the other. Each side of the debate claims that its own view of Quakerism is the true one, and each side feels that the other side's position is a negation of its own. Typically, the debate is cast in logically exclusivist terms: if one position is true, then the other must of necessity be false~ both cannot possibly be true at the same time.

For my part, I have never accepted the terms in which the debate has been cast. It is my own view that Quakerism is neither exclusively Christian, as some Quaker Christians would have it~ nor is it exclusively Universalist, as some Quaker Universalists would have it. The fact is Quakerism has always been a powerful amalgamation of both. My thesis is that not only is it possible to be *both* Christian and Universalist at the same time, but it has always been the very essence and peculiar genius of Quakerism to join the two in holy matrimony! I wish to explain how this is so.

Let me start with the Universalist side of the equation. What many Christian Quakers fail to understand or accept about the Quaker approach to Christianity is that it is Universalist to the core. Universalism is thoroughly embedded in the Quaker perspective precisely because it is intrinsic to our most central and distinctive religious insight: the principle of the Inner Light.

It is helpful to remind ourselves of the essential core of this important insight. Historically, it is this: God gives to every human being who comes into the world a measure of the divine spirit as a Living Witness and a Light to be inwardly guided by. Those who learn to heed the promptings of this Light within them come to be "saved" - that is, they come into fullness and wholeness of life and right relationship with God, themselves, and one another.

Those who resist, ignore, or otherwise deny the workings of this pure spirit within them, though they make a profession of faith, are "condemned" - that is, they become alienated from God, from themselves, and from one another. The chief end of religious life, therefore, is to hearken to and act in accordance with the promptings of the Inner Light in one's life. This description closely parallels George Fox's original "opening" concerning the Light in 1648, as recorded in his *Journal* (Nickalls edition, p. 33).

A number of important characteristics of the Light can be readily inferred from this description. First, this Light is "*divine*" or "*supernatural*." That is, it pertains to God and God's activity. Numerous Friends, among them George Fox and Robert Barclay, have been urgent in cautioning us against confusing the Inner Light with such natural phenomena as reason or conscience, both of which are physically and socially conditioned. Rather, they have emphasized that the Light is God's eternal and indwelling power resident within our mortal frames, there to enlighten and inform the natural reason and conscience with truth of a higher order.

This Light is *personal*. It is no mindless, purposeless, undifferentiated force or power. It is the mind and will of God - the God of Abraham, Isaac, Jacob and Sarah - who indwells our souls. To claim, as we do, that we are led or taught by the Light is to accept by inference that the power by which we are led or taught is capable of actively leading or teaching us. This requires a personal or theistic conception of the Spirit, which Friends have traditionally held.