

1: The French Revolution: Quakers and cockades | Quaker Strongrooms

THE RELATION OF THE QUAKERS TO THE AMERICAN REVOLUTION By Arthur J. Mekeel* At its sessions in June , London Yearly Meeting addressed an epistle "To our Friends and Brethren in America" expressing.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: University Press of America, When the British government began policies of colonial taxation and economic restrictions the Friends engaged in bitter protests along with their fellow colonists. They engaged in opposition to the Stamp Act and the Townshend Duties though they avoided any action which might lead to violence, but as the years wore on and the crisis deepened it appeared to many Friends that violence was inevitable. When it came, at Lexington and Concord, and the colonists began talking about independence from the mother country, the Quakers took a position against this idea, one consistent with their religious beliefs, which would make them exceedingly unpopular with many of their neighbors. The attitude they adhered to, throughout die whole Revolutionary period, was based primarily upon two conceptions, one governmental and the other religious. As long as a government acted in accordance with their consciences and beliefs they would obey it; if government acted odierwise they would engage in passive disobedience. Believing that government was divinely instituted they avoided any action designed to destroy any regime. This belief did not preclude their continuing allegiance to a government, even while protesting peacefully against its actions. From the religious standpoint they were unalterably opposed to war in any form, to bearing arms, paying substitutes to fight in their stead, paying taxes to support war, or joining in any celebration of victory. Some Friends, but not all, refused to accept colonial currency on the grounds that it was printed to further war efforts. In addition they refused to affirm allegiance to the newly formed states. These principles were not subjected to a severe test until the outbreak of hostilities in Then, throughout the colonies the Friends adhered to their beliefs with a remarkable steadfastness. Not all did so, however. When anyone, often with great reluctance, failed to conform to the Quaker testimony, he was "dealt with" in meeting and sometimes disowned. Of the disciplined, were disowned, most of them for performing military service. Some of these dissenters, choosing not to join other church groups, and others of no particular religious persuasion, joined together to form a quasi-Quaker organization that came to be known as the Free Quakers. Strongest in Pennsylvania, but with a few adherents in New England, the new society never acquired many members, and by die Os no more meetings were held. Mekeel deals with the experiences of Quakers in all of the colonies, more attention is paid to the situation in Pennsylvania than elsewhere. The reason for this is obvious: When the Continental Congress met in Philadelphia the Philadelphia Yearly Meeting issued an epistle pledging its loyalty and allegiance to the King. The local Friends also opposed the Continental Association. On January 20, , the Philadelphia Meeting for Sufferings, in an effort to prevent Pennsylvania from supporting the radical cause, issued an Ancient Testimony which renewed allegiance to the King and opposed independence. This statement roused the ire of the patriots and brought the accusation that the Friends were dabbling in politics. They had made their position known, though, and it guided their actions throughout the Revolution. In writing this book the author has done

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The American Revolutionary War officially ended with the Treaty of Paris. Quaker communities throughout the newly established United States of America immediately began to influence small factors in the formation of new governments. For example, before this time a public official usually needed to swear an oath of allegiance to the state, yet this rule was altered to allow affirmations as well, allowing Quakers to freely participate in the government.

This paper illustrates and defines the plight of the Quakers and their impact on the American Revolution. Through documented research, this paper will also examine the history and existence of the Quakers during this revolutionary period. The Quakers and the American Revolution Like other civil wars, the American Revolution asked ordinary people to choose between two extraordinary positions. For Pennsylvania Quakers members of the Society of Friends, decisions about whether to support or oppose the war were further complicated by the inherent conflict between two deeply held beliefs: Before the American Revolution even occurred, the middle-staters of Pennsylvaniaâ€”the Quakersâ€”were already in search of a place where they could be different and be, at least, quasi-independent. Unlike the many Loyalists who eventually fled the civil war, most Pennsylvania Quakers remained in the colonies only to find themselves subjected to the wartime passions of both sides. Quakers in Pennsylvania and elsewhere joined most colonists in opposing the British taxation policies of the 1760s and 1770s. The Stamp Act of 1765 and the Townshend Duties of 1767 occasioned protests, including strict boycotts of British goods. Quakers on both sides of the Atlantic heralded the repeal of the Stamp Act and most of the Townshend duties. This went too far according to the Quakers. First articulated during the English Civil War of the mid-seventeenth century, the Quaker Peace Testimony committed members of the Society of Friends to nonviolence. Quakers in the Pennsylvania Assembly had resigned rather than accede to those demands. For Quakers, finding a middle road would prove a frustrating task. At first they tried simply to advocate conciliatory measures. At home they published statements condemning all English and American breaches of law and the English constitution. In England they tried to broker reconciliation with the king. Ultimately, though, their efforts were to no avail. With the Revolution underway, in September of the largest organization of Quakers in Americaâ€”the Philadelphia Yearly Meetingâ€”formally directed its members to observe strict neutrality. This meant that Quakers should not vote or take oaths of loyalty to support either side, should not engage in combat or pay for a substitute a not uncommon practice in that era, and should not pay taxes to support the war effort. The responses of Quakers to these requirements varied. Probably the majority, torn by conflicting loyalties, sympathized with both sides. Other Quakers renounced neutrality and actively sided with the Patriots. In Pennsylvania almost 1, Quakers were disowned during the course of the war, the large majority of them for taking up arms. One group even formed their own separate denomination, the Free Quakers or Fighting Quakers, whose leader Timothy Matlack served on political committees alongside such radicals as ex-Quaker Thomas Paine Staughton, Largely because of this variety of positions, the perception among both Patriots and Loyalists was that Quakers could not be fully trusted. In the Delaware Valley, where for most of and first the British and then the Americans held sway, Quakers were punished by each side for their supposed allegiance to the other. Then in September of the Patriots arrested twelve Quakers and exiled them to Winchester, Virginia, because of the potential threat they posed to the American position Goodman, The harsh repercussions of perceived political loyalties made any position of moderation hard to maintain, and highly suspect. During the Revolution, Americans advocated a variety of different political views. While it is important to recognize the distinctions between the Patriot and Loyalist positions, it is also important to note that there were many people who sympathized with aspects of each position. While some families were torn apart, others found that their bonds of affection and mutual obligation were severely tried, but not broken, by conflicting political convictions. The generations of Quakers from to represent a longer stretch of time, in the face of unprecedented surprises and challenges, than most dynasties and most party regimes, in most orderly societies, have stayed in control. Thus, it is clear that the Quakers throughout history have fought for humans to treat other humans with dignity and respect, and to treat everyone equally, without violence. In short, the Quakers held fast to their beliefs and, for the most part, remained neutral throughout the

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American Revolution. Holt, Rinehart and Winston, The Colonial Experience, New York: Staughton Lynd, Nonviolence in America: How Revolutionary Was It? Holt Rinehart, and Winston, Inc.

3: Holdings: The relation of the Quakers to the American Revolution

*In short, the Quakers held fast to their beliefs and, for the most part, remained neutral throughout the American Revolution. References 1. Arthur Meikel, *The Relation of the Quakers to the American Revolution* University Press, 2. Peter N. Carroll, ed., *Religion and the Coming of the American Revolution* Waltham, Mass., Ginn-Blaisdell, 3.*

As the colonies mobilized for war, they required able-bodied men to serve in the militias, allowing them to hire substitutes who would still have to fulfill their own service. But to the pacifist churches, hiring substitutes was still contributing to war and thus unacceptable to God. And beyond direct military service, they struggled to define just what constituted support for the war effort. Could one repair equipment for the army? The answer often was no, and they supported each other in maintaining fidelity to their beliefs. Allegiance was not the issue, oaths were the issue. For Quakers, Mennonites and other sects, the scriptural command "Do not swear" not referring to cursing is clear—"let your Yes be Yes, and your No, No," i. Colonial archives are replete with heartfelt appeals from pacifists to their state assemblies, town committees of safety, and other civil authorities, beseeching them to acknowledge their religious scruples and to recognize alternative forms of support such as prayer and aid for the sick and hungry. Also included are internal Quaker documents that highlight the challenge of specifying the actions that contribute "to the promotion of war. How did they work within their churches to define their political stance? How did they attempt to persuade civil officials for official tolerance of their views? In the Revolution, how did peace churches explain their refusal to contribute to the war effort? What actions did they offer as alternatives that would not violate their beliefs? How did they formulate their appeals to the civil authorities for tolerance and understanding? How did they differentiate themselves from Loyalists, even though their religious precepts required obedience to God-given civil authority, i. What are the advantages and disadvantages of each? What internal struggle is revealed in the minutes of the Pennsylvania Yearly Meeting? How did Quaker leaders strive to define what constituted "the promotion of war"? Framing Questions What rebellions and "civil wars" occurred within the colonies as war approached in the mid s? How did colonists express and debate their differing opinions? How did they deal with political opponents? What caused the moderate voice to fade from the political arena? What led Americans to support or oppose the ultimate goal of independence?

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Quakers > United States > History > Revolution, United States > History > Revolution, > Society of Friends.

In addition, Quakers heavily settled in both the Pennsylvania and New Jersey colonies, and controlled the former both culturally and politically. Though widespread, many of these communities maintained contact with each other and with Quakers in Great Britain. This sustained communication complimented Quaker attitudes towards their community and society at large- for the most part Quakerism encouraged a high degree of internal unity, as well as a cultural separation from outsiders. Nevertheless, this separation usually did not negatively affect Quaker communities, and across the colonies and especially in Pennsylvania members of the Society of Friends thrived. The faith accepted the authority of secular governments, but refused to support war in any form. This is commonly referred to as the Peace Testimony. Many of these religious guidelines were dictated at regular meetings. Additionally, annual Yearly Meetings served as the highest authority on both spiritual and practical matters. Of these, the Philadelphia Yearly Meeting held the most recognized authority. However, the onset of the French and Indian War caused most Quaker members to leave their governing positions. This experience encouraged many within the faith to forsake external success and instead focus on religious reform. Due to their ties to the British Society of Friends and economic situation, Pennsylvania Quakers largely supported reconciliatory measures in the early years of disagreement. Quaker merchants from both sides of the Atlantic opposed the act, and many peacefully protested its economic impact and lack of colonial representation. Almost immediately after the act was passed, eighty Quaker merchants from Philadelphia signed a non-importation agreement. This relative peace disappeared in with the passage of the Townshend Acts. Much like before, Pennsylvania Quakers attempted to curtail protests against the acts, but by mid were unable to contain the swell of anti-British sentiments. Instead of suppressing conflicts, the Friends were losing political support to more radical factions without reservations towards violence. The population of Pennsylvania could no longer be controlled or kept from conflict - for example, groups of Philadelphians began to assemble as informal militias in direct violation of the Pennsylvania Assembly. Even as late as those at the Meetings protested the increased hostilities, and argued they had attempted to prevent them: We have by repeated public advices and private admonitions, used our endeavours to dissuade the members of our religious society from joining with the public resolutions promoted and entered into by some of the people, which as we apprehended, so now we find have increased contention, and produced great discord and confusion. The Philadelphia Yearly Meeting of outlined this rule for its constituents: It is our judgment [it laid down] that such who make religious profession with us, and do either openly or by connivance, pay any fine, penalty, or tax, in lieu of their personal services for carrying on war; or who do consent to, and allow their children, apprentices, or servants to act therein do thereby violate our Christian testimony, and by doing so manifest that they are not in religious fellowship with us. They viewed the currency as supporting a violent cause and therefore against their religious beliefs. Unlike with the issue of direct taxation, however, Quaker leaders never reached a consensus regarding the Continental, and oftentimes allowed individuals to decide for themselves whether or not to use the currency. Mekeel calculates that between and 1, Quakers were disowned from the faith for participating in the Revolution in some way, shape or form. While some supported the colonies and others were avowed loyalists , the majority of Friends followed their faith and largely stayed out of the conflict. These Friends considered the Revolution to be a fight for a divinely-ordained new system of government that would change the world for the better. Several notable figures in the American Revolution were also Quakers. Thomas Paine , author of the pamphlet *Common Sense* , was born into a Quaker family, and Quaker thought arguably influenced his writings and philosophies. Kashatus III states, "wrestled with a fundamental ideological dilemma: In the winter of 1775 Friends from Pennsylvania, New Jersey and elsewhere donated money and goods to the inhabitants of Boston while the British occupied the city. This and other donations throughout the war were accepted with varying degrees of suspicion by both American and British forces. In addition, individuals sometimes attempted relief efforts by tending to wounded after battles or comforting prisoners of war. Some Friends were arrested for refusing to pay taxes or follow conscription

requirements, particularly in Massachusetts near the end of the war when demand for new recruits increased. Throughout the war, British and American forces seized both Quaker and Non-Quaker goods for their armies, yet Non-Quaker authorities throughout the colonies seized additional property from Quakers, both for refusing to pay taxes and occasionally for opposing the war effort. Sullivan subsequently wrote to John Hancock, president of the Continental Congress, and accused the Quakers of being loyalists and traitors. Quaker communities throughout the newly established United States of America immediately began to influence small factors in the formation of new governments. For example, before this time a public official usually needed to swear an oath of allegiance to the state, yet this rule was altered to allow affirmations as well, allowing Quakers to freely participate in the government. Partially thanks to the negative climate following the "Spankton Papers" and partially because of economic factors, beginning in hundreds of Quakers left the United States and moved to Canada, with many settling in Pennfield, New Brunswick. Some of these Friends had been expelled from the faith for siding with the British during the war, and others had been genuine pacifists, but none could remain in the United States after the nation had gained independence. Before the war, many Quakers possessed extensive economic and political power in several states, most notably in Pennsylvania and New Jersey. However, the war had alienated the pacifist Quakers from their neighbors, causing most Friends in power to begin withdrawing from active political life as early as the s. American Quakers would never regain the amount of political influence they had once possessed. Sessions Book Trust, , 1â€”2. The Pennsylvania State University Press, , 8â€”9. Princeton University Press, , University Press of America, , Ousterhout, A State Divided: Greenwood Press, , â€” References[edit] Brock, Peter. Pacifism in the United States: Princeton University Press, University Press of America, The Quakers and the American Revolution. Sessions Book Trust, Opposition in Pennsylvania to the American Revolution. The Pennsylvania Gazette, The Pennsylvania State University Press,

5: The Quakers and the American Revolution | Essay Writing Service A+

Role of Quakers in the American Revolution. Image: Quaker Founder George Fox The Religious Society of Friends, commonly called Quakers has opposed war and violence from its inception, and has sought instead to do away with the causes of war and alleviate the suffering it causes.

Despite their adherence to a singular doctrine, many Quakers opposed fighting, while others were eager to join the war effort. In this paper, I will examine the contrasting sides of Quaker beliefs regarding their attitudes toward the American Revolution: I will first analyze those Quakers who were unwilling to fight in the war and consider their reasons for not fighting. Secondly, I will examine those Quakers who did fight and determine why they did so. At the conclusion of this paper the reader should have a clearer understanding of why and how Quakers responded to the Revolutionary War in America. I will begin this paper with a brief overview of Quakerism. Quakerism, or the Society of Friends, began as a Christian sect. George Fox, the founder of Quakerism, was born in July in Leicestershire, England, and grew up in a Puritan family during an age of civil war and dissension from the Church of England. Many religious sects had formed during this time in response to the corruption in the Anglican Church. While Fox was certain that the Church of England was not the pure Christian church, he was unsure about which sect was truly authentic. In Fox journeyed on a pilgrimage across England, speaking with clergymen and laymen of different denominations along the way. Even this adventure, however, did not provide Fox with clarifying answers to his important questions. Three years later Fox traveled again, this time traveling a further distance from his home to the northern stretches of England. Over the next three years Fox had a series of revelations which would eventually become the foundations of Quakerism. However, if a person failed to see their Inner Light or ignored it, they would be ultimately damned. Fox also preached immediate revelation, a doctrine proposing that God speaks directly to humanity. He believed that the spirit which had inspired the writers of the Bible was still available to present-day Christians. Fox remained true to his convictions, but his devotion was not without consequence. During a trial, in the court of quarter sessions, Fox was charged with blasphemy for his claims of being able to be free from all sin. After his release from jail in , Fox traveled through Yorkshire and Lancashire for converts. The couple was so influential in the Quaker movement that their home became the organizational center of early Quakerism in England Fox Quakerism continued to grow throughout the s. By there is believed to have been approximately fifty-thousand Quakers with congregations in every English county as well as a considerable number in Wales and a few in Ireland. Most Quakers, however, were concentrated in the northwest of England. Opposition to Quakerism was evident everywhere, allowing dozens of anti-Quaker tracts to surface in the s. Quakers were mobbed and faced with accusations of witchcraft, treason, blasphemy, vagrancy and associations with the Pope. This new sect challenged traditional Christian theology and the established a new social order. The discrepancies were obvious: All of these differences in religious practice caused them to be the focus of much persecution. In some instances, however, Quakers provoked this persecution. They often interrupted services of churches of other denominations. Sometimes, they even appeared naked in public places as a sign of the spiritual innocence of the Quakers and the spiritual nakedness of their oppressors Hamm She traveled throughout the Chesapeake region in an attempt to spread Quakerism throughout the colonies. By , several Quaker meeting houses had been established by Elizabeth and the sixty other Quakers who had arrived shortly after her. Maryland was quite tolerant of these new Quakers. Virginia, however, was stricter. Many Quakers in Virginia faced imprisonment for their refusal to attend Anglican Church services and pay tithes Hamm Other Quakers began to arrive in Boston in Their books were burned and examined for evidence of witchcraft. The two women were eventually expelled and put on a ship which was set sail to Barbados Worrall After other Quakers received similar treatment, the colonial legislature of Massachusetts passed a law that would fine ship captains who brought Quakers to the colony. Between and all thirty-three Quakers who visited Massachusetts were expelled. Finally, in the colony had enough and passed a law which would impose death on any Quaker who returned to the colony after being twice expelled. New England Puritans, like their counterparts in England, saw Quakerism as a threat to their social order. Their beliefs on

direct revelation, the Bible¹, the sacraments², their ministry³, their refusal to defer to authority, and the prominence of women all threatened Puritan society. Banished from Massachusetts, many Quakers took refuge in Rhode Island. While many Rhode Islanders did not accept their Quaker beliefs, they were at least tolerated. Other Quakers settled in the Dutch colony of New Netherlands, where there was more religious toleration than in New England. Just as in England, Quakers were persecuted for their religious beliefs in the New World. Many were whipped, branded, jailed and even hung. Penn, the son of a wealthy English admiral, became a Quaker while running his family estate in Ireland. Quaker beliefs were provided for in Pennsylvania. The religious toleration and low costs of land attracted many Quakers to Pennsylvania. Quakerism in the other colonies, however, proceeded much differently. While Quakers in Pennsylvania enjoyed religious freedom, Quakers in other colonies still faced discrimination and persecution. Throughout these colonies Quakers began petitioning their governments for an end to persecution. They fought for laws that would exempt them from paying taxes for wars and established churches. They petitioned for other laws that would protect them from militia duty and taking oaths. They also promised not to take part in any overthrow of the government. Quakers essentially wanted to live self-governing lives of virtue within the American colonies. Eventually, toward the middle of the eighteenth century, persecutions began to decline to some degree as many colonial governments compromised with Quaker beliefs. Regardless, Quakers never had good relations with their colonial governments, which complicated the American crisis once the American Revolution began. Even Quakers in Pennsylvania began to lose control of their colony toward the middle of the eighteenth century as tensions with Britain increased. While they continued to control the Pennsylvania Assembly up until the eve of the American Revolution, Quakers in Pennsylvania were losing control of their colony to anti-British patriots. Quakers in Pennsylvania had controlled the Pennsylvania Assembly until the time of the Revolutionary movement, despite being a minority during the onset of the American Revolution. They had controlled the government since the early days of William Penn. By seventeen-hundred, the colony had settled into a system of government which consisted of a popular elected assembly, which was dominated by Quakers, and a governor appointed by William Penn or his sons. This Quaker control of government divided the colony by race and religion: During the Revolutionary period, however, a party formed in Philadelphia that allied with the Germans and Irish of the West. This party, the majority of Pennsylvanians, supported independence. The Pennsylvania government, however, was run by a religious group that opposed independence. Quaker writings such as this sparked anger in most Pennsylvanians. Many wrote responses in support of independence from England. While most Pennsylvanians supported Independence, their representatives in the Continental Congress, members of the Pennsylvania Assembly, opposed it. It became evident that the Quaker government in Pennsylvania was never going to support the independence movement. During the Revolutionary movement, the people of Pennsylvania turned from supporting prominent Quakers to supporting new revolutionary leaders. The majority of Pennsylvanians clearly supported war with Britain and wanted change in their colony by forcing the Quakers out of the government. This discontent with the Quaker government of Pennsylvania was exemplified in the May elections. At this time, local elections were held in each Pennsylvania county. Candidates who supported independence were overwhelmingly elected in effort to show Congress that the colony supported independence from Britain. The Assembly, still made up of aristocratic conservative Quakers, still voted down independence in Congress, however. This provision allowed colonies that were disproportionally represented under their present colonial governments to disregard their present governments and choose representatives of the Continental Congress directly. By refusing to ally themselves with Congress or the masses of Pennsylvania, the Pennsylvania Assembly and the Quaker Government began its demise. After numerous protests, the Assembly eventually agreed to the popular demands and sent a committee to Congress to bring the Pennsylvania representatives new instruction. On July 2, , the Pennsylvania delegation of Congress finally voted in favor of independence by a vote of three to two. The Quaker government in Pennsylvania had finally lost its power, and a new more democratic form of government took shape during the American Revolution. Pennsylvania was now controlled by zealous patriots who formed and commanded local Pennsylvania militias. This new government eventually required

all men to bear arms and pay taxes to support the war effort, a stance that would inevitably be at odds with Quaker belief Ryerson As a whole, the Quaker population took a neutral stance toward the impending Revolution. They refused to fight for either side, or even pay taxes to support the war. Their opposition to fight led to even more persecution, as was evident throughout the colonies. It was easier for Quakers living in British occupied cities like New York to practice their pacifism and to refusal to pay fines and taxes, since American authorities had little control over them in these areas. In British occupied Rhode Island, Quakers declared loyalty to King George, but when the British evacuated Newport in and the Americans retook control, the Quakers were put under stricter orders Worrall During the war, Quakers were repeatedly arrested without trial, their right of habeas corpus overlooked and their pleas to the Government ignored. American patriots saw the Quakers as a threat to Revolutionary ideology. Their opposition to the Revolution was imbedded in their religious practice of pacifism. They believed that Christ, by his words and actions, had prohibited His followers from partaking in violence in any form and under any circumstances. Quakers showed that they were unwilling to compromise their pacifistic ideas for a chance at liberty Archer American Quakers were more closely connected with their religious brethren in Britain than were other religious groups, making separation from Britain less desirable.

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The popular understanding by Americans, including legal and political historians, concerning the American Revolution, undervalues the extent to which the pioneering of the Quakers, followed by a century's experience of the middle colonies, was indispensable to make that commitment possible.

Quite a bit, it turns out, and with cockades themselves in particular! Tricolour cockade, revolutionary France, Benjamin Angell papers, Library reference: In contact was made between British Quakers and this group in France. On this occasion, the French group were invited officially to join the Society of Friends. Indeed a handwritten note accompanying one of the two revolutionary cockades in our collection reads: Ruth Fry papers Library reference: He also wrote that Quakers should be invited to revolutionary France, as they had the same aims as the revolutionaries "liberty, equality and brotherhood, albeit desiring to achieve them through different, peaceful means: As war approached, Marsillac, self-appointed spokesman for Friends in France, wanted to deliver a petition to the National Assembly. They entered the packed room, refusing to remove their hats, in Quaker fashion. They also refused to wear the national cockade, despite being pressed to do so and informed that it was a requirement in law. The Assembly warned them that they would not be able to protect them from mob retaliation if they were seen on the streets without the cockades. Can we assume, from the existence of the cockades in our collections, that the English Quakers were not brave enough to follow their example when they travelled in France? The main thrust of the petition was to gain exemption from military service for Quakers, but also an exemption from taking civic oaths, and permission to carry on their own method of recording births, marriages and deaths. While Mirabeau was respectful and admiring of some of the qualities the Quakers represented, his tone was ultimately lacking in understanding: Mirabeau declared that having won liberty, all French citizens must be prepared to defend that liberty from tyrants. However the Assembly agreed to consider the petition, and the Quaker petitioners were welcomed into various social circles while in Paris to discuss the issues arising. Marsillac was in contact with English Quakers and presented a lukewarm verdict on the treatment of the Quakers by the Assembly. The Yearly Meeting minute approving a small group of Friends to go over to Dunkirk is brief, and seems aimed at deciding whether the Nantucket Friends at Dunkirk should join the Yearly Meeting in England: We can presume that, as well as the issue of membership, the matter of the petition to the National Assembly and the wider situation in France must have been discussed by the English and French Friends. Marsillac himself was arrested for not wearing a cockade in public. He writes to an English Friend: By , the Dunkirk Quakers had left France for England, after run-ins with the authorities, and in , Marsillac left for America. The whole affair shows an interesting clash of ideologies, with the enlightened basic principles of the French revolutionaries being truly tested by the small band of French Quakers. It is a small episode in the gradual decay of the spirit of the Revolution by years of inward terror and war with other nations.

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8: britain - What was the relationship between the Tories and Quakers? - History Stack Exchange

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Role of Quakers in the American Revolution Image: Quaker Founder George Fox The Religious Society of Friends, commonly called Quakers has opposed war and violence from its inception, and has sought instead to do away with the causes of war and alleviate the suffering it causes. After the restoration of Charles II in , radical religious groups stirred up rebellion, which led Friends to issue a declaration: Although Pennsylvania was drawn into two wars between England and France, the colonists avoided deep involvement, and peace returned in . When the French and Indian War broke out in , most of the Quaker politicians resigned from government for several years rather than support the war. Conflict with the proprietors, first with Penn and then with his sons, became characteristic as Quakers sought political power and won every assembly election until on a platform of low taxes, no established church, and no militia. Pennsylvania and Friends prospered, and Philadelphia became a cosmopolitan town with Quakers supporting the American Philosophical Society, the Pennsylvania Hospital, and the Library Company. The Pennsylvania Constitution was the most democratic of all the colonies, mandating annual elections, and requiring the retirement of legislators after four terms in office, thus subjecting officials to their own laws. The governor, who never had much power anyway, was completely eliminated, giving all authority to the legislature. Moreover, every bill passed by the General Assembly would have to be printed for consideration by the people at large before it could become law in the next legislative session. The Pennsylvania Constitution completely obliterated privilege, government grants, and chartered monopoly. Friends and the American Revolution American Friends supported the protests against British taxation beginning in until they concluded that the agitation was leading to war. After , Quakers withdrew from politics and opposed the movement toward independence. In , they proclaimed neutrality between the two warring parties, required all members to free their slaves. By , all Quakers in good standing had released their slaves. For Pennsylvania Quakers “ most numerous in the eastern part of state “ decisions about whether to support or oppose the war were further complicated by the inherent conflict between two deeply held beliefs: Largely because of this variety of positions, the perception among both Patriots and Loyalists was that Quakers could not be fully trusted. In the Delaware Valley, where for most of and first the British and then the Americans held sway, Quakers were punished by each side for their supposed allegiance to the other. At the start of the Revolutionary War, the Friends took a neutral position and were persecuted by both British loyalists Tories and American Whigs. Quakers did raise money and sent supplies to assist civilians. In , seventeen Philadelphia Quaker leaders were accused of treason and exiled to Virginia by the Whigs, but the following spring the fourteen who survived were released without trial. Prejudice occasionally exposed Quakers to the severest punishments for perceived crimes. Friends Alms House by William L. Breton The Society of Friends established the first alms house for the poor in . Several hundred Friends, including Betsy Ross, were strongly drawn to the revolutionary cause, and many of them joined the armed forces, notably General Nathaniel Greene from Rhode Island. The Quakers disowned members who served in the military or occupied political office. Almost Quakers were disowned during the course of the war, the large majority of them for taking up arms. The American Revolution was a civil war in part, and it divided Quakers just as it divided other groups. A significant minority of the Society of Friends supported the American cause and paid war taxes and even did military service. For this, many were disowned by the Quaker communities. In a few of these people, including seamstress Betsy Ross , broke away and formed the Society of Free Quakers in Philadelphia. This small group was a refuge for the Society of Friends, who actively supported American independence as well as the principles of Quakerism. Perhaps a number of factors combined to reduce the relative size and influence of the Society of Friends in America during the s. Meanwhile, as the frontier opened up beyond the thirteen colonies, Friends began to move in large numbers into the interior of the continent. Many settled in Ohio and Indiana, and later in Iowa, and in these areas the heartland of American Quakerism developed.

9: Quakers in North America - Wikipedia

In lieu of an abstract, here is a brief excerpt of the content. QUAKERHISTORY The Relation of the Quakers to the American Revolution. By Arthur J. Mekeel. (Washington, D.C.: University Press of America,

Quakers in the American Revolution By the mids, members of the Religious Society of Friends lived throughout the thirteen British colonies in North America , with large numbers in the Pennsylvania colony in particular. The American Revolution created a difficult situation for many of these Friends, informally known as "Quakers," as their nonviolent religious tenants often conflicted with the emerging political and nationalistic ideals of their homeland. However, the outbreak of war created an ideological divide among the group, as most Quakers remained true to their pacifist beliefs and refused to support any military actions. Nevertheless, a sizable number of Quakers still participated in the conflict in some form, and dealt with the repercussions of doing so. In addition, Quakers heavily settled in both the Pennsylvania and New Jersey colonies, and controlled the former both culturally and politically. Though widespread, many of these communities maintained contact with each other and with Quakers in Great Britain. This sustained communication complimented Quaker attitudes towards their community and society at large- for the most part Quakerism encouraged a high degree of internal unity, as well as a cultural separation from outsiders. Nevertheless, this separation usually did not negatively affect Quaker communities, and across the colonies and especially in Pennsylvania members of the Society of Friends thrived. The faith accepted the authority of secular governments, but refused to support war in any form. This is commonly referred to as the Peace Testimony. Many of these religious guidelines were dictated at regular meetings. Additionally, annual Yearly Meetings served as the highest authority on both spiritual and practical matters. Of these, the Philadelphia Yearly Meeting held the most recognized authority. However, the onset of the French and Indian War caused most Quaker members to leave their governing positions. This experience encouraged many within the faith to forsake external success and instead focus on religious reform. Due to their ties to the British Society of Friends and economic situation, Pennsylvania Quakers largely supported reconciliatory measures in the early years of disagreement. Quaker merchants from both sides of the Atlantic opposed the act, and many peacefully protested its economic impact and lack of colonial representation. Almost immediately after the act was passed, eighty Quaker merchants from Philadelphia signed a non-importation agreement. This relative peace disappeared in with the passage of the Townshend Acts. Much like before, Pennsylvania Quakers attempted to curtail protests against the acts, but by mid were unable to contain the swell of anti-British sentiments. Instead of suppressing conflicts, the Friends were losing political support to more radical factions without reservations towards violence. The population of Pennsylvania could no longer be controlled or kept from conflict- for example, groups of Philadelphians began to assemble as informal militias in direct violation of the Pennsylvania Assembly. Even as late as those at the Meetings protested the increased hostilities, and argued they had attempted to prevent them: We have by repeated public advices and private admonitions, used our endeavours to dissuade the members of our religious society from joining with the public resolutions promoted and entered into by some of the people, which as we apprehended, so now we find have increased contention, and produced great discord and confusion. The Philadelphia Yearly Meeting of outlined this rule for its constituents: It is our judgment [it laid down] that such who make religious profession with us, and do either openly or by connivance, pay any fine, penalty, or tax, in lieu of their personal services for carrying on war; or who do consent to, and allow their children, apprentices, or servants to act therein do thereby violate our Christian testimony, and by doing so manifest that they are not in religious fellowship with us. They viewed the currency as supporting a violent cause and therefore against their religious beliefs. Unlike with the issue of direct taxation, however, Quaker leaders never reached a consensus regarding the Continental, and oftentimes allowed individuals to decide for themselves whether or not to use the currency. Mekeel calculates that between and 1, Quakers were disowned from the faith for participating in the Revolution in some way, shape or form. While some supported the colonies and others were avowed loyalists , the majority of Friends followed their faith and largely stayed out of the conflict. These Friends considered the Revolution to be a

fight for a divinely-ordained new system of government that would change the world for the better. Several notable figures in the American Revolution were also Quakers. In the winter of 1780 Friends from Pennsylvania, New Jersey and elsewhere donated money and goods to the inhabitants of Boston while the British occupied the city. This and other donations throughout the war were accepted with varying degrees of suspicion by both American and British forces. In addition, individuals sometimes attempted relief efforts by tending to wounded after battles or comforting prisoners of war. Some Friends were arrested for refusing to pay taxes or follow conscription requirements, particularly in Massachusetts near the end of the war when demand for new recruits increased. Throughout the war, British and American forces seized both Quaker and Non-Quaker goods for their armies, yet Non-Quaker authorities throughout the colonies seized additional property from Quakers, both for refusing to pay taxes and occasionally for opposing the war effort. Sullivan subsequently wrote to John Hancock, president of the Continental Congress, and accused the Quakers of being loyalists and traitors. Quaker communities throughout the newly established United States of America immediately began to influence small factors in the formation of new governments. For example, before this time a public official usually needed to swear an oath of allegiance to the state, yet this rule was altered to allow affirmations as well, allowing Quakers to participate in the government freely. Partially thanks to the negative climate following the "Spanktown Papers" and partially because of economic factors, beginning in the 1780s hundreds of Quakers left the United States and moved to Canada, with many settling in Pennfield, New Brunswick. Some of these Friends had been expelled from the faith for siding with the British during the war, and others had been genuine pacifists, but none could remain in the United States after the nation had gained independence. Before the war many Quakers possessed extensive economic and political power in several states, most notably in Pennsylvania and New Jersey. However, the war had alienated the pacifist Quakers from their neighbors, causing most Friends in power to begin withdrawing from active political life as early as the 1780s. American Quakers would never regain the amount of political influence they once possessed. Sessions Book Trust, 1982. The Pennsylvania State University Press, 1989. Princeton University Press, University Press of America, Ousterhout, A State Divided: Greenwood Press, 1987. Pacifism in the United States: Princeton University Press, University Press of America, The Quakers and the American Revolution. Sessions Book Trust, Opposition in Pennsylvania to the American Revolution. The Pennsylvania Gazette, The Pennsylvania State University Press,

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