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Chapter 1 : Penn | Pennsylvania Center for the Book

Title: Quakerism, a new nick-name for old Christianity: being an answer to a book, entitled, Quakerism no Christianity, subscribed by J. Faldo: in which the rise, doctrine and practice of the abused Quakers are truly, briefly and fully declared and vindicated from the false charges, wicked insinuations and utmost opposition made by that.

Beginning in , after securing an endorsement from the Historical Society of Pennsylvania, he set out to publish: The Complete Works of William Penn.? All told, Myers devoted fifty years of his life to this project. Though his publication goals were never realized, he assembled a massive and notable body of information about William Penn, which included transcriptions of original documents found in the United States and England, research notes, first and other early original editions of Penn? To complete his studies, Myers travelled abroad and throughout the United States. As a result of his efforts, he came to be regarded as an expert on the topic and often spoke publicly on the life and times of William Penn. Myers was born in in York Springs, Pennsylvania. He was a devoted Quaker. He attended Martin Academy and Swarthmore College, earning his bachelor? He obtained further graduate education from the Universities of Pennsylvania, Wisconsin and Harvard. Later, in , he was awarded an honorary doctorate from Franklin and Marshal College in Lancaster, Pennsylvania. Though he was best known for his work on the Penn papers project, throughout his life, Myers was involved in many other historical pursuits of significance. He was a member and chairman of the Historical Commission of Valley Forge Park from to , and in , directed the William Penn Commemoration. Albert Cook Myers died on April 1, The collection spans the dates of to , however, the bulk of the material was collected and created by Myers from to Over time, he added the task of writing a biography to his already ambitious plan. For nearly fifty years, Myers researched and collected information, copies of original manuscripts and works, and organized his research for the eventual writing of the edition. The writing of the volume never occurred. This collection is arranged into the following series: At the time of donation to the Chester County Historical Society, Albert Cook Myers had organized the collection into volumes of transcripts, photostats, printed material and notes pertaining to the life and time of William Penn. Because the organization of the collection was developed and used by Myers himself, the volume number scheme and folder titles set forth by Myers have been maintained. Spelling, date expressions, capitalization, abbreviations, and title format were all adhered to as closely as possible to retain the structure set forth by Myers. In order for this collection to be used most effectively, researchers should be aware of several factors. First, researchers should be aware that the bulk of this collection consists of copies or transcriptions of original documents which are housed in England, Ireland, Europe and the United States in both repositories of primary sources or private collections. Throughout the collection, dates have been maintained as written on documents due to the Quaker calendar differing from the standard calendar until Researchers will probably need to look at many series in order to gain the most complete picture. In fact, he always had carbon paper and note tablets enabling him to take notes in triplicate or quadruplicate. What this means for the user of this collection is that his notes show up in different forms and in different places. Sometimes there are just folders of stray notes, with no discernible organization. From this disorganized state, many stages exist in between. He then went one step further and pasted these notes to sheets of paper which were then usually placed in binder notebooks. In the mind of Myers, this research was complete and ready for the final writing.

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Chapter 2 : Project MUSE - William Penn-Just Among Friends

*Quakerism, a New Nick-Name for Old Christianity Being an Answer to a Book Entituled Quakerism No Christianity: In Which the Rise, Doctrine and Practic [William Penn] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

Additional Information In lieu of an abstract, here is a brief excerpt of the content: As he said in the introduction, attacks were coming from Independents, Anabaptists, and Socinians, all bent on proving that Friends were unsound in doctrine. While George Fox was still in America, there were others ready to join WP in defending the faith, especially after a pamphlet war broke out with the Baptist Thomas Hicks later that year. Actually, he used the terms "Briefly and Fully," and the latter word prevailed. Besse said that Faldo knew that "every Sheep he lost, carried away Wool on his Back," suggesting that he was more concerned about loss of revenue than the theological errors of Friends. WP pointed out that Faldo used quotations out of context and deliberately misquoted some writings. He asserted that Faldo had deliberately falsified the position of Friends on Christianity, the Scriptures, and the other issues, and that he was successful in proving the orthodoxy of Quaker beliefs. Faldo accused Friends of using their own writings in preference to the Scriptures, and of placing the Light or Holy Spirit in opposition to the Bible. The first ten chapters were dedicated to these issues. WP patiently and carefully explained the Quaker interpretation of each of these points. The minister had included what he called "A Key to the Quakers Usurped, and to most unintelligible phrases," and WP concluded his volume with a section entitled, "J. Andrew Sowle], Old Style. First edition, first issue: Wing Pi; Sabin ; Smith, 2: The Introduction, Chap. How Christianity was introduced, Chap. His Charge, Chap. The Charge Stated, Chap. We deny the Charge, Chap. Commands, Chap. You are not currently authenticated. View freely available titles:

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Chapter 3 : calendrierdelascience.com | Quakerism, a New Nick-Name for Old Christianity, William Penn |

Quakerism a New Nick-Name for Old Christianity [microform]: Being an Answer to a Book Entituled Quakerism No Christianity, Subscribed by J. Faldo: In Which the Rise, Doctrine, and Practice of the Abused Quakers Are Truly, Briefly and Fully Declared and Vindicated From the False Charges, Wicked Insinuations and Utmost Opposition Made by Their.

Underhill Collection Facts at a Glance Benefactor: A collection of mostly classics of Quaker literature. Although predominantly containing 18th and 19th Century publications, there are some 17th and 20th century items as well. Several Issues of 3 periodicals. Requests for digital images are considered on a case by case basis. Please call or email us for an appointment. In , he distinguished himself as a commander in the Pequot War, of which he wrote an account. The Dutch employed him in to fight the Algonquin peoples on Long Island. The Society published an Annual Report from through , an annual Bulletin since , and a semi-annual newsletter, "News and Views", since Holdings List Anketell, John. Poems on Several Subjects. To which are added, the epistle of Yarico to Inkle. Printed and sold by William Spotswood, A Voyage Round the World. Compiled from papers and other materials of the Right Honorable George Lord Anson, and published under his direction. Illustrated with Forty-two copper-plates. Printed for the author by John and Paul Knapton, An Apology for the True Christian Divinity: Written in Latin and English Printed by Joseph James, Truth triumphant through the spiritual warfare, Christian labours and writings of that able and faithful servant of Jesus Christ, Robert Barclay: To which is prefixed an account of his life and writings. Republished by Benjamin C. Three volumes, missing volume two. Printed by Luke Hinde, An Analysis of the Laws of England: Printed at the Clarendon Press, Printed at the Bible in George-Yard, Charles I, King of Great Britain. Phelps, Clerk to that Court. Printed and sold by the Booksellers in town and country, A Portraiture of Quakerism: Volume one of three volumes. With a History of the Burns Bros. House, for the Author, Frontispiece portrait of author. A Journal of the Life of William Edmundson. Printed at the Schools of Industry [W. Eade, Printer] and sold by Longman and Co Friends Library consisting principally of Journals Series title page only. The Story of Quakerism. Printed and sold by T. At head of title page owner identified: Printed for Thomas Northcott, Memorials concerning several ministers, and others, deceased, of the Religious Society of Friends: With some of their last expressions. Published by Samuel Wood, Given by her mother Phebe Howes". Being a collection of essays and fragments, biographical, religious, epistolary, narrative and historical; designed for the promotion of piety and virtue, to preserve in remembrance the characters and views of exemplary individuals, and to rescue from oblivion those manuscripts left by them, which may be useful to survivors. Volume three, Numbers Printed for the Editors by J. With observations on the conduct of the Society of Friends during the revolutionary war, comprising the official papers of the government relating to that period: Published for the Subscribers, David Hilles, Isaac James. Signed by owner dated: A journal of the life and gospel labors of that devoted servant and minister of Christ, Joseph Hoag. Printed and Sold by David Heston, Printed by Isaac Jackson, Of the Imitation of Christ:

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Chapter 4 : John Faldo - WikiVisually

Add tags for "Quakerism, a new nick-name for old Christianity being an answer to a book entitled Quakerism no Christianity, subscribed by J. Faldo: in which the rise, doctrine and practice of the abused Quakers are truly, briefly and fully declared and vindicated from the false charges made by that adversary with a key opening the true.

Obviously, one of the interests in history involves seeking to understand more about the past in order to shed light on the present and the future of the Friends movement itself, offering insights as to how to best perpetuate the movement in later generations. What, however, if such an interest is itself misguided? What if the founders of the Friends movement did not seek to start a movement, but rather, were solely invested in something far different? Such was not the vision for which early Friends lived and died, if the writings of early Friends are taken seriously. Thus, in exploring the language with which early Friends understood their calling, their original vision as described by William Penn posed a challenge to all sectarianism in the name of the Everlasting Gospel, documenting the rise and progress of the people called Quakers as the embodiment of Primitive Christianity Revived. Elton Trueblood, edited by James R. Friends United Press, Their desire has been practically to exemplify in a human society that spiritual conception of the kingdom of Christ, which is believed to be of the very essence of Primitive Christianity. Headley Brothers, Princeton University Press, Therefore, given that the first overview of early Quaker history was produced by William Penn, the question involves the degree to which his analysis might continue to serve as a suitable lens for viewing the original Quaker vision. Samuel Clark, He expands this thought in his Primitive Christianity Revived. Is not this the side from which the history of Friends and their whole position should be approached? Macmillan, ; William C. Braithwaite, The Beginnings of Quakerism London: Macmillan, ; W. Indeed, it can be argued that the birth and development of the Quaker movement is an exemplary showcase of spiritual and mystical religion during the third movement of the Reformation. Sowle, ; translated from the Dutch, republished many times. The first volume to be published was by Rufus Jones on studies in mystical religion , his research expertise, thus influencing the trajectory of the series , followed by a co-authored treatment of Quakers in the American colonies Dealing most directly with the beginnings of Quakerism, however, are the two volumes by William C. Braithwaite and , which were then reprinted later by Cambridge University Press. Treatments of spiritual reformers in the 16th and 17th centuries and of the later periods of Quakerism were completed following each of these volumes and Following the Manchester Conference of Friends, where British Quakerism came to side with modernism over and against conservatism,⁸ the vision of John Wilhelm Rowntree was to contribute a historical-critical understanding of the Quaker movement as a means of providing a basis for progressive and more liberal understandings of faith and practice. The idealism of modernism was itself shattered by the First World War, leading to the abandonment of liberalism within Continental theology and the rise of Neo-orthodoxy, but this series served as a platform for the transition of British Quakerism into the more liberal and social-concerns invested movement that it is today. As the research expertise and agenda of Rufus Jones was invested in wresting the contribution of the Spiritual Reformers of Europe and Britain from the Lutheran and Calvinist sides of the Reformation, he saw Quakerism as closer to the former than the latter. This resulted in a fitting correction to impressions of the Reformation, extending from the founders to later reformers and even the Radical Reformation, but it also resulted in somewhat skewing the understanding of the early Quaker movement, seeing it primarily in the light of Continental mysticism. Of course, the parallels were many, but in so doing, Jones failed to take into full consideration the biblical and societal thrust of Puritanism and the Radical Reformation within Britain at the time. He also made too little of the significant differences between Friends and other groups with more questionable theology and differing convictions, which strained some of the comparisons. This led to a second modern interpretation of the Quaker movement, seeing it within the context of Puritan England. In the words of William C. Cambridge University Press, v-viii; Henry J. Cambridge University Press, , v-vii, xxv-xxxvi. To these two volumes edited by Henry J. Cadbury

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are also added his extensive Additional Notes ; However, Puritans were also at odds with Quakers, and James Nayler was tried in Parliament a largely Puritan representation for blasphemy, and upon visiting Boston and preaching that Christ is come to teach his people himself, Mary Dyer and three other Quakers were hanged on Boston Commons in Puritan New England. Barbour is certainly aware of the fallouts between Quakers and the Puritans, but these tensions also contributed to further inquiry as to what the original Quaker vision and ethos might have been. A third interpretation follows the thesis of Arthur Roberts, developed further by Carole Spencer, that the experience of George Fox and the message of early Friends involved personal transformation by Holy Spirit, bolstered an understanding of a holiness- and sanctification-oriented approach to renewal and reform as a better way to envision the message and mission of early Quakerism. It would also account for the traveling ministries of Friends, leading to revivalist Quakerism, which since the mid 19th century called for radical personal renewal, as believers are not only freed from the penalties of sin but also from its power. Thus, societal and social transformation begins with personal spiritual renewal, and such is the key to understanding the power of early Quakerism within a holiness perspective. Seeing the mission of George Fox and early Friends as prophetic and apocalyptic are the interpretations of Lewis Benson and Douglas Gwyn, involving a fourth interpretation. Yale University Press, ; see also Hugh S. Indeed, it can be argued that the overall thrust of the concerns of early Friends were entirely biblical. Roberts, *Through Flaming Sword: The Life and Legacy of George Fox*, 2nd edn. The Soul of Quakerism: Indeed, it can be argued that at the core of Quaker faith and practice is the belief that at the core of the gospel is experiential and transformative encounter with the Holy Spirit, leading to salvation, sanctification, and the newness of life. Wallace Foundation Publications, Within her analysis, an overlooked thrust of the writings of George Fox comes to the surface. Other than his Journal, the most substantive of his books is *The Great Mystery*. Significantly, in both the work of Fox and the introduction by Burrough, the main thrust of this book articulates an understanding of New Testament Christianity that the present-day church had failed to 13 Benson, *Catholic Quakerism, Quakers and the Rise of Capitalism* Wallingford: Pendle Hill Publications, ; *Seekers Found: Atonement in Early Quaker Experience* Wallingford: Pendle Hill Publications, Inner Light Books, Eerdmans, ; *Hidden in Plain Sight*: Pendle Hill Press, Penn State University Press, Thus, within the writings of Penington, Fox, and Barclay, as well as those of Penn, the rise and progress of the people called Quakers is rightly seen through the lens of a vision of Primitive Christianity Revived. What seems clear, though, is that the foregoing interpretations fit better into this rubric than vice versa. In addition to these five main interpretations of the early Friends movement,²⁰ other contributions have been made along the way on the entire history of the entire Quaker movement. Following the Rowntree project, Neave Brayshaw produced a single- volume treatment of Quaker history and its message,²¹ and Elbert Russell covered the movement up until , and Elfrida Vipont offered a vivid anecdotal treatment of the story of Quakerism. Indeed, I would recommend is a broad consultation of diverse treatments of Quaker histories, including primary literature. Barclay Press, ; Carole Spencer, *Holiness*: William Sessions, 5th impression, See also his Robert Barclay New York: *A Short History of the Quakers* London: Maurice Temple Smith, Cambridge University Press, Oxford University Press, Note the ways that varying interpretations of Quakerism have influenced and been influenced by the various Quaker traditions and their spokespersons: In each of these cases, it is clear how the roots and trunk of the Quaker family tree are envisioned from the perspectives of its various branches. Gordon Alderfer New York: His analyses match my own. Friends United Press, , citation It is a function of New Testament and apostolic Christianity being restored within a new, eschatological dispensation of grace, in which the Quaker movement played a pivotal role. As a result, worship within Christendom has become outward and perfunctory rather than inward and transformative Chs. Human pride thus craves knowledge, power, and personal honors, leading to hypocrisy, dishonesty, and ostentation Chs. Further, pride leads people to traffic in false honors rather than plain speech, to prize heredity and outward beauty rather than virtue and inward beauty, and to yield to such character flaws as insolence, troublesomeness, cruelty, cowardice, inhospitality, and covetousness Chs. Diametrically opposed to the way of the Cross is the coveting of

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luxuries”in diet, clothing, diversions, recreations, lust, wantonness, and conversation Chs. Rather, to embrace the Cross of Christ is to be willing to drink his cup and to be baptized with his baptism Mark Moving from the subtitle of the first edition written during his imprisonment in the Tower of London as: Matt Mikalatos, *Into the Fray: As Trueblood* often reminded us, knowledge about is never the same as intimate acquaintance with. Obviously, Penn defends the particular actions and testimonies Friends had felt led to take in the first subtitle, by confronting what they felt were misrepresentations of authentic Christianity. Yet, what one can see in the development of his writings is a steady movement from defending particular Testimonies of Friends to articulating the foundational basis of their stances, which stemmed from a radical understanding of apostolic Christianity, itself. Thus, rather than see the Quaker movement as one sect among many, he identifies it as the eschatological recovery of apostolic Christianity. In so doing, he builds upon his previous works, and as explained in his introductory letter to readers, he describes his purpose as follows: *Soldier of the Cross and Empire Builder, There is not another way. Stand faithful for God. This is the way the holy men of old walked in and it shall prosper.* Cadbury gave his academic life to understanding the Acts of the Apostles. If the thrust of the early Quaker vision lay in recovering the vitality of early Christianity, a lifetime of inquiry into that subject coheres entirely with his concern for the Quaker movement, the American Friends Service Committee which he and his brother-in-law, Rufus Jones co-founded, and for which he co-received the Nobel Peace Prize in , and the vitality of the Christian movement overall. University of Pennsylvania Press, Cadbury, which I have introduced with new forewords: Among the eleven brief Chapters in this work, the first seven develop an apology for the immediacy of the risen Christ”at work inwardly and universally across the bounds of time and space. Chapters VII and IX address the saving and sanctifying work of Christ within; Chapter X addresses authentic worship and inspired ministry, freely given; Chapter XI presents testimonies for holy living in keeping with biblical and apostolic standards, including:

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Chapter 5 : William Penn (Penn, William,) | The Online Books Page

Quakerism, a new nick-name for old Christianity: being an answer to a book entitled Quakerism no Christianity, subscribed by J. Faldo: in which the rise, doctrine and practice of the abused Quakers are truly, briefly and fully declared and vindicated from the false charges made by that adversary with a key opening the true meaning of.

Splits[edit] In the 19th century, there was a diversification of theological beliefs in the Religious Society of Friends, and this led to several large splits within the Quaker movement. Hicksiteâ€™Orthodox split[edit] The Hicksiteâ€™Orthodox split arose out of both ideological and socio-economic tensions. Philadelphia Yearly Meeting Hicksites tended to be agrarian and poorer than the more urban, wealthier, Orthodox Quakers. With increasing financial success, Orthodox Quakers wanted to "make the Society a more respectable bodyâ€™to transform their sect into a churchâ€™by adopting mainstream Protestant orthodoxy". Conversely, within the Hicksite movement the rejection of the market economy and the continuing focus on community and family bonds tended to encourage women to retain their role as powerful arbiters. They were referred to by their opponents as Hicksites and by others, and sometimes themselves, as orthodox. Quakers in Great Britain only recognised the Orthodox Quakers and refused to correspond with the Hicksites. He published a book titled A Beacon to the Society of Friends in , which strongly argued that the inward light could not exist alongside a religious belief in salvation by the atonement of Christ. Some of these Quakers joined the Plymouth Brethren Church. Rise of Gurneyite Quakerism, and the Gurneyiteâ€™Conservative split[edit] Joseph John Gurney was a prominent 19th century British Friend and a strong proponent of evangelical views Orthodox Friends became more evangelical during the 19th century [44] and were influenced by the Second Great Awakening. Christian Friends held Revival meetings in America and became involved in the Holiness movement of churches. Quakers such as Hannah Whitall Smith and Robert Pearsall Smith became speakers in the religious movement and introduced Quaker phrases and practices to it. Many eventually collectively became the Five Years Meeting and then Friends United Meeting , although London Yearly Meeting , which had been strongly Gurneyite in the nineteenth century, did not join either of these groups. These Quaker yearly meetings make up the largest proportion of Quakers in the world today. These Friends were led by John Wilbur who was expelled from his yearly meeting in He and his supporters formed their own Conservative Friends Yearly Meeting. They formed a separate body of Friends called Fritchley General Meeting , which remained distinct and separate from London Yearly Meeting until Similar Christian splits took place in Canada. This statement of faith was agreed to by 95 of the representatives at a meeting of Five Years Meeting Friends; but unexpectedly the Richmond Declaration was not adopted by London Yearly Meeting because a vocal minority, including Edward Grubb , opposed it. The first missionaries were sent to Benares Varanasi , in India, in Theory of evolution[edit] Main article: Quakers in science The theory of evolution described by Charles Darwin in On the Origin of Species was opposed by many Quakers in the nineteenth century, [48] particularly by older evangelical Quakers who dominated the Religious Society of Friends in Great Britain. Quaker Renaissance[edit] In the late 19th century and early 20th century a religious movement known as the Quaker Renaissance movement began within London Yearly Meeting. Young Friends in London Yearly Meeting at this time moved away from evangelicalism and towards liberal Christianity. These Quaker men downplayed the evangelical Quaker belief in the atonement of Christ on the Cross at Calvary. Many Friends became conscientious objectors and some formed the Friends Ambulance Unit with the aim of co-operating with others to build up a new world rather than fighting to destroy the old, and the American Friends Service Committee. Birmingham, UK had a strong Quaker community during the war. Formation of Friends World Committee for Consultation[edit] After the two great wars had brought the different kinds of Quakers closer together, Friends from different yearly meetingsâ€™many of whom had served together in the Friends Ambulance Unit , and on the American Friends Service Committee and in other relief workâ€™later held several Quaker World Conferences; this subsequently resulted in the creation of a standing body of Friends

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named Friends World Committee for Consultation. In 1827, Oregon Yearly Meeting seceded from Five Years Meeting, bringing together several other yearly meetings and scattered monthly meetings. In 1847, the Association of Evangelical Friends was formed, with triennial meetings until 1867. As controversy increased, Fox did not fully adhere to this agenda; For example, he established the London Six Weeks Meeting in 1847, as a regulatory body, led by thirty-five women and forty-nine men. Also particularly within the relatively prosperous Quaker communities of the eastern United States, the focus on the child and "holy conversation" gave women unusual community power, although they were largely excluded from the market economy. With the Hicksite-Orthodox split of 1827, Orthodox women found their spiritual role decreased, while Hicksite women retained greater influence. Friends in business[edit] English Quaker John Cadbury founded Cadbury in Birmingham, England in 1824, selling tea, coffee and drinking chocolate. Described as "natural capitalists" by the BBC, dynasties of Quakers were successful in business matters. Friends in international development[edit] Eric Baker, a prominent Quaker, was one of the founders of Amnesty International and also the Campaign for Nuclear Disarmament. The Quaker Edith Pye established the national Famine Relief Committee in May 1945, encouraging the setting up of a network of local famine relief committees, among the most energetic of which was the Oxford Committee for Famine Relief. This would evolved to become the charity Oxfam. Friends in education[edit] Initially, Quakers had no ordained clergy, and thus needed no seminaries for theological training. In Great Britain, they organised Woodbrooke College in 1847. Friends and slavery[edit].

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Chapter 6 : Quakers - Wikipedia

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Nevertheless, the younger Penn was able to secure a royal grant to the territory that would become Pennsylvania. He founded the colony with the express intent of it being a land of religious tolerance, particularly for the persecuted Quakers, but also for other persecuted religious groups of Europe. After a lifetime of spreading the word of God and Quaker religious practice throughout Europe with the Society of Friends, and establishing Pennsylvania, he would return to England. Penn would preach for a few more years, face financial and political hardships, suffer several strokes and die in Britain in 1718. William Penn was born in London, England, on October 14, 1644. Absence was a trait that would prove common of the Admiral and, in the future, of Penn with his own family. William was brought up with a fine education, learning Latin, Greek, English grammar, spelling and catechism. There he was introduced to Quakerism when his father entertained Thomas Loe, a Quaker preacher, at their home. As Sir William Penn aged, he handed over the responsibility of managing his estates in Ireland to Penn. The Crown saw Quakerism as a dissent from the order of the Church of England and therefore, a threat to the monarchy which shifted from Protestantism to Roman Catholicism. Penn published many pamphlets often while in prison for offenses of preaching Quakerism defending Quakers and Quakerism, such as the No Cross, No Crown On one of his many travels spreading Quakerism, he met Gulielma Springett in the county of Buckinghamshire en route to Ireland. After years of courting they declared their intent to wed, and in finally married. The two had eight children. Only three of their children, Springett, Laetitia, and William, lived to be adults. At this point the Quakers had sought for over a decade a colony in America where they could practice their religion freely. When a dispute over land holdings in West New Jersey then a separate colony from East New Jersey between John Fenwick and Edward Billinge arose, the Quakers preferring to settle their differences among themselves had Penn settle the dispute in England. The colony reported having fertile land, ample game and being stocked with goods. Penn then looked to the Crown for land west of the Delaware River. Fortunately for the Quakers, the Crown owed the late Sir William Penn a debt for back-pay, wages from his days as Admiral. The King granted Penn the poorly-defined territory. After staying in England and writing a charter for Pennsylvania, Penn designed the city of Philadelphia, and ironed out other details of the governance of the land. The charter laid out the structure of the laws and governance of Pennsylvania. Penn arrived in America in October of 1682. He immediately declared justices of the peace and worked on creating positive relations between himself, local American Indians, and the governors of surrounding territories. When he returned to England three years later, Philadelphia had 2,000 citizens. Penn reluctantly left Pennsylvania, sorely needed in America to run the Pennsylvanian government and also in England to give aide to the Friends Quakers , not to mention his wife and children. Their freedom did not last long, because James II was exiled in 1688. Penn was also receiving bad news from America. Those he left in charge of the government were squabbling, creating a rift in the colony. Moreover, the governor of Maryland and Penn were in a dispute over the border of Pennsylvania that took years to solve. On top of that, Penn was accused of treason by the new King William. Eventually the Friends successfully petitioned King William for a fair trial for Penn and he was cleared of all charges. Although Penn was free, damage had been done. The crown had taken the colony under its control and appointed Benjamin Fletcher Captain-General and Commander-in-Chief of New York Captain-General Governor-in-Chief of Pennsylvania, treating the colonies in America as one for military security while at war with France. The crown, after seeing compliance of Pennsylvanians with supplying funds to the crown for war, restored Pennsylvania to Penn in 1689. Shortly after, Gulielma died that same year. In 1694, Penn married a second wife, Hannah Callowhill, with whom he had seven children. Penn, scrambling to pay off his debt, went to Ireland to find his

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estates utterly worthless. Meanwhile he received word from Pennsylvania of violations of the Navigation Acts, illegal trading, privateering and pirates cruising the Atlantic coast. Penn returned to Pennsylvania in November of 1682. By this time Philadelphia had a population of 5,000, the second largest city in America after Boston. He enforced trade and anti-pirate laws and acted as a mediator of tribal wars- an important task as the French were making great headway with the American Indians. Penn was aging and looking for a successor. Unfortunately his eldest son William Jr. Penn borrowed the money to pay for it. He then began to negotiate a sale of the colony to the Crown. A second stroke afflicted Penn, followed by a third and more serious stroke in January of 1689, rendering Penn unable to speak or think clearly, from which he never recovered. Penn died six years later, in 1699, in Ruscombe, Berkshire, England. His writings were arguments with prominent political figures and discussions about the colonization of America. Penn wrote advocating the rights of the people of England and attacking government corruption. Penn also advocated and put forth laws in his territories concerning the basis of the constitution of the United States, the right to a fair trial, religious freedom, the democratic election of representatives, and the separation of church and state. *No Cross, No Crown*: London, 1689; revised and enlarged as *No Cross, No Crown*. Printed for Mark Swanner and sold by A. Brighthurst, London, 1696; Printed by Rogers and Fowle, *The Continued Cry of the Oppressed for Justice Part 1*, London, 1697, *Part 2*, London, 1698, *One Project for the Good of England*: Printed and sold by B. Garraty, John, and Marle Carnes, ed. *William Penn and the Quaker Legacy*. Longman Publishing Group, *William Penn Architect of a Nation*. Pennsylvania Historical and Museum Commission, *The founding proprietor of Pennsylvania*, Penn created the colony as a haven for Quakers in

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Chapter 7 : Albert Cook Myers Historical Collection: William Penn papers,

Quakerism, a New Nick-Name for Old Christianity (paperback). Title: Quakerism, a new nick-name for old Christianity: being an answer to a book, entitled, Quakerism no Christianity, subscribed by J. Faldo: in which the rise, doctrine and practice of the abused Quakers are truly, briefly and fully declared and vindicated from the false charges.

University of Cambridge – The University of Cambridge is a collegiate public research university in Cambridge, England, often regarded as one of the most prestigious universities in the world. Founded in and given royal status by King Henry III in , Cambridge is the second-oldest university in the English-speaking world. The university grew out of an association of scholars who left the University of Oxford after a dispute with the townspeople, the two ancient universities share many common features and are often referred to jointly as Oxbridge. Cambridge is formed from a variety of institutions which include 31 constituent colleges, Cambridge University Press, a department of the university, is the worlds oldest publishing house and the second-largest university press in the world. The university also operates eight cultural and scientific museums, including the Fitzwilliam Museum, Cambridges libraries hold a total of around 15 million books, eight million of which are in Cambridge University Library, a legal deposit library. The university is linked with the development of the high-tech business cluster known as Silicon Fen. It is a member of associations and forms part of the golden triangle of leading English universities and Cambridge University Health Partners. As of , Cambridge is ranked the fourth best university by three ranking tables and no other institution in the world ranks in the top 10 for as many subjects. Cambridge is consistently ranked as the top university in the United Kingdom, the university has educated many notable alumni, including eminent mathematicians, scientists, politicians, lawyers, philosophers, writers, actors, and foreign Heads of State. Ninety-five Nobel laureates, fifteen British prime ministers and ten Fields medalists have been affiliated with Cambridge as students, faculty, by the late 12th century, the Cambridge region already had a scholarly and ecclesiastical reputation, due to monks from the nearby bishopric church of Ely. The University of Oxford went into suspension in protest, and most scholars moved to such as Paris, Reading. After the University of Oxford reformed several years later, enough remained in Cambridge to form the nucleus of the new university. A bull in from Pope Gregory IX gave graduates from Cambridge the right to teach everywhere in Christendom, the colleges at the University of Cambridge were originally an incidental feature of the system. No college is as old as the university itself, the colleges were endowed fellowships of scholars. There were also institutions without endowments, called hostels, the hostels were gradually absorbed by the colleges over the centuries, but they have left some indicators of their time, such as the name of Garret Hostel Lane. Hugh Balsham, Bishop of Ely, founded Peterhouse, Cambridges first college, the most recently established college is Robinson, built in the late s.

Congregational church – Congregational or Congregationalist churches are Protestant churches practicing congregationalist church governance, in which each congregation independently and autonomously runs its own affairs. Congregationalism is often considered to be a part of the wider Reformed tradition, ideas of nonconforming Protestants during the Puritan Reformation of the Church of England laid foundation for these churches. Congregationalists also differed with the Reformed churches using episcopalian church governance, within the United States, the model of Congregational churches was carried by migrating settlers from New England into New York, then into the Old North West, and further. With their insistence on independent local bodies, they became important in social reform movements, including abolitionism, temperance. Congregationalist tradition has a presence in the United States, the United Kingdom, Ireland, Canada, South Africa, Australia, New Zealand and it has been introduced either by immigrant dissenter Protestants or by missionary organization such as the London Missionary Society. Congregationalists believe their model of church governance fulfils the description of the early church, Congregationalism is more easily identified as a movement than a single denomination, given its distinguishing commitment to the complete autonomy of the local congregation. The early Congregationalists

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shared with Anabaptist theology the ideal of a pure church and they believed the adult conversion experience was necessary for an individual to become a full member in the church, unlike other Reformed churches. As such, the Congregationalists were an influence on the Baptists. They differed in counting the children of believers in some members of the church. It declared the sovereign of England to be the only supreme head on earth of the Church in England. In the reign of Elizabeth I, this title was changed to Supreme Governor of the Church of England, an act still in effect. They became known in history as the Pilgrim Fathers, the early Congregationalists sought to separate themselves from the Anglican church in every possible way and even eschewed having church buildings. They met in homes for many years, in William Wroth, then Rector of the parish church at Llanvaches in Monmouthshire, established the first Independent Church in Wales according to the New England pattern, i. The Tabernacle United Reformed Church at Llanvaches survives to this day, during the English Civil War, those who supported the Parliamentary cause were invited by Parliament to discuss religious matters. This government would last until when the monarch was restored, in the Congregationalists created their own version of the Westminster Confession, called the Savoy Declaration, which remains the principal subordinate standard of Congregationalism. The work in South America began in when four Argentine churches urgently requested that denominational recognition be given to George Geier, the Illinois Conference licensed Geier, who worked among Germans from Russia who were very similar to their kin in the United States and in Canada 3. It is about 1. Nearby was a separate Quaker burial ground, sometimes known by the name Bunhill Fields. George Fox, one of the founders of the Quaker movement, was among those buried here and its remains are also now a public garden, Quaker Gardens, managed by the London Borough of Islington. Bunhill Fields was part of the Manor of Finsbury, which has its origins as the prebend of Halliwell and Finsbury, belonging to St Pauls Cathedral, in the prebendary manor was granted by Robert Baldock to the Mayor and commonalty of London. This act enabled more general public access to an area of fen or moor stretching from the City of Londons boundary. In part of the otherwise unenclosed landscape was set aside to form a field for military exercises of archers and others. This part of the manor still bears the name Artillery Ground, next to this lies Bunhill Fields. The dried bones were deposited on the moor and capped with a layer of soil. This built up a hill across the damp, flat fens. Although enclosing walls for the ground were completed, Church of England officials never consecrated the ground or used it for burials. Anno Domini , and afterwards the gates thereof were built and finished in the mayoralty of Sir Thomas Bloudworth, the present gates and inscription date from , but the wording follows that of an original 17th-century inscription at the western entrance, now lost. The earliest recorded monumental inscription was that to Grace, daughter of T. In an Act of Parliament gave the City of London Corporation the right to continue to lease the ground from the estate for 99 years. The City authorities continued to let the ground to their tenant as a burial ground and this term was also later applied to its daughter cemetery established at Abney Park in Stoke Newington. In the Burial Act was passed which enabled burial grounds to be closed once they became full, an Order for Closure for Bunhill Fields was made in December , and the final burial took place on 5 January Occasional interments continued to be permitted in existing vaults or graves, by this date approximately , interments had taken place in the burial ground 4. William Penn â€” He was an early advocate of democracy and religious freedom, notable for his good relations and successful treaties with the Lenape Native Americans. Under his direction, the city of Philadelphia was planned and developed, in , King Charles II handed over a large piece of his American land holdings to William Penn to appease the debts the king owed to Penns father. This land included present-day Pennsylvania and Delaware, Penn immediately set sail and took his first step on American soil in New Castle in after his trans-Atlantic journey. On this occasion, the colonists pledged allegiance to Penn as their new proprietor, afterwards, Penn journeyed up the Delaware River and founded Philadelphia. However, Penns Quaker government was not viewed favourably by the Dutch, Swedish and they had no historical allegiance to Pennsylvania, so they almost immediately began petitioning for their own assembly. In they achieved their goal when the three southernmost counties of Pennsylvania were permitted to split off and become the new colony of Lower Delaware. As the most

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prominent, prosperous and influential city in the new colony, as one of the earlier supporters of colonial unification, Penn wrote and urged for a union of all the English colonies in what was to become the United States of America. The democratic principles that he set forth in the Pennsylvania Frame of Government served as an inspiration for the United States Constitution, as a pacifist Quaker, Penn considered the problems of war and peace deeply. He developed a project for a United States of Europe through the creation of a European Assembly made of deputies that could discuss. He is therefore considered the very first thinker to suggest the creation of a European Parliament, a man of extreme religious convictions, Penn wrote numerous works in which he exhorted believers to adhere to the spirit of Primitive Christianity. The lands were seized from Irish Catholics in retaliation for the failed Irish Rebellion of 1649, Admiral Penn took part in the restoration of Charles II and was eventually knighted and served in the Royal Navy. At the time of his sons birth, Captain Penn was twenty-three, William Penn grew up during the rule of Oliver Cromwell, who succeeded in leading a Puritan rebellion against King Charles I, the king was beheaded when Penn was age 5. Penns father was often at sea, little William caught smallpox at a young age, losing all his hair, prompting his parents to move from the suburbs to an estate in Essex. The country life made an impression on young Penn. Penn was educated first at Chigwell School, by private tutors whilst in Ireland, at that time, there were no state schools and nearly all educational institutions were affiliated with the Anglican Church. Children from poor families had to have a sponsor to get an education. Penns education heavily leaned on the authors and no novelties or conceited modern writers were allowed including William Shakespeare 5. Its name is often abbreviated to just Barnet, which is also the name of the borough of which it forms a part. Chipping Barnet is one of the urban settlements in London. It is also the site of an ancient and well-known horse fair, the fair dates back to when Queen Elizabeth I granted a charter to the Lord of the Manor of Barnet to hold a twice yearly fair. Albans, John de Cella. Chipping Barnet was historically a parish of Hertfordshire and formed part of the Barnet Urban District from 1899. The parish was abolished in 1964 and the Chipping Barnet section of its area was transferred from Hertfordshire to Greater London. In 1899 the parish had a population of 1,000, by 1964 the parish was reduced to acres and had a population of 2,000, In 1899 the population was 7,000, in Saxon times the site was part of an extensive wood called Southaw, belonging to the Abbey of St Albans. The name of the town appears in deeds as Bergnet – the Saxon word Bergnet meant a little hill. Barnets elevated position is indicated in one of its alternative names, which appears in many old books and maps. The area was historically a common resting point on the traditional Great North Road between the City of London and York and Edinburgh, Barnet Council has been treating any such alterations to public road signs as vandalism. Playing on its antiquity, it continues to call itself Barnet Church, the parish church of St Mary the Virgin, Monken Hadley also has parish boundaries which include a significant part of High Barnet, including much of Barnet High Street. The living of Barnet is a curacy, held with the rectory of East Barnet till the death of the last incumbent in 1899, in addition to the charity established to maintain his fathers tomb, James Ravenscroft established a charity to support six poor and ancient women. The tower of Barnet parish church – St John the Baptist – at the top of Barnet Hill claims to be the highest point between itself and the Ural Mountains 2, miles to the east, however, the same has been said of numerous other points. Since the opening of the railway, development has increased considerably, especially in the west of the area near Arkley, for a London town, Barnet lies very high 6. Bassishaw – Bassishaw is a ward in the City of London. This small ward is bounded on the east by Coleman Street ward, to the south by Cheap ward, to the north by Cripplegate ward and it was historically the Citys smallest ward. The ward is named for Basinghall, the house of the Bassing family. The coopers guild hall was first founded in this ward in 1390, at The Swan, a house, and, from 1400. Their hall was destroyed in the Great Fire of London in 1666 and they rebuilt again in 1667, selling a part of the site to the City of London Corporation for the expansion of the Guildhall. This hall was destroyed by fire on the night of 29 December 1791, the masons hall was constructed in 1800 in Masons Avenue, a street which today forms part of the wards southern boundary. Their hall was sold to the Corporation in 1850. The weavers and girdlers also had their guild halls in the ward, the modern livery halls of the pewterers, salters and brewers are also located in Bassishaw. There were two churches in this ward, neither of

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which remain standing. Michael Bassishaw, dedicated to St. Michael, the archangel, at that time, the rectorship was included in the gift of St. Bartholomew-the-Great, but, over time, it came to be associated with St. The church was destroyed in the Great Fire of London, and it was united with St. Lawrence Jewry in , the site was sold in and the church was demolished in Alphage London Wall, also damaged in the Great Fire, the ward contains a large part of the Guildhall buildings, the main administrative centre for the City of London Corporation. Also in the ward is Wood Street police station, the headquarters of the City of London Police, there is a small police museum at this station. There is also a museum at the Chartered Insurance Institute at 20 Aldermanbury. Bassishaw is one of 25 wards in the City of London, each electing an alderman to the Court of Aldermen, only electors who are Freemen of the City of London are eligible to stand for election 7. Public domain

â€” The term public domain has two senses of meaning.

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This was at once answered by Penn in a tract called 'Quakerism a New Nick-Name for Old Christianity, being an Answer to a Book, Entituled, Quakerism No Christianity; subscribed by J. Faldo. In which the Rise, Doctrine and Practice of the Abused Quakers are Truly, Briefly and Fully Declared and Vindicated from the False Charges, Wicked.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: His public and private life have come before our imagination in many ways, both the manifold public services which he rendered and the mingled romance and tragedy of his domestic life. Aware of this abundance, not to say surfeit, I have naturally selected for this occasion a less hackneyed and more limited theme, his relations within the Society of Friends of his time. I am not asking how good a Friend he was by our standards nor how effective he was as an exponent of Quakerism to his contemporaries, though his reputation would not seriously suffer if I did. But a Quaker audience like this knows that even the most conspicuous or outwardly influential member of the Society is not by foregone conclusion taken for granted within all its membership, accepted by others, and himself perfectly at home in its meetings. The wider the range of his outside interests and influence, the more are the possibilities of tension and the need for mutual adjustment and understanding. When one inquires into this somewhat obscure and delicate phase of William Penn—William Penn "in a Society capacity," to use the old Quaker phrase—the source material is neither direct nor abundant. That he served the Society so well in what we call today public relations—by personal contacts with the most highly placed persons and by voluminous writing—is not 1 Paper presented at the annual meeting in Philadelphia of Friends Historical Association, Eleventh Month 27, The following abbreviations are used: Evidence to the contrary would scarcely be recorded in the biographies,² and at most would have to be read between the lines of personal correspondence. Letters of this sort from or to our subject are not known to me in great numbers. For example, the great major collection of Swarthmore MSS. Perhaps some of the most intimate and gossipy letters were destroyed. These I hope to publish some day in full. I shall collect here a few evidences, using as far as possible other examples that are not noticed by his biographers. Of course all early Friends were "convinced," but when Penn threw in his lot with the Society about at the age of 23 it was a movement that already was well under way. Now what it is like to come into Quakerism, as it were, from the outside, everyone who hears or reads this article either knows or can easily learn. Full acceptability on either side may not be felt at once. Penn knew he was not a 2 An honorable exception is William Penn: A Topical Biography by William I. You are not currently authenticated. View freely available titles:

Chapter 9 : Project MUSE - The Papers of William Penn, Volume 5

Title A skirmish made upon Quakerism: being a brief confutation of a most gross principle or point of doctrine published and maintained by one William Penn, a Quaker, in a certain book entituled Quakerism a nick-name for old Christianity, subverting religion and all duty both to God and man / by J.C.