

Shedding some Light
on History:
*Friendly Advices from
Early Quakerism*

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 - “In the World but not Of the World”
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Taking Occam's Razor to Quaker Myths

- Making a Meal of History
 - Peculiar, Persecuted People: Joseph Besse
 - Social Gospellers: Robert Owen
 - Social Democrats: Eduard Bernstein
 - Paleo-Communists: Karl Marx
 - Mystical : Rufus Jones
 - Lukewarm Revolutionaries: Christopher Hill
 - Icons of Activism: ...?
- An ('unpalatable) Truth?
Ask not...
“why did so many of the Quakers become commercially successful?”

but rather...
“why did so many of the commercially successful become Quakers?”



Quakerism – Made for Sharing!

- Key Research Finding: Sharing
 - Apprenticeships & Education, Finance, Discipline, and Network
 - Discipline strongly Pro-Business
 - Paleo-regulatory mechanism against Systemic Risk (especially bad debt!)
 - Cooperation – but not communism!
- Towards a Rational Quaker in the Age of Reason
 - Discipline, yes; but applied with discretion
 - Toleration a pre-requisite for Unity
 - Arbitration – rule of the Weighty, but I
 - Sharing of Values as much as (more than?) Beliefs!

“Leave not a hoof in Egypt” (*Exodus 10:26*)

Quakers were not

Puritanical Puritans
(that comes rather later...)



Shared Values (1688)

Whereas there have been differences betwixt ^{us}
have been opened before G. C. and severall faithfull
Brethren we do in the spirit of christ freely
forgive each other, and desire that all separations
relating thereto may be passed by and forever
buried, and if either of us for time to come should
take up or trouble friends in any place with
the said differences, we do submit that the same
spirit of christ shall judge and condemn, which power
of it it shall be that shall be guilty hereof it being
wholly ^{manifest} ~~against~~ our christian profession and testimony
to appear in the heart wrongfull or implacable,
and we desire that all words and papers relating to
the said differences betwixt us may be cancelled
and removed, and this paper to be exposed by order
of us to all such persons as have heard of the differences
betwixt us. With rest our hands
London the 11th of the mo: 1688
signed in presence of us
Reg. Haydock
John Gratton
William Bellow
Humfrey Moolrich

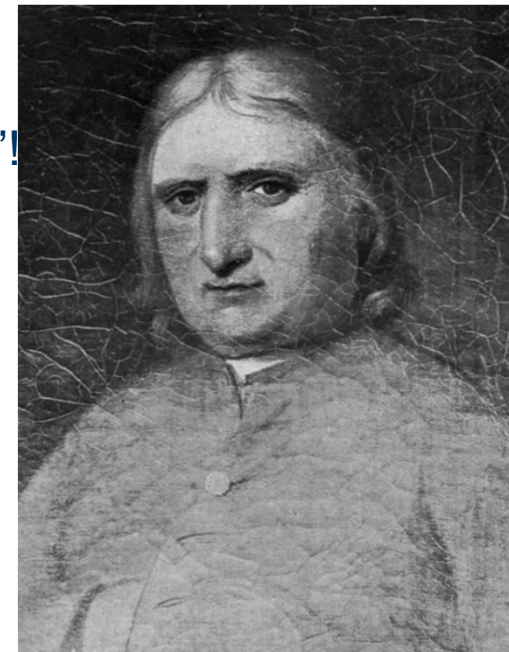
”



Some Possible Conclusions

- “In the World but not Of the World”
 - Ever the Religious Society of Friends, but Eschatology = Science in 1666
 - ‘End Times’ were indicated by events:
 - Who is a liar but he that denieth that Jesus is the Christ?
 - He is antichrist, that denieth the Father and the Son.
- Distinguish the ‘Inward’ from the ‘Inner’
 - Quakerism is an evolving ‘institution’
 - Contemporary focus on the individual
 - ‘Inward’ stresses the communal and external
 - Ultimately,

1. John 2.22



Inward = Unifying

Thanks & Questions

The origins of Quaker commercial success, (1689-c.1755)
Fincham, Andrew James (2021).
University of Birmingham. Ph.D

<https://etheses.bham.ac.uk/id/eprint/11389/>