

TEN YEARS OF BIRMINGHAM:
AN EXTENDED EDITORIAL

The last forty years and particularly the last ten have seen a huge growth in the number of Quakers working within the academy on Quaker topics. Major conferences on William Penn in 1981, and George Fox in 1991 and 2002 have been part of this groundswell of scholarship and publication (Dunn and Dunn 1986; Mullett 1994), as have the continuing conferences of the Quaker Historians and Archivist and Quaker Studies Research Association, most recently with the joint conference in England in 2008. Postgraduate centres on both sides of the Atlantic have helped develop a healthy research culture. The QSRA is now 16 years old and its fully refereed journal, *Quaker Studies*, is in its fourteenth year. The journal sits alongside the other major publishing initiative in this area, the Edwin Mellen Series in Quaker Studies, with eleven volumes now published (Mendlesohn 2002; Scully 2002; Thomas 2002; Tonsing 2002; Heavilin and Heavilin 2003; Mingins 2004; Guiton 2005; Reynolds 2005; Searl 2005; Jung 2006; Grundy 2006) and four forthcoming (Allen and Bell; Higgins-Biddle; Collins; Stevens). At the same time, the consequent and steady flow of theses and theories about Quakerism is healthy. *The Creation of Quaker Theory* (Dandelion 2004) attempted to categorise the sometimes incompatible theories of Quaker history, suggesting that they merely approached the same data from different perspectives.

That book did not include Quaker scholars whose work was outside of their academic specialism, such as Rufus Jones whose professional life was as a philosopher, or Lewis Benson who was not an academic by profession. Neither did it include non-Quaker scholars who have added so much to the field, such as Geoffrey Nuttall (1946), Christopher Hill (e.g. 1958, 1972, 1978), Jack Marietta (1984), Barry Reay (1985), Nigel Smith (1989), Phyllis Mack (1992), James Walvin (1997), or Thomas Kennedy (2001). Nor did it include Quaker scholars of Quakerism whose work has tended to the particular rather than the theoretical, e.g. Jerry Frost (1980) and Larry Ingle (1986, 1994), or where the Quaker data has led to more generalised theories, e.g. Elaine Hobby (1995), or theories about aspects of Quakerism (Collins 1996a, 1996b). To redress that selection, this extended editorial seeks to survey Quaker studies scholarship more broadly and to focus in particular on the contribution made in the last decade by the post-graduate activity within the Centre for Postgraduate Quaker Studies (CPQS) at Woodbrooke and the University of Birmingham who co-publish this journal. The article starts with an overview of the theorisation of Quaker history from *The Creation of Quaker Theory*, then at some of the more recent work.

THE FRAMING OF QUAKER STUDIES

Modern Quaker Studies begins with the work of Robert Barclay of Reigate with his unfinished publication *The Inner Life of the Religious Societies of the Commonwealth* (1876). Like Barclay, who used history to justify personal theological preferences, Liberal Friends such as J.W. Rowntree believed an understanding of Quaker history was the key to a (Liberal) Quaker revival (Hamm 1988: 154-55). When Rufus Jones and W.C. Braithwaite took on J.W. Rowntree's vision for a comprehensive and complete history of Quakerism as a means to this revival, the Victorian Barclay was the author they used as both a foundation and a departure point for their own interpretation of the essence of Quakerism. Rather than posit Quakerism as essentially evangelical with George Fox and the valiant Sixty as proto-pastors, Jones in particular presented Quakers as essentially, and foremost, mystical (Braithwaite 1912: xxxiv). This is a critical piece of Quaker history currently being researched by Alice Southern within CPQS with AHRC funding.

Jones's view has since been much challenged. Melvin Endy concisely summarises the competing interpretations of Quakerism in his article in *Quaker History* (1981), between Jones's view which located the beginnings of Quakerism with church mystics, and the Nuttall/Cadbury/Tolles/Barbour view that Quakerism can be best understood as a wing of puritanism (though Tolles [1948] also suggested that Quakerism was neither protestant nor Roman Catholic but a third way). This view of a Quakerism rooted in puritanism, what I call the 'Puritan School', gathered pace in the middle of the twentieth century, and Hugh Doncaster wrote a new introduction to replace Jones's for the 1955 edition of Braithwaite's *Beginnings of Quakerism* (1955). Wilmer Cooper was also lucid on the history of ideas of Quakerism and Jones's place within it (1994). Elaine Pryce (2009) has critiqued Jones's interpretations of Quietism as part of her own doctoral research, arguing that his ambivalent and sometimes disdainful rendering of Quietism was due to the tension he felt between Quietist spirituality and his own modernist agenda.

Hugh Barbour began his influential doctoral thesis in 1950 (published in 1964), following Geoffrey Nuttall's book (1946) on the interplay between the radical nature of Puritanism and the emergent Quakerism of the seventeenth century. This view places Quakerism as a movement that continued and intensified the revolutionary processes of the 1640s, one of many Christian revival movements which benefited and drew from what had gone before.

A third strand of interpretation emerged in the 1950s when Lewis Benson began a lifetime's work of trying to communicate a more prophetic understanding of what Quakerism was about. Drawing on the writings of George Fox, Benson, and the New Foundation movements he was to nurture on both sides of the Atlantic, argued that to see Friends in terms of mysticism alone was insufficient. Quakerism, Benson argued (1968), was about the inward experience of the Light of Christ *and* the universal (hence the 'catholic') mission which was led and fed by this experience. His prophetic Christianity was about a dialogical relationship

with God, of hearing and obeying, and he framed Quakerism within a more biblical sense of history than Jones.

Christine Trevett is one of many scholars to redress the male bias of Quaker historiography. She shows (1991: 30) how male historians had treated Martha Simmonds, key supporter of James Nayler, often in an attempt to keep the (male) Nayler pure. This treatment of some of the more enthusiastic women Friends, particularly those who Fox spoke up against, was all too readily accepted by a succession of historians and, alas, can be found in books on Nayler and Fox printed even after Trevett's critique. Rosemary Moore looks in exacting detail at the first years of Quakerism, only taking material published during the period as evidence (2000). Hers is a history which in its detail acts as a partner to Larry Ingle's work on George Fox (1994) and helps offer a more gender-balanced view of early Quakerism. Between them, and with Bonnelyn Kunze (1994), they have answered the need for a diachronic history of Quakerism and academic biographies of Fox and Fell, which Ingle had earlier identified (1987, 1991). Indeed, since Endy's and Ingle's earlier analyses, the debates have moved on. Next year, Baylor University Press will print a book version of Sally Padgett's thesis on Margaret Fell's theology (2003). Elsa Glines's volume of Margaret Fell's letters is already published (2003).

Michele Tarter has looked in particular at the experience of early women Friends (1993, 1995, 2001). In this, she is also part of a movement which has rightly placed the experience of women at the heart of Quaker history. Other scholars in this vein are Maureen Bell (1988), Elaine Hobby (1989, 1992, 1995), Phyllis Mack (1989, 1992), Christine Trevett (1991, 2000), Patricia Crawford (1993), Bonnelyn Kunze (1994), Rebecca Larson (1999), Catie Gill (2005), Sandra Holton (1994, 1996, 1998, 2004, and with Margaret Allen, 1997), Pam Lunn (1997), and Elizabeth O'Donnell (1999). Helen Smith, within CPQS, has just begun work on an AHRC collaborative doctoral award researching the Elizabeth Taylor Cadbury archive in the Birmingham City Archives.

Together with Hobby, Gill, Susan Wiseman (1996), Margaret Ezell (1993) Hilary Hinds (1996), and Elspeth Graham (1996; see also Graham *et al.* 1989), Tarter engages literary theory, significantly bringing those tools of analysis to the study of Quakerism. Her work characterises early Quaker spiritual experience as embodied, the body ('celestial flesh') acting as a site and expression of religious experience, a feminisation of worship later censors would try to hide.

Connected to Tarter's metaphysical approach, Richard Bailey established Fox's concept of 'celestial flesh' as a way of describing divine indwelling. Bailey also offered a theory of the divinisation of Fox in the 1650s and 1660s and the de-divinisation of Fox after 1670 (1994). Fox was brought down to the level of an Apostle, other Friends to the state of believers. Glen Reynolds (2004) concurs with this metaphysical interpretation of Quakerism, up to a point, and also with the work of Tarter and Bailey in suggesting that later Quakerism censored the early writings. However, Glen Reynolds claims that Bailey (1992) in particular over-emphasises the physical in relation to the working of the spirit. In his work claiming that George Fox was a quasi-gnostic, the physical dimension, along with

the ethical and the moral, is secondary to the salvation of the soul through a metaphysical process of perfection and unity with God. For Reynolds, Fox's deification and his concept of the Light is not about making the flesh holy but is about reunion of the divine in the individual with Christ and God. Fox's eschatology, like some Gnostics, emphasises salvation on earth yet seemingly acknowledges a futuristic component in the immortality of the divine in the soul (see also *Quaker Studies* 2006).

If Jones, the 'Puritan school', and Benson were the key theorists of the first half of the twentieth century, Doug Gwyn has emerged as the fourth main Quaker theoriser of Quakerism of the twentieth century (1986, 1995, 2000). His doctoral work on 'apocalyptic' and his complementary and contrasting approaches to understanding the nature of Quakerism has been seminal to most of the more recent work presented here. Gwyn alone, though with the later agreement of Timothy Peat and myself (Dandelion *et al.* 1998; Dandelion 2005), and Moore (2000), argued that early Friends were living out a realising eschatology, that is, an unfolding endtime. Timothy Peat has suggested that George Fox was essentially fulfilling a correct understanding of Pauline prophecy. My work in this area has been to characterise early Friends as a 'Second Coming church' with a Second Coming structure, in contrast to those churches holding themselves between First and Second Comings in the 'meantime' with an interim theology. In the meantime, prior to the global transformation of the world, humanity still needs help with its relationship with God, reminders as to what they are about. A separated priesthood, outward sacraments, set-apart buildings—churches—and a liturgical calendar are all fairly standard choices of a church which by its own admission is in waiting (Dandelion 2005). The challenge for Quakers historically has been how to fulfil these reminder functions once the experience of the unfolding Second Coming disappeared. For the Quietists, the discipline acted as a reminder to faithfulness. For evangelical Friends, the pastoral system replaced this. For Liberal Friends, there has been nothing so explicit (Dandelion 2007). Nikki Coffey Tousley's work, originally a M.Phil thesis within CPQS (2002) and published in *Quaker Studies* 13/1 (2008), clearly details the different significance given to eschatological themes within the first two generations of Quakers. In all of his work, Gwyn is similarly trying to understand how Friends compensated for the defeat of the Lamb's War and how they sustained themselves following those early years.

Not all scholars agree with this view of early Friends and few place the same emphasis on eschatology. Most argue that Friends were *not* talking about the Second Coming when they claimed 'Christ is come to teach his people himself' (Nickalls 1952: 107) but rather a mystical experience appropriate to (one of a number of) Christian revival movements. John Punshon, for example, claims that early Friends' use of Scripture was symbolic and that 'millennial speculation has never been a prominent feature of Quaker thought' (2001: 309). Additionally, Punshon sees the early Quaker experience as individualised rather than an unfolding of global change (2001: 311).

Carole Spencer, a CPQS PhD graduate, is another of those who wishes to play down the central emphasis Gwyn gives eschatology and the apocalyptic. For her, this is only one element of seven which characterise early Friends' theology, a collective group of characteristics which she sees as unmistakably Holiness in character. Early Friends preached a radical protestant holiness which in time was imitated by Methodism (although Barbour [1994] identifies five distinct ideas of perfection and distinguishes Wesley's from Friends'). Radical within Quaker Studies, Spencer claims that this Holiness theology is a thread which runs throughout Quaker history. The Holiness Revival of the 1880s is not foreign to Quakerism, as Hamm suggests it is in his *Transformation of American Quakerism* (1988), but rather a return to essential Quaker beliefs. Only the outward form is different but, she argues, form is of secondary importance in Quaker tradition. Her work (2004), now in book form (2007), rewrites the family tree of Quakerism as she places the Revival as central in the genealogy of the Quaker traditions.

Thomas Hamm's work sits in contrast. Hamm describes his significant output of research rather in terms of trying to contextualise American Quakerism within its host culture and of trying to explore parts of the Quaker past under-explored by others. It is an ecumenical project in many ways, both within Quakerism and between Quakerism and the outside world, and a project wary of purity or purifying trends. By his own admission, he believed his work would undermine the intellectual foundations of the pastoral tradition (2003). The contrast with Spencer's Holiness emphasis, and also Gay Pilgrim's theory of a separatist Quakerism (see below) is clear.

Martin Davie places Quakers as essentially orthodox Christians (in a way that Spencer does, except she places more emphasis on mysticism than many evangelicals would be happy with). In his doctoral work, Davie (1997) took the thinking of Fox, Barclay, Penn, and other early Friends as complementary, essentially Christian, and Trinitarian. Gurney's theology (marginal in Spencer's tree because it strays from the Holiness thread even while it later accommodated its resurgence) is an echo of this normative Quaker Christianity, later disregarded by the liberal Quaker theological enterprise. Whether or not scholars agree with his premise, Davie's charting of Liberal Quakerism and its theological shifts is invaluable.

Other than Davie, only Collins (1994, 1996a, 1996b, 1998, 2001, 2002a, 2002b, 2002c, 2002d, 2004), Pluss (1995), Pilgrim (2003), and I (Dandelion 1996, 2002, 2005) published academic work in the area of twentieth-century Liberal Quakerism until the significant publication of *The Quaker Condition: The Sociology of a Liberal Religion* in 2008. This carried work by twelve authors, half of whom were students within CPQS. This sociological lens was depicted in *The Creation of Quaker Theory* as a fourth approach to the theorisation of Quakerism, an atheological perspective more interested in social dynamics.

THE QUAKER CONDITION

The Quaker Condition begins with a recounting of the theoretical work by myself, Peter Collins, and Gay Pilgrim. I revisit work on the pattern of Quaker believing

in Britain Yearly Meeting (1996) and the two phenomena I identified, that of post-Christianity but also that of the marginalisation of belief and the centrality of form (2008). Under the ‘mask’ of the ‘culture of silence’ (the devaluation of language, the value of silence, and the consequent rules governing the breaking of silence with speech, or the ‘wrapping’ of rite), British Quakerism, I argue, shifted its popular theology from a Quaker-Christian one to a post-Christian one. At the same time, the caution given words and the philosophical caution towards theology as a sufficient description of experience had led to a marginalisation of theology and a permissive attitude to believing, a ‘liberal belief culture’. Rather the group is held together by a conformist and conservative ‘behavioural creed’. Adherence to form provides unity, undermined only by the possibility of the heterodoxy becoming so diverse as to undermine the basic tenets of part of the behavioural creed. I then identify a further boundary function in the recent prescription of seeking, an attitude of ‘absolute perhaps’ towards theology whereby rationally, from outside the religious enterprise, Quakers know they can only be uncertain about their interpretation of experience within the religious quest. Quakers are thus less permissive than they first appear in terms of believing, although the content remains individuated. Peter Collins argues in his chapter, ‘The Problem of Quaker identity’, reprinted in *Quaker Studies* 13/2 (2009), that the issue of Quaker identity is problematic in two senses. On the one hand it would appear to be a problem, a practical problem one might say, for Quakers themselves. Quaker identity is, furthermore, sociologically problematic. Given that the Religious Society of Friends has sustained its identity for 350 years, how has this been possible? How can a voluntary organisation, like the Religious Society of Friends (Quakers) sustain a coherent identity without charter or creed—without an overt, unifying ideology? Collins’s response to this question draws on three concepts: *narrative*, *plaining*, and *habitus* (2008). In ‘British Quakerism as Heterotopic’, Gay Pilgrim (2008) suggests that Foucault’s concept of heterotopia, as developed by Kevin Hetherington (1996) (acting in juxtaposition to the surrounding culture), names a continuing thread which links the first Quakers (who emerged in the mid-seventeenth century) with those in Britain today. The diversity of belief among Friends today no longer supports the original religious basis for their utopian vision which resulted in their heterotopic stance, and which provided early Friends with their identity and unity. The chapter goes on to argue that, instead of an overarching belief, it is the sense of being ‘other’ and living out an ‘alternate ordering’ that is one of the key ways in which twenty-first-century Friends obtain a sense of identity and unity.

In the 1990s, I suggested British Quakerism could only be accurately described as post-Christian. This was based in part on a large-scale survey of 32 Quaker Meetings. In 2003, Rosie Rutherford carried out longitudinal research using some of the same questions (2003). Kate Mellor (2008) challenges the findings of Dandelion and Rutherford and raises methodological questions as well as ones about regionalism within British Quakerism (although see also Cary *et al.* 2008). Her chapter concludes with a discussion on how Quakers define Christianity and

how Christian they can claim to be. This work was part of Kate's M.Phil research within CPQS.

Helena Chambers's chapter, 'Quakers, Drugs, and Gambling: Testimony as Values that Bind' (2008) is based on PhD research within CPQS (2007) which examined Friends' attitudes and behaviours in relation to the testimonies on gambling and substance use. Previous research into other religions and denominations has suggested that the stronger the prohibition against a particular behaviour, the less it is likely to occur in adherents—particularly if they are strongly engaged. The results of Chambers' study validate the importance of the level of prohibition: the strength of the testimony on gambling is reflected in high abstinence rates among the Quakers in the study, while the use of substances shows a broader spectrum of behaviour, reflecting the less stringent standard of 'moderation'. However, the study also discovered that behavioural non-adherence to testimony was not explicable solely by disengagement or deviance models—and that behavioural adherence was similarly nuanced. Chambers suggests that three major elements combine to enable Quakerism to offer a hybrid pattern in which abstinence from gambling and low use of substances are fostered, but behaviours outside these denominational norms can be accommodated without a weakening of the religious standard embodied in these testimonies. This work is reprinted elsewhere in this issue, as is work by Jackie Leach Scully (2008). Scully draws on the 'collage' model of Quaker approaches to ethical evaluation which she first outlined in *Quaker Approaches to Moral Issues in Genetics* (2002; see also Scully and Dandellion 2007), and compares this with contemporary theories of development and identity in moral psychology, to consider how Quakers use their ethical procedures and practices to define themselves as Friends, to themselves and other Quakers as well as the world outside the Society.

In 'Congregational Culture and Variations in Gospel Order', Derrick Whitehouse (2008) suggests that the Quaker term 'gospel order' can also be used by sociologists of Quakerism to refer to the aspirational ideal of local Quaker Meetings. His study of nineteen local Meetings revealed huge variation in how far this ideal is manifest. Derrick claims variations in congregational culture can be usefully analysed around three primary elements: the *worship life of the group*, the *degree of community realised within the group*, and its *social witness*. Whitehouse goes on to argue that the existence of these braided and inter-related elements is dependent on four further supporting elements: *functional participation*, *cultural architects*, *management style*, and *resource availability*, plus an overarching directional element, the *transforming trend*. When applied to a Quaker congregation, these articulate a unique 'cultural profile' that points towards the cultural character and quality of 'gospel order' in a specific Meeting. Susan Robson's chapter looks at the dissonance of conflict within Quaker Meetings, whose testimony against war, and latterly for peace, has led to a self-image of a peaceable community (2008). As she suggests in her chapter, 'Grasping the Nettle: Conflict and the Quaker Condition', to be published in the next issue of *Quaker Studies*, conflicts that arise between Friends within Meeting are unexpected, even shocking: harmony is privileged above justice. In the community narrative, commitment to 'mend the

world' is undoubted, but Robson argues from her interview data, that Friends respond to conflict within their own community with aversion. The result is that disputes between Friends remain largely unarticulated, while the 'theory in use' is 'don't ask, don't tell, don't even think about it'. Quaker identity *as ideal* is cherished and challenges to it provide the rationale for intractable conflict sagas. In 'The Temporal Collage: How British Quakers make Choices about Time', Judy Frith, based on her PhD in CPQS (2008a), introduces the concept of the 'temporal collage' as a descriptive tool for the compiled, interwoven elements of an individual's time that accommodates the complexities and paradoxes brought about by choice (2008b). It is pertinent to understand how British Quakers make choices about time when the Society is suffering (as indeed are many British churches) a decline in membership and a resulting reduction in the number of volunteers. This is critical—since the Religious Society of Friends has no paid clergy it relies heavily on time given voluntarily as service. The paper draws upon Scully's (2002: 212, and this issue) use of 'collage' to describe how Friends make ethical choices, as there are similarities in the ways in which Friends make choices about time. Time is taken to be polychronic rather than linear in order to accommodate the varied qualities given in Friends' descriptions. Linear time is the time of clocks, calendars, and diaries, with specific beginnings and ends, but polychronic time is heterogeneous. By describing time as polychronic, its paradoxes, cycles, juxtapositions, interconnections, and linear aspects can all be included in the collage and thus include the contradictions about time that individual's face. This work will also be published in the next issue of *Quaker Studies*.

Giselle Vincett, in 'Quagans in Contemporary British Quakerism' (2008), also published in *Quaker Studies* 13/2 (2009), introduces the term *Quagan* to refer to individuals who fuse Quakerism with neo-paganism. For these individuals Quakerism is not necessarily Christian, but is based upon 'how you are, rather than what you believe'. Quakerism for these women, argues Vincett, becomes a way of life, a spirituality rooted in praxis, where praxis includes: ritual (both Quaker and pagan); spiritual experience; and forms of relating to others and the world (social and eco-justice actions, pastoral work, writing). Quakerism is supplemented with images, ritual, and new forms of the divine. Simon Best's research into the spiritual beliefs and religious practices of adolescent Quakers, based on his PhD work in CPQS, reveals that adolescent Quakerism represents a 'Community of Intimacy', a collective grouping which places emphasis on inter-personal networks secured by friendships and the difference and separateness of the group both from other Quakers and from other young people (2008a). The 'Community of Intimacy' is central in terms of forming Quaker identity, provides the group with unity and is strictly bounded in terms of behaviour. Increased involvement and participation in events means that individuals are likely to be more closely integrated into the 'Community of Intimacy', to affiliate themselves with an exclusively adolescent Quaker group, and to identify their closest friendships as being with other adolescent Quakers. Best argues that these networks simultaneously separate adolescent Quakers and mark them as different. Simon has had other work published in *Quaker Studies* (2007, 2008b). Helen Meads, undertaking

doctoral research with CPQS, argues that the ‘Experiment with Light’ initiative represents a radical spiritual wing of British Quakerism (2008). The Experiment is usually undertaken in ‘Light groups’ based in Quaker Meetings, although some Experimenters do practise individually. It consists of a forty-minute meditation, consisting of six steps interspersed with periods of silence. Usually, but not always, the meditation is followed by silence for individual personal reflection. Finally, participants share what has come up for them. Meads found that Experimenters’ experience in following the programme was often uncomfortable. Experimenters share intimate details of their lives and experience and this binds them together closely into local Communities of Intimacy (following Best), but not necessarily into their Meeting’s formal structure. The dissemination of Experiment with Light has not been approved by any formally constituted business Meeting within Britain Yearly Meeting and often Light groups are established without using local Meetings’ business process. Meads believes that the programme is not thriving partly because it is not supported by central administration and partly because of the antipathy of many participants towards formalizing its organisation. Furthermore, there is no structured accountability inherent in the programme, so that it does not properly comply with British Quakers’ ‘behavioural creed’ (after Dandelion 1996) whose implicit behavioural conservatism opposes its radicality. The result, according to Meads, is a programme that is neither legitimated nor supported by the wider community of British Quakers. Helen has had other work published in *Quaker Studies* (2007). Her doctoral thesis emphasises the heterotopic nature of the Experiment.

OTHER CPQS WORK

In addition to the social-science contributions to this book, Elizabeth Collinge-Hill completed her M.Phil with CPQS on a study of four congregations, noting how all maintained a similar attitude to the place of doctrine regardless of their outward affiliation (2001). Hazel Shellens wrote on the response to the 1986 Quaker Women’s Group Swarthmore Lecture and how its effects were not as enduring as many had hoped (2002; see also *Quaker Studies* 11/2 [2007]). Alan Johnson studied ‘recognised Quaker Meetings’, an increasing phenomenon amid falling numbers of Quakers in Britain (2001; see also the work of Stroud and Dandelion 2004; Chadkirk 2004; and Chadkirk and Dandelion 2008). Charles Stroud’s M.Phil was based on two attempts by Quakers 140 years apart to stem decline and how and why one was heard, the other not (2008).

CPQS students have also contributed to local Quaker history: Richard Lacock’s M.Phil was on ‘The Quakers in Gloucester 1655–1737’ (2001); Gethin Evans researched ‘Llain y Delyn: Fellowship House, y Tymbl and its Relationship to the Quakers in Britain’ (2001).

Philosophy and theology have been represented by Brian Odell, who completed his M.Phil on grace and truth within Quakerism (2007), and Irene Hardisty, ‘Narrative Theology and Quakerism’ (2002), Hazel Uren, ‘Quakers and the “Good Life”: A Comparison of the Morality of Contemporary British

Quakers with John Kekes' Version of the Good Life' (2002), Simon Cohen, 'A Dislocation between the Word and the Reality: Quaker Insights into Thought, Language, Identity and Truth within a Philosophical Framework' (2002), and Mary Wong, 'Conversation as Testimony: A Hundred Years of Quaker Mission and Witness' (2006). Richard Holland looked at the exchange of doctrine between John Bunyan and Edward Burrough in his M.Phil (2006).

Historical biography and the history of ideas describes Sheila M.S. Laxman's 'P.C. Sirkar of Kolkata (Calcutta): A Nineteenth-century Hindu Quaker' (2001) and Brenda Newton's work on Caroline Stephen and her niece Virginia Woolf (2002).

Peace studies, well represented by Jiseok Jung's PhD at Sunderland on Han Sok Han (2004), has also featured in CPQS work: Petronella Clark wrote on Quaker Women in South Africa during the Apartheid era (2003) and Amanda Larkin Jones wrote creatively on homeopathic philosophy as a tool in conflict transformation, using some Quaker examples (2006).

Many of these CPQS theses are, or will be, part of the new Birmingham electronic database of theses, part of the wider ETHOS project which is digitalising research theses throughout Britain for easier access.

THE JOURNAL

Quaker Studies itself has of course been a vehicle in the last fourteen years for much of the new thinking in the field. We have had tantalising glimpses of Thomas Hamm's forthcoming book on the Hicksites to match his seminal *Transformation of American Quakerism* (1988) in 6/2 (2002) and 13/2 (2009). Hilary Hinds has produced two pioneering articles from a fresh perspective on early Friends, one in 2005 on the nature of Quaker narratives, and one, with Alison Findlay in 2007 on the nature of Fox's journal, arguing that is best understood as neither autobiography nor historical account. Michael Graves has contributed from his field of the study of rhetoric with an article on a funeral sermon by William Penn (2007) which was later awarded the 2008 Top Article Award from the Religious Communication Association. His book on the sermons of early Friends is due out from Baylor this year. Roger Homan has contributed two articles on Quakers and art/aesthetics (2000, 2006b) which have emerged in a more developed form in his book, *The Art of the Sublime* (2006a). These create a dialogue with Peter Collins's article on aesthetics (2001). Mel Keiser has responded to Hugh Pypers's article on Barclay's dualism in *Quaker Religious Thought* (1998) with an article on Barclay's relational theology (2001). Stanley Brunn and Elizabeth Leppman wrote on accounts by missionaries of foreign places (2003) and Brian Ward contributed an excellent article on AFSC-sponsored radio broadcasts for racial justice (2005).

In addition to those already mentioned, we have published George Richardson Lectures by Jeanne-Henriette Louis on the transatlantic communication between the Quaker whalers of Nantucket and post-revolutionary France (2000), Grace Jantzen on the choice of language of early Quaker women (2005), Sandra Stanley

Holton on the Priestman-Bright-Clark kinship network (2005), Hans Eirik Aarek on Norwegian Quaker conscientious objection (2006), Douglas Gwyn on James Nayler (2008) and James Walvin on the Slave Trade (2008).

David Neelon (2001) and Carole Spencer (2001) have contributed to the research on James Nayler and Bernadette Smith to the understanding of Martha Simmonds (2007). Richard Hoare contributed a significant piece on the Balby Seekers (2004). Stephen Angell wrote an important article on early Quakers and their interpretation of Colossians (2006). T. Vail Palmer has written on the degree to which Penn and Fox were different in their Quaker thinking (2006).

David Hall has surveyed the under-researched field of eighteenth-century Quakerism (2001) and Edwina Newman contributed an article on Quakers in the Old Bailey proceedings of the eighteenth century (2007b). Sylvia Stevens's thesis on eighteenth century Quakerism in north-east Norfolk is a welcome addition in this area of Quaker studies (2004).

In 2005, we published work by Michele Tarter on Elizabeth Ashbridge and Edwina Newman on the local dimension to national theological change through the analysis of a personal library. In 2008, James Peacock wrote on Quaker language and thought in eighteenth- and nineteenth-century American literature.

In terms of biography, Paul Lacey contributed a fine article on Samuel Johnson (2002), Carolyn Downs on Daniel Eccleston (2006), Cynthia Kerman on Elias Hicks and Thomas Shillitoe (2000), and John Oliver on the Malones (2002). Alessandro Falchetta has written on the life of Rendel Harris (2004), Maureen Waugh on Bertram Pickard (2001), and Claus Bernet on Gertrude von Petzold (2007).

Geoffrey Cantor explored Quakers and whether they were good at science (2003), Gillian Cookson looked at Quakers and business (2004), Paul Burton conducted an occupational analysis of Scottish Friends in the nineteenth century (2003), and Chris Densmore wrote on the rural roots of Hicksism (2006).

Jane Petrusiak wrote on Reckitt's model village (2004), and Bailey and Bryson on Bournville (2006). Bert Den Boggende contributed articles on Malcolm Sparkes and conscientious objection (2005) and Theodora Wilson Wilson and the Fellowship of Reconciliation (2007).

Eleanor Nesbitt wrote about Quaker ethnographers in 1999, Klaus Huber explored the identity of Buddhist Quakers in the twentieth century (2001), and Pam Lunn discussed the extent to which Quakers still quake (2008). Marge and Carl Abbott published on the Quaker redesign of the FCNL building in Washington and interpretation of Quaker simplicity it represented (2008).

We have enjoyed themed issues on Quaker witness against war (7/1) including an article by Martin Ceadel (2002); schism and local Meeting life (8/1) including articles by Clare Martin, Erin Bell, Sheila Wright, Rosemary Mingins, and Elizabeth O'Donnell (all 2003); local Quaker studies (10/2) including articles by Erin Bell, Kay Taylor, and Simon Dixon (all 2006); and education (11/2) including articles by Camilla Leach, Edwina Newman, Mark Freeman, Pam Lunn, and Susan Vipont Hartshorne (2007). Richard Allen guest-edited an excellent issue with his own contributions on Welsh Quaker emigration, Rosemary Moore on Quaker verse, Catie Gill on early Quaker women's roles, Jeanne Henriette Louis

on the roots of French Quakerism, and James Gregory on the ultra-conservative white Quakers of Ireland (all 2004). Mark Freeman contributed to that issue with Jonathan Davies (2004), and an earlier one alone (2003) on the Rowntrees. Gareth Shaw's (2005) and Helen Plant's (2006) articles on Quaker women's meetings complemented that of Catie Gill. Richard Allen also later contributed an article on Christopher Meidel in the same issue as a significant piece from Sunne Juterzenka on seventeenth-century Quaker missions to Europe (2007). The list could go on.

THE FUTURE

The future promises to be rich in scholarship. At CPQS alone, current work not mentioned above includes the following. Three PhD students are working on the theological antecedents to Quakerism: Sue Bell is researching Richard Rolle and the Lollards, Dan Zemaitis the Lollards and Hussites, and Stephen Wright the Anabaptists. Margaret Johnston is investigating the development of the Quaker idea of priesthood.

Three students are embarked on historical/theological studies which bridge the centuries. Yasuharu Nakano (see *Quaker Studies* 13/1 [2008] for his piece on Elizabeth Bathurst) is exploring seventeenth-century Robert Barclay's thought and how it circumvents Niebuhr's critique of the Liberal Quaker interpretation of the peace testimony in the twentieth century. Along with Elaine Pryce and Alice Southern, Yasuharu Nakano critiques Rufus Jones's modernist interpretation of the Quaker past. Amanda Lawrence is comparing Fox's approach to healing with that of William Tuke in the eighteenth century at his 'Retreat' in York. Geoffrey Morris is exhaustively charting the nuances and categories of Quaker ideas to the natural world between 1647 and 1830.

Three other PhD students are completing work that crosses the nineteenth and twentieth centuries. Gethin Evans looks at Quakers in Wales, 1880–1914, Deborah Cho at the lives of four Quaker women and the web of their personal and political lives, 1880–1920, and Timothy Burdick the changing identity of Oregon Yearly Meeting, 1893–1948. D. Elizabeth Todd is researching the history of Burundi Quakerism, 1934–2009 and the nature of the self-generated Quaker history.

In theology, Jon Kershner is exploring The Theology of John Woolman while John Marsh and Terry Wood are both exploring aspects of how Quakers have conceptualised God. Carole Hamby's PhD is on the nature of Quaker ideas of 'inwardness' and 'measure' and how they have changed between the seventeenth and twenty-first centuries.

Hazel Jones has just completed her M.Phil on financial Giving within Britain Yearly Meeting, and Hilary Pinder is working on a PhD concerned with Quaker governance. Mark Read is investigating Quakers at work and the nature of their work relations.

So much remains to be researched within the history of Quakerism, this 'golden age' looks set to continue for some time.

THIS ISSUE

In this issue, in addition to the work of Helena Chambers and Jackie Leach Scully, mentioned above, we are pleased to publish three articles on different centuries of Quaker history. David Manning explores anti-Quaker polemic in the seventeenth century as a lens with which to investigate Quaker theology, James Ryan looks at some theatrical and cinematic representations of Quakerism in the USA, and Mark Freeman contributes a further article in his exploration of modern British Quakerism and its changing civic relationships, his article here focusing on the shifting emphases of the Quaker involvement with the outdoors movement in the first half of the twentieth century. An extended review by Maureen Bell of two important books on the seventeenth century completes this issue.

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