

BOOK REVIEWS

SOX, D., *Père David: Nature Explorer in China 1826–1900* (York: Sessions Book Trust, 2009), pp. 38. ISBN: 978-1-85072-400-1, Paperback, £5.00; RUBINSTEIN, D., *The Backhouse Quaker Family of York Nurserymen* (York: Sessions Book Trust, 2009), pp. iii + 48. ISBN: 978-1-85072-401-8, Paperback, £5.00; HARTSHORNE, S., *The Story of Yealand Manor School* (York: William Sessions, 2007), pp. 55. ISBN: 978-1-85072-368-4, Paperback, £8.50; PEARCE, J.M.S., *Quakers in Medicine: 'Friends of the Truth'* (York: William Sessions, 2009), pp. v + 115. ISBN: 978-1-85072-388-2, Paperback, £9.99; HILL, M.A., *The Wartime Diaries of Francis Henry Newman: A Medical Orderly 1915–1919* (York: William Sessions, 2008), pp. 59. ISBN: 978-1-85072-379-0, Paperback, £11.99.

These five texts cover a diverse range of topics, from the early nature explorer Jean Pierre Armand David (1826–1900) to Yealand Manor, a school established in North Lancashire for young evacuees from Manchester during the Second World War. However, all of these volumes contribute towards uncovering the hidden lives of people whose achievements in the fields of environmental science, social reform, education and medicine were motivated by religious faith. Furthermore, each author demonstrates the value of archive material in gaining a greater understanding of the religious dimensions of public social service.

Although Sox admits that his study of naturalist and environmentalist Jean Pierre Armand David (1826–1900) is not intended to be a comprehensive biography, his illustrated account engages with the biological and religious philosophy of the priest attributed with introducing the panda to the Western world. Sox provides a detailed insight into Armand's zoological travels during the nineteenth century, which took him over 7000 miles and led to the discovery of over 1570 plants and 250 species. However, accounts of Armand's Chinese nature expeditions are situated in relation to his belief that there was 'no conflict between evolution and religion'. Drawing substantially on Armand's personal diary, Sox examines Armand's discovery of the Père David deer and his encounters with both the Giant Panda and the Red Panda during 1869 and 1870, considering Armand's belief that the study of nature formed an expression of religious faith. Beyond a biographical study, this book forms a valuable contribution towards scholarship analysing the relationship between science and religion during the nineteenth century.

Rubinstein's study of the Backhouse Quaker Family focuses particularly on the botanist and missionary James Backhouse (1794–1869) who left a substantial archive of material including two illustrated volumes relating to his religious journeys and botanical

work in the southern hemisphere during the nineteenth century. Rubinstein presents a detailed biography of Backhouse which examines his 'deep interest' in botany as well as the Quaker faith which was central to his life. Rubinstein explores Backhouse's contribution towards the development of Quaker communities in Australia during the 1830s, as well as his involvement in Australian prison reform. The book also examines Backhouse's mission work in Mauritius and South Africa and describes his return to York where he oversaw his family's growing nursery business and participated in religious work supporting educational development. Remarkably on Backhouse's 'lack of self-importance' and 'humour', Rubinstein's study features extracts from Milligan's *Biographical Dictionary of British Quakers in Commerce and Industry* relating to the Backhouse family alongside a comprehensive bibliography of related works.

Hartshorne's history of Yealand Manor draws on her personal insight as the niece of its founder Elfrida Vipont Foulds and her experiences as a pupil at the school during the 1940s. Established by Foulds and two other Manchester Friends, Margery Wilson and Christine Sutherland, Yealand Manor School opened in the late 1930s to provide an educational facility for young children evacuated from Manchester during the Second World War. Hartshorne provides an engaging and detailed history of the school which was supported by volunteer work and fundraising efforts by American Friends including Rufus Jones. Her account includes stories of the children who attended Yealand Manor, the organisation of lessons and leisure time, as well as biographies of the school's teachers and details of its curriculum. The strength of Hartshorne's book lies in its attention to detail, examining the importance of music, arts, drama and nature walks at Yealand, whilst contributing to uncovering the important role played by female Friends in wartime educational provision. Illustrated throughout with photographs and drawings, the book also features useful appendices, which include the names of children and staff at Yealand Manor, details of its rules, committees and council, and a list of refugees and conscientious objectors at the School.

In *Quakers in Medicine*, Pearce contributes to the body of scholarship examining the achievements of Friends in science by providing detailed biographical accounts of Quakers who contributed to the history of medicine as scientists, physicians, surgeons, geneticists, physiologists and pharmacologists. The book features illustrated biographies of twenty-six Friends involved in medical science covering over two hundred years of medical history from John Dalton (1766–1844) up to Lionel Sharples Penrose (d. 1972). Considering the recent interest in uncovering the work of women scientists, it is notable that Pearce includes accounts of the substantial contribution made by a number of female Friends, such as the pioneer physician Dr Elizabeth Blackwell (1821–1910). Pearce situates his biographical accounts in the context of Quaker Truth Testimony, suggesting that Friends' 'pursuit of truth determining many aspects of religion, science and history' encouraged them to play a significant role in 'the art and science of medical practice'. An accessible and useful text for understanding the important contribution made by Quakers to the field of medical science, Pearce also provides the reader with details of surviving collections of correspondence relating to the work of Quaker medics. In addition, the book features brief descriptions of Quakers involved in medical science who are not considered in detail in the main text.

Like Hartshorne's history of Yealand Manor, Hill's biography of her father, the medical orderly Francis Henry Newman, benefits from the writer having gained personal insight into her subject. This extremely detailed and beautifully illustrated biography is based on the diaries which Newman kept following his decision to join the Friends' Ambulance Unit in 1915. Hill provides an overview of her father's life focussing on his work as a medical orderly with the Unit, including his first-hand experiences of war during 1917 and 1918, his service in Dunkirk and his work at the Queen Alexandra Hospital. Commenting on his developing expertise in photography and X-ray, Hill provides a detailed account of her father's work as a pharmacist following the Armistice and his appointment as Deputy Chief Pharmacist at University College Hospital in London at the outbreak of the Second World War. Each chapter of Hill's biography is illustrated with a large number of images including photographs of her father and images of documents relating to his life and work. However, Hill's book is particularly valuable as a source for academic research as it features a transcript of Newman's diaries from January 1916 to January 1919 which provides a fascinating insight into the work of medical orderlies involved with the Friends' Ambulance Unit during the First World War. The book also includes an extensive appendix of captioned photographs, including extracts from a scrapbook compiled by Newman containing documents relating to his service with the Unit.

Helen Smith
University of Birmingham, England

MORGAN, S., and DE VRIES, J. (eds.), *Women, Gender and Religious Cultures in Britain, 1800–1940* (London: Routledge, 2010), pp. 244. ISBN: 978-0-415-23213-5, Paperback, £22.

This collection of essays responds to the current revival of interest amongst historians of women and gender in the ways that religion shaped female private and public experience during the late nineteenth and early twentieth centuries. Although no single chapter is devoted to examining Quaker women, female Friends feature throughout the volume, which examines the role of religion in women's philanthropic and mission work, female religious ministry and the relationship between religion, sexual cultures and feminism. The ten individual essays are prefaced with an Introduction, which provides an insight into recent scholarship, and are followed by an Afterword, which considers new approaches to the study of religion and gender. Furthermore, each essay in this selection provides comprehensive further reading suggestions and identifies directions for future research. The most sustained discussion of Quaker women in this volume features in chapters examining the role played by religion in motivating and shaping women's philanthropic work and female participation in social reform. Focussing on the Young Women's Christian Association and the Girls' Friendly Society, Susan Mumm's essay 'Women and Philanthropic Cultures' (pp. 54–71) identifies the tendency amongst studies of female philanthropy to overlook religious charitable work. Challenging notions that religious philanthropy was 'dominated by a male clerical class' and contributed little towards cultural change (p. 56), Mumm argues that the 'bulk' of female philanthropy had

its origins in religious motivation and was centred on enacting social reform rather than religious conversion (p. 54). However, the most intriguing feature of Mumm's study is her refreshing interpretation of the social dynamic between female philanthropists and the women they sought to help through their religious philanthropic work. Mumm illustrates the necessity of adopting a more nuanced approach to analysis of the 'philanthropic relationship', which she argues was 'far more complex and far more reciprocal than has been previously realised' (p. 65). Clare Midgley's essay 'Women, Religion and Reform' (pp. 138–58) also refers specifically to female Friends, pushing the boundaries of previous scholarship exploring 'the role of religion in the lives of women reformers' (p. 139), which has largely focused on middle-class Protestant activists. Examining the relationship between Nonconformism and female participation in social reform, Midgley analyses the ways in which Quaker culture encouraged the emergence of female Friends as 'leading women reformers' (p. 141) without overstating the connection between Quakerism and feminism. This innovative collection of essays seeks to challenge accepted interpretations by demonstrating the diverse ways that women engaged with religious faith and the extent to which religious cultures shaped women's sense of identity during the nineteenth and early twentieth centuries. From Mangion's analysis of the female communities formed by sisters and deaconesses to deVries's assessment of the role played by religion in militant suffragism, this volume stimulates fresh thinking, encouraging researchers to interrogate 'familiar truisms' (p. 7) concerning women, gender and religion.

Helen Smith
University of Birmingham, England

LE MARE, A., and MCCARTNEY, F. (eds.), *Coming from the Silence: Quaker Peacebuilding Initiatives in Northern Ireland 1969–2007* (York: William Sessions, 2009), pp. v + 194. ISBN: 978-1-85072-402-5, Paperback, £8.

Coming from the Silence marks the fortieth anniversary of the setting up of Ulster Quaker Service (UQS) and is a collaboration between Quaker House, Belfast and UQS. The book was written to record the work of Friends during the 'Troubles' and the eight authors are Quakers who were closely involved in various peace-building projects in Northern Ireland. Each author contributes a chapter to the book.

In the Introduction ('Looking behind the Quaker Work', pp. 1–15) Felicity McCartney firmly places Quaker initiatives in Ireland in the context of Quaker testimonies, especially the peace testimony. McCartney outlines the origins of the peace testimony and gives examples of how it has been acted on since the seventeenth century. She suggests that much of the work of Quakers during the 'Troubles' echoes the concerns of earlier Friends. For example, the concern for prisoners and their families exemplified by Elizabeth Fry in the nineteenth century was taken up by the Ulster Quaker Service Committee (UQSC) in their work in prisons in Northern Ireland (p. 3). When the latest 'Troubles' in Ireland started in the late 1960s, Quakers already had a reputation for providing relief and support on a non-sectarian basis during the 'Great Famine' in the mid-1840s (p. 5). Unlike some other Protestant sects, Quakers did not insist on

conversion in exchange for food (Hatton 1993: 5) ('they took the soup' was a phrase used to describe Irish Protestants with Catholic sounding names).

When the 'Troubles' broke out there were approximately 1600 Quakers in Ireland, almost half of these living in Northern Ireland. Irish Quakers were already aware of the inequalities in Northern Irish society through the work of a local Quaker, Denis Barrett, who co-authored *The Northern Ireland Problem* in 1962 (p. 10). As an initial response, Quaker meetinghouses were used to house people bombed out of their homes in sectarian violence in Belfast. This work became the genesis of UQSC which was set up to co-ordinate the work and offers of help from Quakers in Ireland and other countries. When internment without trial was introduced in 1971, the visitor's centre at the Maze Prison was set up. The next major Quaker projects were: the Centre for Neighbourhood Development, 1975–92, whose remit was to build trust between the nationalist and unionist communities: Quaker Cottage, 1980–, a cross-community family support centre; and Quaker House, Belfast, 1982–2010, serving as a confidential space for dialogue and Quaker Peace Education Project to work with young people in schools, 1986–94. Although much of the work was based in or near Belfast, there were significant projects elsewhere in Northern Ireland. Chapman argues that the involvement of John and Diana Lampen in the Peace and Reconciliation Group in Derry and its promotion of tension-reducing measures set the scene for the IRA ceasefire in 1994 (p. 30).

McCartney suggests that the approach used by Quaker projects fits within conflict resolution work, such as Lederach's Conflict transformation theory. Lederach *et al.* argue that building positive relationships between groups with long histories of antagonism is essential if political negotiations are going to succeed. In addition, all the different levels of society from grassroots organisations to politicians must feel connected to each other, so that political representatives can be seen to act with authority in their negotiations (p. 11). McCartney asserts that these approaches were demonstrated in the work of Quaker House and UQSC who worked with groups and individuals from different levels of Northern Irish society, to build relationships and move towards reconciliation (pp. 11–12).

Arthur G. Chapman ('Some Initiatives of Friends', pp. 16–32) looks at the broader context for the work of Friends during the 'Troubles'. He describes the aims of the Civil Rights movement in Northern Ireland and the dismay that Quakers felt when many of the demonstrations and marches became violent. Chapman places the blame for the lack of progress in measures to address the grievances of the Catholic community on 'extremists on both sides', appearing to suggest that they were equally responsible for the resulting sectarian violence (pp. 17–18). This section of the book illustrates the difficulty with 'neutrality' and lacks an outline explaining some of the origins of the 'Troubles'. I can understand why this subject was avoided. There is no impartial narrative about why and how the 'Troubles' came about. However, it would have been useful to have brought this into the open and explore how Friends dealt with the different views and affiliations there must have been within those working in Quaker projects at this time.

The chapter about the work of Quaker House, Belfast by Anne Bennett (pp. 91–120) was largely based on interviews with the representatives who were working there. There were ten representatives in the years covered by the book. Quakers came from Northern Ireland, England and the United States. Although the political context is referred to, with examples of representatives' work and short reflections about what was achieved, useful

insights could have been gained for the reader if much more had been made of these interviews to explore what the peace testimony meant to individuals and their impressions of the advantages and disadvantages of Quaker approaches to peace building.

In 1995 there was a major review of the work of Quaker House by Clem McCartney, who interviewed users of the project. McCartney concluded that there was a need to continue with the work and referred to the possible contribution of Quaker House in 'offering a quiet, non-judgemental space for individuals and groups to explore their own thinking and that of others' (p. 116). There were two more internal reviews of the effectiveness of Quaker House, one in 1998 and the second in 2002 (p. 17).

Evaluation of spiritually inspired peace work is likely to be problematic, especially if it is carried out by 'insiders'. There are examples of independent evaluation of the effectiveness of some of the projects such as the Quaker Peace Education Project (QPEP) in 1993. Established to develop materials about peace education to be used by school teachers, build peer support, train peace educators, research the effectiveness of these strategies, identify and try out new strategies and work with others in peace education (p. 123), QPEP was eventually linked with the University of Ulster and became an action research project of the Centre for the Study of Conflict. The project director, Jerry Tyrell, was appointed in 1988. Seamus Farrell suggests that there were serious challenges for Tyrell, who had a joint role as a practitioner/trainer in peace education and an academic responsibility for evaluating the work and publishing papers (p. 138). Jim O'Neil from the Charities Evaluation Service was asked to do an external evaluation of the project's work and was critical of the lack of internal ongoing evaluation (p. 138). It is difficult to judge to what extent QPEP was successful in achieving its primary aims. Jerry Tyrrell died in 2001 and there is a sense at times that the authors of this book, being Quakers themselves, may have held back from a more critical evaluation of their colleague's work.

Ann Le Mare ('Ideas and Practices in Service, Development and Conflict Resolution', pp. 146-62) asserts that Quaker work contributed to capacity building within Northern Ireland by sharing skills and resources, training people and encouraging participation at local and organisational levels (p. 152). Le Mare states that Quakers were very responsive to local needs and had the capacity to develop a wide range of initiatives including restorative justice, advocacy work and behind-the-scenes work with politicians, civil servants and other policy makers to improve communication and understanding (p. 155). She argues that the work undertaken by Quakers is sustaining and has been taken on by other organisations and has had a considerable impact on the lives of individuals (p. 158).

Clem McCartney ('The Social Witness of a Peculiar People', pp. 163-71) contributes the last chapter of this book. McCartney explores the nature of Quaker spirituality and what motivated Friends to want to work towards a just and peaceful Northern Ireland. He suggests that the key concept is faith in action and says that, for Quakers, it is not possible to separate belief from expression of that belief (p. 166). It must, however, be acknowledged that for some Friends the cost to their emotional and physical health was significant (p. 170). Within Ireland Yearly Meeting there is a recognition of the need to reassess priorities (conversation with Irish Friend July 2010).

The book concludes with a glossary of terms (pp. 172-78) and a very helpful chronology of key events in the Troubles which includes the dates when individual

Quaker projects were established (Appendix 2, pp. 180–85). There are also excellent colour and black-and-white photographs illustrating the different projects.

Coming from the Silence is a very comprehensive introduction to the work of Quakers in Northern Ireland and for the first time illuminates the way in which a small group of committed Friends contributed to a more peaceful society. The range of Quaker work is quite overwhelming and this book is a major contribution to Irish Quaker history.

REFERENCES

Hatton, Helen E. (1993). *The Largest Amount of Good: Quaker Relief in Ireland 1654–1921* (Kingston, ON: McGill-Queen's University Press).

Maria Kennedy
University of Birmingham, England

LITTLE, D. (ed.), *Peacemakers in Action: Profiles of Religion in Conflict Resolution* (Cambridge: Cambridge University Press, 2007), pp. 524. ISBN: 0-521-61894-0, Paperback, £17.99, \$27.99.

Peacemakers in Action explores the conflicts and the stories of 15 individuals identified and studied by the New York-based Tanenbaum Center for Interreligious Understanding from across the globe. This review is limited to one of its fourteen chapters which is devoted to Nozizwe Madlala-Routledge (b. 1952), a Quaker and former South African politician who served as Deputy Defence Minister (1999–2004) and Deputy Health Minister (2004–2007) in the national government. President Thabo Mbeki unwisely dismissed her from the Cabinet in August 2007. A year later she became Deputy Speaker of the National Assembly, remaining in that capacity until resigning from Parliament in May 2009. Madlala-Routledge became well known for helping to combat AIDS and resisting both Mbeki's and his Health Minister's ludicrous denials of the severity of the HIV/AIDS epidemic and the link between AIDS and HIV. She was also an outspoken opponent of the use of alternative medicine for HIV in place of scientifically tested methods.

The chapter (pp. 215–46) comprises sixteen sub-headings, the first seven outlining South Africa's tortured history up to the all-party elections of 1994 which brought (principally) the African National Congress (ANC) to power. The next sub-section extends the story to the 2004 election won outright by the ANC. Four interesting sections then describe Madlala-Routledge's life and valuable work as a peace activist in Natal, a constitutional delegate to the Convention for a Democratic South Africa (CODESA) and a highly effective advocate for woman's rights. On p. 231 we are introduced to her role as Deputy Defence Minister and finally we hear her reflections on peacemaking and the religious motivation for her own efforts (pp. 237–40).

Unfortunately, the most tantalising question, 'Can a pacifist be a Minister of Defence?', is left largely untouched. This is a pity because her appointment must have caused the small company of Friends much agonising. As a result we are left with a missed opportunity to inject real fire into the chapter. The above question was the focus

of a *Christian Science Monitor* article (August 1999) but Schuler's piece is cited only in the notes: five of its seven references centre on Madlala-Routledge's personal history, the remainder acknowledging something of her Quaker dilemma in which she likens her appointment to a vegetarian working in a butcher's shop. She sums up her justification for accepting the portfolio by commenting, 'if you want to change things, you have to get involved...within the government' (p. 233), a laudable but naïve aim in this case since (defence) personnel change, policies are continually renewed and the machismo and hierarchical ethos march on.

While she was a better (and courageous) Deputy Health Minister, few Quakers are effective politicians since they do not function well within party systems run by ruthless factional interests. Better for Quakers to keep to their Testimonies by working at the grassroots levels of society to affect real change. This is slow, often frustrating work but Friends have been known for their dogged persistence, their prophetic endeavour, to further the Kingdom of God for nearly four centuries. And that, I'm afraid, was the most crucial point missed by the article. The central core of the Testimonies is the Kingdom which is famously antithetical to violence.

Despite its faults, the chapter, though without an author's name, is well written. It comes with an appendix statement on peace by South African Friends (2000) and a helpful fact sheet on their country (pp. 2½. + map). The book itself falls within an exclusive genre which includes the much better *Religion: The Missing Dimension of Statecraft* (1994) edited by Johnson and Sampson, and works by British Quakers Adam Curle, John Lampen, Hugh Miall, Wolf Mendle and South African Friend Hendrik van der Merwe.

Gerard Guiton
Melbourne, Australia

NG, S.F., *Literature and the Politics of the Family in Seventeenth-Century England* (Cambridge: Cambridge University Press, 2009), pp. vii + 236. ISBN: 9-7805-2112-372-3, Paperback, £20.99.

The monarch as father of the nation is a familiar concept in seventeenth-century political thought. James I's assertion that 'The King towards his people is rightly compared to a father of children' conjured up an image considerably more attractive—because 'natural'—than that of absolutist tyrant and subjected people. The use of such language worked to transform the King's interests and actions into those of a wise, kindly (and necessarily firm) head of household, cementing a hierarchy both political and sexual. Not surprisingly, this family-state analogy is usually interpreted as conservative and authoritarian, not least because of its articulation in Filmer's *Patriarcha* and its vigorous refutation by Locke. Su Fang Ng's contention, however, is that rather than being the preserve of royalists and conservatives, the family-state analogy was common property: it was a vehicle for debate across the political and religious spectrum, its meaning re-interpreted and fought over throughout the century.

The argument driving Su Fang Ng's book thus centres on the use, in a variety of kinds of seventeenth-century writing, of this metaphor of the family. Her evidence is drawn

from writers as disparate as James I, Milton, Hobbes and Margaret Fell; and from genres as various as political polemic, Jacobean masque, epic poetry and fantasy fiction. The metaphor is traced across divides both political (royalist and republican) and generic (literary and political texts) to investigate its co-option for very different, and sometimes opposing, ends. Where the book loses focus is in the extension of the 'family-state metaphor', correctly identified initially as a prime site of political contention, into a much wider discussion of gender. How women are represented within hierarchies of family and state is, of course, relevant to the argument. The section on Anna of Denmark and Jacobean court masque (Chapter 1) and the identification of Henrietta Maria in Cavendish's *Blazing World* (Chapter 6) are equally perceptive about the politics of these texts. But by the time we reach the last chapter, 'Marriage and Discipline in Early Quakerism', the original focus on both metaphor and politics has slipped into a broader interest in the representation of gender. The chapter discusses, for example, the language of early Quakers ('nursing mothers') and their use of 'woman' to signify weakness (though without reference to Cotton and Cole, which seems odd). In suggesting that gender was a 'faultline' or 'lightning rod' in Quaker controversies over authority, however, Ng moves into a discussion of gender politics which has been much discussed by recent scholars, and adds little that is new.

The book ends not with a conclusion but with a gesture forwards into the continued use of the family-state analogy in the eighteenth century, and it would indeed be strange if the metaphor had suddenly disappeared. Like many a thesis turned into a book, this volume would have benefited from some pruning in order to sharpen the central argument. It is to be regretted, however, that the bibliography has disappeared. Checking the index and tracking footnotes in order to find a reference is irritating, and references are not always given in full: I was unable, for example, to find the date of a book by Goldberg despite an entry in the index and two appearances of its title in the main text. Nonetheless, this is a well-produced and well-written book which will find a ready readership amongst historians, literary scholars and anyone interested in the broader gender politics, as well as the state politics, of the period.

Maureen Bell
University of Birmingham, England