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Book Reviews

KLEPP, S.E., and WULF, K. (eds.), *The Diary of Hannah Callender Sansom: Sense and Sensibility in the Age of the American Revolution* (Ithaca: Cornell University Press, 2010), pp. vii + 358. ISBN: 978-0-8014-7513-9, Paperback, $25.95.

On 1 January 1758 Hannah Callender (HCS as she is termed in the publication and throughout this review) sat down to write a 'Memorandom Book' which she intended to use for 'my own Satisfaction, and to try to see if a Retrospect of my time, may not make me husband it more' (p. 43). As this fascinating document reveals, the 21-year old writer did not merely use her journal to keep track of her social obligations. Instead, her beliefs, impressions and experiences are revealed through a determination to record and note the minutiae of her daily life, reading, religion, family and friendships at an important juncture in eighteenth-century American history.

The diary itself has had a long and varied history, as the Preface makes apparent. It was preserved by HCS's granddaughter's family, the Vauxs, and did not become available for public access until the early 1990s. It is now archived in the library of the American Philosophical Society in Philadelphia. In 1888 sections of the diary were published by her descendant George Vaux. However, only extracts from the diary deemed of 'general interest' were selected for publication (p. vii). This meant that events of a political nature or 'public importance' took precedence over the more 'everyday' details of HCS's life and experiences, which dominate the journal.

Susan E. Klepp and Karin Wulf's new edition of the diary firmly situates the writer's life and experiences in the social and cultural milieu of pre- and post-revolutionary Philadelphian society. One of its strengths is the uncompromising inclusion of all the material in the original diary. This, combined with the editorial decision to retain original spelling and language, means that the diarist's voice constantly permeates the account and is never lost in the editorial process. The very domestic nature and social outlook of the diary provide a valuable contribution to our understanding of family life and culture during this period and serve as a welcome addition to post-feminist scholarship. Its publication also complements the ever-increasing number of published journals and diaries of eighteenth-century Quaker women. These include Elaine Forman Crane's three-volume edition of the

diary of Elizabeth Drinker (1991), one of HCS's contemporaries, and Margaret Hope Bacon's edited collection of Quaker women's travel journals in *Wilt Thou Go on my Errand?* (1994).

The diary, which covers a 30-year period of HCS's life (1758-88), has been organised into three main sections, where the diarist's periods of silence offer natural breaks in the narrative. Klepp and Wulf's transcription is effectively framed with supplementary material, including a comprehensive introduction to HCS's world and the social and political setting of eighteenth-century Philadelphia. This is complemented by preliminary material to each of the three major sections—indicating key events in the accounts ahead and how these fitted within broader narratives of the time. The editors also provide an interlude filling the lengthy gap from 1773 to 1784, when the Revolutionary War (1775-1783) prevented HCS from keeping a record of her daily life.

The wide-ranging expertise of the editors becomes clear from the decision to frame the diary and HCS's experiences in the context of recent scholarship on sociability and sensibility (pp. 2-3). In demonstrating how even individuals within the relatively isolated and narrow Philadelphian Quaker community could also be participants in much broader developments, the edition succeeds in reassessing the dynamics of eighteenth-century culture and society. This comes at a particularly interesting juncture in rethinking gender, the family and religion in the early modern Atlantic world.

Although this is a very good edition, some editorial apparatus and interventions might have made the journal even more useful and accessible. For instance, even though brief biographies of the *dramatis personae* are included in the introductory material (pp. 11-23), it would have been helpful to have had some kind of annotated name index to refer to for the lesser-known individuals mentioned in the diary. Here, Elaine Foreman Crane's edition of Elizabeth Drinker's diary stands out as a more thoroughly contextualised document, and the editors subsequently refer the reader to consult its extensive bibliographical directory (p. ix). The introductory material could also have benefitted from a more detailed discussion of HCS's involvement in the Philadelphian Quaker movement. For example, some discussion of the evolving character of eighteenth-century Quakerism and the role of women within the movement would have assisted readers unfamiliar with the complex interplay of religion and gender in this period.

Readers will certainly enjoy and learn much from this extraordinary account of an eighteenth-century Quaker woman's aspirations, beliefs and experiences in a society and culture undergoing remarkable transition. While HCS's diary is less comprehensive than Elizabeth Drinker's, it offers a fascinating and alternative viewpoint on the life of a middle-class Quaker woman in eighteenth-century Philadelphia. This skilfully edited journal will appeal to anyone interested in the histories of gender, the family, race, culture and the Quaker movement in the early modern Atlantic world.

Naomi Wood
University of Warwick, England

PINXSTEN, R., and DIKOMITIS, L. (eds.), *When God Comes to Town: Religious Traditions in Urban Contexts* (New York and Oxford: Berghahn Books, 2009), pp. xiii + 148. ISBN: 978-1-84545-554-5, £45, Hardback; £16 Paperback.

This slim book is now available as a paperback at a much reduced price. Even so, eight chapters spread over four sections means a slim coverage of the key themes identified by the Editors and it may be a missed opportunity that more was not included in this volume on urbanisation across the world and religion. While of interest to readers of this journal, the inclusion of Peter Collins's chapter on Quakers highlights the random coverage this book affords.

Collins claims that urban Quaker meeting houses are larger than those in rural areas and sets out to account for this dichotomy. The chapter is liberally illustrated with David Butler's wonderful line drawings of meeting houses and their ground plans but little is made of these in the text and not all appear necessary to the argument. Collins's main claim is that the growing urban elite of nineteenth-century Quakerism funded buildings that reflected their worldly prestige and aspiration rather than the reality of a group in numerical decline. Collins makes the obvious example of Manchester's Mount Street Meeting House, which could seat over one thousand when the national membership was no more than twenty times that. Size and grandeur did not reflect Quaker numbers but something else: Quaker standing, for example.

This theory needs far more research. Historical data on the motives and aspirations of the Friends who erected these buildings are lacking. However, Peter Collins does not take his analysis forward into the twentieth century when he finds new forms of meeting house architecture, reflecting increased use by a variety of groups. Large evening meetings and adult school groups are replaced by lettings to a variety of voluntary associations, and Bolton is given as a good example of this modern style. The chapter is well framed by a solid literature review and a call to consider religious architecture in terms beyond merely religious purpose. Like all good anthropology/sociology, the argument seems self-evident once made. The sociology of sacred space has been a limited field; in this, Collins's chapter a is useful one not only for Quaker studies but for broader sociology.

The rests of the book looks at nationalism and church, why Pentecostalism thrives in mega-cities, immigration and religion in the urban square and how churches affect their urban environments in case studies drawn from Brazil and China. These latter chapters, particularly the one by Marjo de Theje on Brazil, would be useful in helping frame a study of Quaker Philadelphia.

Pink Dandelion,
Centre for Postgraduate Quaker Studies, Woodbrooke/
University of Birmingham, England

FREEMAN, C.W. (ed.), *A Company of Women Preachers: Baptist Prophetesses in Seventeenth-Century England* (Waco, TX: Baylor University Press, 2011), pp. xv + 824. ISBN 978-1-60258-318-4, Cloth, $79.95/£66.99.

Much scholarly attention has focused on the Quaker women ministers and prophets of the seventeenth century and many of their writings are available in modern scholarly editions. Less attention has been given, however, to the women of many of the other sects that flourished at the same time.

A Company of Women Preachers is an anthology of 13 Baptist women's prophetic and autobiographical texts from the period 1641–79. The authors were chosen by identifying women who were identifiably Baptist, who were active between the English Civil War and the Act of Toleration (1642–89) and who engaged in prophetic activity or preaching and teaching. There are writings by Katherine Chidley, Sarah Wight, Elizabeth Poole, Jane Turner, Anna Trapnel, Katherine Sutton and Anne Wentworth.

Each text has been newly transcribed, keeping the original spelling, punctuation and capitalisation, 'unless they were thought to hinder or obscure the meaning for modern readers' (p. xv); no indication is given in the texts of where such changes have been made, an unfortunate omission in an otherwise good anthology. Texts are presented in their entirety, prefaced with informative headnotes.

Freeman's book will be of interest to anyone working with seventeenth-century Quaker women's writings and provides a valuable tool for comparative work.

There is a useful and extensive introduction which situates the women and their writing within their contemporary context and makes links between them and other 'preaching women' of their time, including Quakers. There is a substantial bibliography, an index of Scripture references and an index of names and subjects, although the latter is often too general to be of use in tracing ideas and a number of terms which should have been indexed have been omitted.

Betty Hagglund
Centre for Postgraduate Quaker Studies, Woodbrooke/
University of Birmingham, England

BROWNE, K., MUNT, S.R., and YIP, A.K.T. (eds.), *Queer Spiritual Spaces: Sexuality and Sacred Places* (Farnham: Ashgate, 2010), pp. 318. ISBN 978-0-7546-7527-3, Cloth, £35.

This new book, drawn from new empirical research, examines the way in which Lesbian, Gay, Bisexual, Transgender, Queer and Intersex people (LGBTQI) have constructed their own spiritual spaces within, alongside or in opposition to existing mainstream and alternative faiths. It investigates the beliefs and practices of individuals who have been and are excluded from both mainstream religions and alternative spiritualities. There are chapters on Buddhists, Muslims, Quakers, New age spiritualities, Findhorn and Queer spiritual seekers. The book clearly places

Quakers within 'mainstream religions' which some within the field of Quaker studies would argue with, particularly, in the context of this book, given its attitude towards LGBTQI individuals and the contrast between this and that of the Catholic and Anglican Churches in the United Kingdom and, even more so, in the United States of America.

One chapter in particular focuses on Quakers: 'Quakers: Post Christian Selfhoods in the Liberal Sphere' by Sally R. Munt. Munt describes herself as a lesbian, non-Quaker but a long-time admirer of the Religious Society of Friends and her local Quaker meeting houses as a friendly space to the LGB community (p. 57).

Munt's research centres on interviews with 24 US and British Quakers. This is clearly a significant study, including as it does empirical research. Importantly Munt recognises the radical nature of the 1963 publication of 'Towards a Quaker View of Sex' and charts the 'growing acceptance of sexual difference within the Religious Society of Friends' despite 'voluble homophobia' (p. 63). The decision to treat same-sex marriage in the same way as opposite sex marriage made by Quakers at Britain Yearly Meeting in 2009 is touched on at the end of the chapter.

This is clearly a significant piece of research because it explores an area of Quakerism which has only been the focus of limited study such as that by Dandelion (1996: xviii-xxix) and given the rarity of non-Quakers undertaking research in the field of Quaker Studies. However, the chapter is narrowly focused and fails to engage with much recent research in the field (especially that by Pilgrim and Robson).

Munt's argument that sexual difference is accepted only in so far as it is normalised and neutralised (p. 64) misses the point made in *Towards a Quaker View of Sex* that 'it is the nature and quality of a relationship that matters' (1963: 36) and makes no attempt to identify whether heterosexuals have experienced the feeling that other members of their meeting would be horrified by the reality of a sexual life which is outside of their experience as described by a homosexual Quaker (p. 64).

However, the chapter does make the significant argument that the lack of public mentions of homosexuality within the Quaker group represents 'effacement through silence' (p. 65) and that, as a result, it is not part of the Quaker conscience. Munt cites the example of one gay man who feels his Quaker group is not 'gay friendly' and would not discuss his HIV status or recovery from drug and alcohol addiction (p. 73). I suggest that there is a question for future researchers as to whether this is still the case, when Quaker support for same-sex marriage has been its most public campaign for years and has included overt political campaigning, with the minute from Yearly Meeting asking for engagement with governments to 'seek a change in the law' (p. 78), something that Munt identifies the Quaker group as not being comfortable with in relation to politicised LGBTQI individuals (p. 67). Munt argues that within the Quaker group sexualised discourse is discouraged (p. 67) but again gives no sense of whether this is based on the content of the discourse or exclusively on the sexuality of the speaker.

Munt argues that Quakerism enables individuals to have a secure identity and selfhood through 'a community of sameness and agreement' and that individuals within the group have 'a limited acquaintance with difference'; this stands in contrast

to Pilgrim's work on Heterotopia which argues that 'Friends' sense of unity no longer rests on a commonly shared religious belief' but rather on their sense of difference or otherness and alternate ordering (2008: 53).

Munt identifies a censorship of anger comparable to that described by Robson (2008) and highlights the prevailing notion that Quakers behave within an ethic of 'non-conflict', but the chapter lacks a more detailed discussion of right ordering and 'proper Quaker behaviour'.

Munt describes the Quaker belief in 'that of God in everyone' as enabling the inclusion of sexual and gender non-normative individuals (p. 75); however, she describes the Quaker group as being attractive to some gays rather than welcoming to all (p. 76). There is an implication that the Quaker group should be criticised for this rather than showing an understanding that there is a heterotopic imperative within the Quaker group (Pilgrim 2008). Munt characterises Doug Gwyn (2004) as bitter, 'angry and nostalgic' (p. 75) without recognising that others are similarly critical of the shift towards individualism within liberal, Liberal Quakerism. Similarly there is no answer to the question of whether those homosexuals did not feel welcome because of their sexuality or because of their spirituality. This is especially surprising given that at the beginning of the chapter Munt identifies that 'whilst individuality is a central aesthetic of Quaker faith and practice, collectivity is also important' (p. 55).

Munt's characterisation of Quaker decision making as masculine reason/containment to the neglect of embodied feminine excess (p. 76) ignores the spiritual and theological perspective that Quaker discernment is not a reasoned discussion but a seeking of the will of God. This can be seen as particularly the case where the decision was one that was not expected at the start of the Meeting (Loverance 2009: 3) and not one which all present were happy with, but which was seen as the right decision for the group at that point in time.

Munt argues that the decision made in 2009 means that Quaker meeting houses will become as a queer spiritual space, and that the meaning of Queer will have to shift to accommodate or contest 'a normative prerogative' (p. 78). 'Queer' as a concept rejects institutionalism and it seems disingenuous for Munt apparently to criticise Friends' discomfort with this word (p. 71). Given this, it also a chapter that fails to examine the issues faced by a faith group that is welcoming to gay people in an LGBTQI community that is hostile towards religion (p. 71).

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Simon Best
Centre for Postgraduate Quaker Studies, Woodbrooke/
University of Birmingham, England

DRURY, G., *Quaker Pegg* (Ripley: published by the author, 2011), pp. 83. ISBN 978-0-9568910-0-6, paperback, £9.50, available from 157 Heage Road, Ripley, DE5 3GG, England.

William Pegg was a young ceramic artist, specialising in flower painting, who joined the Derby China Works in 1796. In 1800 he became a Quaker and gave up his career, questioning 'whether it was morally right to indulge in the luxury of painting natural objects simply for pleasure' (p. 11) and burning his paintings and drawings.

After 12 years of hardship, Pegg returned to the Derby Factory where he produced work of exceptional quality until 1821 when he again gave up painting; he and his wife became shopkeepers until his death in 1851.

Quaker Pegg tells the story of William Pegg, drawing both on archival sources and on John Haslem's 1876 book, *The Old Derby China Factory*. Although not intended as a scholarly book, there is sufficient information about sources to allow for further exploration. The substantial quotations from Pegg's own writings (letters, journal, poems, papers possibly delivered at Meetings and two unpublished book manuscripts, *Pegarania or Thoughts on the Universe* and *Traits*) are valuable in the glimpses they give us of Quaker lives, activities and thought during the Quietist period. Drury sets Pegg within a Quaker context but he is not an expert in early nineteenth-century Quaker history and one hopes for a future scholarly investigation of the rich primary archival sources, perhaps alongside the recently discovered journals of Joseph Wood, a Yorkshire Quaker minister living at the same time.[1] We can be grateful to Drury for bringing this little-known Quaker to the fore and for pointing us to such a potentially rich source of information on one of the less-researched periods of Quaker history.

An added pleasure for the reader of this book is the inclusion of 17 high-quality reproductions of Pegg's china painting.

Betty Hagglund
Centre for Postgraduate Quaker Studies, Woodbrooke/ University of
Birmingham, England

1. *The Large and Small Notebooks of Joseph Wood, a Yorkshire Quaker 1750–1821*, transcribed by Pamela Cooksey, 5 vols., High Flatts, Yorkshire: High Flatts Quaker Meeting, 2011).

JANTZEN, G.M. (ed.), J. Carrette and M. Joy, *A Place of Springs: Death and the Displacement of Beauty*, III (Abingdon: Routledge, 2010), pp. 224. ISBN 978-0-415-46999-9, cloth, £80.

LUNN, P., HAGGLUND, B., NEWMAN, E., and PINK DANDELION, B., ' "Choose Life!" Quaker Metaphor and Modernity', in E.L. Graham (ed.), *Grace Jantzen: Redeeming the Present* (Farnham: Ashgate, 2009), pp. 91-110.

The posthumous volume *A Place of Springs* collects unfinished but publishable material as a final volume in Jantzen's multi-volume study, *Death and the Displacement of Beauty*. The editors apologise for repetitions in the material, but these are neither overwhelming nor more common than in many other collections of essays by living senior scholars; overall, the volume seems remarkably coherent and polished. The argument is clear and, although there are places where it could easily be expanded, it is generally supported and easy to follow.

The volume begins with a consideration of the place of beauty in Quaker history, focussing on Margaret Fell's appreciation of beauty. This sets the stage for themes which recur throughout the book—not just the expected focus on beauty and the ways in which it is and has been considered, but also on the use of Quaker history and the writings of historical Quaker women in particular. From this basis, Jantzen sets out to trace the ways in which beauty, gender and violence are connected, not just (she argues) in superficial ways, but at the deepest level of our culture, in the moral imaginary, part of the habitus in which we live. Most parts of this argument—that beauty is gendered, that dismissal of beauty is linked to fear of sexuality, demonization of women's bodies, and hence to violence in general and gendered violence specifically—are familiar from the broader field of feminist studies. Jantzen's fresh contribution lies in the use of this within a Quaker-influenced theological framework.

This is, of course, not simple. Although Jantzen reaches interesting conclusions, the Quaker history she uses seems to have been selected to support her argument rather than being fully representative, and as Lunn, Hagglund, Newman and Dandelion tell us in their article, it is quite possible to choose other texts which challenge Jantzen's reading: in particular, Lunn et al. succeed in disrupting the gender attributions which Jantzen suggests, providing examples of men writing the kinds of life-affirming material which Jantzen associates with women, and women using the violent and war-based metaphors which Jantzen ascribes to men. They argue that other factors, such as the proposed audience of the piece of writing, may be as important: those who are already Friends are exhorted to 'choose life!' while those who persecute Quakers will be victims in the Lamb's War.

Despite this, Jantzen does bring to light some interesting examples and connections which would benefit from further work. The contextualisation of some strands of Quaker thought within the wider fields of Christian theology and philosophy (in her discussion of Edward Farley and John Locke, for example) may be useful to both Quakers with no previous background in theology or philosophy and theologians and philosophers not previously familiar with Quaker ideas. Although the association

she makes between gender and non-violence does not seem tenable (as argued by Lunn et al.), the argument from the denial of beauty—which is in itself often gendered; Jantzen mentions Kant's view that beauty is feminine—to the support of violence does have a basic plausibility. Furthermore, at the end of the book she moves into a positive project, of changing the imaginary with which we work from one which is focussed on death to one in which we would be fully vulnerable to beauty, and this creative work is both fascinating and potentially fruitful.

Rhiannon Grant
University of Leeds, England