

EDITORIAL

Welcome to the first issue of our eighteenth volume, and one full of explorations of the lesser explored facets of Quaker studies.

Carole Spencer's 2012 George Richardson Lecture looks at the life of nineteenth-century holiness Quaker, Hannah Whitall Smith. Given that little research has focused on evangelical Quakerism, key figures like Smith have often been overlooked in the general histories of the movement. This best-selling author, proto-feminist and quietist is perhaps better known within wider evangelical history because of her involvement with the start of the Keswick Movement. Many of us hope that Carole will use her geographical proximity to the Smith's papers at Bloomington to begin work on a longer treatment of her life.

John Woolman has been paid far more scholarly attention, including two new recent biographies by Thomas Slaughter and Geoffrey Plank and books by Michael Birkel and Michael Heller. These follow Amelia Gummere's and Philip Moulton's treatment of his journal. Jon Kershner, however, may be the first to really explore the theology of John Woolman, and in his article here, drawn from doctoral research, he focuses on the apocalyptic eschatology of Woolman and the connections this gives him with the Lamb's War rhetoric of seventeenth-century Friends. Kathryn Damiano has argued that eighteenth century Friends were apocalyptic but her definition of this in terms of a community being guided by Christ has not convinced all scholars. Kershner here indicates explicit eschatological theology among at least one eighteenth-century Friend and this will require at least some of us to revisit our earlier claims about the nature of eighteenth-century Quakerism.

Nancy Cho's article on the writings of Dorothy Gott may have a similar effect. Dorothy Gott was disowned from Quakerism in 1773 but also it seems from Quaker history. As with Kershner's treatment of Woolman, we have with Dorothy Gott explicit eschatological prophecy that can be traced back to seventeenth-century Quakerism. Gott maintained a relationship with Quakerism beyond her formal disownment for marrying-out, and Cho argues that her early Quaker life moulded the expression of her later prophetic writings. As Cho writes, her paper offers 'intriguing insights into how Quaker modes and beliefs previously believed to have died out in the seventeenth century—specifically, the performance of corporeal signs, preaching of an eschatology of christopresentism, prophesying as a universal spiritual "Mother in Israel", and writing (and self publishing) her divine motions from God—still persisted at the end of the

eighteenth century'. As the book review of Sylvia Stevens' work on Quakerism in eighteenth-century Norfolk begins, there is still so much we do not know about the eighteenth century.

Following the article in 17/2 by Reid and Gemie on the Friends Relief Service, and one we hope to publish next time on Horace Alexander, it is a great pleasure to publish a further piece on Quaker peace and social justice work. Maia Carter Hallward focuses on Quaker work in Ramallah. While it includes an historical overview, this is not an historical account but uses interviews conducted in 2010 at the time of the centenary of the Friends School there, to look at attitudes and experiences among Quakers to peace and relief work in the region. Thus the article works as a contribution to peace studies as well as Quaker studies, as well as to the literature on Israel/Palestine.

The final article in this issue is also interview-based. Zachary Dutton undertook eight in-depth unstructured interviews with Quakers in the Boston area. Building on the work of Robert Bellah and Randall Collins, Dutton found that peace and non-violence was used by the Quakers he spoke to as a 'cultural resource', both in terms of how they lived and situated their lives, but also to interpret and frame their spiritual journeys as part of a Quaker group. The fact that Quaker settings affirm and encourage non-violence as a key concept means that its use can be more meaningful in this instrumental ways. Dutton claims that story-telling is key to this process, as is the performance of social position and ritual, and in this we can find overlaps with the anthropological work of Peter Collins on British Quakers, as in his chapter in *The Quaker Condition*.

The issue ends with a wide range of book reviews, the last set edited by Betty Hagglund. Rebecca Wynter is now talking over as Reviews Editor. Betty remains as Deputy Editor. We are grateful to Helen Smith for her work as Deputy Reviews Editor, now ending due to other commitments.

'Ben 'Pink Dandelion