

EDITORIAL

Welcome to issue 18/2 of *Quaker Studies*.

This issue begins with the 2013 George Richardson Lecture, delivered at Woodbrooke last July by Roger Homan, Professor of Religious Studies at the University of Brighton. Roger Homan has in recent years developed an interest in Quaker aesthetics and his work has twice appeared before in *Quaker Studies*. He also penned the chapter on 'Quakers and Visual Culture' for the new *Oxford Handbook of Quaker Studies*. In this Lecture, he charts the Quaker regard for the visual through its changing positions and uses Joseph Edward Southall as a case study of the pivotal point of change from disregard to regard at the start of the twentieth century. Homan argues that Quakers recovered the 'inward eye' or the spiritual capacity for the appreciation of the visual through Quaker artists like Edward Hicks and Southall.

Laura Rediehs contributes an article on the 1662 Collegiant publication *A Light Upon the Candlestick*. This was revered by Quakers as providing a good account of their theory of knowledge and appeared as an appendix in William Sewel's 1722 history of the Quakers. Using William Ames' *Mysteries of the Kingdoms of God* as a comparison, Laura Rediehs argues that *Candlestick* was heavily influenced by the Quakers and is best represented as a point of convergence between Collegiant and Quaker thought and that it is best understood as 'spiritualist' rather than 'rationalist'.

Issac May considers the treatment of women within Gurneyite Meetings between 1859 and 1930. The article looks at the ending of same-sex business meetings, the debate around that innovation, and how the move to a single business meeting may have increased the marginalisation of women. It mirrors in many ways the work of Elizabeth O'Donnell on Quaker women in the north east of England and the debates there over the ending of separate business meetings. Many women opposed reform believing they would lose their autonomy and authority. Isaac May deals with a larger canvas covering many Yearly Meetings and situations already beset with theological differences over renewal and revival tendencies and the introduction of the pastoral system, also an arena which only abolished endogamy after the first world war (it was 1859 in Britain). This is a very useful contribution to understanding this period of Quaker history.

Rakesh Ankit explores the life of Horace Alexander and Indian politics between 1947 and 1977. It looks at the role that Horace Alexander played in acting as part of a group of Western interpreters of the Indian Prime Minister

Jawaharlal Nehru's international policy to others in the West. Alexander had been friends with Gandhi and Nehru before independence and maintained a role as a 'friend of India'. Building on Geoffrey Carnall's biography of Alexander, Rakesh Ankit looks in particular at this post-independence political role adopted by Alexander. Throughout Nehru's rule and also afterwards, Alexander played a critical role in helping mediate different perspectives between India and a world that may otherwise have alienated the new nation.

Christine Trevett looks at a contemporary of Horace Alexander, Mildred Creak. Her work was in mental health and in particular child psychology and the understanding of autism. Her role is reclaimed here by Christine Trevett, both as a Quaker who made a major contribution to psychiatry and as a woman whose expertise was marginalised. Trevett argues that Mildred Creak made a particularly Quaker contribution to psychiatry whilst the article also reveals her part in the 1951 visit by a number of renowned Friends to Soviet Russia. It is wonderful to have an overlooked life finally brought to light.

The issue ends as usual with a selection of book reviews.