

## EDITORIAL

Welcome to the second issue of what has proved to be a bumper volume. I am really pleased to be able to bring you four major articles and two research notes as well as the usual selection of book reviews, reflecting as usual the diversity of disciplinary approaches to Quaker studies. I am also very pleased to announce that *Quaker Studies* is now available on open access, with all issues save those in the last three years freely available online. They can be found at: [http://digitalcommons.georgefox.edu/quakerstudies/all\\_issues.html](http://digitalcommons.georgefox.edu/quakerstudies/all_issues.html). Many thanks to Alex Rolfe and his colleagues at George Fox University for making this possible.

The first article in this issue is the printed version of Stephen Angell's 2014 George Richardson Lecture. This was delivered at the time of the 2014 QSRA Annual Conference and covered the attitudes to Scripture of the early Friends Richard Farnworth and Samuel Fisher. This builds on work Angell did for his chapters in his forthcoming co-edited volume on *Early Quakers and their Theology* (CUP, 2015). As Angell writes, 'Utilizing controversies conducted by Richard Farnworth and Samuel Fisher with a series of non-Quaker critics, this study focuses on four areas: the possible status of Quaker epistles as revelation; whether the Bible, for Quakers, was human words, or God's words, or both; Quaker views of the Scriptural canon; and Quaker views of the propriety of using the Bible to settle religious controversies'. His argument is that both of these leading early Friends found their radical position modified over time to reflect more orthodox Christian positions on Scripture. In other ways, the pair form an interesting contrast. Farnworth, from Yorkshire, was a Yorkshire Seeker, Fox's companion on his trip westward to Pendle Hill and Sedbergh and author of the Balby Epistle as well as the 1666 *Testimony of the Brethren*, which laid out 'gospel order' for the movement in the second period. Fisher was Oxford educated and a puritan minister prior to joining the Baptists and then being convinced at the age of 50. Angell does a wonderful job of showing the similarities and differences between the two whilst keeping his focus on the wider Quaker perspectives towards Scripture.

Ean High considers John Greenleaf Whittier's poem 'In War Time' published in the midst of the American Civil War, notably appearing in each of the Gurneyite, Hicksite, and Wilburite Quaker presses at a time when they may have felt they had little in common but when Friends in each branch were facing similar challenges, caught between their opposition to slavery and their committed stance against war. In this way, High argues, the poem represents a rare lens on all three major branches of nineteenth-century Quakerism and helps locate some of

the common ground of their experience. It was not just a hagiographic impulse to print this Quaker poet's latest work but rather that it resonated with the dilemmas of the age. The poem is also interesting as it urges an active involvement in non-combatant support of the Union side.

Holly Genovese explores the Quaker involvement in the Institute for Colored Youth, founded in 1840, later called Cheyney University, and offers a revisionist account of Quaker attitudes to race in the nineteenth century in light of critiques made by Henry J. Cadbury and more recently by Vanessa Julye and Donna McDaniel. Genovese argues that these critiques have been overly harsh on the important and valuable contribution Quakers made at that time even whilst many can be rightfully labelled as racist. Genovese argues that the evidence for this critique has been based on the segregation of Quaker meetings and has excluded the experience of the Institute's African American students who, for the period, have relatively better prospects than many elsewhere. Genovese argues that we need to look at a wider picture of Quaker attitudes to race as well as place them in the context of their time rather than in the context of later standards.

Rhiannon Grant, who since we went to press has completed her PhD at Leeds, offers an important philosophical analysis on the way British Quakers construct theological statements. Grant uses the work of Wittgenstein and Lindbeck to discuss the ways that Quakers manage their diversity linguistically and how best to characterise what is happening within British Quaker communities in terms of religious claims. This is a glimpse at the complete doctoral thesis which we can hope will be published in book form in due course.

Stephen Angell also contributes a research note on George Fox's 1670 Letter to the Governor of Barbados. He compares the different published versions and shows how omissions of edited versions subtly but crucially changed the emphasis of the letter. Angell considers the very specific context that this letter was written in, something also lost sight of in later editions.

John Lampen considers the British Quaker contribution to education in an extract from a new e-book of his. His emphasis in particular is the development of 'planned environmental therapy' between 1939 and 1945 to meet the needs of children evacuated in the Second World War. Lampen argues that this work is one of the most important Quaker contributions to education in the last century.

The issue and the volume ends with book reviews. My thanks to Rebecca Wynter, our Reviews Editor.

'Ben' Pink Dandelion, Editor