

EDITORIAL

Welcome to the twentieth volume of *Quaker Studies*.

In this issue we cover two kinds of study. There is a lengthy in-depth article on Quaker demographics and three articles on Quakers and travel, drawn from an international conference on travel writing held at Woodbrooke in 2013.

Peter Coutts has published some of his work on Newgarden/Carlow Meeting in Ireland twice before in *Quaker Studies*. Here he follows the demographic patterns of four families over two centuries initially investigating whether the patterns they exhibit would allow some generalisations to be made for the Meeting as a whole and for the national Quaker population. There are some commonalities but closer investigation reveals variation as well, and in particular variation between the four families studied. Coutts explores these differences and relates them to the social standing of the different families. He concludes that instead of looking for generalisations from particular case studies, we may need to explore the choice of these cases with caution. Generalisations may mask critical individual differences which themselves highlight patterns of Quaker behaviour and practice.

The remaining three articles in this issue come from the 'Borders and Crossings' conference held at Woodbrooke Quaker Study Centre in July 2013. 'Borders and Crossings' is a regular international travel writing conference, most recently held in Bulgaria and Ireland. The 2013 event was organised by Betty Hagglund of the Centre for Postgraduate Quaker Studies and our Deputy Editor and she was able to secure these three fascinating papers on aspects of Quaker travel and travel writing, which we are delighted to reproduce here.

Hilary Hinds explores the apparent contradiction between the early Quaker injunction to 'stand still in the Light' and the fact that the group was so highly itinerant. This was a religious group known for arriving and leaving. In line with her recent book on *George Fox and Early Quaker Culture* (Manchester University Press, 2014), she concludes that the Quaker theology of inward Light reframes the meaning and understanding of outward travel, so that the presenting contradiction dissolves.

Jon Kershner is now the foremost authority on the theology of John Woolman and in his piece he considers Woolman's travel narratives. Woolman travelled for about a month of each year of his ministry and Kershner argues that his travels afforded him the space to retain and renew his sense of vocation. He becomes clearer about his leadings on these travels. Kershner also argues that his travels allow him to manifest his ministry and message in an embodied way to those he

meets along the road. Thus travel is central to this eighteenth-century Quaker, mirroring its importance for Friends a century before.

Tony Seaton's article explores the place of travel and tourism in the lives of elite Quaker families in the late eighteenth and early nineteenth centuries, by using the memoirs of the author, Mary-Anne Schimmelpenninck (1778–1856). She wrote in various disciplines and on various subjects but Seaton concentrates on her unfinished autobiography to provide insights into the way in which travel was used to maintain and affirm Quaker identity through the promotion of Quaker networks in England and Ireland. Travel also served as means of education and the bolstering of family life.

The issue ends as usual with a series of reviews of recent texts on Quaker topics.

'Ben' Pink Dandelion, Editor