

Editorial

Welcome to the first issue of volume 21 of *Quaker Studies*, perhaps a coming of age as we enter our new and exciting publishing agreement with Liverpool University Press and enjoy a newly designed cover.

This is an important moment for the journal. What began as an in-house affair at the Centre for Quaker Studies at the University of Sunderland has become an internationally recognised publication and the only fully-refereed journal covering all aspects of Quaker studies. The new arrangement with the highly acclaimed Liverpool University Press heralds a new era of greater professional and global reach with the option of gold standard open access for researchers requiring their material to be available in this way.

Material from 2011 is available online free to all subscribers with material before then still available on the George Fox University digital commons site. Volume numbering now follows calendar years and 21/2 will appear in December 2016. (There was no 20/2, as way back there was no 1/2 or 2/2.) All subscriptions are now through Liverpool University Press and the journal is dispatched by them. However every subscription includes automatic membership of the Quaker Studies Research Association (QSRA) and everyone will receive news updates by e-mail from QSRA. We are also very pleased that the journal is also co-sponsored by the Centre for Postgraduate Quaker Studies at Woodbrooke Quaker Study Centre, and the Quaker Studies Group of the American Academy of Religion (AAR).

A version of the first piece in this issue, from Michael Birkel, was presented by him at the 2014 AAR Annual Conference in San Diego and builds on Birkel's chapter in the recent volume *Early Quakers and their Theological Thought* (Angell, S.W. and Dandelion, P. (eds) CUP 2015). This paper in particular compares and contrasts Barclay's reading of Kabbalah with that of George Keith in order to better explicate Barclay's thought.

There follows two articles on 1650s Quakerism. The first from Madeleine Ward focuses on the theological response to the executions of Quakers in Boston

and the way in which suffering was appropriated to form part of a forceful apocalyptic stance, less defensive than some scholarship has previously suggested. Rosalind Johnson's piece explores the case of Humphry Smith who finds himself accused of cursing after he healed someone. Johnson sets this case study within a wider exploration of cursing and healing in seventeenth-century England and suggests that Quakers may have made different claims in private about this healing from their more public expressions.

Hugh Rock interrogates Rufus Jones' claim that Quakerism is essentially a mystical religion. This was mainstay of Rufus Jones' modernist renewal of nineteenth-century Quakerism and is probably the feature of Jones' work most associated with him. Rock claims that Jones' attempts to present a convincing case are flawed and that he held a conflicted attitude to mysticism. Rock refers to Jones instead as a 'social theist'.

Laura Rediehs' article is part of much wider project exploring the distinctive nature of Quaker epistemology. She describes this Quaker epistemology in contrast to the standard rationalism/empiricism (science/religion) divide as an 'expanded experiential empiricism' with Quakers rooting both their scientific and faith understandings in experience. This makes major contribution to the study of Quakerism as well as the wider study of epistemology.

A few issues ago, we published Jennifer Hampton's MSc thesis on the 2013 British Quaker survey and her work on a latent class analysis of the probability of three types of British Quaker believer. The survey was replicated in Australia in 2014 by Peter Williams and in a research note, Williams and Hampton compare the notable differences between the British and Australian findings. The survey is now being run in Western Yearly Meeting and may be administered to Canadian and South African Friends.

The issue concludes with a fine selection of book reviews, ably edited by Rebecca Wynter.

'Ben' Pink Dandelion
Editor