

## Editorial

Welcome to the twenty-second volume year of *Quaker Studies*.

This volume begins with the dynamic 2016 George Richardson Lecture, presented by Robynne Rogers Healey of Trinity Western University in Canada at the time of the joint Quaker Studies Research Association and Quaker Historians and Archivists Conference held at Woodbrooke in June. It was a wonderful weekend, booked out solid months ahead, and this Lecture for me was the highlight. It showed, and shows in its written form, how scholarship and scholarly reflection need not be obscure but can engage both head and heart. In the Lecture, Healey recollects her path into Quaker studies and assesses some of the challenges and opportunities facing current Quaker scholarship, particularly concerning the long eighteenth century. Drawing on her own research into eighteenth- and nineteenth-century Canadian Quaker history and using the testimony against war as an example, Healey is able to offer an authoritative and nuanced marker as to where the field might go next and what it needs to take account of. I am very pleased to be able to bring this to print.

Stephanie Komashin first presented her work on Gerard Winstanley, the Digger from Wigan who later became a Quaker, and Japanese Quaker Inazo Nitobe, at the 2014 annual conference of the American Academy of Religion. The Quaker Studies Program Unit of the American Academy of Religion is now a co-sponsor of the journal (along with QSRA and the newly named Centre for Research in Quaker Studies) and we hope to print more of the papers presented there in future. Komashin's article makes the imaginative comparison between seventeenth-century Winstanley and twentieth-century Nitobe in three ways: they both started indigenous religious groups before converting to Quakerism; they were drawn to Quakerism through personal financial problems; and they shared similar views about ecology and ethics.

Peter Coutts and Christopher Moriarty present a 'Reconstitution Model' based on an amalgam of sources as a methodological tool for those looking at Meeting records. Based on work done in a single Irish Quaker Meeting, they make the

case that the toll could be of use in any Meeting. In the article we learn a lot about Friends in Carlow Meeting but, above all, it offers a reflection on the way we handle a variety of sources and how deficiencies in one area can be adequately compensated for by strengths in another.

We then present two research notes. The first is by Yasuharu Nakano, another Japanese scholar. Nakano looks at the philosophical thought of Taemon Maeda, a follower of Inazo Nitobe in the Sapporo Band, Nitobe's pre-Quaker affiliation. Maeda was a Quaker and first Minister of Education after the Second World War. Nakano fills a gap in scholarship on Maeda and also identifies a contradiction in Maeda's thought as it pertained to his educational philosophy and his ideas on personality and individuality, which both Nitobe and Maeda thought essential to cultivate to prevent a future development of fascism or totalitarianism.

The second research note is from Judith Roads, building on her recent doctoral work in corpus linguistics. This article explores whether key terms used by George Fox were shared by other Quaker leaders and to what extent any influence of his leadership can be detected. It is a fascinating study.

The volume ends with a very healthy selection of book reviews, evidence of the wealth of new scholarship emerging in the field of Quaker studies. I hope this volume feeds your scholarship.

*'Ben' Pink Dandelion*  
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