

Editorial

Welcome to this first issue for volume 23 of *Quaker Studies*. This is the year that the journal becomes freely available online and we are very excited by this open access, courtesy of the Open Library of the Humanities. Print subscriptions are of course still available from Liverpool University Press with an unchanged subscription rate for individuals at £30 and a much reduced institutional subscription of £40. Now that QSRA membership is no longer tied to journal subscriptions, please e-mail me at b.p.dandelion@bham.ac.uk if you want to be added to the QSRA mailing list receiving details of conferences and researcher opportunities.

This issue wonderfully reflects the diversity and the strength of Quaker studies as an academic field of study. There are five main articles, two research notes and a healthy range of book reviews. The first article is by James Hood of Guilford College, North Carolina, and charts, through empirical research, how Quakers were reading fiction in private or semi-private settings as early as 1820, complexifying the received wisdom that Quakers prohibited fiction until later in the century. Hood frames the practice of novel-reading in terms of a tension between the Quaker ideal of integrity and a doctrine of continuing revelation, a tension between tradition and progress. The article, whilst an initial study, offers a broader canvas to complement Edwina Newman's article on the tract-reading practices of a nineteenth-century British Friend published in *Quaker Studies* (9/2, 2005).

Kathleen Mufti, from the University of Turku in Finland, writes about the early life of Rachel Davis DuBois (1892-1993), an intercultural education pioneer of early twentieth-century America. Mufti uses *In Vivo* coding to analyse parts of DuBois' autobiography *All This and Something More: pioneering in intercultural education*. Using this interesting approach, Mufti argues that her pioneering role in the intercultural education movement can be traced both to her personal relations with hired workers on the family farm as she grew up and to the Quaker tradition into which she was born.

Chris Morrissey, from Portland, Oregon, uses interview and observational data collected in the USA in the aftermath of 9/11 to look at how ‘non-peaceful’ Quakers, or those who advocate ‘fighting’, are marginalised and stigmatised within particular Quaker settings. Using this case study and the idea of three levels of ‘peacefulness’, Morrissey develops the idea of mitigated stigma, in which identities are judged as not wholly but only partially spoiled. Morrissey deftly reflects on the consequences of this innovative theoretical work for helping scholars understand both the nature of Quaker social relations and the nature and operation of stigma and mitigated stigma in social groups more widely.

Rhiannon Grant, from the Centre for Research in Quaker Studies at Woodbrooke, conducted an online survey amongst British Friends about the use of ‘afterwords’, the practice of offering a short space after worship to share or discuss what has arisen for participants during the worship. This is a contentious practice and Grant charts the diversity of practice and reasons offered by Quakers for and against it. Grant uses work by Randall Collins and George Lindbeck to analyse it in terms of ritual interaction theory and cultural–linguistic approaches respectively, and concludes that the change of rhythm between meeting for worship and this practice, often framed by an introduction explicitly setting out rules for what follows, may underlie the antagonism some feel towards it.

Peter Williams is a scholar whose work on the 2014 Australian Quaker Survey has previously appeared in *Quaker Studies* (21/1, 2016). In this article, he and Lorraine Thomson analyse responses to two questions in the survey about formal Membership and the reasons Members decided to apply for Membership and Attenders have not applied. They compare the results with studies of British and US Quakers, arguing that misunderstanding about the expectations of Membership and a lack of personal encouragement both lead to a disinclination to seek formal Membership.

Hannah Reeve contributes a research note on Isaac Lindley, a seventeenth-century Yorkshire Quaker, investigating, using churchwardens’ accounts, the nature and extent of persecution amongst Friends in one rural community. She raises a number of important questions about second-period rural Quakerism.

Gregory P. Hinshaw has collated membership and participation statistics for all North American Yearly Meetings across 1964, 1989 and 2014, enabling intriguing comparisons between the different yearly meetings across time and region, as well as an overall comparison between the branches of Quakerism in terms of how they have fared along both these axes over the years.

We hope you enjoy this issue.

‘Ben’ Pink Dandelion
Centre for Research for Quaker Studies, Woodbrooke