

Editorial

Welcome to this issue of *Quaker Studies*. It is rich in theology, history, and historical theology and, as usual, the articles run in chronological order.

Jonathan Head explores the influence of Quaker theology on the philosophy of seventeenth-century 'Quaker lady' Anne Conway, in particular the thinking of George Keith on 'the Christ within' and the way in which she opts for a monist approach over the dualism of her mentor, Henry More. Head's work offers a useful corrective to previous interpretations of the timing of Conway's philosophical work as well as its influences, and opens up new avenues of potential research.

Jerome van Kuiken's article is a rejoinder to earlier work by Hugh Rock on the connection between the theology of George Fox and Arminianism and Pelagianism. Contradicting what Van Kuiken sees as a conflation by Rock, the first part of the article clearly distinguishes Fox's doctrines from Arminius' and both Fox's (and other early Quakers') and Arminius' doctrines from Pelagianism. The second part of the article locates early Quakers' and Arminius' disagreements with Calvinism within the long tradition of debate between moderate and strict Augustinians, thus minimising any sense of Fox's uniqueness in this regard.

The article from Elaine Pryce also focusses on the seventeenth century, in this case the spirituality of Benjamin Furly, who settled in Rotterdam in 1659. He hosted the Quaker Meeting in his home, which became meeting and learning space for the local community, designated 'the Lantern'. Furly's library has been analysed by other scholars, but Pryce makes a compelling case for Furly's connection with the Quietist thinkers of the time, through books in his collection and his correspondence with John Locke, also a visitor to the Lantern. More widely, Pryce shows the regard this generation of Quaker thinkers had for the Catholic Quietists.

Richard C. Allen focusses on the nineteenth-century Quaker ironmaster Joseph Tregelles Price, of Neath in Wales. Price was a philanthropist and an advocate for social justice as well as peace, and Allen focusses particularly on his humanitarian

activities, his championing of democratic reform, and his involvement in a peace society that ran alongside his business interests.

Tony Stoller's article is based on a presentation at the 'Quakers and Jews' conference held at the University of Sussex in December 2017 and part-supported by the Centre for Research in Quaker Studies. It explores the nature of the relationship between Quaker and Jewish communities over the last 70 years in particular and the way in which the 'special relationship' has appeared to have soured. Stoller analyses this in terms of earlier fictions about how unique the relationship was, thus engendering a sense of deep loss, whereas, as Stoller contends, perhaps the relationship had not changed all that much at all. Quakers and Jews is a growing area of study and a second conference in 2020 should move the scholarship forward.

An ethnographic study of the nature of a Quaker school in Britain concludes the articles in this volume. Its focus is on the expression of Quakerism in a school populated mainly with non-Quakers and its conclusions complement those of the recent doctoral work at Bristol by Nigel Newton. The educational value of the ritual of Meeting for Worship is highlighted, as it is by Newton, for creating a space for the reception of Quaker values and the sense of possibility of the expression of all.

As publishing on Quaker topics continues to expand we are pleased, as ever, to also offer a healthy selection of book reviews. Thanks as always go to Rebecca Wynter.

'Ben' Pink Dandelion
Centre for Research for Quaker Studies, Woodbrooke