

interesting, yet no attempt is made to get behind this person's thoughts on a matter which is central to the theme of the book – the individual's voice is not being taken seriously: a grave error in qualitative research.

Further minor flaws include the absence of an index, a lack of reading across the board and a rather weak discussion of research ethics. Their careless use of terms sometimes leaves them struggling to argue their point precisely. The term 'community' is introduced and used as if its meaning is transparent. That is simply not the case; anthropologists alone have spawned hundreds of definitions of the term which suggests that the authors should not merely assume that all readers (or participants) understand the same thing when using such terms. The one description of Meeting that might most usefully be used here is 'voluntary organisation', a term which has a fairly precise meaning and which, if used, could have opened up some useful comparative doors. All in all, this book provides an unusually frustrating read.

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BOOK NOTICES

Jone Salomonsen, *Enchanted Feminism: ritual, gender and divinity among the Reclaiming witches of San Francisco*, London: Routledge 2002, pp x + 318, ISBN: 0-415-22393-8 (paperback) £15.99

Whilst not in any sense about Quakers this book may be of methodological interest to researchers into contemporary Quakerism. It is the account, by a Norwegian theologian and social anthropologist, of her fieldwork with a feminist pagan group. It is interesting in its combination of ethnographic and theo(a)logical approaches, and in the complex ethnographic position of a western academic researcher, but with limited English, studying a minority group within the western-dominant United States culture. The role of 'participant observer' is of interest, in a group where the requirement of 'participation' does not admit of the category 'observer' – comparable with a Quaker meeting for worship/business. The account of a group founded by a charismatic leader, as it then seeks to form structures and, in effect, become a 'church' also has significant resonance; as do accounts of people joining and leaving and of 'conversion narratives'.

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Susan V. Hartshorne, Chair of Compiling Committee. *100 Years in New Earswick: A centenary history in pictures*, 2002. 32pp. £2. No Publisher or ISBN given.

This is a delightful pictorial history of the village set up by Joseph Rowntree in 1902 to mark the centenary of the project. It illustrates well the changing life of the community as well as the way in which the village has grown over the years.

Pink Dandelion
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Howard Brinton, with historical update and notes by Margaret Hope Bacon. *Friends for 350 Years*, (Wallingford, PA: Pendle Hill Publications, 2002). Xxii + 320pp. ISBN: 0-87574-903-8 (paperback) \$16

This is the 1952 book by Brinton reprinted with an historical update and notes on the original text by Margaret Hope Bacon. The book is aimed at Quakers rather than scholars but proves useful data, particularly in its enduring appeal. Bacon corrects some of Brinton's mistakes in her notes although doesn't reference her counter-claims. The historical update is brief and populist but apparently work is beginning, from the same publishing house, on a more comprehensive history of American Quakerism in the last fifty years. Pendle Hill are also reprinting the 1973 digest, *Early Quaker Writings 1650 - 1700*, compiled by Hugh Barbour and Arthur Roberts.

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