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EDITORIAL

Welcome to the new-look *Quaker Studies*, volume 5 of the journal but the first issue published by Sheffield Academic Press.

Quaker Studies was begun jointly five years ago by the Quaker Studies Research Association (QSRA) and The Centre for Quaker Studies at the University of Sunderland. QSRA, founded in 1992, is the international association for all those involved in research in Quaker Studies, holds an annual conference and publishes a Research Register each year of its members' academic interests and recent publications. The Centre for Quaker Studies, set up in 1994, offers supervision in postgraduate research in any aspect of Quaker Studies, runs a series of research seminars and has initiated the annual George Richardson Lecture. The editorial policy of this journal reflects the commitment of both these organizations, and of Sheffield Academic Press, to making the highest level of research in all aspects of Quaker Studies accessible to a wider range of scholars. This journal, which appears twice a year, is for all those involved in such research or interested in its findings.

This issue is largely historical but past and future issues contain articles from the many other disciplines associated with Quaker Studies: aesthetics, anthropology, architecture, art and art history, linguistics and literature, peace studies, philosophy, research methodology, sociology, theology, women's studies. In this way, we hope the journal will act as a bridge for groups of scholars working in their own area of Quaker Studies or in their own country often without the knowledge of those working in similar areas but in other disciplines (this issue for example includes the work of scholars from France, the USA, Australia, and England). We hope the journal will help, as QSRA has done, to bring together the research and insights into Quakerism into a more inclusive and comprehensive area of academic inquiry. Perhaps in future we will

see more joint papers across disciplines as we already find those of different disciplines attending and presenting at QSRA conferences.

One hundred years ago, Quakers themselves on both sides of the Atlantic became very excited at the potential for spiritual renewal of academic study. J.W. Rowntree, Rufus Jones, W.B. Braithwaite and others collaborated on their modernist project to bring Quakerism up to date and into the world of its time, complete with a vigorous faith, through a better self-understanding of its past and present. Their project was ambitious and regardless of its spiritual efficacy has left later scholars with useful material to study and to critique.

In the 1990s it was noticeable in Britain that there was a sudden increase in postgraduate work registered as Quaker Studies. The Centre for Quaker Studies has eight M.Phil/PhD students, runs a popular undergraduate module, and at Birmingham University ten students a year have enrolled for the taught M.Phil in Quaker Studies, with a further five registered for research degrees. And, obviously, whilst these two institutions have made a specialism of Quaker Studies, it is not confined to them. Recently, Edwin Mellen Press have announced their new book series in Quaker Studies. This journal itself is a reflection of the depth and breadth of interest now in the study of different aspects of Quakerism.

Still under-researched, Quakerism provides such an interesting and rich arena for the researcher. Competing theories of the origins and original emphases of the first Friends in the seventeenth century continue to tempt new scholars. The eighteenth century, still potentially misunderstood, and the complexities of the proliferation of Quakerisms of the nineteenth century still blurred by the Quaker bias of the (usually) Quaker scholars who have tried to unpick the arguments, remain fertile ground. And the twentieth century, now complete, with its own compelling mix of Quaker trajectories of reconciliation and difference, becomes an area not just for sociologists but now historians.

This issue of the journal covers many of these areas. Jeanne-Henriette Louis, in a paper drawn from her 2000 George Richardson Lecture, looks at the contrasting messages of American Friends and of Benjamin Franklin, thought in France to be a Quaker, to the advocates of the French Revolution in the 1790s. In her article, she shows how Nantucket became the extension of the Holy Experiment after its demise in Pennsylvania and, in turn, a centre, through its whaling interests, for mission work and for the transmission of an idealistic Quaker message.

Cynthia Kerman also offers a paper contrasting messages and backgrounds, in her case those of Elias Hicks and Thomas Shillitoe. Both recorded as ministers; Hicks is remembered more perhaps because the Hicksite tradition of Quakerism was named after him, but Shillitoe was key in the counter-Hicksite tradition that was to be called Orthodox. Both were Quietist leaders, but strange kinds of Quietists, marking out the two trajectories that emerged at the start of the nineteenth century. Hicks was almost a proto-Liberal with his lack of original sin and his tendency to democratization. Shillitoe foreshadowed Gurneyism in his orthodox Christian views, save for his sense that Friends still required a hedge between themselves and a corrupt and corrupting world. It is a fascinating paper, contrasting the lives and thought of these two significant Quakers.

Heather Smith moves us forward a century to the lesser known life of George Newman, British Quaker and an important figure in the British public health movement. This biographical piece charts his formative years and career choice, with fascinating insights into Quaker school life and the former cultural norm of the influences of the extended Quaker family and Quaker world.

Roger Homan, in his study of Newman's contemporary, the British Quaker painter Joseph Southall, also considers the mixture of Quaker life and career. Whilst public health in the case of George Newman would have been approved by his Quaker family, the relationship of Quakerism to the visual arts was more complex. The Quietist legacy of avoiding emotion in the attempt to annihilate self, the mistrust of the outward and of fiction, led many to repress their artistic skills and interests, and others to negotiate their passions and understandings of the testimonies by finding spiritually safer outlets for their talents, such as botanical illustration or architecture. By the end of the nineteenth century however, Friends in Britain had relaxed their approach to what took place outside of the Meeting House. Quaker homes and lives beyond this 'Quaker-time' were no longer inspected by Elders, and Southall was allowed, and allowed himself, to become an artist. As Homan shows, however, his artistic approach was imbued in what might be identified as his Quaker ethos.. He used his art as social critique and his portraiture work is characterized by its failure to glamorize the subject. In this, he avoided the taboo against vanity and idolization, and in turn, softened Quaker attitudes towards the portraiture and the celebration of self. As Newman diverted his plans to be a missionary into his

public health work, Homan characterizes Southall's art as ministry.

In each of the pieces by Kerman, Smith, and Homan, we can see the delicate interplay between the Quaker lives of their protagonists and the wider world, including religious thinkers from non-Quaker traditions. Shillitoe is brought up an Anglican and is part of that movement which fully sees Quakerism as only part of the true church. Newman is influenced by the wider Christian understandings of his medical school and its missionary society. Southall straddles the world of art and his Quaker life.

Shillitoe's line between 'the world' and the non-Quaker, a reform of the more partisan hedge of earlier years, was to be blurred by his evangelical descendants, to the point of evangelicalism's eventual demise at the hands of Liberal modernism. We see a young Newman in Smith's article finding no contradiction between his faith and the ideas of Darwin. Unlike his evangelical forbears, he was not teetotal but believed instead in moderation. By Newman's and Southall's time, the world was no longer innately corrupt and former Quaker distinctives, such as the preferences for plain dress and speech, had been internalized. The outward ways in which Quakers maintained their purity were no longer deemed necessary and the idea of the self as an obstacle to God was changed. Liberal Quakers in the twentieth century came instead to value the self and its ability to create, and to believe that the self could regulate the individual spiritual life without the constant reminder of outward and visible difference.

Peter Collins reviews David Butler's monumental compendium of Meeting House design covering every Meeting House (1,300 of them) and burial ground (900) ever used by Friends in England, Scotland and Wales. Rachel Muers' piece about the new biography of Douglas Steere, in many ways an archetypal twentieth-century Liberal Quaker leader, completes this issue.

I hope you enjoy this issue and that you will encourage others to subscribe and to submit. We would like to expand the journal and look forward to hearing from you. Do get in touch with Paul Anderson, Associate Editor, based at George Fox University, or myself if you want to discuss a potential contribution. In the meantime, I wish you success in your endeavours.

'Ben' Pink Dandelion
Editor