

EDITORIAL

This volume runs to a record 318 pages and this particular issue is the longest ever produced in eleven years of the journal. We are indebted to the scholars whose original research fills these pages, and in particular to the patience of those collected here.

This themed issue comprises all of the papers presented at the 2004 Quaker Studies Research Association conference, entitled 'Educating Friends'. The title was deliberately ambiguous and referred to education by, as well as of, Friends. The conference was a particular success and the delay caused by wishing to have all the authors' work together is more than offset by its riches.

Martha Paxson Grundy outlines the theology of the very specific pedagogical approach adopted by early Friends. It arose from their experience of Christ coming to teach his people himself and gave 'teachers' only a secondary role as a vehicle through which Christ worked. At other times, even the teacher was to withdraw to allow Christ to work directly.

Camilla Leach focuses on the ministry of Mariabella and Rachel Howard in the nineteenth century and their campaigning work to professionalise the work of women in education. Their educational work was extensive. As well as charting its scope, Camilla Leach adds to the literature on professionalisation through this analysis of these two Quaker women's letters, published texts, and journals.

Edwina Newman builds on her earlier analysis of nineteenth-century Quaker John Brewin's book collection (*Quaker Studies* 9/2 [2005]) with an insightful piece on Quaker attitudes to reading. Literacy was widely taught to Quaker children as a practical skill, but there were concerns about content, and reading as an intellectual pursuit was not encouraged. 'Quaker faith trusted that a personal experience of the "deepest mysteries" was open to the "unlearned and ignorant" as much as to those "in intellectual culture"' (p. 189). This anti-intellectualism would become more diffuse as the century wore on and would ultimately be replaced by the Liberal Quaker advocacy of higher education.

Mark Freeman focuses on the adult schools and educational settlements that first Evangelical Quakers and then liberal Quakers took up as part of their educational work amongst non-Friends. Both would suffer in a secularising twentieth century and fare less well than the Workers Educational Association centres, although Freeman argues that the Settlements were better able to adapt to secularisation. The origins of the adults schools in the evangelical Quaker era in Britain led one commentator to liken them to the magic lantern in the age of the cinema, hence the title of the paper.

Pam Lunn's article on locating Woodbrooke Quaker Study Centre, founded in 1903, within this liberal educational vision follows Freeman's perfectly. The

culmination of the Summer School movement and the symbol of the Liberal Quaker belief in education as a key to spiritual nurture, Woodbrooke was also set up to train teachers to work in the settlements Freeman's article deals with. This was never realised to great effect partly because of the desire on the part of the students who came, to focus on their own spiritual lives, a subjective agenda that has allowed Woodbrooke to survive into the twentieth century beyond the demise of the settlements. Pam Lunn's article reveals just how typical the birth and life of Woodbrooke was within wider denominational history and liberal education in Britain in the twentieth century generally: 'the existence and fortunes of Woodbrooke have been, and remain, in the mainstream of the influences and changes affecting adult education in Britain over two centuries' (p. 230).

The setting up of a school in World War Two in Yealand for evacuated and refugee children is the fascinating history developed by Susan Hartshorne, herself a pupil there. Using primary sources and material collected from others who were there, Susan Hartshorne's piece gives a rich and vivid picture of the challenges and joys of the enterprise, as well as its considerable educational and pastoral successes.

Hazel Shellens focuses on another distinctively twentieth-century Quaker educational endeavour, the Swarthmore Lecture, established by Woodbrooke in 1907. In particular, again drawing on interview data and primary sources, she looks at the 1986 Swarthmore Lecture. This was given by the Quaker women's group on the experience of women within the Society and created an excited but also a defensive response when it was delivered. Hazel Shellens asks why the effects were not more long-lasting and why the immediate calls for gender equality and a change of attitude within the Society have been so slowly realised. The article gives a valuable overview of the Lecture as a phenomenon, as well as a comprehensive analysis of why the Lecture did not live up to its expectations or what may have been expected given the depth of reaction.

Simon Best, in work based on PhD primary research, considers the kinds of education that official events for Quaker teenagers are, how they contrast both with 'informal education' and Christian youth work, and how faith transmission within the movement happens best within these distinctive events. His book review of Christian Smith's book on teenage religiosity (p. 311) complements this article.

Helen Meads takes the theme of 'educating Friends' and turns its lens on the Quaker researching Quakers and the kind of education the researcher undergoes. She utilises Pillow's concept of 'uncomfortable reflexivity' to articulate a desired research outcome on the part of Quaker researchers as their own personal agendas and experience (all honestly and faithfully charted in line with testimony to integrity) collide with those of their subjects. Indeed, Helen Meads argues, research into spiritual processes is best done as an insider and will necessarily lead to uncomfortable reflexivity. This is an important and compelling paper on research methodology.

The issue ends with a fine selection of book reviews with explicit and implicit Quaker content, many of them on the 'educating Friends' themes, including important new volumes by Rachel Muers and Carla Gerona, and fascinating ones by Lowell Satre and Glen Reynolds.