

EDITORIAL

This issue reflects the fruits of the 2005 QSRA Conference, with a George Richardson Lecture by Michael Graves and papers by Bernadette Smith, Sünne Juterczenka, Richard Allen and Edwina Newman, as well as two other exciting papers from Hilary Hinds and Alison Findlay and Bert van Boggende.

Michael Graves is best known within Quaker studies for his 1972 doctoral study of seventeenth-century Quaker sermons although he has also written on the Quaker Tapestry and the way its form reflects cartoon typology. This year his thesis, fully updated, will be turned into a book for Baylor University Press, finally getting his work to a wider audience. This and Carole Spencer's book on understanding Quakerism as a holiness movement (*Paternoster*) are, I suggest, the major monographs of the year and deserve close attention. In his George Richardson Lecture, Michael Graves focuses on William Penn's sermon at the funeral of Rebecca Travers in 1688. Graves suggests Penn's role as a public speaker has received little attention, though at least two of his speeches and twelve of his impromptu sermons have survived. He analyses Penn's sermon in terms of an 'epideictic discourse' that is one which achieves communal definition through public reflection, and shows how Penn uses the archetypal metaphor of a journey to realise this.

Bernadette Smith's article focuses on Martha Simmonds and attempts to redress the Quaker tendency to cast her only as an accomplice to Nayler's spiritual pride and weakness or, worse, as an instigator of Nayler's 'fall' around Nayler's re-enactment of Christ's entry into Jerusalem in Bristol in October 1656. Bernadette Smith re-assesses the Bristol 'sign' and the role Martha Simmonds played in it, as part of a serious mission with deeply theological meanings. It also aims at a positive critique of Martha Simmonds, as one of the most representative, most vocal and ambitious Quaker women whose voices have, until recently, been unheard. This is important work in the best tradition of challenging received perspectives.

Sünne Juterczenka analyses with great authority and careful scholarship the Quaker 'culture of sufferings' and the way in which different attitudes to persecution can be usefully employed to understand the wider issue of how Christians were to relate to the 'world' and thus to differentiate between sects amidst the religious diversity of seventeenth-century reformation Europe. This paper, as well as being an important contribution to the historiography of religious Europe, also helps remind us that Quaker studies needs to situate itself in the wider context, and one not confined to English language settings.

Richard Allen's article considers the life of Christopher Meidel, a Norwegian Quaker writer imprisoned both in England and on the Continent for his beliefs and actions. Following the article by Sünne Juterczenka, the paradox of Meidel's trans-

continental life is that his conversion to Quakerism and missionary zeal in the early eighteenth century often led to witness at odds with the by-now respectable Quakerism of his time. Allen asks how far Meidel's actions undermined the Act of Toleration as well as the internal regulatory behaviour of the Quakers. Certainly his zeal appears anachronistic and out of step with the kinds of narratives Nikki Coffey Tousley found to be normative for second- and third-generation Friends.

Edwina Newman, using the online proceedings of the Old Bailey courts in London, looks at the ways Quakers interacted with the court system in the eighteenth century. More peaceable and, because of the objection to oaths, not involved as prosecutors or witnesses, Quakers figure in fewer than 100 of the 45,000 Old Bailey trials in this period. Nevertheless, the evidence gives particular insights into the creation of the popular image of Quakers and the mixture of irritation and amusement their peculiarities engendered. Edwina Newman also argues that the evidence highlights the complex dialectic Quakers were engaged in between adherence to a 'hedge' and interaction with the wider world.

Hilary Hinds and Alison Findley, both part of the wider British Academy funded project entitled 'Quakers in North-West England and the Politics of Space, 1652-3' contribute another significant paper for this issue. They dispel the idea that George Fox's journal is best understood as either a piece of autobiographical writing or a history of the Quaker movement and argue instead that: 'the *Journal* might be reconceived as a "technology of presence": that is, in its attention both to the figure of Fox and to the detailed chronicling of time and place, its principal narrative impetus was to record, demonstrate and reproduce the presence of the returned and indwelling Christ. The *Journal* thus constitutes, in its form and narrative procedure, an enactment of core Quaker belief.' We can only hope funding for the project continues and expands given the important work produced by the team so far (see also Hilary Hinds in *Quaker Studies* 10.1.)

Bert den Boggende explores the influential role Theodora Wilson played in the management of Fellowship of Reconciliation (FoR) strategy during the First World War. Her short stories emphasised activity over abstract ideology and, den Boggende argues, reflected a particular Quaker perspective within the FoR. 'Doing', Wilson affirmed, was the logical outcome of 'being' and the synthesis of the two led her to a more optimistic view than those for whom the war led only to pessimism and cynicism.

The issue concludes with three research notes and the usual selection of book reviews. Claus Bernet contributes a research note on the little-known Quaker connections of Getrude van Petzold, the first women minister in England. Mark Cary co-authors two others, one with Anita Weber, one with Pink Dandelion, on different types of contemporary Quaker active in Philadelphia and Britain Yearly Meetings respectively through a latent class analysis of existing datasets from belief surveys. This work contributes importantly to the ongoing attempt to better sociologically understand the nature and direction of Liberal Quaker diversity.

In all, this issue is a highly significant one. We hope you find it useful.