

EDITORIAL

Welcome to the second issue in this volume of Quaker Studies. This issue contains articles which between them span four centuries of Quaker existence and I hope the diversity is rewarding.

Julie Sutherland explores the writing of three seventeenth-century Quaker women—Hester Biddle, Anne Whitehead, and Elizabeth Bathhurst—from the point of view of their endeavours to be obedient to the inward as opposed to the outward. Whilst acknowledging the scholarship of Christine Trevett and Phyllis Mack in the study of Quaker women, and whilst relating to the work of Elaine Hobby and the fresh doctoral work of Catie Gill, Sutherland attempts to break new ground in her study of the detail of the writing of these three early women Friends. Interestingly, all the pieces she surveys—one per author—are written after 1660, adding to the growing scholarship of this reformation period of Quakerism, so typically characterized as one of pragmatism and retrenchment. For Sutherland's purposes, this is the period in which William Rodgers and others were at large within the Quaker movement opposing the idea of spiritual equality between the sexes. While the zeal of some of the earlier tracts is missing, the life of a woman Quaker was even more difficult as some of those missionary energies of the 1650s became focussed on internal organization. They needed to fight patriarchal attitudes within and outwith Quakerism. Sutherland is not shy in voicing her admiration.

Paul Lacey's article is great fun as well as good scholarship. He explores Samuel Johnson's views of Quakers and Quakerism and uses that to, in turn, see to what extent scholarship on Quietism matches the reports of this eminent outsider. The same issues which Julie Sutherland explore emerge again—the participation of women and obedience to the inward light. Johnson has trouble with both aspects. Scholars such as Damiano characterize this period of Quakerism in these terms, that is, as being a time in which obedience for men and women becomes the paramount concern, while W.C. Braithwaite sees the Quietist period, as did so many of his time, as one of spiritual decline. Lacey concludes that the Quakers Johnson meets have a more energetic faith than Braithwaite suggests. This, needless to say, is far from calming for Johnson!

I am very pleased to be able to include the article by Thomas Hamm. Known for his work on Orthodox Friends and Progressives in the nineteenth century, Hamm here turns his attentions to the trajectory of the Hicksites in that century. In particular he considers the competing attitudes towards the authority of Scripture, itself a key issue in their formation as a separate group from the Orthodox Party, within the Hicksite branch. The story plays out the debates consequential to a branch which included traditional Quietists (emphasizing, as above, an inward authority beyond Scripture), radical Progressives (prepared to question parts of the Bible), and proto-Liberals, the latter eventually becoming dominant with their acceptance of critical scholarship, by the 1870s. In their modernism, they preceded only by a decade or so the moves to modernist theology amongst British Friends, Beanites, and reformist Gurneyites such as Rufus Jones. In turn that commonality would allow Jones to attend a Hicksite Yearly Meeting in 1905 and for the United Meetings Movement to emerge in the twentieth century. Hamm's article is an important piece of under-explored history and we can only hope for more.

John Oliver, coincidentally, takes Hamm's view of Holiness Quakerism in his work on Orthodox Quakerism, as his point of contention. Hamm's view of Holiness Friends as opposed to any kind of reform activity is too strong, Oliver argues. Using the lives of Wale and Emma Malone as examples, he shows how their Holiness faith led them directly into work in Cleveland, Ohio, with a positive social agenda. The theological underpinning, different as it was from modernist thought, may, Oliver argues, have led to misunderstanding and misrepresentation of Holiness Quakerism amongst scholars.

The issue ends with an increased number of book reviews although some have needed to be held over to the following volume. We hope this section will continue to grow, whilst we also continue to welcome the submission of original scholarship for publication. A good place to end the second year of the new style of Quaker Studies.

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