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Editorial (Quaker Studies Volume 14, Issue 2)

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EDITORIAL

This issue begins with the 2009 George Richardson Lecture by Eleanor Nesbitt. The Lecture is the annual prestigious lecture that covers all the disciplines of Quaker studies and typically covers some aspect of the Quaker past or general Quaker present. The 2009 event was unusual as its focus was a small group of scholars who were Quakers whose academic focus is *indic religions*. For the Quaker scholars listening to the Lecture, the lens of academic analysis suddenly seemed to swing our way, raising personal questions about why we had picked our specialisms. The Lecture also raises questions about non-Quaker scholars of *indic religions* and whether any of the compelling correspondences Eleanor Nesbitt points out are apposite for them too.

The three papers by Edwina Newman and Judi Jennings and Josephine Teakle are based on their presentations in a panel on 'Self, Womanhood and Ideology in the Life Writings of Eighteenth Century Quaker Women' at the British Society for Eighteenth Century Studies Conference, January 2009. The conference theme was 'Eighteenth-Century Lives', with special interest in any aspect of life writing or personal experiences, and I am very pleased that the authors have contributed their interlocking work to the journal.

Elaine Pryce presented her ongoing doctoral work at the 2008 Quaker Historians and Archivists/QSRA and 2009 QSRA conferences. This work explores Quietist spirituality and its representation in the historiography of Quaker studies, in particular that of Rufus Jones. In her article here, she contextualises Quietism and begins to develop her doctoral thesis, that early Quakerism was essentially Quietist and that scholars like Jones have marginalised this legacy by labelling only eighteenth-century Quakerism as 'Quietist'. This is work developed by Elaine as the Henry J. Cadbury Scholar at Pendle Hill in 2008/2009 and we look forward to her completed thesis and the necessary recategorising of Quaker history its arguments portend.

The issue concludes with research notes by Hilary Hinds, Alison Findley, and Meg Twycross on the work being done at Lancaster University (soon part of a Manchester University Press publication on George Fox and the rhetoric of Quakerism), and by C. Wess Daniels on convergent Quakerism, a new and significant phenomenon among Quakerism worthy of our academic attention. The Book Review section is short this time because of space issues but we promise an extended collection next time.