


2007

# Faedo's "A Bio-bibliography of Eighteenth-century Religious Women in England and Spain" - Book Review

Betty Hagglund  
*Nottingham Trent University, England*

Follow this and additional works at: <http://digitalcommons.georgefox.edu/quakerstudies>

 Part of the [Christian Denominations and Sects Commons](#), and the [History of Christianity Commons](#)

## Recommended Citation

Hagglund, Betty (2007) "Faedo's "A Bio-bibliography of Eighteenth-century Religious Women in England and Spain" - Book Review," *Quaker Studies*: Vol. 11: Iss. 2, Article 20.

Available at: <http://digitalcommons.georgefox.edu/quakerstudies/vol11/iss2/20>

This Article is brought to you for free and open access by Digital Commons @ George Fox University. It has been accepted for inclusion in Quaker Studies by an authorized administrator of Digital Commons @ George Fox University. For more information, please contact [arolfe@georgefox.edu](mailto:arolfe@georgefox.edu).

FAEDO, Maria Jose Alvarez, *A Bio-bibliography of Eighteenth-century Religious Women in England and Spain* (Lewiston, NY: Edwin Mellen Press, 2005), pp. viii + 131. ISBN 0-7734-6083-7, Cloth, £64.95.

This book provides a listing of women religious writers during the long eighteenth century, primarily in England and Spain, although a few American Quakers are included. The writers are classified by genre of writing, with multiple entries for those women who worked in more than one genre. There is a brief biography of each author and in some cases an indication of where manuscript texts can be found.

Approximately 20 per cent of the women listed are Quakers. Quakers are, in fact, more consistently represented than English women of other faiths, probably because so much research has already been done on Quaker women's writings. The listing is not, however, comprehensive and while a number of seventeenth-century women Quakers are listed there are also a considerable number of gaps—Katherine Evans and Sarah Chevers, for example. There are also indications that the author's knowledge of Quakers and their structures is limited: for example, she includes a 1688 epistle from the Women's Meeting at York but includes no other collectively written published epistles, nor does she give any indication that the York epistle was part of a much larger tradition. Nonetheless, the book could be a useful tool for scholars wishing to do comparative work on religious women's texts.

Betty Hagglund  
Nottingham Trent University  
England