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## Freeman's "Quaker Extension c. 1905-1930: The Yorkshire 1905 Committee" - Book Review

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contributor ratio, departing as it does from a tendency for male authors to preponderate in religious studies literature.

The excellent Foreword by Linda Woodhead and Introduction by Pink Dandelion and Peter Collins situate the research in a broader scholarly setting. Woodhead takes up Pilgrim's concept of 'heterotopia', a 'social space on which it is possible to maintain a different form of social and individual existence than is possible outside it' (p. ix) and suggests its relevance for the study of religion more generally. Dandelion and Collins, too, strongly connect this volume's contents with wider debates in the sociology of religion (on, for example, liberal religion and on secularisation), and indicate the wider applicability of contributors' arguments.

This is particularly important because contributors tend not to have made these connections for themselves—and this is one critical comment that I would make about some of their discussions. My other criticism is the frequency of typographical errors. Most are widely scattered, but in the References the inconsistent punctuation of entries is disconcertingly concentrated.

Each chapter merited discussion by the reviewer, but this is impossible within the word constraints. In conclusion I congratulate the editors on the clever title ('condition' has three meanings) and commend other researchers—seasoned and less seasoned—to work in as collaborative a way, and I recommend all readers with an interest in the dynamics and manifestations of contemporary religion to engage with this book.

Eleanor Nesbitt  
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FREEMAN, M., *Quaker Extension c 1905–1930: The Yorkshire 1905 Committee* (Borthwick Paper, 112; Borthwick Publications, 2008), pp. 42. ISSN: 0524-0913 ISBN (13): 978-1-904497-23-3, Paperback, by subscription.

In the early twentieth century, the word 'extension' was used in two contexts: university extension classes offered an introduction to advanced education; among Quakers the term referred particularly to activities which both widened and deepened spiritual experience in the Society of Friends. The object of the Yorkshire 1905 Committee was to make the Quaker message more widely known and to increase vitality in vocal ministry in its Meetings for Worship. It created and distributed a vast amount of literature, arranged lectures at 'settlements' and Meetings, made opportunities for fellowship for young and older, inter-visited between Meetings and set up a small staff to administer and teach. Freeman's thorough and straightforward account sits comfortably between the related texts on the period of Kennedy, Lunn and Whiting. Discussion of the techniques of 'study circles' arising out of the rather laboriously planned 'fireside chats' and 'tea table talks' leads into the wider context of adult education. Freeman notes this contribution to participative adult education as the most significant outcome of Quaker extension work in this period. It spread to the increasingly secular established 'settlements' and diminishing Adult School sessions. Considering only the first 25 years of the 1905 Committee he

concludes that the excitement of the first few years achieved no measurable gain in Quaker membership or spiritual vitality, despite spending a lot of money. However, it should be noted that successor bodies (now Quaker Outreach in Yorkshire) have continued the original parochial commitment for another 79 years so far.

Freeman clearly identifies the tensions which hindered the work of the 1905 Committee. In many respects it duplicated already existing work in Yorkshire Quarterly Meeting, with the creation of a select group, and indeed paid field workers. Social hierarchies among Friends were replicated in the outside world, working men were either inadequately educated to serve a Meeting, or attended the Adult School but rarely became Quakers. Gender equality was lacking. The 60 young men who tramped across Yorkshire in 1905 soon made it clear that women would not be welcome on such occasions. Freeman also points to the lack of attention to the 1914–18 war in the work of the Committee. Was this the same in the business of the Quarterly Meeting? A puzzling reference about the suitability for Meeting intervisitation of ‘young men returning from the continent’ in 1916 could helpfully be explained. What had they been doing, and what were they going to do? All these frustratingly brief allusions to wider contextual issues lead the reader to further exploration in other volumes.

The Paper itself is lucid but I found the use of a footnote system without a separate bibliography made it difficult to track full information about particular books.

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SMITH, H.L., SUZUKI, M., and WISEMAN, S. (eds.), *Women's Political Writings, 1610–1725* (4 vols.; London: Pickering & Chatto, 2007), pp. xxxiii + 409, xvii + 380, xiv + 327, xiii + 378. ISBN: 978-1-85196-792-6, Hardback, £350/\$625.

This collection brings together a range of political texts by women in the period before and leading up to the English Civil War, during the Civil War and Interregnum, during and following the Restoration, and concluding with works from the reign of Queen Anne and the early Georgian period. Produced with the care and high-quality scholarship that we have come to expect from Pickering and Chatto, this four-volume, reset and transcribed edition would be a valuable tool for anyone working on seventeenth-century Quaker history.

The authors included write from a wide variety of political and religious positions. Many are, as one would expect, Quakers and the collection includes, among others, Elizabeth Hooton, Margaret Fell, Dorothy White, Anne Dowcra, Judith Boulbie and Mary Howgill. There are ten Quaker authors and one who may have been connected to Friends. Most of the women are represented by more than one text—there are six by Elizabeth Hooton, for example—and each text is provided in its entirety. So often we find ‘snippets’ of Quaker texts in anthologies of early modern women’s writings; these are texts suitable for scholars to work with.

One of the values of a collection like this is the chance it gives to see Quaker writings in their wider contemporary context; to read, for example, Mary Howgill’s