

Volume 4 of the *History* was written while its author was “Chair of World History with Particular Focus on Eastern Europe” at the University of Lviv and unencumbered by the constraints of censorship that would impact his later volumes, written in Soviet Kyiv. But university reforms had recently undercut the number of Ukrainian students attending Lviv and vastly reduced German participation; as a result, the University was dominated by Poles during the period of Hrushevsky’s professorship. Furthermore, the political situation in Galicia was manipulated to minimize Ukrainian representation. In this context, Hrushevsky’s full-throated challenge to the Polish interpretation of Ukrainian history could hardly fail to arouse contemporary challenge and disagreement. Although its interpretations can and have been challenged on very different grounds more recently, vol 4 of the *History of Ukraine-Rus’* nonetheless remains a remarkably detailed, well-documented and important account of a little studied period.

Richard C. Allen and Rosemary Moore with specialist contributors. *The Quakers, 1656–1723, The Evolution of an Alternative Community*. University Park, Pennsylvania: The Pennsylvania State University Press, 2018. x + 345pp. \$39.95. Review by JAMES WALTERS.

The Quakers, 1656–1723, is a collection of essays which, taken together, function in part as narrative history of the “second period” of Quakerism. This is interspersed with essays that address specific questions covering the whole period such as Quaker organisational structure, the relationship of Quakers to the emerging world of business and trade, and the law. Around half of these essays are written by Rosemary Moore or Richard C. Allen, or both, with the rest made up of specialist contributors who provide insight mostly on the later part of the period in question. While this is not a book that is primarily concerned with major reinterpretation or detailed analysis on specific topics, it represents an impressively thorough overview of the people, beliefs, and controversies that structured Quakerism in its second period. It begins with an essay by Rosemary Moore on “The Early Development of Quakerism,” which functions as a helpful reference point for the rest of the book by providing an overview of Quaker beliefs,

biographical information on the leading figures of the early Quaker movement, and an introduction to Quaker strategies for combatting and mitigating persecution, an issue which resonates throughout the book as a whole. Richard C. Allen then addresses the early spread of Quakerism outside of England, making impressive use of resources such as court records to track the movement of Quakers throughout the British Isles and beyond, and analyse their success and failure in penetrating different areas. My only issue regarding this chapter would be that in places Allen raises tantalising topics for those with an interest in international dissenting Protestantism, however, he only briefly discusses how Quakers responded intellectually or theologically to such interactions. More detail on, for example, Quaker missions to Bohemia and Poland, or meetings with the Ottoman court would doubtless have been fascinating, however I appreciate this is in no sense an oversight on the part of Allen and is instead an unavoidable limitation of a format such as that followed by *The Quakers*.

Moore then addresses the evolution and structure of organised Quakerism, providing an illuminating account particularly regarding the role of George Fox, women's meetings, and the relationship between the historical geography of England and the growth of the Quaker organisation. While this chapter is excellent on historical detail, it would perhaps benefit from more in the way of overarching analysis regarding the ways in which the different facets of Quaker organisation interacted with one another and their place in the movement more broadly. Allen follows with an examination of Quaker behaviour, such as their reading habits, social dynamics, and approach to education, and convincingly argues that "the Friends were governed by an increasingly centralized code that regulated their behaviour." Chapter five, also written by Allen, is excellent, and does an admirable job at explaining the complex ways in which Quakers responded to the demands, opportunities, and moral challenges presented by nascent colonialism. This study is primarily concerned with issues such as Quaker responses to slavery, the role of women as missionaries in the Caribbean, and the difficulties faced by pacifist Quakers in colonial societies where inhabitants were expected to contribute towards militias. In none of these cases was the position of Quakers uniform or straightforward, and Allen effectively explains these positions while

not obscuring their complexity, and also highlights the paradox that booming Quaker communities in the new world often also meant declines in Quaker populations in the British Isles.

The first guest essay of this volume, by Raymond Brown and Alan P. F. Sell, is also the first concerned primarily with analysis of discourse. Specifically, it concerns debates between Quakers and other dissenting Protestants regarding issues such as tithes, baptism, unordained preaching, and the role of the historical Jesus Christ. This essay is perhaps the one likely to be of the broadest interest, as it skilfully situates the beliefs and practices of the Quakers in a wider picture of early modern religious discourse. Brown and Sell analyse the relationship of the Quakers to broader historiographical themes which will likely be familiar to all early modern historians, such as the evolution of religious toleration and debates on the relationship of religion and politics. It would therefore be of interest to all those studying dissenting Protestantism and church and state in the early modern period. A deep dive into Quaker “expressions of belief,” particularly concerning their interest in the “inner light,” follows from Moore in chapter seven. This chapter would be valuable for those looking for an introduction to historical Quaker theology, and also as a reference resource for those seeking primary sources on Quaker writing and belief beyond the “canonical” figures such as George Fox or William Penn.

Chapter eight, by George Southcombe, is concerned with the Quakers and politics following the Restoration. This chapter charts the Quaker experience of persecution after 1660 and their responses to this, highlighting the dynamic manner in which Quakers engaged with electoral politics where suitable, and where it was not, returned to relying on “printed intervention and personal relationships” as strategies to avoid persecution. Southcombe persuasively makes the argument that Quakers were included in provisions for toleration after the Revolution of 1688 almost “accidentally.” He argues that many Quakers had grown close to James II due to his promises of toleration, and were therefore largely absent from discussions following the Revolution. However, Quakers were still included in the list of tolerated groups as the act was based in part on a failed bill from 1680, drawn up by those who favoured exclusion of James, a group

which at the time enjoyed wide Quaker support. This is an essay that will be of interest to all those studying the Restoration, Exclusion Crisis, and Revolution of 1688, as, in charting the changing role of the Quakers throughout these events, it elucidates a part of the wider complexity of this period.

Chapter nine, by J. William Frost, examines the changing theology and attitude towards toleration and civil power of the Quakers towards the end of the seventeenth century. In particular, this chapter revolves around the “Keithian controversy,” an internal split in American Quakerism which resulted in allegations from both sides of blasphemy. Frost argues that from this turmoil emerged a Quakerism more receptive to toleration and more concerned with defending the place of Quakers as a part of Christianity more broadly. In essence, as he puts it, Frost charts the Quaker “transition from being a persecuted minority to being a tolerated dissenting community”. In doing so, he touches on issues with broader relevance to early modern religious and political history, such as attitudes to oaths and toleration, which makes this essay relevant to historians with interests that go beyond Quakerism.

Chapter ten from Emma Lapsansky-Werner, addressing life in Quaker communities, would be an important resource for those looking to be guided towards primary material concerning lesser known figures in later Quakerism, and for information on the ways in which later Quaker publishing and education functioned. This is followed by a chapter from Allen and Moore on the relationship between Quakers and business, which takes a detailed look at the role of Quakers in emerging eighteenth-century industries such as banking, iron working and milling. This chapter provides convincing analysis on the reasons for Quaker success in certain industries, and also an interesting insight into the dynamics of how such industries were funded and established which would be of interest to early modern economic historians. Erin Bell then presents an overview of the relationship between Quakers and the law across the period covered by the book. This examines the legal basis for persecution of Quakers, their responses to this, and how persecution actually functioned on a local level. As well as providing an excellent starting point for those interested in the persecution and toleration of Quakers, this essay also represents a valuable case study for all those interested in the confluence of religion, law, and politics

in this period. The final chapter represents something a change of tone from previous ones, concerned as it is with the start of a period in which denominational distinctions were starting, albeit in a complex fashion, to crystallise. This chapter is therefore concerned in no small part with the advent of “formal Quietism,” a doctrine emphasising the importance of internal enlightenment over worldly concerns. A minor critique here is that it might have been helpful if this concept had been introduced in an earlier point in the book, as concepts which appear related to what would become known as “Quietism” are discussed throughout, but not identified as such until the final chapter. Overall, however, this chapter does an excellent job of charting the ways in which different Quaker beliefs had evolved through to the eighteenth century. It analyses how attitudes shifted on issues such as tithes, pacifism, and how to respond to the “worldliness” of non-Quakers, and the trends which shaped this evolution.

To conclude, this is a book which will no doubt prove an invaluable resource for those wishing to study the Quakers. It also contains several chapters which will be of interest to those studying dissenting Protestantism more broadly, particularly those interested in discourse surrounding the relationship between conscience, worship, and civil authority in the early modern period. Its only minor weakness is that perhaps in places its structure as a series of essays presented broadly, but not consistently, chronologically, causes it to somewhat lack cohesion. For example, chapter three strongly addresses the structure of Quaker organisation in the British Isles, but how this interacted with organised Quakerism in the Americas is not immediately clear, as this is addressed elsewhere in chapters which do not directly link to that one. That said, there is also a strength to this sort of structure in the sense that many of its chapters can function as stand alone resources on the topics they cover without necessarily requiring the whole book to be understood. Overall, *The Quakers, 1656–1723* is a must-read for dedicated students of Quakerism, and also very likely worth a look for anyone concerned with studying religion in the British Isles more broadly in the period in question.