

across the transatlantic world, and were therefore based on a shared relationship to the truth rather than geographical proximity. In this sense, conversion to Quakerism radically altered how close relationships were formed and maintained.

Finally, chapter iv covers Quaker women's relationships with the non-Quaker world. This section underlines the extent to which perceptions of Quaker women were bound to wider cultural assumptions about gender and sexuality, and how their daily lives were practically intertwined with the economy and culture which surrounded them. Thus, Pullin not only explores the economic activities of Quaker women in detail, but also traces the intellectual process by which female Friends were viewed first as moral and sexual deviants, then as over-zealous wives who undermined their husbands' authority through their own precocity, and finally as beacons of piety who were admirably concerned with their families' spiritual welfare. This transformation echoes the broader 'feminisation of religion' in the eighteenth century, and indicates the extent to which the story of Quakerism reflected a 'complex process of assimilation' on a number of levels.

This is a well-paced, well-organised and readable study which offers a tantalising glimpse into the daily lives of early modern women from the intimate to the mundane. Pullin's claim that the institutionalisation of Quakerism empowered women is convincingly argued, and offers an important reminder that 'to understand the experiences of women within seventeenth- and eighteenth-century Quakerism, we have to look beyond their roles as radical preachers'. Of course, the same holds for female spirituality across history, and this volume provides a welcome counter-balance to caricatured portraits of religious women as ecstatic and emotional. There are occasional tensions between Pullin's insistence that women held their leadership roles based on merit and independently of men, and her acceptance that their authority was often constructed out of a sense of familial and domestic respectability, or even on occasion through the husband's high status. Moreover, elements of Quaker theology are mischaracterised on occasion: for example, by describing the Quaker light within only as a 'God-given inner light' in the introduction to the work, Pullin sanitises the first Friends' radical understanding of the literal presence of Christ dwelling within them. None the less, such quibbles do not undermine the historical strength of her argument. Along with the recent release of Michele Lise Tarter and Catie Gill's *New critical studies on early Quaker women*, this work points to a growing scholarly awareness of the female Quaker experience and provides a valuable reconsideration of the field. It will surely have a captive audience among students and scholars of early Quaker social history, gender history and the transatlantic religious world.

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MADELEINE WARD

The Quakers, 1656–1723. The evolution of an alternative community. By Richard C. Allen and Rosemary Moore. (The New History of Quakerism.) Pp. x + 345. University Park, PA: Pennsylvania State University Press, 2018. \$39.95. 978 0 271 08120 5

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Richard Allen and Rosemary Moore introduce this highly-anticipated book as the modern answer to William Braithwaite's *The second period of Quakerism*, reflecting

that ‘the time seems to have come for a new book on the second period as a whole, which is the aim of the present volume’. It is consequently tempting to evaluate the work through this lens. However, the comparison is a dangerous one. The sheer scope and depth of Braithwaite’s seminal study—now a century old—remain unrivalled, and the authors’ decision to organise the volume as a series of thematic chapters, only loosely chronological, largely prevents any systematic review of Braithwaite’s interpretation of the period as a whole. This is reflected by the absence of any comprehensive conclusion (although Robynne Rogers Healey’s final chapter on eighteenth-century Quakerism functions similarly as a full-stop to the discussion) and by a certain narrative conservatism in parts. Most notably, this reviewer would have preferred less emphasis on the key personalities of George Fox and George Whitehead, particularly regarding the identification of Whitehead’s death in 1723 as the end of the second period. Numerous events of greater importance hit the Quaker movement before this point and, as George Southcombe helpfully notes on pages 170–1, the movement had changed considerably even fifty years before Whitehead’s death. Yet this should not be allowed to detract from the book’s considerable strengths. Taken on its own terms, the work marks a turning point of scholarly interest in the second period of Quaker history and must be applauded as a triumph of collaborative scholarship. It is written with admirable clarity throughout, and the academic achievements of the last century—easier access to primary sources, a more nuanced consideration of the role of women and the wealth of scholarship surrounding the English Revolution—are brought to bear on the subject matter with elegance and ease. Guest chapters by Raymond Brown and Alan P. F. Sell, George Southcombe, J. William Frost, Emma Lapansky-Werner, Erin Bell and Robynne Rogers Healey provide rich and perceptive interventions on a range of topics that are all ultimately deserving of monograph-length treatment in their own right. Moreover, the volume has clearly been produced with the reader in mind, demonstrated not only by the general tone of the discussion but by the inclusion of extremely useful resources such as the timeline of events at the back of the book. Second period Quakerism has suffered from scholarly neglect when compared to the early years of the Quaker movement, despite having arguably greater implications for a number of critical issues in the broader study of the seventeenth century: the relationship between Nonconformity and orthodoxy; the formation of Anglicanism; the story of religious toleration; and the contribution of dissenting groups to the dawning Enlightenment. This book elegantly unpacks such themes in the light of modern research and, in this sense, the anticipation was well-deserved. It is a joy to read, and will undoubtedly stand as an indispensable resource for all students and scholars of this important subject.

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MADELEINE WARD

Johann Michael Wansleben’s travels in the Levant, 1671–1674. An annotated edition of his Italian report. By Alastair Hamilton. (History of Oriental Studies, 4.) Pp. xiv + 512 incl. 17 ills and 2 maps. Leiden–Boston: Brill, 2018. €114. 978 90 04 36214 7; 2405 4488
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