

## Recent Publications

*You und Thou. Studien zur Anrede im Englischen (mit einem Exkurs über die Anrede im Deutschen)*. By Thomas Finkenstaedt. Berlin, de Gruyter, 1963. pp. xi, 301.

Professor Finkenstaedt has produced a valuable and welcome work on a subject which has hitherto received scant attention from historians of English, and he is to be warmly congratulated on providing us with a scholarly, lucid, and (mercifully) succinct study of the pronouns of address, from Old English to the end of the seventeenth century. His study is enlivened by the inclusion of numerous quotations, few of them familiar, from primary source-material. A particularly interesting section on "Das Quaker Thou," illustrated with a variety of quotations (some perhaps a little repetitive) from early Quaker tracts, provides a valid reason for reviewing this book here. But before commenting on Professor Finkenstaedt's *esquisse* on the traditional Quaker form of address, a few general remarks on his book may not be out of place.

Although this is scarcely the proper place for an extended critique of Professor Finkenstaedt's book, this reviewer feels justified in criticizing certain features of the book which have a general relevance. Although the author has demonstrated throughout the comprehensiveness of his search for original source-material (the Bibliography lists 619 works used, of which about half are works of a secondary nature), there is one type of material, listed in the Bibliography under "Grammatiken and Schulbücher" (nos. 286-319), which is quite inadequately covered. There would, of course, have been little point in examining *all* the extant English and interlingual grammars published before 1700, but the inclusion of a mere handful of these early grammars (33 out of a total corpus of perhaps 200), not all of them of the first importance, may legitimately be regarded as a serious weakness. The importance of the early interlingual grammars lies not so much in their prescriptive rules as in the quantity of illustrative material which is to be found in the "Familiar Dialogues" and "Familiar Phrases" with which they were frequently supplied, and which provide a most valuable (and, alas, unstudied) record of seventeenth-century speech. It is also a pity that the Bibliography should be vitiated by so many errors, and incomplete references. Thus, it is common knowledge that *New Dialogues or Colloquies*, London, 1639 (no. 286) is an edition of Noel van Barlement's *Colloquia et Dictionariolum*, reprinted many times in the sixteenth and seventeenth centuries (most editions having an English text); the item entered under E.A., *Grammaire Angloise et Francoise*, Rouen, 1595, is, in fact, a reprint of James Bellot's *Le Maistre d'escole Anglois* (London, 1580), and was printed in 1695, the error on the first title-page being corrected on the second to 1695; the authorship of *Manuductio: or, a leading of Children by the Hand to the Latine Tongue*, London, 1656, has always (and authoritatively)

been ascribed to J[ames] S[hirley]; Claudius Hollyband's *The French Littleton* could not, as has frequently been pointed out, have been printed in 1566, and the date as given on the title-page must be an error for 1576; Alexander Hume is given as Hulme, and Kathleen Lambley's *The Teaching of the French Language* (Manchester, 1920) hardly belongs with "Schulbücher."

Professor Finkenstaedt's treatment of the Quaker "Thou," which will have special interest for readers of this journal, is confessedly an *esquisse*, but provides nevertheless a useful summary of the views of the apologists and antagonists alike, with apt quotations from contemporary sources. The classic source-book is, of course, that extraordinary compilation *A Battle-Door for Teachers and Professors* (by Fox, Stubs and Furley) published in 1660, but although the book is occasionally quoted, one would have appreciated a fuller comment on its significance.

Although it does not strictly belong to the period dealt with in this study, I cannot forbear mentioning a little work (apparently unknown to philologists) by one J. J., published in 1752, and entitled *Prittle prattle. Or, a familiar discourse on the persons I, Thou, He or She. We, Ye or You, and They. Designed for the use and benefit of the youth of the people called Quakers, who have not had the opportunity of learning a grammar*. There are four copies in the library at Friends House, in London, and another in the library of Woodbrooke College, Birmingham. Its interest is that, having dispensed with the traditional arguments in favour of "Thou and Thee," the author proceeds to a grammatical rationale of the usage, and an analysis of the English pronoun in particular. The parts of speech are also briefly dealt with, and English usage is compared with the prescriptions of Latin grammar. One particularly interesting (and relevant) observation occurs on page 26:

The Word *Thee*, the Accusative Case of *Thou*, never comes next before, or next after any Verb of the Second Person Singular. Well; I lately heard two Friends talking together, and the one said to the other, *How dost do*; The other reply'd pretty well, *How dost thee do*; Did not both these Friends speak the plain Language? I answer, No. The first Friend spoke the plain Language; but the other spoke a Linsey Woolsey Language: Such as God's People heretofore were forbidden to wear a Garment of.

It is a pity that space does not permit a fuller appreciation of the positive virtues of this work, and it should be understood that the criticisms offered above in no way detract from the merits of Professor Finkenstaedt's useful historical study of a complex grammatical feature covering a thousand years of English usage.

R. C. ALSTON

*Friends of Humanity (with special reference to the Quaker William Allen, 1770-1843)*. By L. Hugh Doncaster. Dr. Williams's Trust, 14 Gordon Square, London W.C.1. 1965. 5s.

The "Friends of Dr. Williams's Library" (the famous theological library in Bloomsbury) are responsible for the series of lectures of

which this represents the nineteenth; we believe it is the first to be given by a member of the Society of Friends. As was only proper, Hugh Doncaster took a largely Quaker subject; his purpose was, as he puts it, "to look at some of the ways in which, under the influence of the Evangelical Movement, Christians of different traditions found themselves bound together in a network of witness and relationship while working on behalf of deprived and downtrodden men and women." He does this largely through the eyes of one man, William Allen, partly because he feels that the extraordinary philanthropic achievements of this Friend are insufficiently recognized, no adequate biography having yet been written. Hugh Doncaster's hope is that he will tempt future social historians to make further researches into this fascinating period of interdenominational endeavour.

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## Notes and Queries

### FRIENDS AROUND PENDLE

"The Forest of Pendle in the 17th century" by Mary Brigg appears in the *Transactions of the Historic Society of Lancashire and Cheshire*, 115, 1963, pp. 65-90. The author mentions that in 1690 "the house of Henry Sagar, of Roughlee, was licensed as a Quaker meeting house. In the area east and south of Pendle Forest, from Foulridge to Burnley, twelve other Quaker meetings were licensed in the same year." Notice is also given to the Barcroft family, of Noyna, in Foulridge, some of whose relations were in Ireland. One son had gone to Pennsylvania to assist in surveying the land.

### QUAKERS AT BOWES, YORKS

*The parish register of Bowes, 1670-1837 (Bishop's transcripts, 1615-1700)* (Yorkshire Archaeological Society Parish Register section, publications, vol. 127),

1964, includes the following entries mentioning Friends:

*Marriages* Dec. 31, 1696. James Rain and Margret Sayer, Quakers.

*Baptisms* March 31, 1701. James son of John Ripling a quaker born.

Oct. 1 Margret daughter of James Rain (a quaker) of Stony Keld born.

Jan. 20, 1705 [1706]. Jonathan Browne ye son of John Browne aged about 17 years his Father dead & his Mother a Quaker.

### JONATHAN LAYCOCK OF SKIRCOAT

Rowland Bretton, secretary of the Halifax Antiquarian Society, in the course of a paper on "Gibraltar Farm" mentions Jonathan Laycock (d. 1696) and his family, including his wife Mary, and Joshua and Elizabeth Laycock. (*Transactions of the Halifax Antiquarian Society*, 1963, pp. 77-89.)