

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.

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.)

FRIENDS HOUSE LIBRARY

C. E. Welch writes on "Archives and manuscripts in nonconformist libraries" in *Archives*, vol. 6, no. 32 (Oct. 1964), pp. 235-238. In discussing the central denominational libraries he says "The Society of Friends library is by far the best known and probably the best organized."

YOU AND THOU

A review article in *The Review of English Studies*, N.S., vol. 15, no. 60 (Nov. 1964), pp. 410-12, by B. D. H. Miller deals with Thomas Finkenstaedt's *You and Thou. Studien zur Anrede im Englischen* (Quellen und Forschungen zur Sprach- und Kulturgeschichte der germanischen Völker, N.F.10. Berlin, de Gruyter, 1963). Dr. Finkenstaedt notes that about 1700 *thou* disappears from spoken Standard English. The singular *you* had been gaining ground from the thirteenth century, until by 1650 only the humblest still answered to *thou*, and the final decline was probably more hastened than not by the Quakers' insistence in the use of "thee" and "thou." The zeal of Friends in this matter did not appeal to the public of *Hudibras*. It was Lord Chesterfield who said that "the characteristic of a well-bred man is, to converse with his inferiors without insolence," and such said *you* even to servants.

[A fuller review of this work, by Dr. R. C. Alston of the Leeds University School of English, appears on pages 61-62 of this number.]

CHELTENHAM FRIENDS

Gwen Hart's *History of Cheltenham* (Leicester University Press,

1965, 42s.) includes a few short notices of Friends in the town. She has used the Quarterly Meeting records, now deposited at the Gloucestershire Record Office. Persecution seems to have ended by the time of the Toleration Act, and by 1696 Friends were contemplating building a meeting house. This was licensed in 1703. The building was replaced by a larger building in 1836 (and the original one was for a time occupied by the Unitarians) in Manchester Place. The church rate controversy is mentioned in the 1840's.

LONDON COMPANY OATHS

In the 2nd edition of P. E. Jones's *The Worshipful Company of Poulters of the City of London. A short history* (Oxford University Press, 1965) the author recites the words of the Oath demanded of the master and wardens of the company in addition to the usual oath of supremacy, and then proceeds (p. 34):

"Benjamin Mason, who was a Quaker, signed an affirmation instead of taking an oath when he was elected Warden in 1708. Upon his election as Master in 1710 he refused to take office until the opinion of Sir Peter King had been obtained that it was permissible for him to hold office, and to make an affirmation without incurring penalties. These and similar affirmations signed by freemen, John Smith and John Thornton in 1717 and Henry Snooke in 1723, are to be found at the back of the Poulters' first Minute Book."