

Notes and Queries

QUAKERS AND BAPTISTS

"The Baptist Western Association, 1653-1658," by Geoffrey F. Nuttall, an article in *The Journal of Ecclesiastical History*, vol. 11, no. 2 (Oct. 1960), pp. 213-18, uses tracts at Bristol Baptist College and Friends House Library to trace the early history of the Western Association of Baptist churches in Somerset and surrounding counties. Dr. Nuttall notes that Thomas Budd of Martock is mentioned in the Baptist Association (1656), within a year before he became a Quaker, and enumerates tracts by Salthouse, Westfield and other Friends in controversy with the Baptists in the West of England.

THE SAVOY MEETING IN LONDON

In his admirable history of *The Savoy - Manor: Hospital: Chapel*, 1960, Mr. Robert Somerville acknowledges the help of George W. Edwards in recounting the story of the Savoy Meeting. He has used MSS. in the Duchy of Lancaster Office and the Public Record Office to supplement the minutes of the Meeting and of Six Weeks Meeting, in a way which was not open to William Beck and Frederick Ball in their *London Friends' meetings*, 1869.

As so often in Quaker history, it was women who took the initiative. After the death in 1670-1 of William Woodcock, it was his widow, Jane Woodcock, who "erected on her property a large room for a meeting house, and another Quaker, Martha Fisher," who "joined with her

by spending £330 on constructing the vaults under the room and some chambers above it."

"The Quakers were given notice to quit in 1781 and the building came down in the following year." (pp. 83-84.)

G.F.N.

BENJAMIN LAY AND TEA-DRINKING, 1742

Friends may remember the Cork Men's Meeting testimony of 27.v.1724 (printed in *Journal F.H.S.*, xiii (1916), p. 19) that "the custome of Tea in ye "present use of it in ye Familys "of some Friends by invitations "and vissitations, is too much a "Worldly custome. . . Not but yt "the creature in it selfe may be "usefull to some weake people. . ."

That this is not an isolated protest is revealed by the startling testimony by Benjamin Lay, as recorded in *The Papers of Benjamin Franklin* (ed. Leonard W. Labarre. Yale University Press), vol. 2, 1960, pp. 357-8, quoting from the *Pennsylvania Gazette* of 25th March, 1742:

"On Monday about Noon, "being in the Time of the Gen- "eral Meeting of Friends, Ben- "jamin Lay, the Pythagorean- "cynical-christian Philosopher, "bore a publick Testimony "against the Vanity of Tea- "drinking, by devoting to De- "struction in the Market-place, "a large Parcel of valuable China, "&c. belonging to his deceased "Wife. He mounted a Stall on "which he had placed the Box "of Ware; and when the People "were gather'd round him, began "to break it peacemeal with a

"Hammer; but was interrupted
 "by the Populace, who overthrew
 "him and his Box, to the Ground,
 "and scrambling for the Sac-
 "rifice, carry'd off as much of
 "it whole as they could get.
 "Several would have purchas'd
 "the China of him before he
 "attempted to destroy it, but
 "he refused to take any Price
 "for it."

This incident is not mentioned in C.B. Rowntree's paper on Benjamin Lay (*Journal F.H.S.*, xxxiii (1936), pp. 3-19), or in Roberts Vaux's *Memoirs of Lay and Sandiford*, although Roberts Vaux does say in a footnote that "Sarah Lay was an intelligent and pious woman, an approved minister of the gospel in the Society of Friends; she cordially united with her husband, in his disapprobation of slavery, and contributed all in her power to the support of his mind under the trials which it suffered, in his exertions to promote a change in public sentiment, respecting the inhumanity and injustice of the custom." What she would have thought of Benjamin smashing her valuable china is left to the imagination.

Extracts from the *Pennsylvania Gazette* includes an advertisement for William Bradford, junior, newly established in a printing office in Second Street, where he sold some Friends' works (1742), and the baptism of eight adult persons, formerly Quakers (1741). Other material printed in this volume of Franklin's Papers includes correspondence with James Logan, and reference to John Bartram (1699-1777), Samuel Chew (1693-1744), and the establishment of the Library Company of Philadelphia.

IRISH FRIENDS AND FREE TRADE IN LAND

R. D. Collison Black, in his book *Economic thought and the Irish Question, 1817-1870* (Cambridge University Press, 1960), mentions Friends and their views in connection with "Thought and policy on the Land question, 1845-1852," on pages 33 and 34.

The doctrine of "Free trade in land" he traces back to the Manchester men. It was an idea espoused by Cobden and Bright (although Bright's visit to Ireland in 1849 served to convince him "of the need to combine a measure for securing tenants' compensation for improvements with legislation for facilitating transfer of ownership"). In Ireland the chief advocates of the idea "were prosperous Quaker merchants like Jonathan Pim and Joseph Bewley, whose success had come through the channels of trade." A footnote states that "The Central Relief Committee of the Society of Friends, formed during the Famine, declared itself in favour of free trade in land: see p. 128 of its *Transactions* (Dublin, 1852)."

The author quotes from Jonathan Pim's *Condition and prospects of Ireland* (1848), and notes that he especially favoured "the creation of a class of small proprietors, or yeomanry," a view to which Bright, in his later years, came more and more to view "as the ultimate basis for a solution of the problem."

SCOTTISH FRIENDS' RECORDS

William H. Marwick has written a paper on Scottish Friends' records, published in the *Scottish Genealogist*, vii, 3, August 1960, pp. 1-10.