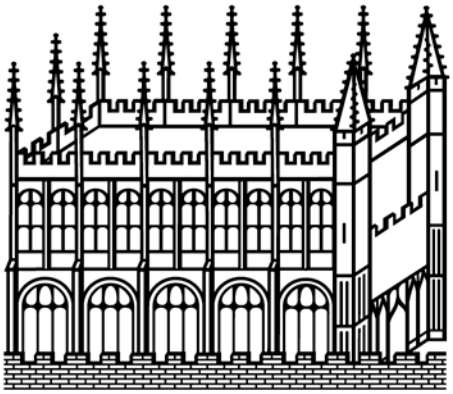
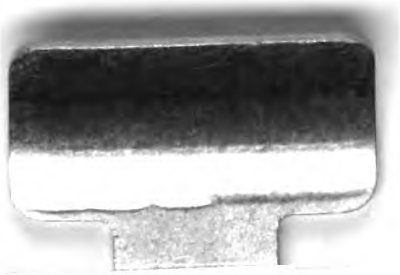



PER ARDUA STABILIS



From Lady Durning-Lawrence,
with all good wishes.

13 Carlton House Terrace,
London, S.W.

N. B.—If other copies are desired,
Lady Durning-Lawrence will be happy to supply them.

THE LAWRENCES
OF CORNWALL

PRIVATELY PRINTED
BY
TRUSLOVE & BRAY, LTD.,
WEST NORWOOD, S.E.
1915

I

MARY, WIFE OF THOMAS LAWRENCE, THE YOUNGER

From a picture by Opie in the possession of Lady Durning-Lawrence.

FAMILY HISTORY

OF THE

LAWRENCES

OF CORNWALL

D.

PREFACE.

IT was my intention merely to write a short outline of my husband's life, to be placed with his library of books, in order that future generations might know what manner of man he was who had made the collection. When, however, I came to examine more closely the family history of the Lawrences of Cornwall, I thought that their rapid rise from obscurity to prominence was worth recording.

It is a tradition, and I feel that in every probability it is a true tradition, that Joseph Lawrence, of St. Ives, never took a bribe at a Parliamentary Election, although at the time it was customary in that borough for every elector to do so. This honesty and strength of character have been the leading note of the family from then until now, and it is this more than anything which enabled them to overcome difficulties and to attain their success.

As it was impossible for me to write the family history myself, I have asked the Rev. Alexander Gordon to do it for me. He was a very intimate friend of many members of my husband's family, and therefore well suited to undertake the task.

I should like here to emphasize that my husband was in no sense a bibliophile. He did not buy a book

for the sake of the book, though he was proud to possess a fine copy when he could obtain it, but every book was purchased with one aim, and that aim was to prove that Francis Bacon was at the head of a great literary and scientific society, from whence emanated all the Elizabethan and Jacobean literature, a literature, it has been said, in which the same language was used and the same moral purpose expressed.

Relying primarily on information derived from members of the family and its collateral branches, the compiler has made much use of:—

A brief Memoir of William Lawrence, Esq., Alderman of London. Reprinted from the "Christian Reformer," 1856 [by its Editor, Rev. Robert Brook Aspland].

The Monthly Record of Eminent Men. Edited by George Potter [where a record of William Lawrence appeared in April, 1891, and of Sir James Clarke Lawrence, Bart., in April, 1890].

Memorials of Robert Spears, 1903.

Modern History of the City of London. By Charles Welch, F.S.A., 1896.

The Livery of the Worshipful Company of Ironmongers, 10th July, 1913.

For valuable particulars and suggestions, most kindly given, thanks are due to Miss Bastable, Secretary of the Bacon Society; Miss F. Dympna Ellis, Ascot; Mr. J. Hutton Freeman, Clerk of the Carpenters'

Company; Rev. W. F. La Trobe-Bateman, Rector of Ascot; Prof. Courtney Stanhope Kenny, LL.D., Cambridge; Rev. S. F. Marsh, Vicar of St. Ives, Cornwall; Mr. Bruce Penny, Town Clerk, Lambeth; Mr. Edward Quinn, Carnegie Library, Herne Hill; Mr. W. M. Richardson, Borough Polytechnic Institute; Sir Ronald Ross, K.C.B., F.R.S.; Rev. Alfred Rudall, Vicar of St. Agnes, Cornwall; Mr. Henry Sharpe, 31 Bread Street; H. J. Spenser, LL.D., Headmaster of University College School; Sir William J. Soulsby, C.B., C.I.E., Lord Mayor's Secretary; Sir J. Wrench Towse, F.R.G.S., Clerk of the Fishmongers' Company.

A few blank pages will be found at the end of the volume, which, I hope, members of the family will employ in the extension of the pedigrees.

EDITH J. DURNING-LAWRENCE.

13 Carlton House Terrace,
S.W.

1915.

CONTENTS

APPENDIX

ILLUSTRATIONS

ILLUSTRATIONS

THE LAWRENCE FAMILY.

THERE is a vague tradition to the effect that the Lawrence family derives its ancestry from the North of England. All that is certain, however, is that for three generations they were settled in Cornwall.

JOSEPH LAWRENCE.

Here, at St. Ives, in the beginning of the eighteenth century lived Joseph Lawrence and Alice his wife. On the negative evidence of the parish register they were not born in this parish, nor married nor buried there, but came to it with two children, both shortlived. These were "Joseph y^{e} son of Joseph & Alice Lawrence," buried at St. Ives, on 16th November, 1729; and Alice y^{e} daug^{r} of Joseph & Alice Lawrence," buried at St. Ives, on 2nd December, 1729. Born at St. Ives was their only other known child, Thomas.

Of his father there is little to record, but his descendants cherish with pride the honourable tradition of the locality that, in the old borough of St. Ives, where at Parliamentary elections much money was apt to change hands, there was one man who never took a bribe. This man was Joseph Lawrence.

THOMAS LAWRENCE (THE ELDER). (1727—1811)

Thomas Lawrence, the elder, "son of Joseph & Alice Lawrence," was baptised at St. Ives, on 13th April, 1727. He settled, however, at St. Agnes (locally called St. Anne's), a singularly picturesque mining village on the Cornish coast, some twenty miles north-east of St. Ives. Here, on 16th April, 1759, he married Jane (born in 1724 or 1725), daughter of Anthony Rowsse (the name is now spelled Rowse), of Illogan, Cornwall. A much respected member of the Rowse family (one of great antiquity), namely Isaac Rowse, intimately known to Sir Edwin Durning-Lawrence as a distant cousin, was for a time (while health permitted) engaged in London in the business of Alderman Lawrence, and subsequently held a leading position in the life of St. Agnes, where, being in possession of comfortable means, he proved himself the soul of every charitable work, and was recognised as devoted to every local interest; he died at an advanced age about the close of last century.

In the parish register Thomas Lawrence is described as a "sojourner," i.e., a resident born outside the parish. Where his wife was born is not known; she was not baptised at Illogan.

His home after marriage was at the hamlet of Goonown, adjoining to St. Agnes, where in 1759 he built for himself a good-sized thatched cottage of cobb, to which, later, was added a wooden facing. The building was afterwards enlarged, and the "house-part" made high enough to enable a basket to be hung on the beam of the ceiling without touching the heads of those walking

COTTAGE AT GOONOWN

From photograph taken in 1894, in the possession of Mrs. Bickerstaff.

beneath. This dwelling became the property of his great-grandson, Sir William Lawrence; who, considering it unsanitary, pulled it down, and in 1894 erected, on the same spot, the present handsome double-house of granite, which bears on its pediment the inscription:

1759
1894

This becoming, later, the property of Sir Edwin Durning-Lawrence, was given by him in 1901 to the St. Agnes and District Nursing Association; one half of it now forms the Nurse's Home.

Mrs. Thomas Lawrence died at the family house in Goonown, in February, 1811, aged 86 years, and was buried on 23rd February in St. Agnes Churchyard. Her husband died in the August following, aged 84 years, and was buried in the same place on 13th August, 1811.

THOMAS LAWRENCE (THE YOUNGER). (1760—1812)

Thomas Lawrence, the younger, apparently the only son of the aforesaid Thomas and Jane Lawrence, was baptised at St. Agnes on 2nd February, 1760. He there carried on the business of carpenter, and there married, on 1st April, 1788, Mary (baptised 5th November, 1768), daughter of John and Mary Tonkin of St. Agnes, who claimed descent from the ancient family of the Tonkins of Trevaunance in that parish, where formerly a famous copper mine was worked (*see* Richard Carew's "Survey of Cornwall," ed. Tonkin & De Dunstanville, 1811, p. 353, etc). The church at St. Agnes is a modern and beautiful Gothic building; on its north wall, near the porch, is inserted an ancient slab, bearing the Tonkin arms.

Of this marriage eight sons and four daughters were the issue (*see* Pedigree I.) Their names are recorded on a sampler worked by the youngest daughter, Kezia, when seven years old. A photo-reproduction of this sampler appears at the end of the present volume. Kezia, who was twice married (*see* Pedigree V.), had as her first husband, James Wilson, of Bude, where the early days of her married life were spent. On her personal application at head-quarters, her husband was appointed chief coast guard at St. Agnes, where their home was with her mother. After two years, James Wilson was drowned by the capsizing of a boat. She died in the family house at Goonown, where she enjoyed much influence and respect, due to her sympathetic and charitable disposition. Her

KEZIA, DAUGHTER OF THOMAS LAWRENCE, THE YOUNGER
From a photograph.

III

children are now prospering in California, as in Australia are all but one of her daughter's children.

Three weeks after the birth of his youngest son and namesake, Thomas Lawrence died on 13th March, 1812, aged 52 years; he was buried in St. Agnes Churchyard on 15th March. His widow survived her husband over thirty-eight years, dying at Goonown on 12th April, 1850.

Mary Lawrence is still remembered by her granddaughter Mrs. Bickerstaff (daughter of Reuben Lawrence). Having lost her parents in very early life, her earliest recollections centred in her maternal grandfather, Councillor Cook, of Devonshire. After his death she was apprenticed in Devonshire to a dressmaker, and had a hard time of it. Returning to St. Agnes, she was noted for her good looks, and made herself felt as a strong personality, sweet and loveable, yet of determined disposition, and known as the queen of the village. She was a splendid needlewoman; and the villagers used to beseech her to make their button-holes. She could thread her needle without glasses at the age of eighty-three.

ALDERMAN WILLIAM LAWRENCE. (1789—1855).

William Lawrence, the elder, eldest son and first-born of the foregoing Thomas and Mary Lawrence, was born at St. Agnes on 4th February, 1789. He was evidently brought up to his father's calling; and, though his father would have had him seek his fortune in the Cornish mines, he preferred the business of carpentering, and worked at the same bench with William Edwards, father of the philanthropist, John Passmore Edwards (1823—1911). In 1808, at the age of 19, he left St. Agnes with two guineas in his pocket and a bag of tools on his back, accompanied by two young friends employed in the same handicraft. They worked their way to Plymouth, and thence took ship for London. Their first important piece of work in the great City was the making of square balusters for a staircase, for which they were each paid £5, accompanied with the offer of a second engagement on the same terms. Lawrence's two companions would take up no fresh work until they had disposed of the cash in hand; while he at once seized the further opportunity, and engaged a couple of men as his assistants.

This was the beginning of his business career at Boot Street, Hoxton; from this small start he made such rapid progress that in 1813, when only in his twenty-fifth year, he was able to set up for himself as a builder at 20 Pitfield Street, Hoxton. Two years later, in 1815, he opened, in connection with this business, offices at 31 Bread Street, Cheapside, where, and in the two

ALDERMAN WILLIAM LAWRENCE

Enlarged from a daguerreotype, in the possession of Lady Durning-Lawrence.

adjoining houses, 30 and 32, he resided for a time; soon removing his residence to 11 Pitfield Street, afterwards known as 1 Haberdashers' Walk; thence to 6 (now 11) Church Road, Brixton; and in 1848 to 36 Tavistock Square. On 5th December, 1815, he became a Freeman of the Carpenters' Company, of which he was made a Liveryman on 6th February, 1821, and member of the Court and Master in July or August, 1848.

In January, 1819, the business was carried on under the names of Lawrence and Cover. On the 26th of that month Lawrence became a Freeman of the City of London by purchase. Later he took into partnership his brother Reuben, and the firm was then Lawrence Brothers. On the dissolution of this partnership, the firm was known as Lawrence and Co.; and so it remained until it became William Lawrence and Sons in 1842 (*see* p. 28). Reuben Lawrence became the head of the firm of Reuben Lawrence and Son, sashmakers, of 26 Tottenham Street, Fitzroy Square.

It is not known by what chain of circumstances Lawrence was attracted to the religious fellowship organised by Samuel Thompson in 1798 under the name of The Church of God, a body better known by its popular designation (from 1804) as Freethinking Christians, and not finally extinct until 1851.

Samuel Thompson (7th June, 1766–20th Nov., 1837), a native of London, who had been in the watch trade and had left it for the wine and spirit business, was attached to the Established Church until, in 1794, he became a convert to Universalism under the influence of Elhanan Winchester, a minister from the United States, then preaching at Parliament Court, Bishopsgate. Becoming himself a preacher in this connection, he soon quarrelled with William Vidler, Winchester's successor,

and led a secession on 19th November, 1798. His followers, organised with an elder and deacons as The Church of God, rejected the Trinity, baptism, the eucharist, public singing and prayer, and the payment of preachers. They met for Scripture reading and study, addresses and discussions. Against Deism they maintained the authority of the Scriptures; and their public antagonism to Paine's "Age of Reason" gained them the name, which they did not repudiate, of Freethinking Christians. The parent body had branches in Battle, Cranbrook, Dewsbury, Loughborough, Wimeswould, and other places. The poet, Sydney Thompson Dobell, born at Cranbrook, Kent, was Thompson's grandson.

Thompson's main service in the direction of religious liberty was on the marriage question. Regarding the Anglican marriage ceremony as an imposition on Dissenters, and in itself "idolatrous," he initiated the policy of delivering a protest to the officiating clergyman, and advertising it in the newspapers. This practice, begun on the marriage (10th June, 1814) of Thompson's eldest daughter, became now and then the occasion of scandalous scenes, but was not discontinued until it had effected its purpose in the removal of the grievance by the passing of the Marriage Act on 17th August, 1836.

In the marriage question Thompson took a further interest. Having a keen business head, he made a practice of ingratiating himself with promising young men. By shrewd advice, which turned out well, he was able to promote their material interests, and it was always with him a favourite object to provide them with suitable wives. His study of human nature had made him remarkably successful as a matchmaker. For Lawrence, accordingly, he selected a partner, and sent him into Leicestershire to interview the girl. This damsel was a

JANE, WIFE OF ALDERMAN WILLIAM LAWRENCE

Enlarged from a daguerreotype, in the possession of Lady Durning-Lawrence.

V

daughter of James Clark or Clarke, a native of Swithland, Leicestershire. In the Swithland parish register occurs the entry:

Christenings
1755

13 October | James Son of Samuel and Elizabeth Clark Baptised.

James Clarke was a Churchman before his marriage to a pretty maiden whose father was a Baptist, a scion of an ancient family, whose tombstones may be seen in many a churchyard in Leicestershire; the mother was perhaps of another communion, for their daughter's baptism appears thus in the parish register of Wimeswould, Leicestershire:

Baptisms 1765

Rebecca, Dr. of Thomas: and Bridget Skellington Sept—1.

The Wimeswould parish register contains also the following entry:

James Clark of the parish of Swithland and Rebecca Skelington of this parish were married in this Church by licence this thirtieth day of September in the year One Thousand Seven hundred & eighty three by me—F. Dawson—Curate

This marriage was solemnised between us

{James Clarke
{Rebecca Skillinton

In the presence of { Benj[n] Pollard
{ Thomas Horsley

Thomas Horsley was the parish clerk, and the whole entry, including the signatures, is in his writing.

His bride brought with her a dowry of £1,000, and James Clarke settled at Wimeswould, with his wife, as farmer and builder. The dates of their deaths have not been ascertained; the parish register gives no clue; probably they were buried in the older of the two Baptist graveyards at Wimeswould, for which there is no register,

and no tombstone records their names. They had a numerous family.

It was probably the Baptist connection that brought the Clarke family under the influence of Thompson, many of whose converts were drawn from that body. Of the Clarke girls, Jane, the fourth daughter, was known as "the beauty of the village," and a good horsewoman. Ere long, William Lawrence was fortunate in winning her affections.

Two other daughters had been courted by a couple of Clarke's apprentices, the brothers Robert and William Hoe. William, the younger brother, proved successful in his suit; Robert, a rejected lover, took his disappointment so sorely to heart, that in 1803, at the age of nineteen (he was born on 29th October, 1784), he emigrated to the United States; as also, ten years later, did his brother William and his wife. William prospered as a carpenter in New York, and is represented there to-day by the firm headed by George Hoe (*see* Pedigree VII.) Robert, a machinist, found consolation in an American bride. His brother-in-law, Peter Smith, was the inventor of a hand printing-press. Robert Hoe improved upon this; he brought out the Hoe printing-press, and was the first in the United States to employ steam as the motor power for his machinery. He retired from business in 1832, and died on 4th January, 1833. He had three sons, Robert, Richard, and Peter, who all worked at improvements in the printing press. The second son, Colonel Richard Marsh Hoe (*b.* 12th September, 1812), was in his turn the inventor of "Hoe's Lightning Press," largely used by *The Times* and other printing works. He died at Florence on 7th June, 1886.

The very happy union of William Lawrence with Jane Clarke was solemnised at St. Mildred's, Bread Street,

London, on Sunday, 21st September, 1817; when, in pursuance of the policy above mentioned, protest against the ceremony was publicly made by both parties. The following letter from the *Monthly Repository*, 1817, pp. 570-1, gives particulars:

> SIR,—Your readers have doubtless heard with pleasure the intentions of Mr. Smith, of Norwich, that noble advocate of the rights of conscience, particularly as affecting Unitarians, to bring the marriage question under the consideration of the legislature. It is really a disgrace to our age and country that men, whatever may be their sentiments and religious opinions, should be called upon to bow at the altar of *any* mode of faith, established or otherwise. Marriage, in fact, is and should be *a civil contract:* it is a private agreement between the parties which is to be publicly sanctioned indeed by law, and which should be so sanctioned by the *magistrate*, not the *priest*. The sole object of the legislature in passing the marriage act, that act by which every one who marries is now compelled to visit the established church, the sole object I say, Sir, then in view was *publicity*, and to *prevent illicit and unadvised unions;* this should be ever kept in view in all our endeavours to obtain redress; till we obtain it, however, we must submit; though something may still be done in the way of bearing our testimony against this grievous imposition on the conscience of all Dissenters, Unitarians in particular. As a proof of this I enclose you the copy of a protest which, in a parish church in the city of London, was publicly delivered by two parties at the time of their marriage last Sunday; every effort was besides made by them to resist the performance of the ceremony, particularly by their refusing to kneel while the idolatrous and unchristian rite was performing.
>
> Your giving publicity to their protest just at this particular moment, may essentially serve the cause of freedom of conscience in this instance. Requesting, therefore, your speedy attention to it.—I am, Sir,
>
> W. L.
>
> *London, Sept. 26th, 1817.*

Appended is the Form of Protest; the then Rector of St. Mildred's was John Crowther, M.A.:

To Mr.——, commonly called the Rev.——. The undersigned being Protestant Dissenters, present to you the following protest against the marriage ceremony, to which, according to the law of the land, they are compelled to subscribe. They disclaim all intention of acting disrespectfully to the legislature, or to its civil officer before whom they stand; they lament that they are placed in a situation so unnatural, as that even forbearance to what they consider established error, would be a formal recantation of opinions which they received on conviction, and which they will only renounce on similar grounds; against the marriage ceremony, then, they can but most solemnly *protest.*

Because it makes marriage a religious, instead of a civil act.

Because, as Christians and Protestant Dissenters, it is impossible we can allow of the interference of any human institution with matters which concern our faith and conscience.

Because, as knowing nothing of a priesthood in Christianity, the submission to a ceremony performed by a person "in holy orders, or pretended holy orders," is painful and humiliating to our feelings.

Because, as servants of Jesus, we worship the one living and true God, his God and our God, his Father and our Father, and disbelieve and abominate the doctrine of the Trinity, in whose name the marriage ceremony is performed.

(Signed),

WM. LAWRENCE,
JANE CLARK,

Members of the Church of God, meeting at the Crescent, Jewin Street, known by the name of "Free Thinking Christians."

Sept. 21, 1817.

In addition to the presentation of this formal document, the wedding party, at various points of the ceremonial, uttered the words "We protest."

Thompson's influence with these and others of his followers waned, for a curious reason. He was known to be familiar with a code of maxims, published as embodying the principles of the Jesuits. These maxims he inculcated; and applied them, it was said, to his own advantage. The exact date at which Lawrence severed his connection with Thompson, and became attracted to the ministry of Robert Aspland at Hackney, has not been ascertained. Aspland, it may be remarked, was originally a Baptist.

As a member of the Unitarian body, Lawrence was connected successively with the congregations of New Gravel Pit, Hackney; Carter Lane, Doctors' Commons; Essex Street, Strand; and Rosslyn Hill, Hampstead; maintaining throughout life his connection with the three latter. This is of some interest as illustrating the historical fact that the Unitarians of London were, then and previously, not much addicted to confining themselves within a one-man ministry. During the eighteenth century and in the first quarter of the nineteenth, it was the custom for congregations of Liberal Dissenters to have each its own ordained pastor, responsible for the sacraments (who also lectured elsewhere), and in addition a preacher as his colleague (who often served another congregation as pastor). Thus the regular morning and afternoon services were provided for, with some security against sameness. Further, in many cases, there was an evening lectureship on Sundays, employing a select number of preachers in rotation; as also there were week-day lectures, of ancient standing, conducted on the same plan. It is true that, owing to a habit of mutual helpfulness, in virtue of which preachers exchanged sermons, it did so happen that on some few occasions the variety resolved itself into one of delivery. Yet a

preacher has been known to have received high commendation for a discourse which had fallen on heedless ears, when previously uttered with his accustomed monotony by its original author or compiler.

Not alone in religious, but in political and social matters, Lawrence was from the first an advocate of reforms, and this at a time of Tory ascendency in the City. Despite friendly warnings of the danger of serious injury to his business prospects, his independence and consistency soon won him the respect of opponents, nor did his interests in any way suffer. He took a leading part in the agitation prior to the passing of the Reform Act of 1832 (in which year he was elected to the Court of Common Council), attending on three occasions at the levées of William IV. as the spokesman of deputations from public meetings on behalf of popular demands for the removal of abuses. A powerful speaker, able to cope with any amount of opposition or disorder, and one of the very few men who could make themselves heard amid the acoustic difficulties of the Guildhall, he was in constant request as chairman of meetings, or as sponsor for Parliamentary candidates both for the City and the Tower Hamlets.

His public services were not restricted to politics. As guardian of the poor in St. Leonard's parish, Shoreditch; as commissioner of land and assessed taxes for the City and the Tower Hamlets; and on the managing committee of the Holborn, Finsbury and Tower Hamlets divisions of sewers, he rendered services of high importance. When the Royal Exchange was destroyed by fire in 1838, he was appointed on the Gresham Committee entrusted with the plan and arrangements for the erection of the present building. He was also chairman of the Board of Directors of the Legal and Commercial Assurance Company.

In 1848 he was unanimously elected Alderman of the Bread Street Ward. Richard Cobden about this time carried on business in this Ward and attended its Wardmotes; when, much later, Lawrence's son James was introduced to Cobden, the latter remarked that as a young man it was one of his delights to listen to a speech from his father. As will be seen, Lawrence was followed in the Aldermanic dignity by his sons William and James; the circumstance of a father and two sons becoming successively Aldermen of London is said to be unexampled in the long history of the Corporation. The father's Aldermanic chain was subsequently worn by his son William, and ultimately presented by his son Edwin, on 27th November, 1900, to the Corporation of Lambeth, to form a Mayoral chain and badge, the family coat of arms being replaced by that of the borough.

In 1848 the firm of William Lawrence and Sons, carpenters and builders, transferred their business to Pitfield Wharf, Waterloo Bridge, still retaining the offices in 31 Bread Street. It was shortly after this that the family removed to 36 Tavistock Square.

In 1849 Lawrence was chosen Sheriff of London and Middlesex. As Sheriff Elect he obtained from the Heralds' College (19th July, 1849) the following grant of arms:

> Ermine on a Cross raguly Gules between in the first and fourth quarters a Fasces erect encircled by a Wreath of Oak Proper a pair of Compasses extended Or. *Crest.* On a Wreath of the Colours A Wolf's Head Erased Argent crusilly and charged with a pair of Compasses extended Sable. *Motto.* Per Ardua Stabilis.

As Sheriff he appointed David Davison, M.A., the minister of Jewin Street Chapel, his chaplain. This is

believed to have been the first occasion on which a Nonconformist divine had been placed in that position by a Sheriff of London. It may be noted that the Sheriffs' inaugural dinner was the last entertainment given in the old Hall of his Company, the Carpenters', in London Wall. In the same year he was placed on the Commission of the Peace for Middlesex. He proved himself to be a sound magistrate, most assiduous in his police court duties even to the injury of his health. Had he lived to 1857 he would, in the natural order of things, have succeeded to the Lord Mayoralty.

The family fortunes received a considerable upward lift by the extension of Cannon Street (earlier called Candlewick Street) from the end of Watling Street to St. Paul's Cathedral in 1853-4. The firm of William Lawrence and Sons had acquired, in the neighbourhood of the new thoroughfare, considerable property which they pulled down and rebuilt. Queen Victoria Street, where also the family had much property, did not then exist; this thoroughfare was started in 1867 and not opened for traffic until 1871.

To the cause of education Lawrence was deeply attached. At St. Agnes, he was largely instrumental in the provision of new schoolrooms for the British School, whose formation he had encouraged; it was expressly made open to all without denominational limit. The foundation stone of the new building was laid on 2nd January, 1837, on a site which he leased to the school authority, and the School was opened later in the same year. As a governor of Emmanuel Hospital, he devoted much time and attention to the schools connected with the charity, and to the management of its estates. In many other cases, both in London and the provinces, he rendered impartial aid to schools, of various religious connections.

In his own denomination, the Unitarian, he was a member of the Presbyterian Board; a President of the British and Foreign Unitarian Association (1848), when the attendance at the annual meeting was the largest since the foundation (1825) of the Association (the preacher was John Gordon, then at Coventry); one of the first supporters of University Hall, Gordon Square (opened 18th October, 1849); President of the London District Unitarian Society from its formation (2nd May, 1850) until his death; and, after full enquiry into each particular case, a ready contributor to Unitarian chapels and schools.

It has been said that in Lawrence's composition there was something of the granite of his native county; he maintained a solid reputation as a man of intellectual perception, foresight, and rectitude of principle; his distinguishing characteristics are described as moral courage, decision and energy. For some of these traits, belonging to the Tonkin family, he was evidently indebted to his mother, as her portrait may indicate. Happy in his domestic life, his children became his friends, held his entire confidence, and were ever a united family.

In his sixty-seventh year Lawrence died, after a long illness, on November 25th, 1855, at 94 Westbourne Terrace, the residence to which the family had moved in 1853. He was buried on 1st December at Kensal Green Cemetery, in the family vault, designed by himself after the death of his daughter Caroline, and built of Cornish granite. Thomas Madge, minister of Essex Street Chapel, officiated at the funeral, which was attended by several Aldermen, the Common Council of his Ward, and two hundred of his workpeople.

His portrait, painted by A. E. Elmslie in 1907, was presented to the Corporation of London by his son Edwin in July of that year.

His wife survived him nearly twenty years, and died at 94 Westbourne Terrace on 14th February, 1874, in her eightieth year, and was laid beside him in the family vault at Kensal Green.

Their children were :—

1. William ; *b.* 2nd Sept., 1818 ; *d.* 18th April, 1897.
2. James Clarke ; *b.* 1st Sept., 1820 ; *d.* 21st May, 1897.
3. Jane ; *b.* 10th Sept., 1822 ; *d.* 2nd May, 1897.
4. Alfred (1) ; *b.* 29th Oct., 1824 ; *d.* Nov., 1825.
5. Alfred (2) ; *b.* 19th July, 1826 ; *d.* 9th June, 1875.
6. Frederick ; *b.* 4th April, 1828 ; *d.* 31st May, 1864.
7. Joseph ; *b.* 9th April, 1830 ; *d.* 30th April, 1830.
8. A Son ; stillborn, 21st May, 1831.
9. Emma ; *b.* 6th Aug., 1832 ; *d.* 4th Feb., 1874.
10. Caroline ; *b.* 11th Dec., 1834 ; *d.* 24th June, 1853.
11. Edwin ; *b.* 2nd Feb., 1837 ; *d.* 21st April, 1914.

All were interred in the family vault at Kensal Green, except Alfred (1) and Joseph, who were buried in the graveyard of the New Gravel Pit Chapel, Hackney.

SIR WILLIAM LAWRENCE, KNIGHT.
(1818—1897)

William Lawrence, the younger, eldest son and first-born of the foregoing William and Jane Lawrence, was born in Bread Street, Cheapside, on 2nd September, 1818. He was educated at Rosoman House, Islington Green, a school conducted by two Irish Presbyterian divines. David Davison, M.A. (*d.* 18th December, 1858), formerly minister at Dundalk, then of Jewin Street Chapel, London, was one of them. His partner was John Scott Porter (*d.* 5th July, 1880, aged 78), then minister of Carter Lane Chapel, London (afterwards of the First Presbyterian Congregation, Belfast, and Professor of Biblical Criticism and Dogmatic Theology to the Association of Irish Non-subscribing Presbyterians), whom as a schoolmaster the boys at once loved and feared—they called him The Lion. Among Lawrence's schoolfellows were Sir Horace Jones, City Architect; Henry J. Preston and Joseph T. Preston, well-known London Unitarians; R. Brocklehurst, M.P. for Macclesfield; Dion Boucicault, the Dramatic Author (then known as Boursiquot); Edward Nettlefold, of the Birmingham firm; Anthony Martin, physician at Evesham; Rajah Ram Roy, adopted son of Rammohun Roy; and others who attained prominent positions. After leaving school he attended the architectural class at University College, London, under Professor Thomas Leverton Donaldson. Brought up to business in his father's counting house, he was admitted to partnership

(1st January, 1842), along with his younger brother James, who had come of age four months before.

Attaining his own majority in 1839, he became on 1st October of that year by service a Freeman and Liveryman of the Carpenters' Company, of which Company he was elected a member of the Court and Master in July or August, 1856. His membership also, by redemption, of the Fishmongers' Company, one of the twelve Chief Companies of the City, was effected on 13th December, 1860; he was elected a member of its Court on 10th March, 1864, and Prime Warden in 1874.

His father's death on 25th November, 1855, had vacated the Aldermanic dignity of Bread Street Ward. William Lawrence was at once elected Alderman in his father's place by the Wardmote on 18th December, 1855, and held this position for forty years, until in 1895 he accepted the sinecure Aldermanry of the Ward of Bridge Without, retaining it until his death. Shortly after he became Alderman he was placed on the Commission of the Peace for Middlesex and Westminster. In 1857 he was chosen Sheriff of London and Middlesex, his chaplain during his term of office being Thomas Madge, minister of Essex Street Chapel. In the course of his shrievalty the Princess Royal was married (25th January, 1858) to the Crown Prince of Prussia (afterwards the German Emperor Frederic), and the Sheriffs had the honour of waiting on their Royal Highnesses at Windsor Castle, to arrange for the reception of an address of congratulation from the Corporation of London. He was a Deputy-lieutenant for the City of London and for Middlesex, and a trustee for Sir John Soane's Museum, in Lincoln's Inn Fields.

On 29th August, 1863, William Lawrence was elected to the Lord Mayoralty; a matter of special

SIR WILLIAM LAWRENCE, KNIGHT
From a photograph by Mayall.

VI

gratification in Bread Street Ward, which had not furnished a Lord Mayor since 1807. His eldest sister, Miss Jane Lawrence, acted as Lady Mayoress. He again selected as his chaplain, Thomas Madge, who was thus the first Nonconformist minister to act as Lord Mayor's chaplain. Prior to his mayoralty the right of Liverymen to ask, in Common Hall, questions of candidates for office had been denied. Mr. John Jones, a Liveryman (afterwards Master) of the Turners' Company, had been threatened with imprisonment if he so interrupted. The Court of that Company had appealed to his predecessor, Lord Mayor Sir William Anderson Rose, Kt., but had obtained no reply. On the elevation of Alderman William Lawrence to the civic chair, the appeal was repeated. The new Lord Mayor at once submitted the matter to the Recorder and the law officers. Finding that the tendering of questions was lawful, he gave order that every assistance should be rendered by the officials at Common Hall for the exercise of the right, and personally informed the Liveryman as to what he had done. On the birth of Prince Albert Victor (8th January, 1864), eldest son of the then Prince of Wales, he attended as Lord Mayor at the head of congratulatory deputations to Queen Victoria at Windsor Castle (where he was presented), and also to the Prince of Wales at Marlborough House.

The most important public function of his mayoralty was the presentation to General Garibaldi of the freedom of the City in a gold box (20th April, 1864), when the Italian patriot was entertained at a Mansion House *déjeuner*. The crowd around the Guildhall at the presentation was so great that Garibaldi's son, Menotti, was unable to gain admission ; he was to have received the gold box, which his father, who had always refused gifts, felt himself unable to accept. Subsequently, Lord

Mayor William Lawrence became chairman of the committee formed to raise a permanent income for Garibaldi, in token of his services to the cause of liberty.

Presiding on 4th October, 1864, at a special session of the Court of Common Council, he presented an address of thanks from the Corporation to Sir Moses Montefiore, for his philanthropic efforts in relief of foreign communities under oppression for their religious convictions. Of the fund for relieving distress among the cotton operatives of Lancashire he was *ex-officio* president. His closing official act, on the very last day of his mayoralty (8th November, 1864), was the ceremony of driving over Southwark Bridge and declaring it free of toll.

For many years Alderman William Lawrence sat in Parliament in the Liberal interest as one of the four members for the City of London, being first elected on 11th July, 1865, and again on 18th November, 1868. In 1874 he was rejected, but recovered his seat on 1st April, 1880, retaining it till 1885, when, the City representation having been reduced to two members, he did not again seek election for that constituency, but unsuccessfully contested South Paddington, for which division Lord Randolph Churchill was returned. When, in the following year, Gladstone introduced his first Home Rule Bill, Alderman William Lawrence attached himself unreservedly to the cause of Liberal Unionism, though no longer a Parliamentary candidate.

In the House of Commons he devoted himself especially to the promotion of fiscal reforms, *e.g.*, in connection with the Inhabited House Duty, the Post Horse and Carriage Licence Duties, and the Hackney Carriage Duty. In opposition to an obstructive Bill for the Regulation of Street Traffic, he on one occasion

spoke for three and a half hours, and obtained the removal of many objectionable clauses. He was always heard with attention, and was complimented by Mr. Speaker Denison as having one of the finest voices in the House. When Robert Lowe introduced his "fancy" budget on 8th April, 1869, Alderman William Lawrence was the first to condemn the match tax, which failed to survive a storm of opposition and ridicule. He opposed Home Secretary Bruce's Bill to give ten years permanence to all existing liquor licences, then forfeit them, and offer them to public competition. In 1883 he successfully criticised the proposal in Mr. Childers' budget to reduce the half sovereign to a token coin. He spoke frequently in favour of equalisation of the Probate, Legacy, and Succession duties; advocated the abolition of Light dues on shipping; and urged successfully on the Government the preservation of what remained of Epping Forest, for the benefit of East Londoners.

At the close of 1879 (30th December) the existing partners of William Lawrence and Sons, namely, Alderman Lawrence, Sir James Clarke Lawrence and Edwin Lawrence, retired from business. As a New Year's gift they transferred the entire concern to nine of their clerks and heads of departments, to form the new firm of Hall, Beddall & Co.—in which Henry Angwin (*see* Pedigree VI.) was an original partner—placing at their disposal the goodwill and plant, and the use of a capital sum of £30,000. The deed of conveyance provided that, while this new firm would have the power of paying off any portion of the capital whenever they pleased, the members of the old firm would not, in case of failure, recall the loan until every creditor of the new firm had been paid twenty shillings in the pound (the whole of the £30,000 was paid off by 28th December, 1906). To

each artisan, employed by the old firm for ten years and upwards, was paid a sum varying from £10 to £20, according to the number of years they had worked for the firm; in addition to the gift of £20, a few of the oldest hands were given the option of retiring on a life-pension whenever they should think fit to do so. Such a transaction was practically unique, and certainly without any parallel in its scale of munificence.

On 14th August, 1880, Alderman William Lawrence accompanied a civic party, headed by the Lord Mayor, on the invitation of the municipality of Brussels, to the International Exhibition then held in connection with the Jubilee of Belgium's existence as a kingdom. On this occasion the King of the Belgians, Leopold II., invested him with the order of Leopold. In the Jubilee year of Queen Victoria (1887), he received, as senior Alderman, the honour of knighthood at Osborne on 12th August, 1887. Also as senior Alderman, in 1891, a gold snuff-box, bearing the initial W in diamonds, was presented to Sir William by the German Emperor, William II., to commemorate his visit to the City. This snuff-box, at Sir William's request, was given to the Fishmongers' Company, by his executors, on 30th September, 1897. Had he lived to the Queen's Diamond Jubilee in 1897, Sir William, as senior Alderman, would have received a baronetcy; dying before Accession Day (20th June) in that year, the City honour was to have been transferred to Sir James, already a baronet, by giving him a successor to his baronetcy in his brother Edwin. Sir James also dying before Accession Day, his brother received a separate baronetcy.

Born within the sound of Bow Bells, Sir William was throughout life essentially a citizen of London, and to the close of his career occupied in the City a very

prominent and influential position. One of his shrewd sayings, having a covert reference very intelligible at the time, has long stuck in the present writer's memory. "It is as hard to un-Quaker a man as it is to un-Jew a man." He was a member of the Reform, City Liberal, and Devonshire Clubs. His town house, after leaving 94 Westbourne Terrace, was at 75 Lancaster Gate, with another residence at Brighton. He had been instrumental (in 1867) in giving to the old Chain Pier at Brighton a further lease of life; the towers of the fourth pile were subsiding, the anchorage of the great chains was in a bad condition; by his means the towers were raised and the chains patched. He did not long survive the amended structure, which was washed away before Christmas, 1896.

We have seen (p. 3) that Sir William did not forget his father's birth-place. It may be added that the freehold of the site of the British School at St. Agnes (*see* p. 16) was conveyed by him to the School authorities about 1872. Much later he gave £100 towards the removal of the old Market Hall which had blocked the view of the church at St. Agnes; its site contributed to the enlargement of the churchyard.

In his religious connection a staunch Unitarian, Sir William worshipped at the chapels mentioned in the notice of his father; and from 1887 at Essex Church, Unitarian, Notting Hill Gate. He was President of the British and Foreign Unitarian Association when it met at Hackney in 1859.

That Sir William was one of a closely united family has already been said, and until the marriage of his brother Alfred, all lived together in the one home at 94 Westbourne Terrace. With his brother James, Sir William was linked by many ties in addition to those of strong affection and common religious feeling. Partners in

business, members of the same City companies, Aldermen together and each ending the Aldermanic career in the Ward of Bridge Without, both of them Sheriffs, and both Lord Mayors of London, entering Parliament for the first time in the same year, and finally quitting it together, members of the same London Clubs, sharing (until Sir James married) the same home and the same seaside abode, often companions in travel, they were constantly associated in the public mind. Yet each had his own individuality, and if the brilliant qualities of Sir James filled the larger space in the general eye, the sage wisdom of Sir William, and his powers of conciliation, gave weight to his counsels and distinction to his character. United throughout their lives, they were united also in their deaths, passing to the higher life within a few weeks of each other.

After an illness of some months, Sir William died, unmarried, on Sunday, 18th April, 1897, at his residence 3 Adelaide Crescent, Hove, Brighton. He was buried in the family vault at Kensal Green, on Saturday, 24th April, when a service in the Cemetery Chapel was conducted by Frank Kerry Freeston, minister of Essex Church, Notting Hill Gate, followed by an address by Brooke Herford, D.D., of Rosslyn Hill Chapel, Hampstead; the committal to the grave being by Robert Spears, of Highgate Hill Unitarian Church. At the funeral were present the acting Lord Mayor (Sir Whittaker Ellis), many Aldermen, other prominent civic dignitaries, and representatives of the Common Council of Bread Street Ward, and of the Fishmongers' and Carpenters' Companies. On the following day a memorial service was conducted at Essex Church, when Robert Spears preached from the words "He was a good man and a citizen of no mean city."

SIR JAMES CLARKE LAWRENCE, BARONET
In Aldermanic robes; from a photograph by **W.** *Bates.*

SIR JAMES CLARKE LAWRENCE, BARONET. (1820—1897)

James Clarke Lawrence, second son of William Lawrence by his wife Jane (Clarke), was born at 11 Pitfield Street, Hoxton, on 1st September, 1820. In his "Memories of the Past," he records that as a child he was often called bashful and timid, but much oftener "mischievous." His mother's words were, "When Jim is quiet, he is sure to be at some mischief or other." As a consequence, when about four years old, he was lost in the streets of London, and recovered by one who knew his father, and to whom he had given his name as "Rorentz." On another occasion, when seated beneath the table, and keeping ominously quiet while his mother was conversing with a lady friend, the latter on rising found her dress snipped all round by a pair of scissors—what may have been the sequel to this feat we have not been told.

After attending elementary schools, conducted respectively by I. J. Pearce and Thomas Whinney, M.A., his education followed the course described in the notice of his elder brother, namely, a general grounding at Rosoman House, Islington Green, and a course on Architecture at University College, London, preparatory to entering on business in his father's yard when seventeen years of age. One of his father's clerks was John Poole, afterwards a well-known architect, who taught him various ways of colouring. Poole was always mislaying his colours, but ever full of resource; his snuff-box furnished him with

dark or light brown; mixing this with ink, he obtained a neutral tint; red ink supplied him with one kind of red, a prick of the finger with another.

Already in his seventeenth year, James Clarke Lawrence had given promise of ability as a speaker. Having accompanied his father on a second visit (his first was when he was eight years old) to Cornwall, travelling by the *Quicksilver* mail-coach as far as Exeter, he was present at the opening of the school which was his father's gift to St. Agnes. Called upon unexpectedly for a few words, his remarks were found worthy of a report in the local press. While still a youth, he cultivated his power of speech through his membership in the City of London Literary and Scientific Institute in Aldersgate, where he had as compeers in the elocution class several who afterwards became eminent barristers, including Sergeant John Humffreys Parry. In 1840 he was introduced to religious work by Joseph Hutton, LL.D., who led him to join in establishing a Sunday School at Carter Lane, Doctors' Commons, where he proved himself an efficient teacher. After his coming of age (1841), he and his elder brother were taken into partnership (1st January, 1842) by their father, when the firm took the name of William Lawrence and Sons. He became by service a Freeman and Liveryman of the Carpenters' Company on 5th October, 1841; member of the Court and Master in February, 1861. His membership also of the Fishmongers' Company, by redemption, took place on 13th April, 1865; he was elected a member of its Court on 12th November, 1874, and was Prime Warden in 1888.

His entrance into public life dates from the spring of 1856, when the Home Secretary, Sir George Grey, sought by the London Corporation Bill to place the City police

under Government control. At a meeting of some two thousand Liverymen in the Guildhall, James Clarke Lawrence was asked to propose the first resolution. His speech against the projected measure gained him at once a reputation as a speaker, which was more than confirmed by an address on the same subject delivered at The Horns, Kennington. In 1860 he was placed on the Commission of Lieutenancy for London, and on 4th December of that year, on a requisition headed by Baron Rothschild, he was elected Alderman of Walbrook Ward, a dignity which he held until 1897, when on the death of his brother Sir William, he accepted, about a fortnight before his own death, the sinecure Aldermanry of the Ward of Bridge Without.

In 1862 he was chosen Sheriff of London and Middlesex. His chaplain was Thomas Madge, minister of Essex Street Chapel. It was during his Shrievalty that Princess Alexandra of Denmark made her entry into London (7th March, 1863), when Mr. Sheriff Lawrence officially attended the Lord Mayor, subsequently accompanying him on the civic state visit to Windsor. He was presented to Queen Victoria when the Corporation offered its address of congratulation on the marriage of the Prince of Wales.

In January, 1864, he was placed on the Commission of the Peace for Middlesex and Westminster; also for Surrey, in January, 1869. Later he was made a Deputy-Lieutenant for the City of London and for Middlesex. Great judicial ability marked his conduct of the magisterial office. Mr. Montagu Williams, in his "Leaves of a Life" (1890), does not hesitate to affirm that, if asked to name three of the best of those Aldermen with whom he had been brought into professional contact, he would say Sir Thomas Gabriel, Sir Benjamin Philips,

and Sir James Clarke Lawrence. He it was who, on the failure (11th May, 1866) of Overend, Gurney and Co., presided over the preliminary investigation of the Directors, and committed them (27th January, 1869) for trial at the Central Criminal Court.

At a bye-election in May, 1865, Alderman James Lawrence was returned unopposed for the borough of Lambeth, in the Liberal interest; but lost his seat at the general election in July, through what was regarded as bad faith on the part of supporters of his colleague. At the declaration of the poll, contrary to custom, he addressed the electors, and with such effect that Thomas Hughes, author of "Tom Brown's Schooldays," who had displaced him, made the remark: "This is a strange thing, for a defeated candidate to receive more cheers than the successful ones." Three years after, in 1868, he contested the same constituency, and was returned by 15,051 votes, the largest number hitherto polled by any Metropolitan member, giving him a majority of over eight thousand. On this occasion his brother Edwin acted as his election agent. Some of his characteristics as a speaker in Parliament are touched upon in *Punch* (20th August, 1881), where "Toby, M.P." says of him that it is a "great thing to have in the House a member with a good voice, an impressive delivery, and an orderly mind." He held the seat for seventeen years, until 1885. When the general election occurred in that year, the old borough of Lambeth had been parcelled out into various single-member divisions. One of these was North Lambeth, for which Alderman James Lawrence elected to stand; he was opposed by another Liberal, and in consequence of this split the seat fell to a Conservative. On the introduction of the Home Rule Bill by Gladstone in 1886, Sir James took an active part in the formation of the

Liberal Unionist party. In this interest he unsuccessfully contested the West Division of Carmarthenshire in 1886, and did not thereafter seek Parliamentary honours. During his Parliamentary career he had identified himself with the popular interests of the Metropolis. In conjunction with his old friend and Parliamentary colleague, Sir William McArthur, he laboured earnestly for freeing the Kew Bridge and other toll-burdened bridges of the Thames; serving for over twenty years on the joint Committee formed to carry out the provisions of the numerous Acts of Parliament passed with this object. He was able to say with truth that there was not any promise made by him to his constituents which he had not redeemed.

The year of his triumph at Lambeth was also that of his elevation to the Lord Mayoralty. Elected on 29th September, 1868, he was shortly afterwards made President of the Royal Hospitals of Bridewell (a foundation supporting important schools for boys at Whitley, Surrey, and for girls in Southwark) and Bethlehem; subsequently he was a governor of St. Bartholomew's and St. Thomas' Hospitals; also of the educational institutions, Christ's Hospital and Emmanuel Hospital; and later was Chairman of the Visiting Committee of the City of London Lunatic Asylums.

His record as Lord Mayor was one of unusual distinction. At his inaugural banquet, the conclusion of the Alabama treaty was announced by Disraeli in a remarkable speech. His sister, Miss Emma Lawrence, acted as Lady Mayoress. His chaplain, as during his shrievalty, was Thomas Madge, minister of Essex Street Chapel. As Lord Mayor he took an active part in matters connected with technical education, art, and colonisation. He became President of the British and

Colonial Emigration Society, by means of which some ten thousand willing and capable workers were given opportunities of securing a fresh start in a wider field. In replying to the toast of his health at the inaugural banquet (1st May, 1869) at the new home of the Royal Academy, Burlington House, he observed that "the connection of the Royal Academy with the Corporation of the City was of much earlier date than with the Government; inasmuch as the Guild of the Painter Stainers (still one of the City Companies) was really the original Royal Academy—Sir Godfrey Kneller, and many distinguished artists of his time, being members of the Guild of Painter Stainers." His interest in education, which was life-long, never flagged. Near the close of his Mayoralty he convened at the Mansion House (4th November, 1869) a Conference of Masters and Wardens of the leading Livery Companies, strongly urging upon them the necessity for taking up the question of technical education, to secure improved workmanship in the several trades, by thoroughly instructed handicraft. This led to the formation of the City Guilds' Institute, whose work has been of the highest importance. In the same cause of technical education he continued to exert himself for very many years, both on the council of the Middle Class School Corporation, from its formation, and as an active governor of the United Westminster School Corporation ever since its foundation.

Visiting officially as Lord Mayor the Great National Exhibition at Amsterdam, he was cordially received by the King and Queen of Holland, and entertained by the Burgomaster of Amsterdam at a grand banquet given in his honour. Shortly afterwards he was specially invited to attend the Grand Tir-International of Flanders, when he visited Brussels and Liège with the volunteers, and was

SIR JAMES CLARKE LAWRENCE, BARONET

As Lord Mayor, in Deputy Lieutenant's dress, and wearing the Lord Mayor's gem.
From a photograph taken at Brussels.

VIII

IX

LADY LAWRENCE

From a photograph at the time of her marriage, by Bradnee.

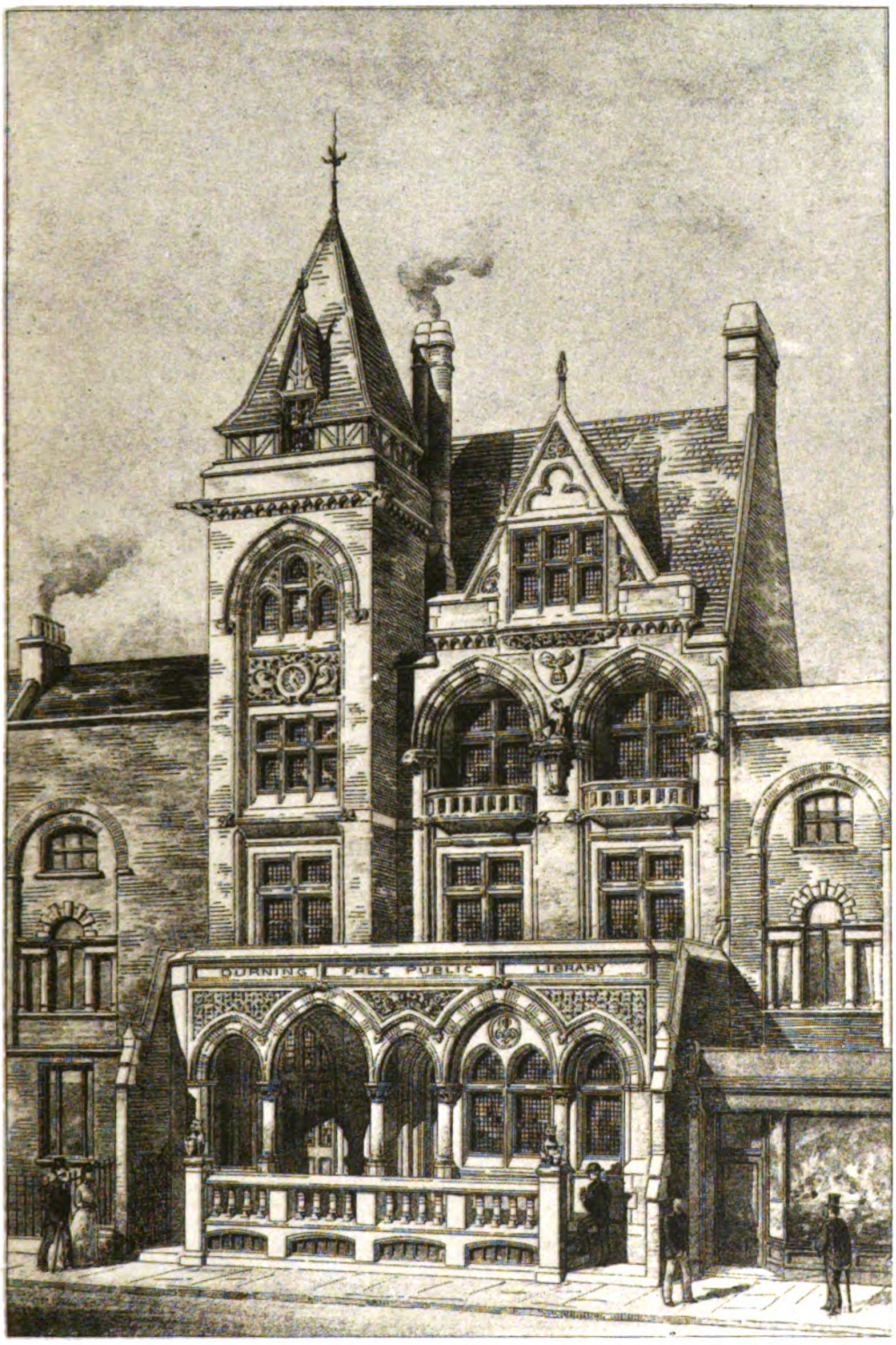
banqueted at Brussels both by the Burgomaster and by the King himself, who presented him with a painting of the "Old Palace at Liège" as a *souvenir* (now the property of the Corporation).

As Lord Mayor he presided (23rd July) when the statue to George Peabody was unveiled by the Prince of Wales, who returned in the Lord Mayor's carriage for the *déjeuner* at the Mansion House. When the Nonconformist *campo santo* in Bunhill Fields was set in order by the City Corporation, he presided at its reopening, as a historic site, on 14th October, 1869. By a curious coincidence this ancient burying-place was enclosed during the Plague year 1665 by Lord Mayor Sir John Lawrence, Kt., who out of his own income did much to relieve the distress of the London poor after the Great Fire of 1666. Three days before his mayoralty expired, Queen Victoria opened (6th November, 1869) two of the greatest works undertaken and carried out by the Corporation, costing the City over £3,000,000, namely, the completion of Blackfriars Bridge and the formation of the Holborn Viaduct. He received the Queen on this memorable occasion, and was honoured by being created a baronet of the United Kingdom on 16th December, 1869, having been gazetted as such on 8th November. He had been proposed for re-election as Lord Mayor, but Alderman Besley carried the day against him by the ingenious argument that the non-election of Alderman James Clarke Lawrence would expedite an important matter, for it would ensure the opening of the bridge and viaduct within his existing term of office.

On 17th March, 1887, Sir James was married at Christ Church, Clifton, Bristol, to Agnes Harriette, elder daughter of Michael Castle, of Hatherleigh House, Clifton, a director of the Great Western Railway, and sometime

chairman of the Bristol Liberal Association, whose sister was the second wife of Sir John Bowring, Kt., the hymn-writer. The officiating clergyman (Edwin Castle) was a cousin of the bride. At the time of the marriage the ground was white with snow, which had fallen so heavily three days before that the railways were almost blocked. On this occasion the Governors of the Royal Hospitals of Bridewell and Bethlehem presented Sir James with a piece of plate and a portrait of himself as their President, which portrait is now in the Court Room of Bridewell; the Court of the Carpenters' Company presented a silver-gilt cup, and the Ward of Walbrook, which in 1864 had presented him with his portrait (now the property of the Corporation), presented a silver tray and salver. After his marriage, Sir James left 75 Lancaster Gate for 23 Hyde Park Gardens, with a country residence at Coombelands, Addlestone, Surrey.

Sir James on 7th November, 1889, formally opened the Durning Library in Lower Kennington Lane, Lambeth, the gift of his brother's sister-in-law, Miss Jemina Durning Smith. Lord Rosebery was present and spoke; Charles Haddon Spurgeon, in a letter conveying regret at inability to attend, expressed the hope that the new Library might become a fountain of instruction, by means of which noble ambitions might be fostered and solid manhood built up. This was the second of the series of Free Libraries opened in Lambeth, supported out of the penny rate, and led to the erection of four others; the handsome central Reference Library being the gift of Sir Henry Tate, Bart., and the last of the series, at Herne Hill, being the gift of Andrew Carnegie. The last public speech of Sir James was made at the Guildhall in 1897, a month before his death, when the best mode of celebrating Queen Victoria's Diamond Jubilee was considered. "I heard this speech,"



DURNING LIBRARY, KENNINGTON
From a drawing in "The Builder."

XI

SIR JAMES CLARKE LAWRENCE, BARONET

From a photograph at the time of his marriage, by Bradnee

says a writer in *Society* (5th June, 1897), "and a rare good speech it was; he told us that he was one of the few who had witnessed the Queen's Coronation, and hoped to be one of the many to witness the great Jubilee. An Alderman proposes, but a greater than an Alderman disposes."

In the Unitarian body Sir James took a very prominent position, filling all its more important offices. With his father and elder brother he was one of the founders of the London District Unitarian Society (1850) and its President from 1871 until his death. On the Executive Committee of the British and Foreign Unitarian Association he was a very active member, and President in 1863. Of the Carter Lane congregation and its successor at Unity Church, Islington, he was treasurer from 1856 to 1875. He was a trustee and treasurer of the Holt Fund; and a Hibbert Trustee (from 1864). As a member of the Presbyterian Board from 1856, and a trustee of Dr. Daniel Williams' Foundations from 1861, he rendered special services on the Estates Committee of the latter body, and took a great interest in the Carmarthen College, attending its annual examinations, and presenting to the College building a stained glass window. Few were the occasions when money was required for Chapel buildings, whether for new erections or for the renovation and improvement of existing fabrics, when Sir James did not come forward in aid. To him was mainly due the introduction of Robert Spears to London in 1861 as minister of Stamford Street Chapel. The transfer of the congregation from the ancient meeting-house in Carter Lane, Doctors Commons, to the handsome School-building (1860) and Church (1862) in High Street, Islington, was greatly helped by the enterprise and liberality of Sir James, acting with other members of his

family. He was further, with his family, a generous supporter of the scheme by which the Chapel in Essex Street, Strand, was converted into the headquarters of the British and Foreign Unitarian Association, and the chapel trust transferred to Essex Church, Unitarian, The Mall, Notting Hill Gate (opened in May, 1887), where latterly he worshipped. Also, in connection with his brothers, he had much to do with the effecting of the return to this country of Brooke Herford, D.D., as minister of Rosslyn Hill Chapel, Hampstead.

To his old schoolmaster, John Scott Porter, and to his pastor at Carter Lane, Joseph Hutton, LL.D. (father of Richard Holt Hutton, of the *Spectator*), Sir James largely owed the inculcation of that type of Unitarian Christianity which he steadfastly upheld. He expressed his obligation to Scott Porter when present in 1883 at the centennial of the First Presbyterian (Unitarian) Church, Belfast. Hence his sympathies went strongly with the more conservative theology of the older Unitarian divines, as distinguished from the later theistic position which he deplored. To the *Christian Life* newspaper, established by Robert Spears in March, 1876, he was a frequent contributor, and from the death of Samuel Sharpe in 1881 he was interested in its financial support. In 1896-97 he wrote for its pages a series of graphic articles entitled, "Memories of the Past; Incidents in my Life; Places I have Visited, and People I have Met. By a Septuagenarian." The last of these appeared on the day following his death, namely, on 22nd May, 1897. He wrote also, though he never preached them, several Lay Sermons, which appeared in the same paper, one of them "Addressed to the Students of a Theological College." After Robert Spears, there was no living exponent of the liberal faith who won his admiration more fully than

XII

COOMBELANDS
From a photograph.

Robert Collyer, D.D., the Yorkshire blacksmith, who became the well-known preacher in Chicago and afterwards in New York. In his "Some Memories" (1904) Robert Collyer relates particulars of the intercourse of these three friends, mentioning that in the week after the Chicago fire of October, 1871, "a telegram came from London sent by Sir James Clarke Lawrence, who went with me about his London in May, saying, 'Draw on us for five hundred pounds for your family.'" When journeying, Sir James made a point of attending, at whatever inconvenience, the nearest place of Unitarian worship. It was thus that in 1862 the present writer, who had often heard him speak, first made his personal acquaintance at the old Chapel in Broad Street, Aberdeen, when Mr. Sheriff Lawrence was travelling in Scotland with his brother Frederick.

In his recreations Sir James was a great traveller, familiar with every part of the British Isles, and visiting the chief places of each European country except Portugal, Greece, and Turkey; going as far out of the beaten track as Finland in the North, and extending in the East to the ancient centre of the Unitarian confession in Transylvania.

Freedom from bias, a high-minded independence, a happy combination of firmness and suavity, were personal characteristics of Sir James. The bearing of a city magnate was tempered, to those who knew him, by the geniality which sprang from a heart of unselfish goodwill. A review of his life in the *Sanitary Record* (28th May, 1897) pictures him as "one of those men whose sterling honesty and integrity have been the backbone and strength of English municipal life. His whole life was given to the service of his fellowmen. He was equally at home in the debates of the Council Chamber as in furthering the

work of some quiet movement for bettering the condition of the people in a humble mission hall. A sturdy enemy to every form of sham and deceit, the weak and helpless, the depressed and poor, ever found in him a kind and considerate friend. The breadth of his catholicity is found in the numberless societies receiving help and encouragement at his hands." What has been called "his sunny optimism" never failed him, and many have been "helped in carrying out difficult tasks by his words of cheer."

Sir James outlived his elder brother a very brief time, passing away at his residence, Coombelands, Addlestone, Surrey, on 21st May, 1897. He was buried in the family vault at Kensal Green on 28th May, the funeral being attended by a large concourse of prominent and civic representatives. The services in the Cemetery Chapel and at the grave were conducted, as at his brother's funeral, by Frank Kerry Freeston, Brooke Herford, D.D,, and Robert Spears.

By Lady Lawrence, who survived him, Sir James was father of an only child, Theodora Agnes Clarke Lawrence (*b.* 11th December, 1889), who took by royal licence, granted on 14th July, 1914, the name of Durning-Lawrence.

THEODORA AGNES CLARKE DURNING-LAWRENCE
From a photograph by Alice Hughes.

XIII

XIV

JANE LAWRENCE
From a photograph by Mayall.

JANE LAWRENCE.
(1822—1897)

Jane Lawrence, eldest daughter of William and Jane Lawrence, was born at 11 Pitfield Street, Hoxton, on 10th September, 1822. In the movement for the emancipation of the victims of American slavery she took a vivid interest. Among other signs of this was a handsome donation given by her to the Wilberforce Coloured Peoples College of America, in aid of the formation of a Library in memory of Frederick Douglass (*d.* 20th February, 1895, aged 78) the eloquent fugitive slave, who had made Great Britain his home in 1845-47, and had revisited it as late as 1886, to inform his friends of the progress of the African race in the United States. Remarkable for her strength of mind and force of character, she was the life-long companion of her brother Sir William, acted as Lady Mayoress during his mayoralty in 1863-4, and, in spite of her own state of health, was devoted in her attention to him during the long illness which terminated his life. She survived him exactly a fortnight, dying unmarried on 2nd May, 1897, and was buried in the family vault at Kensal Green.

ALFRED LAWRENCE (1).
(1824—1825)

Alfred, third son of William and Jane Lawrence, was born on 29th October, 1824, died on 11th November, 1825, and was buried in the graveyard at the New Gravel Pit Chapel, Hackney.

ALFRED LAWRENCE (2).
(1826—1875)

Alfred Lawrence, fourth son of William and Jane Lawrence, was born on 19th July, 1826, at 1 Haberdashers' Walk, Hoxton. This was the house previously known as 11 Pitfield Street, being the end house, right hand side, going North, of the original Pitfield Street; Haberdashers' Walk (no longer existing by that name) was a continuation of Pitfield Street, running North-East; the lower portion of it was taken (after 1839) into Pitfield Street, while the upper portion was given to St. James' Road. The name Alfred was given to him in order to continue the name of the third son.

He was proprietor of the City Iron Works, 21 Pitfield Street, Hoxton, where, in partnership with his brother Frederick, he carried on business, from 1852, as the firm of Lawrence Brothers, smiths and founders. In civic matters he was a Commissioner of Lieutenancy for London, a member of the Metropolitan Board of Works, and a Poor Law Guardian. A zealous Sunday School teacher, he was a trustee of Essex Street Chapel, Strand, from 22nd November, 1863, and kept the minutes of the trust; he was treasurer from 30th December, 1866. He served on the committee of the Sunday School Association, of the Carter Lane Mission, of the London District Unitarian Society, of the British and Foreign Unitarian Association; and was a trustee of the Holt Fund and of the Cole Fund. In public life, as in private, he was a "helper of every good work."

ALFRED LAWRENCE
From a photograph by J. Clark.

XVI

MARY ELIZABETH, WIFE OF ALFRED LAWRENCE
From a photograph by Vandyk.

On 27th October, 1858, he was married at the Unitarian Church, Hackney, to Mary Elizabeth, second daughter of Henry Ridge, of Upper Clapton, and grand-daughter of Robert Aspland, minister of the New Gravel Pit Chapel, Hackney; the officiating minister was the bride's uncle, Robert Brook Aspland, M.A. His home was at 42 Gloucester Gardens, Hyde Park. Contracting consumption, brought on by a former attack of pleurisy, he spent some months at Bournemouth, and a winter at Mentone. Returning thence in the late spring of 1875, he was unable to proceed further than Folkestone, and died there on 9th June, 1875; he was buried in the family vault at Kensal Green. To the care of his widow he left five children, respecting whom see below.

Mrs. Alfred Lawrence survived her husband twenty-eight years, dying on 13th June, 1903; and was buried in the family vault at Kensal Green. To her memory, and that of her eldest daughter, a stained glass window was placed in Essex Church, Notting Hill Gate, by her other children and her sister. It bears the following inscription :—

Erected November 1907
This Window is dedicated to the Glory of God & is
sacred to the memory of a Mother and Sister of
absolute Sincerity & Singleness of Heart

1. Alfred Henry, the elder son of Alfred and Mary Elizabeth Lawrence, was born at 42 Gloucester Gardens, on 12th September, 1859. When nine years old, he sustained an internal injury from a blow at school, which made life a struggle, and eventually shortened his days. Entering at Trinity College, Cambridge, as pensioner on 23rd May, 1884, he matriculated, 1884, and graduated B.A., 1887; M.A., 1891; LL.M., 1891. In 1890 he was called to the bar as a member of the

Middle Temple. He was a Commissioner of Lieutenancy for London. Most of his life he resided with his uncles and aunt at Westbourne Terrace, Lancaster Gate, and Brighton. He was the author of "Reminiscences of Cambridge Life. By O. C." (1889), a little volume described by Professor Courtney Stanhope Kenny, LL.D., as "the most minute and accurate picture of an undergraduate's daily doings," having "from the minuteness of its graphic details, a historical value which the lapse of years will steadily enhance." At 75 Lancaster Gate he died, unmarried, on Thursday morning, 15th November, 1900, and was buried in the family vault at Kensal Green on 19th November.

To this nephew, in 1864, his uncle Edwin addressed the following lines:

LITTLE SUNBEAM.

Little sunbeam shining bright,
With thy merry laugh so light,
How I love thee in my sight—
Little Sunbeam!

Little eyes so brightly beaming,
Golden hair so lightly streaming,
Gazing on thee I go dreaming—
Little Sunbeam!

How I love thy little prattle,
How I love the merry rattle
Of thy little, little tattle—
Little Sunbeam!

2. ELLEN MARY, the eldest daughter of Alfred and Mary Elizabeth Lawrence, was born at 42 Gloucester Gardens, on 27th December, 1860. On 5th February, 1902, she married William Jenkin Davies, at that time minister of Mountpottinger Non-subscribing (Unitarian) Church, Belfast. By the congregation at this

ALFRED HENRY LAWRENCE
From a photograph by Mayall.

XVII

ELLEN MARY DAVIES
From a photograph.

XVIII

ELLEN LAWRENCE JENKIN DAVIES
From a photograph by Warschawski.

XIX

ANNIE JANE LAWRENCE
From a photograph by Netterville Briggs.

place she was much and deservedly beloved. Her portrait, enlarged from a photograph, hangs in the Schoolroom attached to the Church. Beneath it is fixed a brass plate, bearing the following inscription: "This School was built in 1906 by Sir Edwin and Lady Durning-Lawrence as a memorial of their niece Ellen Mary, daughter of the late Alfred Lawrence Esq. and wife of the Revd. W. J. Davies. She entered into rest 17th Sep., 1904."

She had also done much useful Unitarian work in connection with, and arising out of, the Postal Mission, of which she was treasurer. The *Christian Freeman* (a monthly magazine for Unitarian families, established by Robert Spears at Sunderland in 1856) was conducted by her from 1888, in conjunction with her sisters, and latterly with her husband until the end of 1903.

On 3rd January, 1903, she gave birth to a son, who lived a day. She died at Englefield Green, Surrey, on 17th September, 1904, after giving birth on the same day to a daughter, Ellen Lawrence Jenkin Davies, and was buried in the family vault at Kensal Green.

3. ANNIE JANE, the second daughter of Alfred and Mary Elizabeth Lawrence, was born at 42 Gloucester Gardens, on 16th April, 1863. She settled, in 1906, at the first Garden City, Letchworth, Herts, built there "The Cloisters," to encourage the Open Air life, erected a few cottages in view of the housing problem, and has been much occupied with schemes for practical educational advancement.

4. CAROLINE ASPLAND, the third daughter of Alfred and Mary Elizabeth Lawrence, was born at 42 Gloucester Gardens, on 2nd June, 1865. She was always (as were her sisters) strongly interested in Sunday School work and its outcome; and has taken an active part in

humanitarian movements, *e.g.*, the removal of the bearing-rein from horses; and in social and philanthropic measures generally. On 4th August, 1904, she married Evan Ceredig Jones, M.A., at that time minister of Chapel Lane Chapel, Bradford, Yorks.

5. FREDERICK WILLIAM, second son and youngest child of Alfred and Mary Elizabeth Lawrence, was born at 42 Gloucester Gardens, on 28th December, 1871. From Eton, where he won distinction, entering in 1885, gaining the Tomline prize (1889) and becoming Captain of the Oppidans (1891), he proceeded to Trinity College, Cambridge, entering on residence in October, 1891. He matriculated as minor scholar, in 1891; became scholar, 1893; B.A., 1894, with First Class Honours as Fourth Wrangler; gained a First Class in the Natural Science Tripos, 1895, thus achieving a Double First; obtained the Second Smith's Prize; also the Adam Smith Prize, 1897; was made Fellow in 1897; and took his M.A. in 1898. Of the Union (the Cambridge University Debating Society) he was successively Secretary, Vice-President, and President.

Previous to 1897 he, for some years, financed and edited the *Christian Freeman* (*see* p. 43). In 1897 he went on tour round the world. Returning at the beginning of 1899, he resided for two and a half years at the Mansfield House University Settlement in Canning Town. He was called to the bar in 1899, and in this year appeared his "Local Variations in Wages." In 1900 he was Lecturer on social questions at Manchester College, Oxford. In 1901 he contributed an important article on "The Housing Problem" to a Cambridge book of Essays, called "The Heart of the Empire." For some time he was proprietor (1901) and editor of the *Echo* newspaper; on its cessation (1905) he not only took upon himself the

CAROLINE ASPLAND JONES
From a photograph by Vandyk.

XXI

XXII

FREDERICK WILLIAM PETHICK LAWRENCE
From a Photograph by Messrs. Stearn.

whole financial burden, but most generously recompensed all those connected with him in its management. From 1904 to 1908 he edited "The Reformers' Year Book." In 1905 he started, and conducted until 1907, the *Labour Record.*

On 2nd October, 1901, he married Emmeline, daughter of Henry Pethick, of Weston-super-Mare, and has since, as Frederick William Pethick Lawrence, taken a prominent part in the suffrage question, enduring hardship and sacrifice, and publishing many pamphlets, in this connection. He founded the weekly newspaper *Votes for Women* in 1907, and edited it, conjointly with his wife, until 1914.

He built the "Sundial," adjacent to his house at Holmwood, Surrey, as a country cottage for London children.

FREDERICK LAWRENCE.
(1828—1864)

Frederick Lawrence, fifth son of William and Jane Lawrence, was born at 1 Haberdashers' Walk, Hoxton, on 4th April, 1828. He was partner (1852) with his brother Alfred in the firm of Lawrence Brothers, smiths and founders, City Iron Works, 21 Pitfield Street, Hoxton. Like his brothers James and Alfred, he was an active Sunday School teacher. A young man of great ability and promise, reckoned the handsome member of the family and the cleverest, his life was cut short by an accident to his leg when out riding. He died at the Mansion House, on 31st May, 1864, an event which saddened the Lord Mayoralty of his brother William, to whom on 9th June a resolution of sympathy was offered by the Court of Common Council. He was buried in the family vault at Kensal Green.

JOSEPH LAWRENCE.
(1830)

Joseph Lawrence, sixth son of William and Jane Lawrence, was born on 9th April, 1830, but lived only three weeks, dying on 30th April, 1830. He was buried in the graveyard of the New Gravel Pit Chapel, Hackney.

A Seventh Son of William and Jane Lawrence was stillborn on 20th May, 1831.

FREDERICK LAWRENCE

From a drawing by his brother Edwin.

XXIII

XXIV

EMMA LAWRENCE

Enlarged from a photograph by Mayall.

EMMA LAWRENCE.
(1832—1874)

Emma Lawrence, second daughter of William and Jane Lawrence, was born on 6th August, 1832. She was a woman of great sweetness of disposition and gentleness of character. During the Lord Mayoralty, 1868-69, of her brother James, she acted as Lady Mayoress. Her sphere of life was the home; she was in constant attendance on her mother, whom she nursed through a severe illness. She died unmarried on 4th February, 1874, and was buried in the family vault at Kensal Green.

CAROLINE LAWRENCE.
(1834—1853)

Caroline Lawrence, third and youngest daughter of William and Jane Lawrence, was born on 11th December, 1834. She was a girl of considerable ability, and very loveable. She combined the special features of her two elder sisters, having the strength of character of Jane, and the amiability of Emma. She was the adored sister of her younger brother Edwin, at that time a clever and rather headstrong boy. She died unmarried, on 24th June, 1853, of consumption, contracted from a cousin (daughter of her uncle Thomas Lawrence) who lived with the family. She was buried in the family vault at Kensal Green.

XXV

EDWIN LAWRENCE

From a photograph shortly after his marriage, by Mayall.

SIR EDWIN DURNING-LAWRENCE, BARONET. (1837—1914)

Edwin Lawrence, eighth son and youngest child of William and Jane Lawrence, was born at 1 Haberdashers' Walk, Hoxton (*see* p. 40), on 2nd February, 1837. His birth, occurring after the close of the Dissenters' Register kept at Dr. Williams' Library (where the births of his brothers and sisters were certificated) and before the present system of registration was firmly established in the public mind, was never registered. In early years he owed much to the good influence of his beloved sister Caroline, who, as we have said, was his inseparable companion and affectionate monitor while she lived. After being with a private governess, he entered University College School, Gower Street, in November, 1847. Among his classmates in the sixth form were the Rt. Hon. Joseph Chamberlain; Sir Augustus Prevost, Bart., governor of the Bank of England; Sir Michael Foster, K.C.B., secretary to the Royal Society; Rt. Hon. Sir Arthur Charles, the youngest man of his time to reach the Judicial Bench; Sir Ralph Littler, K.C., C.B., head of the Parliamentary Bar. At school his great indebtedness was to the stimulating instructions of Thomas Hewitt Key, M.A., Professor of Latin in University College, and Headmaster of the School (known by the boys as "Big Tub"), who imbued him with his taste for Latin scholarship, and of whom he always spoke in terms of the highest obligation and affection. In later life his connection with the fortunes of University College and School was very close, as we shall see.

Leaving school in August, 1852, at the age of fifteen (by which age his father thought all boys should be at work), he entered his brother Alfred's ironworks in Pitfield Street, Hoxton. After a year or two he removed to his father's office at Pitfield Wharf. In 1854 he began attending classes (including that of architecture) at University College, London.

He became by service, in 1859, a Freeman of the City in the Ironmongers' Company (one of the twelve Chief City Companies). In the same year he matriculated at the London University; graduating B.A., with honours, in 1861, and LL.B., with honours, in 1866. On 11th June, 1867, he was called to the Bar as a member of the Middle Temple; he never practised, but in 1880, in order to gain a knowledge of the law in its practical working, for use in public life, he spent a year in the chambers of (afterwards) Sir Robert Romer, G.C.B., and placed himself for another year with W. L. Smith, afterwards Q.C. It is proof at once of his mastery of such knowledge and of the confidence felt in his character by those nearest to him, that, on one occasion, when the state of his brother James' health made desirable a settlement of affairs to which he could not himself then attend, the matter was completed by Edwin, and the elder brother thought his own revision needless, saying: "O, if Edwin has settled it, it is sure to be right." Here was a fulness of trust, of which the younger brother had reason to feel proud.

Prior to this legal experience, he had become united with one who thenceforward shared every aspiration and every undertaking of his life (*see* p. 71).

There are lives whose interests are disconnected, following each other in mere succession. Quitting his chemistry chair for that of divinity, Richard Watson (afterwards the Whig bishop of "Apology" fame)

LADY DURNING-LAWRENCE
From a Photograph by Numa Blanc Fils.

XXVI

destroyed his scientific papers; later in like manner he made away with his theological memoranda. With Edwin Lawrence, life's occupations were intertwined; his tastes, his studies, his enterprises had their beginnings; once fairly started, all were kept up to the end. His interests were manifold. His characteristic energy applied itself with ardour to the solution of a multiplicity of problems in various fields. To bring out a distinct view of what he was and what he did, in several important departments of thought and endeavour, it may be expedient to treat these separately and successively. In his life they did not lie apart, but were pursued together.

Unquestionably the primary and the dominating motive of his life was given him in the conviction, fostered by his early training, of the inestimable value of the Christianity of the liberal faith, as the destined agent in human emancipation, and the ally of all human advancement. No one did more to confirm him in this view of the essential spirit of religion, or to encourage his mind in wise ways of its philanthropic expression, than did that stalwart Unitarian evangelist, Robert Spears (25th September, 1825–25th February, 1899), to whom from the beginning (1861) of his London Ministry Edwin Lawrence was attached in an intimate confidence and friendship, continuing unabated for the wellnigh forty years during which they worked together with a unanimity terminated only by the older man's demise. It was no set form of credence which bound them together. At the outset, the younger man was the more tenaciously conservative in some points of belief; ultimately, the effect of fuller study was to familiarise him with reaches of modern thought to which his large-hearted mentor was comparatively a stranger. The wider theological outlook improved his catholicity. He was

far from wishing to limit the profession of Unitarian Christianity to his own type of opinion. This he held firmly, and always expressed fearlessly, in full consistency with the conviction that the common platform must of necessity be as broadly comprehensive, on both sides, as possible. Intercourse with such men as James Freeman Clarke, D.D., of Boston; Robert Collyer, D.D., of Chicago and New York; and Brooke Herford, D.D., latterly of Hampstead, extended his sympathies, and led him more and more to view Unitarianism not simply as a theological but as a definitely religious movement, adequately equipped for the regeneration of society and the spiritual elevation of mankind. When on rare occasions he himself occupied the pulpit, this was the strain of his remarks, emphasising duty, discipline and devotion, rather than heads of doctrine, while his every exhortation was penetrated by a sure and fervent faith in the provident loving-kindness of the Divine Father, and brightened by a confidence in the accessible example and invincible spirit of the Master Christ.

Led by Robert Spears, he took an active part in arrangements for the reception of Keshub Chunder Sen in April, 1870. In the division of opinion which led to the withdrawal (14th March, 1876) of Robert Spears from the Secretaryship of the British and Foreign Unitarian Association, he was entirely out of sympathy with the movement which succeeded in driving him from office. He always considered that under Robert Spears' management the Association had reached its zenith. He was one of its Trustees, but more than once he declined the invitation to be its President. To the *Christian Life* newspaper, established on 20th May, 1876, by Robert Spears (with the financial aid of Samuel Sharpe, the Egyptologist and translator of the Bible) he contributed

MISS A. J. LAWRENCE EDWIN LAWRENCE MISS C. A. LAWRENCE

MISS DOUGHTY BROWN MRS. A. LAWRENCE MRS. EDWIN LAWRENCE

MISS BEATRICE HERFORD

From a photograph by Fradell & Young.

articles, at least as early as 1878. From 1881, in conjunction with his brothers, he was interested in its financial support. For some years he edited in its columns selections from the sermons by James Freeman Clarke, D.D., reported in Boston newspapers; to these selections Freeman Clarke's signature was, with his express sanction, appended. Of the London District Unitarian Society he was a liberal supporter, making a very large contribution to its maintenance in recent years. To the Unitarian Van Mission, started in 1905, he in 1906 shared with Sir John Brunner, Bart., the cost of supplying the second van.

It would be quite impossible to reckon up all the services he rendered to his denomination by his work on committees, and his counsel as trustee of various chapels, as well as by his contributions to the support of congregations; the restoration of old buildings and the erection of new ones, including the provision of their sites; the general sustentation of the ministry, and the relief of the needs of individual ministers. In addition to benefactions which were matter of more or less public knowledge, there were many, and some of large amount, given in the strictest privacy, even the recipients being unaware of the donor. It is quite safe to say that it would be hard to find a Unitarian congregation in the British Isles which had not benefited in some way by his generosity. The transfer of congregational property and history from Essex Street Chapel, Strand (of which he had been trustee and treasurer from 8th Nov., 1875, in succession to his brother Alfred) to Essex Church, Notting Hill Gate (mentioned, p. 36, in connection with his brother, Sir James), was rendered possible by a pecuniary arrangement in regard to an existing interest, which he took upon himself at the suggestion of Robert Spears.

Warmly attached to the Unitarian name, convinced that it was the only appropriate designation for the chapels of his denomination, the only name, understanded of the people, under which the religious body to which he belonged could hope to make progress, he looked with no favour on any counsels or projects calculated for the recognition of Unitarians other than as Unitarians. Perfectly clear as to his own position, he respected the rights of others; neither his regard nor his practical aid were in any way restricted to those who were one with him either in thought or in worship. It was natural that he should be one of the subscribers to the fund which purchased for Père Hyacinthe the annuity which sheltered his old age from want. Equally natural to him was the liberality he displayed to representatives of other faiths, whose worth and circumstances he knew. Of his unsectarian charities, the Rector of Ascot wrote thus in the *Times*: "He was openhanded and generous to a degree. The neighbourhood of Ascot, where his country home was situated, knows this well. So does East London. So does a multitude of poor folk. This never-failing generosity needs to be linked on to the memory of his life, because in a great measure it was known to but a few of us." All that was thus true of his openhandedness was true also of his openheartedness, whether his friends were of other religious bodies or belonged to none. This was well known in Cornwall, both by Anglicans and by Nonconformists. He had, however, a strong repugnance to certain practices of the Roman Church and of its imitators in the Anglican fold.

From his early business training Edwin Lawrence had acquired habits of exactitude which became and remained the rule of his life in all transactions small and large. As a little incident in illustration of a great

KING'S RIDE, ASCOT
From a photograph by H. E. Rec.

XXVIII

XXIX

DRINKING FOUNTAIN, CHINGFORD

principle it may be mentioned that once in later life, when on the point of starting for a holiday, finding his accounts, as he said, apparently "bob short," he kept a conveyance waiting till he had got the balance true. In architecture he had taken honours on graduation, and was one of the very few honorary associates of the Royal Institute of British Architects. In all the details of a builder's craft he was perfectly at home; sites and structures he viewed with an architect's eye; clever schemes for erection or improvement came quickly to his mind, and were then skilfully worked out with care for minute particulars, never to be considered trifles. The drinking fountain, erected and supplied with water at his expense, at Chingford, in Epping Forest, was designed by him. In July and August, 1913, he wrote letters to the *Times* advocating the use of teak for the repair of the roof of Westminster Hall, a matter then before the public mind.

A combination of artistic feeling with practical utility was distinctive of his plans. His love of art was intense, a cultivated knowledge of it was one of his delights, and he was no mean proficient in its exercise. His facility in delineation, ranging from the rapid sketch to the finished water colour, was to himself a never-failing source of enjoyment, and a means by which he often gratified his friends. Christmas Cards of his own design were sent out to friends and others, from 1885 to 1913; upon them will often be found the Cornish motto "One and All." A collection of these is in the British Museum. Along with this he cherished, and not without success, a poetic vein. The proof is to be seen in a selection of some few of his verses in the Appendix (pp. i.-x.) He projected and partly executed in 1912 a metrical version of the Book of Job, using a metre which he believed to be that of the Hebrew original.

His zeal for the diffusion of art culture is evidenced by many gifts, in this sense, made to public institutions, and by many others, "given, with a beautiful thought, to places in need of beauty and uplifting." Thus, for South Kensington in 1885 he obtained reproductions of the three lost Raphael Cartoons, specially copied from the tapestries at the Vatican; the cost of reproduction (£200) being shared by his sister-in-law. To the same national collection he presented at various times numerous objects of artistic and historic interest, including pictures by John Russell, R.A., W. R. Beverley, and others, two drawings by William Blake, a book of sketches by Randolph Caldecott, and a sketchbook containing unpublished fantasies by Richard (Dicky) Doyle; also, in 1906, a marble bust of our Lord, executed by Holme Cardwell at Rome from the original cast by Thorwaldsen for the statue at Copenhagen, with its pedestal formed from a portion of a column from the Forum of Trajan. In 1902 he presented to the National Gallery a picture by Jan Fyt (of whom the Gallery had previously no good example) formerly in the Brancadori collection at Rome, and afterwards in the possession of John Benjamin Smith, his father-in-law. His brother William's pictures, with other objects of interest, were given by him in 1898 to the Bethnal Green Museum. To the Lambeth Town Hall he presented a fine collection of pictures, which he had inherited from his brother James. To the National Portrait Gallery he presented in 1907 the portraits of Rowland Hill and his brother Sir Richard Hill, Bt., pastel drawings by John Russell, R.A. To the Truro Museum he presented in 1911 a portrait picture by Opie, purchased from the executors of Sir Henry Alderson; it was not the first of his gifts to the same institution. The old-fashioned white beaver hat, purchased

DRAWING ROOM, 13 CAR
From a photograf

CARLTON HOUSE TERRACE
Photograph by D. Macbeth.

XXX

in 1868, which he had sometimes worn in the House of Commons, he gave in 1911 to the Victoria and Albert Museum.

On 17th May, 1886, was sold, at Messrs. Christie's, the great Hope Collection of jewels. Among them was a famous Catseye, described in the Hertz Catalogue of the Hope Collection (1839) as "a most extraordinary specimen of a chatoyant cymophane of uncommon grandeur and matchless beauty; this stone is nearly hemispherical, but it is very remarkable that there is a perfect altar with a torch at the top; this is presumed to be the largest and finest known; it is two inches in length and formed part of the Crown jewels taken from the King of Candy [Ceylon] in the year 1815." In 1862 it had been exhibited in the Loan Collection at the South Kensington Museum; the catalogue of that collection further describes it as "mounted in massive pure gold, set with ruby cabochons in the Oriental setting," and states that it appears to be the one mentioned by Captain João Ribeiro in his "History of the Isle of Ceylon," written in 1685 (though, until 1836, it was known only in the French translation of 1701), as being then in the possession of the Prince of Uva, Ceylon. The Cingalese regard a catseye as being proof against the designs of evil spirits. Since this jewel stands in the same relation to Ceylon that the Koh-i-noor does to the Punjab, Edwin Lawrence imagined that it would probably be acquired for the nation; he therefore did not bid for it. It passed, however, at the price of £357, to Mr. C. H. Hawkins, a Cornish landowner, well known as a collector on a large scale, and a special connoisseur of catseyes, from whom Edwin Lawrence after some negotiation, purchased it on 25th May for £600, on the understanding that it was to become national property.

Accordingly on 4th June, he offered it through the Lord Chamberlain to the Queen, "for the purpose of being placed with the regalia." Its acceptance by Her Majesty on 11th June was signified by the following Royal Declaration, of which the original on vellum, shortly after Her Majesty's death, was deposited (16th April, 1901) in the British Museum, where it is numbered 36,652F in the Manuscript Department.

Victoria R.I.

Victoria by the Grace of God Queen of the United Kingdom of Great Britain and Ireland, Empress of India To all to whom these Presents shall come, Greeting

Whereas our loyal subject Edwin Lawrence of 10 Kensington Palace Gardens in the County of Middlesex Esquire has offered for Our acceptance a Catseye Ornament taken from the King of Candy, and We have been graciously pleased to accept such offer Now it is Our Royal will and pleasure and We do hereby declare that the said Ornament shall henceforth be deemed one of the Crown Jewels of this Realm and shall pass to Our Royal Successors with or in right of the Crown of this Realm In witness whereof We have hereunto set Our Royal Sign Manual this 2d day of August 1886.

By Her Majesty's Command
H. F. PONSONBY
Keeper of the Privy Purse

On 25th June, 1887, the Jubilee year, he was one of the four to unveil the statue of Queen Victoria at the foot of Castle Hill, Windsor, after the presentation of an Address to Her Majesty by the Mayor and Corporation

of Windsor, enclosed in a silver-gilt casket, the gift of Miss Durning Smith.

In various branches of science Edwin Lawrence took no common interest. His chemical studies were kept up with zest. His publications indicate some of the directions in which he contributed by his pen to the spread of knowledge in regard to the physical sciences and their practical application; for this, and not mere abstract theory and speculation, was always a main point with him. He was interested in archæology, as his communications to various journals show (he has a letter on Persepolis, in the *Athenæum*, as late as 10th February, 1912). To the investigations and discoveries of modern research in their bearing upon Biblical archæology he attached especial importance, contributing financially to various exploration societies. The labours of others in numerous fields of research he most generously assisted, by subsidies which made possible the publication and circulation of results attained both by scholars and by scientists. In this way he rendered aid to the investigators of such diverse subjects as early Nonconformist history, and the modern treatment of criminal mania. His services in the fostering of the scientific spirit in others will be best appreciated by the study of the valuable paper by Sir Ronald Ross, presented in the Appendix (pp. xix.-xxiv.) Of the Society of Arts he was a Fellow, for some time Treasurer, and contributed to its Journal. In 1905 he was President of the Royal Institution of Cornwall.

During the mayoralty of his brother William, he was made a Lieutenant of the City of London; but in municipal affairs, unlike his elder brothers, he took no part; except that, during the last two years of its existence (1886-8) he was a member of the Metropolitan Board of Works. Of the Ironmongers' Company he was

an active member, becoming a Liveryman in 1865, and Master in 1887, and giving much attention to its charities. He was a Governor of St. Bartholomew's Hospital, and of St. Thomas' Hospital, and on the committee of the Royal Free Hospital, of the King Edward VII. Hospital at Windsor, and of the Royal Victoria Nursing Home, South Ascot; in all of these he was greatly interested, and took an active part. The Royal Waterloo Hospital for Children and Women in the Waterloo Road, London, of which he was chairman of committee, owed to his continued energy and support much of the prosperity which it attained during his connection with it, lasting for some thirty years. He served with energy on the Council of the Metropolitan Hospital Sunday Fund. In 1894 he founded at his father's birthplace the St. Agnes and District Nursing Association (*see* pp. 2-3), contributing to its maintenance £50 a year from the first, and by deed of 22nd October, 1901, endowing it with two cottages and £1,000 Plymouth Corporation Stock.

Edwin Lawrence began his political career as an enthusiastic member of the Liberal party. As such he contested East Berkshire unsuccessfully in 1885. On the introduction (1886) of the Home Rule Bill by Mr. Gladstone, he followed Bright and Chamberlain in their opposition to the measure. As a Liberal Unionist he was unsuccessful in his candidatures at Haggerston (1886) and at Burnley (1892), where he was defeated by the notorious Jabez Balfour. In 1895 he was elected for the Truro division of Cornwall, and re-elected for the same constituency in 1900. In 1906, and again in 1910, he suffered defeat, the seat being won by George Hay Morgan, K.C., a leader in the Passive Resistance movement. The *Western Daily Mercury*, which had bitterly

SIR EDWIN DURNING-LAWRENCE AND REV. W. E. GRAVES
Photographed in the grounds of Carclew, near Truro.

XXXI

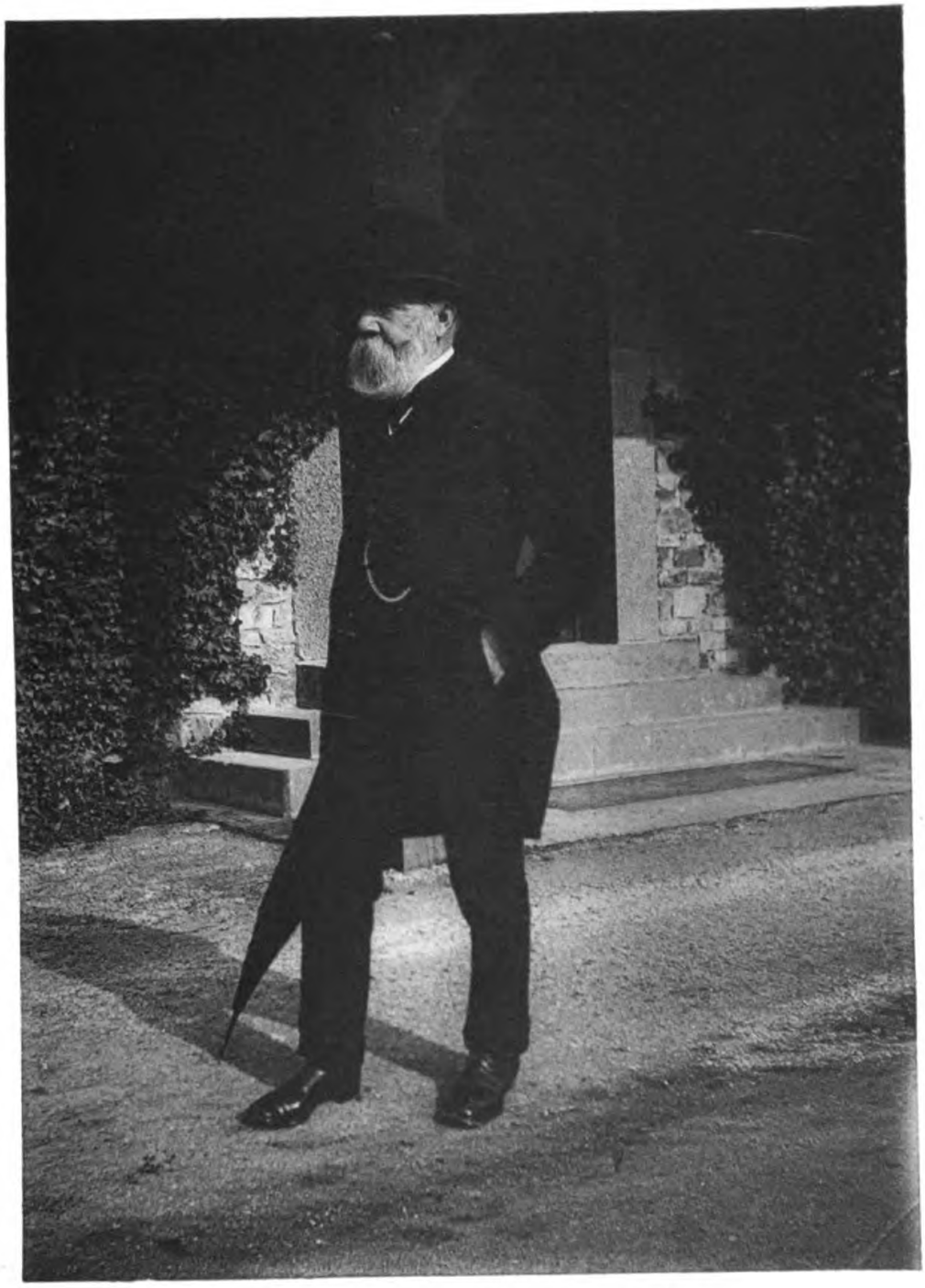
opposed him in politics, bore testimony (22nd April, 1914) to the fact that "he was not swayed by party feeling in the support he gave to local institutions and undertakings," adding that "it was a regret to very many, who differed with him politically, when his association with the division ceased." In his own words, his attitude towards his constituents was that of "the friend of all, the enemy of none." During the eleven years through which he sat in Parliament, he was most assiduous in attendance, both early and late, latterly even to the detriment of his health. For about six years, from 1899, it was his custom, acting on a friendly suggestion, to entertain in the House every Friday a dinner party of fourteen, including ten of its members; by this addition, to their own number, securing the Government against a count out. Hence he was sometimes known by the sobriquet of 'Count' Lawrence. Though the fare on these occasions was that of the ordinary House of Commons dinner, it was remarked by the *Daily Express* (23rd April, 1914) that "majorities, after these Lucullus feasts, were no longer thin."

Sir Edwin, who was an original and most active member of the Liberal Unionist Council, acted as president of several of the Metropolitan Unionist Associations, including that of North Lambeth. He became a keen adherent of the Tariff Reform League, and more recently was one of the contributors of £1,000 to its funds at the Duke of Westminster's notable dinner. Later still he was placed on the Metropolitan Committee of the Unionist Council, and was also co-President, with Sir Thomas Barlow, of the University of London Unionist Association.

While in Parliament, he had become a baronet, as the issue of circumstances detailed on p. 24. The

creation was gazetted among the New Year Honours on 1st January, 1898; on 2nd February he received by royal licence the name of Durning-Lawrence, and on 11th March, 1898, the patent of baronetcy was made out. He was a J.P. for Berkshire. The freedom of the Borough of Helston, in the division of Cornwall which he had represented, was conferred upon him on 9th November, 1907, when the Mayor (Mr. H. Toy), a political opponent, is reported to have spoken as follows: "In resolving to admit Sir Edwin Durning-Lawrence, they had in mind some conspicuous traits of character of which they had become familiar in their intercourse with him. They had in mind his large-hearted philanthropy, his missions amongst the poor of London, his gifts to local institutions, his ever ready response in cases of difficulty and local need. They also bore in mind that in a conspicuous degree he had manifested a keen sense of public duty while he was the Parliamentary representative of the constituency of which Helston formed a part, and served ungrudgingly all classes of his constituents. Those who differed from him widely, it might be, in his interpretation of current political problems, had not hesitated to ungrudgingly acknowledge that his sense of duty was strong and continuous, and led him to do his best to serve the State, especially the portion of it which he was directly commissioned to represent."

Though not so wide a traveller as his brother James, Sir Edwin was well acquainted with France, Belgium, Holland, Switzerland, Italy and Germany. In August, 1887, he, with Lady Durning-Lawrence and their nieces Ellen and Carrie, visited Canada and the United States, spending there about sixty days in company with their fellow travellers Robert Spears and Courtney Stanhope Kenny, then M.P. for Barnsley. On the outward voyage



SIR E. DURNING-LAWRENCE AT HOMBURG
From photograph by Lord Southwark.

to Canada, the majority of the passengers being emigrants, religious services on board the ship were, at the Captain's request, conducted in concert by the three gentlemen of the party, while the young ladies led the hymn-singing. Visiting on 28th September the tomb of George Washington at Mount Vernon, Sir Edwin picked up, under one of the large black walnut trees, the nut from which has since grown a flourishing tree in the King's Ride garden. At Concord, on 12th October, the party was taken by Dr. Putnam to call on Miss Emerson, daughter of Ralph Waldo Emerson, whose diary was shown to them. Sir Edwin opened it at a page referring, among other superstitions, to the practice of carrying chestnuts in the pocket to cure rheumatism. Some horse-chestnuts, taken at that visit from the garden at Concord, have produced four fine trees, now growing on the boundary of a field at King's Ride. For lines written upon this occasion see Appendix p. ii. Friendships were renewed with Robert Collyer and James Freeman Clarke (whose memorial sermon for Dorothea Dix was delivered at this time). New ones were made with Phillips Brooks (to whom Sir Edwin, after hearing him preach, was introduced in the vestry of Trinity Church, Boston), and with the leaders of Unitarianism in Boston, New York, Baltimore, and other centres. At the Boston Club, where the three gentlemen were invited to speak to a representative gathering of the local Unitarian body, after Dr. Kenny had spoken, Sir Edwin delivered an address which was long remembered; the pressmen, in reporting it, spoke of Sir Edwin as "a magnetic man."

One of the most remarkable experiences of the tour was at Philadelphia, where most of the party attended evening service at the Negro Church, the African Methodist Bethel, the first African Church built in the

United States, just one hundred years before. The service was of the most exuberant character, the pious ejaculations of the crowded congregation rising from a shower to a veritable storm, whose unexpected vehemence of religious emotion was little short of terrifying to the visitors. The vision of Sir Edwin, seated between two of the very ugliest of the darksome and excitable ladies, has not faded from the mind of one of his nieces. A collection was taken for the Wilberforce College, founded for the better education of the emancipated negroes. Sir Edwin helped it liberally. Indeed, the note he handed to the collector was so large that its genuineness was suspected, until it had been verified by the presiding minister, who at once asked the visitors to ascend the platform. Thus invited, both Sir Edwin and Dr. Kenny spoke, and gained the calm ear of twelve hundred coloured people. Dr. Kenny told them he was a representative in Parliament of the same county that Wilberforce had represented. Sir Edwin spoke of the atmosphere of freedom and learning in the Wilberforce College. Robert Spears, who had bound himself to abstain from addressing during this, to him, much needed holiday, joined in the "vast shaking of hands" at the close. "So we had," he writes, "a real good time after the stormy meeting, and parted with their blessing on our heads." This was Sir Edwin's most distant tour; but every year, from 1889 to 1913, he made an autumnal sojourn of three weeks at Homburg, followed by a month of continental travel.

Sir Edwin's "value for education, using the word in its most extended sense, was shown," writes one of his Ascot neighbours, "not only in the way he had developed it in himself and made it his own, but also in the wise generosity with which he helped to extend it to others." Thus he was one of the originators of the Borough

LADY DURNING-LAWRENCE. SIR EDWIN. LADY ROXBURGH

Watching the army manoeuvres at Homburg; from photograph by Lord Southwark.

Polytechnic Institute, in Southwark, opened in 1892. From 1888 he had been prominent among those who were moving for the formation, not only of this, but of other Polytechnic Institutes in South London, and on the scheme for the Borough Road Institute, approved by the Charity Commissioners on 23rd June, 1891, his name appears among the co-opted Governors. The Minute of the Governors, passed on 14th May, 1914, records their appreciation of his generous aid and support from time to time, further stating that "Sir Edwin was appointed a Governor under the scheme of 1891, and during all these years attended regularly the meetings of the Governors and Finance Committee, and by his ripe experience in matters appertaining to education, and particularly in the various building extensions carried out, rendered invaluable service to the Institute." On the same date a resolution of the members of the Institute bore testimony to Sir Edwin's interest in its social not less than in its educational side. In 1898 he presented a silver swimming-cup, to be competed for in a mile race on the Thames, and to become the property of its winner in three successive years; this condition having been fulfilled, he presented another cup for the same purpose in 1906. The pecuniary gifts to the Institute by himself and his family exceeded the sum of £5,000. For the principle animating the Polytechnic system, which furnishes a practical training for skilled industrial life, Sir Edwin had a decided preference, as compared with Settlement schemes. These he viewed as cultivating intellectual tastes without imparting the means of rising, through well-directed personal exertion, to a higher place in the social scale. In like manner, when judging the effect of Domestic Missions, he cared little for what he thought "coddling," and estimated their work by its success in the making of men and their wives.

Previous to the Education Act of 1902, he was a manager of the Ascot Heath School, and later he was a governor of the Ranelagh (secondary) School at Bracknell, Berks.

In connection with the School and College in which he had himself been brought up (*see* p. 49), he did very much for the promotion of a system of sound learning and practical training. To these institutions, almost year by year, and whenever any special movement appealed to him, his financial support was given with great liberality. He was the "Old Student" who, in 1902, started the Equipment and Endowment Fund of University College with the sum of £30,000, given through his old schoolfellow, Sir Michael Foster, K.C.B., under the strictest pledge of anonymity, a secret undisclosed during his lifetime. Among his other important donations was the gift of £1,000 in 1911, at a critical moment of negotiations for acquisition of a site for new Chemical Laboratories.

By the University of London he was appointed on the Council of University College School, and attended the first meeting of the Council, on 1st January, 1907. On 21st January, 1910, he was appointed Chairman of the Council, in place of Lord Monkswell. His tenure of that office ended only with his death. His benefactions to the School amounted in all to £11,000. He aided the removal of the School from its old quarters in Gower Street; but it is right to say that he was in no way responsible either for the site, or for the extensive plan, of the costly structure at Frognal, Hampstead. To its School-hall (which was not built by Sir Edwin as is sometimes supposed), the name Durning-Lawrence Hall is attached, in recognition of a gift of £8,000 to the School in 1910, made by him in conjunction with Lady Durning-Lawrence. At annual prizegivings, both of the College

DURNING LIBRARY, ASCOT
From a photograph.

occasionally (*see* Appendix p. xv.), and of the School continuously during his chairmanship, Sir Edwin's remarks were always fresh, stimulating, and informing. In the report of the School, for session 1913-14, by the Headmaster (H. J. Spenser, LL.D.), after reference made to his "princely benefactions," and to "the wisdom and energy which he devoted to the School's service," these significant words occur: "With our gratitude there is mingled a deeper feeling. The affection which we all felt for him was inspired by the simplicity and sincerity of his character, and by his noble conception of the duty of an English gentleman." In harmony with this estimate, the Vice-Master (F. W. Felkin, M.A.), writes: "He was more like a friend than a chairman of Governors to us. He was young with the youngest of us." His freehandedness in educational as in other matters is illustrated by the following incident. Hearing a schoolmaster mention the difficulty some parents have in paying school fees—the fact being that there were children who could not be entered at his school owing to their parents' poverty—Sir Edwin handed the master a cheque for £40, saying: "Use that as you like, and when you want more, come to me."

Realising the high importance of a free access to books among the indispensable agencies making for education and culture, Sir Edwin was a constant friend of Public Libraries. To many such, in various parts of the country, including that of the British Museum, he presented books of rarity and value. The Durning Library at Ascot, opened 6th Feb., 1890, endowed by his sister-in-law, Miss Durning Smith, was largely fostered by him. For the Hoxton Public Library he made in 1895 a gift of land, value £750. His chief work in this respect was at Lambeth. When the late Francis James

Burgoyne was appointed Chief Librarian of Lambeth in March, 1887, the borough did not even possess a Public Library; the first one was opened at West Norwood on 21st July, 1888, on a site given by Frederick Nettlefold. To the change in this respect no one contributed more than Sir Edwin, who has been called the real father of the existing system of Public Libraries in the borough. A member of the Libraries Committee from its formation in 1886, he was a regular attendant at its meetings. Exactly how much he did for the Libraries it would be impossible to detail. To him the Tate Library at Brixton Oval (1893) owes its second, third, and fourth folios of Shakespeare, a Baconian collection of the first importance, and a large proportion of the original Reference Library, the only one in the district, the others being merely lending libraries. Other gifts to Lambeth have already been mentioned (pp. 56, 65); his latest was in January, 1914, when he presented to the Metropolitan borough a massive silver-gilt mace, a fine example of the modern silversmith's art, modelled on the best types of ancient maces. It may be mentioned that he had more than once been urged by the Borough Council to accept the office of Mayor of Lambeth, a position which his numerous engagements compelled him to decline.

To another Public Library Sir Edwin was indirectly a benefactor. In 1871 the private library of Robert Collyer was burnt in the Chicago fire. The collection was rich in Yorkshire books—topography, antiquities, folk-lore, genealogy, history, biography—including many rarities. Sir Edwin at once suggested the replacement of these treasures. Obtaining a catalogue of the collection which had been printed some time before, mentioning it to his friends, and setting London booksellers to work,

he succeeded in procuring duplicates of all the lost volumes. These were presented to Robert Collyer; who, at his death, bequeathed the Yorkshire books, with his own later additions, to the Public Library at Ilkley, near Leeds, opened by himself in 1907. From a characteristically book-loving letter of acknowledgment, written by Robert Collyer from Chicago on 11th February, 1874, the following extract may not be out of place:—

> Ever since that great case of books came to make me weep for joy, I have wanted to write and thank you for your most noble gift. For I understand through Mr. Spears that I was most indebted to you, not only for the special gift of the rarest and best, but for the whole generous thought. Such poor words as I can say in the way of thanks seem to me very bald and bare, but I want you to believe that I feel what I cannot quite say. Every time I enter my study, their noble presence greets me, and every time I have a handful of minutes to spare, I take one down, dive into its pages, and thank you over again for your good gift. These volumes make me very rich, in the one way I care to be rich, or ever shall be, and they carry me over tide and time, and put me in communication with a world which, but for them, would be as good as closed to my longings. . . If I can hide as much in the old stocking as will take me over and back next vacation, I shall rush over in July to see my own dear old mother, who is still alive; but the stocking has an awful hole in it these days, and I don't know yet whether it will hold out; but I am past fretting about not getting the moon, or, as we say, "the piece of pickled elephant." Only, if I do come, I shall surely see you, and tell you in person how deeply I am obliged to you.

Sir Edwin's own literary work, of which a bibliography will be found further on (pp. 76-80), dealt primarily with science and its applications. A letter on "Comets" in the *Astronomical Register*, March, 1866, constituted his earliest known appearance as a writer. His "Progress of

a Century" (1885) was widely read, and brought home to many a new sense of the nature and causes of manifold changes in the conditions of life and business brought about by modern discovery and skill, up to the Victorian era. It was followed by kindred essays on Lighting (1895), on Steam (1904), and by an excursus on the scenery of Cornwall and its artists (1905). Much of Sir Edwin's literary energy came to be absorbed in the exposition and defence of the thesis of the Baconian authorship of the Shakespeare Plays. To this subject he was first attracted by perusal of the first volume of "The Great Cryptogram," by Ignatius Donnelly, of Hastings, Minnesota, published in 1888. Conscious that a satisfactory investigation of the problem before him was impossible without first-hand consultation of works which at any rate in their original editions are rarely met with either in public or in private libraries, Sir Edwin devoted himself to their collection, having the services of the late Francis James Burgoyne as his capable agent in this matter. He formed by degrees a library, unique in importance and extent; a library in which the literature, foreign as well as English, of the Elizabethan and Jacobean period is represented not alone by printed books, including the scarcest copies, but also by rare manuscripts. Of his study of this fascinating subject the first-fruit was his "Bacon is Shakespeare" (1910). It was followed by "The Shakespeare Myth" (1912); and this by minor essays bearing upon the same theme. His views were reinforced in very extensive private correspondence, not limited in its range to this country, and in numerous sections of the public press both at home and abroad. Of the Bacon Society (founded 1885) he was a member at the date of its incorporation, 20th August, 1903; a member of its Council from 16th November, 1903;

XXXV

ENTRANCE TO KENSINGTON PALACE GARDENS

Bayswater end, decorated for Queen Victoria's Jubilee, 1887. From a photograph by Thomas Fall.

and from 1909 its President. By the distribution of his writings, and later by public lectures, largely attended, and illustrated by lantern slides, he popularised the discussion of the claims of Francis Bacon to rank as the chief originator of the literature of his age. The first of these public lectures (following on lectures given in his own house, the first of these being on 17th July, 1893), was given on 29th March, 1912, at the Borough Road Polytechnic Institute.

On 11th June, 1874, Edwin Lawrence was married (at Little Portland Street Chapel, London, by James Martineau, D.D., and Thomas Sadler, Ph.D.) to Edith Jane, younger daughter of John Benjamin Smith (1794-1879), of 105 Westbourne Terrace and King's Ride, Ascot, Berkshire (formerly M.P. for Stirling Burghs and afterwards for Stockport, the intimate friend of Cobden and Bright), by his wife Jemina, daughter and co-heiress of William Durning, of Liverpool. At the wedding breakfast the health of bride and bridegroom was proposed by the Rt. Hon. John Bright, then Chancellor of the Duchy of Lancaster. They began housekeeping at 6 Lancaster Gate, Hyde Park. Their only child, Edwin Smith, was born at King's Ride (23rd August) and died (25th August) in 1878. In 1880 they removed to a beautiful residence at 10 Kensington Palace Gardens. Leaving this house (since enlarged by the addition of another storey) they settled in the beginning of 1896 at 13 Carlton House Terrace. This was the house occupied by the Rt. Hon. W. E. Gladstone from 19th May, 1840, to 6th September, 1849; in its library the decision was taken which saved Hawarden in spite of the misfortunes of Sir Stephen Glynne. The country estate at King's Ride (the hunting-ground of George III.), purchased from the Prince Consort in 1860 by John

Benjamin Smith, descended to his daughters; the elder of whom, Miss Jemina Durning Smith, was at the charges of its maintenance after her father's death, her brother-in-law and sister maintaining the house in town. These two residences they shared in common.

Miss Durning Smith in a delicate frame carried a large heart, eager for philanthropies. Near the close of his ministry at Stepney (1874-85) Robert Spears formed a branch Sunday School at Limehouse. It was a time when the call for work in the slums had begun to appeal strongly to the thoughtful and benevolent. With the liberal aid of Miss Durning Smith, this Sunday School developed in 1885 into the flourishing mission now maintained as the Unitarian Christian Church and Institute at Durning Hall, Elsa Street, Limehouse; where, since 1889, the services and various agencies for good have been in the care of John Samuel Toye, its minister. In every plan for building and practical arrangement, the helpful counsel and expert advice of Sir Edwin were exerted. The family interest in Sunday Schools had already borne one very signal fruit in the annual gatherings of London Sunday School Teachers and workers, who from 1881 were assembled at King's ride on the August Bank Holiday. The invitations to this happy meeting were sent out at first by Miss Durning Smith, and after her death (21st May, 1901) by her brother-in-law and sister. The train arrangements, and the general superintendence of the convoy, were in the hands of Robert Spears and later of John S. Toye. A house-party, to join the welcome to the contingents from the London Schools, often included such honoured guests as Robert Collyer, who entered thoroughly into the spirit of the scene. Returning to New York, Collyer made it the topic of a sermon so striking as to have the effect of

BANK HOLIDAY AT ASCOT
From a photograph by H. B. Ree.

turning two casual hearers into his most devoted friends and supporters. Indeed it may be questioned whether Sir Edwin was ever happier in himself, or more successful in his constant aim of giving happiness to all around him, than on these memorable occasions, to which, with equal anticipation of genuine pleasure, those who were welcomed to them, and those who gave the welcome, looked forward. Pure minded, and joyous in spirit, with plenty of ready humour, his presence gave an added impression of the worth and of the pleasantness of the unselfish life.

One of his neighbours at Ascot (already quoted at p. 64), with true insight into Sir Edwin's character, has thus sketched its prevailing features. "Generosity was the very soul of the man, but with it were the judgment and restraint without which the 'giving' of the rich is merely destructive of social order. His charity did not hurt or demoralise. No one who knew him could fail to see that money was to him not a personal possession to be used for luxury, but a trust held for others, to be used for them in such ways as they had not foresight to discover for themselves. The good things of life, incidental to his worldly position, were never senseless luxuries, but gifts such as could be, and were, freely shared with friends, neighbours and employees." Along with this governing principle, a straightforwardness of thought and expression was distinctive of the personality of Sir Edwin. His decision of character declared itself in prompt action and decision of speech. His mind was quickly made up; its utterance was immediately clear, plain, and strongly emphasised. With anything that seemed to him to deviate from the right line of conduct or motive, he had no compromise; nor any hesitation in being terse and sharp in the expression of his distaste. The frank flashes of a transparent nature endeared him all

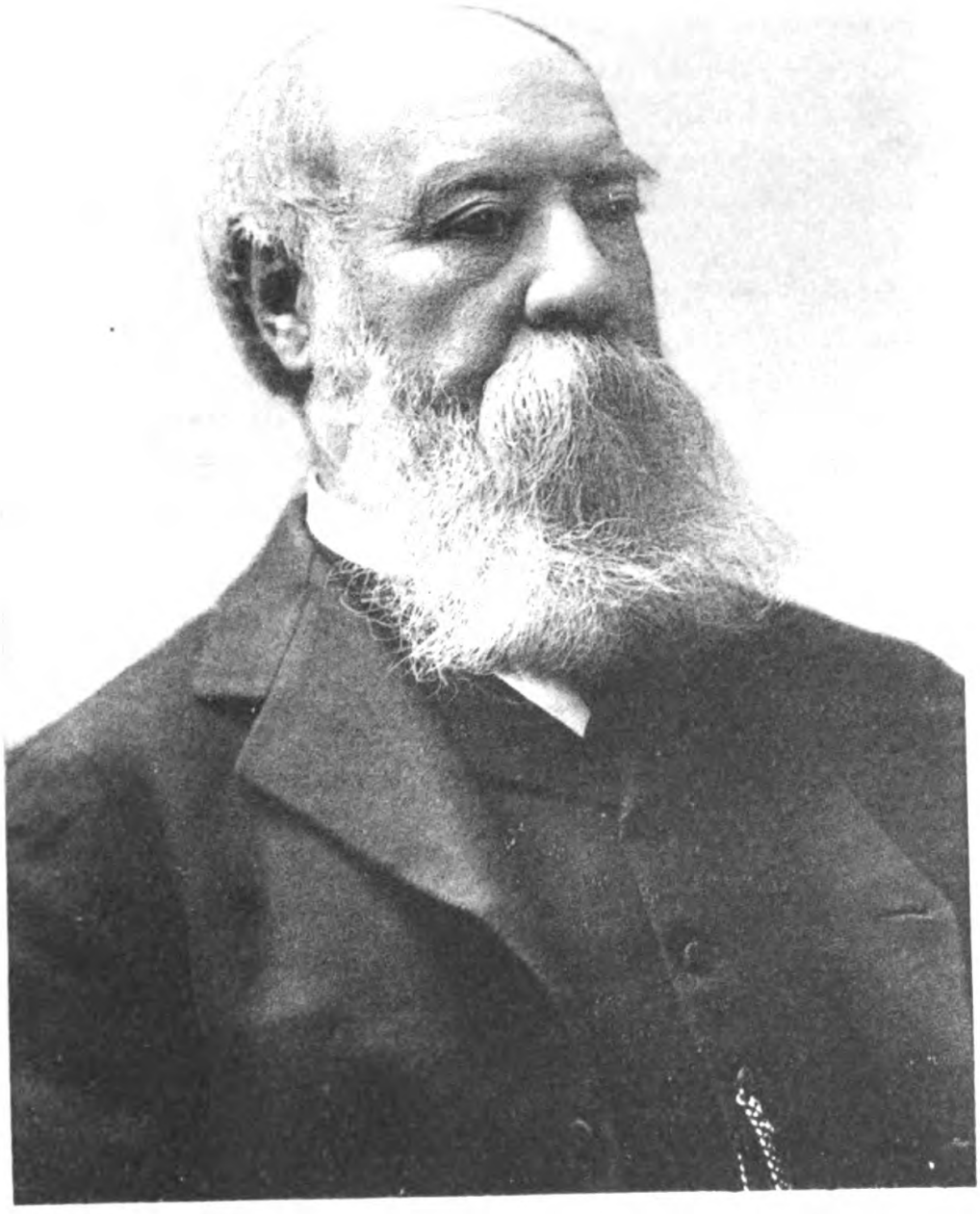
the more to those who knew him well, for they felt secure in the possession of a friendship that could harbour no unworthy reserves, a friendship sincere alike in heart and word.

Sir Edwin reached the age of seventy-seven while still pursuing, with vigour undiminished, a life of continuous energy which would have tried the strength of a much younger man. Retirement from Parliamentary contests was but the opportunity for fresh exertions in other ways of public work. His diary during his last year shows the multiplicity of engagements, charitable, political or literary, which often filled each day, lasting till late at night. His correspondence on all these subjects was incessant. The numerous lectures on the Bacon-Shakespeare problem which he delivered, with wonderful force of expression and power of voice exerted for over an hour at a time, made more heavy demands on his physical resources than he was able to realise during the exhilaration of speaking.

It is significant of his blend of religious and scientific with literary and political interests that (as declared in one of his addresses to the Bacon Society) in his estimates of men these were the six greatest Englishmen: Alfred the Great, Henry the Eighth, Francis Bacon, Oliver Cromwell, John Wesley, Charles Darwin.

His last lecture, in Kentish Town, on the last Wednesday of his life, ended with the following apostrophe, which deserves to be recorded as exhibiting the fulness of enthusiasm with which he threw himself into the advocacy of his subject:

"Bacon! Thou 'world's wonder!' 'Deare Sonne of Memorie, great Heire of Fame, What needst Thou such dull witnesse of thy Name' as 'that thy hallow'd Reliques should be hid under a starre-ypointed Pyramid'—a Beacon, a Bacon—to tell us that thy hallow'd Reliques,



SIR E. DURNING-LAWRENCE, BARONET
From the latest photograph by J. Russell & Sons.

XXXVII

the immortal Plays known as Shakespeare's, were written, not by 'the Householder of Stratford,' but by THEE!"

After this brilliant conclusion, he fainted and fell backwards. Making light of this, he was well enough on Saturday to take a walk on Hampstead Heath. He had planned a visit to the theatre for that evening, but was persuaded to give this up. Soon feeling unwell, he retired early to bed, from which he never rose. Supervening unconciousness stayed all pain, and he passed peacefully away in the early hours of the following Tuesday, 21st April, 1914.

The funeral took place on Saturday, 25th April. A service was held at 13 Carlton House Terrace, in the course of which the hymn "Nearer, my God, to Thee," and the anthem "O rest in the Lord," were rendered. Intended for the family and intimate friends, this service was, at their own request, attended by about ninety persons, representing many public bodies, and other societies, religious, benevolent, literary, and political. The interment in the family vault at Kensal Green was preceded by a short service at the graveside. Both services included words of Scripture, brief address, and prayer.

These services were conducted by the present writer, formerly Principal of the Unitarian Home Missionary College, Manchester, of which Sir Edwin was a great benefactor, and for three successive years its President.

Bibliography of Writings by Sir Edwin Durning-Lawrence.

1. The Progress of a Century: or the Age of Iron and Steam. [1885.] *Octavo.*
2. The Lord's Supper, commonly called The Eucharist and The Communion. (*Anon.*) [1888.] *Sextodecimo.*
3. The Pope and the Bible. (*Anon.*) [1888.] *Sextodecimo.*
4. Mariolatry and Monkery mean Idolatry and Immorality. [1888.] *Sextodecimo.*
5. A Short History of Lighting from the Earliest Times. Burnley. [1895.] *Octavo.* [Expanded from a Lecture before the Burnley Literary and Scientific Club, 20th January, 1891.]
6. St. Francis of Assisi. [1901.] *Single sheet.* [Reprinted from the *Christian Life*, 20th August, 1901. *See* Appendix, pp. xi.-xiv.]
7. Steam in Relation to Cornwall. Truro. [1904.] *Octavo.*
8. Royal Institution of Cornwall. The President's Address (Cornish Scenery and Cornish Artists.) [1905.] *Octavo.*
9. Bacon is Shakespeare. [1910.] *Octavo.* Revised and reissued same year; title, Bacon is Shake-Speare; with addition of Reprint of Bacon's Promus of Formularies and Elegancies, collated with the Original MS. by the late F. B. Bickley, and revised by F. B. Herbert, of the British Museum. Of F. B. Bickley's collation, twenty-four proof copies were printed in 1898, and bound with a title page. [Copies of this work were presented to the principal Libraries not

XXXVIII

LIBRARY, 13 CARLTON
From a photograph

ON HOUSE TERRACE
h by D. Macbeth.

XXXVIII

only of this country but of the European Continent, Egypt, North America, and Japan.]

10. The Shakespeare Myth. [1912] *Octavo*; [1913] *Octavo*, revised; "the ten hundredth thousand."
11. Milton's Epitaph to Shakespeare. [1913.] *Octavo.* [Reprinted from the *Educational Review*]; [1914] *Octavo*, revised; title, Key to Milton's Epitaph on Shakespeare. [Reprinted from the *Dulwich, Peckham, and Camberwell Post.*]
12. Macbeth proves Bacon is Skakespeare. Perth. [1913] *Octavo*; London edition, revised same year. [Reprinted from *Guth na Bliadhna*, April, 1912: a Glasgow quarterly in Gaelic and English.]
13. Bacon is Shakespeare. [26th February, 1914.] *Octavo.* [Reprinted from the *Dulwich, Peckham, and Camberwell Post*; distinct from No. 9.]
14. The Jew in Drama. [4th April, 1914.] *Octavo.* [Reprinted from the *Referee.*]

Under his auspices were printed:—

1. Northumberland Manuscripts. Collotype Facsimile and Type Transcript of an Elizabethan Manuscript preserved at Alnwick Castle, Northumberland. [Containing important Bacon items.] Transcribed and Edited with Notes and Introduction by F. J. Burgoyne. [1904.] *Royal quarto* (250 copies).
2. History of Queen Elizabeth, Amy Robsart, and the Earl of Leicester: being a reprint of "Leycester's Commonwealth," 1641. Edited by Frank J. Burgoyne. [1904.] *Quarto.*

The following list of Sir Edwin's letters to periodicals on the subject of the Bacon-Shakespeare problem does not claim to be exhaustive.

Aberdeen Journal, 20th March, 1911.

Academy, 24th August, 26th October, 14th December, 28th December, 1912; 1st March, 1913; 3rd January, 28th February, 11th April, 1914.

Baconiana, November, 1893; July, 1912; October, 1912; January, 1913; July, 1913; April, 1914.

Brixton Free Press, 24th April, 1914.

Cambridge Magazine, 19th April, 17th May, 1913.

Cornwall County News, 3rd April, 1912.

Daily Chronicle, 9th December, 1910.

Daily Express, 2nd September, 1913.

Daily Mail, 14th January, 1911 (reprinted from *South London Press*).

Dial, April, 1913.

Dulwich, Camberwell and Peckham Post, 10th January, 14th March, 1914.

Dundee Advertiser, 5th October, 1912.

Educational Review, September, 1913.

Field, 13th April, 1912.

Glasgow News, 7th July, 1913.

Hereford Times, 4th March, 18th March, 1st April, 1911.

Liverpool Daily Post and Mercury, 7th December, 14th December, 23rd December, 1912.

Llandudno Advertiser, 3rd August, 1912.

Manchester City News, 29th October, 1910.

Manchester Guardian, 26th November, 1912.

Mermaid (Birmingham), February, 1914.

New York Times, 1st September, 1912.

Norwood Press and Dulwich Advertiser, 24th February, 1912.

Notes and Queries, 24th August, 26th October, 1912; 7th June, 1913; 3rd January, 24th January, 28th February, 11th March, 1914.
Observer, 28th August, 25th September, 1910.
Pall Mall Gazette, 21st September, 27th September, 1st October, 11th November, 19th November, 25th November, 9th December, 16th December, 29th December, 1910.
Referee, 4th August, 18th August, 1912; 19th April, 17th May, 24th August, 1913; 12th April, 1914.
Rochdale Observer, 31st August, 1912.
Saturday Review, 29th October, 19th November, 1910.
Scotsman, 6th August, 1910.
Sheffield Telegraph, 9th January, 18th January, 24th January, 1912.
Shoreditch Observer, 14th September, 1912.
South London Press, 29th April, 13th May, 27th May, 3rd June, 10th June, 24th June, 15th July, 23rd September, 7th October, 16th December, 23rd December, 1910; 17th February, 31st March, 1911; 16th December, 1912.
South Wales Argus, 17th March, 29th March, 1st April, 6th April, 1912.
Stratford-upon-Avon Herald, 9th August, 11th October, 1st November, 1912.
Throne, 21st February, 13th March, 27th March, 1912.
Times, 25th August, 1910.
Western Mail, 10th September, 1st October, 1910.
Windsor, Eton and Slough Express, 7th October, 29th October, 12th November, 1910.
Woman Teacher's World, 9th October, 1912.
Weekly Tale-Teller, 5th April, 1913.
Woolwich Gazette and Plumstead News, 19th March, 1912.
Yorkshire Post, 27th February, 1911.

Communications on the subject, in the form of articles, chiefly reproduced from portions of No. 9 above, were inserted, especially during the year 1911, in various journals of Australia, Canada, Germany (translated, with modifications of his own, by Professor Georg Holzer, of Heidelberg), Holland, India, and the United States.

The last Christmas card, designed and sent out by Sir Edwin (Christmas, 1913), instinct with his constant appeal, "One and All," bore the following lines from his pen:—

A hundred years ago, 'tis true,
The Nation fought its Waterloo;
United in the time that's past,
Shoulder to shoulder they stood fast.

This day the Nation waits for You,
To serve it in its Waterloo.
Shoulder to shoulder we must stand,
And so united save our land.

May our United Kingdom still
Its God-appointed task fulfil,
And serve the right with main and might,
Then One and All can never fall.

Having, in their author's mind, but a Unionist significance, they have been spoken of in the Press as "almost weirdly prophetic" in their application to the nation's present position and further duty, created by events still in the unknown though near future, when he passed away.

APPENDIX

SHAKESPEARE'S SONNET 130.

My Mistres eyes are nothing like the Sunne,
Currall is farre more red, then her lips red,
If snow be white, why then her brests are dun:
If haires be wiers, black wiers grow on her head:
I haue seene Roses damaskt, red and white,
But no such Roses see I in her cheekes,
And in some perfumes is there more delight,
Then in the breath that from my Mistres reekes.
I loue to heare her speake, yet well I know,
That Musicke hath a farre more pleasing sound:
I graunt I neuer saw a goddesse goe,
My Mistres when shee walkes treads on the ground.
And yet by heauen I thinke my loue as rare,
As any she beli'd with false compare.

In Sir Edwin's view, this sonnet was written as a travesty of the then current extravagant portrayals of the ladies whom the poets celebrated. To illustrate this view, he produced the following, as what might have been the original effusion, caricatured in sonnet 130.

My Mistress' eyes eclipse the mid-day Sun,
Than ruby coral are her lips more red,
By her pure breasts the driven snow's outdone;
While threads of gold enshrine her lovely head;
The roses damask'd red and white, I've seen,
But far more wondrous are her cheeks so fair,
Not all the scents of Araby, I ween,
Can with the perfume of her breath compare.
I love to hear her speak, the gentle tone
E'en like the music of the spheres doth sound;
And as a goddess through the azure zone
So lightly doth she press the honoured ground.
Nothing more glorious I do well believe,
Hath Heaven produced or man dared to conceive.

ACROSS THE OCEAN.

Three thousand miles of water; then a mist,
And loud our fog-horn roared, for nought was visible;
Back a soft whistle came, an answer from the shore;
And thus the captain knew the haven safe.
Methought this gave the story of our life:
The world another trackless ocean waste;
Our way all dark until we cry for help,
And then within our souls the Father whispers peace.

E. L.

Written off Belle Isle, near the mouth of St. Lawrence river, in August, 1887, when ending a voyage across the Atlantic.

RALPH WALDO EMERSON.

A rock of quartz, unhewn, rugged, rough, solid, material,
To mark the tomb of gentleness and sweet mysteriousness;
No name, no word, only a purple stain of amethyst;
Yet shall the grave of Emerson be not forgot in Sleepy Hollow.
We saw the pleasant cottage where he dwelt for forty years;
We gathered handfuls of the chestnuts strewn around;
These shall be planted near our English country home,
To grow to trees whose whispering boughs shall bid us listen his soft voice—
"*Carry horse chestnuts in our pockets to hinder rheumatism.*"
We read these words fresh written from his hand so many years ago,
To mark his sense of silly superstition that could hope
That such had power to stay a plague or hinder a disease.
So then, these chestnuts, Old England's children's fruit—
Brought back once more to grow on English land—
Shall, when they stand full fair and tall and strong,
Speak to our children in the poet's name and say,
How chestnuts in the pocket ne'er can stay rheumatics;
Nor shall silly superstitions stand for ever spectre-like
To obstruct the truth, the light—the glorious gift of God to man!

E. L.

Concord, Mass. 1887.

THE LAW LECTURE.

All rules of law, learn in one line, my friend,
"Not false thyself, thy neighbour ne'er offend."

E. L.

Harvard, Mass., October 11th, 1887.

TENNYSON.

Born 5th August, 1809; Died 6th October, 1892.
Interred in Westminster Abbey, Wednesday, 12th October.

Lo, Heaven lends the moon's soft ray
To lift thy darkness into day,
Lord Tennyson.
Garnered like wheat at life's full end,
Mid faithful wife and child and friend,
England's great son.

While angels, e'er thou feel death's blow,
Whisper, in accents sweet and low,
"Come, come above."
But the whole race of men must weep,
Hushed is thy magic Muse to sleep,
That sang of love.

Thou'rt dead, but, like the good seed sown,
A hundredfold thy word is known
In every clime.
Things pass away, Truth stands secure;
Faith, Peace, and Hope, the Good, the Pure,
Will outlast Time.

We're proud to place thee 'mong our best,
In Britain's Abbey safe to rest,
In marble state.
There, as they spell thine honoured name,
Thousands shall breathe thy lasting fame,
Our Laureate.

E. L.

TENNYSON.

Who dares to say Lord Tennyson is dead?
"My Lord" is dead, the poet cannot die.
'Tis true we've buried him among his peers,
And his remains rest 'neath the Abbey roof.
But Tennyson 's not there, he still lives on,
Growing eternally to greater fame,
Because he used his gift to bless mankind.

It hath been told how peacefully he passed
"Across the bar," and how the moon that night
Shone radiant as a halo round his head,
Seeming to beckon him to higher realms;
But who shall tell the grief of wife and friend,
Nay of the shock to all who speak our tongue,
When it was known the Laureate was gone.

Shall we recall his songs? Wherefore do so?
To those who love them 'tis a waste of breath
'Tis foolishness to those who love them not.
And yet we feel the master in his work,
When joy he chants, it is himself he sings,
And if his words bring comfort to our grief,
It is himself most needs the healing balm.

Such is the secret of true minstrelsy.
Show to the world thyself, lay bare thy soul,
And if thou be but true unto thy best,
Thy words will ne'er fall heedless or alone.
Therefore to-day, in East and West, in North and South,
In every clime Lord Tennyson is mourned,
For men confess they're richer through his life.

E. L.

TO THEE.

[*Written for a lady's album.*]

Something quite fresh, quite new,
Written to-day for you,
  Now while you look,
Some little quaint refrain
That may for aye remain
  Here in your book.

Why yester eve so sad?
Pain fit to drive you mad!
  Only a tooth.
'Tis thus throughout our life,
Always some grief, some strife,
  In age or youth.

Now it has passed away;
Perhaps some other day
  'Twill come again?
Sadden not thus sweet hours,
Evils are passing showers,
  Joys outweigh pain.

Duty thy guiding star,
Faith ne'er shall wander far
  But be brought back.
This thought enough for thee,
So shalt thou happy be,
  Nothing shalt lack.

When thine own life is o'er
And thou approach the shore
  Of Lethe's stream,
Thou'lt see a safe sure way
Leading to brighter day
  E'en than thy dream.

Homburg v.d.h., Aug. 29th, 1896. E. L.

THE OLD PRIORY.

An English Home complete,
With comfort and love replete,
Where the monks of old
Their beads oft told,
And basked in the sun
Ere the day was done,
While they snared the game on the ground;
Around, around,
While they snared the game on the ground.

Each night they sang compline,
And drank their wine, I ween,
And without a wife
Lived a jovial life,
And soften'd their fast,
As the Fridays pass'd
With fish from the broad deep pool,
So cool, so cool,
With fish from the broad deep pool.

No more in lonely cell,
Our tale of beads we tell,
Nor in garments scant
The compline chant,
Nor the birds around
Ensnare on the ground,
But we shoot them as they fly,
In the sky, in the sky,
But we shoot them as they fly.

Within the Priory Hall,
The children's voices call,
And a wife is there,
Its joys to share,
And whenever we toast
The health of our host,
We drink now to the ladies too,
We do, we do,
We drink now to the ladies too.

E. D-L.

IN MEMORIAM.

Serve thou the State,
Something create,
  Do what you can;
Life's ills endure,
Live clean, live pure,
  Be thou a man.

And when at death
Thou part'st with breath,
  For thy last sleep,
We feel thou'rt blest
Through thy calm rest,
  E'en while we weep.

E. D-L.

From "The Gower," Dec., 1912.

THE BOOK OF JOB.

IN the following verses the author has attempted to reproduce the Book of Job in its original metre. Scholars are now agreed that the Hebrew poesy was first composed in quatrains, each line of which consisted of seven syllables. Mr. E. J. Dillon, while admitting this fact, presented the readers of the *Contemporary Review* for July, 1893, with a translation into quatrains, the lines of which however vary from seven to eleven syllables. Such irregularity is unnecessary, as the genius of the English language can well adapt itself to the seven syllable line.

E. D-L.

[*As a sample, the first two specches are here printed.*]

JOB iii. 3—v. 27.

That perish'd had my birthday—
The night which said a mán's born!
Would God had ne'er declared it,
Nor dawnéd light upon it.

2.

Would dark and gloom had claim'd it,
And cloud had hover'd round it;
No year it's day had number'd
While months forgot to count it!

3.
The night should have been barren,
Nor in it come rejoicing;
The wizards should have curs'd it,
Its stars in twilight waning!

4.
While light it sought and found not,
Morn's eyes of dawn not seeing!
Because the womb it clos'd not,
Nor from mine eyes hid sorrow.

5.
Had but the womb withheld me!
Or coming I had perish'd!
O why did knees receive me?
And why did breasts me nourish?

6.
I then were still and peaceful;
And sleeping, I had rested
With kings and earthly rulers,
Who built them Halls of Silence;

7.
With chiefs whose stores were golden,
Their houses fill'd with silver.
I then had been as hidden,
Like babes the light ne'er seeing!

8.
The weary there are rested,
The wicked cease from troubling;
The captives sleep together,
Nor hear the voice of master.

9.
Why life gives He to sad ones?
And light to souls afflicted?
Who yearn for death which comes not,
And seek it more than treasure?

10.
Who finds a grave is happy!
For God around has hedg'd him.
My bread's become as sighing,
My tears to me as water.

11.
My fear has come upon me;
On me my dread has fallen.
Nor rest nor safety have I,
No peace but always trouble.

ELIPHAZ.

12.

Behold! thou taughtest many,
Thy word, the slumbering, strengthen'd.
To thee, thy turn now cometh,
And thou thyself art worried.

13.

Was God's fear not thy stronghold?
Thy hope thine own uprightness?
Bethink who guiltless perish'd?
Or when cut off the righteous?

14.

Those ploughing sin are punish'd;
Those sowing sorrow reap it;
The blast of God destroys them,
His nostrils' breath consumes them.

15.

The lion's roar is silenc'd,
The young one's teeth are broken;
The old lack prey, and perish,
The stout one's whelps are scatter'd.

16.

By stealth a word was waft me,
A whisper I receivéd;
In thought, at night a vision
When sleep to man befalleth.

17.

Came on me fear and trembling,
Which all my bones set shaking.
Before my face a ghost sped;
My hair on end was bristling.

18.

It stood; a form I see not,
I hear a voice soft speaking:—
"Than God shall man be juster?
More pure than He who made him?

19.

He trusts not in his servants,—
With folly charging Angels;—
Much less in earthly dwellers,
Whose house to dust has fallen.

20.

'Twixt dawn and eve they perish;
They're slain and no one recketh.
Is not their tent pole torn up?
They die bereft of wisdom."

21.

Now call, if any answer;
What angel wilt thou turn to?
His own wrath kills the foolish,
And envy slays the silly.

22.

His sons are not in safety;
They're crush'd and none can save them.
The hungry eat their harvest,
Their milk the thirsty drinketh.

23.

From dust ne'er springs affliction,
Nor sprouts the ground with sorrow;
For man is born to trouble;—
As sparks go flying upward.

24.

But God would I be seeking,
To God my cause entrusting,
His works cannot be fathom'd,
Nor numbered all His marvels.

25.

To earth the rain He giveth,
On field the water sendeth;
He sets on high the lowly,
With vict'ry crowning mourners.

26.

The crafty wise, He snareth,
He cunning counsel thwarteth;
By day on them comes darkness,
At noon they grope in midnight.

27.

From scorn He saves the poor man,
The needy from the mighty;
While hope He gives to wretches,
Unrighteous mouths He stoppeth.

28.

Whom God corrects is happy;
His chast'ning therefore spurn not;
He causeth sores, and bindeth;
He smites, and whole He maketh.

29.

Six times He saves in trouble,
In sev'n no ill shall touch thee:
In famine He redeems thee,
And from the sword in war time.

30.

Thou shalt be hid from tongue-scourge,
Thou shalt not fear misfortune;
But laugh at death and famine,
Nor dread the beast that slayeth.

31.

In peace thy tent abideth,
Thou knowest none shall rob it;
Thou see'st thy seed increasing,
Like grass shall be thine off-spring.

32.

The grave thy days fulfilleth,
As sheaf brought home from harvest.
This mark: 'tis thus we've found it.
This hear: to heart then take it.

ST. FRANCIS OF ASSISI.

ST. FRANCIS of Assisi was born in 1182. His family name was Bernadone. It is a question whether he was named John; or whether the name Il Francesco (the little Frenchman) was given him by his father, because he happened to be born in France on one of his father's commercial expeditions; or whether the name was given him as a nick-name by his companions. His father was a dealer in expensive French silks, and young Francis was dressed extremely richly in some of the products in which his father dealt. All accounts agree that the boy was of singular beauty, and very lively; so that the splendidly dressed lad, with his bright face and engaging manners, attracted the attention of all. Thus, as a boy, he was allowed to play with the other children of his age; but when he became a man the noblemen were not prepared any longer to permit their children to mix on equal terms with the "son of the little tradesman." Naturally, young Francis felt deeply galled by this treatment, and he essayed, by great lavishness of expenditure, and by dressing in a most magnificent manner, to attract attention and admiration. As his mother expressed it, he looked like a prince. This secured for him the applause of the multitude; but among the proud nobles this assumption of position did not tend to make them more ready to admit him into their houses. He was always to them the "son of the little tradesman." Perhaps, had he been content to be the humble friend of some nobleman, he might, in time, have achieved some sort of recognition; but with his splendid form, with his great ability (although his education was almost of the smallest), he thought he might claim and achieve, at a bound, the highest position. Thus, when he was twenty years of age, the idea came to him that, if he became a soldier, men would give him precedence as a soldier.

Accordingly, he purchased the finest horse and the finest suit of armour, and again all exclaimed as he rode by, "He looks like a prince." He essayed in this way to enter a military

career, but when he came into camp and men found out who he was, they only sneered at him the more as the "son of the little tradesman." The iron entered his soul. What might he do, what could he do? At last he saw that no way of advancement upon those lines lay open to him; he must lay aside all hope of a grand earthly position, with rich clothes and a noble wife, and a fine palace. "Yes," he said, "all men give place to the religious. I will be a religious." Then, in his twenty-sixth year, in 1208, he threw aside every article of clothing and arrayed himself in one woollen robe, tied with a piece of rough rope, and in two years the town was at his feet. He began with two disciples, and two years later the number of his followers, who were called brethren, was eleven. In this manner he soon attained a position such as he sought, but not in the way he had originally endeavoured to obtain it. In studying his career it will be found that throughout his life the sneers passed upon him as the "son of the little tradesman" rankled in his soul. On one occasion he told one of his disciples to pull off his garment and go and preach to the people, and then a few minutes later he mutters to himself, "I have sent the nobleman's son to make a fool of himself, and I think it's time the 'son of the little tradesman' did the same, and went to his assistance."

Again, he was riding upon a horse, and he mutters, "The nobleman's son is holding the tail of the horse; it is the 'son of the little tradesman' who is riding the horse." In the meanest garments, which were never changed, so that it was the boast of his followers that each one of them carried about with him more inhabitants than a city, he assumed to be the superior of all men, giving place neither to King nor Sultan. Thus, when he was invited by the Cardinal to a grand banquet, how should he show how much he despised the Cardinal and his banquet? Why, when the food was placed before him, he went to the hearth and gathered up the wood ashes and scattered the ashes on his plate; and men, who understood him not, said, "See how noble, see how humble," for in the meekest tones he said it was not for such as he to feast on rich food, suitable only for the Cardinal. Men should have sense enough to see that this was no act of useless self-denial, but that only in this way could St. Francis show his contempt alike for the Cardinal, and for the rich food by which the Cardinal sought to patronise him.

He obtained from the Pope a bull, making his cell to possess, on one day in the year, the power of affording absolution to those who visited it; and again men, who understood him not, say, "How noble, he asks nothing for himself, only a blessing for humanity." What monument, even by a Michael Angelo, has conferred upon the grandest tomb of Pope or Cardinal or King one thousandth part as great an importance as the power of which it is supposed to be possessed has given to the mean cell of the founder of the Order of St. Francis? In the year 1898 more than one hundred and ten thousand people passed through that cell, and probably they blessed the name of St. Francis.

If we look at the matter with other and clearer vision, we shall be prepared to affirm that few things in the history of the world have wrought so much mischief; probably few things are to-day still working so much mischief. It has been said, and said probably with reason, that of the hundred and ten thousand people who visited the cell in 1898, fully fifty thousand, and perhaps many more, were induced to commit crimes, because they believed that their passage through St. Francis' cell was able to purge them from guilt, even though their crime was of the most heinous description. To return to the period of the foundation of the Order. The disciples of St. Francis grew and multiplied exceedingly. Some may see only good in men devoting themselves to what is called a "religious life," but we shall realise that the result was almost unmixedly evil, when we come to consider that the followers of St. Francis—at least, those of them that adopted the full rule—were, in fact, professional beggars; with the result that hordes of men simply lived as drones throughout Europe. It is stated that in the century following St. Francis' death as many as 124,000 Franciscans died of the black death. It may be worth while here mentioning St. Francis' words, "I will see no sin in a priest!" and when he founded a branch of the Order for women, he stated in his rule:—"I do not say that a woman who can read shall not be permitted to read, but I do say that no woman, who is unable to read, shall on any account be taught to read." St. Francis, about two years before he died, appears to have had some affection of the hands and feet, and his followers claimed that by divine miracle God had conferred upon him, as

a mark of honour, what is known as the stigmata, and that his hands and his feet bore all the signs that would have been there if indeed he had been actually crucified. He died in 1226, and within two years of his death there was such a fierce fight for his body that a considerable number of persons were killed.

Numerous lives of St. Francis have been written. In one of these, which had to be disallowed by the Vatican on account of its extreme extravagance, it was claimed that St. Francis was certainly the equal, and probably the superior, of Christ the Lord. In this narrative every miracle of the Gospels was claimed to have been repeated with added glory by St. Francis. Putting aside this extravagant and most absurdly eulogistic treatise, all the lives of St. Francis are so filled with miraculous stories that it is absolutely impossible to separate truth from fiction. To some minds, led by the supposed humility of St. Francis, his life appears to have been lived with the single desire of doing good to mankind; but if once the true key to his life (namely, his fixed determination to rank himself with the kings of the earth) be grasped, a somewhat different estimate will probably be formed. Having studied most, or, at least, a very large number of the accounts of the life of St. Francis, the writer has arrived at the most absolute conclusion that it is extremely doubtful whether any life of any man has produced in the world a more positively evil result; for he founded the Order of St. Francis, which, while offering a retreat with honour to any man who desired to live an absolutely lazy life, boasted of its squalor and rejoiced in its ignorance, and worked incalculable mischief, by postponing the progress of mankind for several centuries.

E. D.-L.

PERSEPOLIS.

In giving the prizes at University College, London, on Thursday, July 2nd, 1903, Sir Edwin spoke as follows:—

You all know the stories of the invasion of Darius, and of his successor Xerxes, and we read how utterly these were defeated by the Greeks. Yes, but we also read in these same histories that a man who was elected King of Sparta was not crowned, till the Embassy had returned from Persia with the sanction of ὁ βασιλεὺς, the King—mark, he was not styled the King of Persia, but simply *the* King.

And it must be now nearly forty years ago since I began to have doubts, and to wonder whether, after all, the Greeks did absolutely defeat the Persians, and were not, in fact, forced to accept terms.

Last year the xxviith volume of the "Encyclopædia Britannica," was issued, and in the Preface, written by Dr. Hy. Smith Williams, appear these words: "Even in so important a matter as the great conflict between Persia and Greece, it has been suggested more than once that we should be able to gain a much truer view, were Persian as well as Greek accounts available."

The main source of our knowledge of Alexander the Great is the Anabasis of Arrian (Trans. J. J. Chinnock, 1884), A.D. 125, who tells us, bk. iii., ch. xviii., that Alexander (331 B.C.) burnt the palace of Persepolis, against the advice of his generals, who said if he did, they, the inhabitants of Asia, would be less likely to come over to his side, thinking he only meant to "raid and scuttle" (ἐπελθεῖν μόνον νικῶντα).

Why did Alexander insist on burning the palace of Persepolis? Strabo tells us it was out of revenge, because Darius and Xerxes had destroyed the Greek temples and burnt their cities.

Now, I do not think this was quite the real reason, and I am going to make a suggestion which I believe to be absolutely new. I think that Alexander destroyed the palace of Persepolis, because it was ornamented with inscribed pictorial records of the triumphs of Darius, and of Xerxes, over the Greeks.

This view is, I think, strengthened by the fact that (in 1800) Grotefend deciphered the names of Darius and Xerxes, in copies of fragments of inscriptions brought from Persepolis.

And my object in speaking of this matter to-day is, that it is very possible that some of you may take part in further explorations at Persepolis, and may bring to light inscriptions and sculptures which may prove to be records of the invasion of Greece, giving results quite contrary to the accounts given by the Greek historians, upon which we have hitherto relied.

WHAT IS ART?

I propose to give to the question What is Art? an answer so simple, so trite, so manifestly true that the only wonder is that it has not found expression before.

Mathematicians tell us that musical sound is the result of "measured repetitions" of impulse detected by the ear, and colour is the result of "measured repetitions" much more rapid than those that produce sound, detected by the eye.

Now we are accustomed to apply to all the arts some, if not most of the terms Rhythmical, Metrical, Symmetrical, Proportional, Balanced, each and all of which imply "measured repetitions"; but we seem to have failed to perceive that Music, Dancing, Poetry, Architecture, with its sister arts Carving, Sculpture, Drawing, and Painting, and Oratory also, are founded upon "measured repetitions."

Let us take Music. The notes are produced by "measured repetitions" of pulsations, and a musical composition is recorded by "measured repetitions" called bars, each of these being again sub-divided into "measured repetitions" called time beats.

Dancing is essentially Rhythmical movement, that is, movement in "measured repetitions" generally guided and governed by the clapping of hands, the clattering of castanettes, the clashing of cymbals, the beating of drums, or by some form of music in measured time.

Poetry is metrical composition, that is, the words are arranged in the form of "measured repetitions" of syllables or of accents, or of both. Frequently it is assisted by "measured repetitions" of breaks, in sound or sense, and adorned with the partial repetitions of sound called alliteration, or the perfect repetition of sound called rhyme.

Architecture consists essentially in "measured repetitions"; and if the masses be large enough and numerous enough, a grand work, such as Stonehenge, may be produced without beautiful form or ornamental decoration. In speaking of Architecture we generally think of the world's great monuments, the perfect Parthenon of Athens, the magnificent buildings of

ancient Rome, the glorious Gothic cathedrals, the mighty St. Peter's and its beautiful sister St. Paul's, the lovely Mosques with their minarets, and the "Gem of the East," the Taj. Each and all of these is what it is from its perfectly proportioned "measured repetitions."

Carving, the handmaid of Architecture, is founded on "measured repetitions"; and the most perfect sculpture of the Greeks was not only governed by canons of measurement, but every limb and feature was a "measured repetition" of the same beautiful curve. In a perfectly formed man of any race, or indeed in any purely bred animal, every part seems to follow the others in a series of "measured repetitions."

Drawing (apart from colour) to be Art, must be properly balanced (that is, governed by "measured repetitions.") An example of how much "measured repetitions" were used in the great works of the Masters may be seen in the Last Supper of Leonardo da Vinci, where the lines of the ceiling, the lines of the tablecloth, and the lines of the flooring are all arranged to converge to the head of the Saviour.

Painting. It does not seem quite so easy to show that painting also is founded upon "measured repetitions" until we remember that colour itself is "measured repetitions" appealing to the eye. Then we perceive that the musical terms, tone, harmony, and discord are correctly applied also to painting, and we understand why we are offended when some colour is out of tone with the rest, for we realise that the offensive colour is not such a "measured repetition" of the other colours as to be in harmony with them and we understand why the true artist puts some repeat of a colour in another part of a picture to do what he calls "take the colour through the picture."

To enter into details would be an endless task. I have only to refer to Oratory, which in its form apart from its matter, consists in well balanced sentences, that is, "measured repetition" in many cases interspersed, as in the Oration of Anthony in the play of Julius Cæsar, with the repetition of the same sentence, with different accent and significance.

Yes, that "Science is measurement" has passed into a proverb; it is time we realised the still more elementary truth that "Art is measured repetitions."

E. D-L.

SIR EDWIN AS A PATRON OF SCIENCE.

By Sir Ronald Ross, K.C.B., F.R.S.

I have been asked to contribute a note on some scientific investigations originated by Sir Edwin Durning-Lawrence some years ago, and placed for execution under my direction. I do not know which to admire more, the fertility of idea which Sir Edwin showed or the generosity with which he placed funds at our disposal for the purpose of such researches; and I certainly think that a short note on the subject should be put upon record. About ten years ago Sir Edwin Durning-Lawrence seems to have become acquainted with the late Sir Rubert Boyce, F.R.S., Professor of Pathology at the University of Liverpool. Boyce was an Irishman of the very best type, with all the vigour and enthusiasm of his race, and directed these qualities especially to the promotion of medical investigation. I do not know exactly what passed between them, but at that time Boyce was Dean of the Liverpool School of Tropical Medicine (of which I was Professor), and he was always keenly interested in yellow fever. Now Sir Edwin had long considered a hypothesis, which seems first to have seen the light in America, that yellow fever can be easily cured in the presence of cold, and Sir Edwin at this time offered through Sir Rubert Boyce a very considerable sum of money to the Liverpool School of Tropical Medicine for the purpose of carrying out investigations on this subject. Unfortunately such investigations would have been extremely difficult, as they would have necessitated the construction of special freezing chambers in some very unhealthy part of America, and it was always doubtful whether any results would accrue. Apparently, therefore, after due consideration, the School found itself unable to conduct the proposed researches.

In the year 1909, however, when I was professor of Tropical Medicine at the University of Liverpool, we received a considerable sum of money from the Colonial Office for researches; and I determined to employ this money, together with other funds which I might be able to raise, in prosecuting a very detailed

investigation of certain parasitic maladies in England. Remembering Sir Edwin's generous offer, I wrote to him again and asked him whether he would pay for a freezing chamber at the University of Liverpool, and also for a special research assistant to carry out investigations. He immediately responded with the sum of a thousand pounds and a promise of further sums when needed. My idea was that Sir Edwin's original conception would work in well with the detailed researches which I was now contemplating, and I proposed to employ his freezing chamber, not for the cure of yellow fever, which of course was impossible in Britain, but for the examination of the general question as to the effect of cold upon parasitic diseases.

At Sir Edwin's wish, the freezing chamber was made by Sir Alfred Haslam, the head of the great Refrigerating Works at Derby. It was twelve feet long by seven feet wide and seven feet high, and was quite commodious enough for a patient to sit inside it, or even to move about in it. The temperature could be kept many degrees below freezing point, and yet without an unpleasant draught of cold wind being blown into the interior of the chamber. It was completed on the 10th September, 1909. Major C. L. Williams, Indian Medical Service, Retired (formerly Professor at the University of Madras), was engaged to carry out the investigations; he remained in charge only for about eight months, and was then succeeded by John Gordon Thomson, M.A., M.B., Ch.B.

Our preliminary experiments were directed to the investigation of the question as to whether various parasites of rats, guineapigs, and mice would be affected in number by these small animals being kept in a very cold air. Consequently infected animals with controls were placed inside the chamber in cages, were well fed, and well bedded. It was observed that they required much more fat in their food, and this was provided them; and it was already known from the experience of the large freezing chambers employed for the preservation of meat, that rats do well in such, grow fatter, and acquire more hair. The diseases experimented with were various infections with trypanosomes, bovine tubercle, cancer in mice, tetanus, and spirochaetes. The result of the experiments was that Major Williams thought that cold did retard the progress of infection to some extent.

When he was succeeded by Dr. John Thomson, the latter continued these experiments, but also was very largely employed for the purpose of studying infections outside the cold chamber in collaboration with his brother, Dr. David Thomson, Dr. Simpson, Dr. Fantham, and other workers of the School and myself. The results have been published in the appended list, and it is not possible to summarise them briefly here.

So far as the effect of cold is concerned, we generally felt that it might have a considerable influence on treatment. A case of human trypanosomiasis, who was often subjected to the cold in the chamber, always declared that it greatly invigorated him. It was curious that he felt drowsy and seemed inclined to drop off to sleep when in the chamber. We ourselves tried the chamber on several occasions and certainly experienced the same effect. After one of these experiments, the coldest air of British winter felt quite warm and balmy when we issued into it. Up to the middle of the year 1912, we had made many experiments in the cold chamber, and concluded that more of any such experiments on animals were scarcely required, and that what was wanted was the subjection of human patients suffering from various diseases to the dry cold of the chamber. Unfortunately, though we issued circulars to the medical men, none of them seemed inclined to make the experiment, especially as the cold chamber was not actually built in association with the hospitals. Hence the final test which I had hoped for when the chamber was first built never came to be properly applied. At the end of 1912 I left Liverpool to reside in London, and was appointed Honorary Physician for Tropical Diseases to King's College Hospital. We then thought of removing the chamber to that hospital, but as the latter was not completed I doubted whether it would be advisable to ask Sir Edwin at that time for the money required for that removal. One thing and another prevented further elaboration of this idea, and the old freezing chamber in Liverpool was finally closed. Then, just as I was thinking of starting one in London, Sir Edwin died.

Nevertheless, I think that the results obtained were quite worth the money, and believe that the day will come when physicians will depend much more for treatment upon such things as temperature, light, and dry air than they do now. I had always hoped to commence this kind of treatment, but the

difficulty of conducting protracted and out-of-the-way researches in Britain has finally dissuaded me from making the attempt. We shall continue to have drugs poured down our throats for many years to come. I consider, however, that Sir Edwin Durning-Lawrence, with whom the idea started, was pioneer in this subject.

The services of his research assistant, Dr. John Thomson, were invaluable in the other investigations which I referred to, and will be found described in the subjoined list of papers.

I should mention three more ideas started by Sir Edwin and on which the researches were paid for by him. The first was to find a really effective hair-wash to destroy the vermin which we know are very common on children even in Britain. Researches on this subject were subsidised by Sir Edwin, and were made at the Runcorn Laboratories at the Liverpool School of Tropical Medicine. Another research was to discover the physiological effect of eggshell chalk. It was Sir Edwin's idea that chalk taken direct from eggshells would be much more beneficial to ricketty children than chemical chalks. A certain number of researches were done, but never reached an effective result. Thirdly, he once wrote to me asking whether I knew anyone who would experiment on the best form of explosive bullet for bringing down airships and aeroplanes. This was before the war; and I note Sir Edwin's prescience with admiration. He gave a hundred pounds for the work, and I recommended an investigator, who, however, has never told me the result.

No one had more ideas, and often more useful ideas, than Sir Edwin. But it is nct easy to get other people to take the trouble to bring one's conceptions to fruition. Work of this kind pays the worker so badly that he often takes little or no interest in it, unless it springs in his own mind. As we become older, we see how grateful humanity should be to the few persons who have ideas and also to the very few persons who attempt to work them out.

In October, 1913, Sir Edwin very kindly gave me a fund for the small expenses connected with the Beck Laboratory of the Royal Society of Medicine, of which I am Honorary Director, and he and Lady Durning-Lawrence have continued this subscription ever since. This has enabled the Laboratory to be used. The work done in it has been of very considerable

interest, and was published by Dr. David Thomson in the Marcus Beck Laboratory Reports in the Proceedings of the Royal Society of Medicine, July, 1914. This Report contains a series of five good papers. In addition to the work of Dr. David Thomson, his brother Dr. John Thomson also commenced studies in the Laboratory during 1914, but at the commencement of war both brothers left, one for military service and the other for employment with the London School of Tropical Medicine. The Laboratory is, however, still used by Fellows of the Royal Society of Medicine. As I told Sir Edwin when he was living, but for men like himself science would be in a bad way in Britain. The State pays very little money for current researches, and none at all for encouraging investigations among private individuals. The result is that less and less investigation work is being done by Britain; and probably none at all would have been done during the last century except for the munificence of men like Sir Edwin. He was one of those rare persons of whom it may be said that he not only had ideas of his own but loved to encourage the fruition of those of others.

Since I wrote the above, the Medical Research Committee of the National Insurance Fund has decided to expend a considerable sum of money every year for a thorough research on Measles under my direction at the Beck Laboratory, provided that the laboratory remains fully equipped to do the work. The fund given by Sir Edwin and Lady Durning-Lawrence satisfies this requirement, and we are therefore still further indebted to them. The importance of the matter may be gauged from the fact that many thousands of children are killed every year by measles in Britain alone, and that all efforts to find the cause have hitherto failed entirely.

List of References.

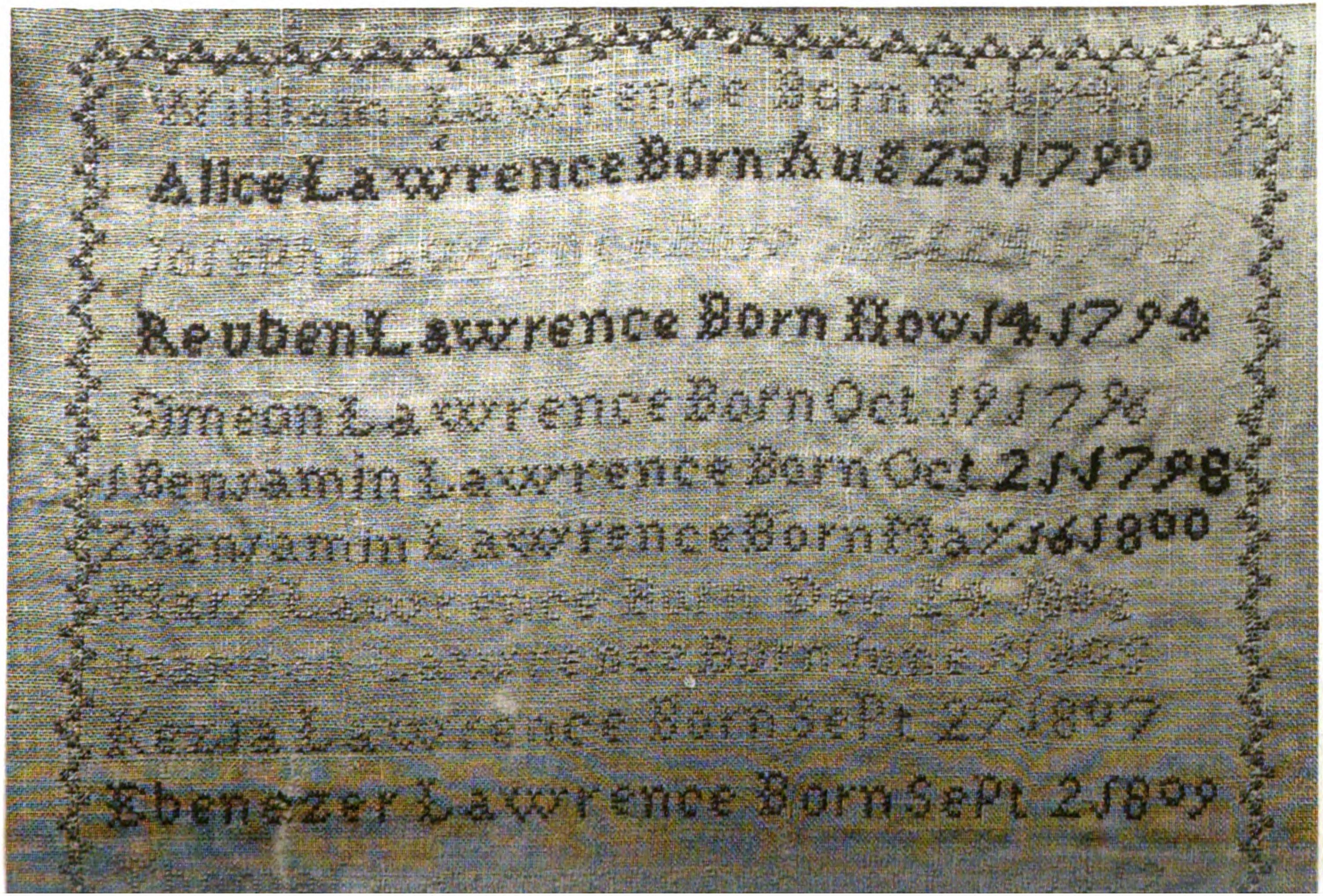
"Preliminary Experiments on the Effect of Cold on Various Diseases in Small Animals." By Prof. Major Ronald Ross and Major C. L. Williams. Annals of Tropical Medicine and Parasitology. Vol. IV. No. 2. July, 1910.

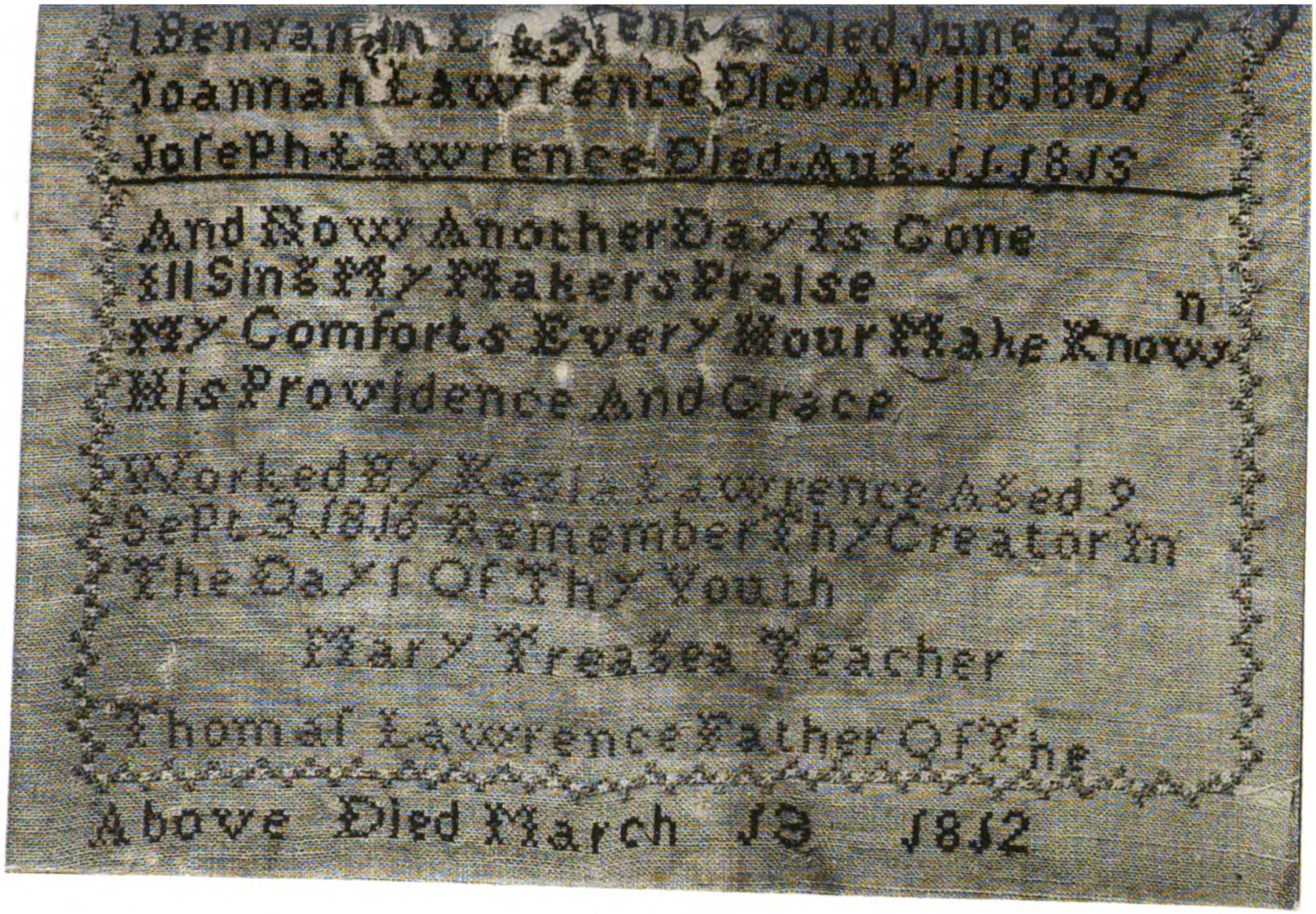
LIST OF REFERENCES *(continued)*.

"Enumerative Studies on *T. brucei* in Rats and Guinea-Pigs, and a Comparison with *T. rhodesiense* and *T. gambiense*." By John Gordon Thomson. Annals of Tropical Medicine and Parasitology. Vol. V. No. 4. February, 1912.

"Experiments on the Treatment of Animals Infected with Trypanosomes by means of Atoxyl, Vaccines, Cold, X-rays, and Leucocytic Extract; Enumerative Methods Employed." By Prof. Major R. Ross and J. G. Thomson. Annals of Tropical Medicine and Parasitology. Vol. IV. No. 4. March, 1911.

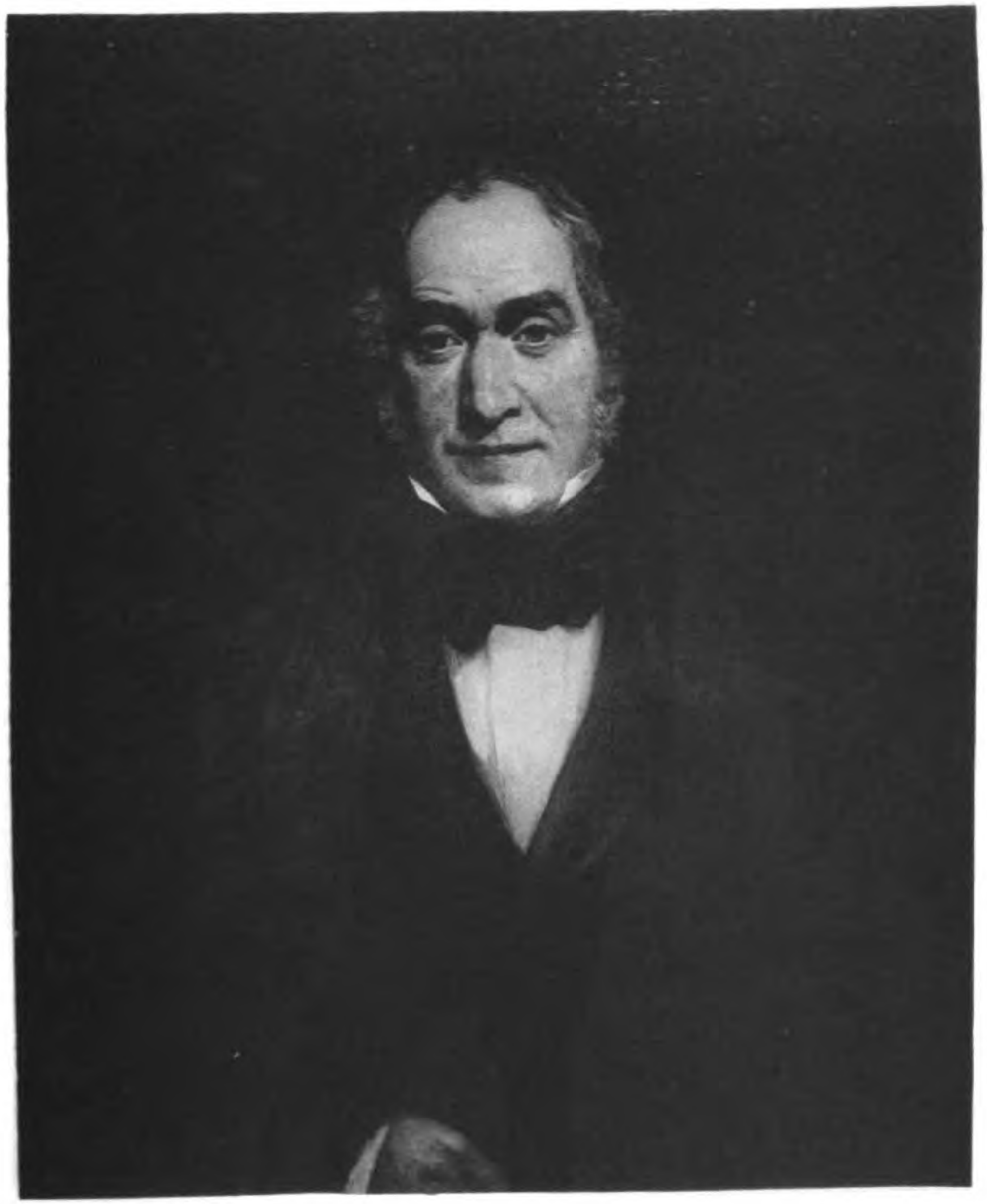
"Some Experiments on Cold-Chamber Treatment." By John Gordon Thomson and Prof. Ronald Ross. British Medical Journal. March 25th, 1911.


William Lawrence Born
Alice Lawrence Born Aug 23 1790
Reuben Lawrence Born Nov 14 1794
Simeon Lawrence Born Oct 19 1796
1 Benjamin Lawrence Born Oct 21 1798
2 Benjamin Lawrence Born May 16 1800
Kezia Lawrence Born Sept 27 1807
Ebenezer Lawrence Born Sept 2 1809



SAMPLER BY KEZIA LAWRENCE

In the possession of Lady Durning-Lawrence.



REUBEN LAWRENCE

From a painting in the possession of Mrs. Bickerstaff.

XL

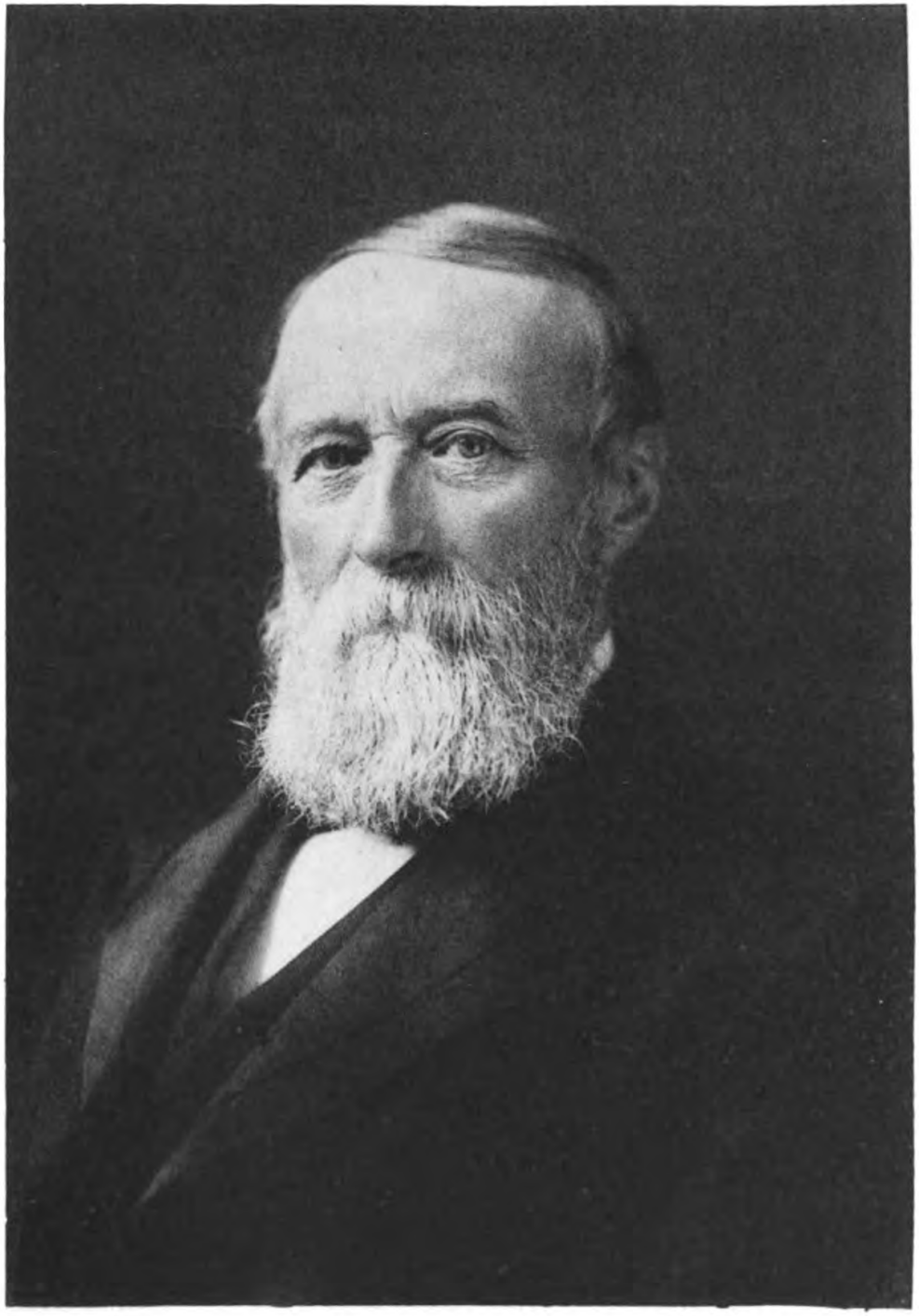
MRS. REUBEN LAWRENCE

From a photograph in the possession of Mrs. Bickerstaff.

XLI

MRS. BICKERSTAFF
In Court Dress, from a photograph.

XLII



WILLIAM MARTIN BICKERSTAFF

From a photograph in the possession of Mrs. Bickerstaff, taken when he was in his 80th year.

XLIII

LYDIA MARY LAWRENCE
From a photograph.

MR. AND MRS. SIMEON LAWRENCE
From photographs.

XLV


Ped
J
Jo
bur. 16
Wi
b. 4 F
d. 25 M
b.
(See Pe

Ped

(*Se*

Sam
of
Lei

Wi h
b. 2 S 1830
d. 18 A 1830 2
Knigh
Unn

Ped

(*S*

Willkersta

Partne
his f

Ped

(*Se*

Alfr (M.A.)
b. 12
d. 1

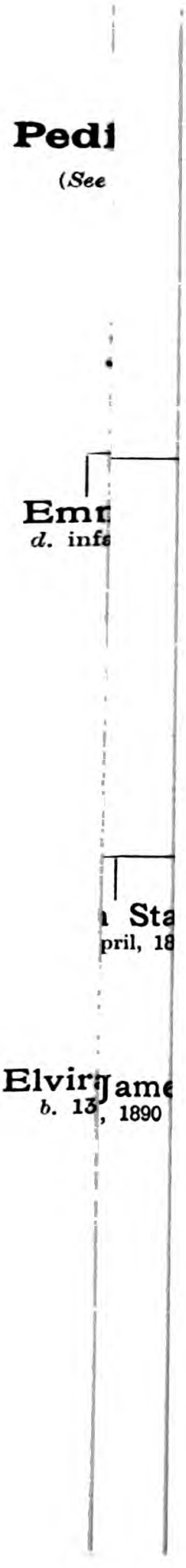
Pedi

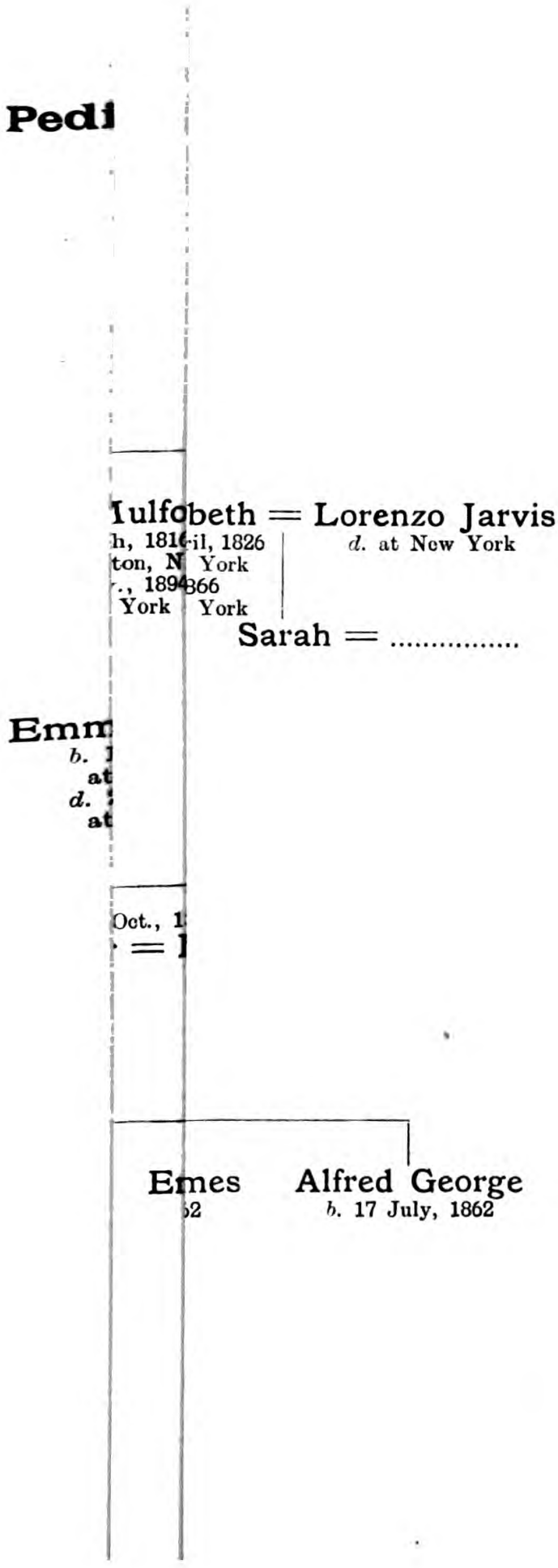
(*See*

Benj

Jame
b. 1[illegible]1
[illegible]363

21 July, 1892
Mabel = **Oscar Ingram Blackford**
1868


Pedi
(See
Emr
d. infa
Sta
pril, 18
Elvir
b. 13
Jame
, 1890


Pedi
Tulfobeth = Lorenzo Jarvis
h, 181il, 1826
ton, N York
., 189366
York York
d. at New York
Sarah = ...
Emm
b.
at
d.
at
Oct., 1
= J
Emes
52
Alfred George
b. 17 July, 1862