

“ Nonconformity under the Clarendon Code ”¹

IN the spring of 1910, Albert Cassell Dudley, of Baltimore, Maryland, visited Devonshire House, and entered the subject of his research as “ The Clarendon Code. The extent of its operation, How severely it was put into effect, Why was Comprehension a failure ? ” The result of enquiries here and elsewhere was published in *The American Historical Review*, of October, 1912, under the heading of “ Nonconformity under the Clarendon Code.” After opening paragraphs shewing the attitude toward Episcopacy of Presbyterians on one hand and “ Fanatics ” on the other, the Author writes :—

“ A large amount of material has been opened in Devonshire House, London, which throws much light upon this period. . . In large volumes called ‘ The Books of Sufferings,’ we have a picture of the Friends as they lived and suffered under the Restoration. Court trials, fines, imprisonments, deportations, conventicles, those present, raids made by officers, and all such indispensable information is given in a most minute way. In addition to these there is a large collection of Quaker tracts in bound volumes. . . There is also a great mass of letters and unbound manuscripts at Devonshire House.”

To this paragraph is appended a long note relative to the records in **D**. In this Mr. Dudley expresses the view that the financial strain on dissent because of fines and losses could not have been so great as usually supposed and illustrates his point from “ the Stock Book of the Quakers at Devonshire House, giving their receipts and disbursements ” as evidence of “ how well furnished this sect was. There was no time when they were in need of money. They even conducted foreign missions in the heat of persecution and contributed large sums to local causes which apparently did not need them ” !

Then follows a consideration of the social standing and general character of the Dissenters—a “ brief comparison will show that they were much inferior to the Recusants who stubbornly fought the established Church under Charles I.,” although “ the leaders were frequently people of prominence.”

Again, “ As to the so-called ‘ rioting ’ and ‘ plotting,’ these must be thought of in qualified terms, although according to the Conventicle Proclamation of 1661, not being meetings in ‘ parochial church or chapel,’ the gatherings of ‘ Fanatics ’ were therefore unlawful and ‘ riotous.’ Many of the supposed ‘ riots ’ can be shewn to be nothing but what

¹ That is, the Corporation Act, 1661 ; the Act of Uniformity, 1662 ; the Conventicle Act, 1664 ; the Five Mile Act, 1665. “ The State demanded certain visible expressions of loyalty which the Quakers . . . would not give upon religious grounds, therefore in attempting to force loyalty, persecution followed. . . The disloyalty of which the Quakers were accused was the very thing of which they were innocent. . . It was not a question of heresy, it was a question of treason ” (note to p. 69 of art.). See *Extracts from State Papers Relating to Friends*, passim.

we should call cottage prayer-meetings, though, doubtless, individuals and even congregations were at times led to extreme action, especially the Fifth Monarchists."

In further proof of the sufferings under these Acts being less severe than generally estimated, A. C. Dudley draws attention to statements in Ellwood's *History of his Life*, which imply that Friends in prison were allowed special privileges and might have had more if they had been willing to pay for them.

The conclusions arrived at are: (1) That Lord Clarendon did not institute a religious persecution against Dissent; his Acts were designed to suppress sedition. The Fanatics were not a riotous, plotting people, but were quite the opposite. But they were thought to be so, and for this reason the acts of the Clarendon Code were enforced against them; and (2) "It is clear from the Devonshire House records that the amount of suffering even among the Quakers has been greatly over-estimated."

The Value of "Team-work"

ONE must learn to work with those about him. A recent graduate of Swarthmore said to me the other day that he had learned since graduation that three-fourths of success in life is dependent on team-work. Man cannot live by himself alone or for himself alone. Whether he will or not, he is dependent on others. . . . You can only pay your debt by service and make your contribution to it by working with others and for others.

DR. JOSEPH SWAIN, President of Swarthmore College, Pa., quoted in *Swarthmore College Bulletin*, x. 4, 6mo., 1913.

Conscientious Shoemaking

3 mo. 1701. Testimony of Truth to be kept up by Shoemakers whoe are to meet apart sometimes to examin how they keep it up in their trade with respect to the fashionable & superfluous part of it, and if any are guilty of making fashionable shoes, or if any professing Truth are nott Satisfied with such shoes as sute the plainness of our profession, but to gratifie a high and nice minde will follow the vain unsettled fashions of the world, Its recomended to the severall provinces to take care that such fault may be amended both in the s^d Trades men and such as buy their wares whoe profess Truth whether men or women that soe the Testimony thereof may be Kept up in that as well as other things.

Minute of the NATIONAL HALF-YEARS MEETING held in Dublin.

Heard that a Scotch woman friend May Drummond of the family of the E. of Drummond, was convinced about three years ago and is now a Preacher, aged about 25.

Diaries of John Kelsall, under date 8th of 4 mo., 1735, ms. in D.